

Phoenix and Being," and Margarette Dwight Ward on "The Symbolism of Twelve."

We have also received *New England Notes* with portrait of Mr. Judge, *Oriental Department Paper* with a selection from the Chhandogya Upanishad of great occult value, *The Bibelot, Book Notes, The Islamic World, Theosophy in Australia, Notes and Queries*, which has a collection of thirty definitions of theosophy "prepared by a Paramahansa of the Himalayas;" the ninth one declares "Theosophy is that branch of Masonry which shows the universe in an egg;" *Theosophic Thinker*, which believes *Theosophic* to indicate to the public too sectarian a position and will in future drop it from the title; the issue for the 28th March has a good article on "Krishna;" *The Critic, Dominion Review, Secular Thought, Farmers' Sun, Teosofisk Tidsskrift, Assiniboian, Meaford Mirror, Maha Bodhi Journal, The Editor, Boston Ideas, Footlights*, 9 May issue of which has a very strong piece of writing *apropos* to capital punishment and a most dramatic and pathetic little sketch by J. H. Hilliard, *Valley Record*, etc., etc.

#### CHRISTIANITY BEFORE CHRIST.

There are many more vital points of contact between the New Testament and the Talmud than divines seem yet fully to realize; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of man, Son of God, and Kingdom of Heaven were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. . . . The fundamental mysteries of the new faith are matters totally apart, but the ethics in both are in their broad outlines identical. The grand dictum, "Do unto others as thou wouldst be done by," is quoted by Hillel, the president, *at whose death Jesus was ten years of age*, not as anything new, but as an old and well-known dictum "that compriseth the whole law."—*Em. Deutch, Quarterly Rev., Oct., 1876.*

#### INSPIRATION.

He builds not anxiously by rule and line  
Who, as he toils at the august design,  
Hears in his heart the summons from the  
height,  
Sees in his soul the truth of beauty shine.  
Chas. G. D. Roberts.

PRAYER means the intense direction of the will and desire towards the Highest, and an unchanging intent to know nothing but the Highest.—*Perfect Way, III., 49.*



#### "THE WORLD KNOWETH US NOT."

This is a series of extracts helpful to students from the letters of W. Q. JUDGE, which series has appeared in *The Irish Theosophist*. I am about to print it in book form for the use of students, and would earnestly beg my fellow Theosophists, in all parts of the world, to send me any such extracts from letters of MR. JUDGE in their possession, so that all our comrades may share equally in them. The book will be printed at my personal expense, and the proceeds devoted to the Theosophical cause.

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