

January 5. Luke i: 5-17.

Gabriel, as the archangel of the moon, the ruler of nativities and earthly birth, is the appropriate messenger of the re-birth of Elijah. In the same spirit, and with the ancient power, the prophet returns to his earthly work in a new body, which is to be preserved pure as a fitting vehicle, under the Nazarite vows, of him who passed in the fire-vesture from the earlier incarnation. Some commentators think that the narrative regarding John has been inserted in the Gospels by his admirers, who were jealous lest his reputation should be overshadowed by the greater teacher who is represented as his cousin. In view of the relationship, and the intimacy between the two families indicated by verse 39, *et seq.*, it does seem strange that John should send to enquire of Jesus who he was and what his mission, as in Matthew xi., and that more especially, when John had himself hailed Jesus as the Lamb of God, and baptised him preparatory to his mission. The expression "filled with the Holy Ghost from his birth" (verse 15) is the equivalent of the Eastern phrase "twice born," and could only be applied to the re-incarnation of an adept such as Elijah. The parents of John, like the parents of Isaac, Samuel, etc., were well advanced in years, a point which has already been commented upon.

January 12. Luke ii: 40-52.

As the multitude continued with Jesus three days, as for three years, the husbandman sought fruit on his tree, as Paul was three days without sight, as the period of Jonah was three days, and as the resurrection itself is in three days, so the finding of the Christ in His Father's house is after three days. There are evidently many profound spiritual mysteries intended by this solitary episode in the youth of Jesus. At the age of Brahmin investiture his parents take him to the City of Peace. Joseph and Mary, the Mind and Soul, from whom the Anointed One is born, entering as it were on a new cycle of twelve, return from the feast of the passover, into the lower life, but they are troubled for the Divine Child, the Holy One, and seek-

ing, after three days find him in the Sanctuary. After this reunion we hear no more of Joseph, for the subsequent narrative is of the initiation, in which the lower mind, as such, has no share. "The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both." But the Mother keeps all these things in her heart.

NOTES ON THE MAGAZINES.

The Path sums up the work of the T. S. A. since May in two articles by W. Q. J. and E. T. H., respectively, both showing that "the Theosophical Movement is greater than any Theosophical Society." H. P. B.'s letters have a note about the *Voice of the Silence*. She says: "They are grand aphorisms, indeed. I may say so, because you know, I did not invent them! I only translated them from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mysteries." Miss Wakefield summarises the best known reasons for accepting reincarnation. "C. J.'s" account of the Rig Veda is the work of a scholar, a litterateur, and an occultist. W. Q. J.'s new department of "Questions and Answers" is becoming a valuable feature of *The Path*.

The Irish Theosophist concludes the series of "Letters to a Lodge." The present Letter deals with a number of questions which have arisen out of earlier papers. The much discussed point of connection with The Lodge elicits the remark, "I do not think it necessary to be consciously a member of the Lodge, in order to be in reality one of the children of the Kingdom." The poor, the ignorant, the helpless, and those who know not the mystic terms, and those who dimly, dumbly strive to follow some sense of right which vaguely stirs the breast, all, all of these and many another uncounted and unnamed, lost among earth's myriads yet seen by the light of their own heart rays, are of the glorious Kingdom; our friend is