

Keely in the discovery of this force. He says "the seemingly purposeless waste of time often incurred by bees in hovering just over a flower whose anthers are barely ripe, their wings emitting a steady hum, had the effect, in the majority of cases watched by him, of bursting the anthers"; and he subsequently found that "the fructification of flowers could be visibly facilitated by sustaining the note of a bee's hum upon a concertina, in the immediate vicinity of the blossom."

"The magazine Light for August, '93, (I quote from "Modern Theosophy," by C. F. Wright, p. 93.) "reports an interview with Mr. G. Bell, the inventor of the improved telephone, who, after expounding his method of seeing by electricity, discussed seriously the possibility of thinking at a distance by electricity. Prof. Bell premises that the human mind is a kind of electrical reservoir, and that thinking is an electrical disturbance. Therefore the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, so that, though the persons be thousands of miles apart, the one receives instantly the thoughts of the other; appears to him mainly to depend upon the discovery of a suitable medium. This medium has long been 'discovered' by the Occultists. It is the Astral Light.

The Occult Philosophy teaches that progress to higher planes can be hastened by obtaining control of the forces and circumstances of our environment instead of permitting them to control us. In other words by acting according to conscience in spite of opposition.

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#### SCRIPTURE CLASS NOTES.

##### The First Epistle of Peter.

Peter, James and John, all three display in their writings the greatest familiarity with the esoteric teachings of the religious mysteries. To the uninitiated this is most evident in the use of technical language derived from the arcana. The reference to the third or highest of the Eleusinian mysteries (epoptesantes) in ii. 12 is an example, and in verse 2 of the same chapter the "logikon adolon gala," the "pure spiritual milk," carries us back to the Hindu Vach, the sacred cow, the Nourisher. The conception of the redeemed, as living stones, built into a wall, which the

"Voice of the Silence" tells us is for the protection of the race, is likewise suggestive. Peter's idea of redemption is through faith in God, i. 21, through the teaching of Jesus. The spirit of Christ, the inspiration of this revelation or teaching, testified to the prophets of old, i. 11. This Christ, the Logos, or Word of God i. 23, or Spirit, is to be sanctified in the heart as Lor i. iii. 15, and we are to partake of the "sufferings" of this Christ Spirit and rejoice inasmuch as we partake of them, iv. 13. This Spirit of Christ identifies, iv. 14, with the Buddhist principle, of wisdom, illumination, or Glory, so that the union of Maas and Buddh. in theosophic phraseology, is clearly intended. The "sufferings," iv. 1, and elsewhere, are connected with the paschal types generally, but so many modern theological ideas are associated with the thought as to cover the spiritual sense. It is necessary that we all "suffer," v. 10, and there is no substitutional means whereby we may escape the natural methods of growth, spiritual or otherwise. We have to achieve a holiness equal to the Father's, i. 17, to be "perfect even as He is perfect," as had been said earlier, and finally "restored, established and strengthened." Peter's ethics might be described as entirely personal, if each does his duty the duty of the whole will be accomplished. Like James he lays great stress on humility, and on pure speech, iii. 8-12. The modern custom of imputing all evil and diabolism to every one of a different way of thinking from one's own is scarcely apostolic, and the expression of such imputations is directly opposed to apostolic precepts.

The reference to Noah and the ark is interesting to the scholar, connecting the old world legends with the Christian philosophy. The Book of Enoch may be read with some value, as throwing light on the source of these ideas. The "spirits in prison, which aforetime were disobedient," may most readily be identified with ourselves, in the "bondage of the flesh," who are now saved, "after a true likeness," by "baptism," iii. 21, the "mystical washing away of sin." May our "kosmos" then be of "the hidden man of the heart," iii. 4.

The Mamreov family are publishing a life of Iessat Nassar, Jesus the Nazarene, based on Jewish and other tradition and history.