

aim of life is to unite the soul with the Higher nature. Occultism teaches how this may be done. The mind must be purified. Do not generate bad thoughts. An evil thought is worse than an evil deed. For the deed affects only the one toward whom it is directed, but the thought may affect many. By destroying an evil force one may create a good one. When the mind is purified it will regain the useful natural physical instincts. Why cannot people tell when an herb is poisonous, and many other things which animals know instinctively? It is because vice and misdirected mental forces have destroyed these faculties. "Natural men," persons who have these powers, are to be found in Scotland, Wales and Ireland.

The mind is simply an electrical body. The pineal gland is the organ of the soul. It may be electrified, so to speak, so as to give possession of the higher consciousness, but this is done by purifying the mind. Noble thoughts will finally lead to the discovery of the object of life, and we should ever dwell upon the higher principles within. If the mind be purified the body will be at peace. Our psychic eyes will be opened and we may commune directly with our higher nature. We may learn to know "God."

Do not render the mind negative in order to develop sensitiveness. To become clairvoyant, clairaudient, and the like in this way is to be controlled by outside forces, whereas the occultist should control them. Rather keep the mind positive, intent upon the eradication of vice. The positive condition is necessary to evolution. When one's mind has been made pure he may then use these psychic faculties if he wishes to do so. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you!"

SCRIPTURE CLASS NOTES.

Paul's Epistle to the Galatians.

Paul had made two visits to the Galatians (Acts xvi, 6; xviii, 23,) and had been received as Christ Jesus (iv, 14.). With the impulsive and restless nature which distinguishes their descendants, the Gauls and Celts of the present day, they had been as ready to embrace further novelties as they had been Paul's teaching and he writes the epistle to these foolish, "unintuitive" friends to

upbraid and correct them. He is not dealing in generalities about which there may be an amiable disagreement, but of absolute facts with the dogmatic assertion of a scientist sure of his ground. If an angel from heaven should preach any other glad tidings than that proclaimed by himself, (i, 8,) let him be anathema—tabooed, boycotted. After his supernatural visitation on the road to Damascus, he went to Arabia, (i, 17,) to study with the Initiates there in the wilderness, as in the case of John and Jesus. He thus seeks to remind them of the reality of his message, and of its spiritual importance. They are prone to return to the meaning of the letter and abide by merely physical interpretations, but he warns them again and again not to be caught in this bondage. Having begun in the spirit, how can ye be made perfect in the flesh? iii: 3. He is afraid of them returning to the weak and beggarly rudiments or elements, iv: 9, of mere ritualistic performance, the observance of days and seasons and so forth on which the churches of all times and nations lay such weight. With earnest tenderness he tells them, iv: 19, "my darlings, I travail again in birth till Christ shall have been formed in you." This is the great object of life, that each man develop in himself the Christ, become a Christ. It is begun by faith and the process is symbolized in all the ancient Scriptures. None of these writings are historically valuable, but all bear the allegorical interpretation, iv: 24, and in that respect are priceless. The "elements" referred to imply the ancient idea of the alphabet, which typified Nature viewed in rows and orders, fire, water, etc., the stars, sun, etc. Passing from these physical developments to the next plane, the free Jerusalem above, we may inherit that life and freedom by union with and the realisation of the Spiritual consciousness. Faith is the intuitive knowledge of the power in oneself to achieve this, and by works it is accomplished. The flesh and its fruits must be crucified. In v: 19-31 these are enumerated. Fornication, uncleanness, immodesty, luxury, idolatry, sorcery, hatred, contentions, jealousies, angers, quarrels, disputes, schools of opinion, envyings, murders, drunkenness, revells, and the like. Karma is defined with striking clearness, vi: 7-10, and the whole duty of man is put in a word, v. 14.