

the beautiful, the noble and useful ; with appreciation there is no value. **Despise** not little things.

The moral law is the great governing force of the universe ; it demands the most intelligent action with the strictest justice without the least jot or tittle of allowance. All natural or divine laws are necessary to our existence, consequently blessings. All laws must carry with them their penalties, or they are null and void, therefore these laws with their penalties are blessings. Sin is the violation of laws or the abuse of blessings ; the greater the blessing, more subject it is to the greatest abuse. Everything must be considered in degree, for these laws or principles being eternal, must hold good through the eternal planes of existence. All things exist from necessity ; this being true, we must always have had an existence somewhere in the eternal chain of existences in the past, and necessarily must continue to exist somewhere in the eternal chain of planes of existences in the future and return to that eternal ocean of Divine Essence from whence we emanate.

S. CALHOUN.

ANSWERS TO QUERIES.

TO THE READERS OF THE PATH :

The Tea Table Department is in constant receipt of articles upon Mind Cure, Mental or Christian Science, Faith Cure, and so forth, together with arguments upon these subjects. They do not come within the province of this department at all, and exceed its commission from the editor of THE PATH. Hence I cannot reply to them there. It is equally obvious that, were THE PATH to open its columns to practitioners in one branch of Therapeutics, it must open them to all, for occasions are not wanting wherein physicians of various schools write to us in support of their theories. The proper place for such communications is a medical journal ; not because we are not interested in all that concerns suffering humanity, for we are interested in all such efforts and studies. But our space is small, and if we admit one article we cannot justly refuse others ; and so this discussion must be carried on in some other appropriate place. At the same time, as the Tea Table has received many of these articles, I select one representative and excellent one from among these courteous expositions, upon which to comment as follows.

My correspondent complains, as do all, that the various theories of mental healing are confused, or set down under one head, in THE PATH. This is done as a broad classification only, for purposes of convenience, just as we say "Homeopathy", when its practitioners are divided into very marked schools. She says also that in a certain given reply to an

inquirer, misconception of the principles of "Christian Science" (as distinguished by her from "Mind Cure, etc.") appeared. This would naturally be the case when the query did not apply to Christian Science *per se*, as its especial followers understand it. She also wonders at "the indifference of theosophists to this subject" This remark is made by almost every writer who has favored me : it is a very mistaken remark. It cannot be correctly said that "theosophists," as a body, are indifferent to any subject, because, as they are not bound to any dogma or doctrine, the greatest diversity of opinion exists among them. It is, moreover, evident that *all* theosophists are not indifferent, because my correspondents sign themselves F. T. S. in all cases, and say that they are practitioners or believers in these branches of healing. The correct statement would therefore be that *some* theosophists are indifferent to these theories. It is plain that I cannot say "why" they are so, even when I am urged by persons whom I respect to say "why". Each is probably indifferent for reasons of his own, which may vary in every case, and the better plan for those who wish to know "why" would be to ask each indifferent theosophist whom they meet for his or her reasons. The reply made by THE PATH was made from the standpoint of one individual in reply to that of another, and its insertion has been followed by more articles of argument and exposition than could be contained in two whole numbers of THE PATH This proves that our position is justly taken, in view of the small space at our command.

While I should be happy to reply to my correspondents, I cannot do so in any way likely to be of value to them. I do not know of any publication upon these subjects from sources regarded by theosophists as "authority"—so far as we admit that word at all. As far as my own personal view goes, they are welcome to know it, however small its value or worth. It is the result of some thought, observation, and experience, and represents the present outcome of these. That outcome is not a *fixed* quantity, for life and experience are not fixed, but changeful and progressive. Up to date, I object to systems of healing *by the use of the mind alone*, because that is draining down a higher plane energy to serve lower plane purposes. Moreover, it does not really effect such purposes. The ill arises on the astral plane, or in the nerve currents, let us say, manifesting first in discord or obstruction there. The use of "Mind" to remove it only transfers "disease" from one plane or place to some other plane or place. As, for instance, an inflammatory disease might be cured as far as its bodily expression went, and inflammation on the ethical or moral plane, or on the psychic plane, may manifest through the character or the soul of the patient. It may not be noticed by the ordinary sense or mind, but it is there. The discordant bodily vibration has with-

drawn inward, and increased psychic discord is the result. One example of psychic discord may, for example, be seen in the healthy animality of a certain class of people. Of course bodily health does not necessarily imply psychic discord, any more than it implies psychic or spiritual harmony. We cannot *heal* if Karma forbids ; we can change the focus of disease. This transfer of the seat or manifestation of disease is often seen on the physical plane in orthodox therapeutics. Again, the mental energy used to effect these cures (I should call them changes, not cures,) partakes of the psychic characteristics of the healer, is charged with his or her mode of thought, motive, and phase of will, and the method partakes of, psychologizing in its broad sense, according to my view of it. The patient is inoculated with the psychism of the "healer", whether consciously or unconsciously to both. At the present stage of Life, perfectly pure minds are too rare to enter into consideration. Such a mind is one *absolutely* impartial, impersonal, and free from sense of self. Finally, while a mental process accompanies every act more or less, I do not believe that many of these cures, or transfers of discordant vibration, are effected by the mind principle (as I understand that principle) at all, but by the unconscious use of some one of the principles of nature related to some especial organ, and used by hit-or-miss chance. When mind force is used to remove bodily ailments, I believe that the occult forces are mixed with the physical and that a *descent* occurs, effecting transfer, but not cure. It is far better that Karmic ills should find bodily expression, than that they should be concentrated on the inner planes. If removed in this way, they are only partially deferred and will break out in other lives with increased intensity. When the time for help or cure has come, it is effected from within the soul itself, aided, in many cases, by the methods of the physical plane and through the agents of Karma, by means related to the organic disease, and not by the use of higher energies for physical ends. The Adept Healer employs his life principle and not the Manas principle, and while no principle is "higher" *per se*, or in its perfection, than any other perfect principle, yet the laws of harmony seem to demand the use of principles related to the expression or seat of discord. The subject of *Mind* and its divisions, and the subject of the Principles, are not understood in the West, and persons constantly act through one principle when they suppose themselves to be using another.

I wish to state again distinctly that the above is my personal view. It is shared by other students. I regret that I cannot give something of greater value to my correspondents in return for their interesting expositions. The only statement at all to the point, from what "I myself" consider authority, is found in some MSS. remarks made by an Adept. Though brief, they may be of interest, and I share them with my comrades

without attempting to draw from them any support of any theory whatever, or its denial. They do not cover the ground, nor were they intended to do so. They are only expressions in the body of an MSS., and are given, so to say, as a *bonne bouche* by me. "All illnesses, diseases, and abnormalities of the body come from astral planes. The physical cannot infect the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or on the other."

"There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes to that extent a black magician. It is necessary when acting to lose all sense of identity and become an abstract power. Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regard to justice, it is black magic. But to help a sick person is not black magic, but no personal preference must guide you. * * Magic is power over the forces of nature; e. g. the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, is black magic."

Thanking the editor of THE PATH for his courtesy,¹ I am

Faternally yours,

JULIUS.

"THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

We are informed by the *Religio-Philosophical Journal* that a mistake was made in the notice of this book in the July PATH, in saying that it had paper covers, sold at \$3.50, and was by Mrs. E. H. Britten. We cheerfully make the correction, as, although the copy we received had paper covers and was marked \$3.50, the covers are cloth and the price \$3.00.

Having now obtained from the publisher of the book a statement that positively Mrs. Britten did not write it, and which assertion we suppose will not be retracted, we now propose to show from what source the work emanated.

Some few years ago was started (about 1884) an order called "H. B. of L."—or Hindu, Hermetic, or Hibernian Brotherhood of Luxor, as one may choose—which under pledge of secrecy pretended to give occult information and teaching to its members. The "private secretary" of this was Mr. T. H. Burgoyne, of whom a short biography has hitherto been written. The instructions were to be free. In August, 1887, a circular was received by the members of the order reading thus :