

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 :