

not sympathetic to the fair inquisitor. An adept writes: "Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing over another. It is easy to fall into Black Magic. The tendency natural is to Black Magic, and that is why several years' training is necessary to cut away every source of prejudice before power can be intrusted to you. An Adept must entirely separate himself from his personality; he must say, 'I am a power.' A Black magician prepares to do mischief without giving a thought to whether it will harm others. A deed of kindness done with partiality may become evil, *e.g.* by stirring up animosity in the mind of others. It is necessary when acting to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. 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. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.* the Salvation Army, by hypnotising people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black magic is to psychologize people. When the 6th race reaches its close there will be no more Duggas (Black magicians). A Dugga may become converted during life at the expense of terrible sufferings and trials. On the astral and psychic planes the Masters are always stronger than the Duggas, because there good is stronger than evil. But on our material plane evil is stronger than good, and the Masters, having to exercise cunning if acting on this plane, which is contrary to Their natures, encounter great difficulties and can only palliate evil effects. In powers *not* good there is absence of good but not presence of evil, and the higher we go, the more does evil become the absence of good. Only by following the absolute sexless *unity* can the white path be trodden."

With this digression, which shows where partiality may lead us, I revert to my previous point, which is, that the Professor is specially exultant whenever he finds any scientific "authority" confirming the Secret Doctrine. While he can and does think independently, their dissent cuts deeper and their assent encourages him more than those of other men. He showed me with especial delight these lines in Sir John Lubbock's work "On the Senses, Instinct, and Intelligence of Animals." "It cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate descendant of an organ which in former ages performed the functions of a true organ of vision." As man is classed with Mammalia by orthodox science, this admission is important. Lubbock again says:—"it seems to be established that this organ is the degraded relic of what was once a true eye. From the size of the pineal orifice in the skull of the huge extinct reptiles, such as Ichthyosaurus and Plesiosaurus, it has been, I think, fairly inferred that the pineal eye was much more developed than in any known living form. \* \* But in the fossil Labyrinthodonts the skull possesses a