inwardly or outwardly, whether individual or universal. The theosophical conception of brotherhood is thus rather transcen­dental than materialistic, and is not therefore to be regarded as the exact equivalent of the socialistic doctrine of the solidarity of the human race.

The second object of the society, the study of comparative religion and philosophy, soon crystallized into an exposition of a more or less definite system of dogmatic teaching. The leading thesis seems to have been that all the great religions of the world originated from the same supreme source, and that they were all to be regarded as so many divers expressions of one and the same fundamental truth, or “ Wisdom Religion,” in such form and dress as was best adapted to suit the times and the people for whose spiritual growth and development religious instruction was required. Now, in order to discern this underlying truth in the various and apparently conflicting world creeds, appeal was made to a “ Secret Doctrine,” and “ Esoteric Teaching,” which Madame Blavatsky proclaimed had been held for ages as a sacred possession and trust by certain mysterious adepts in occultism, or “ Mahâtmâs,” with whom she said she was in *psychical* as well as in direct physical communication. It is here that the theosophical movement showed its most serious shortcomings. From time to time Madame Blavatsky’s numerous friends and associates were allowed to witness the manifestations of “ occult phenomena,” which she averred were the outcome of her connexion with these “ Mahâtmâs.” The fraudulent character of the “ phenomena ” was on several occasions exposed by numerous painstaking investigators (see *Proceedings of the Society for Psychical Research,* vols. iii. and ix., and *A Modern Priestess of Isis,* by Solovyoff). There are, moreover, numerous passages in the sacred books of the East, especially those of the Buddhists, which warn the student against the assumption that “ magical ” performances of any kind are to be regarded as proving the truth of the performer’s teaching; and indeed it must be owned in justice to the theoso- phists that similar warnings are to be found scattered through­out their writings ; while even Madame Blavatsky herself was wont to expatiate on the folly of accepting her “ pheno­mena ” as the mark of spiritual truth. Yet at the same time it cannot well be denied that she was in the habit of pointing to the said marvels as evidence of her Mahâtmá’s existence.

If theosophy were to be judged solely by the published revelations of this “ Secret Doctrine ” it would hardly be de­serving of serious consideration; for, as suggested in the separate article on Madame Blavatsky, the revelations them­selves appear to have been no more than a crude compilation of vague, contradictory and garbled extracts from various periodicals, books and translations. It was an article of faith with her disciples that the outward and visible Helena Petrovna Blavatsky was on certain occasions the vehicle of psychic powers of transcendent spiritual import. Although there is not much to justify such a proposition, it may perhaps be con­ceded that she was in many respects abnormal and that some of her work is characteristic of a process known to modern psychologists as “ automatism,” or in other words that it is the result of a spasmodic uprush to the surface of sub-conscious mental activities. Apart, however, from these pseudo-revela­tions the Theosophical Society has given rise to an extensive literature, some of which displays a high degree of argumentative and expository ability; and moreover the movement has from time to time attracted the attention and secured the co-opera­tion of many earnest seekers, of some few of whom it can be truly said that they possessed undoubted spiritual power, in­sight and knowledge.

Soon after the death of Madame Blavatsky a split in the society was brought about by Mr Wm. Q. Judge (d. 1896) of New York, who claimed the leadership; and there came into existence two if not three 'separate theosophical societies (following Judge and later Mrs Katherine Tingley in America, Olcott and Mrs Annie Besant in America and India, with a more or less independent organization in England), each one con­tending that the original afflatus of the founder had descended upon it exclusively. The fortunes of the societies are, however of less importance than their leading doctrine.

It will be surmised from what has been said that any concise statement of orthodox theosophy is hardly to be expected; though from the materials available a fairly definite outline of its leading tenets can be deciphered. We will try to give a cursory review of three of the most important of these, viz.: the constitution and development of the personality or ego; the doctrine of “ Karma and the Way or Path towards en­lightenment and emancipation. Human personality, we learn, is the temporary manifestation of a complex organization consisting of “ seven principles,” which are united and inter­dependent, yet divided into certain groups, each capable of maintaining temporarily a spurious kind of personality of its own and sometimes capable of acting, so to speak, as a distinct vehicle of our conscious individual life. Each “principle” is composed of its own form of matter, determined and condi­tioned by its own laws of time, space and motion, and is, as it were, the repository of our various memories and volitions. These seven “ principles,” starting from the most gross— the physical body, or “ Rûpa ”—become more and more subtle and attenuated until we reach the Universal Self “ Ätmâ,” the centre as also the matrix of the whole, both individual and universal. Now that which binds together these elements of our nature and maintains their interrelation in their respective spheres of activity—that which determines an individual’s powers, his tastes, his opportunities, advantages and drawbacks, in a word, the character—is his “ Karma.” Broadly speaking, it is the sum of an individual’s bodily, mental and spiritual *growth;* having its roots, as it were, spread over many lives, past and future. The two sentences, “ as a man soweth, so must he reap,” and “ as he reaps so also he must have sown,” give com­prehensive expression to the idea of Karmic activity.

The doctrine of Karma is with modification common to both Buddhism and Brahminism, and in their expositions theoso- phists have apparently drawn from both sources.

The theosophic “ Path ” to the final goal of emancipation or Nîrvâna, is in a great measure derived from the Buddhist literature, available to the English-speaking peoples through numerous excellent translations, more especially those of Pro­fessor T. W. Rhys Davids, and also from the many translations in all the European languages of the Bhagavad Gîtâ and Upanishads. Theosophic teachings on this subject are not, however, exclusively Oriental, for following their contention that they are the exponents of the universal and unchangeable “Wisdom Religion” of all the ages, theosophists have selected from various sources—Vedic, Buddhist, Greek and Cabalistic— certain passages for the purpose of exposition and illustration. To the uninitiated it would appear that this selection has been made, generally speaking, at random; it is at any rate lacking in the wise discrimination one would expect from the supposed source of its inspiration. Nevertheless theosophists by their investigations and expositions have undoubtedly been brought in touch with some of the most profound thought in both ancient and modern worlds; and this fact in itself has assuredly had an inspiring and ennobling influence upon their lives and work. The histories of all the great religious and philosophic movements show them as developments of an evolutionary process, arriving at their accepted dogmas through long periods of contention between numerous tendencies and cross-currents, resulting in some compromises and not a little confusion of thought. So it is in the main with theosophy. It has followed Buddhism in deprecating any reliance upon ritual. Ceremonial and sacrificial observances of all kinds are held to be useless in themselves, but operative for good or ill indirectly by their effect upon the mental attitude of those who practise them. Theosophists insist, however, that all religious observances had their origin in some mystical process, the true meaning of which has in most instances been lost. The Path is represented as the great work whereby the inner nature of the individual is consciously transformed and developed. The views of life held by the ordinary mortal as well as his aims and motives