must be radically altered; and simultaneously a change must take place in his modes of speech, conduct and thought. The Path is said to be long and difficult, and with most individuals must extend over many lives. It is divided into four stages, each one representing the degree of spiritual growth and karmic development at which the “ chela ” or disciple has arrived. But even the entrance upon the very first stage implies some­thing more than, and something fundamentally different from, the life of an ordinary layman, however morally excellent this life may be. Morality, important though it be as preparatory to the “ higher life,” does not alone lend itself to that awakening of the spiritual faculties without which progress along the Path is not possible. In good citizenship morality is practised out of regard to certain preconceived notions of the needs, the health and happiness of ourselves, our fellows and the community at large. According to theosophy, it would appear that these notions are for the most part mistaken, or at any rate they are quite insignificant in comparison with the interests with which the traveller along the Path soon finds himself absorbed. It is not that human needs are to be disregarded, but that the pabulum which he now sees that humanity really requires is of an incomparably higher order than that which is generally so considered. The physical methods and spiritual exercises re­commended by theosophists are those inculcated in the systems known in Hindu philosophy as Râja Yoga in contradistinction to the Hatha Yoga system, which is most commonly to be met with in India, and in which the material aspects are given greater prominence. The Path has an active and a passive side. Fresh knowledge, new forces and faculties, have to be acquired by positive and strenuous efforts, while, on the other hand, delusions and superstitions are to be abandoned by an attitude of conscious neglect; or to use the phraseology of the Hindus, *Avidyâ,* nescience—the mental state of the unenlightened— through which the individual energies are scattered and dis­sipated in futile effort, is gradually replaced by *Vidyd,* the higher wisdom which dispels the darkness of the mind, awakens our latent faculties and concentrates our efforts in the direction of that harmonious union, which ultimately results in Nîrvâna. Although the way of the disciple or “ chela ” is always repre­sented as long and difficult, it is said that as he proceeds, the transcendental faculties which arise to help him enable him to pursue the right course with ever increasing confidence and security. These powers of the mind, or “ siddhi,” should never be sought for their own sake, or be used for selfish purposes. The attempt to develop and use them without regard to the higher purpose is spoken of as practising the arts of “ black magic,” the exercise of which invariably leads to disaster. It is proclaimed that were the “ chela ” to attempt to make an improper use of his powers—that is to say, were he to yield to the promptings of selfishness, lust or antagonism—such a lapse would at once set in action counteracting forces, which not only retard his upward growth, but which would, were such evil courses persisted in, lead ultimately to the obliteration of all his newly acquired psychic possessions.

The Path may also be described in terms of the “ seven principles.” It may be said to be a process of *unification,* whereby the centres of volition, consciousness and active memory are systematically shifted upwards from the lower to the higher “ principles ” until they have become firmly estab­lished in the “ Buddhi,” or “ sixth principle.” As this last stage is approached the “ chela ” becomes less and less dependent on the guidance of traditions and scriptures. The truth be­comes revealed to him by the opening of his inner vision, and he learns to see Dharma, the Eternal Law, as it were, face to face. Thus theosophists may be said to accept in their own sense the saying: “ He who does the Will shall know the doctrine.”

Along the Path are ranged ten great obstacles, or fetters, the Buddhist Sanyojanas, which have to be successively over­come before the final goal is reached. As these sanyojanas give a very good idea of what has been termed the negative aspect of the Path, we may enumerate them as follows:—

1. The delusion of personality—the belief in a permanent and

unchangeable egoentity.

2. Doubt as to the use of the higher efforts, or as to the possi­

bility of solving the great mysteries of life.

3. The reliance upon ritual—seeking salvation through outward

acts.

4. Lust.

5. Ill-will, or antagonism.

6. Love of this life and its possessions—"The care of the world

and the deceitfulness of riches.”

7. The egoistic longing for a future life.

8. Pride.

9. Self-righteousness.

10. Nescience.

A few words should be added as to the theosophic hell, or “ Avichi.” This is described as a long drawn-out dream of bitter memories—a vivid consciousness of failure without volition, or the power of initiative—a dream of lost oppor­tunities and futile regrets, of ambitions thwarted and hopes denied, of neglected duties, abused powers and impotent hate; a dream ending ultimately in the oblivion of utter annihilation.

There is no doubt much of valuable suggestion to be found in the. philosophic system, or rather the conglomerate of systems, which pass to-day under the name of theosophy; and probably much has been done by means of its propaganda to popularize Eastern thought in the West, and in the East to reawaken a truer appreciation of its own philosophic treasures; but however that may be, the serious student would be well advised to seek his information and his inspiration from the fountain-heads of the theosophists’ doctrines, which are all easily accessible in transla­tions; and to avoid the confusions and errors of writers who in most cases have but a superficial if any knowledge of the original languages and systems from which their doctrine has been arbi­trarily culled. (St G. L. F.-P.)

**THÉOT, CATHERINE** (d. 1794), French visionary, was born at Barenton (Manche). From her youth a victim of hallucina­tions, a long course of religious asceticism in the convent of the Miramiones in Paris unhinged her mind, and she was placed under restraint. Liberated in 1782, her early delusions con­cerning a Messiah became accentuated; that she was destined to be the mother of the new Messiah, she was now assured; she pictured to her followers the fantastic features of the coming Paradise on earth; and was hailed as the “ Mother of God.” From the idea of the advent of a Messiah to its realization was but a step; in Robespierre the Théotists saw the redeemer of mankind; and preparations for his initiation were put in train. The enemies of Robespierre, resenting his theocratic aims, seized upon his relations with the Théotists as an engine of revenge; Catherine, with Gerle *(q.v.)* and others, was arrested and imprisoned, and a letter to Robespierre discovered in her house. In the Convention Μ. G. A. Vadier trumped up the conspiracy of Théot, asserting that Catherine was a tool of Pitt, that the mummeries of the Théotists were but a cloak for clerical and reactionary intrigue, and hinting that Robespierre favoured their designs. The case was adjourned to the Re­volutionary Tribunal, and figured in the proceedings of the 9th Thermidor. The accused were ultimately acquitted, Catherine herself having died in prison on the 1st of September 1794.

**THERA,** the southernmost island of the Sporades, now called Santorin (*q.v.*). It was known as Thera until after the Fourth Crusade, when it became part of the duchy of the Archipelago.

**THERALITE** (Gk. *θηpav,* to pursue), in petrology, a group of plutonic holocrystalline rocks consisting of nepheline, basic plagioclase, augite and olivine, and so called because it is of rare occurrence, and its discovery was looked forward to with interest as completing the series of basic rocks containing nepheline as an essential constituent. The felspars are mostly of basic character and are often zonal; the nepheline is of later crystallization, rarely idiomorphic and often decomposed. Pyroxene in these rocks may be of green colour or purplish- brown and rich in titanium; olivine is usually abundant. Among the accessories may be mentioned apatite and iron oxides, biotite and dark brown hornblende, the latter often surrounding the purple augite. The rocks have rarely ophitic structure, but their minerals tend to have good crystalline form, except in the case of nepheline and orthoclase (if that be