

philosophies autochthonous. "The Relation of Psychological to Physical and Anthropological Religion," in which he approaches, if he does not reach, Pantheism, and expresses his belief in a universal and perfected unity with God. The next three lectures relate to the eschatology of the Upanishads, the Avestas, and of Plato, all suggesting the passage of souls after death into the world of light and into the immediate presence of God. He then discourses on the immortality of the soul, in which discussion he makes a statement we are not prepared to accept, that Judaism knew less of immortality than did Buddhism. Then follows a review of the best schools of the Vedanta philosophy, which he considers with Sufism, and a lengthy discussion on the Logos which unites the visible with the Invisible, finding the antecedents of the Logos, in the speculative philosophy of Greece when it had attained its summit, and discovering in Jupiter a type of Christ. Next he speaks of the Alexandrian Christianity, of the influence of the pseudo-Dionysius, one of the Pantheistic writers of the Middle Ages, and closes with a chapter on Christian theosophy.

In this last chapter the author gives great prominence to the teaching of Henry Eckhart, whom he evidently regards as the greatest thinker of latter ages, a scholastic philosopher, and a mystic theologian, a devout student of Plato, whom he called the great priest, and familiar with the philosophy of Aristotle.

He claims that Master Eckhart, whom he closely follows, was the best interpreter of the thoughts of Christ, the incarnated thought of God, also of the Apostles John and Paul. He also lived in the atmosphere of the Upanishads, and his religious thought took its complexion from his environment. He taught that *to be* is God (*Esse est Deus*). Hence "I am" is the only possible name of Deity. God is the great Thinker, to us unknown until He expresses His thought. The latter He has done. He is, therefore, both subjective and objective; Thinker and thought; Father and Son. The human *soul* is God's thought embodied in a human form. Then it must follow that the soul is Godhead. All souls are the sons of God; all souls shall return to Him. They are like the vapors which ascend from the sea, condensed into drops of rain in the celestial atmosphere and returning to the ocean whence they came. Then reverting to Christ, who is the Son of God, Max Müller says, "I feel sure the beginning of the Gospel of St. John—'In the beginning was the word,' and again, 'The word was made flesh,' can only be a mere tradition;" and he finds an electric current which seems to run from Plato to St. John, and from St. John to our mind, interpreting the darkest sayings of the New Testament. Plato vocalizes God's thought. The Evangelist simply repeats it. The Logos of the Greek is the Logos of the Jew. What we call Revelation is the philosophy of the great academician. This is natural religion. The supernatural is left out.

This suggests another principle of this theosophy: The body and