

lief in one God above all those gods. Second—Anthropological Religion. This series was designed to show how different nations arrived at a belief in a soul, how they named its various faculties, and what they imagined about its fate after death. Third—Theosophy, or Psychological Religion, which treats of the relation between two infinities; the infinite in nature and the infinite in man, or to explain the ideas which some of the principal nations of the world have formed on this relation between the soul and God. The last of these will engage our attention.

The sub-title is explanatory, theosophy having been used in connection with baseless speculations on the nature of God. At the same time, in its best sense, Max Müller claims to be a Theosophist. As I have been able to interpret his writings, his view seems to be that of certain mystic writers of the medieval ages, who held that God is the only Being; that the universe is the self-manifestation of God; that the highest destiny of man is to come to the consciousness of his identity with God; that that end is attained partly by philosophical abstraction, and partly by ascetic renunciation. In our day the principles of theosophy, whose goal is a universal brotherhood, are substantially the same, and have been stated in almost identical terms. We are now told that theosophy signifies the knowledge or the science of the wisdom and will of God, and His relations to external nature and to man. God is the supreme unity, and He may be said to manifest Himself as unity in spirit, power, and matter.

To love the one God in spirit is religion, and to love our neighbor as ourselves is the whole of morality. And in accord with the mysticism of the medieval period we are instructed as to the purpose of religion, which is to realize to us our oneness with God, and to unite us to each other in a universal brotherhood.

This is theosophy as it has been and is now set forth by its chief adherents. Eliminating some of the vagaries that are usually associated with it, and especially its spiritualistic features, which grow out of an assumption of what may be called miraculous gifts or power, Max Müller evidently holds the great basal principles of the theosophy which recognizes some truth in all systems of faith, but now demands entire possession of the Pantheon of religion. This appears from the lectures under consideration. Of these there are fifteen, and they treat of the following subjects: "The Historical Study of Religion," with a reference to the advantages of the acquaintance with Comparative Religions; the true value of the sacred books examined, the Veda and Avesta, and the relations of the latter to the New Testament. In these books are evidences of advance from polytheism to monotheism, or a sufficient knowledge of God. "The Historical Relationship of Ancient Religions and Philosophies." These seem to have a common basis: referred to common humanity, common language, common history, common neighborhood. He considers Greek and Indian