

the soul are antagonistic. The body must be brought into subjection to the soul, as the soul, or Ego, must be brought into oneness with God. This principle leads to asceticism. Max Müller disapproves of its severe forms, esteeming them in every respect injurious; yet he seems quite in accord with the early and with the modern school of theosophy when he says, "I am not inclined to doubt the testimony of trustworthy witnesses, that by fasting and by even more painful chastening of the body, the mind may be raised to more intense activity. Nor can I resist the evidence that by certain exercises, such as peculiar modes of regulating the breathing, keeping the body in certain postures, and fixing the sight on certain objects, a violent exaltation of our nervous system may be produced which quickens our imaginations and enables us to see and conceive objects which are beyond the reach of ordinary mortals."

The author refers to an objection which has been made to the oneness of man with God, that it degrades God by putting Him on a level with man. But he seeks to guard us against degrading man. Is he not the embodiment of the divine thought? Is not the divine essence in Him? This oneness with God is also the basis of brotherhood. "Now are we all the Sons of God, and when He shall appear we shall be like Him," or be absorbed by Him. If the Upanishads taught that all men were being gathered into the presence and around the throne of Brahma, Christian theosophy, differing chiefly in its better expression of thought, teaches that all souls, being integral parts of God's own essence, are being drawn through earthly discipline and by a supernal attraction into the presence-chamber and around the throne, high and lifted up, of the great Thinker, the "I am." To cite Max Müller's own words, "All souls are of God: they cannot be separated from God, though their oneness with the divine source may for a time be obscured selfhood, selfishness, passion, and sin." He then quotes the following couplet from Henry More:

"I came from God, am an immortal ray
Of God, O Joy! and back to God shall go."

This rapid review of Max Müller's crowning work suggests a few observations concerning it. First, Max Müller lays undue emphasis on the value of Comparative Religions. The relation of the various forms of religious beliefs to Christianity is a question which to-day engages profound attention. Out of this inquiry grew the late Parliament of Religions, the benefits of which still remain a grave uncertainty. There are elements in false religions which are in themselves true, and there are many approaches to Christianity which suggest the early dawn. They lie close, at least, to that undiscovered line which separates night from day. For the resemblances these religions bear to Christianity two explanations are given. One refers them to the influence of Satan, who puts on some shreds of the garment of