

Once did a wise man say: "He only knows
God's nature to whom God his mercy shows."

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ARTICLES ON THE ORIGIN OF CHRISTIANITY.

It is natural that Emperor William asked himself what effect on Christianity an application of the Higher Criticism to the New Testament would have, and we prophesy that the problem of the origin of Christianity will now come more and more to the front. We have long prepared our readers for a better comprehension of the subject by publishing in both *The Monist* and *The Open Court* series of articles intended to shed light on the religious conditions in the age of Christ. We call special attention to the following titles: "The Birth of Christianity," by Prof. H. Grätz, published in *The Open Court* for November, 1899; "Apollonius of Tyana," by T. Whittaker, published in *The Monist* for January, 1903; a series of articles on Mithraism, by Prof. Franz Cumont, which appeared in *The Open Court* during the year 1902; a series of articles on the relation of Buddhism to Christianity, by Albert J. Edmunds, which appeared in *The Open Court* for the past two years; "Gnosticism in its Relation to Christianity" (*Monist*, July, 1898), an essay which proves that Gnosticism existed prior to Christianity, and that Christianity itself was a Gnostic movement which by its superiority remained victorious according to the law of the survival of the fittest; "The Food of Life and the Sacrament" (*Monist*, January, 1900, and April, 1900), a discussion of the sacrament showing its relations to the ceremonies of sacramental God-eating and religious cannibalism in general; "The Personality of Jesus and His Historical Relation to Christianity" (*Monist*, July, 1900), including an allusion to the Resurrection problem; "The Greek Mysteries, A Preparation for Christianity" (*Monist*, 1900); "The Fairy-Tale Element in the Bible" (*Monist*, April, 1900, and July, 1900), containing translations of the Babylonian Creation and Deluge tablets; "Yahveh and Manitou" (*Monist*, April, 1899), comparing the beliefs of the nomadic Israelites and the American Indians, both being characteristic of a certain phase of man's religious evolution; "Jew and Gentile in Early Christianity" (*Monist*, January, 1901); "The Nativity" (*Open Court*, December, 1899), showing similarities in religious art; "The Lord's Prayer" (*Open Court*, August, 1898); "Babylonian and Hebrew Views of Man's Fate After Death" (*Open Court*, June, 1901); "Seven" (*Open Court*, June, 1901, and July, 1901), showing the Babylonian origin of the sacredness of the number seven; "Pagan Elements of Christianity and the Significance of Jesus" (*Monist*, April, 1902); "Alpha and Omega" (*Open Court*, October, 1902); "Zarathushtra" (*Open Court*, June, 1900); "Mithraism and Its Influence on Christianity" (*Open Court*, February, 1903).

The climax is capped by an article, to appear in the next or the following *Monist*, by Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin, and the well-known author of *The Legends of Genesis, Commentary on Genesis, Creation and Chaos*, and other productions of remarkable scholarship. He has written an article entitled "The Religio-Historical Interpretation of the New Testament," which is as bold and radical in outlining the nature of the New Testament as is Dr. Delitzsch's article concerning the composition of the Old Testament.

While we were preparing the present number of *The Open Court*, a pamphlet

under the name *The Age of Christ* has been printed, and will be ready for the market within a few days. It discusses in brief outline the problem of the origin of Christianity, touching upon several of the problems discussed in the articles mentioned above.

P. C.

BOOK REVIEWS AND NOTES.

BEITRÄGE ZUR KRITIK DES PSYCHOPHYSISCHEN PARALLELISMUS VOM STANDPUNKTE DER ENERGETIK. Von *Edward Gleason Spaulding*. Halle: Max Niemeyer. 1900. Pages, vii, 109.

This essay was worked out in the psychological seminary of Prof. B. Erdmann of Bonn, and the Professor warns us in a prefatory remark attached generally to the labors of his scholars, that since they enjoy full liberty of investigation, he must not be considered responsible for their results. Spaulding criticises the theory of parallelism, although he grants that everything depends upon definition, for the word is utilised in various ways, sometimes as a correlation of two factors and sometimes as an extension of the law of energy. He accepts the main characteristics of parallelism according to the interpretation of Mach, Hering, and Müller. He opposes both Wundt and Sigwart,—the former an opponent of the theory of parallelism, the latter its main advocate and supporter; and finally comes to the conclusion that “not the psychical, the ego, the free will, or any Copernican standpoint, but the physical, energy, plays the main part in cosmic processes. Consciousness originates and passes away; matter persists. ‘Within the individual,’ we can say with Fechner, ‘physical conditions are active underneath the threshold and condition the causal connection.’ Ganglia, the ends of nerve fibres, are physiological elements; they are subject to the law of energy, of conservation, of unequivocality, and the law of entropy. Moreover, the fate of consciousness, the soul of man, is irredeemably tied to the moral course of the universe, which takes no account of man.”

K.

ELEMENTI DI ETICA. Di *Giovanni Vidari*, Professor all' Università di Palermo, Milan: Ulrico Hoepli. 1902. Pages, 334.

The mention of this work, *The Elements of Ethics*, by Giovanni Vidari, of the University of Palermo, affords opportunity of commenting upon the great publishing activity of Italy, which, according to the statistics of the year just passed, produced more books than the United States. The series “Manuali Hoepli,” of which Professor Vidari’s book forms a volume, was begun in November, 1901, and now counts some 700 volumes,—manuals of small format, running from 100 to 400 pages, and treating of every branch of science from mathematics and astronomy to agriculture, and of every branch of literature, law, history, language, education, art, industry, commerce, and sports. The series is intended for independent students and the general public, and is international in its character to the extent of containing many translations from the other languages of Europe. Professor Vidari’s work, here mentioned, is a simple and popular exposition of the conception of ethics laid down in a larger work by him, and forms a compendium of the subject intended for young men in academies, high schools, and colleges, as well as for all educated persons desirous of obtaining an idea of the direction which the modern study of ethics is assuming.