

Italy," which was so influential in forming present Christianity, the author proceeds to the interesting demonology of Northern Europe, and thence through the miracles and magic of savages to the period of the "Devil's Prime," the wonderful and incredible history of witchcraft, the Inquisition, and the no less shocking witch-persecutions of the age of the Reformation. Lastly, Dr. Carus has portrayed at length the part which the Devil has played in verse and fable, concluding with a philosophical dissertation on the nature of good and evil, the rôle of science in clarifying our religious conceptions, the standard of ethics, and the idea of God.

The nature of his views on these questions is sufficiently familiar to the readers of *The Open Court* to dispense us from entering into a detailed exposition, and it only remains for us to add a word as to the letter-press and handsome exterior dress of the work. The publishers have spared neither pains nor expense in this regard, and the broad margins, large type, fine paper, tinted illustrations at the beginnings and ends of chapters, and the black and red binding illuminated with a cover-stamp from Doré, all combine to make the work a veritable *édition de luxe*.

μ.

ÉROS AND PSYCHE.

The readers of *The Open Court* will doubtless recall with pleasure Dr. Carus's modernised version of the Greek fairy-tale of Eros and Psyche, which appeared in



THE SHEPHERDESS OF LOVES.
(Frieze by Thorwaldsen.)

The Open Court for February and March of this year, together with Thumann's deservedly-famed and genuinely classical illustrations. This story has now been

published in book form, in a sumptuous style, quite befitting its inward beauty of thought and sentiment. Mr. E. Biedermann, a German-American artist, has made for it a cover-design of classical conception; the text has been printed from large Pica type on specially-manufactured Strathmore deckle-edge paper; while the largest of the illustrations have been reproduced on separate sheets with ornamental borders. By its elegant appearance and its mythologically religious character the work will be peculiarly appropriate as a Holiday gift-book.¹

Dr. Carus, in the philosophical preface which he has written for the book, has not failed to take advantage of the opportunity to introduce additional illustrations from classical sources, including the Eros of Praxiteles, which we here reproduce, and the Sale of Cupids of Thorwaldsen. His preface deals with the ethical and mythological significance of the tale, in which he sees the religious life of antiquity reflected more strongly than in any other work, not excepting the poems of Homer and the *Theogony* of Hesiod. He contrasts the story of Eros and Psyche with the folklore tales of the Teutonic races, which also depict the popular attitude toward the problems of life, especially toward that problem of problems,—the mystery of death and the fate of the soul in the unknown beyond. Wholly apart, therefore, from its intrinsic romantic interest, the book possesses a deep moral import, being the solution that the popular spirit of the greatest intellectual nation of antiquity gave of the interrelation of love, birth, and death.



THE EROS OF PRAXITELES.
Torso found in Centocelle; now
in the Vatican.



THE SALE OF THE CUPIDS.
Frieze by Thorwaldsen.

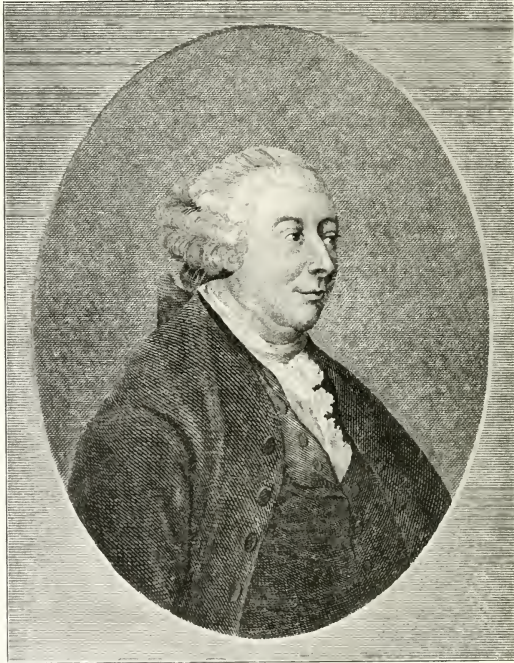
Says Dr. Carus: "The redactor of Eros and Psyche, as here retold, has brought out the religious and philosophical *Leitmotiv* with more emphasis than it possesses in the tale of Apuleius. By obliterating the flippant tone in which their satirical author frequently indulges, and by adding a few touches where the real significance of the narrative lies, he believes that he has remained faithful to the

¹ *Eros and Psyche. A Fairy-Tale of Ancient Greece. Retold After Apuleius. By Paul Carus. Illustrations by Thumann. Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner & Co. 1900. Pp., xv, 99. Price, \$1.50 (6s.).*

"spirit of the ancient *Märchen*, and thereby succeeded in setting in relief the serious nature of the story and the religious comfort that underlies this most exquisite production of human fiction." μ.

HUME'S ENQUIRY CONCERNING HUMAN UNDERSTANDING.¹

Following Descartes's *Discourse on Method*, The Open Court Pub. Co. has issued, as the second philosophical classic of their Religion of Science Library,



DAVID HUME.

(1711-1776.)

Scottish Philosopher. (After the painting by Sir Joshua Reynolds.)

David Hume's *Enquiry Concerning Human Understanding*. Other philosophical classics, like Kant's *Prolegomena*, are to follow, and it is hoped that the series

¹*An Enquiry Concerning Human Understanding*. By David Hume. Reprinted from the edition of 1777. With Hume's Autobiography and a letter from Adam Smith. Chicago: The Open Court Pub. Co. 1900. Pages, 180. Price, 25 cents (rs. 6d.).