

O mighty Child, 'tis Science names
 Thy Kingdom upon Earth,
 And, with the Son of Man, proclaims
 The Greatness of thy Birth.

Now Priest and Man of Science bow
 Before thy face; the Clod
 Touches Divinity, and thou
 Instinct with All, forshadow'st God.

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THE HISTORY OF THE DEVIL.

Under the title of *The History of the Devil and the Idea of Evil from the Earliest Times to the Present Day*,¹ Dr. Paul Carus has recently collected in systematic and unified form the numerous papers and essays which for several years past he has either published in *The Open Court* and *The Monist* or delivered as independent lectures before various audiences on the history and folklore of demonology and the philosophy of good and evil. From the point of view of contents and illustrations, this book is probably the most exhaustive popular presentation of the subject that exists. The enumeration of the illustrations alone would take up several pages of *The Open Court*, and they have been drawn from every period of history, from the monuments and archæologic remains of antiquity as well as from the pictorial and sculptural records of mediæval and modern times. Not a phase of the figured conceptions of the ideas of good and evil in their development among any of the thinking nations of humanity has been omitted, and the panoramic survey of demonologic forms which is here marshalled before our bodily vision is, in the vividness and enduring qualities of its impression, far beyond anything that portrayal by words could hope to equal.

And the breadth of pictorial representation is only surpassed by the plenitude of the sources from which the text has been drawn,—the scientific and historical literature of several millenniums. Starting with a brief philosophical discussion of the ideas of good and evil, we are introduced to the subject of devil-worship and human sacrifices among savage tribes (with their survivals among the modern nations), and from thence to the demonolatry and related religious conceptions of the ancient Egyptians, Accadians, and Semites (Assyrians and Babylonians). The dualism of the Persians is next considered, following which the important Israelitic period is treated. Brahmanism, Hinduism, and Buddhism are all rich in demonologic lore, and some sixty odd pages are devoted to their exuberant conceptions. Then under the caption of "The Dawn of a New Era," that period of abnormal religious unrest and fermentation which is marked by the Gnostic, Apocryphal, and Apocalyptic literature of the Alexandrian and Western Asiatic empires is portrayed,—an influence which extended to the time of Jacob Boehme. To early Christianity, the demonologic notions of Jesus and his Apostles, the eschatology of the Jews, and the Hell of the early Church, forty pages are consecrated.

Reverting in a lengthy chapter to "The Idea of Salvation in Greece and

¹Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co. 1900. Large 8vo, 500 pages, 311 illustrations. Cloth, \$6.00 (30s.).

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*.

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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