

Pavana, the god of wind and messenger of heaven, to ascertain the cause of this indifference. Pavana returning, reports to the gods that the corruptions which had crept into their religion and the rise of Christianity had weakened the old faith. In a rage, the entire Pantheon sallies forth in battle array to attack the intruders, but is confronted by a Seraph, who overwhelms the foe with a glance, informing the old gods that—

“Jehovah will no longer bear
Your lawless presence here;
For He's sole King, must ever reign!
Hence to the abodes of night!
Hence to the brimstone sod!
The land where darkness reigns unblest,
And weary spirits never rest;
Where sinners be, sinners away
From hallow'd ground far driven;
Immortal life to ye belong,
Go taste immortal pains,
With sighs and wails and blasphemies,
Amid the funeral screams of hell.”

Though not perfectly simplified or polished, this poem is conceived in a spirit of sympathy and kindness, and will be liked by all who are truly religious without being strictly critical. One could readily conceive that the “*Vision of Sumeru*,” and many other of the smaller poems, might have been far better in Hindi: so much do they seem like good work not very well translated.

We have received a valuable contribution to mythological literature in *Demonology and Devil-love*, by Moncreur Daniel Conway (Chatto & Windus: 1879). A complete history of the devil and all his angels, with that of all the lurid horrors and smoky phantoms accompanying them, would, if written with the accuracy which even the mob who read with ease now exact, be a tremendous task. It would be a history of religion, of superstition, of occult philosophy, of half the popular legends known, and would make deep inroads on poetry. As the reverend author admits, “any attempt to catalogue the evil spectres which have haunted mankind were like trying to count the shadows cast upon the earth by the rising sun.” The older demonographers, such as Bodinus, and Bakker in his *Monde Enchanté*, satisfied themselves by simply giving all they could collect, and by entertaining the reader with interminable stories. But in an age when even many soundly religious people have grave or quiet misgivings as to a personal devil, these marvellous legends are simply regarded as fairy-tales. As history and theories of evolution are becoming popular, the stories lose, however, none of their interest, only the interest is transferred to another field, that of explaining and illustrating change or progress. The thinking world is as much interested as ever in the history of the diabolical idea, its tremendous influence on mankind is still too apparent to be treated with indifference; but faith in the details is now lost in examination of a leading fact, as belief in the Elohim became absorbed in the unity of Yahveh. Such is the ground taken by Mr. Conway, an honest and sincere Rationalist, yet one who is, like most of the Boston Unitarian clergymen, too deeply penetrated by a conviction of what is good and pure in Christianity to believe that God could ever allow man, in his helplessness, to be tempted and tormented by a devil. His book is not an attempt to tell all that might be told about Demonology, and herein lies its merit and its fault. Recognising the impossibility of detailing the devil with all that is devilish, he has subordinated the innumerable illustrations to a theory of development which is well enough conceived, whatever other theorists may think of it; and it is this very fidelity to the principle or theory which induced classification or method, which leads him to indulge in many pages of disquisition, which some readers will wish had been devoted to mere facts. On the other hand, it must be admitted that this disquisition never degenerates into idle rhapsody or padding. Thousands of readers—and we may well say thousands of a book of which three thousand copies have already been sold—will prefer Mr. Conway's preaching to his facts; others who do not, will be of the class who are capable of drawing their own conclusions. In fact, there is much good writing among these disquisitions, a vast fund of humanity, undeniable earnestness, and a delicate sense of humour, all set forth in pure English. It is much to say that we have found the nine hundred pages of these two large volumes, without exception, interesting.

The early religions were generally without a devil. The Hindus, notwithstanding

their Rakhshas and fiends, maintain that their vast Pantheon contains no such creature. The gods were both good and evil. There were punishing demon demons of storms and of death, but no such quintessence of malignity, decei anti-godness, cruelty and petty meanness, as is incarnate in the Christian Sata In "*The Sketch-Book of Meister Karl*," Satan is represented as vindicating his *raison d'être* on the ground that he represents the necessary suffering and pain attendant upon the destruction of the old, leading to higher beauty in the new, creation itself, but is promptly snubbed by the author, who informs him that it is nothing of the kind, but "only the *transitory ugliness* of the ruins of the tempest and the pestilence." The old religions represented the devil as he represented himself to the writer: Christianity has made him an abstract of the revoltin Mr. Conway, beginning with Dualism, proceeds to the degradation of divinities an ex-gods into devils, and then finds causes for the existence of others in hunger, he cold, the elements and animals, in enemies and barrenness, obstacles, illusion, darkness disease and death. From these he proceeds to a history of the decline of demon and their generalization as shown in art and in the decay of mythologies. The next step is of course an account of the principal types of demons or devils, such the serpent and dragon. Hence we have connections and affinities with these—su as Fate, Diabolism, or the direct connection of incarnate evil with demons, and histories of degraded powers, such as Ahriman, Elohim, Visramitra, the consuming fi and others. The second volume is in part occupied with the numerous deductio from these types through the Middle Ages down to the present day. The great me of the work consists, not merely in great research and a shrewd selection of striki examples and interesting illustrations, but in the clearness with which Mr. Conw develops his ideas. Its demerit is an exaggerated susceptibility to simile, and readiness to assume derivations and connections without proving them—the gre sin of all symbolists from Creuzer, Godfrey Higgins, and Faber, down to Inma Not that we would class Mr. Conway with these blunderers; on the contrary, he h tried hard to avoid their company, but he often unconsciously falls into their fault the fault, it is true, of a poetic mind, but one to be guarded against when one is n writing poetry. We should do injustice to this work did we not mention th Mr. Conway writes like a man without prejudice against aught save tyrann Abstractly speaking, his freedom from bigotry is almost naively amusing. Had been a Calvinist he would probably have prayed, as did the Scotch clergyman, for t conversion of "the pair deil." As it is, he sets forth his own very broad faith in t following words, with which he concludes his first volume:—

"It is too late for man to be interested in an 'Omnipotent' Personality, who power is mysteriously limited at the precise point when it is needed, and whose mor government is another name for man's own control of nature. Nevertheless th Oriental pessimism is the Pauline theory of Matter, and is the speculative protoplas out of which has been evolved in many shapes that personification which remai for our consideration—the Devil."

These be plain words, but we have thought it best to cite them, that the read whether heterodox or orthodox, may know exactly what he may expect in this i teresting and singular work.

THE PROFESSIONAL STUDIES OF THE CLERGY.

To the Editor of the CONTEMPORARY REVIEW.

SIR,—I have to acknowledge an error of some importance in my account of the varic courses of theological study now pursued in the different Divinity Schools of England.

In describing the subjects for the Theological Tripos at Cambridge, I set down or the *variable* portions, omitting the *fixed* and more important part of the course, whi make it fully equal in character and value to the Theological Honour Course at Oxfo I cannot charge myself entirely with the mistake, as I applied to Cambridge for t list of subjects, and was furnished with no more than I set down. I have similar omitted to credit King's College, London, with having lately added Logic or Mor Philosophy to its curriculum; while I learn that Logic is also the alternative of t compulsory subjects at Lampeter.

I am glad to make these corrections, and trust that if I have done unintention injustice elsewhere, that it may be brought to my notice.

Your obedient servant, R. F. LITLEDALE.