

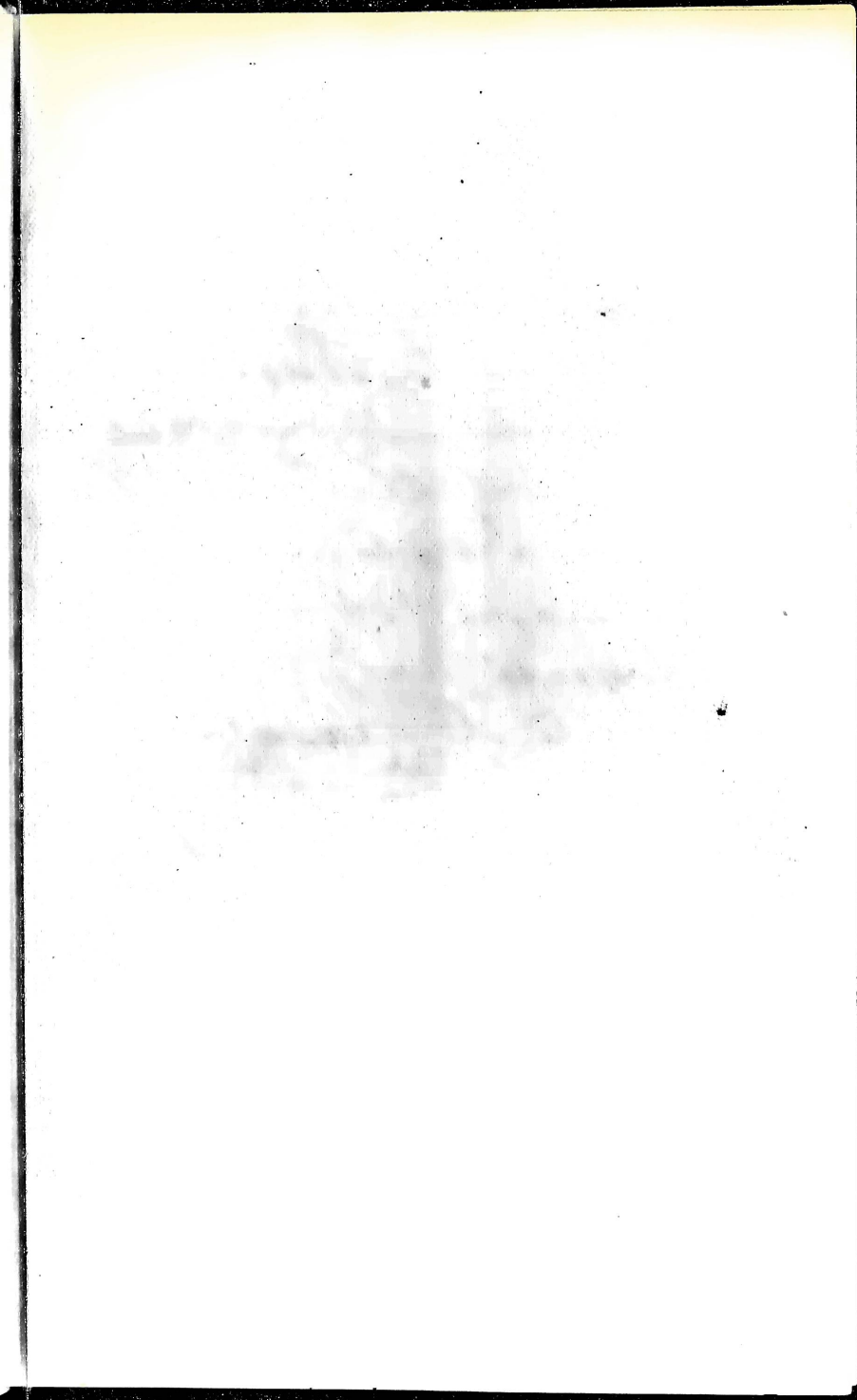
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SAVILE CLUB,

15, SAVILE ROW. W.

Mr Conway treats the subject of  
demons and evil spirits from the  
standpoint of historical psychology.  
Beginning with the primitive gods  
whom he supposes to have been  
dualistic and undifferentiated,  
he shows how they gradually  
separated into two distinct  
classes, the beneficent and the  
malevolent. Demons, he believes,  
are in fact degraded deities,  
ex-gods, or off-shoots from the  
original nature-worship, regarded  
now as kindly, now as inimical.  
From this point of view he classifies  
them according to the various  
objective evils of which they  
are supposed to be personifica-  
tions. Twelve classes are thus  
erected - the round dozen

SAVILE GLOBE  
SAVILE ROW. W.

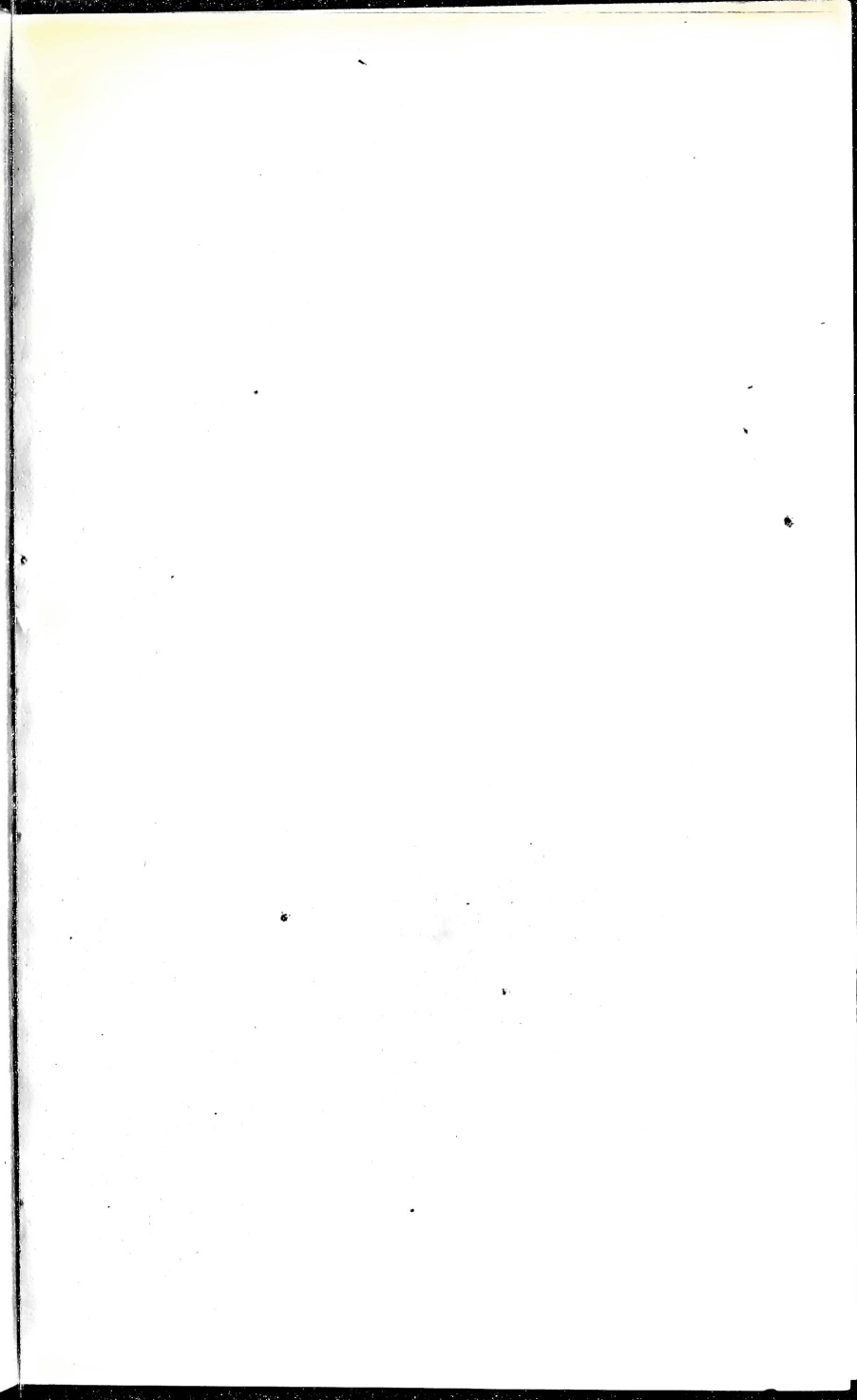


seems rather like a survival  
 of mystical numbers seen in  
 Mr. Conway - answering to the  
 vortices of Hunger, Heat, Cold, the  
 Hostile Elements, Noxious Ani-  
 mals, Enemies, Barrenness of  
 Soil, Physical Obstacles, Miasms,  
 Dukness, Disease, and Death.  
 This catalogue appears a little  
 tautological and wanting  
 in definite demarcations - a  
 defect which the author himself  
 acknowledges. The Serpent or  
 Dragon, as an embodiment of  
 the demon, forms the subject  
 of some twelve chapters, which  
 are remarkably free from the  
 mysticism <sup>that</sup> which besets even  
 rational writers when they  
 get upon this dangerous ground.  
 Mr. Conway treats the Serpent

as the chief primitive enemy of the human species, and traces the origin of Serpent-worship to fear. He even ingeniously connects it with that instinctive horror of the snake, from which Mr Darwin and Brehm discovered among our quadrumanous relatives. The second volume deals with the Devil, Christian or otherwise; the differentia of Devils, as distinguished from Demas's being, according to Mr. Conway, that the former are morally bad for the pure love of wickedness, while the latter are merely cruel to man incidentally for the gratification

TABLE I

1870-1871



of their own desires. The Devil is in fact the correlative of God; the personification of Evil, as God is the personification of Good. The history of this conception is very fully treated, and much valuable light is cast upon many parts of the question by Mr Conway's treatment. There are several points, however, which seem to call for further consideration. For example Mr. Conway throughout takes for granted the mythopoeic theory of the origin of supernatural beings, and never once alludes to the rival ghost-theory. But surely since the publication of Mr. Spencer's Principles of Sociology I. - which our author has read and quotes sparingly - that theory at

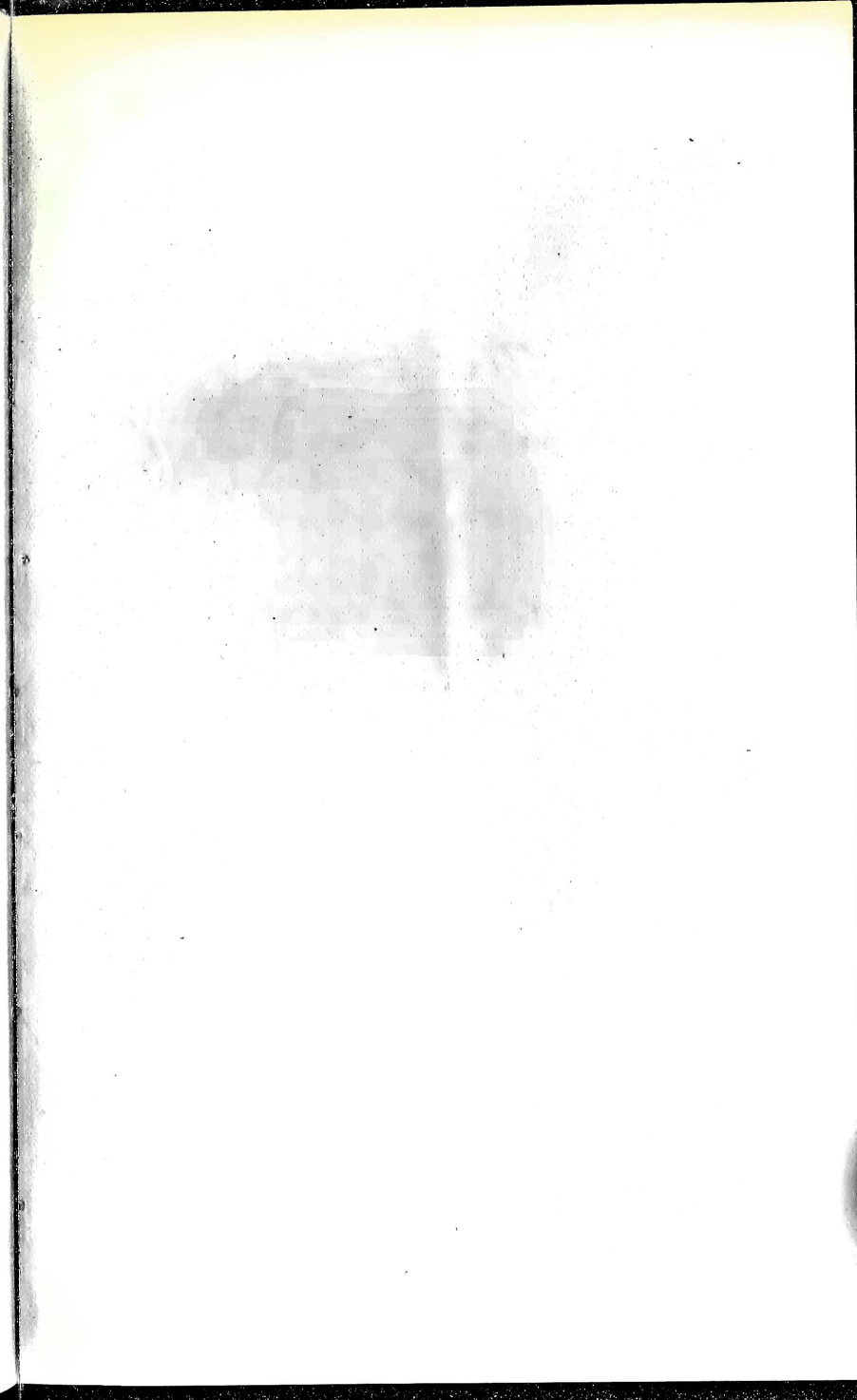


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at least merits consid-  
eration. Again in his  
treatment of the serpent  
he does not once allude  
to Mr Spencer's luminous  
remarks on this subject,  
nor to his ingenious  
speculation on the origin  
of the bats' wings attri-  
buted to Demons. Nor  
is his philology by any  
means beyond question  
as where he explains the  
name of Lady Godiva  
(Godgifu) by "Good Eve";  
while his explanations

SAVILE CLUB  
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of Semitic myths seem  
a little too off-hand  
and uncritical. Never-  
theless the book is  
well worth perusal  
and bears witness to  
wide reading on the  
part of its author

[S. A.]

(From Mind, July 1899)