

Detroit was settled by the French early in the 18th century, and passed into the hands of the English in 1763. It was then besieged for eleven months by the Indian chief, Pontiac. Ceded to the Americans in 1783, it was not occupied by them till 1796. It was incorporated as a city in 1824, and was the capital of Michigan from 1837 to 1847, when that honour was transferred to Lansing.

DEUCALION, in Greek legend, corresponds to the Biblical Noah. A great flood had destroyed the whole race of men except Deucalion and his wife Pyrrha, who saved themselves in a boat or ark, from which they landed on Mount Othrys, or, as it was afterwards said, on Mount Parnassus. They were then commanded by Zeus to cast behind them the bones of their mother, i.e., the stones of the hill side, and from the stones thrown by Deucalion sprang men, from those thrown by Pyrrha, women. Hence men were called *λαοί*, "stone race." Deucalion's son Hellen was the founder of the race of Hellenes. The chief locality of this legend was Thessaly; it existed also at Dodona, where Deucalion was thought to have introduced the worship of Zeus.

DEUTERONOMY. See PENTATEUCH.

DEUTSCH, EMANUEL OSCAR MENAHEM (1829-1873), an eminent Oriental scholar, was born on the 28th of October 1829, at Neisse, a town in Prussian Silesia. He was of Jewish extraction; and the family had been settled in his native place for several generations. When six years old, Emanuel began to attend the gymnasium of Neisse, and continued a pupil for two years; after which, in compliance with the earnest wish of his uncle, David Deutsch of Mislowitz, the charge of the boy's education was transferred to him. Rabbi Deutsch was a first-rate scholar, deeply learned in the Talmud, with stern ideas of duty, as we may infer from the fact that he made his nephew rise the whole year round at 5 o'clock, study for the first two hours, and then spend an hour in prayer, before allowing him to taste food or light a fire. The rest of the day, with the exception of half an hour for exercise and recreation, was devoted to hard study. This dull routine, which proved at once the foundation of his accurate scholarship and of his ill-health, continued till Emanuel was thirteen years old, when he returned to Neisse, to solemnize his religious majority (*Bar-mitzva*). He proceeded once more to the gymnasium, where he enrolled in the highest class. On reaching his sixteenth year he began his studies in Berlin University, paying special attention to theology and the Talmud. Indeed the Talmud was seldom absent from his thoughts; and, after his death, a great accumulation of papers was found, containing parts of it, copied or translated, beginning in a child's hand-writing, and reaching down to a comparatively late period. Deutsch supported himself by teaching, and, about two years after going to Berlin, wrote some stories and poems on Jewish subjects for magazines. He also mastered the English language and studied English literature. In 1855 Deutsch was offered an appointment as assistant in the library of the British Museum, which he gladly accepted. "For nigh twenty years," he says, "it was my privilege to dwell in the very midst of that pantheon called the British Museum, the treasures whereof, be they Egyptian, Homeric, palimpsest, or Babylonian cuneiforms, the mutilated glories of the Parthenon, or the Etruscan mysterious grotesqueness, were all at my beck and call, all days, all hours." He worked intensely, always aiming at a book on the Talmud as his master-piece, and contributed no less than 190 papers to *Chambers's Encyclopædia*, in addition to essays in Kitz's and Smith's Biblical Dictionaries, and articles in periodicals. In October 1867 his article on "The Talmud," published in the *Quarterly Review*, at once

made him famous. It was translated, within twelve months, into French, German, Russian, Swedish, Dutch, and Danish. He was passionately desirous of travelling in the East; and, having obtained leave of absence for ten weeks, he left England on the 7th of March 1869. The rapidity and fatigue of the journey permanently injured his health; but he thoroughly enjoyed his visit to Palestine, where his intense patriotism and finely-strung poetical nature found much food for reflection. Never, to the end of his life, did he mention his visit to the Wailing Place of the Jews in Jerusalem without profound emotion. He reached England on the 10th of May, submitted a valuable report of his travels to the trustees of the British Museum, and delivered a number of lectures, chiefly on Phœnicia. His article on "Islam" appeared in the *Quarterly Review* for October 1869; and, at the same time, overwork, the consciousness of approaching ill-health, and the death of attached friends brought on terrible depression. Broken health continued to drag him down; and, in the autumn of 1872, his old longing for the East returned so powerfully upon him that, after obtaining six months leave, he left for Italy and Egypt. There a cold moist winter told severely on his health. On the 30th of March 1873, he reached Cairo, and was ultimately removed to Alexandria, where, becoming rapidly worse, he died on the 12th of May. He was buried next day in the Jewish cemetery in Alexandria, where a granite stone marks his resting-place. Deutsch was one of the hardest workers of the century, and added to his own special studies of Sanskrit, Chaldaic, Aramaic, and Phœnician, a remarkable acquaintance with English literature. His *Literary Remains*, edited by Lady Strangford, were published in 1874, consisting of nineteen papers on such subjects as "The Talmud," "Islam," "Semitic Culture," "Egypt, Ancient and Modern," "Semitic Languages," "The Targums," "The Samaritan Pentateuch," and "Arabic Poetry."

DEUTSCHKRONE, ARENSKRONE, or WALCZ, a town of Prussia, at the head of a district in the government of Marienwerder, situated between the two lakes of Arens and Radau, about 15 miles north-west of Schneidemühl, a railway junction 60 miles north of Posen. Besides being the seat of the public offices for the district, it possesses a Jewish synagogue, and a progymnasium established in the old Jesuit College; and it manufactures woollens, tiles, brandy, and beer. Population in 1871, 6146.

DEUTZ (Latin, *Tuitium*), an old town of Rhenish Prussia, on the right bank of the Rhine, opposite to Cologne, with which it is connected by two bridges. It contains the church of St Heribert, built in the 17th century, a Protestant church, cavalry barracks, artillery magazines, and gas, porcelain, machine, and carriage factories. The fortifications of the town form part of the defences of Cologne. The population in 1875 was 14,513. To the east of Deutz is the manufacturing suburb of Kalk, with about 8,500 inhabitants. The old castle in Deutz was in 1002 made a Benedictine monastery by Heribert, archbishop of Cologne. Permission to fortify the town was in 1230 granted to the citizens by the archbishop of Cologne, between whom and the counts of Berg it was in 1240 divided. It was burnt in 1376, 1445, and 1583; and in 1678, after the peace of Nimeguen, the fortifications were demolished. They were rebuilt in 1816. See COLOGNE.

DEUX FONTS, in German *Zweibrücken*, and in Latin *Bipontium*, a town of Bavaria, in the Palatinate, 50 miles west of Spire, on the Erbach, which ultimately finds its way to the Moselle. Besides a court of appeal for the Palatinate, a penitentiary, and various administrative offices, it possesses a public library, a gymnasium, and a synagogue. Its most important buildings are the old ducal palace, greatly damaged by the French in the 18th century

and in 1868 transformed into a court-house, Alexander's Church, with the ducal burial-place, and the church which was built by Charles XI. of Sweden. The industry of the inhabitants is mainly devoted to the manufacture of cotton, silk-plush, tobacco, and oil. Population in 1875, 9349.

Deux Ponts, which derives its name from the two bridges over the Erbach, was before 1394 the seat of an imperial countship. On the partition of the Palatinate, with which it had been incorporated, it became in 1410 an independent duchy, which in 1654 furnished a king to Sweden in the person of Charles Gustavus. The death of Charles XII. in 1718 broke its connection with the Swedish crown; and the extinction of the Klenburg line, to which it was next transmitted, passed it on to the present ruling family of Bavaria. In literary history it is interesting as the place where the Bipontine editions of the Greek, Latin, and French classics were published by a learned society in the latter part of the 18th century. See J. G. Crollius, *Origines Bipontinae*, 1761-1769; Lehmann, *Vollständige Geschichte des Herzogthums Zweibrücken*, Munich, 1867.

DEVAPRAYAGA, a town of British India, in the presidency of Bengal and province of Gurhwal, in 30° 9' N. lat. and 78° 39' E. long. It is one of the five sacred towns of the Hindus,—a pre-eminence which it owes to its position at the confluence of the Alakananda and the Bhagirathi, whose united waters constitute the Ganges proper. It stands at an elevation of 2266 feet above the sea.

DEVELOPMENT. See EMBRYOLOGY and EVOLUTION.

DEVENTER, or, by corruption, DENTER, a town of Holland, in the province of Overijssel, about 25 miles north of Arnheim, on the right bank of the Yssel, which there receives the waters of the Schipbeek, and is crossed by a bridge of boats. It is a clean, prosperous place, and at the same time preserves a large number of ancient buildings as well as its fortifications. Of special interest are the Protestant church of St Leivin, which dates from 1334, occupies the site of an older structure of the 11th century, and possesses some fine stained glass; the Roman Catholic *Broerkerk*, with three ancient gospels; the *Bergkerk*, which belonged to the Premonstratensians; the town-hall, built in 1693, containing a remarkable painting by Terburg, who was for some time burgomaster of the town; and the weigh-house, which dates from 1523. There are also cavalry-barracks, an arsenal, a court-house, a hospital, and a lunatic asylum; while among the scientific and educational institutions, an observatory, a gymnasium, and a high school may be mentioned. The last, known as the "Athenæum" down to 1864, dates from 1830, and has a library of 6000 volumes, inclusive of a number of Oriental MSS., several *incunabula*, and a 13th century copy of *Reynard the Fox*. The archives of the town are of considerable value from the fact that it was the chief town of a province. Besides a good agricultural trade, the inhabitants carry on the weaving of carpets, woollens, and silks, cotton-printing, and iron-founding; and their honey-cakes are exported in large quantities to all parts of the Netherlands. Population in 1869, 17,983.

Deventer is mentioned in 778 in connection with a Saxon inroad, but its importance only dates from the 11th century. In 1123 it was relieved by the emperor Henry V. from an investment by the duke of Saxony and the bishop of Munster. To Queen Eleanor of England it was indebted for the monastery of the Récollets, and in 1356 she breathed her last within its walls. During the War of Independence it was treacherously surrendered to the Spaniards by Edward Stanley, an Englishman, but was recaptured in 1591 by Prince Maurice of Orange. Its bishopric, which had been established only in 1559, was then abolished; and in the following year it was found necessary to destroy its wooden bridge over the Yssel. In 1813 it was invested by the Allies; and in 1814 the French withdrew in terms of the peace.

DEVEREUX. See ESSEX, EARLS OF.

DE VIGNY, ALFRED VICTOR, COUNT (1797-1863), a distinguished French poet and novelist, was born at Loches, in Touraine, March 27, 1797 (or 1799). His father, a man of noble descent, was a cavalry officer, who

had served with distinction in the Seven Years' War. His mother was the daughter of an admiral. Tales of military achievements and traditions of the *ancien régime* were familiar to him in his childhood, and furnished the most powerful influences towards the formation of his character and the direction of his early ambition. He received his education at Paris, at the school of M. Hix; but, his royalist sympathies being threatened by the prevailing admiration for the empire, he was removed and placed under a private tutor. After the first restoration of the Bourbons he was admitted, at the age of sixteen, into the musqueteers of the royal household, and in this capacity he accompanied the royal family to Ghent in 1815. In the following year, on the suppression of the musqueteers, he passed into the royal guard. He remained in the army about thirteen years, and attained the rank of captain, but without seeing active service; and, wearied with the dulness of the life which he had desired, resigned his commission in 1827. He had not long before married a rich English lady. The leisure of his soldier-life had not been wasted. Not only was he gaining knowledge by observation of men and experience of life, but he meditated much, and, as he says, had all his works in his head,—"*ils marchaient avec moi . . . et quand on m'arrêtait, j'écrivais.*" His first publication was a volume of poems, which appeared in 1822. Some of these had already been published in periodicals; and he was therefore starting on his poetical career about the same time that Victor Hugo was writing his earliest *Odes* and Lamartine his earliest *Méditations*. Two years later (1824) he published the poem of *Eloa*, a graceful embodiment of a delicate fancy. It is the story of a bright creature, "sister of the angels," born of a tear of the Saviour, and whose tender pity for the evil spirit becomes the occasion of her own fall. This was followed by several other poems, *Le Déluge*, *Moïse*, *Dolorida*, &c. In these later pieces De Vigny shows himself to have been under the powerful influence of Victor Hugo. Hitherto, however, notwithstanding the evident tokens of his genuine inspiration as a poet, he had not attained general recognition. This he first secured, won it even by storm, by the publication, in 1826, of his historical romance, *Cinq-Mars*, the story of a conspiracy under Louis XIII. This work appeared one year before Manzoni's famous novel, *I Promessi Sposi*; and both works were among the most noteworthy productions of the school of Walter Scott, whose Continental reputation was then at its height. The book had an immense run, and passed through many editions. In its pages the author shows himself qualified to present in a masterly and truthful way the character of an age, to draw vigorous portraits of great historical figures, and to depict feeling with delicacy and simplicity. It was about this time that De Vigny's friendship with Lamartine began. He was now one of the recognized chiefs of the new school, the Romantic, and one of the editors of the *Muse française*. In 1829 he produced a translation of *Othello*, which was acted at the Théâtre Français, but was not very warmly received. His next dramatic attempt was *La Maréchale d'Ancre*, performed at the Odéon in 1831. It is characterized as a learned study of the period, wanting the breath of life and the fire of poetic passion. These qualities were present in superabundance in his next and last dramatic work, *Chatterton*, produced in 1835. Although faulty in construction, and better fitted for the closet than for the stage, this powerful play has kept its place in the theatrical repertory. De Vigny's remarkable prose work, entitled *Stello, ou les Diables bleus*, appeared in 1832. It consists of three biographical studies, the subjects of which are three unfortunate poets, Gilbert, Chatterton, and André Chénier, whose fate is narrated to Stello, an invalid poet, by a philosophical physician, *le*

cocteur noir. True in spirit while inaccurate in detail, these stories, exquisitely told, are intended to teach poets the lesson of self-renunciation. *Stello* was followed, in 1835, by another prose work of equal, perhaps superior, literary merit, entitled *Servitude et grandeur militaire*. This too, like *Stello*, is composed of three stories; and in these is depicted the soldier's life, his sufferings, his duty, and his true reward. "The poem of human life," says J. S. Mill, in his review of De Vigny's works (*Dissertations*, vol. i.), "is opened before us, and M. de Vigny does but chant from it, in a voice of subdued sadness, a few strains telling of obscure wisdom and unrewarded virtue,—of those antique characters which, without self-glorification or hope of being appreciated, carry out, as he expresses it, 'the sentiment of duty to its extremest consequences.'" De Vigny's latest gift to the world was his *Poèmes philosophiques*, or *Les Destinées*, part of which appeared in his life-time in the *Revue des Deux Mondes*; the rest, with these, were published after his death by his literary executor. These poems are mainly utterances of unbelief and despondency, intermixed with exhortations to a stoical resignation and self-reliance. De Vigny was received at the French Academy in January 1846; but, in consequence of the coldness of the reception and the offensive speech of M. Molé on the occasion, he refused to be presented to the king. He died at Paris, after severe and prolonged sufferings bravely borne, September 17, 1863.

(W.L.B.C.)

DEVIL is the name which has been given in the New Testament and in Christian theology to a supreme evil personality supposed to rule over a kingdom of evil spirits, of whom he is the chief, and to be the restless and unflinching adversary of God and man. The Hebrew term denoting "adversary," or *Satan*, is also applied to this supreme evil spirit, or prince of the kingdom of evil. There can be no question that such an evil spirit is frequently spoken of in the New Testament. He is designated by various names in addition to these mentioned, such as "the Tempter," "Beelzebub," "the Prince of Devils," "the Strong One," "the Wicked One," "the Enemy," or "the Hostile One." Throughout the Gospels these terms are used interchangeably, and in all cases seem to denote the same active power or personality of evil outside man and exercising influence over him. It may be a question how far Jesus Christ himself acknowledges the existence of such an evil power, but there can be no question that such a being was recognized in the current belief of the Jews in His time.

But it is also certain that this belief amongst the Jews was one of gradual growth, and is not to be traced in the Old Testament in any such definite form as we meet with it in the New. The expression "Satan" is indeed found in the Old Testament, but only five times, if so frequently, as a proper name,—thrice in the book of Job (i. 6, 12; ii. 1), once in the opening of the 21st chap. of I Chronicles (although here the allusion to a distinct personality may be held doubtful), and in Zechariah (iii. 1). In all other places where the word occurs, "Satan" is used in its common sense of "adversary," a sense in which it also occurs in the Gospels, in the well-known passage (Matt. xvi. 23) where our Lord addresses St Peter, "Get thee behind me, Satan," or "adversary." The books of Chronicles and Zechariah are indisputably amongst the latest writings of the Old Testament; and, although the date of Job is unsettled, it may also be presumed to belong to a late period in the history of revelation. In the earlier prophetic literature of the Hebrews there is no recognition of any spirit of evil at war with Jehovah. All power and dominion are, on the contrary, clearly ascribed to Jehovah himself, who is supreme in heaven, on earth, and under

the earth. The connection of Satan with the serpent in the garden of Eden in Genesis (iii. 1-7) is an inference of later dogmatic opinion, arising probably out of the use of the expression "Old Serpent" applied to Satan in Rev. (xx. 2), but receives no countenance from the scriptural narrative itself, which speaks of the serpent purely as an animal, and pronounces a curse against him with reference to his animal nature solely. The idea of a distinct personality of evil, therefore, is not to be found in the earlier Hebrew Scriptures, and is, in fact, inconsistent with the cardinal principle of the older Hebrew theology that Jehovah was the sole source of all power, the author both of good and evil, who hardened Pharaoh's heart (Exod. x. 27), and sent a lying spirit among the prophets of Ahab (1 Kings xxii. 20-3). Even in the later Scriptures in which "Satan" is spoken of as a distinct person, there is little or no analogy betwixt what is said of such a person in these Scriptures and what is said of him in the New Testament. The "Satan" of the book of Job is described as coming among the "sons of God" to present himself before the Lord. He is the image of malice, restlessness, and envy—the willing messenger of evil to Job; but he is not represented as the impersonation of evil, or as a spiritual assailant of the patriarch. He is really a delegated agent in the hands of Jehovah to execute His will, and the evils with which he assails Job are outward evils. The picture is quite different from that of the "Archangel ruined," or the devil, or Satan, of later theology.

The question then arises as to the special source of the conception of the devil as a fallen and evil spirit. The explanation commonly given of this conception by our modern critical schools is that it sprang out of the intercourse of the Jews with the Persians during their period of exile. In the Persian, or Iranian, mythology it is well known that a personal power of evil was conspicuously recognized. The Iranian religion divided the world betwixt two opposing self-existent deities, the one good and the other evil, but both alike having a share in creation and in man. Ormuzd, or Ahuramazda, was holy and true, and to be honoured and worshipped. But Ahriman, or Anra-mainyu, the evil-minded, the spirit of darkness, was no less powerful, and claimed an equal share of man's homage. These were the good and the evil in thought, word, and deed. Man has to choose betwixt the two. He cannot serve both. With this dualistic system the Jews came in contact during their captivity at Babylon, and are supposed to have retained permanent traces of it in their subsequent theology. The conception of the devil, and of a lower kingdom of demons, or devils, is the evident illustration of this. The case is put in this way by a Christian writer of moderation and knowledge:—"That the Hebrew prophets had reiterated their belief in one God with the most profound conviction is not to be questioned; but as little can it be doubted that, as a people, the Jews had exhibited little impulse towards monotheism, and that from this time (the period of their captivity) we discern a readiness to adopt the Zoroastrian demonology" (Cox's *Aryan Mythology*, ii. 356). The conception of Satan in the later canonical books of Chronicles and Zechariah is even attributed to this source. "Thus far Satan had appeared, as in the book of Job, among the ministers of God; but in later books we have a closer approximation to the Iranian creed. In Zechariah and the first book of Chronicles, Satan assumes the character of Ahriman, and appears as the author of evil. Still later he becomes the prince of devils, the source of wicked thoughts, the enemy of the Word and Son of God" (*Ibid.*, p. 351).

The process by which the Jewish mind worked out this conception and the whole scheme of demonology found in the New Testament was of course gradual. The Book of

Wisdom, a product of Alexandrian-Jewish thought in the 2d century before Christ, which speaks of the devil having "through envy introduced evil into the world" (ii. 24), is supposed to represent a stage in this development; and the apocryphal books of Enoch and Esdras (IV.), the former of which is pre-Christian, indicate further stages. Another stage is supposed to be marked by the recognition of a "devil," or evil spirit, under the name of Asmodeus, in the book of Tobit (150 B.C.) There is certainly a remarkable analogy betwixt parts of the eschatological teaching of the book of Enoch and other apocryphal books and that of the gospels. But the development of Jewish theology as a whole, in the ages immediately antecedent to Christianity, is still involved in considerable obscurity; and it is difficult to say how much of the eschatology and demonology of the New Testament is to be regarded as original, and how much as derived or inherited from prior modes of thought.

It must also be conceded that, even should we accept the modern critical theory of the rise of the New Testament conception of the devil and of demons, there is much in it that must be pronounced very different from the Zoroastrian or Iranian conception. The devil of the gospels is in some respects very unlike the Ahriman of Zoroastrianism. He is in no sense a twin-creator of man. He has no original share in him, and no right to his homage. In the Persian system the warfare of good or evil is a warfare of balanced forces. But the evil personality of the New Testament, powerful as he is, and always the enemy of the divine, is yet a subordinated and inferior being. He is the tempter of the Son of God and the enemy of man. He has power on earth, and even a certain power over the Son of man; and yet the Son can restrain and bid him get behind Him. The subordinated forces of evil—the demons—are all subject to Christ. They hear His word and obey it. In short, the devil of the New Testament is, in comparison with the source of evil recognized by Zoroastrianism, a limited power. He is a subordinate although insurrectionary spirit, working by spiritual means upon the heart of man, and in no sense a native power having an original or creative hold of him. This sets the evangelical conception on a higher level than the Persian, and proves that the Jewish mind, supposing that it did borrow certain impulses from the Iranian dualism with which it came in contact in the period of exile, yet wrought out the conception in the depth of its own religious and moral consciousness within the sphere of revealed truth which was its great educational medium.

The idea of an evil personality was therefore so far a native growth of the Jewish mind, working upon hints contained, although not developed, in the earlier Hebrew Scriptures. It is evident from various passages, both of the Pentateuch (Lev. xvii. 17; Deut. xxxii. 17) and of the prophetic Scriptures and the Psalms (Isa. xiii. 21, xxxiv. 14; Jer. xv. 36; Ps. cvi. 37), that the Hebrews were cognizant of evil beings supposed to dwell in darkness and waste places. The names applied to those beings in the passages referred to are various, sometimes *seirim*—lit. goats (Lev. xvii. 7; Isa. xiii. 21), and sometimes *shedim* (Deut. xxxii. 17), probably a name for demigods, both phrases being translated "devils" in our authorized version of the Pentateuch. This translation suggests later associations; but such expressions plainly denote a belief in evil beings, the survival, probably, in the Hebrew consciousness of fragments of an older native faith which deified the powers of evil as well as of good. Some have traced a similar survival in the name Azazel, translated in our version scape-goat (Levit. xvi. 8, 10, 26), and which has been supposed to represent an evil being haunting the desert, to which was devoted the goat sent away on the great day of

atonement. This opinion is disputed by others on grounds both philological and theological. But it may be almost certainly assumed that, with all the jealous monotheism of the Jews, there was an undergrowth of darker conceptions, pointing to evil existences opposed to the divine, and that to some extent the later idea of the devil sprang out of this natural growth in the Hebrew mind of an evil side to nature and to life. This process of growth may have been greatly aided by contact with the Persian dualism, and especially the idea of a kingdom and hierarchy of evil powers seems to have been indebted to this source. But it was also largely original, and at the end, as at the beginning, the Jewish and Christian conceptions of the devil and his angels were very distinct from those of the Persian faith. They belong to a higher level of thought, and are the product of a more advanced stage of moral and spiritual feeling.

The idea of the devil so clearly expressed in the New Testament passed as a dominant factor into the early Christian theology, acquiring for many centuries an always deeper hold on the popular religious imagination. In the writings of the fathers of the 2d and 3d centuries the devil plays an important part. The whole of the Roman imperial system, and all that opposed the progress of the gospel, was identified with his kingdom. Satan was the "prince of this world," he was the rival and caricature of the divine. "Satan," said Tertullian, "is God's ape;" and the saying passed into a proverb. He fell by pride and arrogance and envy of the divine creation (Iren., *Adv. Hær.*, iv. 40). He was, according to Cyprian (*De Unitate Eccl.*), the author of all heresies and delusions; he held man by reason of his sin in rightful possession, and man could only be rescued from his power by the ransom of Christ's blood. This extraordinary idea of a payment or satisfaction to the devil being made by Christ as the price of man's salvation is found both in Irenæus (*Adv. Hær.*, v. 1. 1.) and in Origen, and may be said to have held its sway in the church for nearly a thousand years. And yet Origen is credited with the opinion that, bad as the devil was, he was not altogether beyond hope of pardon. In this as, in other respects the early Alexandrian school showed a milder and broader type of thought than the prevailing theology of the church. Occasionally in later times the milder opinion was expressed, as by Gregory of Nyssa in the 4th century; but gradually it vanished, and the devil was drawn by the theological pencil in darker and more terrible colours. Augustine greatly helped to strengthen and confirm the darker view, and to give in this as in other things a gloomier tinge to religious thought. During the Middle Ages, the belief in the devil was absorbing—saints conceived themselves and others to be in constant conflict with him. It is hardly possible for us now, as M. Reville says in his short treatise on the subject, "to imagine to what a degree this belief controlled men's whole lives. It was the one fixed idea with every one, particularly from the 13th to the 15th century—the period at which we may consider this superstition to have reached its climax." The superstition showed certainly but slight signs of yielding in the 15th, or even in the 16th or 17th centuries. Luther lived in a constant consciousness of contact and opposition with the evil one. At his study, in bed, or in his cell, the devil was incessantly interfering with his work or rest. As he was going to begin his studies he heard a noise which he immediately interpreted as proceeding from his enemy. "As I found he was about to begin again, I gathered together my books and got into bed. Another time in the night I heard him above my cell walking in the cloister; but as I knew it was the devil I paid no attention to him and went to sleep." Again he says: "Early this morning, when I awoke the fiend came and began disputing with

me. 'Thou art a great sinner,' said he. I replied, 'Canst thou not tell me something new, Satan?'

This realism of belief in an evil power near to man, and constantly assailing him, continued more or less all through the 17th century, and was especially strong, as Mr Buckle has shown in his well-known volumes, in Scotland. He has somewhat overcharged his picture; but he presents at the same time indisputable facts which leave no doubt that the clergy and people alike imagined that "the devil was always and literally at hand—that he was haunting them, speaking to them, and tempting them. Go where they would he was there." With the rise of a rationalistic temper throughout Europe, in the 18th century, this belief in the pervading influence of diabolic agency began to disappear. The sense of the supernatural decayed in all directions, and especially the old belief in the arbitrary control exercised by an evil power over human destiny. And while the religious impulse has gained greatly since then, and shown renewed vigour both in an evangelical and catholic direction, it cannot be said that the earlier faith in the operations of a personal devil has acquired reascendency. It may be still the prevailing opinion of Christendom that there is an evil power working in the world opposed to the divine; but whether this power is personal, or how far it touches the human will, or again, whether there is a subterranean kingdom of demons with a prince of demons or devil at their head, and how far such a kingdom has any relation to human destiny, are all questions that must be held to be very unsettled, or maintained with very doubtful confidence in any section of the Christian church. It is our business simply to note such a change in the attitude of Christian belief, and not to express any opinion as to its advantage or otherwise. It is too much to speak with M. Reville of Satan as a "fallen majesty;" but the idea of the devil certainly no longer bulks in Christian thought as it once did, nor is his reign the recognized influence that it once was over human life and experience. (J. T.)

DEVIL FISH, or SEA DEVIL (*Lophius piscatorius*), an Acanthopterygian fish belonging to the family *Pediculati*, so named from its hideous aspect, produced mainly by the enormous size of its head in proportion to the rest of its body. The latter tapers off rapidly towards the tail, and gives the creature the appearance of a gigantic tadpole—a resemblance to which it owes the name of frog-fish, applied to it from the earliest times. The cleft of the mouth is also exceedingly wide, measuring 14 inches in a specimen 4½ feet-long; and when the mouth is open the lower jaw protrudes beyond the upper, while both jaws are armed with several rows of formidable teeth. The pectoral fins are broad, and are rendered conspicuous by the prolongation of the carpal bones to which they are attached; the ventral fins are palmate, and are placed far forward on the body. The sea devil is a sluggish fish, and, being at the same time exceedingly voracious, is said to have recourse to stratagem in order to satisfy its inordinate appetite. Three anterior dorsal spines, isolated from the others, and attached to the head in front of the eyes, are so modified as to form long filiform appendages, two of these being articulated to the skull by means of a bony ring, and thus capable of being moved in all directions by appropriate muscles, while the end of the front tentacle is broad and flattened, and of a shining, silvery aspect. Concealing itself in the mud of the sea-bottom, it waves these tentacles aloft, and the silvery extremity of the front filament acts as a bait in tempting the smaller fishes to approach near enough to be seized by the capacious jaws beneath. On this account the creature has received the name of angler, or fishing frog. The lobes, which form a fringe around the anterior part of the body, probably perform, although in a minor degree, the same function as the angling apparatus

on the head. Although its prey is usually taken at the bottom, it has been known to ascend and float upon the surface of the water in search of food, and thus sometimes to capture sea fowl. Not unfrequently, also, it lays hold on cod or other fish as these are being drawn up hooked to the fisherman's line, and when caught with other fishes in the net it busies itself in devouring as many as possible of its fellow-prisoners. As a food fish the sea devil is valueless, but as the process of its digestion proceeds but slowly, the fishermen often capture it for the fish contained in its stomach. Couch tells of one which, when opened, contained nearly three-fourths of a hundred of herrings, all of them fit for the market. It attains a length of 5 feet, ordinary specimens measuring about 3½ feet. It is an inhabitant of the seas of the temperate regions of Europe, North America, Asia, and Africa.

DEVISE. See **WILL.**

DEVIZES, a municipal and parliamentary borough and market town of England, in North Wilts, situated on the Kennet and Avon canal, 86 miles west of London by rail. It stands on a plateau in the centre of the county, near the northern limit of Salisbury Plain. The town, which is of considerable antiquity, consists of a market-place with streets diverging therefrom. Some of the houses retain their antique timber construction. In the middle of the market-place there stands a large cross erected by Lord Sidmouth in 1815. The principal public buildings are the town hall, the corn exchange (a spacious and handsome building), the county jail, the Bear Club charity school, and the churches. St John's Church dates from the reign of Henry I., but has received numerous additions and repairs, and was restored in 1863; it belongs to the Norman Perpendicular style of architecture. The building is complete, with nave, transept, chancel, and chantry chapels. St Mary's is also of ancient origin, but was mostly rebuilt in the 15th century. Besides these there are chapels belonging to the various nonconformist bodies. Devizes at one time was famous for its woollen manufactures, but these have long been discontinued, and the only articles now manufactured are silk and snuff. Ale is also brewed. There is, however, a large trade in grain carried on; and the Devizes corn-market is one of the most important in the west of England. The town is said to have taken its rise after the erection of the formidable castle which once stood there, but has now entirely disappeared. This fortress was built about the year 1132 by Bishop Roger of Salisbury, in the reign of Henry I. In 1138 it was seized by Stephen in his campaign against the bishops, and three years thereafter was taken and held by Robert Fitz Herbert on behalf of Queen Maud. He did not, however, retain possession of it for any length of time. It was eventually dismantled in 1376. During the wars of the commonwealth Devizes was unsuccessfully besieged by Waller in 1643, but was taken by Fairfax and Cromwell two years later. It received its borough charter from Maud under the name of *De Vies*; and it is governed by a mayor, 6 aldermen, and 18 councillors. From the time of Edward III. it was represented in Parliament by two members, but the Reform Act of 1868 reduced its representation to one member. The borough, which has an area of 907 acres, is divided into two wards—north and south. Population in 1851, 6554; and in 1871, 6839.

DEVONPORT, a municipal and parliamentary borough of England, in the county of Devon, contiguous to the towns of East Stonehouse and Plymouth, the seat of one of the royal dockyards, and an important naval and military station. It is situated immediately above Plymouth Sound, occupying a triangular peninsula formed by Stonehouse Pool on the east and the Hamoaze on the west. The town proper is inclosed by a line of ramparts 12 feet



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high, protected by a ditch of about 15 feet in depth, excavated out of the solid limestone. Three gates—the Stonehouse gate, the Stoke barrier, and the North barrier—afford communication respectively with East Stonehouse, Stoke, and Morice Town, the last two being suburbs of Devonport. The streets are laid out with regularity, and are paved with a peculiarly white limestone that gives an air of great cleanliness to the town. A copious supply of water is provided by means of a conduit from Dartmoor. The public buildings are both handsome and numerous. The town hall, erected in 1821–22 partly after the design of the Parthenon, is distinguished by an elegant Doric portico; while near it are the public library, in the Egyptian style of architecture, and a conspicuous column or Doric pillar built of Devonshire granite. This monument, which is 100 feet high, was raised in commemoration of the naming of the town in 1824. There are numerous churches belonging to the different religious denominations. Besides the parish church, which is small, several chapels of ease have within the present century been erected in various parts of the town. One of them, a handsome edifice built in 1814–15 at a cost of £24,000, is situated in the dockyards, and was erected for the special use of those employed there. Of the Government buildings the principal are a spacious hospital outside the barriers, the Raglan barracks, and the residences of the military and naval chief officers. On Mount Wise, which is defended by a battery, stands the military residence, or Government house, which is occupied by the commander of the western district; and near at hand is the other residence, the port admiral's house. Mount Wise itself and the parade form interesting features of the place, and tend greatly to the amenity of the town—the prospect from the former being one of the finest in the south of England. The most noteworthy object, however, in connection with Devonport is the royal dockyard, which extends along the shore of the Hamoaze from Mutton Cove to Keyham Lake, a distance of about 1½ miles. The naval dockyard, which formed the nucleus of the town, is situated within the ramparts, and covers an area of 75 acres, with a wharfrage of 1160 yards; while beyond the ramparts, and higher up the Hamoaze, is the more recently constructed Keyham steam yard, connected with the former by means of a tunnel 900 yards long. Keyham steam yard occupies an area of 100 acres; and its docks are built of granite. In connection with the dockyards are the gun wharf, and extensive store-houses and factories. The number of hands employed in the works is very large, varying from 3000 to 4000, according to circumstances; and it may be said that, with the exception of a brewery in the suburb of Morice Town, the only manufactory of the place is that belonging to the Government. The history of Devonport is of comparatively recent date. After the outbreak of war with France in 1689 William III. established an arsenal there in connection with the neighbouring naval station of Plymouth, and it received the name of Plymouth Dock. Its proportions were, however, somewhat limited until in 1761 and in 1771 extensive additions were made, and since then it has steadily increased in importance. In 1824 it received its present distinctive name, and by the Reform Act of 1832 it was erected into an independent borough returning 2 members to Parliament. The municipal borough, which is co-extensive with the parish of Stoke-Damerel, is subdivided into 6 wards, and covers an area of 1760 acres; while the area of the parliamentary borough, which includes East Stonehouse, extends to 1950 acres. The town is governed by a mayor, 12 aldermen, and 35 councillors, and has a separate commission of the peace. The ground on which Devonport stands is for the most part the property of the St Aubyn family, whose steward holds a court leet and a court

baron annually. The population of the municipal borough was, in 1851, 38,180; in 1861, 50,440; and in 1871, 49,449—the males being slightly more numerous than the females. The population of the parliamentary borough in 1871 was 64,034. See PLYMOUTH and DOCKYARDS.

DEVONSHIRE, one of the south-western counties of England, the third in extent in the country, being exceeded only by York and Lincoln. According to the latest survey, it contains 1,594,852 acres—equal to about 2492 square miles. On the N. and N.W. the county is bounded by the Bristol Channel, on the S. by the English Channel; on the W. it adjoins Cornwall, on the E. Dorset and Somerset. In form, Devonshire is very irregular; but it sends out one long promontory towards the S., and on the N. the coast line trends sharply southward near Ilfracombe, and is broken into the deep hollow of Bideford Bay.

General aspect.—Nearly the whole area of Devonshire is uneven and hilly. It contains the highest land in England, south of the Yorkshire Ingleborough; and the scenery, much varied, is in most parts of the county very striking and picturesque. The great feature of Devonshire is the granitic district of Dartmoor, so named from the principal river which rises on it, the Dart, and occupying an area of about 130,000 acres. This great plateau, the mean height of which is about 1500 feet, rises in the southern division of the county, and is more or less conspicuous from all the lower tracts. It is the highest and easternmost in a broken chain of granite elevations, which extends to the Scilly Islands. Steep heights, crested with masses of broken granite, locally named *tors*, break up from the main table land in all directions, and are often singularly fantastic in outline. The highest of these is Yestor, 2050 feet, in the northern quarter; whilst one of the most conspicuous is Heytor, 1501 feet, in the south. Dartmoor is a region of heather, and the central portion has been a royal forest from a period before the Conquest. Its grand wastes contrast finely with the wild but wooded region which immediately surrounds the granite (and along which occurs the most picturesque scenery in Devonshire), and with the rich cultivated country lying beyond. It is this rich country which has given Devonshire the name of the Garden of England. The most noticeable districts are the so-called Vale of Exeter, covering an area of about 200 square miles, and including the meadows which surround Crediton, the richest in the county; and the South Hams, the extent of which is not very clearly defined, but which covers the deep projection between the mouths of the Dart and the Erme. Another very picturesque division extends eastward of Exeter as far as the Dorsetshire border. The north and south coasts of the county differ much in character and climate, the north being by far the more tracing. Both have grand cliff and rock scenery, not exceeded by any in England or Wales; and, as a rule, the country immediately inland is of great beauty. The general verdure of Devonshire, and its broken hilly character, are the features which everywhere most strongly assert themselves. The least picturesque part of the country is that toward the centre, which is occupied by some portions of the Carboniferous formation.

The principal rivers rise on Dartmoor, and are—the Teign, the Dart, the Plym, and the Tavy, falling into the English Channel, and the Taw and the Torridge, flowing north towards Bideford bay. The lesser Dartmoor streams are the Avon, the Erme, and the Yealm, all running south. The Exe rises on Exmoor in Somersetshire; but the main part of its course is through Devonshire (where it gives name to Exeter), and it is joined on its way to the English channel by the lesser streams of the Culm, the Creedy, and the Clyst. The Otter, rising on the Blackdown hills, also runs S., and the Axe, for part of its course, divides the