

Demonology

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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DEMONS

The Hierarchy of Demons According to Abremalin the Sage

"The four princes:

- Lucifer
- Satan
- Leviathan
- Belial

The eight sub-princes:

- Astaroth
- Orias
- Magot
- Paymon
- Asmodeus
- Ariton

- Beelzebub

- Amaymon

Hierarchy of Collin de Plancy

Princes and dignitaries:

- Beelzebub, supreme head of the infernal Empire,
founder of the Order of the Fly

- Satan dethroned prince, leader of the opposition

- Eurynome, prince of death, Grand Cross of the
Order of the Fly.

- Moloch, prince of the land of tears, Grand Cross of
the order.

- Pluto, prince of fire, burning countries Governor
General, Grand Cross of the order.

- Pan, Prince incubi

- Lilith, Succubus princess

- Leonard, grand master of Sabbaths, Knight of the
Fly

- Baalberith, high priest, master of alliances
- Proserpine, archidiabliesse, sovereign princess of evil spirits

Ministries:

- Adramelech, Grand Chancellor, Grand Cross of the Order of the Fly
- Astaroth, Grand Treasurer, Knight of the Fly
- Nergal, chief of the secret police
- Baal, commander in chief of the armies of hell, Grand Cross of the Order of the Fly
- Leviathan Lord High Admiral, Knight of the Fly

Ambassadors:

- Belphegor, Ambassador to France
- Mammon, ambassador to England
- Belial, ambassador in Italy
- Rimmon, ambassador to Russia
- Thamuz ambassador in Spain

- Hutgin Ambassador in Turkey
- Martinet, ambassador to Switzerland

Justice

- Lucifer, chief justice, knight of the Fly
 - Alastor, executioner.

House of princes

- Verdelet, master of ceremonies
- Succor benoth, chief eunuch of the seraglio
- Chamoos, grand chamberlain, a knight of the Fly
 - Melchom, paymaster
 - Nisroch, head of the kitchen
 - Behemoth cupbearer
 - Dagon, chief baker
 - Mullin, first knight room.

Pleasures:

- Kobaal, director of entertainment
- Asmodeus, Superintendent Gaming
- Nybbas, large paradist
- Antichrist conjurer and necromancer

The Order of the Fly:

Decoration instituted by Beelzebub, called "Lord of the Flies" to honor the principal dignitaries of the Court infernal Beelzebub being the ruler of the Empire, Leviathan is a knight of the order and Adramalech large cross.

The Order of Demons:

Catholic theologians, with nine orders of good angels, identify the same number of orders for the demons:

- That the pseudothei as false gods, seeking to be worshiped.
- The spirits of lies, that inspire pythonesses.
- The "vessels of wrath and iniquity" which direct the mind of the sophists, philosophers and angry.

- The "avengers of crimes" that Asmodeus is the chief
 - Seducers which Satan presides cohorts
 - The powers of the air, which control storms, lightning and direct spread plagues.
- Exterminators, who sow hatred, discord and war.
 - The slanderous, headed Astaroth.
 - The demons of greed follow Mammon"

Satan, the Apostate Angel



Also known as the adversary, prince of this world and prince of the air.

"THE EXORCISM PRAYER AGAINST SATAN AND THE APOSTATE ANGELS

Fully restored to its original text as issued by Pope Leo XIII, May 18th 1890.

RECITE STANDING:

In the Name of the Father and of the Son and of the Holy Spirit, Amen.

Let GOD arise and let His enemies be scattered: and let them that hate Him flee from before His Face! As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the Presence of GOD (Ps 67:1-2).

Judge Thou, O' Lord, them that wrong me: overthrow them that fight against me.

Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me. Let them become as dust before the wind: and let the Angel of the Lord straighten them. Let their way become dark and slippery: and let the Angel of the Lord pursue them.

For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul. Let the snare which he knoweth not, come

upon him: and let the net which he hath hidden, catch him: and into that very snare let him fall. But my soul shall rejoice in the Lord, and shall be delighted in His Salvation (Ps 34:1, 4-9).

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end, Amen.

O' Most Glorious Prince of the Heavenly Armies, St. Michael the Archangel, defend us in the battle and in our wrestling against principalities and powers against the rulers of the world of this darkness,

against the spirits of wickedness in the high places (Ephes 6:12).

Come to the aid of men, whom GOD created incorruptible, and to the Image of His own Likeness He made him (Wis 2:23); and from the tyranny of the devil He bought him at a great price (Cor 7:23).

Fight the battles of the Lord today with the Army of the Blessed Angels, as once thou didst fight against lucifer, the leader of pride, and his apostate angels; and they prevailed not: neither was their place found anymore in Heaven. But that great dragon was cast out, the old serpent, who is called the devil and satan, who seduceth the whole world. And he was cast unto the earth, and his angels were thrown down with him (Apoc 12:8-9). Behold, the ancient enemy and murderer strongly raises his head! Transformed into an angel of light, with the entire horde of wicked spirits he goes about everywhere and takes possession of the earth, so that therein he may blot out the Name of GOD and of His Christ and steal away, afflict and ruin into everlasting destruction the souls destined for a Crown of Eternal Glory. On men depraved in mind and corrupt in heart the wicked dragon pours out like a most foul river, the poison of his villany, a spirit of lying, impiety and blasphemy; and the deadly breath of lust and of all iniquities and vices.

Her most crafty enemies have engulfed the Church, the Spouse of the Immaculate Lamb, with sorrows, they have drenched her with wormwood; on all her

desirable things they have laid their wicked hands. Where the See of the Blessed Peter and the Chair of Truth have been set up for the light of the gentiles, there they have placed the throne of the abomination of their wickedness, so that, the Pastor having been struck, they may also be able to scatter the flock.

Therefore, O' thou unconquerable Leader, be present with the people of GOD and against the spiritual wickedness which are bursting in upon them; and bring them the victory. The Holy Church venerates thee as its Guardian and Patron; and it glories in the fact that thou art its Defender against the wicked powers of earth and hell.

To thee the Lord has assigned the souls of the redeemed to be placed in Heavenly bliss. Beseech the GOD of Peace to crush satan under our feet, that he may no more be able to hold men captive and to harm the Church. Offer our prayers in the sight of the Most High, so that the mercies of the Lord may quickly come to our aid, that thou mayest seize the dragon, the ancient serpent, who is the devil and satan and that having bound him, thou mayest cast him into the bottomless pit, so that he may no more seduce the nations (Apoc 20:3).

Hence confiding in thy protection and guardianship, by the sacred authority of our ministry, we confidently and securely begin the task in the Name of Jesus Christ our GOD and Lord, of driving away the attacks of diabolical deceit.

LEADER: Behold the Cross of the Lord, flee away ye hostile forces.

ALL: The lion of the tribe of Juda, the root of David hath conquered

LEADER: May Thy mercy, O' Lord, be upon us.

ALL: Since we have hoped in Thee.

LEADER: O' Lord, hear my prayer.

ALL: And let my cry come unto Thee.

LEADER: The Lord be with you,

ALL: And with thy spirit.

LEADER: LET US PRAY:

O' GOD and Father of Our Lord Jesus Christ, we invoke Thy Holy Name, and we humbly implore Thy mercy, that by the intercession of the Mother of GOD Mary Immaculate Ever Virgin, of Blessed Michael the Archangel, of Blessed Joseph the Spouse of the same Blessed Virgin, of the Blessed Apostles Peter and Paul and of all the Saints, Thou wouldst deign to afford us help against satan and all the other unclean spirits and against whatever wanders throughout the world to do harm to the human race and to ruin souls, through the same Christ Our Lord, Amen.

We exorcize thee, O' every unclean spirit, satanic power, infernal invader, wicked legion, assembly and

sect; in the Name and by the power of Our Lord Jesus Christ (+); may thou be snatched away and driven from the Church of GOD and from the souls made to the Image and Likeness of GOD and redeemed by the Precious Blood of the Divine Lamb (+).

Most cunning serpent, thou shalt no more dare to deceive the human race, persecute the Church, torment GOD's elect and sift them as wheat (+). The Most High GOD commands thee (+). He with whom in your great insolence, thou still claimest to be equal; He who wants all men to be saved and to come to the knowledge of the Truth (1 Tim 2:4).

GOD the Father commands thee (+), GOD the Son commands thee (+), GOD the Holy Spirit commands thee (+). The Majesty of Christ, the Eternal Word of GOD made flesh, commands thee (+); He Who to save our race outdone through thy envy, "humbled himself, becoming obedient even unto death" (Phil 2:8). He who has built His Church on the firm rock and declared that the gates of hell shall never prevail against Her, because He will dwell with Her "all days even to the end of the world" (Mat 28:20). The Sacred Sign of the Cross commands thee (+), as does also the power of the Mysteries of the Christian Faith (+), the Glorious Mother of GOD, the Virgin Mary, ommands thee (+); She who by Her humility and from the first moment of Her Immaculate Conception, crushed thy proud head.

The faith of the Holy Apostles Peter and Paul and of the other Apostles command thee (+). The Blood of

the Martyrs and the pious intercession of all the Saints command thee (+). Thus, cursed dragon and thee diabolical legion, we adjure thee by the Living GOD (+), by the True GOD (+), by the Holy GOD (+), by the GOD "who so loved the world that He gave up His Only Son, that every soul believing in Him might not perish but have life everlasting" (John 17:1-3); stop deceiving human creatures and pouring out to them the poison of eternal damnation; stop harming the Church and ensnaring her liberty.

BEGONE, satan, inventor and master of all deceit, enemy of man's salvation.

Give place to Christ in whom thou hast found none of your works; give place to the One, Holy, Catholic and Apostolic Church acquired by Christ at the price of His Blood. Stoop beneath the powerful Hand of GOD; tremble and flee when we invoke the Holy and terrible Name of Jesus, this Name which cause hell to tremble, this Name to which the Virtues, Powers and Dominations of Heaven are humbly submissive, this Name to which the Virtues, Powers and Dominations of Heaven are humbly submissive, this Name which the Cherubim and Seraphim praise unceasingly repeating: Holy, Holy, Holy is the Lord, the GOD of Armies!

LEADER: O' Lord, hear my prayer,

ALL: And let my cry come unto Thee

LEADER: May the Lord be with thee,

ALL: And with thy spirit.

LEADER: LET US PRAY:

GOD of Heaven, GOD of Earth, GOD of Angels, GOD of Archangels, GOD of Patriarchs, GOD of Prophets, GOD of Apostles, GOD of Martyrs, GOD of Confessors, GOD of Virgins, GOD Who has power to give life after death and rest after work, because there is no other GOD than Thee and there can be no other, for Thou art the Creator of all things, visible and invisible, of whose Reign there shall be no end. We humbly prostrate ourselves before Thy Glorious Majesty and we beseech Thee to deliver us by Thy Power from all the tyranny of the infernal spirits, from their snares, their lies and their furious wickedness; deign, O' Lord, to grant us Thy powerful protection and to keep us safe and sound. We beseech Thee through Jesus Christ Our Lord, Amen.

LEADER: From the snares of the devil,

ALL: Deliver us O' Lord.

LEADER: Grant that Thy Church may serve Thee in secure liberty,

ALL: We beseech Thee, hear us.

LEADER: Deign to crush down the enemies of the Holy Church,

ALL: We beseech Thee, hear us.

LEADER: Holy Water is sprinkled in the place where he may be.

ALL: St. Michael the Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May GOD rebuke him, we humbly pray and do thou, O' Prince of the Heavenly Host, by the Power of GOD, cast into hell satan and all the other evil spirits, who prowl throughout the world, seeking the ruin of souls, Amen.

LEADER: Most Sacred Heart of Jesus, (Repeat 3 times)

ALL: Have mercy on us.

NOTE: (+) denotes that the Sign of the Cross is to be made: "In the Name of the Father and of the Son and of the Holy Spirit, Amen," between the prayer, as indicated." (Pope Leo XIIIth)

Lucifer



Lucifer was attributed to Satan by the St. Jerome and other Early Church Fathers.

"How you are fallen from heaven, O Day Star [O Lucifer], son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself

like the Most High.' But you are brought down to Sheol, to the depths of the Pit" (Isaiah 14:12-15). Biblical scholars will rightly point out that Isaiah is addressing the king of Babylon in this passage. On the spiritual level, however, the Christian tradition has always interpreted it as referring to the fall of Satan. The same is true of the following passage from the prophet Ezekiel, which was originally addressed to the king of Tyre: "Thou wast the seal of resemblance, full of wisdom, and perfect in beauty. Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created. Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee. By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire. And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground" (Ezekiel 28:12-17)

Devil



Also known as Satan.

"Man, Sir," I say, "is eager to keep the commandments of God, and there is no one that asks not of the Lord that he may be strengthened in His

commandments, and be subject to them; but the devil is hard and overmasters them." "He cannot," said he, "overmaster the servants of God, who set their hope on Him with their whole heart. The devil can wrestle with them, but he cannot overthrow them. If then you resist him, he will be vanquished and will flee from you disgraced." Hermas (A.D. 150) Ante-Nicene Fathers vol.1 pg.29

"But I, the angel of repentance, say unto you; Fear not the devil; for I was sent," said he, "to be with you who repent with your whole heart, and to strengthen you in the faith." Hermas (A.D. 150) Ante-Nicene Fathers vol.1 pg.30

If you turn unto the Lord with your whole heart, and work righteousness the remaining days of your life, and serve Him rightly according to His will, He will give healing to your former sins, and you shall have power to master the works of the devil. But of the threatening of the devil fear not at all; for he is unstrung, like the sinews of a dead man. Hermas (A.D. 150) Ante-Nicene Fathers vol.1 pg.30

I know that you will crush all the power of the devil, and we shall be masters over him, and shall prevail over all his works. Hermas (A.D. 150) Ante-Nicene Fathers vol.1 pg.30

"As many," said he, "as wrestled with the devil and overcame him in their wrestling, are crowned:" these

are they that suffered for the law. Hermas (A.D. 150) Ante-Nicene Fathers vol.1 pg.40

For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold. For the reason why God has delayed to do this, is His regard for the human race. For He fore-knows that some are to be saved by repentance, some even that are perhaps not yet born. Justin Martyr (A.D. 160) Ante-Nicene Fathers vol.1 pg.172

And though the devil is ever at hand to resist us, and anxious to seduce all to himself, yet the Angel of God, i.e., the Power of God sent to us through Jesus Christ, rebukes him, and he departs from us. Justin Martyr (A.D. 160) Ante-Nicene Fathers vol.1 pg.257

For when He became man, as I previously remarked, the devil came to Him - i.e., that power which is called the serpent and Satan - tempting Him, and striving to effect His downfall by asking Him to worship him. But He destroyed and overthrew the devil, having proved him to be wicked, in that he asked to be worshipped as God, contrary to the Scripture; who is an apostate from the will of God. For He answers him, 'It is written, You shall worship the Lord your God, and Him only shall you serve.' Then, overcome and convicted, the devil departed at

that time. Justin Martyr (A.D. 160) Ante-Nicene Fathers vol.1 pg.262

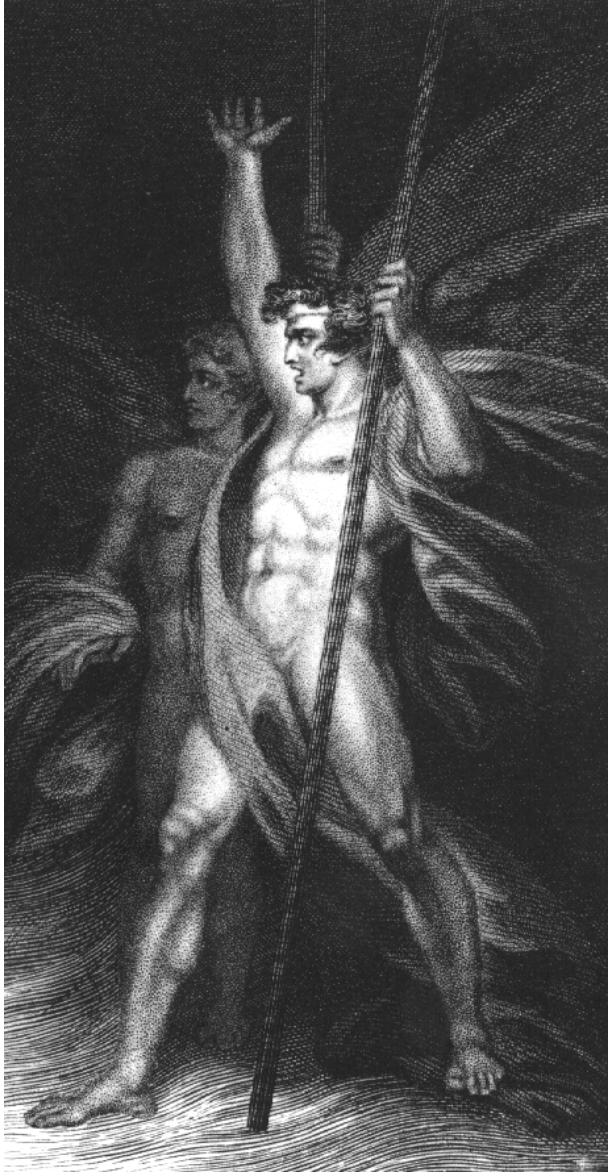
And at that time, indeed, the apostate angel, having effected the disobedience of mankind by means of the serpent, imagined that he escaped the notice of the Lord; wherefore God assigned him the form and name [of a serpent]. But now, since the last times are [come upon us], evil is spread abroad among men, which not only renders them apostates, but by many stratagems does [the devil] raise up blasphemers against the Creator, namely, by means of all the heretics already mentioned. Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg.462-463

It is therefore one and the same God the Father who has prepared good things with Himself for those who desire His fellowship, and who remain in subjection to Him; and who have the eternal fire for the ringleader of the apostasy, the devil, and those who revolted with him, into which [fire] the Lord has declared those men shall be sent who have been set apart by themselves on His left hand. Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg. 523

So likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians, becoming envious of man, was rendered an apostate from the divine law: for envy is a thing foreign to God. And as his apostasy was exposed by man, and man became the [means of] searching out his thoughts, he has set himself to this with greater

and greater determination, in opposition to man, envying his life, and wishing to involve him in his own apostate power. The Word of God, however, the Maker of all things, conquering him by means of human nature, and showing him to be an apostate, has, on the contrary, put him under the power of man. For He says, "Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy," in order that, as he obtained dominion over man by apostasy, so again his apostasy might be deprived of power by means of man turning back again to God." (Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg. 553)

Beelzebub



In the New Testament Books, Beelzebub is considered prince of the devils, distinguishable as separate from the devil himself.

"St. Ambrose turns against the Novatians themselves another objection concerning blasphemy against the Holy Spirit, showing that it consists in an erroneous belief, proving this by St. Peter's words against Simon Magus, and other passages, exhorting the Novatians to return to the Church, affirming that such is our Lord's mercy that even Judas would have found forgiveness had he repented."

20. But we have heard that you are accustomed to bring forward as an objection that which is written: "Every sin and blasphemy shall be forgiven unto men, but blasphemies against the Spirit shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." By which quotation the whole of your assertion is destroyed and done away, for it is written: "Every sin and blasphemy shall be forgiven unto men." Why, then, do you not remit them? Why do you bind chains which you do not loose? Why do you tie knots which you do not unfasten? Forgive the others, and deal with those who you think are bound for ever by the authority of the Gospel for sinning against the Holy Spirit.

21. But let us consider the case of those whom the Lord so binds, going back to the words before the passage quoted, that we may understand it more

clearly: The Jews were saying: "This man doth not cast out devils, but by Beelzebub, prince of the devils." Jesus replied: "Every kingdom divided against itself shall be destroyed, and every city or house divided against itself shall not stand; for if Satan casteth out Satan, he is divided against himself, how then shall his kingdom stand? But if I cast out devils by Beelzebub, by whom do your sons cast them out?"

22. Now we see plainly here that the words are expressly used of those who were saying that the Lord Jesus cast out devils through Beelzebub, to whom the Lord gave that answer, because they were of the heritage of Satan, who compared the Saviour of all to Satan, and attributed the grace of Christ to the kingdom of the devil. And that we might know that He was speaking of this blasphemy, He added: "O generation of vipers, how can ye speak good, being yourselves evil?" He says, then, that those who thus speak attain not to forgiveness.

23. Then, when Simon, depraved by long practice of magic, had thought he could gain by money the power of conferring the grace of Christ and the infusion of the Holy Spirit, Peter said: "Thou hast neither part nor lot in this faith, for thy heart is not right with God. Repent therefore of this thy wickedness, and pray the Lord, if perchance this thought of thy heart may be forgiven thee, for I see that thou art in the bond of iniquity and in the bitterness of gall." We see that Peter by his apostolic authority condemns him who blasphemes against the

Holy Spirit through magic vanity, and all the more because he had not the clear consciousness of faith. And yet he did not exclude him from the hope of forgiveness, for he called him to repentance.

24. The Lord then replies to the blasphemy of the Pharisees, and refuses to them the grace of His power, which consists in the remission of sins, because they asserted that His heavenly power rested on the help of the devil. And He affirms that they act with satanic spirit who divide the Church of God, so that He includes the heretics and schismatics of all times, to whom He denies forgiveness, for every other sin is concerned with single persons, this is a sin against all. For they alone wish to destroy the grace of Christ who rend asunder the members of the Church for which the Lord Jesus suffered, and the Holy Spirit was given us.

25. Lastly, that we may know that He is speaking of those who destroy the unity of the Church, we find it written: "He that is not with Me is against Me, and he that gathered not with Me, scattereth." And that we might know that He is speaking of these, He at once added: "Therefore I say unto you, every sin and blasphemy shall be forgiven unto men, but blasphemies against the Spirit shall not be forgiven unto men." When He says, "Therefore say I unto you," is it not evident that He intended the words following to be laid to heart by us beyond the others? And He rightly added: "A good tree bringeth forth good fruits, but a bad tree bringeth forth bad fruits," for an evil association cannot produce good

fruits. The tree, then, is the association; the fruits of the good tree are the children of the Church.

26. Return, then, to the Church, those of you who have wickedly separated yourselves. For He promises forgiveness to all who are converted, since it is written: "Whosoever shall call on the Name of the Lord shall be saved." And lastly, the Jewish people who said of the Lord Jesus, "He hath a devil," and "He casteth out devils through Beelzebub," and who crucified the Lord Jesus, are, by the preaching of Peter, called to baptism, that they may put away the guilt of so great a wickedness.

27. But what wonder is it if you should deny salvation to others, who reject your own, though they lose nothing who seek for penance from you? For I suppose that even Judas might through the exceeding mercy of God not have been shut out from forgiveness, if he had expressed his sorrow not before the Jews but before Christ. "I have sinned," he said, "in that I have betrayed righteous blood." Their answer was: "What is that to us, see thou to that." What other reply do you give, when one guilty of a smaller sin confesses his deed to you? What do you answer but this: "What is that to us, see thou to that"? The halter followed on those words, but the punishment is all the more severe, the smaller the sin is.

28. But if they be not converted, do you at least repent, who by many a slip have fallen from the lofty pinnacle of innocence and faith. We have a good

Lord, Whose will it is to forgive all, Who called you by the prophet, and said: "I, even I, am He that blotteth out transgressions, and I will not remember, but do thou remember, and let us plead together."
(Ambrose: Select Writings and Letters, Writings of the Early Church Fathers)

Leviathan



Portrayed as an ancient monster of evil, often in the form of a sea dragon: Leviathan is seen in the Parables of Enoch.

"1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride." (Book of Job, Chapter 41, Old Testament)

Asmodeus



Also known as creature of judgment.

"CHAP. VII.

OF THE ORDER OF EVIL SPIRITS, AND THEIR
FALL, AND DIFFERENT NATURES.

"THERE are some of the school of theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods, and require sacrifices and adorations; as that devil who said to Christ, "If thou wilt fall down and worship me, I will give thee all these things," shewing him all the kingdoms of the world; and the prince of these is he who said, I will ascend above the height of the clouds, and will be like to the Most High, who is called Beelzebub, that is, an old god. In the second place, follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the prophet of Ahab; and the prince of these is the serpent Pytho, from whence Apollo is called Pythius, and that woman a Pythoness, or witch, in Samuel, and the other in the gospel, who had Pytho in her belly. Therefore, these kind of devils join themselves to the oracles, and delude men by divinations and predictions, so that they may be deceived. In the third order, are the vessels of iniquity, which are called vessels of wrath: these are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice; for all wickedness, malice, and deformity, proceeds from these, of which in *Genesis*, in the benedictions of Simeon and Levi, Jacob said, "vessels of iniquity are in their habitations, into their counsel let not my soul come;" which the *Psalmist* calls vessels of death, *Isaiah*, vessels of fury; and *Jeremiah*, vessels of wrath; *Ezekiel*, vessels of destroying and slaying; and their prince is Belial, which signifies, without a yoke, and disobedient, a

prevaricator, and an apostate; of whom Paul to the Corinthians says, "what agreement has Christ with Belial?" Fourthly, follow the revengers of evil, and their prince is Asmodeus, *viz.* causing judgment. After these, in the fifth place, come the deluders, who imitate miracles, and serve conjurers and witches, and seduce the people by their miracles, as the serpent seduced Eve, and their prince is Satan, of whom it is written in the Revelation, "that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men; seducing the inhabitants of the earth by these signs, which are given him to do." Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing pestilences, and other evils; in the number of which are the four angels of whom the Revelations speak, to whom it is given to hurt the earth and the sea, holding the four winds from the four corners of the earth and their prince is called Meririm: he is the meridian devil, a boiling spirit, a devil raging in the south, whom *Paul*, to the *Ephesians*, calls "the prince of the power of the air, and the spirit which works in the children of disobedience." The seventh mansion the furies possess, who are powers of evil, discords, war, and devastation; whose name in the Revelation is called in Greek, *Apollyon*; in the Hebrew, *Abaddon*, that is, destroying and wasting. In the eighth place are the accusers or inquisitors, whose prince is Astaroth, that is, a searcher out; in the Greek language he is called *Diabolus*, that is, an accuser or calumniator; which in the Revelation is called the "accuser of the brethren, accusing them night and day before the face of God."

Moreover, the tempters and ensnarers have the last place; one of which is present with every man, which we call the evil genius, and their prince is *Mammon*, which is interpreted covetousness. But we of the Cabala unanimously maintain that evil spirits do wander up and down this inferior world, enraged against, all whom we call devils; of whom *Austin*, in his first book of the Incarnation of the Word, to *Januarius*, says, concerning the devils and his angels contrary to virtues, the ecclesiastical preachers have taught that there are such things, but what they are, and who they are, he has not clear enough expounded: yet there is this opinion among them, that this devil was an angel, and being made an apostate, persuaded many of the angels to fall with him, who to this day are called his angels. Greece, notwithstanding, thinks not that these are damned, nor that they are all purposely evil; but that from the creation of the world the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them. The other theologians say, that no devil was created evil, but that they were driven and cast out of heaven from the orders of good angels, for their pride whose fall not only our and the *Hebrew* theologians, but also the *Assyrians, Arabians, Egyptians, and Greeks*, do confirm by their tenets. *Pherycies*, the *Assyrian*, describes the fall of the devils; and *Ophis*, that is, the devilish serpent, was the head of that rebelling army; Trismegistus sings the same fall, in his *Pimander*; and Homer, under the name of *Ararus*, in his verses; and Plutarch, in his Discourse on Usury, signifies that Empedocles knew that the fall of the devils was in

this manner; the devils themselves often confess their fall. They being cast out into this valley of misery, some that are near to us wander up and down in this obscure air; others inhabit lakes, rivers, and seas; others the earth, and terrify earthly things, and invade those who dig wells and metals, cause the gaping of the earth, to strike together the foundations of the mountains, and vex not only men but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men than to hurt them; some heightening themselves to the length of a giant's body, and again shrinking themselves down to the smallest of pigmies, and changing themselves into different forms, to disturb men with vain fear; others study lies and blasphemies, as we read of one in third book of Kings, saying, "I will go forth and be a lying spirit in the mouth of all the prophets of Ahab." But the worst sort of devils are those who lie in wait, and overthrow passengers in their journies, and rejoice in wars and effusion of blood, and afflict men with most cruel stripes: we read of such in *Matthew*, "for fear of whom no man dare pass that way." Moreover, the Scripture reckons up *nocturnal*, *diurnal*, and *meridional* devils; and describes other spirits of wickedness by different names, as we read in *Isaiah* of satyrs, screech-owls, sirens, storks, owls; and in the *Psalms*, of asps, basilisks, lions, dragons; and in the *Gospel*, we read of scorpions, and Mammon, and the prince of this world, and rulers of darkness, of all whom Beelzebub is the prince, whom the Scripture calls the Prince of wickedness." (The Magus - By Francis Barrett)

Ashtaroath



Ashtaroth is also called Diabolus, and is believed to have been a Seraphim before the fall. She is a Canaanite fertility deity and a pagan goddess of war of sex.

"ASHTAROTH, or ASTARTE, a goddess of the Zidonians. The word Ashtaroth properly signifies flocks of sheep, or goats; and sometimes the grove, or woods, because she was **goddess of woods**, and groves were her temples. In groves consecrated to her, such lasciviousness was committed as rendered her worship infamous. She was also called the **queen of heaven**; and sometimes her worship is said to be that of "*the host of heaven*." She was certainly represented in the same manner as Isis, with cow's horns on her head, to denote the increase and decrease of the moon. Cicero calls her the fourth Venus of the Syrians. **She is almost always joined with Baal, and is called a god**, the scriptures having no particular word to express a goddess.

It is believed that the moon was adored in this idol. Her temples generally accompanied those of the sun; and while bloody sacrifices or human victims were offered to Baal, bread, liquors, and perfumes were presented to Astarte. For her, tables were prepared upon the flat terrace-roofs of houses, near gates, in porches, and at crossways, on the first day of every month; and this was called by the Greeks, Hecate's supper. Solomon, seduced by his foreign wives, introduced the worship of Ashtaroth into Israel; but **Jezebel, daughter of the king of Tyre, and wife to Ahab, principally established her worship**. She

caused altars to be erected to this idol in every part of Israel; and at one time four hundred priests attended the worship of Ashtaroath, I Kings xviii. 7." (Watson's Biblical and Archaeological Dictionary.)

Behemoth



“Created on the fifth day of creation, the Behemoth is a male creature of chaos.

“Look now at the behemoth, which I made *along* with you; /He eats grass like an ox. /See now, his strength *is* in his hips, /And his power *is* in his stomach muscles. /He moves his tail like a cedar.”(Job 40:15-17)

" — Biblical Data:

Ever since Bochart ("Hierozoicon," iii. 705), "behemoth" has been taken to denote the hippopotamus; and Jablonski, to make it correspond exactly with that animal, compared an Egyptian form,

"p-ehe-mu" (= "water-ox"), which, however, does not exist. The Biblical description contains mythical elements, and the conclusion is justified that these monsters were not real, though the hippopotamus may have furnished in the main the data for the description. Only of a unique being, and not of a common hippopotamus, could the words of Job xl. 19 have been used: "He is the first [A. V. "chief"] of the ways of God [comp. Prov. viii. 22]; he that made him maketh sport with him" (as the Septuagint reads, πεποιημένον ἐγκαταπαίζεσθαι; A. V. "He that made him can make his sword to approach unto him"; comp. Ps. civ. 26); or "The mountains bring him forth food; where all the beasts of the field do play" (Job xl. 20). Obviously behemoth is represented as the primeval beast, the king of all the animals of the dry land, while leviathan is the king of all those of the water, both alike unconquerable by man (*ib.* xl. 14, xli. 17-26). Gunkel ("Schöpfung und Chaos," p. 62) suggests that behemoth and leviathan were the two primeval monsters corresponding to Tiamat (= "the abyss"; comp. Hebr. "tehom") and Kingu (= Aramaic "akna" = serpent) of Babylonian mythology. Some commentators find also in Isa. xxx. 6 ("bahamot negeb" = "beasts of the south") a reference to the hippopotamus; others again, in Ps. lxxiii. 22 ("I am as behemoth [= "beasts"; A. V. "a beast"] before thee"); but neither interpretation has a substantial foundation. It is likely that the leviathan and the behemoth were originally referred to in Hab. ii. 15: "the destruction of the behemoth [A. V. "beasts"] shall make them afraid" (comp. LXX., "thee" instead of "them")." (Jewish Encyclopedia of 1906)

Belial



Guard to the gates of the North Wind.

"Found frequently as a personal name in the Vulgate various English translations of the Bible, is commonly used as a synonym of Satan, or the personification of evil.

"This sense is derived from 2 Corinthians 6:15, where Belial (or Beliar) as prince of darkness is contrasted with Christ, the light. It is clear in the Vulgate and Douay translations of 1 Kings 21:10 and 13, where the same Hebrew is rendered once as Belial and twice as "the devil".

In the other instances, too, the translators understood it as a name for the prince of evil, and so it has passed into English. Milton, however, distinguishes Belial from Satan, regarding him as the demon of impurity. In the Hebrew Bible, nevertheless, the word is not a proper name, but a common noun usually signifying "wickedness" or "extreme wickedness". Thus, Moore renders "sons of Belial" as "vile scoundrels" (Judges 19:22); most prefer "worthless fellows".

In some cases *belial* seems to mean "destruction", "ruin"; thus in Psalm 12:9, the word is parallel to the thought of utter destruction and seems to mean the same. In Psalm 18:5, it is parallel to "death" and "Sheol"; some understand it as "destruction", Cheyne as "the abyss".

The etymology of the word is doubtful; it is usually taken to be a compound meaning "worthlessness." Cheyne suggest an alternate that means "that from which no one comes up", namely the abyss, Sheol. St. Jerome's etymology "without yoke", which he has even inserted as a gloss in the text of Judges 19:22, is contrary to Hebrew philology.

Belial, from meaning wickedness or Sheol, could develop into a name for the prince of evil or of darkness; and as such was widely used at the beginning of our era. Under the names Beliar, Berial, he plays a very important rôle in apocryphal literature, in the "Ascension of Isaïas", the "Sibylline Oracles", and the "Testament of the Twelve Patriarchs". He is the prince of this world and will come as Antichrist; his name is sometimes given also to Nero, returning as Antichrist." (The Catholic Encyclopedia)

The Mare



“The supposed mare (demon) which during the night sits on the chest and causes feelings of suffocation. Very occasionally mare refers to the nightmare dream itself. *Mare* is an Old Teutonic stem (Old English *mare*, demon, quite distinct from Old English *mere*, a female horse); it is found also in the

French word for nightmare, *cauchemar* (*caucher*, to trample). Very often it is used interchangeably with *incubus*, as in the early *Anglo-Saxon Glosses* (about 700) and in Bacon (1626): "The incubus, which we call the mare." The mare (as well as the incubus) was also known by the scientific name, *ephialtes* (Greek = to leap upon); and in German by *alp* or *mara*.

The picture of the mare remains very constant in all accounts; the early nineteenth-century work, *The Philosophy of Sleep*, by Robert Macnish (1830) gives the common picture:

A monstrous hag squatting upon his breast - mute, motionless and malignant; an incarnation of the evil spirit - whose intolerable weight crushes the breath out of his body, and whose fixed, deadly, incessant stare petrifies him with horror and makes his very existence insufferable.

While the reality of the mare was accepted by the standard demonologists, King James I in his *Demonology* (1597) denied it, answering his own question: Is the "mare, which takes folks sleeping in their beds, a kind of these spirits?" no, it is

but a natural sickness, which the mediciners have given that name of *incubus* unto, *ab incubando*, because it is a thick phlegm, falling into our breast upon the heart, while we are sleeping, intercludes so our vital spirits, and takes all power from us, and makes us think that there were some unnatural burden or spirit lying upon us, and holding us down.

The mare also attacked horses, and Sir Thomas Brone (1646) tells how a stone hung up in the stables prevents the disease." (The Encyclopedia of Witchcraft and Demonology)

Nybbas



From the inferior order and the upper gallery of hell, Nybbas is thought to control sinister or deceptive visions and dreams. He is often personified as a trickster and very uncoordinated. Because of his devious task, he is always personified as smiling.

Nybbas is considered the demon of modern entertainment and television and to be behind the constant descent of movies, film and TV to the grotesque, disgusting and overtly sexual tone that it

has arrived at today. Considering how Nybbas is considered a buffon and a clown, he seems to get a lot done in our modern world. Nybbas is also associated with sarcasm and biting comments . . . and the temptation to verbally lash out at anyone.

Lilith

Queen of the Succubi



"There is also an old Jewish legend about Adam's first wife Lilith. Lilith, who left Adam when she refused to accept male dominance, was asked to come back by three angels. She refused, and thus she was told that 100 of her children would die each day. She accepted this fate, becoming a sexual predator upon both sleeping men as a succubus (which is how she would get pregnant) and sleeping babies. Since we still can't explain crib death, the malicious intentions of an angry spirit seemed like a great explanation at the time. Christianity wasn't alone in either of these beliefs, since there are manypagan cultures that had similar myths and creatures. In fact, Lilith is suspected to be a remnant of an earlier goddess who was demonized by the Jews after they became the dominant religion. ("Succubus," by Anonymous)

"Occasionally they appear in comely human guise; at other times they are vaguely monstrous. The best known of this class is Lilith, who, according to Hebrew tradition, preserved in the Talmud, was the demon lover of Adam. She has been immortalized by Dante Gabriel Rossetti:

Of Adam's first wife Lilith, it is told
 (The witch he loved before the gift of Eve)
 That, ere the snake's, her sweet tongue could deceive,
 And her enchanted hair was the first gold.
 And still she sits, young while the earth is old,
 And, subtly of herself contemplative,
 Draws men to watch the bright web she can weave,
 Till heart and body and life are in its hold.
 The rose and poppy are her flowers; for where
 Is he not found, O Lilith, whom shed scent

And soft shed kisses and soft sleep shall snare?
 Lo! as that youth's eyes burned at thine, so went
 Thy spell through him, and left his straight neck bent
 And round his heart one strangling golden hair.

Lilith is the Babylonian Lilithu, a feminine form of Lilu, the Sumerian Lila. She resembles Surpanakha of the *Ràmàyana*, who made love to Rama and Lakshmana, and the sister of the demon Hidimva, who became enamoured of Bhima, one of the heroes of the *Mahàbhàrata*, and the various fairy lovers of Europe who lured men to eternal imprisonment inside mountains, or vanished forever when they were completely under their influence, leaving them demented. The elfin Lili similarly wooed young women, like the Germanic Laurin of the "Wonderful Rose Garden", who carried away the fair lady Kunhild to his underground dwelling amidst the Tyrolese mountains, or left them haunting the place of their meetings, searching for him in vain:

A savage place! as holy and enchanted
 As ere beneath the waning moon was haunted
 By woman wailing for her demon lover . . .
 His flashing eyes, his floating hair!
 Weave a circle round him thrice,
 And close your eyes with holy dread,
 For he on honey dew hath fed
 And drunk the milk of Paradise.

Coleridge's Kubla Khan.

Another materializing spirit of this class was Ardat Lili, who appears to have wedded human beings like the swan maidens, the mermaids, and Nereids of the

European folk tales, and the goddess Ganga, who for a time was the wife of King Shantanu of the *Mahàbhàrata*.

The Labartu, to whom we have referred, was a female who haunted mountains and marshes; like the fairies and hags of Europe, she stole or afflicted children, who accordingly had to wear charms round their necks for protection. Seven of these supernatural beings were reputed to be daughters of Anu, the sky god.

The Alu, a storm deity, was also a spirit which caused nightmare. It endeavoured to smother sleepers like the Scandinavian hag Mara, and similarly deprived them of power to move. In Babylonia this evil spirit might also cause sleeplessness or death by hovering near a bed. In shape it might be as horrible and repulsive as the Egyptian ghosts which caused children to die from fright or by sucking out the breath of life." (Myths of Babylonia and Syria, By Donald Mackenzie)

"The Hebrew Lilith is undoubtedly borrowed from the Babylonian demon Lilîtu, a night spirit, although it is not probable that the Lilith has any connexion with the Hebrew Laîlah, "night." It was perhaps inevitable that the Rabbis should assume some such derivation, and it must be allowed that the comparison seemed plausible enough, although it has been shown, on the evidence of the Assyrian word *Lilû*, that the old theory must no longer be

maintained, and Lilith is almost certainly to be referred to *lalû*, "luxuriousness," and *lulti*, "lasciviousness, lechery." This night ghost is mentioned in *Isaias* xxxiv, 14, where the Vulgate has: "Et occurrent daemonia, onocentauris, et pilosus clamabit alter ad alterum: ibi cubauit lamia, et inuenit sibi requiem." Which *Douay* translates: "And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself." The *Authorised Version* has: "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." Upon *screech owl* there is a marginal note: "Or, night monster." The *Revised Version* prefers: "And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest." There are marginal notes; satyr, "or, *he-goat*"; the night-monster, "Heb. *Lilith*." In classical Latin, *lamia* is defined by Lewis and Short as "a *witch* who was said to suck children's blood, a *sorceress*, *enchantress*." I doubt whether this is a very accurate definition, although possibly it will cover the meaning in Horace, *Ars Poetica*, 340:

Ne quodcumque uelit poscat sibi fabula credi,
Neu pransae lamiae puerum uiuum extrahat aluo.

Which Francis translates:

The probable maintain,
 Nor force us to believe the monstrous scene,
 Which shows a child, by a fell witch devour'd,
 Dragg'd from her entrails, and to life restor'd.

Apuleius, *Metamorphoses*, I, has: "Quo (odore spurcissimi humoris) me lamiae illae infecerunt." Here *lamia* is hardly the equivalent of anything more than "witch." So the meaning of Vampire had been to a large extent lost or submerged. This idea, however, seems to have remained in Aristophanes, when in the *Wasps* (1177) Philocreon boasts what tales he can tell:

πρῶτον μὲν ὡς ἡ Λάμι ἀλοῦς' ἐπέρδετο.

Liddell and Scott define Λάμια as: "a fabulous monster said to feed on man's flesh, a bugbear to frighten children with," referring to this passage in Aristophanes, which does not seem a very satisfactory or scholarly explanation. Tertullian, *Aduersus Ualentinianos*, which de Labriolle dates at 208-211, uses the phrase *lamiae turres* as nursery tales, *Contes de nourrice, contes bleus*. Theil in his *Grand Dictionnaire de la Langue Latine* terms *lamia* by "lamie, sorcière, qui suçait, disait-on, le sang des enfants; magicienne." These lexicographers for some extraordinary reason do not appear to have remarked the use of the word in the Vulgate. Gervase of Tilbury in his *Otia Imperialia* has some account of *lamias*, so called, he states, because they lacerate children: "*lamiae uel laniae, quia laniant infantes*." In country places even yet many an old nurse dares not trust a child in a

cradle without a candle or lamp in the room for fear of the night-hag.

Rabbinical literature is full of legends concerning Lilith. According to tradition she was the first wife of Adam and, the mother of devils, spirits, and *lilin*, which is the same word as the Assyrian *Lilu*. From Jewish lore she passed to mediæval demonology, and Johann Weyer says that she was the princess who presided over the Succubi. It is true that the *LXX* translates in this passage of the prophet Isaias the Hebrew Lilith by Lamia, but it has been suggested that the nearest Latin equivalent might be *strix*, for although *strix* may be properly a screech owl, yet the Latins believed that these drained the blood of young children, and Ovid, *Fasti*, VI, 131-140 has:

Sunt auidæ uolucres; non quæ Phineia mensis
 Guttura fraudabant: sed genus inde trahunt.
 Grande caput: stantes oculi: rostra apta rapinæ
 Canities pennis, unguibus hamus inest.
 Nocte uolant, puerosque petunt nutricis egentes
 Et uitiant cunis corpora rapta suis.
 Carpere dicuntur lactentia uiscera rostris;
 Et plenum poto sanguine guttur habent
 Est illis strigibus nomen: sed nominis huius
 Causa; quod horrenda stridere nocte solent.

But it is clear that the Strix was not always a bird, for in the Lombard Code we find the expression "Strix uel masca." Thiel has: "masca (mascha), *sorcière*, *ML*. *De là le français: masque*." In fact masca has the same

meaning as *Larua* which signifies a ghost, or as in the well-known line of Horace, a mask:

Nil illi larua et tragicis opus esse cothurnis.[18]

In the *Breuiarium Romanum*, pars aestiua, die 30 Augusti, ad Matutinum, in 11 Nocturno, lectio V, it is said of S. Rose of Lima, "laruas daemonum, frequenti certamine uictrix, impauide protriuit ac superauit."

Moreover, the Strix was a vampire, and it may not be superfluous again to quote the well-known Saxon Capitulary of Charlemagne, 781, Liber I, 6: "Siquis a diabolo deceptus crediderit secundum morem Paganorum, uirum aliquem aut feminam Strigem esse, et homines comedere, et propter hoc ipsum incenderit, uel carnem eius ad comedendum dederit, uel ipsam comederit, capitis sententia puniatur."

As has been remarked the earliest known representation of a vampire shows her in the act of copulation with a man and we have just observed that Weyer regards the Hebrew Lilith as queen of the Succubi, The connexion here is very plain, for Martin Delrio, 5, 7, in his *Disquisitionum Magicarum Libri Sex*, I, 178, (Louvain, 1599), definitely states: "Axioma I sit, solent Malefici et Lamiae cum daemonibus, illi quidem succubis, hae uero incubis, actum Uenerium exercere. . . . Axioma II potest etiam ex huiusmodi concubitu daemonis incubi proles nasci." Michael Psellus (Μιχαήλ ὁ Πσελλός), the famous Byzantine scholar of the tenth century, in his treatise, *De Operatione daemonum dialogus* (graece et latine cum notis Gaulmini, Paris, 1615), says that a monk of

Mesopotamia, named Marcus, informed him that demons here capable of sensual passions, "Quemadmodum et sperma nonnulli eorum emittunt et uermes quosdam spermate procreant. At incredibile est, inquam, excrementi quicquam daemonibus inesse, uasaue spermatica et uitalia. Uasa quidem eis, inquit ille, huiusmodi nulla insunt, superflui autem seu excrementi nescio quid emittunt hoc mihi asserenti credito." The learned authors of the *Malleus Maleficarum* discuss, "Whether Children can be Generated by Incubi and Succubi" (Part I, Question iii), and "By which Devils are the Functions of Incubus and Succubus Practised" (Part I, Question iv). Appeal is made to the authority of S. Augustine, who, *De Trinitate*, III, says "That devils do indeed collect human semen, by means of which they are able to produce bodily effects: but this cannot be done without some local movement, therefore demons can transfer the semen which they have collected and inject it into the bodies of others." Moreover, Sprenger and Kramer inquire: "Is it Catholic to affirm that the functions of Incubi and Succubi belong indifferently and equally to all unclean spirits?" They reply: "It *seems* that it is so; for to affirm the opposite would be to maintain that there is some good order among them." Now the vampire is certainly an unclean spirit, whether it be that the body is animated by some demon, or whether it be the man himself who is permitted to enter his corpse and energize it and accordingly it is Catholic to believe that a vampire can copulate with human beings. Nor are there lacking instances of this. We have the well-known history related by Phlegon of Tralles where Machates enjoys

Philinnion, who has returned (albeit he knows it not) from her tomb; and in modern Greece it is quite commonly held that the *vrykolakas* will revisit his widow and know her, or he even seduces other women whilst their husbands are away, or what is more striking still he will betake himself to some town where he is not recognized, and he will even wed, children being born of such unions. Mr. Lawson (*Modern Greek Folklore*) informs us that in Thessaly he was actually told of a family in the neighbourhood of Domoko, who reckoned *avrykolakas* among their ancestors of some two or three generations ago, and by virtue of such lineage they inherited a certain skill which enables them to deal most efficaciously with the *vrykolakas* who at intervals haunt the countryside, indeed so widely was their power esteemed that they had been on occasion summoned as specialists for consultation when quite remote districts were troubled in this manner." (The Vampire: His Kith and Kin, Montague Summers)

Incubi and Succubi



“Christianity and Judaism are filled with myths and legends that have become a part of our modern day culture and religious beliefs. Both the genuine stories from the Bible (such as the tales of angels appearing in strange and bizarre forms to bring tidings), and the less than genuine stories (such as the notion of a pre-tribulation rapture, a modern Armageddon and even the Holy Grail itself) have survived. Several notions and creatures have also survived from

Biblical lore, including the idea of a ghoul, along with various demons and devils. Two of the most popular varieties of these evil spirits that have seduced their way into pop culture and modern myth though is the succubus and the incubus.

Both of these creatures are considered demons, and thus under the rule of Satan himself (even if the Bible remains vague to the point of total obscurity on what hell is really like and how it works). A succubus is female (though most other creatures don't have the ability to get a gender), and it comes to men as they sleep and seduces them. Men would have potent dreams of having sex, and when they awoke they would likely feel extremely aroused and possibly find they'd ejaculated in the night. Since wet dreams weren't covered in the sex education portion of the Bible (the Song of Solomon laid out all sorts of rules and suggestions for biblically acceptable sex), the phenomenon was assigned to the seduction of an evil spirit.

The incubus is actually the other side of the coin from the succubus. The incubus was a male demon who would bring nightmares, and it would force itself upon women as they slept. While these creatures could be explained away as sexual dreams and nightmares, there was the unusual fact that when an incubus attack was reported it sometimes resulted in pregnancy. Since birth control pills hadn't been invented and condoms were uncommon, and since

spirits lack semen, the pregnancies were likely the result of night time rape. The incubus, a shape shifter and corrupted of good things could take the form of family members and even members of the clergy, which was convenient for shifting the blame from people who committed sexual assault to a being that would come and force itself on women in the night.

While succubi gave birth to demons, the results of an incubus getting a girl pregnant was a half demon creature called a cambion. There are some that claim that Merlin the great sorcerer of Camelot (or the wicked warlock depending on the legend and your view point) was a cambion, hence his powers. There are even modern allusions to the psychic vampire community, comparing members with these creatures that used humans as a source for both their lusts and their needs. Of course, these two demons are just another interpretation of the needs of the supernatural world and how it interacts with the mortal one." ("Succubus," by Anonymous)



“Whether Children can be Generated by Incubi and Succubi.

At first it may truly seem that it is not in accordance with the Catholic Faith to maintain that children can be begotten by devils, that is to say, by Incubi and Succubi: for God Himself, before sin came into the world, instituted human procreation, since He created woman from the rib of man to be a helpmeet unto man: And to them He said: Increase, and multiply, *Genesis ii, 24*. Likewise after sin had come into the world, it was said to Noe: Increase, and multiply, *Genesis ix, 1*. In the time of the new law also, Christ confirmed this union: Have ye not read, that he who made man from the beginning, *Made them male and female? S. Matthew xix, 4*. Therefore, men cannot be begotten in any other way than this.

But it may be argued that devils take their part in this generation not as the essential cause, but as a secondary and artificial cause, since they busy themselves by interfering with the process of normal copulation and conception, by obtaining human semen, and themselves transferring it.

Objection. The devil can perform this act in every state of life, that is to say, in the matrimonial state, or not in the matrimonial state. Now he cannot perform it in the first state, because then the act of the devil would be more powerful than the act of God, Who instituted and confirmed this holy estate, since it is a state of continence and wedlock. Nor can he effect this in any other estate: since we never read in

Scripture that children can be begotten in one state and not in another.

Moreover, to beget a child is the act of a living body, but devils cannot bestow life upon the bodies which they assume; because life formally only proceeds from the soul, and the act of generation is the act of the physical organs which have bodily life. Therefore bodies which are assumed in this way cannot either beget or bear.

Yet it may be said that these devils assume a body not in order that they may bestow life upon it, but that they may by the means of this body preserve human semen, and pass the semen on to another body.

Objection. As in the action of angels, whether they be good or bad, there is nothing superfluous and useless, nor is there anything superfluous and useless in nature. But the devil by his natural power, which is far greater than any human bodily power, can perform any spiritual action, and perform it again and again although man may not be able to discern it. Therefore he is able to perform this action, although man may not be able to discern when the devil is concerned therewith. For all bodily and material things are on a lower scale than pure and spiritual intelligences. But the angels, whether they be good or whether they be evil, are pure and spiritual intelligences. Therefore they can control what is below them. Therefore the devil can collect and make use as he will of human semen which belongs to the

body.

However, to collect human semen from one person and to transfer it to another implies certain local actions. But devils cannot locally move bodies from place to place. And this is the argument they put forward. The soul is purely a spiritual essence, so is the devil: but the soul cannot move a body from place to place except it be that body in which it lives and to which it gives life: whence if any member of the body perishes it becomes dead and immovable. Therefore devils cannot move a body from place to place, except it be a body to which they give life. It has been shown, however, and is acknowledged that devils do not bestow life on anybody, therefore they cannot move human semen locally, that is, from place to place, from body to body.

Moreover, every action is performed by contact, and especially the act of generation. But it does not seem possible that there can be any contact between the demon and human bodies, since he has not actual point of contact with them. Therefore he cannot inject semen into a human body, and therefore since this needs a certain bodily action, it would seem that the devil cannot accomplish it.

Besides, devils have no power to move those bodies which in a natural order are more closely related to them, for example the heavenly bodies, therefore they have no power to move those bodies which are more distant and distinct from them. The major is proved, since the power that moves and the movement are one and the same thing according to

Aristotle in his *Physics*. It follows, therefore, that devils who move heavenly bodies must be in heaven, which is wholly untrue, both in our opinion, and in the opinion of the Platonists.

Moreover, S. Augustine, *On the Trinity*, III, says that devils do indeed collect human semen, by means of which they are able to produce bodily effects; but this cannot be done without some local movement, therefore demons can transfer semen which they have collected and inject it into the bodies of others. But, as Walafrid Strabo says in his commentary upon *Exodus* vii, II: And Pharaoh called the wise men and the magicians: Devils go about the earth collecting every sort of seed, and can by working upon them broadcast various species. See also the gloss on those words (Pharaoh called). And again in *Genesis* vi the gloss makes two comments on the words: And the sons of God saw the daughters of men. First, that by the sons of God are meant the sons of Seth, and by the daughters of men, the daughters of Cain. Second, that Giants were created not by some incredibly act of men, but by certain devils, which are shameless towards women. For the Bible says, Giants were upon the earth. Moreover, even after the Flood the bodies not only of men, but also of women, were pre-eminently and incredibly beautiful.

Answer. For the sake of brevity much concerning the power of the devil and his works in the matter of the effects of witchcraft is left out; for the pious reader either accepts it as proved, or he may, if he wish to inquire, find every point clearly elucidated in the

second *Book of Sentences*, 5. For hw will see that the devils perform all their works consciously and voluntarily; for the nature that was given them has not been changed. See Dionysius in his fourth chapter on the subject; their nature remained intact and very splendid, although they cannot use it for any good purpose.

And as to their intelligence, he will find that they excel in three points of understanding, in their age-long experience, and in the revelation of the higher spirits. He will find also how, through the influence of the stars, they learn the dominating characteristics of men, and so discover that some are more disposed to work witchcraft than others, and that they molest these chiefly for the purpose of such works.

And as to their will, the reader will find that it cleaves unchangeably to evil, and that they continuously sin in pride, envy, and gross covetousness; and that God, for his own glory, permits them to work against His will. He will also understand how with these two qualities of intellect and will devils do marvels, so that there is no power in earth which can be compared to them: *Job xli*. There is no power on the earth which can be compared with him, who was created that he should fear no one. But here the gloss says, Although he fears no one he is yet subject to the merits of the Saints.

He will find also how the devil knows the thoughts of our hearts; how he can substantially and disastrously metamorphose bodies with the help of

an agent; how he can move bodies locally, and alter the outward and inner feelings to every conceivable extent; and how he can change the intellect and will of a man, however indirectly.

For although all this is pertinent to our present inquiry, we wish only to draw some conclusion therefrom as to that nature of devils, and so proceed to the discussion of our question.

Now the Theologians have ascribed to them certain qualities, as that they are unclean spirits, yet not by very nature unclean. For according to Dionysius there is in them a natural madness, a rabid concupiscence, a wanton fancy, as is seen from their spiritual sins of pride, envy, and wrath. For this reason they are the enemies of the human race: rational in mind, but reasoning without words; subtle in wickedness, eager to hurt; ever fertile in fresh deceptions, they change the perceptions and befoul the emotions of men, they confound the watchful, and in dreams disturb the sleeping; they bring diseases, stir up tempests, disguise themselves as angels of light, bear Hell always about them; from witches they usurp to themselves the worship of God, and by this means magic spells are made; they seek to get a mastery over the good, and molest them to the most of their power; to the elect they are given as a temptation, and always they lie in wait for the destruction of men.

And although they have a thousand ways of doing harm, and have tried ever since their downfall

to bring about schisms in the Church, to disable charity, to infect with the gall of envy the sweetness of the acts of the Saints, and in every way to subvert and perturb the human race; yet their power remains confined to the privy parts and the navel. See *Job* xli. For through the wantonness of the flesh they have much power over men; and in men the source of wantonness lies in the privy parts, since it is from them that the semen falls, just as in women it falls from the navel.

These things, then, being granted for a proper understanding of the question of Incubi and Succubi, it must be said that it is just as Catholic a view to hold that men may at times be begotten by means of Incubi and Succubi, as it is contrary to the words of the Saints and even to the tradition of Holy Scripture to maintain the opposite opinion. And this is proved as follows. S. Augustine in one place raises this question, not indeed as regards witches, but with reference to the very works of devils, and to the fables of the poets, and leave the matter in some doubt; though later on he is definite in the matter of Holy Scripture. For in his *De Ciuitate Dei*, Book 3, chapter 2, he says: We leave open the question whether it was possible for Venus to give birth to Aeneas through coition with Anchises. For a similar question arises in the Scriptures, where it is asked whether evil angels lay with the daughters of men, and thereby the earth was then filled with giants, that is to say, preternaturally big and strong men. But he settles the question in Book 5, chapter 23, in these words: It is a very general belief, the truth of which is vouched for by many

from their own experience, or at least from heresay as having been experienced by men of undoubted trustworthiness, that Satyrs and Fauns (which are commonly called Incubi) have appeared to wanton women and have sought and obtained coition with them. And that certain devils (which the Gauls call Dusii) assiduously attempt and achieve this filthiness is vouched for by so many credible witness that it would seem impudent to deny it.

Later in the same book he settles the second contention, namely, that the passage in Genesis about the sons of God (that is Seth) and the daughters of men (that is Cain) does not speak only of Incubi, since the existence of such is not credible. In this connexion there is the gloss which we have touched upon before. He says that it is not outside belief that the Giants of whom the Scripture speaks were begotten not by men, but by Angels or certain devils who lust after women. To the same effect is the gloss in *Esaias* xiii, where the prophet foretells the desolation of Babylon, and the monsters that should inhabit it. He says: Owls shall dwell there, and Satyrs shall dance there. By Satyrs here devils are meant; as the gloss says, Satyrs are wild shaggy creatures of the woods, which are a certain kind of devils called Incubi. And again in *Esaias* xxxiv, where he prophesies the desolation of the land of the Idumeans because they persecuted the Jews, he says: And it shall be an habitation of dragons, and a court for owls. The wild beasts also of the desert shall meet . . . The interlinear gloss interprets this as monsters and devils. And in the same place Blessed Gregory explains these to be

woodland gods under another name, not those which the Greeks called Pans, and the Latins Incubi.

Similarly Blessed Isidore, in the last chapter of his 8th book, says: Satyrs are they who are called Pans in Greek and Incubi in Latin. And they are called Incubi from their practice of overlaying, that is debauching. For they often lust lecherously after women, and copulate with them; and the Gauls name them Dusii, because they are diligent in this beastliness. But the devil which the common people call an Incubus, the Romans called a fig Faun; to which Horace said, "O Faunus, love of fleeing nymphs, go gently over my lands and smiling fields." (Malleus Maleficarum, Montague Summers)



“By which Devils are the Operations of Incubus and Succubus Practised?”

Is it Catholic to affirm that the functions of Incubi and Succubi belong indifferently and equally to all unclean spirits? *And it seems* that it is so; for to affirm the opposite would be to maintain that there is some good order among them. It is argued that just as in the computation of the Good there are degrees and orders (see S. Augustine in his book on the nature of the Good), so also the computation of the Evil is based upon confusion. But as among the good Angels nothing can be without order, so among the bad all is disorder, and therefore they all indifferently follow these practices. See *Job x.*: A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Again, if they do not all indifferently follow these practices, this quality in them comes either from their nature, or from sin, or from punishment. But it does not come from their nature, since they are all without distinction given to sin, as was set out in the preceding question. For they are by nature impure spirits, yet not so unclean as to pejorate their good parts; subtle in wickedness, eager to do harm, swollen with pride, etc. Therefore these practices in them are due either to sin or to punishment. Then again, where the sin is greater, there is the punishment greater; and the higher angels sinned more greatly, therefore their punishment they have the more to follow these filthy practices. If this is not so, another reason will be given why they do not indifferently practise these things.

And again, it is argued that where there is no discipline or obedience, there all work without distinction; and it is submitted that there is no discipline or obedience among devils, and no agreement. *Proverbs* xiii.: Among the proud there is always contention.

Again, just as because of sin they will all equally be case into Hell after the Day of Judgement, so before that time they are detained in the lower mists on account of the duties assigned to them. We do not read that there is equality on account of emancipation, therefore neither is there equality in the matter of duty and temptation.

But *against* this there is the first gloss on I *Corinthians* xv: As long as the world endures Angels are set over Angels, men over men, and devils over devils. Also in *Job* xl it speaks of the scales of Leviathan, which signify the members of the devil, how one cleaves to another. Therefore there is among them diversity both of order and of action.

Another question arises, whether or not the devils can be restrained by the good Angels from pursuing these foul practices. It must be said that the Angels to whose command the adverse Influences are subject are called Powers, as S. Gregory says, and S. Augustine (*de Trinitate*, 3). A rebellious and sinful spirit of life is subject to an obedient, pious and just spirit of life. And those Creatures which are more perfect and nearer to God have authority over the others: for the whole order of preference is originally

and in the first place in God, and is shared by His creatures according as they approach more nearly to Him. Therefore the good Angels, who are nearest to God on account of their fruition in Him, which the devils lack, have preference over the devils, and rule over them.

And when it is urged that devils work much harm without any medium, or that they are not hindered because they are not subject to good Angels who might prevent them; or that if they are so subject, then the evil that is done by the subject is due to negligence on the part of the master, and there seems to be some negligence among the good Angels: the answer is that the Angels are ministers of the Divine wisdom. It follows then that, as the Divine wisdom permits certain evil to be done by bad Angels or men, for the sake of the good that He draws therefrom, so also the good Angels do not altogether prevent wicked men or devils from doing evil.

Answer. It is Catholic to maintain that there is a certain order of interior and exterior actions, and a degree of preference among devils. Whence it follows that certain abominations are committed by the lowest orders, from which the higher orders are precluded on account of the nobility of their natures. And this is generally said to arise from a threefold congruity, in that such things harmonize with their nature, with the Divine wisdom, and with their own wickedness.

But more particularly as touching their nature. It is agreed that from the beginning of Creation some were always by nature superior, since they differ among themselves as to form; and no two Angels are alike in form. This follows the more general opinion, which also agrees with the words of the Philosophers. Dionysus also lays it down in his tenth chapter *On the Celestial Hierarchy* that in the same order there are three separate degrees; and we must agree with this, since they are both immaterial and incorporeal. See also S. Thomas (ii. 2). For sin does not take away their nature, and the devils after the Fall did not lose their natural gifts, as has been said before; and the operations of things follow their natural conditions. Therefore both in nature and in operation they are various and multiple.

This harmonizes also with the Divine wisdom; for that which is ordained is ordained by God (*Romans* xiii). And since devils were deputed by God for the temptation of men and the punishment of the damned, therefore they work upon men from without by many and various means.

It harmonizes also with their own wickedness. For since they are at war with the human race, they fight in an orderly manner; for so they think to do greater harm to men, and so they do. Whence it follows that they do not share in an equal manner in their most unspeakable abominations.

And this is more specifically proved as follows. For since, as has been said, the operation follows the

nature of the thing, it follows also that those whose natures are subordinate must in turn be subordinate to themselves in operation, just as is the case in corporeal matters. For since the lower bodies are by natural ordination below the celestial bodies, and their actions and motions are subject to the actions and motions of the celestial bodies; and since the devils, as has been said, differ among themselves in natural order; therefore they also differ among themselves in their natural actions, both extrinsic and intrinsic, and especially in the performance of the abominations in question.

From which it is concluded that since the practice of these abominations is for the most part foreign to the nobility of the angelic nature, so also in human actions the foulest and beastliest acts are to be considered by themselves, and not in relation to the duty of human nature and procreation.

Finally, since some are believed to have fallen from every order, it is not unsuitable to maintain that those devils who fell from the lowest choir, and even in that held the lowest rank, are deputed to and perform these and other abominations.

Also it must be carefully noted that, though the Scripture speaks of Incubi and Succubi lusting after women, yet nowhere do we read that Incubi and Succubi fell into vices against nature. We do not speak only of sodomy, but of any other sin whereby the act is wrongfully performed outside the rightful channel. And the very great enormity of such a sin in

this way is shown by the fact that all devils equally, of whatsoever order, abominate and think shame to commit such actions. And it seems that the gloss on *Ezekiel xix* means this, where it says: I will give thee into the hands of the dwellers in Palestine, that is devils, who shall blush at your iniquities, meaning vices against nature. And the student will see what should be authoritatively understood concerning devils. For no sin has God so often punished by the shameful death of multitudes.

Indeed many say, and it is truly believed, that no one can unimperilled persevere in the practice of such vices beyond the period of the mortal life of Christ, which lasted for thirty-three years, unless he should be saved by some special grace of the Redeemer. And this is proved by the fact that there have often been ensnared by this vice octogenarians and centenarians, who had up to that time ruled their lives according to the discipline of Christ; and, having forsaken Him, they have found the very greatest difficulty in obtaining deliverance, and in abandoning themselves to such vices.

Moreover, the names of the devils indicate what order there is among them, and what office is assigned to each. For though one and the same name, that of devil, is generally used in Scripture because of their various qualities, yet the Scriptures teach that One is set over these filthy actions, just as certain other vices are subject to Another. For it is the practice of Scripture and of speech to name every unclean spirit *Diabolus*, from *Dia*, that is Two, and *Bolus*, that

is Morsel; for he kills two thing, the body and the soul. And this is in accordance with etymology, although in Greek *Diabolus* means shut in Prison, which also is apt, since he is not permitted to do as much harm as he wishes. Or *Diabolus* may mean Downflowing, since he flowed down, that is, fell down, both specifically and locally. He is also named Demon, that is, Cunning over Blood, since he thirsts for and procures sin with a threefold knowledge, being powerful in the subtlety of his nature, in his age-long experience, and in the revelation of the good spirits. He is called also Belial, which means Without Yoke or Master; for he can fight against him to whom he should be subject. He is called also Beelzebub, which means Lord of Flies, that is, of the souls of sinners who have left the true faith of Christ. Also Satan, that is, the Adversary; see I S. *Peter* ii: For your adversary the devil goeth about, etc. Also Behemoth, that is, Beast, because he makes men bestial.

But the very devil of Fornication, and the chief of that abomination, is called Asmodeus, which means the Creature of Judgement: for because of this kind of sin a terrible judgement was executed upon Sodom and the four other cities. Similarly the devil of Pride is called Leviathan, which means Their Addition; because when Lucifer tempted our first parents he promised them, out of his pride, the addition of Divinity. Concerning him the Lord said through *Esaias*: I shall visit it upon Leviathan, that old and tortuous serpent. And the devil of Avarice and Riches is called Mammon, whom also Christ mentions in the Gospel (*S. Matthew* vi): Ye cannot serve God, etc.

To the arguments. *First*, that good can be found without evil, but evil cannot be found without good; for it is poured upon a creature that is good in itself. And therefore the devils, in so far as they have a good nature, were ordained in the course of nature; and for their actions see *Job* x.

Secondly, it can be said that the devils deputed to work are not in Hell, but in the lower mists. And they have here an order among themselves, which they will not have in Hell. From which it may be said that all order ceased among them, as touching the attainment of blessedness, at that time when they fell irrecoverably from such rank. And it may be said that even in Hell there will be among them a gradation of power, and of the affliction of punishments, inasmuch as some, and not others, will be deputed to torment the souls. But this gradation will come rather from God than from themselves, as will also their torments.

Thirdly, when it is said that the higher devils, because they sinned the more, are the more punished, and must therefore be the more bound to the commission of these filthy acts, it is answered that sin bears relation to punishment, and not to the act or operation of nature; and therefore it is by reason of their nobility of nature that these are not given to such filthiness, and it has nothing to do with their sin or punishment. And though they are all impure spirits, and eager to do harm, yet one is more so than another, in proportion as their natures are the further thrust into darkness.

Fourthly, it is said that there is agreement among devils, but of wickedness rather than friendship, in that they hate mankind, and strive their utmost against justice. For such agreement is found among the wicked, that they band themselves together, and depute those whose talents seem suitable to the pursuit of particular iniquities.

Fifthly, although imprisonment is equally decreed for all, now in the lower atmosphere and afterwards in Hell, yet not therefore are equal penalties and duties equally ordained for them: for the nobler they are in nature and the more potent in office, the heavier is the torment to which they are subjected. See *Wisdom* vi: "The powerful shall powerfully suffer torments." (Malleus Maleficarum, Montague Summers)



Gargoyles



"The word "Gargoyle" shares a common root with the word "Gargle"; which comes from "gargouille", an French word for "Throat". A true gargoyle is a waterspout. The word "gargoyle" is also a derivative from the Latin word, "gurgulio", which had a double meaning, "throat", and the "gurgling" sound water makes as it passes through a gargoyle. A carved creature that does not serve the purpose of a drain pipe is frequently referred to as a "Grotesque". legend has it, that a fierce dragon named La Gargouille described as having a long, reptilian neck, a slender snout and membranous wings lived in a cave near the river Seine. The dragon caused much fear and

destruction with its fiery breath, spouting water and the devouring of ships and men. Each year, the residents of Rouen would placate Gargouille with an offering of a victim, usually a criminal, though it was said the dragon preferred maidens. Around 600, the village was saved by St. Romanis, who promised to deal with the dragon if the townspeople agreed to be baptized and to build a church. Romanus subdued the dragon by making the sign of the cross and then led the now docile beast back to town on a leash made from his priest's robe. La Gargouille was then burned at the stake, it is said that his head and neck were so well tempered by the heat of his fiery breath, that they would not burn. These remnants were then mounted on the town wall and became the model for gargoyles for centuries to come." (Gargoyles, Dragons and Other Formations, Author Unknown)

Hounds of Hell



"SOME very weird superstitions exist in Ireland concerning the howlings of dogs. If a dog is heard to howl near the house of a sick person, all hope of his recovery is given up, and the patient himself sinks into despair, knowing that his doom is sealed. But the Irish are not alone in holding this superstition. The Egyptians, Hebrews, Greeks, and Romans all looked on the howling of the dog as ominous . . .

The howling of the dog was considered by these nations as the first note of the funeral dirge and the signal that the coming of death was near.

But the origin of the superstition may be traced back to Egypt, where dogs and dog-faced gods were objects of worship; probably because Sirius, the Dog-star, appeared precisely before the rising of the Nile, and thereby gave the people a mystic and supernatural warning to prepare for the overflow.

The Romans held that the howling of dogs was a fatal presage of evil, and it is noted amongst the direful omens that preceded the death of Caesar. Horace also says that Canidia by her spells and sorceries could bring ghosts of dogs from hell; and Virgil makes the dog to howl at the approach of Hecate.

It is remarkable that when dogs see spirits (and they are keenly sensitive to spirit influence) they never bark, but only growl. The Rabbins say that "when the Angel of Death enters a city the dogs do howl. But when Elias appears then the dogs rejoice and are merry." And Rabbi Jehuda the Just states, that once

upon a time when the Angel of Death entered a house the dog howled and fled; but being presently brought back he lay down in fear and trembling, and so died.

This strange superstition concerning the howling of dogs, when, as is supposed, they are conscious of the approach of the Spirit of Death, and see him though he is shrouded and invisible to human eyes, may be found pervading the legends of all nations from the earliest period down to the present time for it still exists in full force amongst all classes, the educated, as well as the unlettered peasantry; and to this day the howling of a dog where a sick person is lying is regarded in Ireland in all grades of society with pale dismay as a certain sign of approaching death."

(Ancient Mysteries, Mystic Charms and Superstitions of Ireland, By Lady Francesca Speranza Wilde)

Vampires



“Vampire spirits are those who have themselves known earth life, but have so misused it that their souls are still imprisoned in the astral envelope. Their object in sucking away the animal life principle of men and women is in order to retain thereby their hold upon the life of the earth plane, and so save themselves from sinking to far lower spheres. They are anxious to cling to their astral envelope and to

prolong its life, just as men of very evil lives upon earth cling to the life of the earthly body because they fear that when they are separated from it they will sink into some unknown depths of darkness and horror. The constant renewal of the animal and astral life often enables these vampire spirits to hang about the earth for centuries."

"Is it possible for a vampire spirit to possess itself of a sufficient amount of materiality to appear in mortal form and mingle with men as described in many of the tales told of such creatures?"

"If you mean to ask if the vampire can make to itself a material body, I say no, but it can and does sometimes take complete possession of one belonging to a mortal, just as other spirits do, and can cause its acquired body to act in accordance with its will. Thus it is quite possible for a vampire spirit clothed in the mortal body of another to so change its expression as to make it bear some resemblance to the vampire's own former earthly appearance, and through the power obtained by the possession of a material body he (or she, for the vampires are of both sexes) might really lead the curious double life ascribed to them in those weird tales current and believed in in many countries. By far the larger number of vampire spirits, however, are not in possession of an earthly body, and they hover about the earth in their own astral envelope, sucking away the earthly life of mediumistic persons whose peculiar organization makes them liable to become the prey of such influences, while they are themselves quite ignorant

that such beings as these astrals exist. The poor mortals suffer from a constant sense of exhaustion and languor without suspecting to what it is to be attributed."

"But cannot spirit guardians protect mortals from these beings?"

"Not always. In a great measure they do protect them, but only as one may protect a person from infectious fevers, by showing them the danger and warning them to avoid spots where, owing to the associations with their earthly lives, the vampire spirits are specially attracted. This the guardian spirit does by instilling into the mind of the mortal an instinctive dread of the places where crimes have been committed, or persons of evil lives have lived. But since man is and must be in all respects a free agent, it is not possible to do more. He cannot be directed in all things like a puppet, and must in a great measure gather his own experience for himself, however bitter may prove its fruits. Knowledge, guidance and help will always be given, but only in such a manner as will not interfere with man's free will, and only such knowledge as he himself desires; nothing will ever be forced upon him by the spirit world.'" (A Wanderer in the Spirit Lands, By A. Farnese)

"THE states after death are dependent upon the states before death. I have sought, whenever the opportunity offered, oh, Neontu, to impress upon thee the great law of CONSEQUENCES. In other words, that it is impossible for man to escape the

consequence of his every act. Therefore, habits must necessarily cling to him after the body physical has been thrown aside. No miracle occurs to transform him in a moment's time from a demon to a saint. If his home has been in the realm of the carnal appetites and passions, death will not lift him out of that realm, for it can destroy only that through which these appetites and passions were gratified. Such spirits attach themselves as parasites to susceptible subjects, and through these usurped bodies seek to gratify their unhallowed desires. Inasmuch as there are malignant spirits encased in physical bodies, there are also malignant spirits denuded of physical habiliments, who disturb the equilibrium of everyday life, break down health and harass these physical bodies by sowing in them the seeds of disease. Much of the insanity of the world has been caused by unhappy suggestions and melancholy thoughts that emanate from these evil spirits that still hug the lower strata of physical life. Many times the holy sanctuary of life is not only invaded but also desecrated by these spirits. The rightful owner of the house for the time being is deposed and sometimes fairly driven away. The most powerful adversaries man is called upon to meet are they of the invisible realms. Because of their invisibility they are the more dangerous. Their attacks are all carefully arranged and planned without our knowledge. The powers and principalities thou art called upon to wrestle with are not of this world of physical sensations, but of the great realm of the unseen, out of which everything that is proceeds.

Not only are men directly controlled and influenced by these spirits, but the great social, political and religious worlds are invaded by them. Thus, oft-times are they enabled to wield a powerful influence over the affairs as well as the lives of men. Here may be found in part the cause of the perversions in the great religions of the world. The social and political conditions that obtain in the world are also in a great measure influenced by these denizens of the lower spheres.

Oft-times they invade the aura surrounding the sensitive and live on his very life. Through him they again live the old life, drink in once more its delights and revel in its associations.

This species of vampirism is far more prevalent in the world to-day than many are willing to believe. The great body of men and women who are prone to investigate along the line of psychical phenomena are ever ready to hear of all that which is good and beautiful, while they turn away in disgust from him who would show them the darker side of human existence. Man cannot afford to wander longer in the realm of half-truths. In order that he may be well armed and fully equipped for the battles of life he must know the whole truth. Therefore he must be led to realize the dangers that confront him. Knowledge is one of the greatest sources of our strength and power. Ignorance makes slaves of even the wisest of the earth. Ignorance draws dark curtains before the eyes of man, while spirit vampires creep upon him unawares. Knowledge lifts all curtains, dispels all

fogs and clouds, revealing the enemy in his lair. When we know our enemy and the source of his strength, the battle is more than half won. Victory comes when we are led to realize our own strength and power." (Wisdom of the Ages, By George Fuller)

Werewolves



“LYCANTHROPY AMONG THE ANCIENTS.

Definition of Lycanthropy--Marcellus Sidetes--Virgil--Herodotus--Ovid--Pliny--Agriopas--Story from Petronius--Arcadian Legends--Explanation offered.

WHAT is Lycanthropy? The change of man or woman into the form of a wolf, either through magical means, so as to enable him or her to gratify the taste for human flesh, or through judgment of the gods in punishment for some great offence.

See also Pomponius Mela (lib. ii. c. 1) "There is a fixed time for each Neurian, at which they change, if they like, into wolves, and back again into their former condition."

But the most remarkable story among the ancients is that related by Ovid in his "Metamorphoses," of Lycaon, king of Arcadia, who, entertaining Jupiter one day, set before him a hash of human flesh, to prove his omniscience, whereupon the god transferred him into a wolf:--[1]

In vain he attempted to speak; from that
very instant
His jaws were bespluttered with foam,
and only he thirsted
For blood, as he raged amongst flocks
and panted for slaughter.
His vesture was changed into hair, his
limbs became crooked;
A wolf,--he retains yet large trace of his
ancient expression,
Hoary he is as afore, his countenance
rabid,
His eyes glitter savagely still, the picture
of fury.

Pliny relates from Evanthès, that on the festival of Jupiter Lycæus, one of the family of Antæus was selected by lot, and conducted to the brink of the Arcadian lake. He then hung his clothes on a tree and plunged into the water, whereupon he was transformed into a wolf. Nine years after, if he had

not tasted human flesh, he was at liberty to swim back and resume his former shape, which had in the meantime become aged, as though he had worn it for nine years.

Agriopas relates, that Demænetus, having assisted at an Arcadian human sacrifice to Jupiter Lycæus, ate of the flesh, and was at once transformed into a wolf, in which shape he prowled about for ten years, after which he recovered his human form, and took part in the Olympic games.

The following story is from Petronius:--

"My master had gone to Capua to sell some old clothes. I seized the opportunity, and persuaded our guest to bear me company about five miles out of town; for he was a soldier, and as bold as death. We set out about cockcrow, and the moon shone bright as day, when, coming among some monuments. my man began to converse with the stars, whilst I jogged along singing and counting them. Presently I looked back after him, and saw him strip and lay his clothes by the side of the road. My heart was in my mouth in an instant, I stood like a corpse; when, in a crack, he was turned into a wolf. Don't think I'm joking: I would not tell you a lie for the finest fortune in the world.

"But to continue: after he was turned into a wolf, he set up a howl and made straight for the woods. At first I did not know whether I was on my head or my heels; but at last going to take up his clothes, I found them turned into stone. The sweat streamed from me,

and I never expected to get over it. Melissa began to wonder why I walked so late. 'Had you come a little sooner,' she said, 'you might at least have lent us a hand; for a wolf broke into the farm and has butchered all our cattle; but though he got off, it was no laughing matter for him, for a servant of ours ran him through with a pike. Hearing this I could not close an eye; but as soon as it was daylight, I ran home like a pedlar that has been eased of his pack. Coming to the place where the clothes had been turned into stone, I saw nothing but a pool of blood; and when I got home, I found my soldier lying in bed, like an ox in a stall, and a surgeon dressing his neck. I saw at once that he was a fellow who could change his skin (*versipellis*), and never after could I eat bread with him, no, not if you would have killed me. Those who would have taken a different view of the case are welcome to their opinion; if I tell you a lie, may your genii confound me!"

As every one knows, Jupiter changed himself into a bull; Hecuba became a bitch; Actæon a stag; the comrades of Ulysses were transformed into swine; and the daughters of Prætus fled through the fields believing themselves to be cows, and would not allow any one to come near them, lest they should be caught and yoked.

S. Augustine declared, in his *De Civitate Dei*, that he knew an old woman who was said to turn men into asses by her enchantments.

Apuleius has left us his charming romance of the *Golden Ass*, in which the hero, through injudicious use of a magical salve, is transformed into that long-eared animal.

It is to be observed that the chief seat of Lycanthropy was Arcadia, and it has been very plausibly suggested that the cause might be traced to the following circumstance:--The natives were a pastoral people, and would consequently suffer very severely from the attacks and depredations of wolves. They would naturally institute a sacrifice to obtain deliverance from this pest, and security for their flocks. This sacrifice consisted in the offering of a child, and it was instituted by Lycaon. From the circumstance of the sacrifice being human, and from the peculiarity of the name of its originator, rose the myth.

But, on the other hand, the story is far too widely spread for us to attribute it to an accidental origin, or to trace it to a local source.

Half the world believes, or believed in, were-wolves, and they were supposed to haunt the Norwegian forests by those who had never remotely been connected with Arcadia: and the superstition had probably struck deep its roots into the Scandinavian and Teutonic minds, ages before Lycaon existed; and we have only to glance at Oriental literature, to see it as firmly engrafted in the imagination of the Easterns." (The Book of Were-Wolves, By Sabine Baring-Gould)

"A SERMON ON WERE -WOLVES.

The discourses of Dr. Johann Geiler--The Sermon--Remarks.

THE following curious specimen of a late mediæval sermon is taken from the old German edition of the discourses of Dr. Johann Geiler von Keyzersperg, a famous preacher in Strasbourg. The volume is entitled: "*Die Emeis*. Dis ist das Büch von der Omeissen, und durch Herr der Künig ich diene gern. Und sagt von Eigenschafft der Omeissen, und gibt underweisung von der Unholden oder Hexen, und von Gespenst, der Geist, und von dem Wütenden Heer Wunderbarlich."

This strange series of sermons was preached at Strasbourg in the year 1508, and was taken down and written out by a barefooted friar, Johann Pauli, and by him published in 1517. The doctor died on Mid-Lent Sunday, 1510. There is a Latin edition of his sermons, but whether of the same series or not I cannot tell, as I have been unable to obtain a sight of the volume. The German edition is illustrated with bold and clever woodcuts. Among other, there are representations of the Witches' Sabbath, the Wild Huntsman, and a Werewolf attacking a Man.

The sermon was preached on the third Sunday in Lent. No text is given, but there is a general reference to the gospel for the day. This is the discourse:--[1]

"What shall we say about were-wolves? for there are were-wolves which run about the villages devouring

men and children. As men say about them, they run about full gallop, injuring men, and are called *ber-wölff*, or *wer-wölff*. Do you ask me if I know aught about them? I answer, Yes. They are apparently wolves which catch men and children, and that happens on seven accounts:--

Hunger.

Savageness.

Old age.

Experience.

Madness.

The Devil.

God.

The first happens through hunger; when the wolves find nothing to eat in the woods, they must come to people and eat men when hunger drives them to it. You see well, when it is very cold, that the stags come in search of food up to the villages, and the birds actually into the dining-room in search of victuals.

"Under the second head, wolves eat children through their innate savageness, because they are savage, and that is (*propter locum coitum ferum*). Their savageness arises first from their condition. Wolves which live in cold places are smaller on that account, and more savage than other wolves. Secondly, their savageness depends on the season; they are more savage about Candlemas than at any other time of the year, and men must be more on their guard against them then than at other times. It is a proverb, 'He who

seeks a wolf at Candlemas, a peasant on Shrove Tuesday, and a parson in Lent, is a man of pluck.' . . . Thirdly, their savageness depends on their having young. When the wolves have young, they are more savage than when they have not. You see it so in all beasts. A wild duck, when it has young poults, you see what an uproar it makes. A cat fights for its young kittens; the wolves do ditto.

"Under the third head, the wolves do injury on account of their age. When a wolf is old, it is weak and feeble in its leas, so it can't ran fast enough to catch stags, and therefore it rends a man, whom it can catch easier than a wild animal. It also tears children and men easier than wild animals, because of its teeth, for its teeth break off when it is very old; you see it well in old women: how the last teeth wobble, and they have scarcely a tooth left in their heads, and they open their mouths for men to feed them with mash and stewed substances.

"Under the fourth head, the injury from were-wolves do arises from experience. It is said that human flesh is far sweeter than other flesh; so when a wolf has once tasted human flesh, he desires to taste it again. So he acts like old toppers, who, when they know the best wine, will not be put off with inferior quality.

"Under the fifth head, the injury arises from ignorance. A dog when it is mad is also inconsiderate, and it bites any man; it does not recognize its own lord: and what is a wolf but a wild dog which is mad and inconsiderate, so that it regards no man.

"Under the sixth head, the injury comes of the Devil, who transforms himself, and takes on him the form of a wolf So writes Vincentius in his *Speculum Historiale*. And he has taken it from Valerius Maximus in the Punic war. When the Romans fought against the men of Africa, when the captain lay asleep, there came a wolf and drew his sword, and carried it off. That was the Devil in a, wolf's form. The like writes William of Paris,--that a wolf will kill and devour children, and do the greatest mischief. There was a man who had the phantasy that he himself was a wolf. And afterwards he was found lying in the wood, and he was dead out of sheer hunger.

"Under the seventh head, the injury comes of God's ordinance. For God will sometimes punish certain lands and villages with wolves. So we read of Elisha,--that when Elisha wanted to go up a mountain out of Jericho, some naughty boys made a mock of him and said, 'O bald head, step up! O glossy pate, step up!' What happened? He cursed them. Then came two bears out of the desert and tore about forty-two of the children. That was God's ordinance. The like we read of a prophet who would set at naught the commands he had received of God, for he was persuaded to eat bread at the house of another. As he went home he rode upon his ass. Then came a lion which slew him and left the ass alone. That was God's ordinance. Therefore must man turn to God when He brings wild beasts to do him a mischief: which same brutes may He not bring now or evermore. Amen."

It will be seen from this extraordinary sermon that Dr. Johann Geiler von Keyzersperg did not regard werewolves in any other light than natural wolves filled with a lust for human flesh; and he puts aside altogether the view that they are men in a state of metamorphosis. However, he alludes to this superstition in his sermon on wild-men of the woods, but translates his lycanthropists to Spain." (The Book of Were-Wolves, By Sabine Baring-Gould)

Ghouls



"The Ghoul appears as a female demon who feeds upon dead bodies and infests the cemeteries at night

to dig open the grave for her horrid repasts. Some times she would seem to be a woman, half-human, half-fiend, for in story she is often represented as wedded to a husband who discovers her loathsome necrophagy. She can bear children, and is represented as luring travellers out of the way to lonely and remote ruins when she falls upon them suddenly and devours them, greedily sucking the warm blood from their veins. The Ghoul is familiar from *The Thousand and One Nights* as is the story of the Prince who having pursued a strange beast whilst hunting was carried to a great distance, and chanced to see by the wayside a lovely maiden who sat and wept. She told him that she was the daughter of an Indian king who had been lost in this desert spot by her caravan. The chivalrous youth takes her upon his horse, and a little later pleading a certain necessity she descends--latrines are particularly considered to be haunts of evil spirits and malignant entities, and Jean de Thévenot in his *Travels into the Levant* ("Newly done out of French, folio, London, 1687), says: "The *Kerim Kiatib*, merciful scribes wait upon him [the Turk] in all places, except when he does his needs, when they let him go alone, staying for him at the door till he comes out, and then they take him into possession again wherefore when the Turks go to the house of office they put the left foot foremost, to the end the Angel who registers their sins may leave them first; and when they come out they set the right foot before, that the Angel who writes down their good works may have them first under his protection."

The young man hears voices in the haunted latrine, the feigned Indian lady cries: "Children, to-day I have brought you a fat and comely juvenal." And several answer: "Bring him along, Mother, bring him along for our bellies cry for food." At these words he trembled exceedingly for he saw he had to do with a ghoul and when she returned he lifted up his voice in prayer: "O thou who art ever ready to hearken to the oppressed who calls upon Thee and Who dost unveil all deceit, grant me to triumph over mine enemy, and keep all evil far from me, for Thou canst all that Thou dost desire." When the ghoul heard these words she vanished from sight, and the prince is able to make his way back home. (The Fifth Night. *Les Mille Nuits et Une Nuit*. trs. Dr. J. C. Mardrus, Vol. I, 1899, pp. 57-59, "Histoire du Prince et de la Goule.")

In the story of Sidi Nouman a young man marries a wife named Amine, who to his surprise when they are set at dinner only eats a dish of rice grain by grain, taking up each single grain with a bodkin, and "instead of partaking of the other dishes she only carried to her mouth, in the most deliberate manner, small crumbs of bread, scarcely enough to satisfy a sparrow. The husband discovers that Amine steals out at nights and on one occasion he follows her. Sidi Nouman is relating these adventures to the Caliph Haroun Alraschid and he continues: "I saw her go into a burying place near our house; I then gained the end of a wall, which reached the burying place, and after having taken proper care not to be seen, I perceived Amine with a female Ghoul. Your Majesty know that Ghouls of either sex are demons, which

wander about the fields. They commonly inhabit ruinous buildings, whence they issue suddenly and surprise passengers, whom they kill and devour. If they fail in meeting with travellers, they go by night into burying places, to dig up dead bodies, and feed upon them. I was both surprised and terrified, when I saw my wife with this Ghoul. They dug up together a dead body, which had been buried that very day, and the Ghoul several times cut off pieces of the flesh, which they both ate, as they sat upon the edge of the grave. They conversed together with great composure, during their savage and inhuman repast; but I was so far off that it was impossible for me to hear what they said, which, no doubt, was as extraordinary as their food, at the recollection of which I still shudder. When they had finished their horrid meal, they threw the remains of the carcase into the grave, which they filled again with the earth they had taken from it." (*Arabian Nights Entertainments*, translated by the Rev. Edward Forster. New Edition. London, 1850, p. 399.)

When they are next at dinner Sidi Nouman remonstrating with his wife asks if the dishes before them are not as palatable as the flesh of a dead man. In a fury she dashes a cup of cold water into his face and bids him assume the form of a dog. After various adventures as a mongrel cur, he is restored to his original shape by a young maiden skilled in white magic, and this lady also provides him with a liquid which when thrown upon Amine with the words: "Receive the punishment of thy wickedness"

transforms this dark sorceress into a mare. This animal is promptly led away to the stable.

This tale is not dissimilar to a history which is related by the Dominican, Mathias do Giraldo, who was an exorcist of the Inquisition, in his *Histoire curieuse et pittoresque des sorciers, devins, magiciens, astrologues, voyants, revenants âmes en peine, vampires, spectres, esprits malins, sorts jetes exorcismes, etc., depuis l'Antiquité jusqu'à nos jours*. (Ed. Fornari Paris, 1846.)

It may be taken as an example of many Oriental fictions which are significant since they show the popular belief in vampires. About the beginning of the fifteenth century there lived in a pleasant suburb of Bagdad an elderly merchant who by his diligence throughout the years amassed a very considerable fortune, and who had no heir to his wealth save a son whom he tenderly loved. Wishing to see the young man happily married, he decided that he would arrange a match with the daughter of another merchant, a friend of old standing, who like himself had prospered exceedingly in commerce. Unfortunately the lady was far from comely, and upon being shown her portrait the youth, Abdul-Hassan by name, asked for a certain delay that he might consider the proposed union.

One evening when, according to his wont, he was rambling alone in the light of the moon through the country near his father's house, he heard a voice of enchanting sweetness which rendered with great skill and tenderness certain love lyrics to the accompaniment of a lute. The youth, leaping a garden

wall, found that the singer was a maiden of extraordinary beauty, who was seated in the balcony of a small but elegant house and who, unconscious of her audience, continued to fascinate him by her enchanting voice almost as much as by her dazzling charms. On the following morning, after his devotions, Abdul-Hassan proceeded to make inquiries concerning the lady. But so retired a life did she lead that it was not for some while he was able to ascertain that she was unmarried and the only daughter of a philosopher, whose learning was said to be of the most profound, although he could bestow scant dowry upon his child, a paragon instructed in every art and science. From this moment the marriage which had been suggested became impossible to the young man, and realizing that concealment would be useless he boldly approached his father, confessed his love and besought that Ito might be allowed to choose his own wife. As until that time he had in every way obeyed his doting parent and the father found it impossible to deny a first request in so important a particular. Accordingly he determined to put no obstacle in the way of his son's happiness, and paying a visit to the house of the philosopher he formally demanded for his son the hand of this sage's daughter. After a brief courtship the marriage was celebrated with much splendour, and several weeks passed in an extreme of happiness. Abdul-Hassan presently noted that his wife, Nadilla, would never partake of an evening meal, for which singularity she excused herself on account of the somewhat frugal and severe regimen she had always followed under her father's roof. One night, however, after but a few

weeks had passed, Abdul-Hassan, awakening from a deep sleep found that he was alone in the bed. At first he took no heed, but he grew anxious as the hours wore away, and his bride did not return until shortly before dawn. Resolved to fathom the mystery he still feigned to be fast in slumber, but on the following night when he had pretended to close his eyes he carefully watched the actions of his wife. After a little while, no sooner did she deem herself unobserved than throwing over her a long dark cloak she silently slipped away. He rose, hastily dressed himself, and followed her at some little distance. To his surprise she soon left the main streets of the town and made her way to a remote cemetery which had a very ill repute as being darkly haunted. Tracking her very carefully he perceived that she entered a large vault, into which with the utmost caution he ventured to steal a glance. It was dimly lighted by three funerary lamps, and what was his horror to behold his young and beautiful wife seated with a party of hideous ghouls, about to partake of their loathsome feast. One of these monsters brought in a corpse which had been buried that day, and which was quickly torn to pieces by the company, who devoured the reeking gobbets with every evidence of satisfaction, recreating themselves meanwhile with mutual embraces and the drone of a mocking dirge. Fearing that he might be caught and even destroyed, as soon as possible the youth escaped back to his home, and when his wife returned he appeared deep in unbroken sleep until the morning. Throughout the whole of that day he gave no sign of what he had discovered, but in the evening as Nadilla was excusing herself from joining

him at supper, according to her custom, he insisted that she should eat with him. None the less she steadfastly declined, and at last filled with anger and disgust he cried: "So then you prefer to keep your appetite for your supper with the ghouls." Nadilla turned pale, her eyes blazed, and she shook with fury, but she vouchsafed no reply and retired in silence. However, about midnight when she thought that her husband was fast asleep she exclaimed: "Now wretch receive the punishment for thy curiosity." At the same time she set her knee firmly on his chest, seized him by the throat, with her sharp nails tore open a vein and began greedily to suck his blood. Slipping from beneath her he sprung to his feet, and dealt her a blow with a sharp poniard wherewith he had been careful to arm himself, so that she sank down dying at the side of the bed. He called for help, the wound in his throat was dressed and on the following day the remains of this vampire were duly interred.

However, three nights afterwards, although the doors were locked, Nadilla appeared exactly at twelve o'clock in her husband's room and attacked him with superhuman strength and ferocity, tearing at his throat. His weapon proved useless now and the one chance of safety lay in speedy flight. On the following day they caused her tomb to be opened, and the body was discovered apparently asleep since it seemed to breathe, the eyes were open and glared horribly, the lips were blub and red, but the whole grave was swimming in newly-spilled blood. After this they repaired to the house of the old philosopher and he, when pressed revealed a most remarkable history. He

said that his daughter, who, as he suspected, had devoted herself to the study of black magic, had been married some few years previously to an officer of high rank at the court of the Caliph. She forthwith, however, gave herself over to the most abominable debauchery and had been killed by her outraged husband, but coming to life again in the grave she returned to her father's house and dwelt there. Upon hearing this tale it was determined that the body must be exhumed and cremated. A great pyre of dry wood was built with frankincense, aloes, and costly spices, the corpse, writhing and foaming at the mouth, was placed thereon and reduced to ashes, which were collected and scattered in the Tigris to be borne away and dispersed amid the waves of the Persian Sea.

This is an extremely typical legend of an Oriental vampire, and we find the same details repeated again and again both in Eastern stories, and in those imitations which were so popular throughout Europe when once Antoine Galland had given France his adaptation of *The Arabian Nights*. Thus in *Les Contes Orientaux* of the Comte de Caylus, which are related to a King of Persia, afflicted with insomnia, in order to lull him to sleep, there is the story of a vampire who is only able to prolong this existence by devouring from time to time the heart of a comely young man. It would not be difficult to quote similar fictions but they are often derived at second, or even third hand, and accordingly are of little evidential value merely being devised for the entertainment of the reader." (The Vampire: His Kith and Kin, By Montague Summers)

Legion



"The "**BOTTOMLESS PIT**" is not Hell, or Hades, the place of abode of the "Spirits" of wicked men and women until the resurrection of the "Wicked Dead." See the Chart of "The Underworld." Neither is it "Tartarus" the "Prison House" of the "Fallen Angels" (Jude 6-7), nor the "Lake of Fire," the "Final Hell" (Gehenna), Matt. 25:41, but it is the place of confinement of the **DEMONS**, who are not Satan's Angels but a class of "**disembodied Spirits**," supposed by many to be the "**disembodied spirits**" of the inhabitants of the Pre-Adamite Earth, who, as they have liberty and opportunity, as in the days of Christ, try to **re-embod**y themselves again in human bodies. They are **wicked, unclean, vicious**, and have power to derange both mind and body. Matt. 12:22; 15:22. Luke 4:35; 8:26-36; 9:42. They are the "Familiar

Spirits" of the Old Testament and the "Seducing Spirits" of which Paul warned Timothy. I. Tim. 4:1. They wander about in desolate places. Christ used them to illustrate the condition of the Jewish people in the "last days" when "Demoniacal Power" shall be increased over them **SEVENFOLD**. He said, "When the '**UNCLEAN SPIRIT**' (or Demon) is gone out of a man, he (the Demon) walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it **empty, swept, and garnished**. Then goeth he, and taketh with himself **SEVEN OTHER SPIRITS more wicked than himself**, and they **enter in and dwell there**: and the last state of that man is worse than the first. Even so shall it be also unto this **WICKED GENERATION**." Matt. 12:43-45. The word "**Generation**," means not simply the life-time of an individual, but it means a "**race**," and by this "**WICKED GENERATION**," Christ meant those He was addressing, and they were the Jews. So we see that the Jews, as a "race," when Jesus comes back, will be **SEVENFOLD DEMONIACALLY POSSESSED**. This will account for their making a "Covenant" with Antichrist which the Prophet Isaiah calls a "Covenant with **DEATH** and **HELL**." Isa. 28:18. When Christ cast the "Legion" of devils (Demons) out of the Gadarene Demoniac, they besought Him to not cast them into the "**deep**," that is, not into the "**ABYSS**," the "**BOTTOMLESS PIT**." Luke 8:26-36. (The Book of Revelation, By Clarence Larkin)

Imps



“An **imp** is a mythological being similar to a fairy or demon, frequently described in folklore and superstition. The word may perhaps derive from the term *ympe*, used to denote a young grafted tree.

Originating from Germanic folklore, the imp was a small lesser demon. It should also be noted that demons in Germanic legends were not necessarily always evil. Imps were often mischievous rather than

evil or harmful, and in some regions they were portrayed as attendants of the gods.

Imps are often shown as small and not very attractive creatures. Their behavior is described as being wild and uncontrollable, much the same as fairies, and in some cultures they were considered the same beings, both sharing the same sense of free spirit and enjoyment of all things fun. It was later in history that people began to associate fairies with being good and imps with being malicious and evil. However, both creatures were fond of pranks and misleading people. Most of the time, the pranks were harmless fun, but some could be upsetting and harmful, such as switching babies or leading travellers astray in places with which they were not familiar. Though imps are often thought of as being immortal, many cultures believed that they could be damaged or harmed by certain weapons and enchantments, or be kept out of people's homes by the use of wards.

Imps were often portrayed as lonely little creatures always in search of human attention. They often used jokes and pranks as a means of attracting human friendship, which often backfired when people became tired or annoyed of the imp's endeavors, usually driving it away.

Even if the imp was successful in getting the friendship it sought, it often still played pranks and jokes on its friend, either out of boredom or simply because this was the nature of the imp. This trait gave way to using the term "impish" for someone who loves pranks and practical jokes. Being associated

with hell and fire, imps take a particular pleasure from playing with temperatures.

To this end it came to be believed that imps were the familiar spirit servants of witches and warlocks, where the little demons served as spies and informants. During the time of the witch hunts, supernatural creatures such as imps were sought out as proof of witchcraft, though often the so called "imp" was typically a black cat, lizard, toad or some other form of uncommon pet.

Imps have also been described as being "bound" or contained in some sort of object, such as a sword or crystal ball. In other cases imps were simply kept in a certain object and summoned only when their masters had need of them. Some even had the ability to grant their owners wishes, much like a genie. This was the object of the 1891 story *The Bottle Imp* by Robert Louis Stevenson, which told of an imp contained in a bottle that would grant the owner their every wish, the catch being that the owner's soul would be sent to hell if they didn't sell the bottle to a new owner before their death.

Imps can be found in art and architecture throughout the world, usually carefully and painstakingly hidden under the eaves of a church or the foot of a ceramic cup, so they can only be found by the most interested and observant of people." (Wikipedia)

Golem



"The greatest feat to which the magician aspired was that of creation. Discussing this subject in the pages of the Talmud, R. Papa observed that the creative power of magic covered only gross and massive objects and creatures, such as the camel, but not fine and delicate

things, and R. Eliezer maintained that the demons, to whom the magician owes this power, can create nothing smaller than a barley-corn. This was the standard limitation imposed on sorcerers by medieval writers, though, as the *Gemara* explained: "The demons cannot actually create even large beings, but merely assemble already created but unused primeval matter." Thus the ultimate act of genesis was reserved for God alone. It was nowhere suggested that human life could be created by ordinary magical means.

But the Talmud recognized also a second method of creation, which required the application of the "Laws of Creation," probably an oral collection of mystical traditions relating to the original creation of the universe. The kind of magic comprised in these "Laws of Creation" was the only one that was "permitted *ab initio*." By means of it, "if the righteous so desired they could create a universe. Raba created a man and sent him to R. Zeira, who conversed with him but he could not answer; so he exclaimed, 'You are created by magic, return to your dust!' Rabbis Ḥanina and Oshaya used to sit every Friday and occupy themselves with the Book [read: Laws] of Creation and create a three-year-old calf which they ate." For a description of this method we must rely on the tradition preserved by the commentators; Rashi wrote, "They used to combine the letters of the Name by which the universe was created; this is not to be considered forbidden magic, for the works of God were brought into being through His holy Name." The Talmudic *Laws of Creation* (unrelated to the later mystical *Book of Creation*) appear, then, to have been

an exposition of the familiar name-magic, the foremost constituent of medieval Jewish practice, but in consonance with the difficulty and the prodigiousness of its object, a very exalted and esoteric department. Medieval Jews, like their Christian contemporaries, were avid of the power to create human life, and believed implicitly in man's ability to do so. William of Auvergne (thirteenth century) wrote, "Men have tried to produce, and thought that they succeeded in producing human life in other ways than by the usual generative process," but the methods pursued by non-Jews were less subtle than the one proposed by the Talmud. For example, a fourteenth-century Christian writer cited the Arab Rasis (tenth century) on generating a human being by putting an unnamed substance in a vase filled with horse manure, for three days.

The thirteenth-century German *Hasidim* (Pietists and Mystics) were especially intrigued by this problem. From them comes the use of the word *golem* (literally, shapeless or lifeless matter) to designate a homunculus created by the magical invocation of names, and the entire cycle of *golem* legends may be traced back to their interest. The earliest individual about whom such a fable was woven appears to have been R. Samuel, father of Judah the Pious, who was said to have constructed such a homunculus which accompanied him on his travels and served him, but which could not speak. Joseph Delmedigo informs us, in 1625, that "many legends of this sort are current, particularly in Germany," and we may well believe him. Among the better-known of these legends is the

one connected with the name of Elijah of Chelm (middle sixteenth century) which developed during the seventeenth century. He was reputed to have created a *golem* from clay by means of the *Sefer Yeẓirah*, inscribing the name of God upon its forehead, and thus giving it life, but withholding the power of speech. When the creature attained giant size and strength, the Rabbi, appalled by its destructive potentialities, tore the life-giving name from its forehead and it crumbled into dust. These legends of the *golem* were transferred, not before the eighteenth century, to R. Judah Löw b. Bezalel, without any historical basis. The remains of the Frankenstein monster which he is supposed to have brought into being are said still to be among the debris in the attic of Prague's *Altneuschule*.

At least one mystic, the greatest of them all in Germany, Eleazar of Worms, had the daring to record the formula, which occurs again later in several versions. The formidable nature of the project is apparent from the merest glance at the twenty-three folio columns which the very involved combinations of letters occupy. The image was to be made of "virgin soil, from a mountainous place where no man has ever dug before," and the incantation, which comprised "the alphabets of the 221 gates," must be recited over every single organ individually. A further detail, often noted, was the incision upon the forehead of the name of God, or of the word *emet* ("truth"). The destruction of this creature was effected by removing that name, by erasing the initial letter of *emet*, leaving *met* ("dead"), or by

reversing the creative combinations, for, as R. Jacob b. Shalom, who came to Barcelona from Germany in 1325, remarked, the law of destruction is nothing more than a reversal of the law of creation.

Yet, while not doubting its possibility, medieval Jews were in general skeptical of their own ability to imbue dead matter with life, and modestly confessed that manipulation of names of such a high order was beyond them. A thirteenth-century writer scornfully castigated those who proposed to duplicate the feat of Ḥanina and Oshaya with the taunt that "they themselves are dumb calves." In 1615 Zalman Zevi of Aufenhausen published his reply (*Jüdischer Theriak*) to the animadversions of the apostate Samuel Friedrich Brenz (in his book *Schlangenbalg*) against the Jews on this score. Zalman Zevi wrote wittily, "The renegade said that there are those among the Jews who take a lump of clay, fashion it into the figure of a man, and whisper incantations and spells, whereupon the figure lives and moves. In the reply which I wrote for the Christians I made the turncoat look ridiculous, for I said there that he himself must be fashioned from just such kneaded lumps of clay and loam, without any sense or intelligence, and that his father must have been just such a wonder worker, for as he writes, we call such an image a homer *golem* [an unshaped, raw mass of material], which may be rendered 'a monstrous ass' [a really good pun], which I say is a perfect description of him. I myself have never seen such a performance, but some of the Talmudic sages possessed the power to do this, by means of the *Book of Creation*. . . . We German Jews

have lost this mystical tradition, but in Palestine there are still to be found some men who can perform great wonders through the *Kabbalah*. Our fools [another pun on the word *golem*] are not created out of clay, but come from their mothers' wombs." His heavy sarcasm, though prompted by apologetic motives, expressed the general Jewish attitude on the subject—it can be done, but no longer by us." (Jewish Magic and Superstition, By Joshua Trachtenburg)

Dybbuk



"The Dybbuk is a demon or spirit from Jewish and Kabbalan traditions. The spirit possesses humans and uses their body to exercise its will. In Hebrew, "dybbuk" means "clinging" or "cleaving," and that is from where the malevolent possessing spirit derives its name. It is generally believed that the spirit is the disembodied soul of a deceased person. According to tradition, a Dybbuk will possess a human when that soul is left unfilled with its original accomplishments here on Earth. The spirit will often target humans that are restless, people who lack a continuity between their soul and body. It will then possess and take control of the body in an effort to carry out its tasks.

There are multiple references to Dybbuk in the Old Testament of The Bible, though the spirit is never referred to by that name. According to some scholars, Dybbuk are not necessarily inherently evil and may sometimes actually benefit the human hosts they possess. This type of possession is referred to as 'sod h'ibbur,' which means 'mystery impregnation' in Hebrew. When a Dybbuk possesses a human for positive reasons, the person may feel empowered and will often overcome obstacles they were unable to overcome prior to being possessed. According to belief, this is because the spirit which attaches to the human host in fact overcome the same sort of obstacles during its initial existence on Earth.

Whether good or evil, a Dybbuk will leave its host once the spirit feels that its work is done. Sometimes, however, a person will want the spirit removed prematurely and will seek an exorcism ritual from a

Rabbi. Exorcisms have historically been performed by Rabbis, though they differ in one key way from a typical Catholic exorcism: both the human host and the spirit are intended to be healed by the process. A typical Catholic exorcism only seeks to rid the human host of the spirit, which is understood to be purely evil and not just a lost soul." (Dybbuk.com)

Angel of Death, Samael



"The angel of death was created by God on the first day (Tan. on Gen. xxxix. 1). His dwelling is in heaven, whence he reaches earth in eight flights, whereas pestilence reaches it in one (Ber. 4b). He has twelve wings (Pirke R. El. xiii). "Over all people have I surrendered thee the power," said God to the angel of death, "only not over this one which has received freedom from death through the Law" (Tan. to Ex. xxxi. 18; ed. Stettin, p. 315). It is said of the angel of death that he is full of eyes. In the hour of death he stands at the head of the departing one with a drawn sword, to which clings a drop of gall. As soon as the dying man sees the angel, he is seized with a convulsion and opens his mouth, whereupon the angel throws the drop into it. This drop causes his

death; he turns putrid, and his face becomes yellow ('Ab. Zarah 20b; in detail, Jellinck, "B. H." i. 150; on putrefaction see also Pesik. 54b; for the eyes compare Ezek. i. 18 and Rev. iv. 6). The expression "to taste of death" originated in the idea that death was caused by a drop of gall ("Jew. Quart. Rev." vi. 327; see Death, Views of).

The soul escapes through the mouth, or, as is stated in another place, through the throat; therefore the angel of death stands at the head of the patient (Jellinek, *l.c.* ii. 94, Midr. Teh. to Ps. xi.). When the soul forsakes the body its voice goes from one end of the world to the other, but is not heard (Gen. R. vi. 7; Ex. R. v. 9; Pirke R. El. xxxiv.). The drawn sword of the angel of death, mentioned by the Chronicler (I. Chron. xxi. 15; comp. Job xv. 22; Enoch lxii. 11), indicates that the angel of death was figured as a warrior who kills off the children of men. "Man, on the day of his death, falls down before the angel of death like a beast before the slaughterer" (Grünhut, "Likḳuṭim," v. 102a). R. Samuel's father (*c.* 200) said: "The angel of death said to me, 'Only for the sake of the honor of mankind do I not tear off their necks as is done to slaughtered beasts'" ('Ab. Zarah 20b). In later representations the knife sometimes replaces the sword, and reference is also made to the cord of the angel of death, which indicates death by throttling. Moses says to God: "I fear the cord of the angel of death" (Grünhut, *l.c.* v. 103a *et seq.*). Of the four Jewish methods of execution three are named in connection with the angel of death: burning (by pouring hot lead = the drop of gall), slaughtering (by beheading), and throttling. The angel of death administers the

particular punishment which God has ordained for the commission of sin.

A peculiar mantle ("idra"—according to Levy, "Neuhebr. Wörterb." i. 32, a sword) belongs to the equipment of the angel of death (Eccl. R. iv. 7). The angel of death takes on the particular form which will best serve his purpose; *e.g.*, he appears to a scholar in the form of a beggar imploring pity (M. K. 28a). "When pestilence rages in the town, walk not in the middle of the street, because the angel of death [*i.e.*, pestilence] strides there; if peace reigns in the town, walk not on the edges of the road. When pestilence rages in the town, go not alone to the synagogue, because there the angel of death stores his tools. If the dogs howl, the angel of death has entered the city; if they make sport, the prophet Elijah has come" (B. K. 60b). The "destroyer" ("saṭan ha-mashḥit") in the daily prayer is the angel of death (Ber. 16b). Midr. Ma'ase Torah (compare Jellinek, "B. H." ii. 98) says: "There are six angels of death: Gabriel over kings; Kaṣṣiel over youths; Mashbir over animals; Mashḥit over children; Af and Hemah over man and beast." (The Jewish Encyclopedia)

"THE CONFOUNDING OF THE ANGEL OF DEATH

When it came to pass that Moses was about to die, Samael, the angel who is filled with enmity towards man, came before the throne of the Most Holy One and said, "Give me permission to take his soul from Moses." But God said to that angel who is named Severity of God, "How wouldst thou take his soul?

From his face? How couldst thou approach the face that looked upon My face? From his hands? But those hands received the Torah from Me, and how couldst thou be able to approach them? From his feet? But his feet touched My clouds, and how then couldst thou be able to approach them? Thou canst not go near Moses." But Samael said, "I pray thee permit me to take his soul." Then God said, "Thou hast my warrant."

Samael wrapped himself in the red of his wrath, and with his sword upon his thigh he went to where Moses was. And when he came before him Moses was writing the Ineffable Name. Therefore his face was suffused with radiance and his eyes were filled with light. And when he turned his face towards him and his eyes upon him, Samael's eyes grew dim, and his hand trembled upon his sword's handle. Humbly he said, "Yield to me thy soul, for the time is at hand for thee to depart from the world." But Moses said, "Not to thee, hater of man, will I yield my soul." Then holding his staff and standing upright he said to the angel with the sword, "I am he who led sixty myriads of Israel out of Egypt, who turned the bitter water into sweet, who mounted into Heaven and there spoke face to face with God the Al. mighty, who hewed out the two tables of stone on which God wrote His law, who waged war on the giants Sihon and Og that were created before the Flood, and were so tall that the Flood did not reach to their ankles: with my staff I slew the two of them. How darest thou then, wicked one, presume to seize such a soul as mine? Thou hast no power to sit where I sit nor stand

where I stand. Get thee hence; I will not yield to thee my soul." In terror Samael went from before Moses and appeared once more before Almighty God.

Then the Most Holy One said, "In joy thou didst set out to take the soul of my servant Moses, and now thou comest back without it. Thou wretched one! Go fetch me Moses's soul, for if thou dost not, I will discharge thee from the office of taking men's souls!" Then Samael covered himself with the crimson of his fury, and, holding his sword naked in his hand, he went to where Moses was. Moses rose up when he appeared, and with the staff on which was written the Ineffable Name, he drove Samael away.

But even as he did this, Moses heard a voice that said, "Why dost thou strive in vain? Thy last minute is at hand!" Then God Himself appeared before him, and Moses fell upon his face and said, "Lord of the world! In love didst thou create the world, and in love thou guidest it! Treat me with all of Thy love, and deliver me not into the hands of Samael, hater of man."

With the Most High there came the three angels, Michael, Gabriel, and Zagzagel. Gabriel went forward and arranged the couch for Moses, Michael spread a purple garment upon it, Zagzagel laid down a pillow. The Almighty One stayed at Moses's head, Michael at his right side, Gabriel at his left side, and Zagzagel at his feet. "Cross thy feet." Moses did so. "Fold thy hands." Moses did so. "Lay them on thy breast." Moses did so. Then the Almighty said, "Close thine eyes." Moses did so, and God said to the soul that was

within, "O my daughter, for one hundred and twenty years I decreed that thou shouldst dwell with this righteous body, but delay not now to leave it, for the time has come for thee to do so." And when Moses heard these words he said unto his soul, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." Thereupon God took Moses's soul by kissing him on the mouth.

God and His angels laid Moses's body in a secret place in the earth, and God took Moses's soul and laid it beside His throne. Samael did not know the doing of God and His angels, and for the third time he sought out Moses so that he might take his soul from him.

But Moses was not in the place he went to. Samael went into the Promised Land, thinking that Moses had gone there, and he asked the land where Moses was, and the land answered him and said, "Long did Moses pray to be here, but Moses is not here."

Then Samael hastened to the sea, and he said to the sea, "Is Moses here?" And the sea made answer and said, "I have not looked upon Moses since the day when he divided me into twelve parts so that the twelve tribes might pass through my waters." Samael went to the abyss, and he said, "Is Moses in the abyss?" And the abyss made answer and said, "I have not seen him, but I have heard his call." Samael went up into the clouds of Heaven, and he said to the clouds, "Is Moses with you?" And the clouds answered and said, "We have not seen him since the

day when, at God's command, he went through us to receive the Torah in Heaven." Samael went to where the Tree of Knowledge grows, and he asked of the tree if it had seen aught of Moses, and the tree made answer through its leaves, and said, "Since the day when he came to me for a sliver of my wood with which to make a pen for the writing of the Torah I have not seen Moses." And he went to the mountain, and when he asked of it concerning Moses, the mountain said, "Since he hewed the two tables out of me for the writing of the Law, I have not seen Moses." Then he asked of the angels had they seen Moses, and the angels answered and said, "We have heard lamentations for him on earth, and we have heard rejoicings over him in Heaven, but him we have not seen." Then Samael, Severity of God, went amongst men and asked of them where Moses was, and men looked at him boldly, and said to him, "What hast thou to do with him? God has taken his soul to Himself, and it is now in its place beside the throne of God." And when he heard this said, and saw the spirit that was in the faces of men, Samael, the Angel of Death, knew himself confounded." (Orpheus, Myths of the World, By Padraic Colum)

The Watchers



"1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice.
2. And go, say to the Watchers of heaven, who have

sent thee to intercede for them: "You should intercede" for men, and not men for you: 3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? 4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, **as the children** of men, have lusted after flesh and blood as those also do who die and perish. 5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. 7. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. 9. Evil spirits have proceeded from their bodies; because they are born from **men**, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. 10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. 11. And the spirits of the giants **afflict**, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless

hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them." (Book of Enoch)

Spirits of the Damned



**“SHOWING HOW WE HAVE NEED OF THE
GRACE OF GOD, WHICH MAKES US LIKE
UNTO GOD AND LEADS US TO GOD
WITHOUT MEANS**

Now all holiness and all blessedness lie in this: that the spirit is led upwards, through likeness and by means of grace or glory, to rest in the essential unity. For the grace of God is the way by which we must always go, if we would enter into the naked essence in which God gives Himself with all His riches without means. And this is why the sinners and the damned spirits dwell in darkness; for they lack the

grace of God, which should enlighten them, and lead them, and show them the way to the fruitive unity. Yet the essential being of the spirit is so noble, that even the damned cannot will their own annihilation. But sin builds up a barrier, and gives rise to such darkness and such unlikeness between the powers and the essence in which God lives, that the spirit cannot be united with its proper essence; which would be its own and its eternal rest, did sin not impede it. For whosoever lives without sin, he lives in likeness unto God, and in grace, and God is his own. And so we have need of grace, which casts out sin, and prepares the way, and makes our whole life fruitful. And this is why Christ always comes into us through means, that is, through grace and multifarious gifts; and we too go out towards Him through means, that is, through virtues and diverse practices. And the more inward gifts He gives and the more deeply He stirs us, the more inward and delightful are the workings of our spirit, as you have already heard in all the ways which have been shown forth before. And here there is a perpetual renewal; for God ever gives new gifts, and our spirit ever turns inward in such wise as it is invited and as is bestowed on it by God, and in that meeting it always receives a higher renewal. And thus one grows continually into a higher life. And this active meeting is altogether through means; for the gifts of God and our virtues and the activity of our spirit are the means. And these means are necessary for all men and all spirits: for, without the mediation of God's grace and a loving turning to Him in freedom, no creature shall ever be

saved.” (The Adornment of the Spiritual Marriage,
John Ruusbroec)

REMEDIES AGAINST THE DEMONS

From the *Malleus Maleficarum*, by Montague
Summers

**“The Remedies prescribed by the Holy Church
against Incubus and Succubus Devils.**

With regard to the bewitchment of human beings by means of Incubus and Succubus devils, it is to be noted that this can happen in three ways. First, when women voluntarily prostitute themselves to Incubus devils. Secondly, when men have connexion with Succubus devils; yet it does not appear that men thus devilishly fornicate with the same full degree of culpability; for men, being by nature intellectually stronger than women, are more apt to abhor such practises.

There is in the town of Coblenz a poor man who is bewitched in this way. In the presence of his wife he is in the habit of acting after the manner of men with women, that is to say, of practising coition, as it were, and he continues to do this repeatedly, nor have the cries and urgent appeals of his wife any effect in making him desist. And after he has fornicated thus

two or three times, he bawls out, "We are going to start all over again"; when actually there is no person visible to mortal sight lying with him. And after an incredible number of such bouts, the poor man at last sinks to the floor utterly exhausted. When he has recovered his strength a little and is asked how this happened to him, and whether he has had any women with him, he answers that he saw nothing, but his mind is in some way possessed so that he can by no means refrain from such priapism. And indeed he harbours a great suspicion that a certain woman bewitched him in this way, because he had offended her, and she had cursed him with threatening words, telling him what she would like to happen to him.

But there are no laws or ministers of justice which can proceed to the avenging of so great a crime with no other warrant than a vague charge or a grave suspicion; for it is held that no one ought to be condemned unless he has been convicted by his own confession, or by the evidence of three trustworthy witnesses, since the mere fact of the crime coupled with even the gravest suspicions against some person is not sufficient to warrant the punishment of that person. But this matter will be dealt with later.

As for instances where young maidens are molested by Incubus devils in this way, it would take too long to mention even those that have been known to happen in our own time, for there are very many well-attested stories of such bewitchments. But the great difficulty of finding a remedy for such afflictions can be illustrated from a story told by

Thomas of Brabant in his *Book on Bees*.

I saw, he writes, and heard the confession of a virgin in a religious habit, who said at first that she had never been a consenting party to fornication, but at the same time have been known in this way. This I could not believe, but narrowly charged and exhorted her, with the most solemn adjurations, to speak the truth on peril of her very soul. At last, weeping bitterly, she acknowledged that she had been corrupted rather in mind than in body; and that though she had afterwards grieved almost to death, and had daily confessed with tears, yet by no device or study or art could she be delivered from an Incubus devil, nor yet by the sign of the Cross, nor by Holy Water, which are specially ordained for the expulsion of devils, nor even by the Sacrament of the Body of Our Lord, which even the Angels fear. But at last after many years of prayer and fasting she was delivered.

It may be believed (saving a better judgement) that, after she repented and confessed her sin, the Incubus devil should be regarded rather in the light of a punishment for sin than as a sin in itself.

A devout nun, named Christina, in the Low Country of the Duchy of Brabant, told me the following concerning this same woman. On the vigil of one Pentacost the woman came to her complaining that she dared not take the Sacrament because of the importunate molestation of a devil. Christina, pitying her, said: "Go, and rest assured that you will receive

the Body of Our Lord to-morrow; for I will take your punishment upon myself." So she went away joyfully, and after praying the night slept in peace, and rose up in the morning and communicated in all tranquility of the soul. But Christina, not thinking of the punishment she had taken upon herself, went to her rest in the evening, and as she lay in bed hear, as it were, a violent attack being made upon her; and, seizing whatever it was by the throat, tried to throw it off. She lay down again, but was again molested, and rose up in terror; and this happened many times, whilst all the straw of her bed was turned over and thrown about everywhere, so at length she perceived that she was being persecuted by the malice of a devil. Thereupon she left her pallet, and passed a sleepless night; and when she wished to pray, she was so tormented by the devil that she said she had never suffered so much before. In the morning, therefore, saying to the other woman, "I renounce your punishment, and I am hardly alive to renounce it," she escaped from the violence of that wicked tempter. From this it can be seen how difficult it is to cure this sort of evil, whether or not it is due to witchcraft.

However, there are still some means by which these devils may be driven away, of which Nider writes in his *Formicarius*. He says that there are five ways by which girls or men can be delivered: first, by Sacramental Confession; second, by the Sacred Sign of the Cross, or by the recital of the Angelic Salutation; third, by the use of exorcisms; fourth, by moving to another place; and fifth, by means of

excommunication prudently employed by holy men. It is evident from what has been said that the first two methods did not avail the nun; but they are not on that account to be neglected, for that which cures one person does not necessarily cure another, and conversely. And it is a recorded fact that Incubus devils have often been driven away by the Lord's Prayer, or by the sprinkling of Holy Water, and also especially by the Angelic Salutation.

For S. Caesarius tells in his *Dialogue* that, after a certain priest had hanged himself, his concubine entered a convent, where she was carnally solicited by an Incubus. She drove him away by crossing herself and using Holy Water, yet he immediately returned. But when she recited the Angelic Salutation, he vanished like an arrow shot from a bow; still he came back, although he did not dare to come near her, because of the Ave MARIA.

S. Caesarius also refers to the remedy of Sacramental Confession. For he says that the aforesaid concubine was entirely abandoned by the Incubus after she was clean confessed. He tells also of a man in Leyden who was plagued by a Succubus, and was entirely delivered after Sacramental Confession.

He adds yet another example, of an enclosed nun, a contemplative, whom an Incubus would not leave in spite of prayers and confession and other religious exercises. For he persisted in forcing his way to her bed. But when, acting on the advice of a certain

religious man, she uttered the word *Benedicite*, the devil at once left her.

Of the fourth method, that of moving to another place, he says that a certain priest's daughter had been defiled by an Incubus and driven frantic with grief; but when she went away across the Rhine, she was left in peace by the Incubus. Her father, however, because he had sent her away, was so afflicted by the devil that he died within three days.

He also maintains a woman who was often molested by an Incubus in her own bed, and asked a devout friend of hers to come and sleep with her. She did so, and was troubled all night with the utmost uneasiness and disquiet, and then the first woman was left in peace. William of Paris notes also that Incubus seem chiefly to molest women and girls with beautiful hair; either because they devote themselves too much to the care and adornment of their hair, or because they are boastfully vain about it, or because God in His goodness permits this so that women may be afraid to entice men by the very means by which the devils wish them to entice men.

The fifth method, that of excommunication, which is perhaps the same as exorcism, is exemplified in a history of S. Bernard. In Aquitaine a woman had for six years been molested by an Incubus with incredible carnal abuse and lechery; and she heard the Incubus threaten her that she must not go near the holy man, who was coming that way, saying: "It will avail you nothing: for when he was gone away, I, who

have till now been your lover, will become the cruellest of tyrants to you." None the less she went to S. Bernard, and he said to her: "Take my staff and set it in your bed, and may the devil do what he can." When she had done this, the devil did not dare to enter the woman's room, but threatened her terribly from outside, saying that he would persecute her when S. Bernard had gone away. When S. Bernard heard this from the woman, he called the people together, bidding them carry lighted candles in their hands, and, with the whole assembly which was gathered, excommunicated the devil, forbidding him evermore to approach that woman or any other. And so she was delivered from that punishment.

Here it is to be noted that the power of the Keys granted to S. Peter and his successors, which resounds on the earth, is really a power of healing granted to the Church on behalf of travellers who are subject to the jurisdiction of the Papal power; therefore it seems wonderful that even the Powers of the air can be warded off by this virtue. But it must be remembered that persons who are molested by devils are under the jurisdiction of the Pope and his Keys; and therefore it is not surprising if such Powers are indirectly kept at bay by the virtue of the Keys, just as by the same virtue the souls in purgatory can indirectly be delivered from the pains of fire; insasmuch as this Power availeth upon the earth, ay, and to the relief of souls that are under the earth.

But it is not seemly to discuss the Power of the Keys granted to the Head of the Church as Christ's

Vicar; since it is known that, for the use of the Church, Christ granted to the Church and His Vicar as much power as it is possible for God to grant to mere man.

And it is piously to be believed that, when infirmities inflicted by witches through the power of devils, together with the witches and devils themselves, are excommunicated, those who were afflicted will no longer be tormented; and that they will be delivered all the sooner by the use of other lawful exorcisms in addition.

There is a common report current in the districts of the river Etsch, as also in other places, that by the permission of God a swarm of locusts came and devoured all the vines, green leaves and crops; and that they were suddenly put to flight and dispersed by means of this kind of excommunication and cursing. Now it may be wished that this should be ascribed to some holy man, and not to the virtue of the Keys, let it be so, in the name of the Lord; but of one thing we are certain, that both the power to perform miracles and the power of the Keys necessarily presuppose a condition of grace in him who performs that act of grace, since both these powers proceed from grace granted to men who are in a state of grace.

Again, it is to be noted that, if none of the aforesaid remedies are of any avail, then recourse must be had to the usual exorcisms, of which we shall treat later. And if even these are not sufficient to banish the iniquity of the devil, then that affliction must be considered to be an expiatory punishment for

sin, which should be borne in all meekness, as are other ills of this sort which oppress us that they may, as it were, drive us to seek God.

But it must also be remarked that sometimes persons only think they are molested by an Incubus when they are not so actually; and this is more apt to be the case with women than with men, for they are more timid and liable to imagine extraordinary things.

In this connexion William of Paris is often quoted. He says: Many phantastical apparitions occur to person suffering fro a melancholy disease, especially to women, as is shown by their dreams and visions. And the reason for this, as physicians know, is that women's souls are by nature far more easily and lightly impressionable than men's souls. And he adds: I know that I have seen a woman who thought that a devil copulated with her from inside, and said she was physically conscious of such incredible things.

At time also women think they have been made pregnant by an Incubus, and their bellies grow to an enormous size; but when the time of parturition comes, their swelling is relieved by no more than the expulsion of a great quantity of wind. For by taking ants' eggs in drink, or the seeds of spurge or of the black pine, an incredible amount of wind and flatulence is generated in the human stomach. And it is very easy for the devil to cause these and even greater disorders in the stomach. This has been set

down in order that too easy credence should not be given to women, but only to those whom experience has shown to be trustworthy, and to those who, by sleeping in their beds or near them, know for a fact that such things as we have spoken of are true."

“Remedies prescribed for those who are Bewitched by being Inflamed with Inordinate Love or Extraordinary Hatred.

JUST as the generative faculty can be bewitched, so can inordinate love or hatred be caused in the human mind. First we shall consider the cause of this, and then, as far as possible, the remedies.

Philocaption, or inordinate love of one person for another, can be caused in three ways. Sometimes it is due merely to a lack of control over the eyes; sometimes to the temptation of devils; sometimes to the spells of necromancers and witches, with the help of devils.

The first is spoken of in *S. James* i. 14, 15: Every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin: but sin, when it is completed, begetteth death. And so, when Shecham saw Dinah going out to see the daughters of the land, he loved her, and ravished her, and lay with her, and his soul clave unto her (*Genesis* xxxiv). And here the gloss says that this happened to an infirm spirit because she left her own concerns to inquire into those of other people; and such a soul is seduced by bad habits, and is led to consent to unlawful practices.

The second cause arises from the temptation of devils. In this way Amnon loved his beautiful sister Tamar, and was so vexed that he fell sick for love of her (*II. Samuel* xiii). For he could not have been so totally corrupt in his mind as to fall into so great a

crime of incest unless he had been grievously tempted by the devil. The book of the Holy Fathers refers to this kind of love, where it says that even in their hermitages they were exposed to every temptation, including that of carnal desires; for some of them were at times tempted with the love of women more than it is possible to believe. S. Paul also says, in II. *Corinthians* xii: There was given to me a thorn in the flesh, the messenger of Satan to buffet me: and the gloss explains this as referring to the temptation of lust.

But it is said that when a man does not give way to temptation he does not sin, but it is an exercise for his virtue; but this is to be understood of the temptation of the devil, not of that of the flesh; for this is a venial sin even if a man does not yield to it. Many examples of this are to be read.

As for the third cause, by which inordinate love proceeds from devils' and witches' works, the possibility of this sort of witchcraft has been exhaustively considered in the Questions of the First Part as to whether devils through the agency of witches can turn the minds of men to inordinate love or hatred, and it was proved by examples which had fallen within our own experience. Indeed this is the best known and most general form of witchcraft.

But the following question may be asked: Peter has been seized with an inordinate love of this description, but he does not know whether it is due to the first or the second or the third cause. It must be

answered that it can be by the work of the devil that hatred is stirred up between married people so as to cause the crime of adultery. But when a man is so bound in the meshes of carnal lust and desire that he can be made to desist from it by no shame, words, blows or action; and when a man often puts away his beautiful wife to cleave to the most hideous of women, and when he cannot rest in the night, but is so demented that he must go by devious ways to his mistress; and when it is found that those of noblest birth, Governors, and other rich men, are the most miserably involved in this sin (for this age is dominated by women, and was foretold by S. Hildegard, as Vincent of Beauvais records in the *Mirror of History*, although he said it would not endure for as long as it already has); and when the world is now full of adultery, especially among the most highly born; when all this is considered, I say, of what use is it to speak of remedies to those who desire no remedy? Nevertheless, for the satisfaction of the pious reader, we will set down briefly some of the remedies for *Philocaption* when it is not due to witchcraft.

Avicenna mentions seven remedies which may be used when a man is made physically ill by this sort of love; but they are hardly relevant to our inquiry except in so far as they may be of service to the sickness of the soul. For he says, in Book III, that the root of the sickness may be discovered by feeling the pulse and uttering the name of the object of the patient's love; and then, if the law permits, he may be cured by yielding to nature. Or certain medicines may

be applied, concerning which he gives instructions. Or the sick man may be turned from his love by lawful remedies which will cause him to direct his love to a more worthy object. Or he may avoid her presence, and so distract his mind from her. Or, if he is open to correction, he may be admonished and expostulated with, to the effect that such love is the greatest misery. Or he may be directed to someone who, as far as he may with God's truth, will vilify the body and disposition of his love, and so blacken her character that she may appear to him altogether base and deformed. Or, finally, he is to be set to arduous duties which may distract his thoughts.

Indeed, just as the animal nature of man may be cured by such remedies, so may they all be of use in reforming his inner spirit. Let a man obey the law of his intellect rather than that of nature, let him turn his love to safe pleasures, let him remember how momentary is the fruition of lust and how eternal the punishment, let him seek his pleasure in that life where joys begin never to end, and let him consider that if he cleaves to this earthly love, that will be his sole reward, but he will lose the bliss of Heaven, and be condemned to eternal fire: behold! the three irrevocable losses which proceed from inordinate lust.

With regard to *Philocaption* caused by witchcraft, the remedies detailed in the preceding chapter may not inconveniently be applied here also; especially the exorcisms by sacred words which the bewitched person can himself use. Let him daily invoke the Guardian Angel deputed to him by God, let him use

confession and frequent the shrines of the Saints, especially of the Blessed Virgin, and without doubt he will be delivered.

But how abject are those strong men who, discarding their natural gifts and the armour of virtue, cease to defend themselves; whereas the girls themselves in their invincible frailty use those very rejected weapons to repel this kind of witchcraft. We give one out of many examples in their praise.

There was in a country village near Lindau in the diocese of Constance a grown maid fair to see and of even more elegant behaviour, at sight of whom a certain man of loose principles, a cleric in sooth, but not a priest, was smitten with violent pangs of love. And being unable to conceal the wound in his heart any longer, he went to the place where the girl was working, and with fair words showed that he was in the net of the devil, beginning by venturing in words only to persuade the girl to grant him her love. She, perceiving by Divine instinct his meaning, and being chaste in mind and body, bravely answered him: Master, do not come to my house with such words, for modesty itself forbids. To this he replied: Although you will not be persuaded by gentle words to love me, yet I promise you that soon you will be compelled by my deeds to love me. Now that man was a suspected enchanter and wizard. The maiden considered his words as but empty air, and until then felt in herself no spark of carnal love for him; but after a short time she began to have amorous thoughts. Perceiving this, and being inspired by God, she

sought the protection of the Mother of Mercy, and devoutly implored Her to intercede with Her Son to help her. Anxious, moreover, she went on a pilgrimage to a hermitage, where there was a church miraculously consecrated in that diocese to the Mother of God. There she confessed her sins, so that no evil spirit could enter her, and after her prayers to the Mother of Pity all the devil's machinations against her ceased, so that these evil crafts thenceforth never afflicted her.

None the less there are still some strong men cruelly enticed by witches to this sort of love, so that it would seem that they could never restrain themselves from their inordinate lust for them, yet these often most manfully resist the temptation of lewd and filthy enticements, and by the aforesaid defences overcome all the wiles of the devil.

A rich young man in the town of Innsbruck provides us with a notable pattern of this sort of struggle. He was so importuned by witches that it is hardly possible for pen to describe his strivings, but he always kept a brave heart, and escaped by means of the remedies we have mentioned. Therefore it may justly be concluded that these remedies are infallible against this disease, and that they who use such weapons will most surely be delivered.

And it must be understood that what we have said concerning inordinate love applies also to inordinate hatred, since the same discipline is of benefit for the two opposite extremes. But though the

degree of witchcraft is equal in each, yet there is this difference in the case of hatred; the person who is hated must seek another remedy. For the man who hates his wife and puts her out of his heart will not easily, if he is an adulterer, be turned back again to his wife, even though he go on many a pilgrimage.

Now it has been learned from witches that they cause this spell of hatred by means of serpents; for the serpent was the first instrument of the devil, and by reason of its curse inherits a hatred of women; therefore they cause such spells by placing the skin or head of a serpent under the threshold of a room or house. For this reason all the nooks and corners of the house where such a woman lives are to be closely examined and reconstructed as far as possible; or else she must be lodged in the houses of others.

And when it is said the bewitched men can exorcise themselves, it is to be understood that they can wear the sacred words or benedictions of incantations round their necks, if they are unable to read or pronounce the benedictions; but it will be shown later in what way this should be done."

"Prescribed Remedies for those who are Obsessed owing to some Spell.

We have shown in Chapter X of the preceding Question that sometimes devils, through witchcraft, substantially inhabit certain men, and why they do this: namely, that it may be for some grave crime of the man himself, and for his own ultimate benefit; or sometimes for the slight fault of another man; sometimes for a man's own venial sin; and sometimes for another man's grave sin. For any of these reasons a man may in varying degrees be possessed by a devil. Nider in his *Formicarius* states that there is no cause for wonder if devils, at the instance of witches and with God's permission, substantially take possession of men.

It is clear also from the details given in that chapter what are the remedies by which such men can be liberated; namely, by the exorcisms of the Church; and by true contrition and confession, when a man is possessed for some mortal sin. An example is the manner in which that Bohemian priest was set free. But there are three other remedies besides, which are of virtue; namely, the Holy Communion of the Eucharist, the visitation of shrines and the prayers of holy men, and by lifting the sentence of excommunication. Of these we shall speak, although they are plainly set out in the discourses of the Doctors, since all have not easy access to the necessary treatises.

Cassian, in his *Collation of the Abbots*, speaks in these words of the Eucharist: We do not remember that our elders ever forbade the administration of the Holy Communion to those possessed by evil spirits; it should even be given to them every day if possible. For it must be believed that It is of great virtue in the purgation and protection of both soul and body; and that when a man receives It, the evil spirit which afflicts his members or lurks hidden in them is driven away as if it were burned with fire. And lately we saw the Abbot Andronicus healed in this way; and the devil will rage with mad fury when he feels himself shut out by the heavenly medicine, and he will try the harder and the oftener to inflict his tortures, as he feels himself driven farther off by this spiritual remedy. So says S. John Cassian.

And again he adds: Two things must be steadfastly believed. First, that without the permission of God no one is altogether possessed by these spirits. Second, that everything which God permits to happen to us, whether it seem to be sorrow or gladness, is sent for our good as from a pitying Father and merciful Physician. For the devils are, as it were, schoolmasters of humility, so that they who descend from this world may either be purged for the eternal life or be sentenced to the pain of their punishment; and such, according to S. Paul, are in the present life delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ.

But here there arises a doubt. For S. Paul says: Let a man examine himself, and so eat of the Bread: then how can a man who is possessed communicate, since he has not the use of his reason? S. Thomas answers this in his Third Part, Question 80, saying that there are distinct degrees in madness. For to say that a man has not the use of his reason may mean two things. In one case he has some feeble power of reason; as a man is said to be blind when he can nevertheless see imperfectly. And since such men can to some extent join in the devotion of this Sacrament, it is not to be denied to them.

But others are said to be mad because they have been so from birth; and such may not partake of the Sacrament, since they are in no way able to engage in devout preparation for it.

Or perhaps they have not always been without the use of their reason; and then, if when they were sane they appeared to appreciate the devotion due to the Sacrament, It should be administered to them when they are at the point of death, unless it is feared that they may vomit or spew It out.

The following decision is recorded by the Council of Carthage (26, q. 6). When a sick man wishes to confess, and if on the arrival of the priest he is rendered dumb by his infirmity, or falls into a frenzy, those who have heard him speak must give their testimony. And if he is thought to be at the point of death, let him be reconciled with God by the laying on of hands and the placing of the Sacrament in his

mouth. S. Thomas also says that the same procedure may be used with baptized people who are bodily tormented by unclean spirits, and with other mentally distracted persons. And he adds, in Book IV, dist. 9, that the Communion must not be denied to demoniacs unless it is certain that they are being tortured by the devil for some crime. To this Peter of Palude adds: In this case they are to be considered as persons to be excommunicated and delivered up to Satan.

From this it is clear that, even if a man be possessed by a devil for his own crimes, yet if he has lucid intervals and, while he has the use of his reason, is contrite and confesses his sins, since he is absolved in the sight of God, he must in no way be deprived of the Communion of the Divine Sacrament of the Eucharist.

How those who are possessed may be delivered by the intercessions and prayers of the Saints is found in the Legends of the Saints. For by the merits of Saints, Martyrs, Confessors and Virgins the unclean spirits are subdued by their prayers in the land where they live, just as the Saints in their earthly journey subdued them.

Likewise we read that the devout prayers of wayfarers have often obtained the deliverance of those possessed. And Cassian urges them to pray for them, saying: If we hold the opinion or rather faith of which I have written above, that everything is sent by the Lord for the good of our souls and the betterment

of the universe, we shall in no way despise those who are possessed; but we shall incessantly pray for them as for our own selves, and pity them with our whole heart.

As for the last method, that of releasing the sufferer from excommunication, it must be known that this is rare, and only lawfully practised by such as have authority and are informed by revelation that the man has become possessed on account of the excommunication of the Church: such was the case of the Corinthian fornicator (I. *Corinthians* v) who was excommunicated by S. Paul and the Church, and delivered unto Satan for the destruction of the flesh, that his spirit might be saved in the day of our Lord JESUS Christ; that is, as the gloss says, either for the illumination of grace by contrition or for judgement.

And he delivered to Satan false teachers who had lost the faith, such as Hymenaeus and Alexander, that they might learn not to blaspheme (I. *Timothy* i). For so great was the power and the grace of S. Paul, says the gloss, that by the mere words of his mouth he could deliver to Satan those who fell away from the faith.

S. Thomas (IV. 18) teaches concerning the three effects of excommunication as follows. If a man, he says, is deprived of the prayers of the Church, he suffers a threefold loss corresponding with the benefits which accrue to one who is in communion with the Church. For those who are excommunicated are bereft of the source from which flows an increase of grace to those who have it, and a mean to obtain

grace for those who have it not; and, being deprived of grace, they lose also the power of preserving their uprightness; although it must not be thought that they are altogether shut out from God's providence, but only from that special providence which watches over the sons of the Church; and they lose also a strong source of protection against the Enemy, for greater power is granted to the devil to injure such men, both bodily and spiritually.

For in the primitive Church, when men had to be drawn into the faith by signs, just as the Holy Spirit was made manifest by a visible sign, so also a bodily affliction by the devil was the visible sign of a man who was excommunicated. And it is not unfitting that a man whose case is not quite desperate should be delivered to Satan; for he is not given to the devil as one to be damned, but to be corrected, since it is in the power of the Church, when she pleases, to deliver him again from the hands of the devil. So says S. Thomas. Therefore the lifting of the ban of excommunication, when prudently used by a discreet exorcist, is a fitting remedy for those who are possessed.

But Nider adds that the exorcist must particularly beware of making too presumptive a use of his powers, or of mingling any ribaldry or jesting with the serious work of God, or adding to it anything that smacks of superstition or witchcraft; for otherwise he will hardly escape punishment, as he shows by an example.

For Blessed Gregory, in his First Dialogue, tells of a certain woman who, against her conscience, yielded to her husband's persuasions to take part in the ceremonies at the vigil of the dedication of the Church of S. Sebastian. And because she joined in the Church's procession against her conscience, she became possessed and raged publicly. When the priest of that church saw this, he took the cloth from the altar and covered her with it; and the devil suddenly entered into the priest. And because he had presumed beyond his strength, he was constrained by his torments to reveal who he was. So says S. Gregory.

And to show that no spirit of ribaldry must be allowed to enter into the holy office of exorcism, Nider tells that he saw in a monastery at Cologne a brother who was given to speaking jestingly, but was a very famous expeller of devils. This man was casting a devil out of a man possessed in the monastery, and the devil asked him to give him some place to which he could go. This pleased the Brother, and he jokingly said, "Go to my privy." So the devil went out; and when in the night the Brother wished to go and purge his belly, the devil attacked him so savagely in the privy that he with difficulty escaped with his life.

But especial care is to be taken that those who are obsessed through witchcraft should not be induced to go to witches to be healed. For S. Gregory goes on to say of the woman we have just mentioned: Her kindred and those who loved her in the flesh took her

to some witches to be healed, by whom she was taken to a river and dipped in the water with many incantation; and upon this she was violently shaken, and instead of one devil being cast out, a legion entered into her, and she began to cry out in their several voices. Therefore her kindred confessed what they had done, and in great grief brought her to the holy Bishop Fortunatus, who by daily prayers and fasting entirely restored her to health.

But since it has been said that exorcists must beware lest they make use of anything savouring of superstition or witchcraft, some exorcist may doubt whether it is lawful to use certain unconsecrated herbs and stones. In answer we say that it is so much the better if the herbs are consecrated; but that if they are not, then it is not superstitious to use a certain herb called *Demonifuge*, or even the natural properties of stones. But he must not think that he is casting out devils by the power of these; for then he would fall into the error of believing that he could use other herbs and incantations in the same way; and this is the error of necromancers, who think that they can perform this kind of work through the natural and unknown virtues of such objects.

Therefore S. Thomas says, Book IV. dist. 7, art. the last: It must not be any corporeal powers; and therefore they are not to be influenced by invocations or any acts of sorcery, except in so far as they have entered into a pact with a witch. Of this Esaias (xxviii) speaks: We have made a covenant with death, and with hell are we at agreement. And he thus explains

the passage in *Job* xli: Canst thou draw out Leviathan with an hook? and the following words. For he says: If one rightly considers all that has been said before, it will seem that it belongs to the heretical presumption of necromancers when anyone tries to make an agreement with devils, or to subject them in any way to his own will.

Having, then, shown that man cannot of his own power overcome the devil, he concludes by saying: Place your hand upon him; but understand that, if you have any power, it is yet by Divine virtue that he is overcome. And he adds: Remember the battle which I wage against him; that is to say, the present being put for the future, I shall fight against him on the Cross, where Leviathan will be taken with an hook, that is, by the divinity hidden under the bait of humanity, since he will think our Saviour to be only a man. And afterwards it says: There is no power on earth to be compared with him: by which it is meant that no bodily power can equal the power of the devil, which is a purely spiritual power. So says S. Thomas.

But a man possessed by a devil can indirectly be relieved by the power of music, as was Saul by David's harp, or of a herb, or of any other bodily matter in which there lies some natural virtue. Therefore such remedies may be used, as can be argued both from authority and by reason. For S. Thomas, XXVI. 7, says that stones and herbs may be used for the relief of a man possessed by a devil. And there are the words of S. Jerome.

And as for the passage in *Tobias*, where the Angel says: Touching the heart and the liver (which you took from the fish), if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed; S. Thomas says: We ought not to marvel at this, for the smoke of a certain tree when it is burned seems to have the same virtue, as if it has in it some spiritual sense, or power of spiritual prayer for the future.

Of the same opinion are Blessed Albert, in his commentary on *S. Luke ix*, and Nicolas of Lyra and Paul of Burgos, on *I. Samuel xvi*. The last-named homilist comes to this conclusion: that it must be allowed that those possessed by a devil can not only be relieved, but even entirely delivered by means of material things, understanding that in the latter case they are not very fiercely molested. And he proves this by reasoning as follows: Devils cannot alter corporeal matter just at their will, but only by bringing together complementary active and passive agents, as Nicolas says. In the same way some material object can cause in the human body a disposition which makes it susceptible to the operations of the devil. For example, according to physicians, mania very much predisposes a man to dementia, and consequently to demoniac obsession: therefore if, in such a case, the predisposing passive agent be remove, it will follow that the active affliction of the devil will be cured.

In this light we may consider the fish's liver; and the music of David, by which Saul was at first

relieved and then entirely delivered of the evil spirit; for it says: And the evil spirit departed from him. But it is not consonant with the meaning of the Scripture to say that this was done by the merits or prayers of David; for the Scripture says nothing of any such matter, whereas it would have spoken notably in his praise if this had been so. This reasoning we take from Paul of Burgos. There is also the reason which we gave in Question V of the First Part: that Saul was liberated because by the harp was prefigured the virtue of the Cross on which were stretched the Sacred Limbs of Christ's Body. And more is written there which may be considered together with the present inquiry. But we shall only conclude by saying that the use of material things in lawful exorcisms is not superstitious. And now it is expedient that we should speak about the exorcisms themselves."

“Prescribed Remedies; to wit, the Lawful Exorcisms of the Church, for all Sorts of Infirmities and Ills due to Witchcraft; and the Method of Exorcising those who are Bewitched.

It has already been stated that witches can afflict men with every kind of physical infirmity; therefore it can be taken as a general rule that the various verbal or practical remedies which can be applied in the case of those infirmities which we have just been discussing are equally applicable to all other infirmities, such as epilepsy or leprosy, for example. And as lawful exorcisms are reckoned among the verbal remedies and have been most often considered by us, they may be taken as a general type of such remedies; and there are three matters to be considered regarding them.

First, we must judge whether a person who has not been ordained as an exorcist, such as a layman or a secular cleric, may lawfully exorcise devils and their works. Bound up with this question are three others: namely; first, what constitutes the legality of this practice; secondly, the seven conditions which must be observed when one wishes to make private use of charms and benedictions; and thirdly, in what way the disease is to be exorcised and the devil conjured.

Secondly, we must consider what is to be done when no healing grace results from the exorcism.

Thirdly, we must consider practical and not

verbal remedies; together with the solution of certain arguments.

For the first, we have the opinion of S. Thomas in Book IV, dist. 23. He says: When a man is ordained as an exorcist, or into any of the other minor Orders, he has conferred upon him the power of exorcism in his official capacity; and this power may even lawfully be used by those who belong to no Order, but such do not exercise it in their official capacity. Similarly the Mass can be said in an unconsecrated house, although the very purpose of consecrating a church is that the Mass may be said there; but this is more on account of the grace which is in the righteous than of the grace of the Sacrament.

From these words we may conclude that, although it is good that in the liberation of a bewitched person recourse should be had to an exorcist having authority to exorcise such bewitchments, yet at times other devout persons may, either with or without any exorcism, cast out this sort of diseases.

For we hear of a certain poor and very devout virgin, one of whose friends has been grievously bewitched in his foot, so that it was clear to the physicians that he could be cured by no medicines. But it happened that the virgin went to visit the sick man, and he at once begged her to apply some benediction to his foot. She consented, and did no more than silently say the Lord's Prayer and the Apostles' Creed, at the same time making use of the

sign of the life-giving Cross. The sick man then felt himself at once cured, and, that he might have a remedy for the future, asked the virgin what charms she had used. But she answered: You are of little faith and do not hold to the holy and lawful practices of the Church, and you often apply forbidden charms and remedies for your infirmities; therefore you are rarely healthy in your body, because you are always sick in your soul. But if you would put your trust in prayer and in the efficacy of lawful symbols, you will often be very easily cured. For I did nothing but repeat the Lord's Prayer and the Apostles' Creed, and you are now cured.

This example gives rise to the question, whether there is not any efficacy in other benedictions and charms, and even conjurations by way of exorcism; for they seem to be condemned in this story. We answer that the virgin condemned only unlawful charms and unlawful conjurations and exorcisms.

To understand these last we must consider how they originated, and how they came to be abused. For they were in their origin entirely sacred; but just as by the means of devils and wicked men all things can be defiled, so also were these sacred words. For it is said in the last chapter of S. Mark, of the Apostles and holy men: In My Name shall they cast out devils; and they visited the sick, and prayed over them with sacred words; and in after times priests devoutly used similar rites; and therefore there are to be found to-day in ancient Churches devout prayers and holy exorcisms which men can use or undergo, when they

are applied by pious men as they used to be, without any superstition; even as there are now to be found learned men and Doctors of holy Theology who visit the sick and use such words for the healing not only of demoniacs, but of other diseases as well.

But, alas! superstitious men have, on the pattern of these, found for themselves many vain and unlawful remedies which they employ these days for sick men and animals; and the clergy have become too slothful to use any more the lawful words when they visit the sick. On this account Gulielmus Durandus, the commentator on S. Raymond, says that such lawful exorcisms may be used by a religious and discreet priest, or by a layman, or even by a woman of good life and proved discretion; by the offering of lawful prayers over the sick: not over fruits or animals, but over the sick. For the Gospel says: They shall place their hands upon the sick, etc. And such persons are not to be prevented from practising in this way; unless perhaps it is feared that, following their example, other indiscreet and superstitious persons should make improper use of incantations. It is these superstitious diviners whom that virgin we have mentioned condemned, when she said that they who consulted with such had weak, that is to say bad, faith.

Now for the elucidation of this matter it is asked how it is possible to know whether the words of such charms and benedictions are lawful or superstitious, and how they ought to be used; and whether the devil can be conjured and diseases exorcised.

In the first place, that is said to be lawful in the Christian religion which is not superstitious; and that is said to be superstitious which is over and above the prescribed form of religion. See *Colossians* ii: which things indeed have a show of wisdom in superstition: on which the gloss says: Superstition is undisciplined religion, that is, religion observed with defective methods in evil circumstance.

Anything, also, is superstition which human tradition without higher authority has caused to usurp the name of religion; such is the interpolation of hymns at Holy Mass, the alteration of the Preface for Requiems, the abbreviation of the Creed which it to be sung at Mass, the reliance upon an organ rather than upon the choir for the music, neglect to have a Server on the Altar, and such practices. But to return to our point, when a work is done by virtue of the Christian religion, as when someone wishes to heal the sick by means of prayer and benediction and sacred words, which is the matter we are considering), such a person must observe seven conditions by which such benedictions are rendered lawful. And even if he uses adjurations, through the virtue of the Divine Name, and by the virtue of the works of Christ, His Birth, Passion and Precious Death, by which the devil was conquered and cast out; such benedictions and charms and exorcisms shall be called lawful, and they who practise them are exorcists or lawful enchanter. See S. Isidore, *Etym.* VIII, Enchanters are they whose art and skill lies in the use of words.

And the first of these conditions, as we learn from S. Thomas, is that there must be nothing in the words which hints at any expressed or tacit invocation of devils. If such were expressed, it would be obviously unlawful. If it were tacit, it might be considered in the light of intention, or in that of fact: in that of intention, when the operator has no care whether it is God or the devil who is helping him, so long as he attains his desired result; in that of fact, when a person has no natural aptitude for such work, but creates some artificial means. And of such not only must physicians and astronomers be the judges, but especially Theologians. For in this way do necromancers work, making images and rings and stones by artificial means; which have no natural virtue to effect the results which they very often expect: therefore the devil must be concerned in their works.

Secondly, the benedictions or charms must contain no unknown names; for according to S. John Chrysostom such are to be regarded with fear, lest they should conceal some matter of superstition.

Thirdly, there must be nothing in the words that is untrue; for if there is, the effect of them cannot be from God, Who is not a witness to a lie. But some old women in their incantations use some such jingling doggerel as the following:

Blessed MARY went a-walking
Over Jordan river.
Stephen met her, and fell a-talking, etc.

Fourthly, there must be no vanities, or written characters beyond the sign of the Cross. Therefore the charms which soldiers are wont to carry are condemned.

Fifthly, no faith must be placed in the method of writing or reading or binding the charm about a person, or in any such vanity, which has nothing to do with the reverence of God, without which a charm is altogether superstitious.

Sixthly, in the citing and uttering of Divine words and of Holy Scripture attention must only be paid to the sacred words themselves and their meaning, and to the reverence of God; whether the effect be looked for from the Divine virtue, or from the relics of Saints, which are a secondary power, since their virtue springs originally from God.

Seventhly, the looked-for effect must be left to the Divine Will; for He knows whether it is best for a man to be healed or to be plagued, or to die. This condition was set down by S. Thomas.

So we may conclude that if none of these conditions be broken, the incantation will be lawful. And S. Thomas writes in this connexion on the last chapter of *S. Mark*: And these signs shall follow them that believe; in my name shall they cast out devils; they shall take up serpents. From this it is clear that, provided the above conditions are observed, it is

lawful by means of sacred words to keep serpents away.

S. Thomas says further: The words of God are not less holy than the Relics of the Saints. As S. Augustine says: The word of God is not less than the Body of Christ. But all are agreed that it is lawful to carry reverently about the person the Relics of the Saints: therefore let us by all means invoke the name of God by duly using the Lord's Prayer and the Angelic Salutation, by His Birth and Passion, by His Five Wounds, and by the Seven Words which He spoke on the Cross, by the Triumphant Inscription, by the three nails, and by the other weapons of Christ's army against the devil and his works. By all these means it is lawful to work, and our trust may be placed in them, leaving the issue to God's will.

And what has been said about the keeping off of serpents applies also to other animals, provided that the attention is fixed only on the sacred words and the Divine virtue. But great care is to be used in incantations of this nature. For S. Thomas says: Such diviners often use unlawful observances, and obtain magic effects by means of devils, especially in the case of serpents; for the serpent was the devil's first instrument by which he deceived mankind.

For in the town of Salzburg there was a certain mage who one day, in open view of all, wanted to charm all the snakes into a particular pit, and kill them all within an area of a mile. So he gathered all the snakes together, and was himself standing over

the pit, when last of all there came a huge and horrible serpent which would not go into the pit. This serpent kept making signs to the man to let it go away and crawl where it would; but he would not cease from his incantation, but insisted that, as all the other snakes had entered the pit and there died, so also must this horrible serpent. But it stood on the opposite side to the warlock, and suddenly leapt over the pit and fell upon the man, wrapping itself round his belly, and dragged him with itself into the pit, where they both died. From this it may be seen that only for a useful purpose, such as driving them away from men's houses, are such incantations to be practised, and they are to be done by the Divine virtue, and in the fear of God, and with reverence.

In the second place we have to consider how exorcisms or charms of this kind ought to be used, and whether they should be worn round the neck or sewn into the clothing. It may seem that such practices are unlawful; for S. Augustine says, in the *Second Book on the Christian Doctrine*: There are a thousand magic devices and amulets and charms which are all superstitious, and the School of Medicine utterly condemns them all, whether they are incantations, or certain marks which are called characters, or engraved charms to be hung round the neck.

Also S. John Chrysostom, commenting on S. *Matthew*, says: Some persons wear round their neck some written portion of the Gospel; but is not the Gospel every day read in the church and heard by all?

How then shall a man be helped by wearing the Gospel round his neck, when he has reaped no benefit from hearing it with his ears? For in what does the virtue of the Gospel consist; in the characters of its letters, or in the meaning of its words? If in the characters, you do well to hang it round your neck; but if in the meaning, surely it is of more benefit when planted in the heart than when worn round the neck."

"Certain Remedies prescribed against those Dark and Horrid Harms with which Devils may Afflict Men.

Yet again we reserve our judgement in discussing the remedies against certain injuries to the fruits of the earth, which are caused by canker-worms, or by huge flights of locusts and other insects which cover vast areas of land, and seem to hide the surface of the ground, eating up everything to the very roots in the vineyards and devouring fields of ripe crops. In the same light too we consider the remedies against the stealing of children by the work of devils.

But with regard to the former kind of injury we may quote S. Thomas, the *Second of the Second*, Question 90, where he asks whether it is lawful to adjure an irrational creature. He answers that it is; but only in the way of compulsion, by which it is sent back to the devil, who uses irrational creatures to harm us. And such is the method of adjuration in the exorcisms of the Church by which the power of the devil is kept away from irrational creatures. But if the adjuration is addressed to the irrational creature itself, which understands nothing, then it would be nugatory and vain. From this it can be understood that they can be driven off by lawful exorcisms and adjurations, the help of the Divine mercy being granted; but first the people should be bidden to fast and to go in procession and practice other devotions. For this sort of evil is sent on account of adulteries and the multiplication of crimes; wherefore men must be urged to confess their sins.

In some provinces even solemn excommunications are pronounced; but then they obtain power of adjuration over devils.

Another terrible thing which God permits to happen to men is when their own children are taken away from women, and strange children are put in their place by devils. And these children, which are commonly called changelings, or in the German tongue *Wechselkinder*, are of three kinds. For some are always ailing and crying, and yet the milk of four women is not enough to satisfy them. Some are generated by the operation of Incubus devils, of whom, however, they are not the sons, but of that man from whom the devil has received the semen as a Succubus, or whose semen he has collected from some nocturnal pollution in sleep. For these children are sometimes, by Divine permission, substituted for the real children.

And there is a third kind, when the devils at times appear in the form of young children and attach themselves to the nurses. But all three kinds have this in common, that though they are very heavy, they are always ailing and do not grow, and cannot receive enough milk to satisfy them, and are often reported to have vanished away.

And it can be said that the Divine pity permits such things for two reasons. First, when the parents dote upon their children too much, and this a punishment for their own good. Secondly, it is to be presumed that the women to whom such things

happen are very superstitious, and are in many other ways seduced by devils. But God is truly jealous in the right sense of the word, which means a strong love for a man's own wife, which not only does not allow another man to approach her, but like a jealous husband will not suffer the hint or suspicion of adultery. In the same way is God jealous of the soul which He bought with His Precious Blood and espoused in the Faith; and cannot suffer it to be touched by, to converse with, or in any way to approach or have dealings with the devil, the enemy and adversary of salvation. And if a jealous husband cannot suffer even a hint of adultery, how much more will he be disturbed when adultery is actually committed! Therefore it is no wonder if their own children are taken away and adulterous children substituted.

And indeed that it may be more strongly impressed how God is jealous of the soul, and will not suffer anything which might cause a suspicion, it is shown in the Old Law where, that He might drive His people farther from idolatry, He not only forbade idolatry, but also many other things which might give occasion to idolatry, and seemed to have no use in themselves, although in some marvellous way they retain some use in a mystical sense. For He not only says in *Exodus* xxii: Thou shalt not suffer a witch to live on this earth; but He adds this: She shall not dwell in thy land, lest perchance she cause thee to sin. Similarly common bawds and bulkers are put to death, and not allowed to company with men.

Note the jealousy of God, Who says as follows in *Deuteronomy* xxii: If thou find a bird's nest, and the dam sitting upon the eggs or upon the young ones, thou shalt not take the dam with the young, but thou shalt let the dam fly away; because the Gentiles used these to procure sterility. The jealous God would not suffer in His people this sign of adultery. In like manner in our days when old women find a penny, they think it a sign of great fortune; and conversely, when they dream of money it is an unlucky sign. Also God taught that all vessels should be covered, and that when a vessel had no cover it should be considered unclean.

There was an erroneous belief that when devils came in the night (or the Good People as old women call them, though they are witches, or devils in their forms) they must eat up everything, that afterwards they may bring greater abundance of stores. Some people give colour to the story, and call them Screech Owls; but this is against the opinion of the Doctors, who say that there are no rational creatures except men and Angels; therefore they can only be devils.

Again, in *Leviticus* xix: Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard; because they did this idolatrously in veneration of idols.

Again in *Deuteronomy* xxii: God says that men shall not put on the garments of women, or conversely; because they did this in honour of the

goddess Venus, and others in honour of Mars or Priapus.

And for the same reason He commanded the altars of idols to be destroyed; and Hezekias destroyed the Brazen Serpent when the people wanted to sacrifice to it, saying: It is brass. For the same reason He forbade the observance of visions and auguries, and commanded that the man or woman in whom there was a familiar spirit should be put to death. Such are now called soothsayers. All these things, because they give rise to suspicion of spiritual adultery, therefore, as has been said, from the jealousy which God has for the souls He has espoused, as a husband espouses a wife, they were all forbidden by Him.

And so we preachers also ought to bear in mind that no sacrifice is more acceptable to God than a jealousy of souls, as S. Jerome says in his commentaries upon Ezekiel.

Therefore in the Third Part of this work we shall treat the extermination of witches, which is the ultimate remedy. For this is the last recourse of the Church, to which she is bound by Divine commandment. For it has been said: Ye shall not suffer witches to live upon the earth. And with this will be included the remedies against archer-wizards; since this kind can only be exterminated by secular law.

A remedy. When certain persons for the sake of temporal gain have devoted themselves entirely to

the devil, it has often been found that, though they may be freed from the devil's power by true confession, yet they have been long and grievously tormented, especially in the night. And God allows this for their punishment. But a sign that they have been delivered is that, after confession, all the money in their purses or coffers vanishes. Many examples of this could be adduced, but for the sake of brevity they are passed over and omitted."

(Malleus Maleficarum, By Montague Summers)

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Demonology

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!

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Author, Marilyn Hughes

DEMONOLOGY: Demonology presents information from ancient sacred texts about the most significant demons and the manner in which to combat their various forms of attack. If you want to protect yourself from the infernal spirits, demonology will give you a framework from which to begin.

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