

Demonology

By Marilyn Hughes

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:

- Kobal, director of entertainment
- Asmodeus, Superintendent Gaming
- Nybbus, 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.

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.

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)

Devil

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.

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?"

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? . . .

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

. . .

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

Asmodeus

Fourthly, follow the revengers of evil, and their prince is Asmodeus, *viz.* causing judgment.

Asmodeus is also know to be the destroyer of families.

Ashtaroth

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.

Behemoth

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

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 (Primordial Goddess of the Sea. Also portrayed as a mythic beast.).

Belial

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?"

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"; - Catholic Encyclopedia

The Mare

“The supposed mare (demon) which during the night sits on the chest and causes feelings of suffocation.

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. – 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 buffoon 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 – Demons who have Sex with Men in their Sleep

“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 many [pagan](#) 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)

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. – The Vampire: His Kith and Kin

Incubi and Succubi

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.

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

This . . . 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." - Wisdom of the Ages, George Fuller

Werewolves

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. - (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 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.")

Legion

Leading a company of demons.

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.

Golem

"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!' . . .

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 Yezirah*, 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*." Jewish Magic and Mysticism, 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." - (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." - The Jewish Encyclopedia

The Watchers

The term "Watchers," meaning "wakeful ones" (Aramaic זירייע), glossed as "sons of Heaven" in 1 En. 6:2, refers to a class of angels, mentioned in the Bible only in Dan.

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 – Book of Enoch

Spirits of the Damned

Damned Souls, also known as Doomed Spirits and/or Cursed Souls, are who not only died but were also condemned to live on in a spiritual hell-dimension, in essence they become akin to Demons or Spirits but are distinct supernatural beings in their own right (often known as "Unclean Spirits").

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; inasmuch 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 out 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 removed, 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)