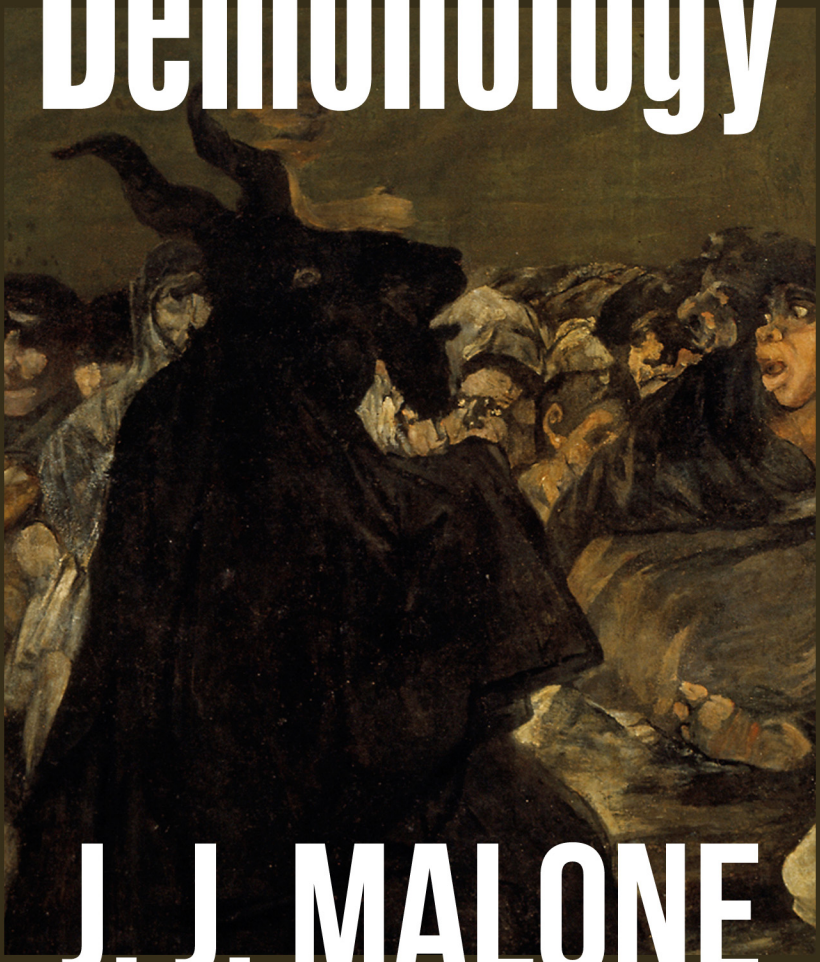
The Little Book of

Medieval Demonology



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The Little Book of Medieval Demonology

(Over years of study, I have become quite conversant on the subject of witchcraft and the occult. Unfortunately, this paper does not fully represent this knowledge. It is not compendious. Stimulating though the idea of treating the topic encyclopedically and scientifically is, it represents a daunting challenge which I have not found time to undertake. This paper represents sundry notes from my novel *The Chalice*. In that book I deal with subjects which are not included here (for example, those predicated by a study on explanations of various types of cryptozoological phenomenon). I have long since lost those notes, and the ones included here are sketchy. Nevertheless, this paper contains a few curios for interested people. Sources are footnoted, and, for the reader's quick reference, I rather unconventionally include the full documentation each time.)

1
INQUISITION

Roman Catholicism and the Black Sabbath

Words would fail to adequately express the social dynamic and emotions that led to the emergence of the Black Sabbath; to express the ubiquitous despair of the times. Digressions about the Roman Church, that dread apparatus for crushing souls, would consume pages. How it exasperated the people, inciting rebellion. Satanism, fueled by hatred, sprang from that horrid engine. The sufferings of the Middle Ages, of which seigniorage and atrocities commited against the peasantry played no small part, to mention nothing of the plagues, were the conditions of the 14th century that provided fertile ground for the emergence of the Black Sabbath in France and Italy. By the 15th century, it had become a travesty there, a caricature, a burlesque, an orgy, says Jules Michelet in *La Sorcière*. But, being on the frontier of the Roman Church, as it were (because of its weakened condition after the Avignon Schism), Germany lagged behind. The Inquisition would not officially reach Bamberg until 1489, when four hundred witches were burned at the stake. That era "stands in history as a horrible evidence of the total confusion and utter degeneracy

of the human mind."[1]

Someone should have taught the scripture to Roman Catholic Church, "Fathers, do not provoke your children to wrath." Even if they insisted on ruling over heathen as if it were their flock.

The Babylonian Captivity of the Church

De captivitate Babylonica ecclesiae praeludium, "A Prelude Concerning the Babylonian Captivity of the Church," a treatise by the Protestant Reformer Martin Luther, which was published in 1520, "was an act of ecclestiastical revolution," says the *Encyclopædia Britannica*. It inveiged against many errors of the Roman Catholic Church and became a virtual manifesto for the Reformation.

While Luther does not devote much space in the treatise to explain his reasoning for the title, the choice seems to have been prompted by deep intuition if not divine inspiration or scriptural reasoning. It is well-known that later, after being anathematized, he called the pope "Antichrist." Indeed, there is a scriptural relationship between Antichrist and Babylon.

Isaiah and Jeremiah call the Antichrist "The King of Babylon," not to mention drawing a correlation between Nebuchanezzar's Babylon and the end-times Babylonian system. And there is a definite relationship between the Beast system of Revelation 13 and Mystery Babylon of Revelation 17 since the Whore of Babylon is portrayed riding upon this system. There is also plenty of scriptural evidence to suggest that the Babylonian Captivity of the Jews is a type, or foreshadowing, of the Tribulation period, the Day

1 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 123.

of the LORD. But only as God's wrath on sin; one sinful apostate nation, with regard to the Jews, and a sinful apostate world, in the latter instance. The salient correlation being that the Jews had the Torah and the Prophets and should have known better and the whole world at the End of the Age has had the complete cannon of scripture, the Word of God, Old Testament and New. These reasons in itself do not really explain Luther's reasoning for the title, however.

It seems to me that the idea is as pertinent now as it was then. That it has prophetic import.

One must look at Revelation 13, the rise of the end times Beast governmental system (kingdom) and the Antichrist to focus the reasoning. Revelation 13: 10 reads:

> He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.

This is a reference to Jeremiah 15: 2:

> And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as for the sword , to the sword; and such as are for the famine, to the famine; and such as for the captivity, to the captivity.

Jesus Christ cites a passage from the Babylonian Captivity as applicable in the early church and possibly the end times as well.

But in what sense was the church (true believers) of Luther's day in captivity to Rome? It has to do with two things: 1) the presupposition that, however much sin got the Jews or the true-believing church in captivity, they repented under those conditions, and 2) "Babylon" itself was

code language for *Rome*. But, of course, Luther, like most Reformers, viewed the Tribulation Period allegorically; therefore, the prophetic passages quoted above were viewed by him as transpiring in his day. Given the typology, the exiled and repentant Jews were captive to Babylon in the form of Rome: that is, the Roman Catholic hierarchy.

The Hygiene of the Middle Ages

"The society of those days . . . retains singular scruples on this simple point of personal absolutions, dreading every form of purification as defilement. Never a bath known for a thousand years! We may be quite certain not one of those knights, those fair and ethereal ladies, the Percivals, Tristrams, Iseults, ever washed."[1]

The Bubonic Plague

Combined with pneumonic and septicemic plagues, Bubonic plague ravaged Europe, killing over 100 million people in the 14th century. Caused by the *Yersinia pestis* bacterium, Oriental rat fleas being the primary vector.

The Witch-Scare may have been, to some degree, a product of traumatic mass psychosis, resulting from the Plague. *Passport to Magonia: From Folklore to Flying Saucers* (1969) by Jacques Vallée compares the paranormal and cryptozoological activity recorded in medieval demonology to the modern UFO phenomenon, including Men in Black.

Witches were called *heretics* by the Catholic Church, which shows that Catholics did not even understand the

1 Jules Michelet, *La Sorcière* (Paris, 1862) trans. A.R. Allinson (Charles Carrington, 1904), 96.

meaning of the word. The New Testament use of the term *heresy* always refers to a perversion of Christian doctrine. (This is a commentary in itself about Roman doctrine: eveyone within the relam of Christendom was considered a Christian, whether they were a believer or not.) But pagans and Bible-believing Christians were lumped into the same category. Nothwithstanding the fact that some professing Christian groups were actually schizmatic, such as the Cathars, who seem to have held quasi-Manichean beliefs (*gnostic* beliefs). Of the Albigenses, we may never know their true doctrine because they and their literature were completely destroyed. And some of the Catholic priesthood may have been born-again believers.

Sacrificing Cats

Traditional history attributes the Plague (Black-Death) on the European continent to the Witch-Mania. According to conventional wisdom, superstitious peasants (those informed by Christianity, they say) killed the cats which would have otherwise eaten the rats that were vectors of the disease. They did this, supposedly, because cats were considered one of the forms in which the "familiars" of witches appeared. Perhaps this was true to some extent in England, but it was not so on the continent. The scarcity of cats there was probably due more to the sacrificial system of Spanish, French, and German witches. "Throughout all Europe, cats were sacrificed to the subterranean gods as a peculiarly effective means of coming into communication with the powers of darkness."[1] The presence of the *Taigheirm*, a festival in which cats were ritually sacrificed among Scottish High-

1 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 105-106.

landers, suggests that, to some extent, this condition may have existed on the British Isles as well.

The Norse Freya was a cat goddess.[1] Baste the Egyptian goddess. In Ovid's *Metamorphosis*, when the gods fled from the Titans, Diana, the goddess of witches, took the form of a cat.[2]

Satan's Control of Europe

The degree of control Satan was able to acquire during the Middle Ages was incredible. By representing Roman Catholicism as the exemplar of Christian worldview, pagans became alienated from the Gospel. The ascetic and ritualistic legalism and persecution of the Roman institution polluted them with irreconcilable enmity to any movement bearing the name of Christ. "It is fair to judge potentates by the manifest effects of their rule. Look, then, on man as blinded, manacled, fettered, wounded, and bruised by the papacy."[3] While this didn't absolve the populace of responsibility for seeking the truth—as Romans 1: 20 says, ". . . they are without excuse"—the circumstances of Roman power, nevertheless, framed the debate vis-à-vis pagans and explains much of the barbarity of the Dark Ages.

Infant Baptism

Baptism of infants is not scriptural. Theologically, infants are "safe," inheritors of Heaven if perchance they died.

1 Charles Godfrey Leland, *Gypsy Sorcery and Fortune-Telling* (New York: Charles Scribner's Sons, 1891), 132.

2 *ibid*.

3 John Relly Beard, *The Autobiography of Satan* (London: Williams and Norgate, 1872), 258.

Upon reaching the age of accountability, all people must make a choice with regard to their belief in the Gospel message ("If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9). Therefore, the preference of witches during the Middle Ages for cannibalizing the flesh of unbaptized infants reflects upon the popular tradition of Augustine, that unbaptized children belong to the Devil; as well as Satan's desire to damn the child's soul to Hell. This practice, therefore, was intimately connected with infant baptism, which was based upon the idea that children could be damned. Satan was playing both sides of the fence, as it were, framing the worldview for an entire continent, thereby enslaving it.

It is intimately connected to the idea of baptismal regeneration.

African woman on YouTube saying that Satan like to drink the blood of unsaved people but could not tolerate the blood of saved people.

Peniel Ngode records the video testimony on YouTube of at least two different people from different contries in Africa each saying the same thing, that Satan, and the Fallen Angels do drink blood but that the blood of Christians weakens then. They eschew it altogether in favor of the blood of unbelievers.

But this prompts another question: Since the Fallen Angels are spirits, are they really drinking blood? Or rather the actual corporeal blood? Or are they drinking the spiritual excrescence, the life force, of the blood? This would seem to be the case since other Ngode reported testimonies reveal how demons are sent with new cars, for example, with the express mission of causing wrecks. Not only the deaths are desired by Satan and the rulers of darkness, but, in many case, the blood is desired. But, who, after a car wreck ever sees spirits lapping up or bottling the spilled

blood?

Along these lines also is the Ngode-reported testimonies to the effect that demons collect semen from men to impregnate spirits in the spiritual dimension, the Satanic realm, to sire hybrids. One wonders how they could take real semen into the spiritual realm. But perhaps there is an extradimensional component to sperm.

Testimonies from the Middle Ages are replete with stories of witchs siring hybrids, which would be exchanged in the cradle, for example, with real children. The abducted real children would subsequently be sacrificed or delivered to some other atrocious fate, while the hybrid impostor became know as a "changling." Witches of old Europe also testified to siring hybrids in the form of frogs, for example. And since frog-children were not seen walking about on the streets, if this indeed happened, would have to be case of hybridized spirits.

The Babylonian Priesthood of Rome

Babylonian idolatry anticipated many features of God's plan of deliverance, such as the virgin birth. These were not adopted by Hebrews from a pagan context but were designed to preempt God's word and activity. How can this be? Among other things, Satan knew the *Proto-Evangelicum*, the Gospel-message given to Eve after the fall. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." (Genesis 3: 15) Through idolatry Satan sought to counterfeit the prophecy *a priora*. As he calculated, the preempting of these features has generated no small amount of confusion.

Compared to the liberal access that Christian believers have to enter the Holy of Holies, that is, to have a rela-

tionship with God the Father through Christ Jesus—This cornerstone of the Gospel message is denied by Roman Catholicism—Judaism is equated with idolatry by the Apostle Paul in Galatians 4: 8-9. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods (the Galatians were once pagan idolators). But now, after that ye have known God, or rather are known of God (who became Christians), how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? (but they were succumbing to the teaching of Judaizers)" Paul places Judaism and idolatry in the same class, calling them "beggarly elements," to which free Christians could become enslaved if they did not "stand fast in the liberty wherewith Christ hath made us free." The "works" programs of men, by which they seek to lay hold of salvation, has condemned them to lateral movement in the *Caligante Mundo*, this "Darkened World." God has rejected this method. Religious people who place hope in legalism and ritualism are not heirs of Heaven.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23: 15.

King James VI of Scotland / King James I of England

Conclusive evidence that Satan was framing the world-view of the Middle Ages as a Hegelian dialectic between Roman Catholicism and paganism (notwithstanding the presence of Anabaptists and Waldensians who were escaping his mind-control net), promoting Roman Catholicism, is the testimony of the Witches of Lothian who were convicted of attempting to assassinate James VI of Scotland.

(This was before he acceded the throne of England as James I and before the commission of the Authorized King James Version of the Bible. It was also prior to publication of his little book *Dæmonologie*). They quoted Satan as saying that James was "the greatest enemy he ever had, and that there would be no peace for the Devil's children upon Earth until he were got rid of."[1] This was for the express reason that the Presbyterian Stuart was marrying a Protestant, Anne, the daughter of Frederick II of Denmark in 1589. This in itself suggests that Satan supported the Roman Catholic cause, no matter what witches on the continent thought. But there is more. "The earl of Bothwell, the especial organ of the Romish party, was said to have been its instigator (a storm at sea which threatened the life of James and Anne) . . . He was himself believed to be a skillful necromancer, and held frequent communication with witches."[2] The Scottish witch, the Wise Woman of Keith, Agnes Sampson, who was condemned to burning for her role in the consipracy, "confessed that the Earl of Boswell had moved her to inquire what should become of the king. Richard Graham, another notorious sorcerer, who was apprehended at the same time, made like accusation against Boswell."[3] Furthermore, "Euphame (Euphemia) Mackalzeane, one of the persons most deeply implicated in these charges, was a lady of rank in society . . . She appears to have been led into associating with the base people concerned in this conspiracy, by her devotion to the Romish religion and the party of the

1 Charles Macay, *Memoirs of Extraordinary Popular Delusions* Vol 2 (London: Richard Bentley, 1841), 234.

2 Thomas Wright, *Narratives of Sorcery and Magic from the Most Authentic Sources* (New York: Redfield, 1852), 116.

3 Selected by a Member of the Philadelphia Bar, *Celebrated Trials of All Countries and Remarkable Cases of Criminal Jurisprudence* (Philadelphia: E.L. Carey and A. Hart, 1835) 568.

earl of Bothwell."[1]

"It was only the piety of the king, as Dr. Fian (one of the conspirators, a Scottish schoolmaster) admitted in his confession, that overmatched the power of the evil one."[2]

At length, "Satan confessed that James was '*un homme de Dieu*' (a man of God), and that he had little power over him."[3] Nevertheless, the witches prevailed upon him, demanding that he continue the machinations. This, chiefly, seems to have been why Satan looked like a buffoon. He procrastinated, sheepishly averting the witches' importunity, because he did not want to admit any further that he could effect no harm to James, at which point they became upset, cuckolding him.

Hegelian Dialectic

Here and there evidence is glimpsed in the historical record that corroborates the notion that Satan was indeed creating a Hegelian dialectic during the Middle Ages, supporting the Roman Catholic cause. A sorcerer of Friburg, for example, accused of deuteroscopy or "second-sight" was tortured "two days without effect; but on the third, which happened to be the Feast of the Virgin, he made a confession, after stating that the demon had hindered him from confessing during the preceding two days, but that day, being under the influence of the Virgin, the fiend had lost his power."[4]

1 Thomas Wright, *Narratives of Sorcery and Magic from the Most Authentic Sources* (New York: Redfield, 1852), 119.

2 Wallace Norestein, *A History of Witchcraft in England From 1558-1718* (Washington: The American Historical Association, 1911), 97.

3 Thomas Wright, *Narratives of Sorcery and Magic from the Most Authentic Sources* (New York: Redfield, 1852), 122.

4 Thomas Wright, *Narratives of Sorcery and Magic from the Most Au-*

"Indeed,"Satan could confidently say, "the Pope's authority stood on mine. Had there existed 'a solemn league and covenant' betwixt him and me, he could not have advanced my kingdom more than he did, nor could I have promoted his with more zeal and effect."[1]

The infamous child murderer Blue Beard even defended himself during his trial, saying that he took Mass every day. See Sabine Baring-Gould's account of the trial in his 1865 *The Book of Were-wolves*.

Were Inquisitors Supernaturally Protected?

There is no lack of testimony from Roman priests of having been supernaturally protected from the machinations of witches. Whether inquisitors were actually, as the *Malleus* purports, part of a triumvirate which could not be harmed by witchcraft is questionable. But not for the reason one might expect.

According to scripture (Job 1: 10), we know that God places a hedge of protection around believers.

God may allow the hedge to come down for the purpose of disciplining believers for ungodliness or for testing. This proviso may seem to be a convenient excuse to explain an apparent discrepancy, but the doctrine of divine protection is not an inflexible rule. Why would God want to protect His children from remedial results of wrongdoing? Allowing such lessons is a general rule of thumb by which God manages His household. Of course, many variables are weighed in making the decision to allow certain behaviors. Parents also allow their children, who have disobeyed their

thentic Sources (New York: Redfield, 1852), 98.

1 John Relly Beard, *The Autobiography of Satan* (London: Williams and Norgate, 1872), 253.

protective orders, to experience the painful result of disobedient action, when it is not highly injurious or fatal. Furthermore, God is sovereign; His ways are imponderable. "It rains on the just and the unjust."

Concerning the doctrine of divine protection from witchcraft; this principle is confirmed by the eyewitness report of John Todd ("Todd," an alias for *Collins*), a former Illuminati witch who defected in the 1970s. (His testimonies can be heard on the Internet.) He reported that, once, the coven he was associated with conjured numerous demons and sicced them on a certain enemy. Shortly thereafter, to the consternation of the witches, the demons returned saying that they could not assail the man because he was a Christian. There are numerous examples of similar testimonies which could be brought to bear. Generally, we assume the "hedge" to consist of angelic protection, but it could also be the presence of the Holy Spirit, which repulses unclean spirits.

Humbuggery

The claim made in the *Malleus* that inquisitors were of a class of people invulnerable to assaults of sorcery is viewed differently by witch-debunkers like the Englishman Reginold Scott and the Dutch physician Johann Wierus. Each of them exposed conspiracies of magician's tricks that attempted to magnify witchcraft, calling the charlatanism jugglery, trickery, and humbuggery. So they attempted to debunk witchcraft altogether rather than disprove that certain people were exempt from its effects.

Interestingly, Bodin was not convinced by the witch-debunkers. And King James, in his *Dæmonologie*, says, Weirus "sets out a publicke apologie for all these craft-folkes whereby . . . he plainly betrays himself to have been one of

that profession."[1] Frankly, this is rather doubtful. Weirus seemed himself to be a God-fearing man but was repulsed by the excesses of the "witch-scare."

But all researchers agreed that witches were involved in conspiracy.

The first form of conspiracy originated with the witches themselves. Much of their sorcery was exposed as smoke-and-mirrors, using devices such as ventriloquism, many of the same tricks used by idolatrous priests in the ancient world. Why these pretenders would risk being burned at the stake is uncertain, but Scott points out that the women were often poverty-stricken and ostracized by ugliness, making them targets for the "witch-mongers," as he called them. Presumably, before arraignment, soothsaying and healing provided them a source of income and prestige; after arraignment, several of the women were quoted in witch trials saying that their lives had become so miserable that they wanted to die. In any event, said one poor old woman; living after having been branded a witch, would amount to a never-ending ordeal of intolerable abuse; whether they had really been witches at all or not. Scott and Wierus proved that many causes of the Witch-Mania had been fabricated. Nevertheless, Scott, Wierus, and their followers did not completely expunge the catalogue of supernatural evidence or adequately explain certain things.

The next form of conspiracy was perhaps best exposed by Dr. Samuel Harsnet in his famous tract *A Declaration of Egregious Popish Impostures*, "a masterpiece of invective."[2] This conspiracy involved the intrigues of Jesuit priests in England who fabricated not only witches but also subse-

1 Wallace Norestein, *A History of Witchcraft in England From 1558-1718* (Washington: The American Historical Association, 1911), 99.

2 Thomas Graves Law, *Collected Essays and Reviews of Thomas Graves Law*, ed. P. Hume Brown (Edinburgh: T. and A. Constable at University Press, 1904), 159.

quent exorcisms, for the purpose of lending credence to Roman Catholicism. In Germany, when priests were not sacrificing to Thor, in the notorious syncretism of Catholicism, they competed as "masters of illusion" with sorcerers to convert the peasants. Although Protestantism did not have as much of this "imposture," it did have a few cases. Infamous witch-hunter Matthew Hopkins, whose followers were called "Pricklers" because they "pricked" suspected witches with needles to find the insensible Devil's mark, "was beset by a mob at a village in Suffolk, and accused of being himself a wizard."[1] They "put him to his own test," and he drowned.[2]

The Water Test

"Trial by water was used by Hammurabi (1792-1750 BC), king of Babylonia, whose laws comprised one of the great ancient codes. Hammurabi declared that if a person was accused of black magic but not proven guilty, he was to be plunged into a river. If he drowned, his accuser got his property. If he survived, his accuser would be executed, and he would take over the dead man's property."[3]

The "Water Test" or "Drowning Ordeal" was a method used by the Inquisition as well as Protestant judges to determine if a person was a witch. In the trial, the defendant would be cast bound into deep water. "If they floated or swam they were consequently guilty, and therefore taken out and burnt; and if they were innocent they were only drowned."[4] This ordeal was "highly recommended by King

1 Charles Macay, *Memoirs of Extraordinary Popular Delusions* vol 2 (London: Richard Bentley, 1841), 244.

2 *ibid*.

3 *ibid*., 325.

4 James Caulfield, *Portraits, Memoirs, and Characters of Remarkable*

James in his *Demonologie*."[1] It was the preferred method of the infamous witch-hunter Matthew Hopkins and became vogue in the latter years of the 16th century. "Rejected by the majority of jurists and theologians, the practice eventually lived on only as an illegal procedure of the mob."[2] Increase Mather, in 1662, "sharply condemns it as superstitious."[3]

Even Puritans

Notable also was the conspiracy, which Harsnett chronicled in *A Discovery of the Fraudulent Practices of John Darrel* (1599). Darrel charaded as a Puritan exorcist with his associate pretending to be demon-possessed. Presumably, Catholic priests on the European continent had been engaging in similar shenanigans, but they had not been exposed because the proto-Enlightenment attributes of Protestantism were lacking there. This notion is corroborated by the remarkable decrease of witch trials in England under Cromwell, a Puritan. In other words, Catholicism fueled the Witch-Mania. When consulted on behalf of a boy suffering epileptic seizures and inexplicable behavior, the famous Dr. John Dee, court astrologer of Queen Elizabeth I, a magician himself, counseled the parents of the afflicted youth to consult "godlie preachers."[4] Not priests.

Persons from the Reign of Edward III to the Revolution (London: London-House Yard, 1813), 125-126.

1 Charles Macay, *Memoirs of Extraordinary Popular Delusions vol 2* (London: Richard Bentley, 1841), 241.

2 George Lincoln Burr, ed., *Narratives of the Witchcraft Cases of 1648-1706* (Charles Scribner's Sons, 1914), 21.

3 *ibid*.

4 Montague Summers, *The History of Witchcraft and Demonology* (New York: Routledge, Trench and Trubner, 1926), 227.

King James weighed in on the apparent Roman conspiracy in his *Dæmonologie*. "Papists could often effect cures of the possessed, he thought, because 'the Divell is content to release the bodily hurting of them . . . thereby to obtain the perpetual hurt of the soules."[1]

If this were not bad enough, the inquisition also became an extortion racket. Imbecilic old women were *convicta et combusta*, "convicted and burned," as scapegoats in the local marketplace, but "more wealthy delinquents were allowed to escape, upon payment of large sums."[2] A handful of Protestants even joined in. Matthew Hopkins confessed "that he had brought two hundred women to the stake, and for a recompense of twenty shillings each—a sum with which the judge rewarded him."[3]

Protestant Johann Weyer (also called *Wierus*) was attacking Roman Catholic priests when he said, "Daily experience shows what execrable alienation from God, what hatred between relatives, what strife between neighbors, what enmity among the peasants, what feuds between cities, what frequent slaughters of the innocent, are caused by that most fruitful mother of calamities, the belief in the sorcery of witches."[4] Though a witch-debunker, Weyer, a God-fearing man, believed that Satan played a part in the dementia; his accounts of witches' testimonies, however, were used to great effect by opponents in the debate, such as Jean Bodin.

Whether the Catholic priests Kramer and Sprenger

1 Wallace Norestein, *A History of Witchcraft in England From 1558-1718* (Washington: The American Historical Association, 1911), 99.

2 Charles Macay, *Memoirs of Extraordinary Popular Delusions* vol 2 (London: Richard Bentley, 1841), 192.

3 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 197.

4 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 539.

were really born again believers and by virtue of the Holy Spirit's presence or a "hedge" of angels could have repelled the demonic assault is probematic. Their writings suggest that they were spirit-filled Christians, but only God knows if true believers could submit to the false doctrine of the Mass and the priesthood. On the other hand, it is possible that demons could be repelled though inquisitors were not saved, if, in His providence, God adjudged a malefactor worthy of intervention, but this begs the age-old question, "Why doesn't He intervene for other atrocities?"

"Such practice of sorcery . . ." by those "who endeavor to obtain from hell imaginary good by force; to possess themselves, by their own power and arbitrary will, of the gift of second-sight; and to this end they use means not only absurd and ridiculous, but frequently the most terrific species of infernal magic. For where men know not God, or have turned away from Him into wickedness, they address themselves devoutly to the kingdom of demons, and call forth the powers of darkness, to enable them to rejoy the pleasures of unrestrained imagination, and of reckless enthusiasm, careless of the great future, and of the final destiny of the soul."[1] They "hope to merit heaven by making earth a hell."[2]

Sprenger and Kramer

Malleus Maleficarum, the highly influential and controversial book written by Heinrich Kramer, Jacob Sprenger, and Johannes Gremper was prefaced by the papal bull

1 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 101-102.

2 Charles Macay, *Memoirs of Extraordinary Popular Delusions* vol 2 (London: Richard Bentley, 1841), 308.

Summis desiderantes issued by Pope Innocent VIII on December 5, 1484. It was the second great work on witchcraft to inform Europe after Ulrich Molitor's *De Lamiis* of 1489 and became the definitive manual in witch trials for the next three hundred years.

"(Girolamo) Visconti (with his *Little Book on Witches*, 1460) prepared the ground for the acceptance of the *Malleus Maleficarum*, as did Nider (1435), Vineti (1450), Jacquier (1458), Alphonso de Spina (1459), Mamorus (1462), Vignati (1468), Bergamo (1470), and Vincent (1475)."[1]

Johann Nider's *Formicarium*, which means "*Anthill*," was published 1440, after the wholesale persecution of witches had been decreed at the Council of Constance (1414-1418). It was the model for *Malleus*.

Spenger and Kramer's famous treatise on witchcraft, *Malleus Maleficarum*, which is litrally translated *Hammer of the Witches* or *The Witch-Hammer*, published in 1487, should be understood as "the hammer with which one smites the witches" rather than "the hammer with which the witches smite." Literally, *Malleus* means "hammer" while *Maleficarum* means "evil-doers," although the attribution of witchcraft is understandable. "Sorcerers were called *Malefici*, according to Isidorus"[2] for the same reason that witches were called "fiends." Therefore, the titles should correctly be translated *Hammer for Evil-Doers*. It was "the representative work, the type, followed as a rule by the other manuals, the *Marteaux*, *Fouets*, *Fustigations* (Hammers, Whips, Cudgelings), issued later by the Spinas, Jacquiers, Castro, Grillandus, etc."[3]

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1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 525.

2 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 159.

3 Jules Michelet, *La Sorcière* (Paris, 1862) Trans. A.R. Allinson (Paris: Charles Carrington, 1904), Note 5, 324.

Sprenger's Encounter with a Possessed Priest

Sprenger supposedly exorcized a demon from a young Bohemian priest. If the young Bohemian priest were saved, a believer in Jesus Christ, he could not have been possessed.[1] It is plausible, however, that a demon could be sicced upon a Christian, so that he becomes demonized; that is, so that he becomes demon oppressed; but the name of Jesus delivers from this affliction. Therefore, the case of the priest whom Sprenger met around 1464 must be understood as an example of one of two conditions. One, the priest was not saved at all and, therefore, had no divine protection. This is probable given the doctrinal failure of Roman Catholics with regard to salvation. Two, the priest may have been saved but was demonically oppressed. This is the more problematic of the two scenarios. It is highly improbable that God would allow a demon to afflict a Christian with epileptic seizures, which resemble demon possession elicited by supposed aversion to innocuous objects such as relics, if a nervous debility that the demon could exploit, did not already exist. Although God may allow various afflictions from evil, he would probably not allow those that contribute to doctrinal confusion, i.e., that a Christian can be possessed. If the priest did not have a preexisting condition, God would be more reluctant to allow a mixed message. It is unlikely that God would grant such authority to demons. That is, unless the man were unsaved. Further evidence of the unregenerate condition of the priest is the issue of him speaking languages, which he did not know. Notwithstanding the outpouring of the Holy Sprirt

1 W.H.Davenport Adams, *Dwellers of the Threshold* Vol. 2 (London: John Maxwell and Company, 1864), 263.

at Pentecost, this is symptomatic of demonic possession. The reasonable conclusion is that the priest was not saved.

Even allowing for the unregenerate condition of the priest, this story, like so many Roman Catholic accounts of demonism and witchcraft, is problematic. When Jesus was accused by the Pharisees of casting out demons "by the power of Beelzebub," he responded, "A house divided against itself cannot stand." On the other hand, a twentieth century Jesuit defector by the name of Alberto Rivera asserted that Roman exorcism was a ruse of the Devil to lend credence to the idolatrous practices of Catholicism that magnify the invocation of Mary, saints, angels, and relics and promotes the error of transubstantiation.[1]

Was Rivera expressing a truth regarding Roman Catholic exorcism and its apparent efficacy? How is this to be reconciled with what Jesus had to say? These statements are reconcilable when one realizes that the deceptive stategems of Satan, at the time when Jesus made his statement, were not taking into account the existence of the then-unheard of, Church. Satan's house is not divided when demons are purportedly exorcized by a person claiming to be Christian (who promotes false doctrines) but only when they are cast out by a real Christian. Satan could not have imitated Christianity as a ruse in the time of Jesus because only Jesus could cast out demons. And afterward, no other name carried the authority to do so. Satan discovered that it was a small thing to accord Jesus the authority of casting out a demon, (although Jesus would not have actually done it but rather the demon vacated of its own free will) if, in the process, he could bind a person's soul in an idolatrous system that robbed Jesus of the glory of washing away sins, the glory of the priesthood. Subverting the Doctrine of Grace,

1 Jack Chick, *The Force* (Los Angeles: Chick Publications, 1984), 3-7.

Satan had effectively robbed the person of salvation. "Papists could often effect cures of the possessed"[1] King James thought, commenting on an apparent Roman conspiracy in his *Dæmonologie*, "because 'the Divell is content to release the bodily hurting of them . . . thereby to obtain the perpetual hurt of the soules."[2]

Could Sprenger's Exorcism Have Kept the Devil at Bay?

It is doubtful that Bible verses in themselves are apotropaic. But verses quoted in faith are sufficent to drive away demons. Although people can participate in the Roman Catholic system, which revolves around the Mass, without trusting in Jesus' atonement alone for their salvation, the *Malleus* bears evidence that Sprenger had genuine faith in the central tenets of Christianity, the virgin birth, blood atonement, and the Resurrection.

There is also the possibility that Satan actually believed that some of sacraments of the Roman institution were efficacious for warding him off, although this is unlikely given his Babylonian contribution to Roman Catholicism.

Definition of "Vaulderie"

Named after the hermit Robinet de Vaulx who was burned for the crime of witchcraft at Langres, France in 1459, Vaulderie was an assembly of sorcerers.[3] Sorcery was

1 Wallace Norestein, *A History of Witchcraft in England From 1558-1718* (Washington: The American Historical Association, 1911), 99.
2 *ibid*.
3 W.H.Davenport Adams, *Dwellers of the Threshold* Vol. 2 (London:

erroneously called heresy by the Roman Church.

Interestingly, the word also closely resembles *Vaudois*, which is the French pronunciation of the Middle Latin *Valdenses*, that is, the Waldenses, proto-Reformation Christians who were slaughtered in a Roman Catholic crusade in Arras, which was near Langres, in 1459. *Vaudois* also seems to have become a synonym for witchcraft.

Bohemian Heretics

The Hussites. From the Bohemian Forest all the way to Prague, the countryside had been desolated by The Hussite War (1419-1434). Reformers Jan Hus and Jerome of Prague were burned at the stake as heretics in 1415, sparking much of the unrest.

The Stedingers

"In 1220 Gregory IX promulgated a letter which exhorted to a crusade against the Stedinghs, a sect which had spread themselves in Friesland and Lower Saxony . . . According to the papal edict the Stedinghs considered the devil as the real and good deity, expelled by the other and the evil from heaven, but returning thither in the fullness of time, when the usurper on account of his extreme tyranny, cruelty and injustice had made himself hated by the race of men and had finally become convinced of his own incapability and powerlessness."[1]

As with the annihilation of the Albigenses, it is virtu-

John Maxwell and Company, 1864), 255.

1 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 174.

ally impossible to determine if the Stedingers were really as wicked as the Catholic church reported. Since the time of the *Donation of Constantine*, they were renowned to fabricate things to suit their objectives. Though presumably pagan, modern scholarship tends to believe that the Stedingers were a very industrious people. So industrious in fact that the Pope coveted their land.

Wetzhausen, Grand Master of the Teutonic Knights

Wetzhausen took a military stance against Poland and captured Culm, Strasburg, and Preußisch Stargard. Von Wetzhausen supported Nicolaus von Tüngen, a candidate for Bishop of Warmia, in the War of the Priests, which had started as a dispute in 1467 when King Casimir IV Jagiellon of Poland did not accept his candidature. The Polish army under the command of Jan Biały and Jan Zieleziński, supported by Royal Prussia and Danzig, defeated the Order's army quickly and the Grand Master had to paid the homage to the Polish king on 9 October 1479 in Nowe Miasto Korczyn.

Hussite Heretics

At the dawn of the Protestant Reformation, Bohemia became a major theater of the Inquisition (c. 1415). Sixty years later, it was still considered a heretical enemy by the Roman Catholic Church and the Holy Roman Empire. Jan Hus (the eponymous leader of the Protestants that became known as Hussites) and Jerome of Prague, who adhered to the doctrines of John Wycliffe and his followers, the Lollards, were burned at the stake as heretics. Pope Martin

V offered remission of sins to anyone killing Bohemians who were universally identified as Hussites. Holy Roman Emperor Sigismund launched a crusade for twelve years against Bohemia until, finally, the country relented, submitting to Rome. Sigismund attained the crown of Bohemia but died shortly thereafter.

The Lord's Supper

The Roman Catholic Church stressed the eating of the wafer in the Eucharist service to the exclusion of imbibing communion wine. Hussites insisted upon partaking of both bread and wine at the Lord's Supper, as proscribed in the Bible.Roman Catholics preached transubstantiation. Virtually all heretics were condemned by the Inquisition because of their rejection of this doctrine.

Joan of Arc

Before Joan of Arc was condemned by an English church court and burned at the stake in 1431; after successfully leading the French army during the Hundred Years' War, she sent a letter (1430) to the Hussites of Bohemia threatening them with eternal damnation if they didn't repent of what Roman Catholics considered heresy. She threatened to lead a crusade against them herself.

Lithuania

The Grand Dutchy of Lithuania had been formed when, under pressure from hostile Teutonic Knights, Lithuania concluded a pact with Poland and agreed to become Roman

Catholic. Poland and Lithuania were close, their nobility intermarrying. In 1410, together they defeated the Teutonic Knights at the Battle of Tannenberg, a humiliation for which the Germans held a grudge.

Utraquists

Also called Calixtines and the Prague Party. Intitially, they were very conservative, but by 1440 they had reconciled with Rome, retaining only the doctrine of "communion in two kinds." Many of the formerly conservative Taborites followed suit.

Unitas Fratrum

Latin. Unity of the Brethren. Also known as the Bohemian Brethren. In the mid-fifteenth century, they broke off from the Utraquist Hussites, adopting many doctrinal tenets held by the Waldensians with whom they had ties in northern Italy and France. Some of them even suffered temporary exile after giving refuge to Waldensians who had fled persecution in Brandenburg.

The Fair-Haired of Bohemia

The Boii, a Celtic people for whom Bohemia was named, were expelled by the invading Marcomanni, a Germanic tribe of the Suebi group, in 8 BC. In the 5th century, the Ostrogoths had a presence there, and subsequently the Germans of Bavaria had commerce with Bohemia. These encounters probably accounted for the recessive gene of fair-headedness among indigenous Slavs whose roots can

be traced through the Scythians to the Sumerians, whose very name means "Black-headed."

Peter Waldo and the Waldensians

Often thought to be the eponymous leader of the Waldenses. In the 19th century, however, it was asserted that the Waldenses were named after the Vaudes valleys of the Piedmont of northern Italy and France, which they inhabited after fleeing to escape persecution, from the expression "Pays de Vaud," which one finds in the documentation of the period, Country of Vaud.[1] Several Protestant groups trace the origin of the Waldenses to the Apostolic Fathers.

Waldo, a layman from Lyons, France, preached from 1170-1176, upsetting Roman Catholic authorities because of his lack of theological training and his use of a non-Latin version of the Bible. He and his followers, the Paupers, rejected some of the Seven Sacraments, the notion of Purgatory, prayers for the dead, the veneration of saints, and corruption in the Roman Church.

More than eighty Waldensians were burned as heretics at Strasbourg in 1211. During the Fourth Lateran Council in 1215, they were formally declared heretics, the group's principal error said to be "contempt for ecclesiastical power." They were also accused of teaching "innumerable errors." Waldo and his followers were excommunicated and forced from Lyon. Subsequent centuries of persecution nearly destroyed the movement.

1 ed. Cyrus Mason, *A History of the Holy Catholic Inquisition* (Philadelphia: Perkins, Marvin and Company, 1835), 21.

2
WITCHES

Hexen

Hexen is the plural form of the "native German word for 'witch,' *Hexe*, which in turn is derived from Old High German *hagalussa* or *hagzissa* ('hag')."[1] "The name of *Hexe*, Witch, comes originally, according to Keisler, (*De Mulcieribus fatidicis*, *antiq. septentrion. et celt*, 1720) from the word *Haegse*, a wise woman; *Haegse* from *Hygia*, according to Olaus Worm, in *Lexico runico*, which means 'wisdom.' This word, says Keisler, was then changed into *Hesee*, Witch, and then signified a wicked woman who had a spirit of sorcery and divination, which mean, after the introduction of the Christian religion, was connected with a sort of specter, in the same manner that the Alrunes—those prophetic priestesses (of the Celts, Old Germans)—came to mean the same thing, only in a ludicrous point of view."[2] "Grimm derives *Hexe*, Witch, from *Hegtese*, Old Saxon, and *Hegese*, English, Hag, and from *hagr*, artistic."[3]

"Norse hags may have been sacrificial priestesses, as

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 159.

2 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 122.

3 *ibid*.

evidenced by the term *hagi*, meaning 'sacred grove,' *haggen*, meaning 'to chop to pieces,' and *haggis*, meaning 'hag's dish,' a dish comprised of organ meats that is still popular in Scotland."[1]

Vjestica is Slavonic for "witch, and similarly *vjescirica* is Bulgarian for "witch." A polite term for a witch in Slavonic is *Hmana zen*, "common woman." used to keep from offending them and incurring a curse. And in Bulgarian the male *viestae* is "the knowing one" or the "well-informed."[2] Similarly the Hungarian *cohalyi*, meant "wise woman," a seventh daughter. and *lace romni* meant "good woman."[3]

Leland, in his *Gypsy Sorcery . . .* , cites the *Traditions and Popular Tales of Lesser Russian*, in which the author, a professor Dragomanoff, traces the etymology of the word *Volga*, as in Volga River, to Finnic shamanism.[4]

Ancient Priestesses of the Germans

"Prophetic women of the Germans stood in the same relation to them as the Sibyls to the Romans."[5] They were called *Alrunes* in ancient times, derived from the etymon *Alruns*, who were wives of the Druids, celebrated for vaticinations, enchantments, healing, and midwifery.

Herodias

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 147.

2 Charles Godfrey Leland, *Gypsy Sorcery and Fortune-Telling* (New York: Charles Scribner's Sons, 1891), 66.

3 *ibid*, 46.

4 *ibid*, 35.

5 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 89.

"Herodias, who was responsible for the execution of John the Baptist . . . took on the aspect of a demon . . . . In the Italian lore, the name *Herodias* became *Aradia*. In the 19th century, Charles Godfrey Leland recorded oral legends told to him by witches of Etruscan heritage concerning Aradia, the daughter of Diana and her brother Lucifer. Diana dispatched Aradia to earth to teach witches their craft."[1]

Leland said that, among Italians, Herodias was "identified with Lilith, the Hebrew mother of all devils and goblins."[2] Lilith, an ancient Sumerian monster, was known chiefly for eating children. Incidentally, every year she is honored in New York City at a large festival of feminists called *The Lilith Fair*; presumably as the goddess of abortion whom they revere.

In Wallachia and Transylvania, Gana, the Queen of the Witches, corresponded to the Latin Diana. Gertrude, the Queen of the Witches in old German lore, also corresponded with Diana.[3]

Witches as Communists

Wicca, for example, and most of the New Age groups represent a low order of the Illuminati hierarchy. The upper eschelons are Luciferians who are avowedly fascist. They use them as unwitting propagandists of Communism to created an easily controlled population.

Wurmbrand's *Marx and Satan* (1986), the Freemasonic

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 103.

2 Charles Godfrey Leland, *Gypsy Sorcery and Fortune-Telling* (New York: Charles Scribner's Sons, 1891), 59.

3 *ibid*, 133.

and Illuminati connections to Enlightenment revolutions, and many other things corroborate this thesis. I believe that the history on medieval witchcraft does also, for example, Thomas Wright's *Narratives of Sorcery and Magic* . . .

Alice Kyteler's Feminism

Alice Kyteler, the Sorceress of Kilkinney, bewitched and then murdered three husbands and was poisoning the fourth when the unfortunate man discovered the plot and turned her over to Roman authorities. She was exposed, along with several other witches, which were of noble birth, as the purported leader of a coven in the area.[1]

"If we here compare the words of Seneca, 'Woman either loves or hates; there is no third possibility,' it is easy to see that when she does not love God she must resort to the opposite extreme and hate him. It is thus clear why women especially are addicted to the practice of sorcery."[2]

It is no wonder that a major festival of the feminist movement held annually in New York City is called the Litith Fair, that feminists are the foremost promoters of abortion rights.

Perhaps pride motivated the "weaker sex" to seek an "equalizer" through witchcraft. Sprenger and Kramer write in the *Malleus Maleficarum* that they believed there would be more women than men in Hell for this reason, among other things. This seems to have been the traditional thought of the Catholic doctors. It is interesting that, in a visionary experience, a South American woman was

1 John D. Seymour, *Irish Witchcraft and Demonology* (Baltimore: Norman, Remington and Co., 1913), 26.

2 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 184.

escorted through Hell by Jesus. She remarked that there were more women than men there. Was the woman influenced by the tradition of Catholicism in South America to say such a thing? Or was her experience legitimate and the insight true?

The Unguent of Prescient Knowledge

A gelatinous liquid formed by boiling babies' flesh, which witches rubbed on their bodies or imbibed. When witches drank it, the substance gave one instant awareness of the mysteries of sorcery. When rubbed on the body, it enabled sorcerers and witches to fly through the air.

There are no latent psychic abilities in people to be stimulated by such an abominable practice. Nor is it reasonable to conclude that they could be imparted. Prescient knowledge, as witches claimed to have acquired by partaking of this cannibalistic drink, resulted from demonic possession. But because they availed themselves willingly, it is possible that their soul coexisted with the demon who did them no immediate harm and thus they recieved the knowledge by osmosis, as it were; being in proximity to the spirit, sharing consciousness, as it were, and directed by them intuitively.

A similar unguent was also used to transform people into werewolves. In any event, lycanthropy always seems to have involved ritualistic murder and cannibalism. In the 19th century, there were reports in France of a high-level Freemason who was a werewolf.

In 2018 the FBI recorded that almost one million people vanished in the United States alone. Most of these were children. Contemporary statistics reflected greater figures and suggest a booming trend in human trafficking.

Concerning the Supposed Ability of Witches to Fly

Voluminous lore of the Middle Ages is saturated with testimonies confirming the claim, many well-attested by witches themselves as well witnesses. On the question of flying, "also called Transvection,"[1] Inquisitors and Protestant judges affirmed the possibility. The only question seems to have been, as stated in the *Malleus Maleficarum*: was the phenomenon psychic, that is, astral projection (only giving the impression of being actual flight in the natural body)? Or were the witches really carried aloft, physically?

The answer seems to be both. Witches did leave their bodies, which remained catatonic in their abodes, to travel across the skies. And at other times were seen to actually fly.

"Stupefying herbs, such as aconite, which according to Cardan, produces a sensation of flying,"[2] were responsible for the delusion. "One recipe published in Reginold Scot's *Discoverie of Witchcraft* (1584) calls for sium, *Arcanum vulgare* (probably sweet flag), cinquefoil, bat's blood, oil and *Solanum somniferum*, combined with fat or lard, which the witches were supposed to rub vigorously into their skin 'till they look red and be verie hot, so as the pores may be opened and their flesh soluble and loose.' Scott also offered another flying recipe, which called for the fat of young children to be boiled in water and combined with 'eleoselinum' (probably hemlock), aconite, poplar leaves and soot. Still another recipe called for aconite, poppy juice, foxglove, poplar leaves and cinquefoil, in a base of beeswax, lano-

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 126.

2 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 126.

line, and almond oil. Like demonologists of his time, Scot believed that the ointments affected the brain and did not really enable witches to fly. In modern times, Dr. Erich-Will Peuckert of the University of Göttingen, West Germany, tested a medieval flying-ointment on himself and a colleague. The ingredients included deadly nightshade, thornapple, henbane, wild celery and parsley in a base of hog's lard. The ointment caused the two men to fall into a trancelike sleep for 20 hours, during which each had nearly identical dreams of flying through the air to a mountain top and participating in erotic orgies with monsters and demons. Upon awakening, both men had headaches and felt depressed. Peuckert was impressed with the intense realism of the dreams. In light of his experiment, it is probable that medieval witches who used such ointments believed that they actually had such experiences, which accounts for the similarities in many 'confessions.'"[1]

"John Baptista Porta (Cardan) and John Weirius boast that they know the composition (of the unguent). Among other ingredients, which cause those who make use of it to fall into a profound slumber, during which they imagine that they are carried to the Sabbath."[2] This accords with the deduction of Sprenger and Kramer in *Malleus*, where a story is recounted in which a woman "assured them that she repaired really and bodily whither she would . . .". They ordered her to perform this feat, requiring that she bring back knowledge of someone at a distance. Locked in a room, "she lay down, extended as if dead; they went into the room and moved her; but she remained motionless, and without the least sensation, so that when they put a lighted candle to her foot and burned it she did not feel it. A little after,

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 250.

2 Augustine Calmet, *The Phantom World*, trans. Henry Christmas, (Philadelphia: A. Hart, 1850), 94.

she came to herself and gave an account of the commission they had given her, saying that she had had a great deal of trouble to go on the road. They asked her what was the matter with her foot; she said it hurt her very much since her return, and knew not whence it came."[1] Indeed, there are numerous examples of the discovery of a catatonic person who later claimed to have been transported. Lycanthropes were also discovered in such a state of catatonia, also having experience metempyschosis.

Numerous cases of parallel journeys experienced by multiple persons suggest that drug use opened a gateway in the mind where they interfaced with demons, and through astral projection, actually repaired to some distant location.

There is the curious story of an incident in the life of St. Germain, which may have been misunderstood. "St. Germain forbade them to withdraw (spirits whom he assumed to be demons impersonating witches for the purpose of convincing the villagers that witches actually flew), and calling the people of the house, he asked them if they knew those persons: they replied, that they were such and such among their neighbors: 'Go,' said he, 'and see if they are in their houses:' they went and found them asleep in their beds. The saint conjured the demons and obliged them to declare that it is thus that they mislead mortals, and make them believe that they are sorcerers and witches who go by night to the sabbath; they obeyed, and disappeared, greatly confused."[2] Although the last sentence may open more problems than it answers.

Concerning the literal flight of witches, there is ample testimony from reputable witnesses. Notwithstanding the numerous reports of such occurrences throughout the Middle Ages, Calmut argues that the possibility can be dem-

1 *ibid*., 98.
2 *ibid*., 100.

onstrated with reference first to biblical precedent (Elijah taken up in a fiery chariot, 2 Kings 2: 11), then Apostolic tradition (regarding Simon Magus, for example), then to ecstasies attributed to people cannonized by the Roman Catholic institution. With regard to the tradition of Peter's showdown with Simon Magus, the story illustrates Christian understanding of the phenomemon: Peter rebuked the spirits which were hoisting Simon Magus aloft, whereupon the Gnostic fell to his death. Granted, some of the stories could be confabulation, but this would require the Roman institution to have been running the propaganda factory at a very early date. The list is impressive: Philip of Neri, Catherine Columbine, Ignatius de Loyola, Robert de Palentin, Bernard Ptolomei, Philip Benitas, Cajetanus, Albert of Sicily, Domingo de Guzmán, Christina of S. Tron, Sister Seraphina, Dunstan Archbishop of Canterbury, Elizabeth Abbess of Schonau, Richard Abbot of S. Vann de Verdun, and Dominic Carme Déchaux.

Loyola and de Guzmán pollute the list, but who knows? Perhaps they, like witches, also levitated, under demonic power. Loyola was a practitioner of Oriental mysticism and Dominic was, as Mason says, "the only saint on record in whom no solitary speck of goodness is discoverable."[1]

"The *Acta Sanctorum* records seventy flights made by St. Joseph of Cupertino (1603-63) . . ."[2] "Henry More, in his Antidote Against Atheism (1653), told of the reputedly very holy Magdalena Crucia, Abbess at Cordova, Spain, that 'she would sometimes be lifted up above the ground three or four cubits high.'"[3] "Later, she confessed to being a

1 Cyrus Mason, *A History of the Holy Roman Inquisition* (Philadelphia: Perkins, Marvin and Co., 1835), 25.

2 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 513.

3 *ibid*.

witch, and married to the devil for thirty years."[1]

Tempesters (Storm-Raisers or Storm-Brewers)

"*Tempestarii* were witches who specialized in storm raising for the mythical dwellers of a land in the sky called *Magonia*. When huge storm clouds rolled over the land, they were said to be the ships of the Magonians."[2] Scientist and famed UFO researcher Jacques Vallée proposed his "multidimensional" hypothesis for UFOs in his seminal 1969 book *Passport to Magonia: From Folklore to Flying Saucers* based in part upon the similarity of the UFO phenomenon with the testimony of contact with otherworldly beings by witches in the Middle Ages. Of course, Christians as well as many medieval witches believed that these beings were spiritual in natural; specifically, demons and/or Fallen Angels.

Among many offenses that witches were arraigned on, such as causing impotence in men, causing sterility in women and livestock, both of which were injurious emotionally and economically, a practice called *blasting,* "a medieval term for the ability of witches to interfere with or destroy the fertility of man, beast, and crop,"[3] one of the worst crimes of which they were accused was causing storms for the purpose of destroying crops. This is a ubiquitous complaint in witch trial throughout the Middle Ages. It was considered a heinous crime because, although usually targeted at a lone individual, a landowner or feudal lord, for example, it often affected the entire community,

1 *ibid*.

2 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 329.

3 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 24.

famine being one of the most dreaded scourges of an agricultural society.

The witches in question often extorted money from both peasants and lords, tribute, called *canonicum*. This protection money exempted the clients from being blasted with storms and blight, which could destroy produce, and the cursing of their livestock with disease.

Rituals for generating a tempest varied according to the confessions of witches. Nicholas Remy, for example, said that "they would beat water in a pond with a rod . . . to make lightning, hail, or rain, wherever the witches desire."[1] Ridiculing the belief as the delusion of doting old women, Scott recorded practices such as "casting a flint stone over the left shoulder toward the west, throwing a little sea sand into the air, wetting a broom and shaking it, digging a hole in the ground and pouring water in it, boiling hog bristles, laying sticks on a dry river bank, or burying sag till it be rotten."[2] But he "omitted other techniques mentioned in various records, such as boiling eggs in a pale of water, reciting a charm, whistling on a ship, boiling a baby in a caldron, or beating a wet rag against a stone."[3] It could also involve invoking a demon by sacrificing a black chicken or some other black animal at a crossroads. The demon was known to have a nasty temper and could, in this manner, be provoked to do the biding of the witches with great ferocity.

Of special consideration is the case of the North Berwick Witches who, in 1590, attempted to assassinate King James VI of Scotland at sea by wrecking his ship. "The contemporary pamphlet *News from Scotland* tells how Agnes Sampson," the Scottish Wise Woman of Keith, sacrificed

1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959]) 487.
2 *ibid*., 488.
3 *ibid*.

a cat to generate a terrible storm at sea.[1] For more on this conspiracy see the section entitled "King James VI of Scotland / King James I of England" below.

Child Sacrifice and the Cannibalism of Witches

The *World Book Dictionary* defined the etymology of the word cannibalism as deriving from the Spanish. [< Spanish *Canibales*, an old name for the Carib Indians]. While this may be true, Alexander Hislop, in his book *The Two Babylon*, made an ingenious leap of deduction (granted, he stretches credulity sometimes with his etymological explanations) when he says, "Now, it was a principle of the Mosaic Law . . . that the priest must partake of whatever was offered as a sin-offering (Numbers xviii 9, 10). Hence the priests of Nimrod or Baal were necessarily required to eat of the human sacrifices; and thus it came to pass that 'Cahna-Bal,' 'Priest of Baal,' is the established word in our own tongue for a devourer of human flesh."[2] "Cahna is the emphatic form of Cahn. Cahn is 'a priest' (in Hebrew and Chaldean) and Cahna is 'the Priest.'"[3]

We know that Druidism, the ancient source of Germanic religion, was informed by the Mesopotamian worship of Bel, which may be the identified as the Canaanite Baal. For that matter, so were Mediterranean religions, the Asian worship of Cybele and Diana being simply a version of Semiramis, which was intimately associated with Bel worship. Druids are notorious for human sacrifice and ostensibly cannibalism.

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1 *ibid*., 489.

2 Alexander Hislop, *The Two Babylons; or The Papal Worship Proved to be the Worship of Nimrod and His Wife* (London: Houlston and Wright, 1852), 336.

3 *ibid*.

"John of Salisbury, who died in AD 1182, writes of women who, led by a 'Night-Queen,' assemble and celebrate banquets at which they most relish children stolen from their cradles."[1]

"'The witches promise sacrifices of little children, killing one by sorcery every month and sucking its blood every fortnight'—Guazzo (1626),"[2] from his *Compendium Maleficarum*.

The infamous Blue Beard, the most powerful nobleman in Brittany in 1440, was convicted of slaughtering eight-hundred children. Sabine Baring-Gould who researched the trial of the Maréchal de Retz, Gilles de Laval, having been introduced to the Satanic nature of the report by Jules Michelet in *The Sorceress*, confirmed that indeed the children had been chaperoned to the Frenchman by a mysterious hag.[3]

Incantation

According to several contemporary African witchdoctors who have been delivered from the Devil by belief in Jesus, such as Bishop Samuel Vagalas Kanco, co-author of *The Witch Doctor and the Man: City Under the Sea* (2001), and Immanuel Enos (testimonies of whom can be heard on *YouTube.com*) Satan or some other fallen tutelary spirit gave them books of spells and incantations. In other words, Satan directs the witch in the method of invoking the spir-

1 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 173.

2 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 374.

3 Sabine Baring-Gould, *The Book of Were-Wolves: Being an Account of a Terrible Superstition* (London: Smith, Elder, and Co., 65, Cornhill, 1865) 181-226.

its of darkness. Two examples of those used during the Middle Ages have been reproduced in Charles Macay's *Extraordinary Popular Delusions*.[1] They sound like ridiculous gobble-de-goop, but perhaps the content is not as important as the recognition by the familiar spirits of certain phrases which have been agreed upon ahead of time. As in the case of disgraced Catholic priest Louis Gaufridi, however, according to his testimony, the demon first appeared to him upon reading from a book which he had found,[2] the book, evidently, being a charmed object (an object with a demon connected to it), probably a grimoire which had been revealed by a demon previously. In such cases, lest he get too lonely from waiting a long time in an attic or some other undesirable place, the demon associated with the book must needs veture forth to tempt an unsuspecting passerby to find the book, so that he might fulfill his commission and perchance possess some foolish human in the process. The testimony of the guitarist for the "rock" music group Black Sabbath, which can be heard on Joe Shimmel's ten-hour-long video documentary *They Sold Their Souls for Rock-N-Roll* seems to corroborate this theory.

Mash-Leid

German. "Mischief." The name of a German imp, which roughly corresponded to the English Robin Goodfellow. Other German imps were *Ungluc* (Bad Luck), *Tzum-Walt-Vliegen* (Flying to the Woods), and *Feder-Wüsch* (Feather Washer). These "Little Masters" were known for gradually

1 Charles Macay, *Memoirs of Extraordinary Popular Delusions* vol 2 (London: Richard Bentley, 1841), 275.

2 Thomas Wright, *Narratives of Sorcery and Magic from the Most Authentic Sources* (New York: Redfield, 1852), 254.

indoctrinating reticent women into witchcraft.[1]

There were "an infinite number of inferior demons, who played conspicuous parts in the creed of witchcraft. The pages of Bekker, Leloyer, Bodin, Delrio, and De Lancre abound with descriptions of the qualities of these imps and the function which was assigned them."[2]

These were what became known as Familiars, "historically, low-ranking demons in constant attention to witches for the purpose of carrying out spells and bewitchments."[3]

Contracts With the Devil

That the contract was in some sense real and legally binding document is illustrated by those accounts where persons thus bound sought recourse to pious fathers of the church to break the power of the Devil over their lives. Basilius, Archbishop of Caesarea and Cappodocia, effected such deliverance for a young man during the reign of Emperor Julian the Apostate. "Hincmar of Rheims (died 882) was the first to tell a story, the Life of St. Basil, of a senator's valet who fell in love with his master's daughter. By signing away his soul, the valet won her. He was saved only by the assistance of the saint, who forced the Devil to give up the contract."[4] He "prayed for him for forty days. When at length the day had come that Satan according to the compact should bear away his victim, the bishop had the

1 W.H.Davenport Adams, *Dwellers of the Threshold* vol. 2 (London: John Maxwell and Company, 1864), 250.

2 Charles Macay, *Memoirs of Extraordinary Popular Delusions* vol 2 (London: Richard Bentley, 1841), 174.

3 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 119.

4 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 371.

young man placed in the midst of his congregation. Satan arrived: a battle between him and the bishop followed—a battle which was carried on with the people stretching forth their hands imploring God for assistance, and was ended when the compact fell from the claws of the fiend and was torn by the bishop."[1] Increase Mather, in his *Illustrious (or Remarkable) Providences of 1684* recounts a similar tale of a student who, because of inordinate greed, was tempted by Satan "to sign the contract with his blood. The woeful wretch consented: but not long after, considering that this contract was made with the Devil, the terrors of Conscience became insupportable."[2] "Some Ministers and other Christians, being informed how matters were circumstanced, kept dayes of prayer for him."[3] At length, having achieved no deliverance for the lad, "the Ministers resolve to keep a day of Fasting and Prayer in that very place of the Field where the distressed creature had made the woeful Bargain, setting him in the midst of them. Thus they did, and being with special actings of Faith much enlarged to pray earnestly to the Lord to make known his power over Satan, in constraining him to give up that contract, after some hours in Prayer, a Cloud was seen to spread itself over them, and out of it the very contract signed with the poor creatures Blood was dropped down amongst them; which being taken up and viewed, the party concerned took it, and tore it in pieces. The Realtor had this from the mouth of Mr. Beaumond, a Minister of Note at Caon in Normandy, who assured him that he had it from one of the Ministers that did assist in carrying on the Day of prayer when this memorable providence hapned. Nor is the Relation impos-

1 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 166.

2 George Lincoln Burr, ed., *Narratives of the Witchcraft Cases of 1648-1706* (Charles Scribner's Sons, 1914), 10.

3 *ibid*.

sible to be true, for Luther speaks of a providence not unlike this, which happened in his Congregation."[1]

Medieval literature contains several stories of priests who sold their souls to the devil and corrupted nuns or else were corrupted by nuns. Louis Gaufridi, for example, signed a pact in blood.[2] Thomas Wright, in his *Narratives of Sorcery and Magic*, mentions another, Urbain Grandier, who was succored in by Ursaline nuns.

The pact of Father Urbain Grandier, which survives to this day (the infamous affair with the Loudun Nuns) was undersigned by six signatures, showing "the acceptance of the priest's allegiance by a panel of devils. This latter is written backward in abbreviated Latin."[3] Interestingly, of the twenty-seven demands that Grandier made of the devil for selling his soul for riches, honor, sex, and protection and for promising to initiate others into compact with the Devil are the clauses that demonstrate that the Devil did not keep his end of the bargain. Clause Number 9, for example, stipulates that "When my time has run out, you are to let me die like all other men, without any shame or disgrace, and be honorably buried" Clause Number 12 states, "You are bound to protect me from harm . . . so that nothing may strike or injure my body or limbs."[4] And Clause Number 19 , "You are bound to protect me and look after me in all courts of justice . . . before which I might be summoned";[5] and Clause Number 24, "You are bound to prevent anyone, no matter whom, from knowing about our

1 *ibid*.

2 Thomas Wright, *Narratives of Sorcery and Magic from the Most Authentic Sources* (New York: Redfield, 1852), 254.

3 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 375.

4 *ibid*., 376.

5 *ibid*.

accord and compact."[1] Grandier was burned at the stake for witchcraft, harrangued even by his accomplices in great ignominy.

That the contract was in some sense real is suggested by the story of the Archbishop Basilius of Caesarea and Cappadocia who prayed for the deliverance of a youth which had signed a contract with the Devil. At length Satan appeared and wrangled with the bishop as a congregation of the faithful interceded, whereupon the contract fell from the Adversaries claws and the bishop tore it up.[2]

Was the Black Sabbath Substantially Different than Paganism?

"Horace makes use of the word *coticia* to indicate the nocturnal meetings of the magicians—*Tu riseris coticia*: which he derives from Cotys or Cotto, Goddess of Vice, who presided in the assemblies which were held at night, and where the Bacchants gave themselves up to all sorts of dissolute pleasures; but this is very different from the witches' sabbath,"[3] says Calmet in his *The Phantom World*. Is it really different? With the exception of the altered character of the principle deity and the loathing of Christianity, we find there also the dancing frogs and other nature demons. Fairies, gnomes, and elves are there also. Michelet, who is otherwise a great authority on the subject and one that stresses chiefly the difference between the nature religion of the pagans and the Black Sabbath which it developed into, goes too far when he says, "The harmless Sabasia (festivals

1 *ibid*.

2 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 165-166.

3 Augustine Calmet, *The Phantom World*, trans. Henry Christmas, (Philadelphia: A. Hart, 1850), 95.

of Bacchus Sabasius), a minature rustic 'Sabbath' which survived down to Medieval times, are far from identical from the Black Mass of the fourteenth century, that deliberate and deadly defiance of Jesus."[1] Is it not well known that the Bacchants practice *ommophagia*, rending and eating living flesh? Were the horrific features of the worship of Bacchus or the frenzy of the Bacchants not carried wholesale into the Black Sabbath?

Satan embraced the Christian-related overtones of the Black Sabbath for the express purpose of approving and advancing Roman Catholicism. Have the above-cited writers not romaniticized the old pagan religion? The Witches' Sabbath, i.e., 'paganism vis-à-vis Catholicism' developed, so say these men, out of a "strong and bright and vigorous religion . . . a virgin fair and beautiful, brilliant in the full blaze of dawn . . ."[2] into a terrible and ugly character. All the terrible and ugly features were there to the utmost in the worship of Diana, Cotys, Hecate, and Bacchus, however. Nothing of the horrific and abominable lacking. The following words of Michelet are correct but not because heathenism was vindicated thereby. "The Church, the enemy of Satan, far from vanquishing him, twice over gives him his success."[3] While he is in some sense correct in saying that "the sorceress is the Church's crime,"[4] he goes too far, expresssing his Socialism, when he says, "I do not think . . . that the pact with Satan was a mere caprice, a sudden impulse of a lover or a miser. We need only consult common sense and human nature to be certain of the contrary, that people never resorted to such extremes except as a last resource, in utter despair, under the awful pressure of unend-

1 Jules Michelet, *La Sorcière* (Paris, 1862) trans. A.R. Allinson (Paris: Charles Carrington, 1904), 7.
2 *ibid*., 2.
3 *ibid*., 343.
4 *ibid*., 7.

ing wrong and wretchedness."[1] If this were the case, why do people in these last days who have every convenience and creature comfort, being, supposedly, politically empowered by the system they love so much, resort to witchcraft?

Walpurgis Night

"Among the Celt, Germanic, and Slavic tribes, as before among Hebrews and Phoenicians, these divinities of the light were adored by kindling fires, by sacrifices and banquets on mountains and in groves, especially at the time of the vernal equinox (Easter), at the beginning of May (Valpurge's Night), and on the night of the summer solstice. From the fact that traces of the custome still exist in our own day, though its original significance is lost, we can all the more safely assume that it continued to exist without interruption, openly at first, then in secret, retaining its significance, in spite of the efforts of spiritual and profane authorities to extirpate it, and assuming more and more in the popular mind that character of devil-worship with which the Church has branded these remniscences, from heathen times."

the paschal journey of witches to Blokulla, Sweden[2]

Slavic and Germanic pagan festival. Called by the Celts *Beltaine*. cf. Rosemary Ellen Guiley's *The Encyclopedia of Witches and Witchcraft*, 347.

1 *ibid*., 49.

2 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 169-170.

3
SABBAT

Yuletide

Ancient Celtic festival in Europe, celebrated on December 21, the first day of winter, the winter solstice.

It was co-opted into the Roman Catholic calendar and moved to December 25 to correspond with Christmas. But Jesus was born in the latter days of September. Prior to the incorporation of Yuletide, this date had been chosen for Christmas because Roman Catholics had already synthesized Christmas with the ancient Roman festival of the Saturnalia, which was observed on a seven-day celebration of the winter solstice, beginning December 17.

On the Illuminati-Druidic calendar, Yuletide is one of the eight days of ritualistic human sacrifice.

That Yuletide and other festivals were adopted by the Germans is testament to the dominance of Druidism and from the fact that the Celts were the aboriginal population of Central and Western Europe; ancestors of the German, in other words. Romans specifically lumped the tribes of Teutones, Ambrones, and Cimbri into a classification they called *Germani*, meaning "genuine," to stress that these three were the original *Celtae*. The insular Celts of Ireland represent their purest ancestral tradition.

Druidism can be traced directly to Sumeria. The festival

Beltane means "The Fires of Bel." While many have theorized that this was imported from Phoenicia, it is equally probable that it represents the original religion the Celts brought with them during their migration after the Tower of Babel.

The Celtic-German connection is noteworthy when one realizes that the Illuminati are largely Germanic, adhering to Nazi ideology, but their religion is Celtic Druidism.

Rituals of the Black Sabbath

The Black Sabbath was a particular type of witchcraft ritual which demonstrated contempt for Christianity. Participants showed obeisance for the Devil, among other things, by the Kiss of Shame, kissing Satan's rear.

'The witches promise never to adore the Blessed Sacraments, always to abuse the Virgin and the saints, spit on and destroy holy relics as much as possible, not to use holy water or holy candles, never to make full confession of all their sins, and finally to maintain the strictest silence about their traffic with the Devil'—Guazzo (1626).[1]

Notice how these stipulations aggrandize Roman Catholicism: the focus upon idolatrous objects, the mention of such innocuous and superstitious things as the Virgin and the saints, relics, holy water, and holy candles make the Hegelian Dialectic, which the Devil was seeking to create, abundantly clear.

1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 374.

4
VAMPIRES

Vampires

"The word itself is of Magyar origin, and appears in cognate forms in Slavonic languages; its origin may possibly be from the Turkish *uber* (witch)."[1]

This is interesting when one considers that Gypsies considered the seventh son of the seventh son to be endowed with indomitable magical powers and to be essentially a vampire. Thus they couple the idea of superlative prince and vampire. The German word for "super," is *uber*, as in *Übermensch*, Overman or Superman. The Turkish meaning and the German word mean, respectively, albeit in different languages, "witch" and "super." Taking into account the symbolically cannibalistic nature of Nietzsche's *Übermensch*, arguably the definition of the Antichrist, we can project that the Man of Sin, the Son of Perdition, will be something of a vampire.

seventh son here

Explanations of the vampire phenomena included, revenants, insanity (blood-sucking mania), premature burial, heresy, and excommunication, plague, (especially in the

1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* [New York: Bonanza Books, 1959], 522.

dioceses of the Eastern Orthodox Church); perversions such as necrophagism, necrosadism, and necrophilia; and a demon-spirit impersonating a deceased person, independent of a reanimated corpse.

"Among Wallachians," there is "a horrible vampire creature called *Priccolitsh* or *Priculics* who appears as a man of fine healthy distinction but at night becomes a ravenouis dog."[1]

"*Vampire* was first used in England about 1734, when it was described as follows: 'The bodies of deceased persons, animated by evil spirits, which come out of the graves in the night-time, suck the blood of many of the living, and thereby destroy them.'"[2]

"There are two views of the nature of the vampire: one, that it is a demon which enters a dead body; and the second, perhaps more common, that it is the spirit of the dead person who himself inhabits his own body."[3] Montague Summers thought that "the vampire is not strictly a demon."[4] Although I have represented Dracula and some of his vampire followers in the more popular mode of the latter explanation mentioned above by Mr. Robbins, I ascribe to the former notion, which I understand as being a revenant (defined further on).

"Vampires, according to the belief of the Middle Ages, are disembodied souls which clothe themselves again in their buried bodies, steal at night into houses, and suck from the nipple of the sleeping all their blood."[5] This explanation of the vampire phenomenon was developed by

1 Charles Godfrey Leland, *Gypsy Sorcery and Fortune-Telling* (New York: Charles Scribner's Sons, 1891), 62.

2 *ibid*.

3 *ibid*.

4 *ibid*.

5 Viktor Rydberg, *The Magic of the Middle Ages*, trans. August Hjalmar Edgren (New York: Henry Holt and Company, 1879), 207.

an Austrian doctor named von Görres. His tome on vampirism (1815) employs the notion of the transmigration of souls to explain the "revenant" phenomenon, a phenomenon better explained by the Christian paradigm of a corpse reanimated by a demon. Von Görres' ideas were developed "in Prest's *Varney the Vampire* (1847), a forerunner of *Dracula*."[1] Bram Stoker employed and popularized the ideas of von Görres and Prest. His treatment has virtually defined vampirism for the modern era, but his fictionalized version obscures paranormal truths underlying the myth, namely the true nature of the "revenant" phenomenon and what Medieval doctors called *insama zoanthropica*, the animal-changing insanity, which can also be the result of demon-possession.

"Calmet the Benedictine monk, wrote: 'Nor can men deliver themselves from these horrid attacks, unless they dig the corpses up from the grave, drive a sharp stake through these bodies, cut off the heads, tear out the hearts; or else they burn the bodies to ashes.'"[2] Calmet gives numerous examples of hauntings, blood-sucking murders, and the subsequent extirpation of revenants by sagacious avengers using the above-mentioned formula. The accounts suggest that the demon animating the corpse has affinity or license to that particular body and not to others. Destruction of the corpse in question stops the phenomenon.

"The conception of the vampire is rifest among Slavonic peoples, and especially in the Balkan countries, and in Hungary, Bohemia, Moravia, and Silesia, and in these territories from 1730-1735 there was a well-marked epidemic of vampirism, but it was by no means confined to them.[3]"

1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 522.

2 *ibid*.

3 Lewis Spence, *The Encyclopedia of the Occult* (London: Bracken Books, 1988), 419.

The outbreak happened after Austria reconquered Wallachia from the Ottomans and began to recolonize the area. Some researchers trace vampirism to the Turks. While the Turks were not Arabic, doubtless bringing with them their own traditions, the Arabs themselves, whom the Turks had conquered throughout Mesopotamia, "were zealously addicted to magic."[1] "Ramond Lully, Alexander von Hales, and their disciples: Albertus Magnus, Roger Bacon, Thomas Aquinas, and others"[2] studied their writings. "Palacky, in his 'History of Bohemia,' says that in ancient times the Sclaves (Slavs) did not differ essentially from the Germans in their faith."[3]

Eastern Orthodox church thought that heretics (persons excommunicated) who died would become vampires. There are eyewitness accounts people seeing vampires emerging from the grave, *in articulo resurgendi*, but presumably without disturbing the earth, which would suggest that they werre indeed spirits rather than reanimated corpses.[4]

Vroucolaca, the Greek word for "vampire."

Revenants

Legends of revenants are the source of the vampire mythos. Christians consider them corpses animated by demons that feast upon blood. "The belief in these fearful stories, however, will become more intelligible if we sup-

1 *Ennemoser's History of Magic*, trans. William Howitt (London: Henry G. Bohn, 1854), 94.

2 *ibid*.

3 *ibid*., 116.

4 Edward Smedley, W. Cooke Taylor, Henry Thompson, and Elihu Rich, *The Occult Sciences: Sketches of the Traditions and Superstitions of Past Times and the Marvels of the Present Day*, (London and Glascow: Richard Giffon and Company, 1855), 70.

pose the dead body to have been inhabited by a demon or evil spirit . . ."[1]

This phenomenon is closely related to the original meaning of the term "necromancy." Conventional wisdom has maintained that the term means "divination by consulting the dead." "Divination may be provisionally defined as the attempt on man's part to obtain from the spirit world supernormal or superhuman knowledge. This knowledge relates for the most part to the future, but it may also have to do with things present, such as where some hidden treasure is to be found."[2] By association, the word "necromancy" has become a general term for magic and sorcery. The nineteenth century saw the poularization of the idea that "ancient necromancy and modern spiritualism are identical."[3] This is not wholly correct, however. Etymologically, we can determine the original meaning of the word. It also sheds light on "ancestor worship."

Alteration of Old French *nygromancie*, learned borrowing from Medieval Latin *necromantīa* < Greek *nekromanteíā* < *nekrós* dead body + *manteíā* divination; confusion with Latin *niger* "black" led to translation "black art."

The Greek word *nekrós* has nothing to do with a spirit but with a corpse. Therefore, technically, the supposed communication is not between a departed spirit that has been summoned irrespective of its former body at all but, rather, alludes to concourse between a living inquirer and the sup-

1 Edward Smedley, W. Cooke Taylor, Henry Thompson, and Elihu Rich, *The Occult Sciences: Sketches of the Traditions and Superstitions of Past Times and the Marvels of the Present Day*, (London and Glascow: Richard Giffon and Company, 1855), 66.

2 T. Witton Davies, *Magic, Divination, and Demonology Among the Hebrews and their Neighbors* (London: James Clarke and Company, 1898), 6.

3 AB Morrison, *Sprirtualism and Necromancy* (Cincinnati:Hitchcock and Walden and New York: Nelson and Phillips, 1873), 11.

posed spirit of the deceased reanimating its own corpse.

Modern usage of "necromancy" as a synonym for sorcery is based sheerly on a misunderstanding.

Naturally, Christians do not believe correspondence with the deceased possible and, consequently, explain such reanimation and spirit communication as the work of deceiving spirits, that is, Fallen Angels or demons impersonating the deceased.

"Francis Barrett, author of *The Magus* (1807), said necromancy 'has its name because it works on the bodies of the dead, and gives answers by the ghosts and apparitions of the dead, and subterranean spirits, alluring them into the carcasses of the dead by certain hellish charms, and infernal invocations, and by deadly sacrifices and wicked oblations.'"[1] He goes on to say, "'The ritual customarily takes place in a graveyard over the corpse itself. The objective is to summon the spirit to reenter the corpse and bring it back to life, rising and speaking in answer to questions posed by the magician. Recently deceased corpses are preferred by necromancers, for they are said to speak most clearly'"[2] Further, in keeping with the cannibalism of witches, he adds, "'In the Middle Ages, many believed that necromancers also consumed the flesh of the corpse as part of the ritual'"[3] "Some necromancers summoned corpses to attack the living. This practice dates back as far as ancient Egypt and Greece and is still done in various parts of the world."[4]

The reanimation of corpses explains why certain ancient peoples maintained the mummies and skeletons of deceased family members and ancestors; the Mayans, for

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 240.

2 *ibid*.

3 *ibid*.

4 *ibid*.

example, praying to the mummies of deceased kings. Oftentimes, moldering remains were even displayed within the abodes. Canaanites skulls of relatives in votive niches or their bodies buried in the foundations or walls of their adodes.

Presumably, certain magicians in the early Middle Ages became apprised of the reality that they were, in fact, not contacting spirits of the deceased but rather independent entities. This supposition may be crediting sorcerers too much sagacity, however. Magicians are distinguished by nothing so much as their own credulity. How else could they be such brazen, senseless idolators?

Concerning the desire of revenants for blood:

One must understand that this desire is the same that drives evil spirits convening human sacrifice in heathen rituals. The satisfaction derived by evil spirits in blood sacrifice is twofold. One, they want to imitate the Almighty God of Israel. But their purposes are completely different. For God, the shedding of blood shows the grievous seriousness of sin. Technically, it speaks of God's wrath on sin. But the primary reason that revenants desire blood is that Fallen Angels remember Heaven and the pleasure of holiness. They desire it again but do so without hope, having been expelled from the Presence of the God whose very Being exudes that pleasure; and this exclusive of moral restraint. They persist in these mutually exclusive desires because they have gone insane. Although man and animals alike have been genetically corrupted by the Fall of Man, the echo of holiness remains in the blood. Bathing under it, Fallen angels and demons, the spawn of Fallen Angels, for an instant, enjoy a shadow of that holiness from which they are forever barred. Not to mention that violent and senseless death is an affront in itself to God, expressing their rebellion. Having been created in the image of God, man becomes a vicarious victim of Satan's hatred for the

Almighty.

Among other things, Slavonic people believed in vampires because they thought that their suspicions were confirmed by a curious fact. In keeping with their belief that the only way to kill a vampire was to variously dispose of the corpse, after burial they would exhume the corpse for this purpose. Sometimes they found blood around the mouth of the shroud which covered the head of the corpse.

The German word *Nachzehrer* meant "Shroud-Eater." This referred to a corpse-possessing demon. But modern forensics have determined that the phenomenon probably resulted from maggots and a release of gases in the corpse, conveying blood through the mouth. The phenomenon is mentioned in *Magia Postuma* (1706) by Charles Fernand de Schertz and *De Masticatone Mortuorum in Tumalis* (1725) by Michael Rauff, which means "The Mastication of the Dead in Grave."

Dracula's Ancestry

Romania was named after Rome, incorporated into the Roman Empire. While there was some colonization by Latins, the Asian dioceses were generally governed by indigenous citizens.

Dracula's ancestory had eastern origins. It consisted of several groups migrating from Asia to Europe throughout history, traveling down the corridor of the Danube Valley. Slavs of the Balkans were originally Scythians, descendants of Japheth's son Magog, who lived north of the Caucus Mountains, around the Black Sea. According to *The White Stag*, an ancient Hungarian folktale, Hunor and Magor (not to be confused with Magog), progenitors of the Huns and the Magyars, were sons of Nimrod, who had migrated northward, intermarrying with the Scythians.

Dracula's lineage can be traced, therefore, to Mesopotamia.

Hallstatt Celts settled along the migration route around 2000 BC. Cimmerians from the Black Sea came through the Balkans c. 800 BC. La Tène Celts (500 BC) doubled back, migrating into the Balkans from within Europe. The Insubres, Boii (Bohemians), Senones, and Lingones Celtic tribes came through the corridor in 400 BC. By the time of the Roman Empire, they were known as Dacians. Later, they intermarried with the Germanic tribe called the Tervingi Visigoths (c. AD 200) and with the Bulgar-Huns (c. AD 500).

The "Vardo"

In Gypsy parlance, the *Vardo*, or "Caravan Wagon," was not actually developed in its recognizable form until the nineteenth-century; and then only in England. This wood-paneled wagon was also called a "Circus Wagon" and a "Reading Wagon" because Gypsy soothsayers plied their trade in them.

The Seventh Son

The Roma people held the superstitious belief that the seventh son was privy to supernatural blessing. This developed into the superstition that the seventh son of the seventh son represented the acme of worldly power and was thought to be a son of the Devil or a vampire.

Water Sprites

Gypsies believed that water sprites would be seriously

offended if water were drawn out of a river against the current. To appease them for having removed the water at all, a few drops were spilled on the ground nearby.[1]

1 Charles Godfrey Leland, *Gypsy Sorcery and Fortune-Telling* (New York: Charles Scribner's Sons, 1891), 130.

5
WEREWOLVES

Werewolves

"'Man-wolf,' from the Old English *wer*, man, plus wolf."[1] "German: *Währ-wölffe*; French: *gerulf* or *loup-garou*; Italian: *lupo manaro*."[2]

"By the ancient Romans the werewolf was commonly called a 'skin-changer' or 'turn-coat' (*versipellis*), and similar epithets were applied to him in the Middle Ages. The medieval theory was that, while the werewolf kept his human form, his hair grew inwards; when he wished to become a wolf, he simply turned himself inside out."[3]

When, after dissection, the fur under the epidermis was not discoved, the more sagacious investigators changed their theories. "Lycanthropy became regarded as a species of witchcraft."[4] "'These werewolves,' he (Verstegan) says, 'are certain sorcerers who, having anointed their bodies with an ointment they make by the instinct of the Devil,

1 Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft* (New York: Checkmark Books, 1999), 206.

2 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 324.

3 John Fiske, *Myths and Myth-makers: Old Tales and Superstitions Interpreted by Comparative Mythology* (Boston: Houghton, Mifflin and Company, 1881), 89.

4 *ibid*., 79.

and putting on a certain enchanted girdle, do not only unto the view of others seem as wolves, but to their own thinking have both the nature and shape of wolves so long as they wear the said girdle; and they do dispose themselves as very wolves, in worrying and killing, and waste of human creatures."[1]

"According to one medieval notion, the soul of the werewolf quit its human body, which remained in a trance until its return."[2] A variation of this idea was metempsychosis. "The lycanthropist falls into a cataleptic trance, during which his soul leaves his body, enters that of a wolf, and ravens for blood."[3]

"The belief (in werewolves), however, did not reach its complete development, or acquire its most horrible features, until the pagan habits of thought which had originated it were modified by contact with Christianity. To the ancient there was nothing necessarily diabolical in the transformation of a man into a beast."[4] "Herodotus says the Scythians of the Black Sea regarded the Neurians as wizards, who transformed themselves into wolves for a few days annually."[5]

"Another theory was, that the possessed person had merely to put on a wolf's skin in order to assume instantly

1 Moncure Daniel Conway, *Demonology and Devil-Lore* (New York: Henry Holt and Company, 1881), 158.

2 John Fiske, *Myths and Myth-makers: Old Tales and Superstitions Interpreted by Comparative Mythology* (Boston: Houghton, Mifflin and Company, 1881), 78.

3 Sabine Baring-Gould, *The Book of Werewolves: Being an Account of a Terrible Superstition* (London: Smith, Elder, and Company, 1865), 114.

4 John Fiske, *Myths and Myth-makers: Old Tales and Superstitions Interpreted by Comparative Mythology* (Boston: Houghton, Mifflin and Company, 1881), 79.

5 Moncure Daniel Conway, *Demonology and Devil-Lore* (New York: Henry Holt and Company, 1881), 160.

the lupine form and character; and in this may perhaps be seen a vague reminiscence of the alleged fact that Berserkers were in the habit of haunting the woods by night, clothes in the hides of wolves or bears. Such a wolf-skin was kept by the boy Grenier. Roulet, on the other hand, confessed of using a magic salve or ointment. A fourth method of becoming a werewolf was to obtain a girdle, usually made of human skin."[1]

Theiranthropic . Berserkers. "In a note contributed by Sir Gardner Wilkinson to Rawlinson's *Herodotus* (book iv, chapt. 105). 'A class of people in Abyssinia are believed to change themselves into hyenas when they like."[2] Sabine Baring-Gould also mentions the tiger-men of India and other similar phenomena around the world.

Considering the forgoing, the werewolf may be properly understood as a spirit in the form of a wolf or wolf-man, which possesses people, or a spirit of another, usually human, form, which, like their human counterparts use a magic wolf-skin to produce an illusion. Presumably, in such cases, two or more spirits are collaborating to create the werewolf, each with their own motives. In the first case, mentioned above, the spirit could be a Fallen Angel, one of the beastly class (cf. Ezekiel 1 and Revelation 4), or a demon, that is, the disembodied spirit of an animal-angel hybrid. Both types of demigod or demon and the human-angel hybrids should both be classed Nephilim.

Sigmund in the Volsunga Saga, Bellerophon and the Lycians

1 John Fiske, *Myths and Myth-makers: Old Tales and Superstitions Interpreted by Comparative Mythology* (Boston: Houghton, Mifflin and Company, 1881), 89-90.

2 Sabine Baring-Gould, *The Book of Werewolves: Being an Account of a Terrible Superstition* (London: Smith, Elder, and Company, 1865), 121.

Assemblies of Werewolves

"The full-blown conception of witches going to sabbat led to the assumption of a parallel gathering of wolves (as told by Boguet in 1603). Casper Peucer, a Protestant physician, in his *Commentarius de Praecipibus Divinationum Generibus* (1560), told a typical Baltic story from Livonia (Latvia), a favorite haunt, of the night marches of thousands of werewolves led by the Devil."[1] Indeed, there were many stories of two or more werewolves banding together to go on hunting parties together; the Werewolves of Poligny and the Werewolves of St. Claude providing two examples. I believe the youthful Grenier made reference to an older companion with whom he prowled as well.

1 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Bonanza Books, 1959), 325.