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The Devil Is Attacking Our Priests

A deal with the devil (also known as a pact with the devil) is a cultural motif in European folklore, best exemplified by the legend of Faust and the figure of Mephistopheles, as well as being elemental to many Christian traditions.According to traditional Christian belief about witchcraft, the pact is between a person and Satan or a lesser demon.The person offers their soul in exchange for ...

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Dr Clark offers an interpretation of the witchcraft beliefs of European intellectuals of the period, based on their publication in the field of demonology. This work will increase our understanding of the cultural history of early modern Europe.

Witches, ghosts, fairies. Premodern Europe was filled with strange creatures, with the devil lurking behind them all. But were his powers real? Did his powers have limits? Or were tales of the demonic all one grand illusion? Physicians, lawyers, and theologians at different times and places answered these questions differently and disagreed bitterly. The demonic took many forms in medieval and early modern Europe. By examining individual authors from across the continent, this book reveals the many purposes to which the devil could be put, both during the late medieval fight against heresy and during the age of Reformations. It explores what it was like to live with demons, and how careers and identities were constructed out of battles against them – or against those who granted them too much power. Together, contributors chart the history of the devil from his emergence during the 1300s as a threatening figure – who made pacts with human allies and appeared bodily – through to the comprehensive but controversial demonologies of the turn of the seventeenth century, when European witch-hunting entered its deadliest phase. This book is essential reading for all students and researchers of the history of the supernatural in medieval and early modern Europe.

"Abandon all hope ye who enter here."

Devil worship, black magic, and witchcraft have long captivated anthropologists as well as the general public. In this volume, Jean La Fontaine explores the intersection of expert and lay understandings of evil and the cultural forms that evil assumes. The chapters touch on public scares about devil-worship, misconceptions about human sacrifice and the use of body parts in healing practices, and mistaken accusations of children practicing witchcraft. Together, these cases demonstrate that comparison is a powerful method of cultural understanding, but warns of the dangers and mistaken conclusions that untrained ideas about other ways of life can lead to.

On September 20, 1587, Walpurga Hausmännin of Dillingen in southern Germany was burned at the stake as a witch. Although she had confessed to committing a long list of maleficia (deeds of harmful magic), including killing forty—one infants and two mothers in labor, her evil career allegedly began with just one heinous act—sex with a demon. Fornication with demons was a major theme of her trial record, which detailed an almost continuous orgy of sexual excess with her diabolical paramour Federlin “in many divers places, . . . even in the street by night.” As Walter Stephens demonstrates in *Demon Lovers*, it was not Hausmännin or other so-called witches who were obsessive about sex with demons—instead, a number of devout Christians, including trained theologians, displayed an uncanny preoccupation with the topic during the centuries of the “witch craze.” Why? To find out, Stephens conducts a detailed investigation of the first and most influential treatises on witchcraft (written between 1430 and 1530), including the infamous *Malleus Maleficarum* (Hammer of Witches). Far from being credulous fools or mindless misogynists, early writers on witchcraft emerge in Stephens’s account as rational but reluctant skeptics, trying desperately to resolve contradictions in Christian thought on God, spirits, and sacraments that had bedeviled theologians for centuries. Proof of the physical existence of demons—for instance, through evidence of their intercourse with mortal witches—would provide strong evidence for the reality of the supernatural, the truth of the Bible, and the existence of God. Early modern witchcraft theory reflected a crisis of belief—a crisis that continues to be expressed today in popular debates over angels, Satanic ritual child abuse, and alien abduction.

This book represents the first systematic study of the role of the Devil in English witchcraft pamphlets for the entire period of state-sanctioned witchcraft prosecutions (1563-1735). It provides a rereading of English witchcraft, one which moves away from an older historiography which underplays the role of the Devil in English witchcraft and instead highlights the crucial role that the Devil, often in the form of a familiar spirit, took in English witchcraft belief. One of the key ways in which this book explores the role of the Devil is through emotions. Stories of witches were made up of a complex web of emotionally implicated accusers, victims, witnesses, and supposed perpetrators. They reveal a range of emotional experiences that do not just stem from malefic witchcraft but also, and primarily, from a witch’s links with the Devil. This book, then, has two main objectives. First, to suggest that English witchcraft pamphlets challenge our understanding of English witchcraft as a predominantly non-diabolical crime, and second, to highlight how witchcraft narratives emphasized emotions as the primary motivation for witchcraft acts and accusations.

It is a historical phenomenon that while thousands of women were being burnt as witches in early modern Europe, the English - although there were a few celebrated trials and executions, one of which the play dramatises - were not widely infected by the witch-craze. The stage seems to have provided an outlet for anxieties about witchcraft, as well as an opportunity for public analysis. The Witch of Edmonton (1621) manifests this fundamentally reasonable attitude, with Dekker insisting on justice for the poor and oppressed, Ford providing psychological character studies, and Rowley the clowning. The village community of Edmonton feels threatened by two misfits, Old Mother Sawyer, who has turned to the devil to aid her against her unfeeling neighbours, and Frank, who refuses to marry the woman of his father's choice and ends up murdering her. This edition shows how the play generates sympathy for both and how contemporaries would have responded to its presentation of village life and witchcraft.

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