

# THE JOURNAL OF CHRISTIAN RECONSTRUCTION

VOL. I

WINTER, 1974

No. 2

A CHALCEDON MINISTRY



Symposium on Satanism

# THE JOURNAL OF CHRISTIAN RECONSTRUCTION

This journal is dedicated to the fulfilment of the cultural mandate of Genesis 1:28 and 9:1—to subdue the earth to the glory of God. It is published by the Chalcedon Foundation, an independent Christian educational organization (see inside back cover). The perspective of the journal is that of orthodox Christianity. It affirms the verbal, plenary inspiration of the original manuscripts (autographs) of the Bible and the full divinity and full humanity of Jesus Christ—two natures in union (but without intermixture) in one person.

The editors are convinced that the Christian world is in need of a serious publication that bridges the gap between the newsletter-magazine and the scholarly academic journal. The editors are committed to Christian scholarship, but the journal is aimed at intelligent laymen, working pastors, and others who are interested in the reconstruction of all spheres of human existence in terms of the standards of the Old and New Testaments. It is not intended to be another outlet for professors to professors, but rather a forum for serious discussion within Christian circles.

The Marxists have been absolutely correct in their claim that theory must be united with practice, and for this reason they have been successful in their attempt to erode the foundations of the non-communist world. The editors agree with the Marxists on this point, but instead of seeing in revolution the means of fusing theory and practice, we see the fusion in personal regeneration through God's grace in Jesus Christ and in the extension of God's kingdom. Good principles should be followed by good practice; eliminate either, and the movement falters. In the long run, it is the kingdom of God, not Marx's "kingdom of freedom," which shall reign triumphant. Christianity will emerge victorious, for only in Christ and His revelation can men find both the principles of conduct and the means of subduing the earth—the principles of Biblical law.

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GARY NORTH

*Editor*

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# I. SYMPOSIUM: SATANISM

## EDITOR'S INTRODUCTION

Screwtape, that marvelous, literary creation of C. S. Lewis, writes as a senior demon to his nephew, Wormwood, concerning the work of the demonic "lowerarchy":

Our policy, for the moment, is to conceal ourselves. Of course this has not always been so. We are really faced with a cruel dilemma. When the humans disbelieve in our existence we lose all the pleasing results of direct terrorism, and we make no magicians. On the other hand, when they believe in us, we cannot make them materialists and sceptics. At least, not yet. I have great hopes that we shall learn in due time how to emotionalise and mythologise their science to such an extent that what is, in effect, a belief in us (though not under that name) will creep in while the human mind remains closed to belief in the Enemy. The "Life Force," the worship of sex, and some aspects of Psychoanalysis may here prove useful. If once we can produce our perfect work—the Materialist Magician, the man, not using, but veritably worshipping, what he vaguely calls "Forces" while denying the existence of "spirits"—then the end of the war will be in sight.<sup>1</sup>

Lewis pursued similar themes in his novel, *That Hideous Strength*, and in his little book, *The Abolition of Man*. What he argued, in effect, is that we should expect to see a series of attempted fusions between technological power and demonic power. The goal in both cases is *control*. The implicit and even explicit dualism of Kantian and post-Kantian philosophy must be overcome. The hermetically sealed realms of noumena and phenomena—the mysterious vs. the scientifically measurable—will not stay separate as men increase their quest for meaning through power. Men cannot help but exercise dominion (Gen. 1:28); they will do so either in the name of the God of the Bible, or else they will seek to divinize some other force, whether "high" (the laws of nature) or "low" (demonic power). Secular man in our era is now becoming epistemologically self-conscious; he is carrying out his presuppositions to their logical ends. As the leader of one mid-1960's counter-culture group, The Psychedelic Rangers, put it in 1967: "The psychedelic baby eats the

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1. C. S. Lewis, *The Screwtape Letters* (New York: Macmillan, [1942] 1969), ch. 7.

cybernetic monster." In short, he explained, his group was attempting to fuse the mystical tradition of the East (which also runs very deep in the West) with Western industrial science and technology. "We're out to build an electric Tibet."<sup>2</sup>

Lewis died on November 22, 1963, the same day that both John F. Kennedy and Aldous Huxley met their maker. It is interesting that the reign of piecemeal technocratic pragmatism, symbolized in the Kennedy administration, faded almost immediately as a cultural force. By 1965, the fate of Kennedy's pragmatism was sealed in the jungles of Vietnam, as David Halberstam's *The Best and the Brightest* (1972), has chronicled so effectively. Simultaneously, a renewed interest in the writings of Lewis and his associates, J. R. R. Tolkien and Charles Williams, hit the campuses of America. The fantasies of Tolkien, Williams' book on witchcraft, and Lewis' science-fantasy trilogy, became the focus of clubs throughout the nation. Unfortunately, Aldous Huxley's world of *soma* drugs and technology also reared its ugly head. Mysticism and magic swept over the West, especially among the young. A new counter-culture had arrived.

The rise of drugs, Eastern mysticism and philosophy, Eastern magic (the *I Ching*), Satanism, and other forms of occultism seemed to get off the boat with the Beatles in 1964. The occult explosion can be measured, in retrospect, by the exponential curve in books, especially paperback books, devoted to the subject. There was a time—1963 or earlier—when only the stodgy old Mystic Arts Book Club of New Hyde Park, New York, was actively hitting the literary markets. Only a few scattered oddball groups, most of which seemed to be headquartered in southern California, offered magical handbooks. By the late-1960's, hardly a publisher was resisting the tide.

Why should this be? Isn't science opposed to magic? Yes, if we have in mind that science which became a part of Western culture between about 1700 and 1920. Rational, confident, self-proclaimed autonomous: this was the science of the post-Newtonian universe. But modern physics demolished it, however long it has taken for this fact to creep into the textbooks and popular science journals. The realm of mystery—random, indeterminate, beyond the power of man's instruments to measure it and man's mind to conceptualize it—has reappeared in this century. And under the cloak of randomness, Satan has sneaked back into the modern world. Books like *The Secret Life of Plants*, *The Morning of the Magicians*, *Supernature*, and above all, *Psychic Discoveries Behind the Iron Curtain*, have begun to replace the handbooks of Newtonian scientism on the shelves of local bookstores.\* Men had tried to shove God out of His

2. *Newsweek* (Feb. 6, 1967), p. 95.

\*Reviewed in Section IV.

universe for two centuries; Satan has crept back in, merely by manipulating a few meters on some scientific measuring instruments.

With parapsychological institutes all around us, it seems hard to imagine that half a century ago—indeed, a decade ago—men could have agreed with the confident prophecy of G. Stanley Hall, one of the founders of progressive education in this nation, when he announced: “We have largely evicted superstition from the physical universe, which used to be the dumping ground of the miraculous. . . . But we have great ground to rejoice that science is now advancing into this domain more rapidly than ever before, and that the last few years have seen more progress than the century that preceded. The mysteries of our psychic being are bound ere long to be cleared up. Every one of these ghostly phenomena will be brought under the domain of law. The present recrudescence here of ancient faiths in the supernatural is very interesting as a psychic atavism, as the last flashing up of old psychoses soon to become extinct.”<sup>3</sup> That was written in 1910. Yet it was not the supernatural which was flashing up as a “psychic atavism”; it was instead the dying gasp of pre-Einstein, pre-Heisenberg science. As Hegel and Marx loved to say, the owl of Minerva flies only at dusk. (The intellectual codification of an era and its complete institutionalization come as it is about to fade away.)

**R. J. Rushdoony's** essay highlights the shift from what some have called the “upper story” of scientific and rational thought (the phenomenal realm of Kantian science) to the “lower story” of mysticism and emotion (Kant's noumenal realm). Its thesis is the same one which Lewis offered in *The Abolition of Man* and in *That Hideous Strength*: the technological superstructure of modern secular life and thought requires an infusion of invigorating magic. Without this, secular man loses power. The ancient world recognized this fact, as Rushdoony has noted elsewhere,<sup>4</sup> and provided periodic festivals of cultural regeneration through ritual chaos—the Saturnalia, the Chronos festivals, carnival, and so forth. But modern secular man has believed himself free of such supernatural crutches. Today, however, pagan man is returning, like a dog to its vomit, to demonic sources of power and regeneration.

So much has been written about Satan from the perspective of eschatological pessimism—the Chicken Little theology, with its perpetually falling sky—that **Greg Bahnsen's** contribution is a radical departure. His section on *Beelzebul*—not Beelzebub, as the King James Version transliterates the Greek word—offers a new approach to our understanding of

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3. G. Stanley Hall, “Introduction,” in Amy Tanner, *Studies in Spiritism* (New York: Appleton, 1910), p. xxxii.

4. R. J. Rushdoony, *The One and the Many* (Nutley, New Jersey: Craig Press, 1971), chs. 3, 4.

Satan's power. The meaning of Beelzebul is, literally, the dung-god.<sup>5</sup> Bahnsen argues that the phrases, "prince of this world" and "god of this age," refer to an *ethical* classification rather than to a spatio-temporal location. It is not that Satan rules the external world of matter and physical law, but rather that he rules a separate *culture*, a culture composed of rebels—doomed rebels. In this exegesis, Bahnsen differs from the more conventional interpretation of Beelzebub in the article by Seth Dyrness, which is itself a product of a committee of the Reformed Presbyterian Church, Evangelical Synod. Bahnsen's article demotes Satan from a pedestal of expanding power to a place of restraint. His kingdom, since the crucifixion, is no longer world-wide (excepting only a bit of sand in Judea). Bahnsen keys his interpretation to eight names of Satan in the New Testament.

The article by **Seth Dyrness** is exegetical, but its focus of concern is on the actual manifestations of Satanic power, both magical and ethical, in the modern world. It offers specific suggestions for pastors who are confronted with outbursts of demonism. It complements **David Ketchen's** autobiographical narrative of his own surprising conversion from the world of "friendly" occultism.

The three historical articles, written independently, all conclude that the influence of pagan Gnosticism was very great in the appearance of magic and witchcraft in the West. The doctrines of the Gnostics have been quite important historically: man's divine spark, the evil of matter, the eternal nature of the struggle between good and evil, the quest for a higher consciousness or higher being, the escape from matter's limitations, the doctrine of perfectionism and its corollary doctrine of legitimate excess. While none of the writers mentions it, the return of many or even all of these doctrines in the last decade has paralleled the rise of the occult. No system, including magic or witchcraft, can exist independently of a sustaining philosophy of life. There is no action without a theology of existence.

**Diana Walzel's** study of the early church indicates how widespread cultural pessimism was at the end of classical civilization. The benevolent deities of the early classical world—benevolent, at least, in the literature of the elite—had become malevolent creatures by the time of Christ. Men lived in fear. Thus, the preaching of the gospel of salvation by faith in Christ represented a new ray of hope in a demonic world. It offered the story of Christ's conquest over the gods of the underworld. Christianity is a religion of triumph. This was a primary source of its cultural strength and ultimate victory. Nowhere was the power of Jesus Christ more visible to the men of the ancient world than in its victory over demonic forces.

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5. "Beelzebub," in McClintock & Strong (eds.), *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (New York: Harper & Bros., 1894), I, 722.

**Mark Wyndham's** article is somewhat technical. It asks several important questions. First, why was there such consistency in the non-doctrinal charges against medieval witches? Four basic charges were leveled at them: demon invocation, sexual orgy, infant sacrifice, and cannibalism. They were a unit. Yet this unit had not been used by the church against her enemies from A.D. 500 to after the year 1000. Two other questions immediately are raised: What was the source of these charges, a literary fantasy of monks, or actual social practices? Furthermore, were there any historical antecedents of this set of four accusations? Wyndham concludes that prior to the year 500, this same set of accusations had been made against Gnostic sects, just as the set was to be used against late-medieval Gnostic sects. But for half a millennium, there had been no use of this set of charges by the church or the secular authorities. Therefore, concludes Wyndham, contrary to much modern scholarship, there seems to have been a reappearance of debauchery with the reappearance of Gnostic dualism after A.D. 1000. Witchcraft was more than a mere monkish literary device, however exaggerated the prosecutions of the witch-hunters may have been.

Finally, **Thomas Molnar** offers a unique look at Renaissance culture. When the humanists of the Renaissance revived the interest in the literature of pagan antiquity, they did not limit this revival to classical scholarship and poetry. The old demonic magic came along with the Greek and Roman manuscripts. Prof. Molnar has offered us a cogent summary of his own important study, *God and the Knowledge of Reality* (1973). He agrees entirely with Lewis' evaluation: "There was very little magic in the Middle Ages: the sixteenth and seventeenth centuries are the high noon of magic. The serious magical endeavour and the serious scientific endeavour are twins: one was sickly and died, the other strong and thrived. But they were twins. They were born of the same impulse."<sup>6</sup> That impulse was the quest for power.

**Jean Blasdale** has assembled one of the finest collections of occult and demonic literature that one is likely to find outside of a magician's home or the Vatican. She has boiled down a veritable witches' brew of demonism, and no serious investigator of occult phenomena should begin without her road map of the existing literature.

Far too much has been made of the rise of witchcraft in our era and its supposed link with the second coming of Christ. The fact that witchcraft is experiencing a revival should no more testify to "the end of the age" than it did in the late Roman Empire or in the Renaissance. What the rise of the powers of demons symbolized in both those cases was the end of an earlier culture and the coming of something new. Renaissance

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6. C. S. Lewis, *The Abolition of Man* (New York: Macmillan, [1947] 1967), p. 87.

magic died out by 1700; modern science, supported by Christian optimism initially, replaced the dark chambers of the alchemists. The rise of demonic power sealed the doom of the classical world, not of the kingdom of Christ on earth and in time. The rise of magic since the mid-1960's may kill off the self-confident optimism of autonomous science, but it need not spell the doom of Christianity or the defeat of Christian culture. Indeed, it may well be pointing to a new era of victory.

# POWER FROM BELOW

ROUSAS JOHN RUSHDOONY

One of the basic lusts of fallen man is for power, but, more accurately, his desire is for autonomous power. Man was created by God to exercise dominion over the earth (Gen. 1:26-28) in knowledge, righteousness, and holiness, and basic to that task is the use of godly power. But the use of power in subordination to God and in submission to His word is alien to man in revolt. Man, seeking to be his own god, and to determine good and evil for himself (Gen. 3:5), wants power in independence from and in defiance of God.

Historically and religiously, men have looked to power from above, and, in a variety of religions, men have looked to the gods for power. Non-biblical religious worship, while no less an aspect of man's revolt against God, was still marked by a belief in a higher realm of spirits and powers whose aid it was held to be wise to seek. These higher beings could be allies of men, if properly approached. Temples of pagan antiquity were not places of worship, corporate or private, but places for transactions with the gods. The favor and help of these higher powers were sought in a particular venture, activity, or area of personal concern. If the insurance, protection, or help of the particular god or temple proved unsatisfactory, the individual took his business elsewhere and bought security or insurance at another temple or shrine. In all these cults of antiquity, and of various cultures to the historical present, the reality of a higher world of beings was assumed. It was believed, of course, that these higher beings were only different in degree from men, and that a continuity existed between men and the gods. As against the biblical doctrine of the uncreated Being of God, and the created nature of man and the universe, pagan religions held to the great chain of being doctrine. All being is one being, the differences being one of degrees between the gods and men, and between men and all other creatures. The idea of continuity militated against worship in anything resembling the biblical sense. All the same, this higher world, however different in nature than the biblical view, was held to be real.

The culmination of modern philosophy, beginning in Descartes and

coming to focus in Kant and Hegel, led to Darwin and the doctrine of evolution. This doctrine had deep roots in pagan antiquity and the belief in the great chain of being and was a logical development of it. It did, however, militate against any higher world. Both the old pagan doctrine and the biblical faith were ruled out. Man was held to be alone in a meaningless universe which was a product of blind chance. There was no sentient power, no mind or purpose beyond and above man, only blind and evolving energies and forces.

*Power from above* was thus eliminated from the universe, in both its Christian and its pagan versions. Moreover, in looking at *the power in man*, it became apparent that mind, in terms of evolution, had to be ruled as a shallow-rooted late comer. The older and more basic forces in man lay below the surface, and Freud located them, as did others, in the unconscious, in the subterranean within man. There followed what Dr. Cornelius Van Til has described as integration downward into the void: man was re-interpreted in terms of the child, the child in terms of primitive man, primitive man in terms of a mythological animal past, and so on. Culture began to seek vitality in the subterranean, in what lay below modern, civilized man. Primitivism in the arts became synonymous with vitality. A jungle beat in music with an abandonment of reason became a symbol of power, and, in every area, the downward quest for power was held to be the only means of escape from sterility and impotence. The perverted, lawless, primitive, and chaotic became equated with power.

All of this was a relentless development of the logic of the modern myth. *Power from above* having been denied as a myth, modern man became involved in a desperate search for *power from below*. The earlier means of this quest of power from below was psychoanalytic, psychiatric, and artistic. It also became political, and a new breed of leaders from below began to dominate the twentieth century—Lenin, Stalin, Hitler, Mussolini, and their paler counterparts in the democracies. Democracy itself was an enthronement of power from below: *vox populi, vox dei*.

The quest, however, soon took occultist directions. The human scene failed to manifest sufficient power. The source of power being the subterranean, modern man, by definition concluding that God and "the above" are dead, felt that what lies below must indeed be very powerful. The result has been the rise of magic, witchcraft, Satanism, and related interests.

Satanism is not new, and its past history is an ugly one, but the new Satanism is the most vicious yet, and potentially the most dangerous. The biblical Satan is a creature who seeks to be god and is fully aware of the existence of God (James 2:19). His program is a reasoned one: *First*, man is to be his own god, determining good and evil for himself (Gen. 3:5). *Second*, man should be freed from all testing and judgments



and given cradle to grave security. If man needs bread, the stones should be made bread (Matt. 4:3). *Third*, faith should be totally unnecessary; man should be able to walk by sight and God should prove all things for man's benefit (Matt. 4:6). *Fourth*, rightness is an attribute of the creature, and the creature should be worshipped and served rather than God (Matt. 4:8-9).

The new image of Satan is a product of Darwin and Freud. *First*, he is not a creature made by God but a dark force evolved out of chaos and essentially is chaos. There was never thus any higher status for Satan, but a totally subterranean one, a creature of chaos, not of God. *Second*, the new image of Satan is of a totally mindless, irrational, perverse being whose existence is total terror to the rational in man. The new Satan is the utter contradiction of reason, whereas the biblical Satan is an example of fallen and totally depraved reason. It should not surprise us that some of the new Satanists lose their reason and become themselves mindless. *Third*, because no power exists above by definition, total power is held to exist below, and the result is a growing evidence that there is a strong tendency to believe in the omnipresence and even omnipotence of Satan. Satan is held to be everywhere, operative in all situations, and hence to be reckoned with at all times. It is surprising how far this idea has infiltrated the churches. Too few churchmen remember that Satan, like themselves, is a creature, capable only of a local appearance, i.e., able to be in only one place at a time. Only God is omnipresent and omnipotent.

*Power from below*, whether feared or courted, is thus very much a part of modern man's faith. That power can reside in inanimate nature, as in the stars, and hence the revival of interest in astrology. It can reside in magic and witchcraft, or in other related practices, but, in any case, it is *power from below*.

The result of such a faith can only lead, as it already has, to a greater faith in raw and primitive violence as against reason. We can only expect, until this faith is shattered, a steady intensification of violence, crime, and revolution. *Power from below* means that normal sexuality is regarded as sterile and inhibited, and violence, rape, and perversion are thus regarded as raw and true power in the sexual realm.

It also means a greater stress on mindless religion, as witness the so-called charismatic movement, an emphasis on mindless experience as power. The charismatic who learns to babble insanely in what is no tongue at all has no answer therein to moral and intellectual problems, but he "witnesses" eloquently to others of the feeling of "power in the Spirit," power which is in essence a cultivation of what is mindless and subterranean.

In the world of films, television, novels, student riots, and political

revolutions, power is held to come from below. The answer to all problems is: violence. Problems are all held to be solvable if only enough violence and mindless force is applied. In the world of television, killings and brutal beatings solve all problems, and, in the world of the revolutionist, the same great faith in the healing force of violence, power from below, is in evidence.

The world thus is in crisis. *Power from below* is a faith which insures the triumph of mindlessness and violence. No calls for law and order can stem this intense faith of the new pagans. The so-called religious revivals of recent years have only been a part of the same ugly faith. Instead of "turning on" with narcotics, the call is for "turning on" with Jesus. Instead of the narcotic "trip," the "trip" with Jesus (and the "great Trip," the Rapture) are offered, so that religion is made a part of the same tradition as the pagan creed, and mindlessness is not challenged.

Only a full-orbed and intelligent orthodoxy, stressing the sovereign and triune God, the doctrine of creation, and the sovereign grace of God in salvation, can do justice to the fact of *power from above*. Anything short of God's total claims is a deception.

# THE PERSON, WORK, AND PRESENT STATUS OF SATAN

GREG L. BAHNSEN

The intellectual irony of the previous decade is that, while secular and post-radical theologians have consorted to nullify the supernatural deity of Scripture, there has been a tidal wave of publications and reprints on Satan and occultism. God may be meaningless or dead, but Satan is alive and well on planet earth (or so we are told). A separate section devoted exclusively to literature on occultism and demonology has of necessity been set up in many Christian and secular bookstores; only someone dedicated solely to satanology could keep abreast of the literature and social developments centering around these topics.

The ancient church at Thyatira lived amidst a society economically dominated by trade guilds, politically dominated by immoral pagans, culturally dominated by licentious activities, and religiously dominated by idolatry and mysticism. Like the church in this day, the church at Thyatira had to be reminded that *all* power and authority in heaven and *on earth* belonged to the resurrected Messiah (cf. Matt. 28:18) and that He promised to exercise control over the nations through His people (Rev. 2:26-27). It was God's kingdom, not Satan's which would have the dominance. However, as though Satan wielded the central power over history, a heretical and mystical sect within the church prided themselves in an alleged doctrinal comprehension (as they say) of "the deep things of Satan" (Rev. 2:24). Their emphasis fell on the prince of darkness rather than the Light of the world, and yet through their concentrated probing into the things of Satan these "Jezebelites" deceptively thought they had improved their Christian walk!

A large segment of the church today has also concentrated its pessimistic attention on Satan and his powers. Along with the flood of literature on this topic has come the virtual claim by some authors to disclose "the deep things of Satan" and the claim of many other authors that Satan is the key factor in the playing out of the present dispensation. Like the church at Thyatira, the modern church has lost sight of the fact that the darkness cannot overcome the light (John 1:5); as a result it cowers before the works of darkness rather than reproving them (Eph. 5:11). Reams are written, despairingly turning the world over to

Satan and the antichrist. The theme of *overcoming* which plays a crucial part of the letters to the seven churches in Revelation 2-3 has been either reinterpreted or expunged. Satan has come to occupy center stage until sometime after the "secret rapture" (the ultimate retreatist doctrine), and the solid conviction of Martin Luther seems to have become eclipsed:

And though this world with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure;  
One little word shall fell him.

In light of the information about Satan which is reaching publication in these days, the believer needs to be aware of the perspective on Satan which is set forth in the Scriptures of the New Covenant. Only such revelational teaching provides a proper standard against which current studies can be measured for accuracy, orthodoxy, and ethical value. The following pages will attempt to summarize what the New Testament reveals about Satan and his work. We concentrate on the revelation of the New Covenant out of consideration for the limitations of an article-length study, but more importantly because of the momentous and considerably relevant alteration of Satan's status in the interadventual period. Our conclusions shall be organized under eight important designations of Satan in the New Testament; these designations themselves conveniently summarize the various facets reflected in the biblical doctrine of Satan, as well as leading away from the beguilement of Thyatira.

### *The Worthless One (Beliar)*

II Corinthians 6:15 is a good place to look for a general characterization of Satan. In the course of exhorting believers to refrain from compromise with the unbelieving world of sin, Paul sets out a series of antithetical contrasts. Righteousness has no fellowship with lawlessness (vs. 14; cf. Rom. 6:19; Heb. 1:9), just as light is incompatible with darkness (cf. Rom. 13:12; Eph. 5:8; I Pet. 2:9; I John 1:5). The forces of righteousness and light have a captain over them, even as the forces of lawlessness and darkness have a captain over them; Paul accordingly makes the contrast more personal. He advances from the more abstract ethical terms to a contrast between two named individuals: Christ and Beliar (one of a few variations of "Belial"). The antithesis between these two is perhaps enhanced by the fact that, in the apocrypha and pseudepigrapha, "Beliar" denotes not only the first fallen angel and accuser of God's people (i.e., Satan) but also the *antichrist*.

On the one hand we have "Christ," God's "anointed." He is God's elect and favored one, one in whom is found utmost worth, and one who deserves highest praise. The one whom God anoints is filled with the Holy Spirit (cf. Isa. 61:1) and typifies adherence to righteousness: "Thou hast loved righteousness and hated wickedness; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45:7). In comparison to the value of Christ, all other things must be esteemed as loss and dung (Phil. 3:8). Thus God's Anointed, the Messiah, is the epitome of lawfulness and is of the highest worth. But over against "Christ" there is "Beliar." In the Old Testament "belial" was used as a descriptive adjective for wicked men, especially those who were guilty of gross immorality and rebellion against authority. It had the general sense of worthlessness ("without profit, benefit, or use"). Through a slight modification of the word's derivation, the rabbinic tradition interpreted "belial" as one "without yoke," that is, one who is rebellious, unrestrained, or lawless. The idea that belial is one who refused the law's yoke is reinforced by the fact that the Septuagint translates "belial" as "lawlessness" both in a generic sense and as applying to persons. Intertestamental literature definitely identified Satan as "Beliar." Similarly, Paul uses "Beliar" as a title for Satan in II Corinthians 6:15, thereby taking him as the paradigm of lawlessness and worthlessness. Beliar and Christ stand in irresolvable antagonism; there is no harmony ("symphony" is cognate to the original Greek word) between the two.

Here, then, we have a basic characterization with which we can begin our analysis of Satan. Paul presents him, not simply as a principle, symbol, or impersonal force, but as the coordinate member in his series of contrasts to the person of Christ. Satan is a *person*. He cannot be rationalized away as a pre-scientific myth or literary personification. He moves (I Pet. 5:8), works (Eph. 2:2), knows (Rev. 12:12), speaks (Matt. 4:3), plots (II Cor. 2:11), desires (Luke 22:31), disputes (Jude 9), deceives (II Cor. 11:3), feels emotion (Rev. 12:12; I Tim. 3:6; James 2:19), tempts (I Thess. 3:5), makes promises (Matt. 4:9), sins (I John 3:8), and engages in many other activities of a personal nature.

Of course Satan is more than simply a person, according to Paul in II Corinthians 6:15. He is a worthless and lawless person, the personal representative of darkness and unrighteousness. From what the New Testament teaches us, the fall of Satan is to be attributed to his apostasy from the truth (John 8:44) and condemnable pride (I Tim. 3:6). Arrogating to himself prerogatives which were not his own, Satan did not stand firm in the truth. Consequently he did not keep his original condition or rank (cf. Jude 6). When he fell, he led astray a host of angels with him, as Jude 6 indicates by mentioning a plurality of apostate angels. Indeed, unless the mention of a third of the stars being cast onto

the earth in Revelation 12:4 is merely a figure used to express the size or influence of the red dragon with respect to the imagery of that passage, it would seem that a *significant minority* of the angels (symbolized by stars; cf. Rev. 9:1, where Satan appears as a star) fell along with him (just as they are later deprived of certain power along with him; cf. Rev. 12:9). Not content with simply this following, Satan also applied himself to the project of winning man's disobedient allegiance to him. Historically, he is responsible for beguiling Eve (II Cor. 11:3) and thereby initiating, through his lies, the spiritual death of the human race (cf. John 8:44). The disapprobation felt toward Satan by the inspired writers is manifest from their designation of him as *the evil one* (Matt. 6:13; 13:19, 38; John 17:15; Eph. 6:16; I John 2:13-14; 3:12; 5:18-19), *slanderer* (Matt. 4:1,11; Luke, 4:2,6; I Tim. 3:6-7; II Tim. 2:26; I Pet. 5:8; Rev. 12:9; 20:2), *adversary* (I Pet. 5:8), *enemy* (Matt. 13:28-29), *accuser* (Rev. 12:10), *destroyer* (I Cor. 10:10), and a *world-ruler of darkness* (Eph. 6:12); they recoil from him as a *liar and murderer* (John 8:44), *angel of the bottomless pit* (Rev. 9:11), *roaring lion* (I Pet. 5:8), *red dragon* (Rev. 12:3-17; 20:2), and the *old serpent* (Rev. 12:9; 20:2; II Cor. 11:3). He represents nothing constructive, profitable, or good.

Finally, II Corinthians 6:15 portrays Satan as in utter opposition to the person of Christ and everything He represents; there is no point at which Satan and Beliar can harmonize with Christ. Satan is devoted to the work of hindering and destroying the kingdom of God (whether or not that is a realistic aim). To that end he appears, not only as the tempter of the first Adam, but also as the tempter of Jesus Christ, the Second Adam. Immediately after Jesus' baptism, He went into the wilderness to be tempted by the devil, who made an all-out assault upon the divine approval Jesus had received at His baptism as well as presuming authority over the kingdoms of the world (Matt. 4:1-11). Satan endeavored to induce Jesus to betray His calling, submit to the kingdom of darkness, and thus to abandon the establishment of God's kingdom. Satan was fighting for his life, just as Jesus persevered in the face of the devilish onslaught in order to redeem, reclaim, and remake the lives of His elect people. The confrontation in the wilderness was a deadly serious battle between two kingdoms, and Christ won that battle where both Satan and Adam had failed—not through autonomous power, but through complete obedience to the will of God. Unlike Satan, Jesus was willing to humble himself (cf. Phil. 2:7-8), and He abided in the truth (cf. John 1:14, 17).

In addition to showing us the principal defeat of Satan, this account also reveals Satan's character as the bitter antagonist to God's Anointed and the Messiah's kingdom. He expresses this antagonism by working in *individuals* (Eph. 2:2), both *body* (Luke 13:16) and *mind* (Luke

22:3), by working through the *natural world* (Luke 8:23-24, where Jesus *rebuked* the waves just as He rebuked the demons, e.g., Mark 9:25), by working in *social behavior* (Luke 8:27) and *relations* (II Cor. 2:5-11), by working in *intellectual* matters (I Tim. 4:1), by working in *political* affairs (Rev. 12-13), and by working in *religious* affairs, whether in *false* sects (II Cor. 11:14-15) or in the *true* way—by distorting (Gal. 4:8-9) and competing with (Matt. 13:39) the preaching of the gospel. There is no facet of life which Satan will avoid in his project of hindering Christ's kingdom. He is a worthless person who at no point harmonizes with Christ. He is, in short, "Beliar."

### *The Prince of the Demons*

According to Scripture, not only are there angels of God (Matt. 22:30; Luke 12:8; 15:10; John 1:51), but by contrast there are also "angels of Satan" (Matt. 25:41; II Cor. 12:7; Rev. 12:7, 9). These are designated "demons." While there are many *daimonia* (demons) mentioned in the Bible, there is only one *diabolos* (devil). A significant minority of the created angels sinned along with Satan and together with him were cast out (II Pet. 2:4; Rev. 12:4), thereby becoming demons under the leadership of the devil. Accordingly, Satan is called "the prince of demons" in Matthew 9:34. Paul denominates him "the prince of the powers of the air" (Eph. 2:2), and in Revelation 9:11 he is considered "king over" the swarm from the abyss. Just as Christ is the head of His church, the kingly ruler over His disciples, so also Satan is the leader of the demonic host; he has an army of disobedient spirits at his command. These demons are wicked, unclean, and vicious (Matt. 8:28; 10:1; Mark 5:2-5; 9:20; Acts 19:15). Moreover, there are degrees of wickedness among them (Matt. 12:45), and some are harder to exorcise than others (Matt. 17:21). Some scriptures lay out various categories of angels and demons (Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15), which suggests the possibility of a hierarchy of demons—although the various combinations of titles makes it impossible for us to establish firmly what the gradation would be. This much is certain: Satan is their prince or ruler, surpassing all in authority as well as in degree of wickedness and strength.

Not a few have held that Matthew 12:43-45 and Mark 5:12 demonstrate that demons long to occupy physical bodies and that this is their primary *modus operandi*. However, the former passage seems to be a *parable* pertaining, not merely to individuals, but to whole cultures or societies that attempt to be neutral toward Christ. The latter passage most likely represents simply a *diversionary* tactic (and an unsuccessful one at that) on the part of the demons. But whether or not possession of physical (especially human) bodies is standard procedure for demons,

the New Testament's accounts of demon possession are plenteous (there are at least fifty-two instances of it in the gospels alone, where the word "demonic" occurs fifty-five times and the phrase "unclean" or "evil spirit(s)" appears twenty-eight times); classic instances of demon possession are those of the two men of Gergesenes (Matt. 8:28-34 and parallels), the dumb man (Matt. 9:32-33), the blind, and dumb man (Matt. 12:22 and par.), the daughter of the Syrophenician (Matt. 15:22-29 and par.), the lunatic child (Matt. 17:14-18 and par.), the man in the synogogue (Mark 1:23-26 and par.), and Mary Magdalene (Mark 16:9 and par.).

The Bible fully intends for us to understand by demon possession an actual occurrence, not merely a metaphorical description. The gospel accounts clearly distinguish between sickness and demon possession—sometimes as separate phenomena and sometimes as cause and effect (Matt. 4:24; 8:16; Mark 1:32). It is noteworthy that Luke, a physician in his day, mentions both separately (Luke 4:33-36, 40-41; 6:17-18; 9:1-2). Moreover, the Lord addressed demons themselves as distinct from the person possessed (Matt. 17:18; 8:32; Mark 1:25, 34; 9:25). Finally, possession could be by a plurality of demons (Mark 5:9; 16:9; Luke 11:26) and could take swine as its object; both of these facts would be superfluous embellishment if demon possession were simply a mythological way of speaking about mental illness (ironically, if anything is a myth it is the alleged phenomena of mental illness—not demon possession!). Demon possession could have a profound and dominating influence on one's *body* (Mark 9:17-26), *will* (John 13:27), *words* (Mark 1:23) and *mind* (Mark 5:1-18). The demoniac could lose control over himself, and that against his will (cf. Luke 9:39). The possibility of demon possession in this day will be discussed briefly below.

The Bible gives further information about demons. In Ephesians 2:2 Paul describes Satan as "the prince of the power of the air," an allusion which has at least three lessons to it. First, the demonic controllers of sinful rebellion (darkness) over whom Satan rules are *incorporeal* powers of darkness (cf. Eph. 6:12). Second, these spiritual agents fill the air (cf. Eph. 3:10-12) or occupy the atmosphere around the earth; that is, Paul vividly portrays them as inhabiting our world, as being spiritual forces *within reach* of us and with whom we contend (cf. Eph. 6:12). And thirdly, because non-material evil powers are at work throughout the world, they create an ethical atmosphere or *pervading outlook in a culture* (notice how "power of the air" is parallel to "age [spirit, course] of this world" in Eph. 2:2); because the sons of disobedience have the prince of the power of the air working in them, they walk in the vanity of their minds (Eph. 4:17). A society or culture can come into an intellectual frame of mind which is properly designated "demonic"; it can



develop an atmosphere of opinion which is worthless, lawless, and destructive—just as Beliar himself is.

Nevertheless, it must not be thought that Satan and his demonic army are ultimately independent of God, constituting a genuine rival force in the universe. In Revelation 9:1-11 we read that Satan, as angel of the abyss, releases his demons (symbolized as terrible and powerful locusts) upon the earth. Notice, however, that they are subject to God's *control* (vs. 1: authority to open the abyss had to be granted by God to Satan, the fallen star) and God's *restraint* (vs. 5: the power which the demons have is both limited by God and granted to them by God). This plague of locusts, along with those of hail (Rev. 8:7) and darkness (Rev. 8:12), are meant to harken back to the ten plagues sent by God on Egypt. In Revelation 9, God is represented as punishing the new "Egypt" (where Christ was crucified, Jerusalem; cf. Rev. 11:8) by unleashing the terror of demons upon its unbelief and rebellion as a form of historical torment and judgment. While Satan may be prince of the demons, he nevertheless receives his power from God alone; the demonic host is in the final analysis at God's command, doing His sovereign bidding, and serving His divine ends. Whatever terrible work the demons do in the world is done under the sway of the Lord God Almighty and done in terms of His wise plan. When demonic activity is rampant in a society, we should see there God's punishment upon, rejection of, or apostasy from, the gospel—that is, judgment upon the demonic atmosphere of mind which has developed.

Not only does Scripture teach us that God alone is the ultimate Sovereign and thus that the demons are under His control, restraint, and direction, but it teaches that even now these demons are enchained by God. God did not spare the angels who sinned but cast them into Tartarus (the vilest province of hell), committing them to *chains* (the oldest and most reliable reading, rather than "pits") of darkness, reserved unto judgment (II Pet. 2:4). Jude confirms that the angels who did not keep their first rank but abandoned their proper domain (the position assigned by God under His rule) have been kept by God in everlasting fetters or bonds (the word is used of *chains*, e.g., in Luke 8:29 Acts 16:26; 22:30) under darkness unto the judgment of the great day (Jude 6). The demons have been under lock and key since the moment of their apostasy; there has never been any question that whatever activities they engage in are yet under the governance of God, who is but setting them aside for ultimate damnation. The work of demons must be viewed constantly in terms of the chains that now restrain them. Their doom is sure. As Revelation 20:10 and Matthew 25:41 teach, the lake of fire has been prepared for the eternal doom of Satan and his demons; this is now their proper habitat and destination. These passages show us,

in passing, that the fact that the demons are enchained does *not* mean that they are completely devoid of power and utterly without influence in the world. They have been committed to chains from the time of their fall into sin, and yet the Gospel records show them to have been extensively active, just as Revelation 9 teaches that God makes them serve His purposes in history. Thus, being enchained does not imply being destroyed or immobilized; it simply signifies that the demons are strictly under God's control and restrained in their activities. Their operations never set them free from the ultimate end to which God's chains have assigned them. God observes a kind of *lex talionis*: the angels who did not *keep* their first position are now being *kept* by God—for eternal damnation.

### *The Destroyer (Abaddon, Apollyon)*

We turn now to examine the nature and effect of Satan's work in the world. Looking back briefly to Revelation 9, where Satan is portrayed as the leader of a host of demons who are unleashed in judgment upon Jerusalem, we notice that the work of these demons is described as that of terrible destruction: darkness (vs. 2), terror, and despondence (vs. 6). In general, they work to produce darkness and wickedness (cf. Eph. 6:12), and when they are unleashed in historical judgment (as they were in Jerusalem's tribulation of A.D. 70) circumstances become so desperate that men prefer death to living (cf. Luke 23:27-30). Therefore, the influence of Satan's host is dreadful: darkness, despair, death, and destruction. Satan's work is not constructive; it aims to deprive men and the world of the goodness of life and the creation through the negative forces of disobedience, disorder, deception, and disease. Consequently, Revelation 9:11 assigns a descriptive name to Satan, a name which characterizes the effect of Satan's operations. The name is given first in Hebrew and then in Greek, lest there be any mistake about its meaning. He is "Abaddon," the epithet for *Hades* in the Old Testament (Job 26:2; 28:22; 31:12; Prov. 15:11; 27:20; Ps. 88:12), meaning "destruction." It is personified in Job 28:22, which makes the reference in Revelation 9:11 especially appropriate, since there Satan is designated the angel of the bottomless pit. He personifies the province from which he operates, bringing "hell on earth" (as we say). The personification of hell in Satan is indicated in the Greek form of his name, "Apollyon"; this is the participle for the verb meaning "to destroy," thus being rendered "Destroyer." Satan is "Destruction," and indeed the "Destroyer" himself (cf. I Cor. 10:10; Heb. 2:14). His goals are purely negative, and he effects nothing beautiful, true, or good.

Satan can bring sickness and bodily ailments, such as *convulsions* (Mark 9:18, 20, 26), *self-injury* (Luke 4:35; Mark 9:18, 22), *deafness*

and *dumbness* (Mark 9:17-27). Luke the physician speaks of a woman who had "a spirit caused infirmity," being "bound by Satan" with a spinal deformity for eighteen years (Luke 13:11, 16). When demons are cast out of a man he is said to be "healed" or "made whole" (Luke 8:36). Paul's "thorn in the flesh" is considered a "messenger of Satan" (II Cor. 12:7). And Peter summarizes the ministry of Jesus by saying that He went about "healing all that were oppressed of the devil" (Acts 10:38). Satan works decay and misery in the physical world.

He also has the power to bring certain circumstances under his control. Through the action of the council, Satan hindered Paul from returning to Thessalonica (I Thess. 2:18). Through political persecution, Satan can have Christians cast into prison (Rev. 2:10). Revelation 13 shows Satan to be the animating power of the political "beast," and Paul discerned that the coming of the "man of lawlessness" (a political figure) was "after the working of Satan" (II Thess. 2:9). Pergamum was the center for the emperor cult in the province round about; the believers were commanded there to say "Caesar is lord." Satan was also active there in persecuting the church and bringing about the martyrdom of believers such as Antipas. Therefore, "Satan's throne" and "dwelling" are said to be there (Rev. 2:13). Satan brings about *corruption and lawlessness* in the *political* order, thereby inspiring opposition to the kingdom of God.

Satan endeavors to *tempt* the godly into sinning (Matt. 4:1; I Cor. 7:5; I Thess. 3:5), thereby gaining the title of "tempter." He incites to apostasy and murmuring (I Cor. 10:10). The Holy Spirit gives a new heart to God's people, and thus God is said to work in believers (Phil. 2:13; cf. I Cor. 12:6; Eph. 3:20; Col. 1:29)—both to will and to work for His good pleasure. By contrast, Satan appeals to the old heart of the sinner and energetically works in him; since he works in the children of disobedience they walk according to Satan (Eph. 2:1-2)—so that they follow the desires of the sinful nature (vs. 3). Unbelievers are viewed as the work of the enemy (Matt. 13:28); they are "sons of the evil one," being tares sown by him in God's field, the world (Matt. 13:38). He would gladly overrun the kingdom of God, destroying it by people whose lives he has already spiritually destroyed. Not only does Satan tempt men to sin, play upon their sinful natures, and propagate rebellion against the gospel in the world, he actually puts sin within the heart of the reprobate. Satan put it into the heart of Judas to betray Jesus Christ (John 13:2; cf. Luke 22:3), and at the last supper Satan entered Judas, leading him to carry out the wicked deed (John 13:27). Satan also put the sin of lying in the heart of Ananias (Acts 5:3). Satan is constantly scheming to prod, provoke, and produce sin with man—thereby effecting spiritual death. As the *author of disobedience*, Satan once had the power of its

consequence—death—though not with respect to God's people apart from God's permission (Ex. 12:23; Job 1:12-2:6). Hence Hebrews 2:14 speaks of "him that had the power of death, that is, the devil." Like darkness and destruction, death is not part of God's order but is the realm—the ethical realm—of Satan. He tries to make death subservient to his ends, enticing men to follow after the ways of death rather than the Way, the Truth, and the Life. He is the destroyer of the natural man's ethical integrity and spiritual life.

Satan also works his havoc in the *world of thought*, which explains why Scripture designates him a "liar" (John 8:44). He works to distort God's word (Gal. 4:8-9), snatch it away when it is preached (Matt. 13:19), and replace it with the "doctrine of demons" (I Tim. 4:1). Unbelievers lack a genuine knowledge of the truth because they are caught in "the snare of the devil" (II Tim. 2:26). One of Satan's key tasks is the deception of the world, and so he is known as "the deceiver of the whole world" (Rev. 12:9; e.g., I John 2:22; 4:2). Toward that end he *corrupts* the mind of man (II Cor. 11:3), making it prone to be led astray; he also has "*blinded* the minds of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them" (II Cor. 4:4). This causes the unregenerate to serve Satan as though he were their god (cf. Rom. 1:18-25). By initiating sin, Satan became responsible for its consequences: in this case, an inability to perceive the splendor of the gospel—which can only mean final damnation. Through his lies Satan becomes a murderer as well (cf. John 8:44). The destructive work Satan does in the world of thought is especially dangerous, for he can make rebellion and lies seem plausible and right. Since his domain is that of darkness (Luke 22:53; Acts 26:18; Eph. 6:12; Col. 1:13), he has nothing in common with the realm of light (II Cor. 6:14). However, Satan proceeds to imitate God (cf. I John 1:15) by masquerading as "an angel of light" (II Cor. 11:14). His subtlety is unsurpassed; he does not make his erroneous doctrines appear for what they are, the fabrication of a wicked mind, but disguises them as wholesome or reasonable options. Since Satan did not abide in the truth he works hard to destroy man's stand in the truth, using any device he can in order to deceive, corrupt, and blind man's thinking.

Another central activity of Satan is the *slandering of God's people* (Rev. 12:10); he brings false accusations against them in order to see to their spiritual death. Thus he is a murderer (John 8:44). But his murderous designs extend beyond the spiritual realm to the physical world as well. As well as delivering slander, the devil creates persecution for the godly. When the Jews sought to kill Jesus (John 8:40-41), He said that they were following the desires of their father the devil, who was "a murderer from the beginning" (vs. 44)—referring to the diabolical

cal origin of Cain, who murdered his brother (I John 3:12). Satan inspires persecution and martyrdom for Christians (Rev. 2:9-10). Knowing that his time is short, Satan operates on earth with great wrath (Rev. 12:12). Therefore, Christians must be serious and alert about Satan (I Pet. 5:8), for their "adversary walks about as a roaring lion, seeking whom he may devour." Satan traverses the earth and has access to us (cf. Job 2:2). Many commentators have misinterpreted the allusion in I Peter 5:8 by overlooking the fact that it is Satan's *walk* (not himself personally) that is likened to a lion, and by failing to take cognizance that it is a *roaring* lion (not a stealthily stalking lion) that Peter takes for comparison to Satan's walk. Satan is not himself a lion, but his walk or behavior in the world can be likened to the walk of a roaring lion. A roaring lion was an Old Testament symbol for savage opposition and one's enemies (Ps. 22:13-14; Prov. 28:15; Isa. 5:29; Zeph. 3:3); to be "saved from the lion's mouth" was a figure for deliverance from one's persecutor (Ps. 22:21; II Tim. 4:17). Lions do not roar when sneaking up on their prey (for obvious reasons); instead, they roar in order to instill fear and to express a ferocious nature (e.g., Judges 14:5) or as part of a vicious attack upon an intruder (e.g., Dan. 6:22). Thus the *lion's roar* was metaphorical for the wrath and threat of a *monarch* (Prov. 19:12; 20:2). In I Peter 5:8, we do not see Satan represented in his secret and subtle activities as the adversary of God's people; we see him as the ferocious threat brought by *persecutors* (especially political oppressors) against believers. Peter explains the threat of the roaring lion as "sufferings" in the next verse, and in 4:12 he had forewarned his readers of the "fiery trial" that was soon to descend upon them. As a lion seeks someone to devour, so Satan walks through the earth activating physical persecution against Christians. He would try to drive them to faithlessness and apostasy through the violent opposition he engenders. In the short time that he has left to him, Satan expresses great wrath against God's people. If he cannot destroy them by deception, he aims to destroy them (spiritually) through fear, or to destroy them (physically) through martyrdom.

So then, we have seen Satan's destructive influence in the physical world (e.g., sickness), the political world (e.g., lawlessness), the spiritual world (e.g., temptation, sin, death), the intellectual world (e.g., distorting, deceiving, blinding), the ethico-judicial realm (e.g., slander before God), and the social realm (e.g., violent persecution). Everything he comes into contact with is degraded and destroyed. Shortly before the return of Christ in final judgment on the world, Satan will be released from the restraints that are now upon him, so that he will pursue his destructive bent with even greater intensity (Rev. 20:7-10). He will deceive again with the effectiveness he had in the Old Testament era. He

will inflict plague and disease on the earth. He will turn the nations and kings of the earth against the Messiah and His church with severe persecution. Lawlessness and apostasy will characterize the day. But that day will be a short period in contrast to the long era of gospel prosperity which precedes it. That day does serve to impress upon us the nature and effect of Satan's operations; it illustrates the appropriateness of his title, "Destruction and Destroyer."

*The Dung-god or Lord of the Flies (Beelzebul)*

The fact that Satan is to be loosed at the end of the present era, working his final deeds of darkness on earth, has somehow misled many theologians to interpret his titles, "prince of this world" and "god of this age," as though he were *presently* the dominant force in world history. They see these epithets as teaching that Satan has all power and authority in this dispensation and in the province of planet Earth. Satan's destructive work at the very end of this era is erroneously taken to explain the status of Satan at the present time. Since it is assumed that the world is virtually under Satan's control until the battle of Armageddon, "prince of this world" and "god of this age" are correspondingly taken to mean that the spatio-temporal realm that now exists is under Satanic management. But this is to misinterpret the titles. It is also to overlook the fact that Satan *is* loosed at the end of the era to exercise his great destructive influence; he does *not* have that extensive influence *until* he is loosed by God from present restraints. That means that the degree of sway he has in world history at present is *not* continuous with the degree he will have in the final brief period of history. That period will be extraordinary. It will surpass the ordinary influence of Satan because of his *unloosening*. Therefore, the titles applied to Satan above must be understood in terms of Satan's *present restricted* status and not interpreted in terms of his future, extraordinary sway in the world.

What then does it mean that Satan is "the prince of this world" and "god of this age"? If it does not mean that he has the upper hand in directing world affairs, determining the results of evangelism, deceiving the thinking of men, and sowing discord in every area of life, how should we understand these phrases? I would maintain that they cannot be properly interpreted until we have ascertained the meaning of "world" and "this age" as they are used by the writers who record the titles for us.

It is quite common for the term "world" to be used, not in a geographic sense, but in an *ethical* sense; here it denotes the *immoral realm of disobedience* rather than the all-inclusive, extensive scope of creation. The "world" represents the life of man apart from God and bound to sinful impulses. Thus, when scriptural writers speak of "the world," they often mean the world *in so far as* it is ethically separated from God. Paul con-

trasts *godly* sorrow to the sorrow of the *world*; the former brings salvation, while the latter leads to death (II Cor. 7:10). If "world" here meant the geographic scope of creation (embracing all men and things), then the "sorrow of the world" would include the sorrow of any and all men who live in the world—thus precluding the possibility of any earth-dweller repenting with godly sorrow and finding salvation. Furthermore, the juxtaposition of "godly" with "worldly" would require—if "world" denotes a location rather than an ethical state—that "godly" correspondingly denote a physical realm or location; otherwise Paul's contrast would not be categorical and mutually exclusive (i.e., some sorrow could be simultaneously godly *and* located in the world). Paul is clearly using "world" for the unethical state of sinful rebellion, and thus can contrast it to the ethical state of godliness. In Colossians 2:8, Paul apositionally explains "the elementary principles of the *world*" as philosophy which is "*not according to Christ*." Hence the elements of "the world" (cf. Gal. 4:3) stand in direct antithesis to Christ. Here the world is the unethical sphere of opposition to Christ. In Philippians 2:15, Christians are called "lights in the *world*"—that is, "children of God without blemish in the midst of a *crooked and perverse generation*." The "world" is not each and every human being, but rather the *generation* which is perverse and crooked; the term is *qualitative* rather than quantitative. It has an ethical, not geographical, focus. The world in its wisdom knows not God, and God makes the world's wisdom foolish (I Cor. 1:20, 21; cf. 3:19). The world is that realm which is under God's condemnation (I Cor. 11:32), for to walk "according to the course of this world" is to follow Satan and to be a "son of disobedience" and therefore a "child of wrath" (Eph. 2:2-3). From these verses it is evident that "world" denotes the ethical sphere of sinful rebellion.

This use of the term is not exclusive to Paul. James says that "Friendship with the world is enmity with God" (4:4); thus "true religion . . . [is] to keep oneself unspotted from the world" (1:27). Again, the word is obviously being used in an ethical sense for sinful pollution and antagonism to God. Peter speaks of "the corruption that is in the world" (II Pet. 1:4) and "the defilements of the world" (2:20), thereby utilizing the term "world" in the same way that Paul and James use it. It is especially to be noted that the apostle John thinks of "the world" as the domain of disobedience, disbelief, and darkness. The world is in sin and therefore needs to be saved (John 1:29; 3:17; 4:42; 12:47; 16:8). The world is the place of darkness, ethically speaking, into which the light (God's holy Son, Jesus Christ) has shone (John 3:19; 8:12; 9:5; 12:46). The world is *spiritually dead* and thus needs life given to it (John 6:33, 51); this clearly demonstrates that "world" cannot be taken in a natural sense, for the world (understood descriptively as the created order) is animated

(I Cor. 1:20; 2:6; 3:18), which does *not* mean that Christian philosophy is impossible during *this era*, but that godly thinking is antithetical to the deluded wisdom of *unbelievers*. That “this age” applies to the realm of rebellion against God is easy to see from II Timothy 4:10, where we learn that to love “the present age” is to forsake the kingdom of God. The cares “of the age” are deceitful lusts which choke God’s word (Mark 4:19). Consequently, “this age” or “the present age” are at base the domain of sin; to live in the midst of “the present age” is identical with living amidst ungodliness (Tit. 2:12).

Therefore, we conclude that “this world” and “this age” both denote the immoral realm of disobedience against God, the life of man apart from God, the *ethical* sphere which is antagonistic to God—rather than geographic and temporal spheres. While “this age” and “this world” are found in space and time, they are not fundamentally spatio-temporal entities. They are the spiritual kingdom of darkness. It is with this in mind that we can properly understand the designations of Satan as “the prince of this world” (John 12:31; 14:30; 16:11) and “god of this age” (II Cor. 4:4). These titles mean something quite different from the interpretation that is often given for them in these days. They are *not* indications that Satan’s power in the present era and on planet Earth are immense; nor do they mean that God’s kingdom must, by definition (of Satan, as such a “prince” and “god”), be largely unsuccessful or non-influential until some (alleged) future binding of Satan. The present era in the created realm is *not* in the masterly grip of Satan, and it is simply wrong to support such an idea from Satan’s being called “prince of this world” and “god of this age.” These epithets simply mean that Satan heads up the unethical realm of disobedience; he is the captain of the ungodly and disbelieving, the prince of darkness. By labeling him “prince of this world,” Scripture does not acknowledge any authority of his over the entire created realm; rather, it consciously dichotomizes the created order, seeing that the ungodly element of it (i.e., “the world”) is led by “the evil one,” Satan. By labeling him “god of this age,” Scripture does not acknowledge him as having the dominating sway in world history up until the battle of Armageddon; instead, it consciously distinguishes between the kingdom of God (“the coming age”) and the unrighteous forces of history (i.e., “this age”) and accordingly views “the worthless, lawless one,” Satan, as head over the latter. These titles, then, merely indicate that Satan is the ruler over all those who share his wicked nature. He leads one kingdom, while Christ governs another kingdom. The meager fact that Satan is captain of the ungodly (which is all that “prince of this world” and “god of this age” mean) tells us nothing about his strength and influence in the created realm (including human society) during the present era.



Indeed, if anything, these titles are *derisive* with respect to Satan's status and power. Whereas the living and true God makes His deity manifest to men (Rom. 1:19-20), Satan can secure a following of himself as God only by *blinding* his vassals (II Cor. 4:4). The "god of this age" is in reality a no-god (I Cor. 10:20; Gal. 4:8; cf. Ps. 96:5; Deut. 32:17), for God alone is "the King of the ages" (I Tim. 1:17). The title "prince of this world" is first introduced for Satan right after Jesus has said, "now is the *judgment* of this world," and just before He claims to call *all men to himself* (John 12:31-32). Thus, in calling Satan "the prince of this world," Jesus is certainly not paying him anything but a sarcastic compliment. Satan rules over a *judged* realm where he cannot *hold* men's allegiance! Jesus here indicated that, while the cross may have appeared a victory for Satan (to blinded eyes), in reality it was his undoing.

The epithets, "god of this age" and "prince of this world," have been shown to mean that Satan is the leader or ruler of the ungodly. We should summarize here what the New Testament says about his *influence on unbelievers*. The unchanged heart is under Satanic control; to be in the state of unbelief is to be under the power of Satan, for conversion is basically a permanent turning from darkness to light, "from the power of Satan to God" (Acts 26:18). In contrast to believers who are "in Christ" (I John 3:24; 4:15), the *whole unbelieving world* is described as lying "in the evil one" (I John 5:19). Just as God works in believers (cf. Phil. 2:13), Satan is at work in the children of disobedience (Eph. 2:1-2)—intoxicating them and then catching them alive to do his bidding, which is why Scripture says unbelievers must be "recovered out of the snare of the devil" (II Tim. 2:26; cf. I Tim. 3:7). Because unbelief is the work of Satan, unbelievers are considered his sons (Matt. 13:28, 38). The children of Satan do his deeds (John 8:41), partake of his desires (vs. 44), reject the word of God (vss. 43, 46, 47), pervert the ways of the Lord, turn men aside from the faith, and are enemies of all righteousness (Acts 13:10). *There is no middle category*; all men fall into one of two classes: they are either born of God (cf. John 1:12-13) or are children of the evil one, being from below and of the world (cf. John 8:23; 17:16). John tells us how we may discern the children of the devil: "he that doeth sin is of the devil. . . . In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:8, 10). John goes on to give an illustration: Cain, who murdered his brother, manifested that family to which he belonged by his moral likeness to the head of his family. Those who fail to evidence righteousness and brotherly love give patent signs of their unregenerate, Satanic, character. We must not be deceived: one's spiritual lineage is determined

by his *ethical resemblance* to the *family head*, either Jesus Christ the righteous or the devil (vs. 7).

While the influence of Satan upon unbelievers is manifest in their wicked deeds, Satan is even more interested in making them "religious people." Nothing is more deceptive than a religious sinner. Far from concentrating on the seamy areas of life to find Satanic results, we should rather look from the pub and parlor to the *pulpit!* Here the mastermind of Satan is evident, as he deceives men into thinking that they are not following him when in fact they are. Because of the blindness and spiritual dullness of unbelief, unbelievers are easily led to worship demons (Rev. 9:20), adhere to the doctrine of demons (I Tim. 4:1) and follow Satanic ministers (II Cor. 11:13-15). Men will think of themselves as endorsing the true religion and being God's people, but they can do it in self-delusion. The assembly of those who falsely claim to be God's people (cf. Rom. 2:25, 28-29) are in actuality "a synagogue of Satan" (Rev. 2:9)! The worship of demons is manifest in two ways. First, there is the participation in *pagan rites* which brings us into contact with demonic powers (I Cor. 10:20). The fact that idols are no-gods does not render them neutral and harmless, for when we join in and have community with those who practice false worship, we have "communion with demons!" The second form of demon-worship is *satanism*. Those who worship "the beast" in the book of Revelation (that is, give implicit obedience to ungodly Rome and stand in awe of its threatening might) are those who also worship *the dragon*, Satan (Rev. 13:4). They replace the rule of God and God's law over them with the claims and regulations of the lawless state (Rev. 13:16; cf. Deut. 6:6, 8; Rev. 14:1, 9). Therefore, demon-worship can be found in both church and state.

It must not be thought, however, that those who would mislead people to sit in the synagogue of Satan and worship demons are easy to detect, as though they portray themselves openly as priests of Satan and the occult. In reality, those who blatantly represent themselves as devil devotees are relatively less harmful than those who are ministers of Satan in disguise. These wolves in sheep's clothing (Matt. 7:15), can be found in established denominations, attaching the name "Christian" to themselves, and staying within the traditions of the church. They fashion themselves as ministers of righteousness and work within the church structure. Following their master's example, they masquerade as angels of light. With cunning disguises, including turn-around collars, they mislead the minds of men with heterodox doctrine and lawless ethics. Paul says that the ministers of *Satan* fashion themselves as "ministers of righteousness" (II Cor. 11:13-15). Those who would deceive the bride of Christ, the church, with another gospel or savior are as much emissaries of Satan (despite their pretenses) as was the serpent who beguiled the bride of

Adam, Eve (II Cor. 11:3). Through his disguise as an angel of light, Satan has captured and dominated unorthodox, liberal, and neo-orthodox churches as well as the "Christian" sects or cults; he has also infiltrated confessionally orthodox churches with ministers who pretend to represent the light (either doctrinally or ethically) but in reality spread the works and thoughts of darkness.

Such pseudoministers of righteousness and light bring with them "doctrines of demons" (I Tim. 4:1). Paul warned Timothy that "in latter times" men would be seduced by spirits to follow demonic teaching. These later times were Timothy's own day, for Paul felt it important to make Timothy cognizant of these *demonic doctrines* as a present threat (cf. vss. 6ff.). At the time of writing, Timothy was laboring at the church in Ephesus, to whom Paul had given warning that grievous wolves were about to enter (Acts 20:29). These false teachers, masquerading as ministers of righteousness, brought with them heretical and ascetic doctrine (I Tim. 4:3). They encouraged Christians to withdraw from God's creation and become otherworldly in a Platonic or gnostic fashion. Such an *abandonment of the historical realm to Satan and his host* is just the kind of doctrine demons would propagate! And when people abandon the great commission of discipling the nations and making society follow the pattern of God's law (cf. Matt. 28:18-20)—that is, when they forsake full confrontation with the *real enemy*—their demonic doctrine leads them to do battle *within* the church instead. *Demonic wisdom*, James 3:15-16 tells us, is *from below*, bringing jealousy, faction, and vile deeds. Unlike the attitude which would crush Satan, demonic doctrine is *not peaceable* (James 3:17, cf. Rom. 16:20).

The "prince of this world" and "god of this age," therefore, "blinds the minds of the unbelieving" (II Cor. 4:4), committing them to the realm of unconverted darkness, ensnaring them, fathering their rebellious thoughts and deeds, and even making them adhere to the synagogue, worship, and doctrine of Satan and his demons in the name of light and righteousness. He transforms God's good creation and the men who have been created as God's image into refuse; he makes waste of the unbelieving world. He is, then, *not* the powerful authority over the created realm in this era (as "prince of this world" and "god of this age" have so often been taken); he is merely *the leader of a destroyed humanity*, a godless generation, a *kingdom of unethical darkness* and spiritual death. He is, in short, "Beelzebul" (cf. Matt. 12:24; Mark 3:22; Luke 11:15). By a play on words, the Jews of Christ's day had changed "Beelzebub" (a title for Satan taken from the Philistine god by that name, "lord of the flies;" cf. II Kings 1:2ff.) into "Beelzebul"—that is, "baal zebel" or "lord of dung." In utter contempt for the work of Satan, people came to call him the "dung-god." While God created all things good and de-

lightful, Satan has set out to rework creation into that which is wicked and despicable. The fitting emblem, then, for that over which he is god is dung. He is the prince of darkness, despair, deceit, and death. His destructive work in the children of disobedience warrants calling him "prince of this world" and "god of this age." But those labels are best interpreted by concluding that Satan is simply Beelzebul, the dung-god. He is legitimate leader over only refuse and waste. When Paul was delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. 1:13), he came to consider all things which are outside of Christ and His dominion as loss and dung (Phil. 3:8). That realm which is outside of Christ is "this world" or "this age," and the captain of that obnoxious realm is Satan.

### *Our Adversary (Satan)*

Having surveyed the work of Satan in unbelievers, we should also analyze his destructive operations with respect to believers. His opposition to them merits the designation of "Satan" or "adversary." That one title summarizes an entire aspect of Satan's work in the world. "Satan" basically means "opponent" (the term is used, e.g., in Matt. 4:10; John 13:27; Acts 5:3; 26:18; Rom. 16:20; I Tim. 5:15; Rev. 12:9), and thus Satan is denominated "our adversary" in I Peter 5:8. Satan is a wicked angel who does his utmost to present opposition to the people of God.

It must always be kept in mind that whatever Satan does in opposing God's people, he can only do it at the permission of God. This is well illustrated in the case of Simon Peter; Satan had to ask God's permission to sift the apostle like wheat—hoping to find that he was only chaff (Luke 22:31). The allusion to Job in the Old Testament is manifest. Satan's aim is to discredit those who are part of God's kingdom, showing (really, *slandering*) that they have no right to be included in God's blessing. However, in attempting to bring about apostasy, Satan is not free to assail us at will and with whatever power suits him. Because he needs God's permission, we are assured that we shall never be tempted beyond endurance or without a way of escape (I Cor. 10:13). Satan shall not be successful with genuine believers, and hence, contrary to his wishes, his evil work is twisted to a good end—refining rather than destroying the believer's faith (e.g., Peter is sifted as *wheat* in the long run, not as chaff). It must not be forgotten that even when Satan has leave to work on Christians, Jesus is making supplication for them in order that their faith fail not (Luke 22:32).

We learn from this example, then, that Satan *tries* to destroy the regenerating and sanctifying work of God in the believer. Paul worried that, in time of trial, the tempter would have tempted the Thessalonians

and rendered the apostle's work vain (I Thess. 3:5). Satan wishes to expose spurious faith, and thus he continues to tempt and work upon people even after their apparent conversion and profession of trust in Christ. In I Timothy 5:15 we read of certain widows who indeed had "turned aside to Satan," giving in to immoral conduct, and thus providing occasion for the adversary to do what he most wants to do: slander and reproach those who bear Christ's name (vs. 14). Toward that end Satan even takes advantage of godly activities (e.g., sexual abstinence for the sake of prayer), perverting them into an opportunity for seduction to sin (for example, either depriving the partner or adultery) (I Cor. 7:5). Even those who appear to have the graces necessary for leadership in the church can, through pride, fall into the condemnation which is wrought by the devil and which is shared by the devil (I Tim. 3:6-7).

The sovereignty of God is displayed in the fact that He uses the destructive work of Satan to further His own ends. Paul was sent a messenger from Satan, a thorn in the flesh, who buffeted him and thereby *prevented* him from being exalted overmuch (II Cor. 12:7). This "stake for the flesh" could have been a non-physical burden to bear, but more likely it was a bodily infirmity (cf. Gal. 4:13-14). A Satanic messenger would, if working spiritually upon Paul, seem to further rather than curtail pride (cf. I Tim. 3:6; James 4:6-7); and consequently an unavoidable and aggravating bodily affliction would seem more effective in restraining runaway self-exaltation. But whatever kind of buffeting this messenger from Satan represented, it was used by God (just as in the case of Job) for His servant's good (cf. Heb. 12:10). Against his contrary intents, God utilized Satan's work for the cause of sanctification. Another illustration of the same principle is found in the case of church discipline at the point of excommunication. When one in the church is guilty of unrepentant immorality, Paul commands that he be "delivered unto Satan" (I Cor. 5:5), that is, placed in the realm of Satan or excommunicated from the church (cf. I Cor. 5:2, 13). He is to be regarded as unsaved and under the power of darkness. The purpose for which he is abandoned to the devil, however, limits or restrains Satan's work—it is not for ultimate punishment but eventual restoration, "that the spirit may be saved in the day of the Lord Jesus." Deliverance unto Satan, then, aims at remedying the sinful situation which has arisen in the life of him who is excommunicated (I Tim. 1:20). Whatever the effect of Satan's "destruction of the flesh" is in these cases (whether producing *revulsion* from the taste of sin, e.g., Luke 15:13-19, or inflicting *bodily harm*, cf. Acts 5:1-11; 13:9-11; II Cor. 10:8; 12:7; 13:10; esp. I Cor. 11:30), we again see that God uses Satan's work for promoting rather than destroying the cause of His kingdom.

The Christian is not ignorant of Satan's devices, and hence he should never gain an advantage over the believer (II Cor. 2:11). The passage here cited shows that to have an *unforgiving spirit* is to grant Satan an opening to which he has no right, to grasp more than his due, to seize what does not belong to him. In the case of the man guilty of gross immorality (cf. I Cor. 5) Satan had been given the right to work destruction of his "flesh" (probably indicating his sinful nature). But now Satan was trying to gain even more, using the church's unforgiving spirit in the face of the sinner's repentance for the destruction of him and the church. Christians should not be ignorant of such purposes or plots ("devices") as Satan cunningly utilizes. He would gladly further a legitimate end, such as ecclesiastical purity, through ungodly means, such as a harsh spirit. This is just another example of his deceptive work, drawing men into what might seem a good project, but in reality using them to further wickedness. In II Corinthians 2:11, however, Paul makes the point that Satan should not gain such a toe-hold with Christians; they know what he is scheming to do.

The Christian strategy against the destructive work of Satan in his personal or ecclesiastical life, then, *first* of all includes *resisting* the devil (James 4:7). Because Satan will quickly latch onto any opportunity to turn good actions and attitudes into evil deeds (e.g., transforming righteous anger into sinful wrath), the Christian must not compromise but resist. Thus Paul commands, "neither give place to the devil" (Eph. 4:27). In his fight with the adversary the believer is assured that he shall conquer. But because Satan's methods are crafty and deceptive, the Christian must utilize the armor of God—all of it. To a city full of demonology, Ephesus, Paul writes that the *Christian struggle* is not with flesh and blood but with *demonic influences*. Although Satan has many fiery arrows to shoot at us, and although his methods are crafty, the believer is protected from them by the shield of *faith* (Eph. 6:11-12, 16). Using faith's shield is the *second* element in the Christian's strategy. Peter, who before had been induced by Satan to deny the Lord, commands us to *withstand* Satan "stedfast in the *faith*" (I Peter 5:9). Revelation 12:9-11 shows that the devil is overcome by *faithful* testimony, even when it entails going to one's death. The *third* element in the Christian's strategy against the personal attacks of Satan is *prayer*. Christ gave us a way of escape by teaching us that we should pray for divine protection which cannot fail. In the Lord's Prayer we are instructed to pray, "Bring us not into temptation, but deliver us from the evil one" (Matt. 6:13).

We see, then, that Satan is the Christian's adversary, always tempting him to apostasy and moral inconsistency. Satan works hard to pervert righteousness into wickedness by deceiving the believer in various ways. However, even though Satan slanders the people of God and attempts to

trip them up, he ultimately serves the purposes of God in refining, sanctifying, and reclaiming His chosen people. The Christian is not ignorant of Satan's plots, and thus he can gain personal victory over him by resistance, faith, and prayer. Although the devil does not leave us alone, the *believer's perspective on Satan* is that of *triumphing over him* and his devices. Satan is under God's control, depends upon Him for permission to carry out his work, serves the ends of God's kingdom, and is defeated by God's people as they wear the whole armor of God. The adversary must be taken seriously, but not feared.

### *The One Cast Down From Heaven*

Christians should take great assurance and comfort in their confrontation with the kingdom of Satan from the fact that Scripture portrays him as deposed from that position of strength he had prior to the coming of Christ. During the Old Testament era, Satan held sway over the nations, constantly deceiving them into superstition and idolatry. He wrought havoc in the kingdom of God as well, leading Israel into heterodoxy and idolatrous apostasy throughout her history (from the worship of the golden calf at Sinai to the murder of the Messiah at Calvary). Having induced Adam and Eve to rebel against God, Satan continued to dominate the descendants of Adam, keeping the following of God down to a minimal righteous remnant among the nations and an even smaller righteous remnant within the nation of Israel. Ungodliness was rampant in the world, so much so that God in His wrath destroyed all but eight persons in the great flood. Ungodliness continued to reign among the sons of Noah, as Babel and Sodom stand out as illustrations of the rebellion of men against God. Following the Exodus, both the gross immorality and idolatry of the nation were punished by "holy war." However, the nation waging such war soon fell into cycles of apostasy during the time of its judges. The nation gained a king only to descend soon into civil war and division. Later, having learned to avoid idolatry through the punishment of exile, the Jews subsequently turned to the sins of secularism (Sadduceeism) and self-righteousness (Pharisaism). If Satan was, thus, so influential within God's chosen nation, one can imagine the extents of depravity fostered by the pagan nations. The world lay in deception, darkness, and spiritual death prior to the advent of Jesus Christ, for Satan operated with a strong hand and few restraints. However, the *Messiah's advent* effected a *radical change in Satan's status*, greatly deposing him of his power over human society.

The advent of Jesus Christ, the Light of the world, triggered an outburst of Satanic activity; Satan exercised the extent of his powers in an attempt to extinguish the light of Christ with the darkness of sin, rebellion, and demon possession. Thus the accounts of exorcism in the

Gospels are not incidental to the good news that God's kingdom has been established. Satan's intensified activities only provided a background against which Christ's overthrow of his power would be the more conspicuous. *Exorcisms* performed by Christ were an outward manifestation of the great confrontation taking place between the kingdom of Satan and the kingdom of God, between this age and the coming age. The Gospels are nothing less than an account of the cosmic struggle between God's messianic Son and Satan.

Zechariah 13:2 had prophesied that the establishment of the redemptive kingdom of God would mean the removal of "unclean spirits." In retrospect, Peter described the ministry of Christ as that of "healing those oppressed by the devil" (Acts 10:38; passing note should be made that Peter's mention of "oppression" is intended to *summarize* the various influences of Satan, *not* to introduce a *new* category of operation—oppression in addition to possession). Christ's ministry signalized the establishment of the promised kingdom of God, for He had the power to cast out the unclean spirits (e.g., Mark 1:27); His curing of demoniacs was in fulfilment of the Old Testament promise concerning the suffering servant of the Lord (Matt. 8:16-17). The demons whom Jesus cast out testified to His divinity (e.g., Mark 3:11). They also recognized that the advent of God's Son signalized their torment (Matt. 8:29), their commitment to the abyss (Luke 8:31), and their *destruction* (Mark 1:23-25). Jesus' own interpretation of His power to cast out demons was that the *kingdom of God had come* and that this meant the *plundering* of Satan's house (Matt. 12:28-29). God the Father confirmed from heaven that Jesus had come to do the Father's business—namely, by His death to depose Satan of his power and defeat him (John 12:23-33). Christ's power to cast out demons was supremely attested in His casting out the prince of this world from his domain, his position of strength in the created realm; instead of being under the sway of Satan's deceptions, men shall now be drawn *to Christ*. Satan's dominance has been destroyed.

This overthrow of Satan's strength and downfall of his kingdom is vividly described by Christ in Luke 10:18. The seventy had returned to Christ, reporting that even the demons were subject to them in Christ's name (vs. 17). Jesus then reveals what lies behind this subjugation—the complete crumbling of Satan's authority. He says "I beheld Satan fall like lightning out of heaven." Satan's exalted power has been broken; like a flash of lightning, his energy has been spent. He has been hurled down from the sky. This explains the disciples' power over demons: the *head* of the demonic host has been overthrown by Christ. Christ's statement is *metaphorical* and does not refer to some historical, *spatial* plummeting of the person of Satan to the earth's surface. Rather, because



Satan could not overthrow Jesus in the wilderness temptation, and because Jesus had begun the plunder of Satan's kingdom, Satan's ascendancy is symbolically represented as falling dramatically. Satan's kingdom has been served a fatal blow by the incarnation, unsuccessful temptation, and exorcising power of Christ.

The same figure is used in Revelation 12 to symbolize the defeat of Satan. In this chapter, Satan is symbolized by a great red dragon, just as the opponents to God's kingdom are often represented as monsters in the Old Testament (Rev. 12:3; cf. Job 26:13; Ps. 74:13-14; Isa. 27:1; 51:9; Ezek. 32:2). This dragon is portrayed as mighty (having ten horns) and hard to kill (having seven heads). His opposition to God's people takes on cosmic dimensions, for he is seen in the sky and is so large that his tail alone sweeps away a third of the stars (12:4). A significant minority of the created angels (i.e., stars; cf. 9:1) are commanded by him. The one whom he opposes is symbolized by the elements of Joseph's Old Testament dream (12:1; cf. Gen. 37:9). She is a woman traveling to give birth, a common literary picture of Israel in the Old Testament (Isa. 26:17; 66:7-9 Mic. 4:10; 5:3). The twelve stars in her crown evidently represent, then, the twelve tribes of Israel (cf. Ex. 28:17-20; Rev. 21:19-20). The woman is the people of God, here in the Old Testament form of Israel. The one to whom she is about to give birth is Jesus the Christ of God (12:5; cf. Isa. 9:6; Ps. 2:9). This imagery is suggested by the fact that, with respect to the flesh, Israel gave birth to the Messiah (Rom. 9:5). When Christ was born, the red dragon attempted to devour him (Rev. 12:4-5). Satan attempted to destroy Christ, at his birth (Matt. 2:13, 16) and at his crucifixion (John 14:30; Luke 22:53). However, John concentrates on the fact that Jesus escaped the attacks of Satan unscathed; it is as though Christ proceeded from His incarnation directly to His ascension (Rev. 12:5; cf. Phil. 2:9). He utterly defeated Satan.

To symbolize the great spiritual conflict which ensued at the establishment of God's kingdom during Christ's life and ministry, John goes on to describe war in heaven between Satan and his angels on the one hand and Michael and his angels on the other. The confrontation of Christ's kingdom with Satan's was a cosmic struggle; it involved the battle of good angels with fallen ones. In particular, one should notice the place of the angels of God in the wilderness temptation of Christ (Matt. 4:11). In Revelation 12, Michael (the guardian angel of God's people: Dan. 10:13, 21; 12:1; Jude 9) led the angels in war against the Satanic host and drove them completely from their position (vss. 7-8). This means that Satan has been toppled from his place of power: he and his angels were *cast down to the earth* (vs. 9). The one who opposes and slanders God's people (i.e., "he that is called the Devil and Satan") has

*lost his power*; his accusations no longer have force after the substitutionary atonement of Christ. "The accuser of our brethren is cast down, who accuseth them before our God day and night. They overcame him *because of the blood of the lamb*" (vss. 10-11). Through death, Christ brought to nothing the devil's power of death (Heb. 2:14), and thus Paul can exclaim "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). Satan has been cast down from heaven, and this deposition took place during the ministry of Christ. It can be seen at the sending of the seventy (cf. Luke 10:18), and it can be seen at the sacrificial death of Christ, when the prince of the world was cast out (John 12:31).

Satan was not able to destroy Christ at His birth or death, he was not able to make Him sin at the temptation, he was not able to stop the plundering of his dominion by Christ and the disciples, his hosts were unable to withstand the onslaught of the good angels, the atonement has voided his power of death, and his accusations no longer have any force. In short, the salvation, power, and kingdom of God have come (Rev. 12:10), and Satan has been cast down and defeated. He has hurled like lightning from the sky; his dominion is spent.

Revelation 12 goes on to explain that, because Satan's power was broken, he was in great frenzy for a short time, persecuting the church (like a roaring lion, as Peter put it) with great wrath (vss. 12-13). Having lost the spiritual battle, Satan turns to physical persecution against the woman—that is, against the people of God. In particular he sought to destroy the Jewish church in A.D. 70. However, the woman fled to the wilderness where God protected her for forty-two months (vss. 6, 14)—which is the length of time given over to the razing of Jerusalem (cf. Rev. 11:2, 8; Dan. 7:25; 12:7; Matt. 24:15-28), at which time the Christians fled to Pella (church tradition tells us), according to Christ's directions (cf. Matt. 24:16; Luke 21:20-21). Using the imagery of the Exodus from Egypt (Ex. 15:12; 19:4; cf. Deut. 32:11; Isa. 40:31), John says that God's people, the church, would be thoroughly protected from Satan's persecution as they exodus from Jerusalem (Rev. 12:14-16). Satan thought that by sending the Roman army against Jerusalem he would destroy the people of God, but instead (as we have seen above) Satan was simply the tool of God's sovereign plan; his wrath was used by God for historical judgment and retribution upon the city which had rejected the Messiah and put Him to death (cf. John 1:11; Luke 19:41-44; 23:27-31). Consequently, being foiled again, Satan then increased in his wrath and turned to persecute the rest of the woman's seed (that is, other believers; cf. Gal. 4:26, where Jerusalem above is designated "our mother"); the enmity placed by God between the serpent and the seed of the woman (cf. Gen. 3:15) is relentless.

Satan turned his angry attention upon the *Gentile church*, those who keep the commandments of God and the testimony of Jesus (Rev. 12:17). However, there again *he is overcome by the word of their testimony*; even should they die for the faith they profess, they would be *more than conquerors through Christ* (Rev. 12:11; cf. Rom. 8:35-37).

Therefore, Revelation 12 relates the undeniable downfall of Satan's kingdom, the demise of his power. It reveals for us the spiritual backdrop to Satan's opposition to the Messiah and Christ's church; it shows us the war in heaven. Thereby it assures us that Satan *has been conquered* by Christ, his kingdom *has been overthrown* by the elect angels, and *believers can overcome him* by their testimony. After the advent of Christ and the establishment of His redemptive kingdom, Satan is nothing but one who has been cast down from heaven.

### *The Crushed Serpent*

It is evident from the previous discussion that Satan's power has declined and been broken. But not only has *his power* and influence waned, *he himself* has been thoroughly defeated in the encounter with God's Messiah. In Genesis 3:15, God's promise of salvation entailed the crushing of Satan and simultaneous bruising of Christ's heel. A minor injury to the Messiah would spell the major destruction of Satan. It is the New Testament's testimony that this bruising of the Messiah and crushing of the adversary took place in the first advent of Christ, and in particular at the cross. Consequently, when Christians think about the nature and work of Satan, they must not lose sight of the fact that Satan is presently a crushed serpent, a conquered enemy. Christ our Lord is the one who came to conquer him.

Satan attempted to divert Christ from the path of obedience, just as he tempted Adam and Eve to wander from that path. In Christ's case, Satan tempted Him to take a wicked course to victory over the nations: worshipping Satan—and therefore conquering the nations without also conquering Satan. Satan wished to mislead Christ from the will of God, to draw Him away from the cross as the way to victory. Satan made his attempts directly (Matt. 4) and indirectly (through Peter; Matt. 16:23). But in neither way was he able to gain the advantage over the Second Adam. Jesus demonstrated that the devil could have no power over Him. Therefore, when Jesus was about to end His earthly ministry, seeing in the approaching soldiers the coming of Satan, He declared His intent to meet the enemy with spiritual determination and voluntary obedience to God's direction. No man had the power to take Jesus' life; He alone sovereignly deigned to lay it down (John 10:18). Thus He told His followers that Satan had no hold or claim on Him (John 14:30). There was nothing in Christ that came under the dominion of Satan;

hence, the crucifixion did not spell the defeat of Christ at all. Instead it meant the crushing or overcoming of Satan (cf. Rev. 12:11). The lifting up of Jesus meant the judgment of Satan's realm (the world) and the casting out of the devil himself (John 12:31-33). From that point on, all men would be drawn not to Beliar but to Jesus Christ, indicating the dissolution of Satan's power. The crucifixion turned out to be the devil's undoing.

Through His substitutionary atonement for the sins of the elect, Christ released His people from the blinding of Satan and his snare (cf. II Cor. 4:4; II Tim. 2:26). That blindness and snare would have eventuated in their eternal damnation, the second death. However, Jesus partook of flesh and blood "in order that through death he might bring to naught him that had the power of death, that is, the devil" (Heb. 2:14). Christ's death frees His people from the *penalty* of the law—death—and thus from Satan's power to inflict that penalty. Redemption from the curse of the law (cf. Gal. 3:13) effects our deliverance out of the power of darkness and translates us into the kingdom of God's beloved Son (Col. 1:13). Death is no longer a fearful threat to us (cf. Rom. 8:15, 21) because Christ has used Satan's utmost power (death) as the *instrument of his defeat!* Since Christ went to death and overcame Satan thereby, it is now *Christ* who has authority over death: "I was dead and, behold, I am alive forevermore, and I have the keys of death and of Hades" (Rev. 1:18). Through His redeeming blood, Christians pass from death into life (I John 3:14). By Him death itself, and not just Satan (who had power over death), is destined to be destroyed (I Cor. 15:26). Therefore, by His appearing, Jesus Christ has fulfilled God's ancient promise to crush Satan's head, for He has "abolished death and brought life and immortality to light through the gospel" (II Tim. 1:10). Nailing our indictment to His cross, Jesus our Savior has "despoiled the principalities and the powers"; in His resurrection victory over the grave, "He made a show of them openly, triumphing over them by it" (Col. 2:15). The whole of Christ's life and ministry—from His incarnation, obedient life, powerful words and works to His death, resurrection, and ascension—can be categorized as for the purpose of crushing the serpent, Satan. John aptly declares, then, that "To this end was the Son of God manifested, that He might destroy the works of the devil" (I John 3:8). That mission of ruining Satan and his effects has been marvelously and mightily accomplished.

### *The Shackled Dragon*

Based upon the foregoing study, we can conclude by pointing out that Satan is *not* the *formidable* foe to Christians and their Great Commission which so many writers are making him out to be in these days. His

opposition must be taken seriously, of course. However, it is important that we do not let it defeat us in our sanctification, evangelization, or application of God's standards to every area of life. Because Jesus Christ has defeated and overcome Satan, so also shall *Christ's people* gain the victory over Satan. His work is no real threat to the progress of God's kingdom. Satan has been bound by Christ, and now his house is being plundered.

We would observe first that Jesus gave power over the demons to His disciples (Matt. 10:1; Mark 6:7; 9:38; Luke 10:17; Acts 5:16; 8:7; 16:16-18; 19:12). He never meant for the victory to be His alone; He shares His mighty power with believers so that they too defeat the devil and destroy his works. The kind of power which Jesus gives is not something of which the unbelieving world can partake; even the professional sorcerers do not have the power which is bestowed on Christ's apostles (Acts 8:9, 19), and when they try to imitate it, dreadful results rebound upon them (e.g., Acts 19:13-17; exorcism in Jesus' name is not something to be trifled with!). This *exclusive power over demons* which Jesus has delegated to His followers means two things. *First*, believers cannot be demon possessed. There is an utter antithesis between the Holy Spirit and an unclean spirit (Mark 3:29-30), just as their respective descriptions indicate. It is impossible to have the two simultaneously dwell in you, and since "greater is he that is in you [namely, the Holy Spirit] than he that is in the world" (I John 4:4), the Christian cannot be possessed of a demon. *Second*, because of the power which accompanies the preaching of the gospel, where the good news of Christ's kingdom has penetrated and taken root, it scatters the darkness and subsequently reduces the occurrence of demon possession in a society. A failure to study the scriptural doctrine of Satan in respect to the eschatological kingdom of God has led many writers today to postulate the possibility of indiscriminate explosions of demon possession. Satan cannot work such havoc where God's kingdom is strong and widely followed. Of course, cultures which apostatize from the truth of the gospel or who endeavor to be neutral toward Christ always face the threat of revived demonic activity (cf. Matt. 12:43-45).

Secondly, we observe that the New Testament is replete with indications that Christians have the *assurance of ethical victory* in their encounters with Satan. Jesus Christ, the victor over the devil, prays for His people, that they be kept from the evil one (John 17:15). His intercession surely avails much (cf. James 5:16). Consequently, we can easily set the devil to flight by merely resisting him (James 4:7). Empowered with the Lord's mighty dominion and wearing the full armor of God, Christians can ably withstand and defeat Satan (Eph. 6:10-18). Because the Holy Spirit in us is greater than the adversary in the world

(Satan), we face no insurmountable difficulty in overcoming those of antichrist and the world (I John 4:3-4). This same Holy Spirit takes as His work with respect to the world the task of bringing to true light the fact that justice has been done to Satan. Just the opposite of His work as *our* Advocate, the Spirit convicts (prosecutes, refutes) the world with respect to judgment because the prince of this world *has been judged* (John 16:8, 11; e.g., Acts 2:36-37; I Cor. 14:24). The Holy Spirit makes the definitive defeat of Satan manifest, just as He progressively defeats Satan within the life of the believer. Moreover, just as Jesus countered Satan with God's word (cf. Matt. 4), so also those who are strong through the word of God abiding in them are privileged to overcome or master the wicked one (I John 2:13-14). They are stronger than the "strong man" himself (cf. Matt. 12:29), and as such they can successfully encounter anti-Christian doctrine (I John 4:1-4). It is evident, then, that the believer, having Jesus Christ interceding for him and the Holy Spirit living within him, can easily resist and overcome the works of Satan by means of the word and the Spirit. Just as Satan has nothing in Christ (John 14:30), "He that is begotten of God keeps himself and *the evil one does not touch him*" (I John 5:18). In his personal life the Christian is *assured* of *victory* over the influence of Satan. In the face of the resources at the disposal of the regenerate Satan's power is neutralized.

Thirdly, even in the face of *physical persecution*, the *believer wins the battle* over Satan. Peter's discussion of the fiery trial to come upon the church through Satan's walking about as a roaring lion is bracketed with reference to Christ's mighty dominion (I Pet. 4:11; 5:11). Satan's onslaughts should be viewed in that context. While Satan unleashes his destructive fury upon earth (Rev. 9:1-11) subsequent to the decline of his dominance, the disciples of Christ are promised "authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing in any wise shall hurt you" (Luke 10:19). When Satan's persecution comes, it is Satan rather than believers who will be trod upon and defeated. For even martyrdom cannot rob the Christian of his victory; the faithful witness for Christ is more than a conqueror and always overcomes the wicked one (cf. Rom. 8:35-37; Rev. 12:10-11). Victory over sin and preservation from its power and deadly effects are assured us. Satan cannot gain an upper hand over us even through physical threatening then.

Not only is the believer's defeat of Satan evident with respect to *possession*, *temptation*, and *persecution*, it is also manifestly clear with respect to the prospect of *evangelistic* success. Jesus definitely taught in Matthew 12:28-29 that His ability to cast out demons was conclusive evidence that "the kingdom of God is come upon you," and He declared

that this power to destroy Satan's kingdom would be impossible unless Satan were not *already bound*. From this passage we see that it was during the *first advent* of Christ that both (1) the kingdom of God was established, with the effect that (2) Satan was bound by Jesus Christ. The binding of Satan is not a future event any more than the coming of God's kingdom is an exclusively future event. The power of the coming age has already been expressed, and Christ has installed God's redemptive kingdom as part of His messianic work. All this has been amply illustrated in the above discussion. We have also seen previously that the figure of being bound in chains does not represent total immobilization or complete cessation of activity (cf. II Pet. 2:4; Jude 6). To be bound with chains is to be restrained in a certain respect.

The respect in which Satan is currently bound is explained in Revelation 20:2-3. Jesus Christ, an angel from heaven with the key of the abyss (cf. Rev. 1:18), has come to earth and has bound Satan (Rev. 20:1-2 with Matt. 12:28-29; Luke 10:17-20), committing him to the abyss (cf. Luke 8:31; John 12:31; Rev. 12:9). The effect of this restraint is infallibly explained as "*that he should deceive the nations no more.*" Scripture does not go beyond that in interpreting the binding of Satan. That he is bound means that he no longer has the ability to deceive the nations in the way that he did previous to Christ's advent. The power of the proclaimed gospel can shatter Satan's attempt to lead people astray from the truth. Thus the church is assured of great power and success when it faithfully proclaims the whole counsel of God (cf. Rev. 19:11-21). Because *Christ now rules* the nations (Ps. 2:8-9; Rev. 12:5; 19:15-16) *Satan* is unable to *deceive* the nations. A missionary door of utterance has been opened to the nations for faith which no man can shut (Rev. 3:7-8; Acts 14:27; Col. 4:3). The Great Commission shall be accomplished, and all nations shall be made disciples of Christ (Matt. 28:18-20; cf. Rev. 7:9; 11:15; 15:4), since *all* power in heaven and earth have been granted to Him and He is ever present with this power in His church. Thus the gospel is the *power* of God unto salvation (Rom. 1:16). Evangelism and doctrinal edification are activities which the believer can *forcefully and successfully* engage in as God brings all nations to serve His Son (cf. Acts 2:34-36; Ps. 72; cf. Rom. 1:5; 15:11; 16:26; I Cor. 15:25-26; Col. 1:27-28; II Tim. 4:17).

The believer's victory over Satan, therefore, is clear from the fact that Satan cannot prevent the proclamation of the gospel from being prosperous in this age. If the nations are not presently being discipled, it is *not* because Satan dominates the course of history. It is because Christians, like the church at Thyatira (cf. Rev. 2:18-29), have come to grant Satan more importance than he deserves and have failed to exercise their power (through God's kingdom proclamation) in the world. Be-

lievers have the power, via the gospel, to turn people *from the power of Satan* to God, from darkness to light (Acts 26:18). When the word of Christ is preached, its prevailing power brings *many magicians* to conversion—so that they renounce their secret utterances and burn their expensive scrolls (Acts 19:19-20). Even those of the *synagogue of Satan* will be brought to submit to God's kingdom (Rev. 3:9)—in fulfilment (though in a way opposite of that expected by the pseudo Jews) of Isaiah 60:14; 49:23; Ezekiel 37:28. The false religions will even be ultimately submissive to the true church! Therefore, in contrast to those who cause conflict by beguiling men with heretical doctrines and by serving their own bellies, the progress of the gospel and God's kingdom will establish peace. Not only has *Christ* crushed the serpent in fulfilment of Genesis 3:15, but His powerful promise to the church is that "the God of peace shall crush Satan under *your feet* shortly!" (Rom. 16:20). The church shares in her Savior's triumph over Beliar, the prince of the demons, Apollyon, Beelzebul, her adversary the devil. In the face of God's kingdom and its advance, the one who has been cast down from heaven is a serpent crushed by the Messiah, nothing more than a shackled dragon.

Therefore, from this analysis of the person, work, and present status of Satan in the era of the New Covenant, we should learn to be *sober* with respect to his work in the world, but also to be victorious in *overcoming it*. The church must not lose sight of the many facets to the biblical truth about Satan, for when it does it inevitably engages in a distorted attitude and manner of life. Such a distortion threatens today in the view that Satan is alive and well on planet Earth. This is a half-truth with which he would gladly deceive the church and thereby stifle its discipling activity in the world, discourage it amidst tribulation, worry it with respect to demon possession, and weaken it in temptation. The fact is that while Satan is alive, he is *not well!* His power and kingdom have fallen, and presently he frantically thrashes out his short remaining time. Christ has deposed him, crushed him, and shackled him; Christ's followers continue to spoil his house. The only lordship he retains is over the despicable elements of life symbolized by dung.

However, our closing thought should not concentrate upon our personal privilege in having power and victory over Satan and his works. For this is not the most important aspect of our relation to the kingdom of darkness. It is possible for one to taste of the powers of the coming age (Heb. 6:5) and even to cast out demons and do mighty works in Christ's name (Matt. 7:22) and yet be reprobate and not known by Christ (Heb. 6:6; Matt. 7:23). Power over Satan can be gained temporarily by unbelievers and pseudo Christians, but such power possessed in these unethical states is of little eternal value. It is kingdom *membership* that is vital, not simply kingdom effects. Hence Christ tells us, "Nevertheless



in this rejoice not, that the spirits are subject unto you; but rejoice *that your names are written in heaven*" (Luke 10:20). It is the *theocentric* thought that we have been delivered from Satan's kingdom of darkness, deception, and spiritual death that should thrill our hearts, not merely the anthropocentric blessing of power over Satan. Reflection upon our relationship to Satan compels us to praise the *grace* of God—and subsequently to engage the *power* which it entails, so as to subdue the earth under Christ's redemptive kingdom. If you participate in the outward benefits of that kingdom (as it encounters and destroys the domain of Satan) and yet have no claim to its *central blessing*, you shall eventually encounter Satan—in a *new way*—as you spend eternity with him (Matt. 7:23; Rev. 20:10).

# TYPES OF SATANIC INTERVENTION

F. SETH DYRNESS, JR. \*

Without question, one of the distinctive characteristics marking this portion of the twentieth century is the resurgence of the occult. This is attested to by the burgeoning interest in demonic, occult, and psychic phenomena which have swept the United States and Western Europe, and of which the record-breaking interest in, and profit from, *The Exorcist* is only symptomatic. Although the swelling influence of this underlying dark current in our society has baffled and concerned many secular psychologists, doctors, and others in the scientific and intellectual, as well as religious segments of our culture, it should not unduly baffle those who understand the nature of reality from a biblical perspective. Certainly this is the perspective from which demonic and occult activity must be understood, since Scripture alone is the revelation of truth concerning reality and, in particular, all *supernatural reality* which is above the realm of our natural experience. Thus it is Scripture alone which is able to give us the perspective we need in order to understand, evaluate, and effectively deal with current demonic activity.

The Bible categorically places the whole present created world under the temporary, but very real, dominion of Satan. The apostle John clearly states that the whole *cosmos* is presently lying under the influence or in the power of the evil one—*tō ponārō* (I John 5:19).<sup>1</sup> Complementing this are the statements of Paul in which he characterized the present—*enestōtos*—age as “evil”—*ponārou*—(Gal. 1:4); and therefore he exhorted the Ephesian Christians to take care in walking wisely, making the most of their time, because the days are (present tense) evil (Eph. 5:15-16). Though there may be some who would limit this to the period of apostolic times, the weight of evidence favors the interpretation of such passages

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\*Mr. Dyrness compiled this material as chairman of the Study Committee on Occult and Demonic Activity for the Reformed Presbyterian Church, Evangelical Synod. Other members of the committee, contributing to this article are the Revs. Jack Buckley and George Miladin, and Drs. Robert Nueremberger, Dan Orme, John Sanderson, and John M. L. Young. Portions of the report presented to the 152nd General Synod have been deleted in the publication of this article.

1. “*keimai/keitai*,” *The Analytical Greek Lexicon* (New York: Harper & Row Publishers), p. 227.

as referring to the period of history lying between Christ's first and second advents, of which our present age is a part. As this present age is identified with, and characterized by, the nature of the "evil one" (in whose power the whole world lies), it stands in opposition to the Word, will, and law of God, the person and work of Christ, and the gospel; and it is influenced by the destructive and wicked actions of the adversary as God works out His plan of redemption in salvation. It is a period of time which is "evil," "dangerous," "critical," filled with the distress of the sufferings and temptations of the last times.<sup>2</sup>

For members of the kingdom of God, these facts are significant in 1) setting the stage for us in dealing with the present reality of evil in the *cosmos* as warfare against Satan, and 2) challenging us to be wise and alert in exploiting all resources and opportunities to stand against the "evil one," in the power of Christ (in those areas of responsibility committed to us), so that the victory which he has gained may be clearly manifested in this present age of evil. It is in this context, then, that we must face and evaluate the current resurgence of "demonic" and "occult" activity.

### *Historical*

Although accounts of witchcraft, demonism, and exorcism run throughout church history, there is some question as to how much of this was actually authentic and how much was merely superstitious ignorance. However we may look at it, it is evident that there is no clear demarcation in this matter between the apostolic age and the Church Fathers of the second century and later. Men such as Justin the Martyr, Tertullian, Cyprian, Origen, Jerome, and Augustine all testified to the reality of possession and exorcism in their day, and expressed a very keen sense of awareness of the looming presence of the kingdom of Satan with its threat.

Calvin, although he did not mention demonic possession or occult activity in his *Institutes*, did mention the misuse of God's name in regard to "unlawful exorcism":

. . . if there is so much evil in this rash readiness violently to misuse God's name, it is a much greater sin if it be put to abominable uses, as those do who make it serve the superstitions of necromancy, frightful curses, unlawful exorcism, and other wicked incantations.<sup>3</sup>

In another place Calvin, referring to man in general, wrote: ". . . while he is bound in servitude to the devil, he seems to be actuated more by the

2. Gerhard Kittel and Gerhard Friedrich (eds.), *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), VI, 554.

3. John Calvin, *Institutes of Christian Religion*, John T. McNeill, ed. (Philadelphia: The Westminster Press), bk. II, ch. vii, sec. 22, p. 388.

devil's will than by his own."<sup>4</sup> But in spite of how he may have viewed demonic possession and occult activity, Calvin was firmly convinced that the Scriptures well forewarn us of a spiritual enemy who relentlessly threatens us in an irreconcilable struggle.<sup>5</sup> Thus, it is not surprising that a theme of warfare between the kingdom of God and the kingdom of Satan is common in Calvin's writings.

In more recent times, the history of missions gives some convincing accounts of demonic possession and deliverances which significantly resemble those during the ministry of Christ, recorded in the Gospels (see Nevius, *Demon Possession*). Equally impressive are some of the testimonies given by men like Kurt Koch, the European Christian. However, though historical data may give evidence that attests the reality of demonic influence in possessing men and various occultic phenomena, we must turn to the normative principles of Scripture for an objective basis in order to evaluate and interpret the present phenomena.

One striking fact in biblical history is that whenever God works in a unique way to vindicate His name in the lives of His people, and to fulfill His covenant promises to them, there is a confrontation with spiritualistic, occult, and demonic forces that challenge and attempt to negate all He is doing—for example, deliverance from Egypt, entrance into the promised land of Canaan, the Incarnation and ministry of Christ, and the establishing of the church. At the same time, God used these situations to prove His authority and power over the total creation, including Satan. Thus the biblical evidence would lead us to expect recurring manifestations of such activity until the final confrontation at the Second Coming of Christ.

### *Satan: His Person and Work*

Before considering the nature of various types of demonic activity referred to in Scripture, it is important to clarify the person and work of Satan.

In his fallen state, Satan holds two major roles of power. In both roles he is distinguished from the demons (*daimonia*) by the term "devil" (*diabolos*). (In the authorized version the term *daimon* has been wrongly translated "devil," which breaks down this distinction). Satan's first area of rule is that of the "ruler of demons." All the "demons," whatever they may be, are under his authority and serve him in carrying out his crafty, destructive, and rebellious plans. In this role, he is the unifying head of the kingdom of evil (Matt. 12:24; Mark 3:22). Synonymous with this title are those given by Paul in Ephesians 2:2 "ruler of the

4. *Ibid.*, II, iv, 1, p. 309.

5. *Ibid.*, I, xvi, 13, p. 173.

powers of the air," and Ephesians 6:12, "ruler of darkness." Kittel points out that "in later Judaism as a whole there seems to be relative autonomy of demons as a whole, but in the New Testament demons are completely subject to Satan—the ruler of the power of the air."<sup>6</sup>

In conjunction with this is Satan's second role as "ruler of this world" (*archōn tou kosmou toutou*). The obvious significance, as has already been noted in I John 5:19, is that God has granted Satan the permission to rule in the physical creation to the extent that the whole world lies in his power. (Yet Christ has ultimate dominion: Matthew 28:18).

A third title, which he bears together with *satanas*, clearly brings out his character which motivates and permeates all of his activity: *ho ponēros*. He is the "evil one," the embodiment of all that is in rebellion against God and His Word, and destructive to the life of man, in the lustful use of the flesh and of the mind (Eph. 2:2, 3). He blinds the minds of men to keep them from perceiving the light of the gospel of Christ (II Cor. 4:4). He multiplies the destructive forces of evil in people (Luke 11:24-26). He is against Christ and scatters His work (Matt. 12:25-30; cf. Luke 11:23). He is the enemy of God and man who sows confusing weeds of imitation and lawlessness in the areas where Christ is working, in an attempt to corrupt the seed of eternal life (Matt. 13:25, 28, 38, 39). He is a raging destroyer (I Peter 5:8) who works with cunning designs (II Cor. 2:11). He afflicts people physically (Matt. 9:32-34; 17:14-20; 12:22; Luke 13:10-17). He hinders the people of God in their work (I Thess. 2:18). He is the father of murder and deceit (John 8:44).

The best summary of his work is found in his activity which led to man's Fall (Gen. 3:1-3), where he attacked both God and man. Calvin delineated this in three steps: 1) seduces man from obedience to God; 2) simultaneously deprives God of the honor due Him; 3) hurls man into ruin. Since then, *all* of his actions have been directed toward "the end that he might overturn God's kingdom and plunge men with himself into eternal death."<sup>7</sup>

Thus, the relentless warfare which was introduced into this present world at the time of the Fall continues in full intensity. Kittel states: "In the New Testament there are two kingdoms, the kingdom of the prince of this world and the Kingdom of God. Satan fights with all his might against the Kingdom of God."<sup>8</sup> He goes on to imply that the main concern of the New Testament is not with the lesser and subordinate activity of demons, but the vicious and relentless attacks of Satan in his final struggle against the kingdom and the people of God before his ultimate judgment at the Second Coming of Christ. However, as Calvin

6. Kittel & Friedrich, *op. cit.*, II, 18.

7. Calvin, *Institutes*, I, xvi, 15, p. 174.

8. Kittel & Friedrich, *op. cit.*, II, 18.

pointed out, even in this activity Satan is limited, because he still continues under the power of God's rule.

. . . Satan is clearly under God's power and is so ruled by His bidding as to be compelled to render Him service. Indeed, when we say that Satan resists God, and that Satan's works disagree with God's works, we at the same time assert that this resistance and this opposition are dependent upon God's sufferance, I am not now speaking of Satan's will nor even his effort, but only of his effect. . . .<sup>9</sup>

The question which naturally arises for clarification is the relationship between the warfare waged by Satan, which was particularly manifested in New Testament times, and the binding of Satan (Matt. 12:22-30; Mark 3:20-27) and his fall from heaven (Luke 10:17-19), which are introduced here with reference to the coming and presence of God's kingdom. Although there are various interpretations of this, the relationship simply is that both facts are true. Satan is definitively defeated, but he is still waging war in a violent "death throes" type of struggle.

When the kingdom of God was introduced with the messianic coming of Christ (the one who had the power to bind Satan in casting out demons and correcting his destructive influences in the creation, and who then entrusted the same power to His disciples), Satan truly was bound and definitively cast from his place of power in ruling (Matt. 12:28, Luke 10:19). Thus, the casting out of demons and the healing of diseases *were truly signs of the presence of the kingdom of God and the vanquishing of the enemy*, even though the *ultimate fulfilment* of this fact has yet to come. In the meantime, Satan makes one last violent attempt to reverse the inevitable results in the irreversible flow of history, under the reign of Christ, by all-out warfare against Christ and His kingdom. Consequently, at the present time "Satan's activity in general is not ended . . . [but] he has lost his power to harm wherever the power of Jesus Christ is at work."<sup>10</sup>

Therefore, it is in this context that we must understand the current resurgence of demonic and occult activity, unless there is some clear biblical evidence which would explicitly indicate a radical difference between the nature of the reality in the first part of this "present age" (first century, A.D.) and the present time. The first-century Christians maintained that whoever is not in the church is considered to be under the authority (*exousias*) of Satan (Col. 1:13). This was an absolute black-and-white distinction in the nature of reality, and this rigorous distinction was also reflected in the writings of the early Church Fathers, such as Augustine's contrast between the two cities: man's vs. God's.

9. Calvin, *Institutes*, I, xiv, 17, p. 176.

10. Kittel & Friedrich, *op. cit.*, VII, 157.

The activity of Satan's reign can be divided into two areas: 1) unusual works; 2) providence (analogous to God's providence in everyday occurrences from a negative perspective). These, though opposite in nature, are parallel to the categories of God's activity in miracles and providence. Comprising the *unusual works* of Satan in Scripture are: 1) "Lying miracles" (occult activity), and 2) "demonization" (demon possession or harassment). Both of these areas include activity which may be spiritually "beneficial" (done with God's approval) and "destructive" (harmful demonic activity). The *providential works* of Satan refer to his non-occult activity, in which he is particularly active in tempting, hindering, and seeking to ensnare, or wound with his "fiery darts" the people of God. Biblical references for these distinctions will be given as they are discussed.

### *Demonization*

#### A. *Nature*

In the New Testament, the term used to indicate what is referred to today as demon possession is *daimonidzomai*. This specifically means that a person is demonized or suffers possession, affliction, vexation *by a demon or evil spirit* which inhabits the individual in his body.<sup>11</sup> Other terms which are used interchangeably with *daimonidzomai* in the New Testament are: *ta pneumata ta ponāra*—"an evil spirit;" *daimonia*—a person is said to have a "demon"; *ta pneumata ta akaritharta*—"an unclean spirit" (Mark 1:23-28; 3:11-12; 5:2-13). Occasionally the demon or spirit is defined more specifically in relation to the effect which it has on the individual, for example, *oelaniadzetai*—"a lunatic, moonstruck" (Matt. 17:15, 18). This is *the only type* of demonic activity mentioned in the Scriptures in which a demon has a *controlling influence* on an individual. It is found mainly in the Gospels, and there is no definitive reference to our current distinctions: oppression, obsession, and possession.

It is apparent that in all of the cases mentioned in the New Testament in which Christ deals with demonic activity, He was *not* casting out *Satan* as a devil, but rather is directly *countermanding the orders* which Satan had placed upon a *particular demon* to afflict a particular individual. In this, Christ truly challenged Satan, demonstrating His power over him and his hosts, thus clearly manifesting the presence of the kingdom of God. This is particularly expressed in Christ's discourse with the Pharisees who had accused Him of casting out demons in the name of Beelzebub (Matt. 12:22-30; Mark 3:20-27). In only two cases is there an indication that Satan himself actually used or controlled an individual: 1) *Peter* (Matt. 16:21-24); 2) *Judas*, in his betrayal of

11. *Analytical Greek Lexicon*, p. 84.

Christ (John 6:19, 71; 13:27; Luke 22:3). Because of the rarity of this phenomenon in Scripture, it should not be considered a probable reality today except in the person of the prophesied Antichrist.

Christ's main encounter with demonic activity was in Galilee, where the people "walked in darkness." Though there was an awareness of demonization among the people of Jerusalem, there is no mention of any occurrences there. However, Jews as well as Gentiles were afflicted by the work of Satan, at least in physical illness (Luke 13:16).

### B. *Characteristic Manifestations*

The Scriptures tell us nothing about *how* a person becomes demonized. It is simply categorically stated that this *is* the state of particular individuals. The only light shed on this, is that which has been mentioned above: Satan commands his demons to afflict, harass, and destroy men in the sinister outworking of his role as the ruler of this world and over demons. In the Gospels, there is no indication that the particular individual had committed any *particular* sin or group of progressive sins prior to his being demonized.

Although *daimonidzomai* manifests itself in a variety of physical, spiritual, and social aberrations, there are certain *basic symptoms or characteristics* given in the biblical accounts that have also been present in other historical and more recent accounts. Though extreme care must be taken in making any diagnosis, these may be considered possible symptoms of "demonizing" today, and are usually found *together*, i.e., the presence of one isolated symptom does *not* indicate "demonizing."

- 1) The individual gives evidence of being controlled by a force or personality, apart from his own, that uses his body.
- 2) Bizarre anti-social behavior (Matt. 8:28; Mark 5:2, 5; Luke 8:27).
- 3) Superhuman strength beyond their normal ability (Matt. 8:28; Mark 5:3, 4; Luke 8:29).
- 4) Intense convulsions, seizures, and bodily self-harm in destructive and distorted ways (Matt. 17:15; Mark 1:26; 5:5; 9:18, 20, 22, 26; Luke 4:35; 9:39, 42).
- 5) Crying out with a loud shrieking voice (Mark 1:26; 9:26; Luke 9:39).
- 6) Speaking either coherently or incoherently (possibly in an unknown language) through the use of the individual's voice.
- 7) Some confess names other than that of the individual whom they are inhabiting. This usually gives some aspect of their evil character (Mark 5:9; Luke 8:30).
- 8) There is a recognition of, and resistance to the person of Jesus Christ (Matt. 8:28; Mark 1:24; 5:6, 7; Luke 4:34, 41; 8:28).
- 9) The demon must obey Christ (Matt. 8:16, 32; 17:18; Mark 1:27; 5:12, 13; 9:25, 26; Luke 4:35; 8:32) or a command given in His name (Acts 16:18).



In the Roman Catholic Church, three phenomena *must* be manifested in a person before demon possession is even considered as a possible source of their problem: 1) he must be able to speak a language that is unknown to him; 2) he must have knowledge of secret facts, previously unknown to him; 3) he must possess unnatural strength beyond his age and ability.

We must warn both the credulous and the incredulous to avoid reacting in an extreme way to this data. First, where there is *credulity*, warning should be given not to identify every major or minor physical, spiritual, social, or psychological aberration that we come across as relating to *daimonidzomai*. Christ did not perceive the nature of reality in this way. He healed many who were sick with various diseases, but in no way did He automatically identify these problems with demons, although some diseases were identified with Satanic activity (Luke 13:16). Kittel makes this clear:

It should be noted that in the New Testament not all sicknesses are attributed to demons. . . . Nevertheless, it may be said that the existence of sickness in the world belongs to the character of the age of which Satan is prince. . . . Thus while not all sicknesses are the work of demons, they may be seen as the work of Satan<sup>12</sup> [Luke 13:10-16].

Therefore, great care must be taken in counselling to understand properly individual problems in light of the medical and psychological, as well as spiritual, facts related to it, in order to avoid doing greater harm to the individual by a wrong diagnosis. There is no benefit in being overly credulous and sensational. Rather, with the wise counsel of those with gifts in medicine, psychology, and true spiritual wisdom which God gives to those who *seek* it, we must carefully evaluate and deal with each situation we are called upon to counsel.

On the other hand, it is just as possible to be naive in *incredulity*, thinking that such occurrences of *daimonidzomai* as those given in the gospel were isolated to that age. Although there is no explicit biblical teaching, apart from Mark 16:17, concerning the continuation of *daimondzomai* after the first century A.D., there is much evidence given throughout the apostolic writings which supports the continuation of occult and Satanic activity until the Second Coming of Christ. (This will be discussed later.) It is clear that during the first century, real phenomena of demons inhabiting people took place. Only the extreme skeptic could doubt an actual confrontation with spiritual demonic forces in the cases of "demonizing" which Christ, the apostles, and the seventy disciples encountered (Luke 10). Almost all of the demons had a sense

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12. Kittel & Friedrich, *op. cit.*, II, 18.

of individual cognition whereby they recognized Christ and audibly spoke with Him, acknowledging that He is the Son of God and the reality of their fate in future torment under His judgment. Christ also recognized them and rebuked them as demonic beings inhabiting individuals, causing the particular aberrations which afflicted them. Though it is possible that modern medical and psychological techniques might have been able to *modify* or control the symptoms of "demonizing" in these individuals, no *cure* could have been effected without the casting out of the demon. For this, the only cure was the rebuke of the demon by Christ, and the powerful word of His command that the demon leave the person being afflicted.

Therefore, we should conclude that "demonizing," as outlined above, is caused by a demon being inflicted on a person by Satan for the purpose of distorting or destroying that person as the image bearer of God, and perverting all that God has intended him to be. This type of Satanic activity does not seem to be as common in the more civilized cultures which have been influenced by the gospel, unlike the more backward and pagan cultures. One possible reason for this is given by Nevius:

The reason for the fact that cases of possession are less frequent in Christian countries, is to be found in Satan himself. He uses methods best suited to his end. A form of possession adopted to advance his ends in heathen lands, may also be suited to subvert them in Christian lands. . . .<sup>13</sup>

Some biblical support for this may be found in the fact that although there does not appear to have been any confrontation with demonization in Jerusalem, there was an incredible confrontation with *unbelief* there, which Christ attributed directly to Satan (John 8:42-47). This fact of unbelief was a sign of the influence of the kingdom of Satan and the people's identity with it, to their own detriment and loss. Ultimately, it led them to lash out against Christ in frenzied anger and to crucify Him in an attempt to destroy Him. So it is clear in Scripture that Satan uses different tactics in different situations, but all are directed toward the same end.

There are two further reasons why demonization has been more prevalent in the primitive, rural, and pagan cultures than in the more advanced and Christian-influenced cultures. First, it is the fact that we may have more demonization in our culture than we realize, but because of the rationalistic and anti-supernatural presuppositions in the scientific realm today, demonization is not being considered as a viable possibility in diagnosing psychological, mental, and medical problems. Secondly, be-

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13. John L. Nevius, *Demon Possession*, (Grand Rapids: Kregel Publications, 1968), p. 277.

cause primitive and pagan cultures tend to be more superstitious, they would naturally be more open and therefore vulnerable to occult activity and all that goes along with it. The people of these primitive cultures believe in *animism*—a world inhabited by and controlled by local divinities: demons. Faith in such personal forces apparently increases the outward manifestations of power by these forces.

What is the connection, if any, between a man's *specific* sins and demonic possession? Consider Job's case. Although he was only harassed by Satan and not demonized, this fact had no causal relationship to sin in his life, but was rather a demonic harassment which tested his commitment to God (Job 38-41). In the midst of his afflictions, he was commanded to pray for his friends and bring sacrifices for them, but not for himself. In other words, his condition had no relationship to any particular sin in his life. This would seem to indicate that at least some forms of demonization and harassment are not necessarily caused by a specific sin in the life of an individual, but are simply an attack on the individual by Satan.

There are some Christian counsellors who believe there *is* a type of demon possession which is the climax of a degenerating condition of sin in the individual's life, and that Christians can be demon-possessed in this way. This position maintains that Satan cannot violate the will of the individual *until* the individual gives access to him by giving in to *temptation* in the area of ideas and thoughts (anger, pity, revenge, lust, pornography, tampering with occult materials and groups). This step leads to four more: 1) *Vexation*, now everywhere the individual turns he is faced with the temptation. If unchecked this leads to 2) *Obsession*. The individual becomes obsessed with the particular idea(s) and problem(s). (At this point or immediately prior to it there is an invasion of the body by a demonic force.) 3) *Oppression* is next, characterized by a spirit of depression which leads to 4) *Possession*, when the individual becomes possessed by the demonic force.<sup>14</sup> However, it should be emphasized that there is *no explicit biblical evidence* to support *this* type of *progression in demonization*, although there may be empirical and historical evidence.

There are other types of Satanic affliction which are different from the above, but are evidently still the work of Satan. As indicated above, illnesses are directly attributed to Satan in the case of the woman with a crippling infirmity (Luke 13:10-16). Again, this seems to be something inflicted upon her without any relationship to a particular sin in her life.

There is also the "beneficial" work of Satan through demonic activity.

14. "Minutes of Meeting," Committee on Demonic Activity, Reformed Presbyterian Church, Evangelical Synod, August 22, 1973.

In this, God allows Satan to work in the lives of His people in order to accomplish through their suffering that which will ultimately be for their good in sanctification. This is revealed in Paul's thorn in the flesh (II Cor. 12:7), and Job's testings. In both cases, though the affliction is attributed to Satan or a messenger (*aggelos*) of Satan, it is ultimately seen as the work of God, who is able to use even Satan's evil and harassing work for good ends in the lives of His people (Job 23:10). This should not be identified with the *daimonidzomai* discussed above, which is evil and destructive in its end.

### C. *Deliverance from Demonization*

The current influence of *The Exorcist* and the Roman Catholic ritual of exorcism has popularized the term "exorcism" as the means whereby a person is delivered from an inhabiting demon. The biblical account only uses the term "exorcism" in regard to deliverance by an exorcist who expels the demon by some magical formula. It was the ancient custom to expel demons who unlawfully inhabited a person by pronouncing against them the name of a more powerful spirit. A whole apparatus of formulae and measures had developed, and these measures were used at the time of Christ. Jesus obviously had no need of this exorcist type of ritual. He had full power over the demons, who *had* to respond in obedience to His command (Mark 1:27). Therefore, he did not exorcise the demons, but expelled, or cast them out (*ekballō*), by the word of His command (Matt. 8:16), from their place of unlawful dwelling, thus bringing healing to the individual.

The only mention of "exorcism" in the Bible is in Acts 19:13. The sons of Sceva, roving Jewish exorcists, sought to combine their incantations with the name of Christ in exorcizing an evil spirit. The situation backfired, and the demon attacked the exorcists.

This confirms the church's awareness of demonizing and exorcisms via magical and mediumistic means after the ascension of Christ, continuing into the apostolic age. Many of the same characteristics of demonic activity were affirmed again in this account, with the added testimony on the part of the demon that it was aware of both Christ and Paul, his servant. Could this possibly mean that the demon was able to perceive the power of Christ in Paul and that the same power was not in the sons of Sceva, who therefore could not control the demonic forces? It seems that this is the point, and the situation clarifies several things. First, that involvement with demonic activity should be taken very seriously, and any attempt to cast a demon out should be handled wisely, carefully, and properly. Where it is not, the one "exorcising" may be attacked or become far more involved than he intended. This is confirmed in other historical accounts and also in the precautions given in the instructions of

the Roman Catholic ritual of exorcism. It is stated that the exorcist may encounter physical injury or death, intimidation by embarrassing statements, and attacks or possession by the demon force. Second, there may be exorcism by occult practices, but it is evil and even dangerous to try to mix this with the power and name of Christ. Third, no one other than a Christian is able to have any long-run control over a demonic spirit, nor permanently cast it out of an individual by the use of the name of Jesus Christ (Matt. 12:43-45).

There is little mention of demons being expelled by the disciples, apart from the accounts given in Matt. 10:8 (cf. Mark 6:7; Luke 9:1) and Luke 10:19-20. In Acts, it is implied that the disciples had this ability (Acts 16:16-18; 19:15), but in the Epistles there is no command given to expel demons, no instance of *daimonidzomai* recorded, and no mention of a charismatic gift of expelling demons. This does not necessarily mean that demons were not expelled by members of the Christian church, but may well be an indication of a totally different emphasis of concern in the apostolic writings. If demonization does not affect the Christian, and the Epistles were written to the churches for the sake of teaching and discipline, it is quite possible and likely that exorcism was not a significant activity within the churches. Any concern about Satan or demons was limited to the question of how to deal with their *influence* within the churches.

Thus, the only passage which gives an indication that the ability to cast out demons is a continuing ministry in the church is Mark 16:17, plus evidence which can be drawn implicitly from passages such as Matthew 28:18-20 and John 14:12. Christ promised His powerful presence with His people in the world, and therefore as He dwells in us by His Spirit He will do great works through us. Historically, there is much evidence to confirm that Christians still have this ability and can exercise it. However, it should *only* be used when a situation has been very clearly confirmed as "demonization," in consultation with spiritually competent medical and psychological authorities *if possible*. When it is used, the Scriptures teach that there is a need for much prayer, and a demon is only expelled when it is commanded in the name and power of Jesus Christ to leave the individual.

In concluding this section, it is important that we understand the exhortation of Christ to the disciples as His exhortation to us also.

Nevertheless do not rejoice in this that the spirits are subject to you, but rejoice that your names are recorded in heaven [Luke 10:20]. Not everyone who says to me "Lord, Lord," will enter the kingdom of heaven; but he who does the will of my Father who is in heaven. Many will say to me on that day, "Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name

perform many miracles?" And then I will declare to them, "I never knew you; depart from me, you who practice lawlessness" [Matt. 7:21-23].

### *Occult Demonic Activity*

The second area of Satan's activity is that of lying wonders. This encompasses the whole area of the occult—lying wonders of magic, foretelling the future, trying to communicate with the dead through mediums, astrology, and other related activity. It basically involves an attempt to probe into the area of extraordinary gifts or supernatural agencies. Like demonization, it can be divided into two categories: 1) *beneficial* for spiritual growth—done with God's approval, 2) *destructive* and distorting in nature.

It is commonly held that certain aspects of modern witchcraft can be traced back to the magicians of Egypt, like those encountered by Moses, while astrology goes back, possibly, as far as the tower of Babel. This shows that occult activity is very old and has been present with us probably since the Fall, when Satan began to rule as "the prince of this world." Occult activity is different from demonic activity, in that it involves the use of demons to carry out the various activities listed above. It does not necessarily require that individuals, as initially passive victims, have demons inhabiting them, but *may* lead to, and involve the individual in, a *relationship with demons* in which he is controlled to varying extents by demonic power. Some people believe that it can lead to demonic possession of the type discussed above, but there is no biblical evidence for this, though there is historical evidence for it. In any case, the *significance of the occult* is that Satan takes advantage of *man's insatiable curiosity or fear of the future*, and his desires to control and manipulate beyond his ability, thereby enslaving men to himself and his distorted and destructive view of life. God does not intend for man to be barred from knowledge of the future, having no resources of power beyond his own ability. But He does intend for man to find these needs fulfilled in the resources God has provided rather than those of occult activity.

This is made quite clear in Deuteronomy 18:9-22. As a prelude to entering the promised land, God warned Israel concerning the evils of the occult activity in Canaan. The Israelites were commanded neither to become involved in these practices nor even to imitate them, since they are detestable. This activity was never condemned because it was *merely* superstitious or psychologically influential, as some of the current phenomena is. It was considered to be the direct outworking of the power and influence of Satan through evil spirits who were using men to do supernatural works of magic, healing, fortune telling, and prophecy. Satan's purpose is to discredit the work and revelation of God, turn

men away from their commitment to Him, and gain control over their lives. Thus, involvement in the occult was considered to be a "natural and voluntary intercourse with the evil spirits." However, the sin involved in reverting to relationships with the occult activity of Canaan did not lie solely in communications with evil spirits. It also involved a turning away from a personal relationship with Jehovah, and looking to Satanic resources for wisdom and knowledge rather than using adequate and sufficient resources of the revelation of Jehovah's word through the prophets. This is confirmed by the fact that, in contrast to the command against involvement in the occultism of Canaan, the promise was given to Israel that He will give them a prophet like Moses through whom He will continue to speak and lead them as His servants.

Several other things are implied here and in all other related Old Testament passages. First is the fact that God's people are vulnerable to the influence and control of this type of Satanic activity, if they unwisely expose themselves to it by tampering with it. At the same time, it is absolutely no threat to them if they avoid it, because no omen or divination can be made against Israel (Deut. 18:22; Num. 23:23). Secondly, we should expect to find real miracles, fortune telling, prophecy, and other supernatural phenomena where the occult is truly operative, because it is controlled and motivated by the supernatural forces of Satan in his attempt to confuse men and discredit the power of God in the adequacy of His Word and work.

Though there are few explicit references to occult activity in the New Testament, those that are given, particularly the reference to sorcery, false prophets, and lying wonders, support what has already been deduced from the Old Testament texts. In Matthew 24:25 (cf. Mark 13:22), Christ stated that in the future, false christs and prophets will appear who will even threaten to deceive the elect of God with their great signs (*sāmeia*; cf. John 20:31) and wonders. In Revelation 19:20, we note that these false prophets, through their *sāmeia*, deceived those men who followed the antichrist. In Revelation 16:14, it is implied that the source of these false prophets' power is the "spirit of demons." Again, in Paul's reference to the antichrist in II Thessalonians 2:7-10, he made it very clear that there will be occult activities accompanying him, and that such activities have their source in Satan and deceive men in unrighteousness, because they will not receive the love of the truth which leads to salvation.

Viewed from this perspective, the current resurgence of occult activity should not be considered merely a cultural phenomenon, or passing fad which men have resurrected in order to escape the tension of life in a technological society. From its most "innocent" forms—for example, ouija boards, horoscopes, white magic—to its most evil expressions, it is

to be treated with great caution and seriousness, and should not be tampered with. Though Christians are no longer legally empowered by the civil government to stone individuals who become involved in the occult, as was done in the Old Testament (Lev. 20:27), the danger of the sin of tampering with it still continues, and numerous references are made in the New Testament to the fact that sorcerers (*pharmakeia*) will not enter the kingdom of God, but will be cast into hell (Rev. 21:8).

The writer of this article has been informed of a reliable interview with three Christians who have formerly been involved in the occult. A summary of their experiences follows:

1. Two of the three had experiences which they believe may well have been dominated by demons.
2. G—— after being heavily involved has no doubt about the inter-relatedness of sexual, spiritual, astrological, and drug problems. These were condensed into the issue of self-gratification in quest for power over oneself and others.
3. E—— was a Christian prior to getting involved, and she began experimenting with psychic powers and telepathy after having had her curiosity aroused through J. Stafford Wright's book, *Mind, Man, and the Spirits* (Zondervan). Later she experimented with another Christian friend in "white magic," seeking to manipulate people and things for their own purposes through occult power.
4. L—— was introduced to astrology and Tarot-card reading early in life, practicing both while experimenting in psychedelic drugs. She became involved in the counter-culture and had casual encounters with people who would invite her to their apartment to share drugs with her. She was struck by the fact that these people seemed to be able to read her mind and believes they and she were under the control of demons. Therefore there was ready communication of thought between them and the appeal to try one more way to get through to the desired light.
5. All three, in different ways, had their occult ties broken by Christian intervention, and the claiming of the power of Christ through prayer.
6. All three warned of the danger involved in occult practices, of becoming so involved as to be susceptible of demonic control.
7. Each stressed the necessity for instruction of anyone that is ministered to for demonic deliverance concerning the relation of demonic activity and the corruption of the human nature, in order to make clear that every problem is not caused by demonic powers and there is *human responsibility* in sin.

Thus, because of the subtle and powerful work of Satan through the occult, we need wisely and carefully to instruct people to "discern the spirits" to see whether they be of God, especially in "charismatic" experiences of speaking in tongues. There have been numerous instances in which people who have not been wise in discerning the source of this



charismatic gift by trying the spirit (I John 4:1-3), have found themselves under the influence of demonic spirits. In I Corinthians 12:3, there is a reference to a situation in the Corinthian church in which people speaking in a heightened language were calling Christ "anathema." This activity had the earmarks of authenticity, but disparaged the name and person of Christ. We must remember that glossalalia is *not* solely a Christian church phenomenon. It is found in many sects, in Hinduism, and Buddhism as well as in liberal, anti-creedal Protestant churches, including those in which an emphasis is placed on "encounter" with God, à la Karl Barth, and is considered in the Roman Catholic Church as one of the possible signs of demon possession.

The same is true in regard to miraculous healings. Some are of God, but others are not. (Note: Kurt Koch, *Occult Bondage and Deliverance*, 1970, p. 54.) This can be attested to in many places of the world today. By offering a person bodily healing through spiritistic forces of a faith healer or some other means, Satan seeks to gain control over the individual. "Healing on demand" in mass meetings is demonic. The godly form is quiet, within the framework of church government, and holy (James 5:14-15).

#### *Non-demonic/Occultic Satanic Activity—Ethical Sin*

One of the most effective stratagems employed by Satan, is to lure our attention from the area of his main attacks. This is a danger in the study of demonic activity. We may become so preoccupied with peripheral phenomena that are interesting, that we fail to consider the area of his most intense involvement in attacking the kingdom and people of God. Though Satan may not be able to possess a Christian, he is still involved in relentless warfare against us, seeking to deceive, undermine, fragment, and weaken the body of Christ through temptation. Therefore, the major emphasis in the New Testament Epistles, regarding the threat to the disciples in the Garden of Gethsemane, is to "keep watching and praying that you may not enter into temptation; the spirit is willing but the flesh is weak" (Matt. 26:41).

This area of "ethical sin" is the *area of greatest danger* in Satan's attack against the church. Because of the person and work of Satan reigning over the kingdom of darkness, the Christian life is pictured in two complementary contrasts. *First*, we are called out of the kingdom of Satan and the darkness of rebellion against God, and through Christ brought into a deep personal relationship of love and fellowship in the kingdom of God. *Second*, because of the reality of this relationship and the continued existence and power of Satan, we are immediately placed in a position of active warfare and resistance against Satan, which has real threats (cf. Eph. 6:10-14a; James 4:17; Eph. 4:7). Certainly the

strenuous and ever-continuing nature of this conflict is reflected in the sixth petition of the Lord's prayer, "deliver us from evil [or, the evil one]."

In this light, Paul's exhortation to the church at Corinth has much significance for us today. He referred to the importance of the need for Christian forgiveness: ". . . in order that Satan might not outwit us, for we are not unaware of his schemes" (II Cor. 2:11). Obviously, it was possible for Satan to undermine the apostolic church when the Word of God was not properly obeyed and followed. This is the part of the battle to which we as Christians are primarily called—to resist temptation by obedience to the Word of God, giving no place to Satan to work. Calvin confirmed this in the following statement:

The fact that the devil is everywhere called God's adversary and ours also ought to fire us to an unceasing struggle against him. For *if we have God's glory at heart*, as we should have, we ought with all our strength to contend against him who is trying to extinguish it. *If we are minded to affirm Christ's Kingdom* as we ought, we must wage irreconcilable war with him who is plotting its ruin. Again *if we care about our salvation* at all we ought to have neither peace nor truce with him who continually lays traps to destroy it.<sup>15</sup>

With this, Calvin urged us into battle with the reminder that "this military service only ends at death. . . ."<sup>16</sup> Therefore, during our life we must stand in wise and disciplined resistance against the main attacks of Satan and his demonic hosts in their incessant attacks of temptation, scheming deceit, and subtle snares leveled against the kingdom and truth of God as well as ourselves.

Some of the Satanic attacks and snares which we need to avoid are the following which the apostolic church was warned about:

1. Satan attempts to make the Word of God ineffective in our lives by snatching it away as soon as it is sown (Matt. 13:19), or by choking it out through the cares of life and the deceitfulness of riches, thus making it unfruitful (Matt. 13:22).
2. Evaluating and considering matters from the perspective of our own interests rather than the interests of God (Matt. 16:23).
3. Satan seeks to cause men to doubt and deny Christ by sifting them through different experiences and afflictions (Luke 22:31, 32; Job).
4. Pretense and lying (Acts 5:3, cf. John 8:38-41).
5. Timidity—being ashamed of Christ and His Word (Matt. 26:69-75; II Tim. 1:7).
6. Depriving one another of legitimate fulfillment in marriage (I Cor. 7:5).

15. Calvin, *Institutes*, I, xiv, 15, p. 174.

16. *Ibid.*, p. 173.

7. Withholding forgiveness which is due. This leads to strife, tension, bitterness, and destruction of people (II Cor. 2:10-11).
8. Being deceived in straying from the simplicity and purity of devotion to Christ and sound doctrine (II Cor. 11:3, 4).
9. Unconfessed sinful anger leading to a deeper sin (Eph. 4:26, 27).
10. Pride which leads to a fall similar to Satan's (I Tim. 3:6).
11. The necessity of the man of God being meek and gentle in the face of irrational opposition of men in order that God might bring them to repentance (II Tim. 2:9).
12. Quenching the spirit of God (I Thess. 5:19).
13. Returning evil for evil rather than good (I Thess. 5:15).
14. Prayerlessness (I Thess. 5:17, cf. Matt. 26:41).
15. Failure to give thanks in all things (I Thess. 5:18).

Two of the most significant exhortations of this type in the New Testament are those given by Paul in Galatians 5:19-21, and by James in James 3:13-18. Paul listed not only sexual immorality, idolatry, and the occult practices of sorcery as the works of the flesh which separate men from the kingdom of God, but also the works of *enmity, strife, jealousy, outbursts of anger, disputes, dissensions, factions, and envyings*. Certainly the subtlety of Satan's attacks on the church can be seen in the fact that while we would be quick to discipline individuals for the first three works of the flesh, all too often we allow the other manifestations to exist and grow among us. Again, in James 3, the very thing which James called demonic—wrong use of our tongues in expressing bitter jealousy and selfish ambition—seem to be too much tolerated in the church simply as the “nature of reality.” However, if we are truly resisting the work of Satan, standing against him in the power of the Holy Spirit (James 4:7; Eph. 6:10-13) in our personal lives, as well as the fellowship of the church, these things ought not to be.

How shall we resist, dealing competently with these works of the adversary? The only answer given in Scripture for resisting him in any area is the disciplined and earnest use of prayer and the Word of God. There is no other source of defense or release from the militant onslaught of the “evil one.” Therefore, Paul exhorted Timothy, “preach the word; be alert in season and out of season; reprove, rebuke, exhort, with great patience and instruction” (II Tim. 4:2), and also to the Ephesians, “with all prayer and petition pray at all times in the Spirit . . . be on the alert with all perseverance and petition for all the saints . . . putting on with care each piece of the whole armor of God, that you may be able to resist in the evil day” (Eph. 6:18, 13).

These are our weapons of warfare and resistance against Satanic and demonic activity in demonization, occult practices and influence, and the subtle, eroding temptations of the areas mentioned above. *They are absolutely adequate.* If we do not properly use them, we as individuals,

as well as the visible church, will become weak and vulnerable to the ravaging attacks of Satan. However, if we more zealously and wisely avail ourselves of them, we will be successful, not only in resisting Satan, but also in the tearing down of his strongholds (II Cor. 10:4-6), through the power and authority of our Lord and Savior, Jesus Christ. His is the kingdom, and the power, and the glory, forever and ever.

# TABLE RAISING: INTRODUCTION TO THE OCCULT

DAVID R. KETCHEN

In the little Ontario (Canada) village where I grew up, nobody ever thought very much about the devil. In the Presbyterian Church, which we attended religiously, he was never mentioned. Indeed, life was so sunny that we were never aware at all of the Prince of Darkness.

In those pre-television days, people still knew how to entertain themselves. Our activities were as varied as our own ingenuity would permit. It was one of our closest friends, the local lady undertaker (women's libbers please take note), who introduced us to the intriguing pastime of table raising.

At the time we were quite unaware of the history of such phenomena or their attendant dangers. We had never heard of the Fox sisters; Ouija boards had not yet flooded the market; the spiritist activities of Mackenzie King, the recent Canadian Prime Minister, were not then so widely known as they are now. Anyway, we were Tories and would not have been at all surprised at any nonsense in which the Liberals might have indulged. Thus, we tripped blindly into the realm of the occult, oblivious to the obvious.

"Getting the table up" was always an exciting prospect for a young teenager. It involved a number of preparatory procedures, none of which was probably necessary to the final outcome, but served to emphasize the mystery of what we were doing. First of all, the table itself was selected with care. It was our understanding of the rules of the game that a wooden table rather than a metal one must be used. The folding card table we used had metal corners, but apparently that was a minor infraction, for we were nearly always successful. The table was placed in the north corner of two outside walls. If there were openings in the corner it would not work. A rug or heavy blanket on the floor helped to keep the table from slipping. Five people sat around the two exposed sides, placed their palms down on the table top, and linked their fingers to form a chain along the two sides. Then began a period of waiting which might last from a few minutes to half an hour.

We followed none of the other procedures which one might expect in

this type of endeavor. The room was not darkened as is customary for seance-like activities, nor did we ever concentrate specifically on what we were doing. In fact, the conversation during this preliminary period of waiting usually consisted of a great deal of jovial bantering about what apparent idiots we were, and speculation as to what the neighbors' reaction might be if they came in and caught us.

After some time one of the group was sure to remark on the curious tingling sensation in his fingers, as though a weak electrical current were passing from hand to hand about the table. Kurt Koch, the German theologian whose labors have largely been in the field of the occult, has noted and documented this phenomenon (*Christian Counselling and Occultism*, pp. 44, 121ff.). This was the signal that the table was prepared to rise, and then began a short period of earnest pleading with the table to "Rise table, rise." If the table was reluctant to cooperate, we would add some flattering adjectives; "Up table, *pretty* table, *nice* table," much as one might cajole a timid kitten out of a tree. Skeptical novices had to be encouraged to join in these fervent pleas, which they would usually do; albeit reluctantly and in embarrassed whispers. Whereupon, to mingled glee and astonishment, the two table legs along one of the walls would rise about eighteen inches from the floor, thus tilting the table into the laps of those sitting along the opposite side. If those sitting along the adjacent side were newcomers to the game there were invariably snorts of disgust as they accused the others of pulling the table towards them, thus causing the tilt. This would indeed have been possible and to a novice would certainly seem probable. If our protestations of innocence went unheeded, it was a simple procedure to tell the table to go down and come up the the other way. The skeptics were effectively silenced when the table bounced up towards *them*, making it appear that *they* were pulling it. Of course, some refused to be convinced. I still remember the night that my uncle sat under the table for two hours trying to catch the one who was lifting it with his foot, while the same table bounced up and down merrily above his head. It is sufficient for me to say that as the one who was the most frequent instigator of such activities, I never once indulged in fraud or trickery to raise a table. It was never necessary to do so.

For the first dozen or so times the sight of the table mysteriously rising on two legs was sufficiently exciting. Later, I began to cherish the hope that some day enough power might be generated to raise all four legs off the floor at once. That, however, I never achieved, although I understand that others have. Three legs up was no problem. More than that and gravity took over and the whole thing would come crashing to the floor.

Once we had the table up, it was a simple matter to frame questions

which could be answered by “knocking”; the two elevated legs thudding to the floor and bouncing back up again. For example: Will my mother have any more children?—Knock once for yes and twice for no. How many grandchildren will she have?—Knock once for each child. What is the first initial of the person Mary Jones will marry?—Knock once for each letter, beginning with A.

If we ran out of questions we could always ask the table to dance, which it did very proficiently by moving up and down in whatever rhythm we specified.

On occasions the responses were ridiculous. I remember being told that I would marry my high school English teacher and that we would have eight children. Since the lady in question was already in her late fifties and had not shown any inclinations to wedlock for years, the prospect seemed remote. At such times we would sternly admonish the table to stop such nonsense and tell the truth. Sometimes after a prolonged spate of nonsensical replies someone would say in exasperation, “Table, are you tired?” The table would beat out a resounding “yes” and quit for the night.

At other times we would be amazed at the accuracy of its responses. Answers were many times given that later proved to be entirely correct, although we were unaware of it at the time. So we passed many a long winter evening, never suspecting that we were engaging in anything other than harmless entertainment.

People have sometimes asked me about the possibility of securing information regarding profitable financial investments in this way and, of course, there are many who would use the table for this purpose. We never did, for two very good reasons. First of all, my mother strictly forbade any such “serious” questions, and in the second place, we never had any money to invest anyway.

During these years I was introduced to one other occult practice. In my late teens a friend demonstrated to me a “trick” in which he had become proficient. He would take a Bible, insert a large key in its pages, and tie it tightly shut with heavy cord so that the key could not be pulled out. The Bible was then hung on a long string from the hole in the key to the ceiling. When the Bible hung motionless, he would solemnly recite Ruth’s words in Ruth 1:16. After pronouncing that solemn vow of commitment he would ask his questions, the suspended Bible revolving to the right for the answer “yes” or to the left for the answer “no.” Though at that time I was unconverted, I found this use of the Scriptures frightening and could not bring myself to become involved.

Eventually, our involvement with table raising grew less and less. Some years later while taking a pre-theology course at Waterloo Lutheran University I attended a lecture by a visiting German scholar, Dr. Kurt Koch,

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Eventually, our involvement with table raising grew less and less. Some years later while taking a pre-theology course at Waterloo Lutheran University I attended a lecture by a visiting German scholar, Dr. Kurt Koch,

whose book, *Between Christ and Satan* (1961), opened to me the true nature of table raising and its attendant dangers. In the meantime, God had effectually called my parents and myself from the kingdom of darkness into the kingdom of his dear Son. Graciously, He has protected us from the ill-effects of what we wickedly did in ignorance, and His Word now assures us that that wicked one now has no power over us. I do not know of anyone still practicing table raising in that little Ontario town where my parents still live. It seems that most of them are content to serve Satan in less spectacular ways.

It remains for me to attempt some analysis of the unscriptural nature and the dangers of this and other manifestly occult pursuits. In the first place, table raising and all such practices represent an illegitimate method of searching for knowledge. That is not to suggest that the quest for knowledge and understanding is anything but good and proper. Indeed, such a quest is not only necessary but commanded by God. "Get wisdom, get understanding," Solomon declares (Prov. 4:5). Even prior to the Fall and his expulsion from Eden, Adam required a knowledge and understanding of his environment in order to fulfill his God-given role of subduing the earth, bringing the facts of his environment into subjection to God his King. The New Testament, no less than the Old, demands the pursuit of knowledge. For example, I John 4:1 lays upon the believer the obligation to test the spirits to see whether they are of God, and such an obligation involves the diligent quest for knowledge and the full use of our intellectual capacities. We are to serve God not just with our souls, but also with our minds, and such service involves a constant quest for factual truth. The establishment of universities by earnest Christians in the past was no accident. It was simply the result of godly men seeking to fulfill their obligation to comprehend, investigate, and subdue the creation to the glory of God.

The pursuit of knowledge is legitimated by the God-given mandate of Genesis 1:28; however, the Bible also recognizes that some of that knowledge necessary for the bringing of the creation into subjection is beyond the natural ability of man to achieve. So God gave to Adam even in Eden what special revelation he required. His own natural powers of observation and analysis could never have informed Adam of the monumental significance of the tree in the midst of the garden. Some of the information necessary for man's obedience must be given supernaturally. Therefore God verbally and propositionally fills in the gaps in man's knowledge to enable him to comprehend and accomplish his task. Later in the history of revelation, the prophetic office was established, in order that man might be instructed and encouraged in his quest for obedience to his Creator. Thus, to man's own inherent abilities for the obtaining of that wisdom requisite for obedience and fruitful service, God

adds the necessary provision for special, supernatural revelation. Neither of these sources of understanding, either the natural exercise of man's intellectual capacities or the God-ordained processes of special revelation, is to be despised.

Obviously, gaining information relative to himself and his surroundings by supernatural means is intriguing to man. The Urim and the Thummin must have been as fascinating to young Hebrew boys as table raising was to me. Both are decidedly supernatural. But there is a vastly important difference. The one was God-ordained and therefore legitimate. The other is not.

Nowhere in the Scriptures is there warrant given for the quest for information by supernatural means other than those of God's appointment. Not only is the practice not warranted; it is uncompromisingly condemned. Pagan religion has always abounded in the occult. Divination by various means always played a large part in heathen life and culture. Israel was therefore required to avoid "the wizards that peep and mutter and seek unto her God" (Isa. 8:19, 20). Her supernatural revelation is sufficient in the law and the testimony. That law unhesitatingly condemned all forms of witchcraft (Lev. 20:6). Those who are tempted to indulge in fortune telling, card laying, palm reading, or table raising, and who see no harm in putting a Ouija board under the Christmas tree for Johnny's amusement, would do well to remember this. All such "innocent diversions" are transgressions of God's Word. To have recourse to such sources of information is in reality to despise the God-appointed provisions for our growth in understanding.

But if such intriguingly supernatural means of discerning truth as the Urim and Thummin were legitimate for God's people in the Old Testament, why should similarly supernatural pursuits today be regarded as sinful or dangerous? Hebrews 1:1 provides a clear answer. God did indeed effectively reveal His will unto the fathers by such diverse (and fascinating) means, but now He speaks to us in a different fashion. He now speaks to us in His Son. His revelation of himself and His will has reached its culmination and completion in the One who is himself "the brightness of his Father's glory and the express image of his person." The prophetic office has found its fulfillment in Jesus Christ. We need not, indeed we dare not seek to re-establish it elsewhere. It is *in Christ* that all the treasures of wisdom and knowledge are hid. (Col. 2:3). We must not deny that truth by seeking to return to the Urim and Thummin, or indeed to any of the ordinances of that under-aged world. And if we cannot return to biblical ordinances that were once legitimate but are so no longer, by what leaps or rationalization shall we justify turning to means that were *never* biblically legitimate? He who seeks wisdom wisely will seek it in Christ, who gives freely His Spirit to guide men into

all truth (John 16:13), not in crystal balls or dancing tables. The Westminster Confession of Faith puts it all very succinctly:

Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards, . . . to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.

Westminster Confession, I, 1

In the second place, we are confronted not only with the manifestly unbiblical nature of table raising but also with the documented ill-effects of such activities upon those who pursue them. At the time when I became convinced of the demonic nature of table raising, I had little understanding of the theological principles I was violating. What led me to abandon it forever was the documented evidence of mental anguish, spiritual declension, and violent death that is so often the experience of those who practice such pursuits. It was Dr. Kurt Koch who first set these sad facts before me. I read his book, *Between Christ and Satan*, first with utter horror, then with fearful gratitude to a gracious God as I realized what He had done in preserving and protecting us from the power of the great adversary. Dr. Koch has spent much of his ministry in counselling those brought into bondage through the occult. He has documented not a few but hundreds of cases of occult practitioners, including table raisers. Here is the story of a young woman who has lost all sensitivity to divine things, including the ability to pray or read the Scriptures. Here is another who is driven in despair to a violent and tragic suicide. Here is an entire family developing mental problems of fearful proportions. Here are others overwhelmed by sexual aberrancies. The tale goes on and on of lives ruined, human spirits shattered; minds diseased. Such is the price that has been exacted for participation in "harmless amusement." Like a roaring lion, Satan goes about seeking whom he may devour. Foolish sinners, not content with what God has given, seek new thrills, new experiences, novelties and excitements, but the ways of Satan are the ways of death. The road of the occult leads to the pit. May the conquering Christ who has through His finished work cast out the prince of this world (John 12:31) protect His own from the destroyer. Little children, keep yourselves from idols.

# THE ATTITUDE TOWARD DEMONS IN THE EARLY CHURCH

DIANA LYNN WALZEL

About the second century B.C., a feeling of weariness began to spread over the ancient world. As in previous centuries, the universe was still considered to be very personal and alive, but the question increasingly came to be whether or not the controlling beings are hostile to man. The greatest contrast between the leadership of the classical period and late antiquity is in the increasing fear and spread of superstition in the latter. A fundamental change in the literary records occurred between the two periods. Classical authors who had dealt with the subject of demons generally considered them benign beings, and often identified them with the souls of men. But as antiquity was drawing to its close, and the fog of despair settled in, demons were increasingly viewed by a hitherto more optimistic class as malignant and harbingers of evil for man. While classical authors had assumed man had some ability to structure his own society, the pagan world which saw the birth of Christianity was basically a deterministic one, as C. N. Cochrane's *Christianity and Classical Culture* has shown so forcefully. Astrology flourished, even philosophers were magicians, and people flocked to the Oriental cults in hope of redemption from despair. Gilbert Murray has called this despair which spread over the ancient world the "failure of nerve." E. R. Dodds has suggested that behind this growing acceptance of determinism lay the "fear of freedom."<sup>1</sup> Men were unconsciously fleeing from the responsibility and burden of individual choice which an open society lays on its members. Self-confidence disappeared, and so did men's faith in human effort. People felt they were enslaved by other powers, powers which were demonic.

The demonic powers which held the ancient world in fear were an important part of the background against which the rise of the early Christian church must be seen. The secular historian might choose to ignore how Christ cured the demoniacs, but he cannot ignore the large

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1. Gilbert Murray, *Five Stages of Greek Religion* (New York: Doubleday, 1955), p. 119; E. R. Dodds, *The Greeks and the Irrational* (Berkeley & Los Angeles: University of California Press, 1951), p. 246.

proportion of the Gospels devoted to such cures. The importance of these cures in the writings of the early church lies in the fact that Christ came as conqueror over the evil spirits which held the pagan world in such fear. The early Christian apologist countered such fear

by maintaining that Christ, sitting on the right hand of God, yet permeating the personality of the believer as a re-invigorating and fortifying power, was ever waging a victorious war with all and every spiritual power of evil—in the planetary spheres, in the middle air where demons roam, and in the cities and villages of earth.<sup>2</sup>

The apologists proclaimed a new freedom, a release from both demonic delusion and a deterministic universe. Unless the deterministic, demonic nature of the pagan's universe is first understood, the freedom which early Christianity offered is incompletely comprehended.

Middle Platonism and other philosophies prevalent at the beginning of the present era fostered the belief that demons are responsible for providing culture, religion, and truth for man. Plutarch, the most prolific of the Middle Platonists, believed that demons are essential *mediators* in bringing the will of the gods to men. The early Christians, with support from Paul and the Septuagint, accepted the fact that all of pagan culture and religion were demon-inspired and attacked it as such. The gods of the pagan world were merely demons deceiving the minds of men. When Paul wrote of the "prince of this world" and the "prince of the power of the air" in Ephesians 2:2, he was writing about the prevailing *cultural atmosphere*, the climate of opinion, the spirit of man's disobedience and departure from God which characterized the ancient world. It was in the cultural "atmosphere" that Satan, his principalities, and powers exercised their domination. Heinrich Schlier has well described the character of this demonic atmosphere and the demons' means of controlling men's minds:

This domination usually begins in the general spirit of the world, or in the spirit of a particular period, attitude, nation, or locality. This spirit, in which the "course of this world" rules, is not just floating about freely. Men inhale it and thus pass it on into their institutions and various conditions. In certain situations it becomes concentrated. Indeed, it is so intense and powerful that no individual can escape it. It serves as a norm and is taken for granted. To act, think or speak against this spirit is regarded as nonsensical or even as wrong and criminal. It is "in" this spirit that men encounter the world and affairs, which means that they accept the world as this spirit presents it to them, with all its ideas and values, in the form in which he wants them to find it. The domination which the prince of this world exercises over the atmosphere gives the world with its affairs, relation-

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2. B. H. Streeter, "The Rise of Christianity," *Cambridge Ancient History* (Cambridge University Press, 1966), XI, 275.

ships and situations, and even to existence itself, the appearance of belonging to him; it imposes his valuation on everything.<sup>3</sup>

The entire cultural system of the pagans was thus considered demonic, and this was an important ground of the early Christians' attack. When the apologists attacked pagan beliefs, they were attacking the forces behind the beliefs as well as the ideas themselves.

Though the demons control this present age, early Church Fathers wrote, with its thought-forms and cultural systems, they will have no position of rulership in the future kingdom. Christ conquered the demons on the cross, and the resurrection is the proof that even death is insufficient to destroy men's hope. The influence of the demons passes with the passing of this world. Thus, for the early Christians, demonology and eschatology were inextricably mixed. The two together gave significance to the church and its history. This is obvious in Augustine's concept of the two cities, but it is also important to the earliest writers of the church. The earliest confessions of faith emphasized Christ's conquest over demonic forces, because such conquest is the basis for the new age of eternal life.

### *The Greek Fathers*

Ignatius, head of the church of Antioch at the close of the first century, described this conquest and the hope it aroused in poetic terms:

A star blazed forth in the sky, outshining all the other stars, and its light was indescribable, and its novelty provoked wonderment, and all the starry orbs, with the sun and the moon, formed a choir around that star; but its light exceeded that of all the rest, and there was perplexity as to the cause of the unparalleled novelty. This was the reason why every form of magic began to be destroyed, every malignant spell to be broken, ignorance to be dethroned, an ancient empire to be overthrown—God was making his appearance in human form to mold the *newness* of eternal life! Then at length was ushered in what God had prepared in His counsels; then all the world was in an upheaval because the destruction of death was being prosecuted.<sup>4</sup>

The ancient demonic empire which had fostered magic and ignorance was being broken by the morning star, the Son of David. Jesus Christ destroyed the ancient empire of the kingdom of darkness and so provided the basis for the future kingdom of light. The beginnings of that kingdom of light are now, but the destruction of the ancient empire of darkness is still being prosecuted. Christ is placed at the very center of cosmic

3. Heinrich Schlier, *Principalities and Powers in the New Testament* (Edinburgh: Nelson, 1961), pp. 31-32.

4. "To the Ephesians" (c. 107), *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*; trans. James A. Kleist. (Westminster, Md.: The Newman Press, 1961), p. 19.

happenings, ushering in a new world which has its beginnings now, but whose ultimate realization is yet to come. Christianity offered freedom and liberation from the oppression which the pagan world felt so heavily—oppression from demons, Fate, and magic. Christ had achieved victory over the demons and the malignant powers ruling the universe; this was essential to the Christian message. That His victory could be appropriated by the humblest man in the street through faith was one of Christianity's great strengths. The numerous gods of the pagans were merely immoral demons, and Christianity offered release from both their arbitrary rule and an impersonal deterministic universe.<sup>5</sup>

The disruptive and chaotic effects of demon activity were essential to the demonology of the Greek Fathers of the second century. The very existence of demons was due to their own failure to perceive the order in the universe. Justin Martyr, the earliest of these second-century Greek apologists, thought that there are three classes of evil spirits. All three classes were originally created good by God, and it is only of their own free will that they became evil. The first class of evil spirits consists of Satan himself, whose fall in some way was connected with his temptation of Eve. Through fleshly desire, a second category of angels fell by marrying the daughters of men before the flood. The offspring of this union became the giants or demons, and these beings compose the third category of evil spirits. Though Justin did delineate these three classes of evil spirits, the works and operations of these various categories were usually considered together.

For Justin, as for most men of this period, demon activity was quite noticeable in all areas of the universe, as well as in the lives of individuals. Angels were originally placed by God as overseers of men and all things under the heavens. Though some had violated their responsibility by sinning with women, they still subject mankind to themselves by teaching them magic and false religious rites. Because of their servitude to their own lusts, they *really need* the sacrifices, incense, and libations which they have taught men to use. Among men they cause all sorts of disorder and chaos—murders, wars, adulteries, and other types of dissipation. The false prophets and poets among the pagans glorified the demons as gods, thus increasing mankind's obedience to them. From

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5. Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), pp. 123-125; F. C. Burkitt, "Pagan Philosophy and the Christian Church," *Cambridge Ancient History* (Cambridge University Press, 1965), XII, 462-463. The mystery religions and some other cults offered comfort to the oppressed, but the freedom from demons and malignant forces was not promised as specifically as in Christianity. The general protection of the cult-god or goddess was promised, but freedom and victory were not proclaimed. See A. D. Nock, *Conversion*, (Oxford University Press, 1965), pp. 102-105, 229; Apuleius (trans. Jack Lindsay), *The Golden Ass* (Bloomington: Indiana University Press, 1962), p. 237.



the true prophets, the demons learned of the truth of God and caricatured this truth in their own perverted religions. The ultimate purpose of the demons, Justin held, is to alienate men from God their Creator, and to clamp them down to things of this earth. They attack all degrees of men, even those who seek to constantly focus on divine things. Unless such persons are on guard and remain wise in their judgments, the demons will force them into ungodliness.

One of the great emphases in Justin's thought was that Christianity is the absolute Truth. This included truth in the realm of philosophy as well as religion, ethics, and all other areas. There is truth in Greek philosophical systems, he believed, but only at those points where they accord with Christianity. Justin was among the first of the apologists to defend Christianity in this way against the pagan systems, and this emphasis on *Truth* was very important in his conception of demons. Since Christianity as the Truth is a totally rational system, those who attack and oppose Christianity are doing so from an irrational base. The demons have brought it about that all those who live by right reason are an object of hatred and scorn. Because Socrates had some knowledge of the truth, he was persecuted and killed. The *demons* in this perspective are *irrational beings* in opposition to the truth. Apart from divine intervention, all men would remain under the control of these irrational powers. The evil in life Justin attributed

to the subjection of men's rational powers by the daemons who were everywhere active in the universe. Justin believed that if men are shown the truth they have the power to recognize it and can then choose to obey it. The purpose of Christ's coming is to save men from evil deeds and to teach assured truth. He brings to a race diseased and deceived by the action of daemons the full divine energy. . . . He is therefore called the Savior.<sup>6</sup>

Thus, the purpose of Jesus Christ is the defeat of the demon powers. As evidence for this, Justin cited the many cures of demoniacs by the name of Jesus. People who had been helpless were cured by Christians, even though other exorcists and magicians could not cure them. By the crucified Christ, the principalities and powers were thwarted in their plans, so that at the Second Advent, Satan and his demons will no longer have any power over those who are in Christ. Foreknowledge of his final overthrow makes Satan desperate in his assaults on men. His desperation produces the frenzy of attacks on the church.

One interesting proof of Christ's power over the demons is the visit of the magi soon after Christ's birth. Justin developed his argument

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6. L. W. Barnard, *Justin Martyr—His Life and Thought* (Cambridge University Press, 1967), p. 122.

from Scripture, quoting Isaiah: "He shall take the power of Damascus and the spoils of Samaria." Justin took this to mean that the wicked demon that dwelt in Damascus would be crushed by Christ at His birth. The magi, by coming and worshipping Christ, openly revolted against the power that held them in bondage, namely the demon of Damascus.<sup>7</sup> As a practical apologist, Justin was mainly concerned with continuing the fight against the demons which were themselves fighting for control of the universe and the souls of men.

Though Justin treated Christianity as the ultimate philosophical system—the best fulfillment of Greek speculation—his main defense of Christianity was based on Scripture. The other Greek Fathers of the second century allowed more un-Scriptural thought, particularly Platonism, to influence them. Tatian, a pupil of Justin's, followed his teacher in attributing the origin of the demons to the fall of certain angels. Free will was involved in this fall, he wrote, but Tatian said nothing of the union of angels with women before the flood. The angels, according to him, were created before the creation of men; but some, under the leadership of Satan, revolted against God. Tatian did not specifically say in what this revolt consisted, but he did hint at the resultant bodily change in the angels. None of the angels or demons possesses flesh, for their structure is spiritual—like that of fire or air. With their fall, the angels became less spiritual, sinking deeper into the material world. (The unbiblical concept of the "great chain of being" is evident at this point.) The demons chose the "inferior things in matter and conformed their lives thereto—shaking off reins of authority and becoming robbers of deity."<sup>8</sup> The Platonic concept of evil in matter is quite evident in Tatian's concept of fallen angels. Particularly Christian, however, was his concept that the *pagan rites* which were instituted by the demons were simply *imitations of the truth* and attempts to rob God of His rightful worship.

Tatian definitely rejected the idea that demons are the departed souls of men, a view prominent among the Greeks. Demons are of a higher order than men, but they use their great powers in persuading men to revolt against God's authority. The idea that demons work against the right order of the universe, producing chaos and discord, was a persistent one in the early Christian writers. Tatian was in accord with the consensus of his day that demons hold the entire world in tyranny. They were the ones who introduced the doctrine of Fate and showed men the position of the stars. They dignified the stars with celestial honor in order that they themselves might be thought to remain in heaven. By placing

7. "Dialogue with Trypho" (c. 148), *The Writings of Saint Justin Martyr*; trans. Thomas B. Falls. (New York: Christian Heritage, Inc., 1958), p. 78.

8. "Address to the Greeks" (c. 170), *Ante-Nicene Christian Library* (Edinburgh: T. & T. Clark, 1868), III, ch. 12.

the constellations there, they thought they "might make to appear rational the irrational course of life on earth."<sup>9</sup> The demons exercise tyranny over men by their doctrine of fatalism and by astrology. By teaching men magic, they further increase their own power, causing men to place confidence in herbs and roots rather than in God. Through magic, they act as if they were friends of man, but they readily accept reverence and worship as gods. Ultimately, the demons seek to lower the soul of man to material concerns. Working through the sense-perceptive, material world, they bring evil upon the soul. The Lord permits this activity of demons, but they will be judged at the end of the world. With astrology, the demons try to enslave man to wandering (*planētōn*) stars, but Christians do not follow the guidance of Fate or its lawgivers. They have learned to know one Lord who does not wander. They are able to conquer demons through the "breastplate of the celestial Spirit" by repudiating matter.<sup>10</sup>

Athenagoras, more than any of the other Greek Fathers of the second century, treated demonology within a philosophical context. For him, the doctrine of demons is a postulate of philosophy, and he gave a brief recapitulation of the beliefs of earlier thinkers on demons—from Thales through Plato. He then compared the philosophic doctrine to the Christian position, which he traced back to revelation. After creation, God distributed and appointed angels to govern the world, the elements, and the heavens—in short, the material universe. Some of the angels chose to abandon their rightful position. Together with their leader, the prince of matter, they "outraged both the constitution of their nature and the government entrusted to them." They fell into an impure love of women and became negligent of their duties. This union produced the giants, whose souls are the demons.<sup>11</sup>

Perhaps more perceptively than any of the other early fathers, Athenagoras recognized the chaotic nature of demon activity. The prince of matter and his followers, both fallen angels and demons, still exercise rulership; and this control and management is contrary to the goodness and justice of God. Thus, Euripides had wondered if this world is run by chance or by a deity, since prosperity and adversity seem to be administered contrary to hope and justice. Similarly, Aristotle had said that the things below the heavens are not under the care of Providence. Because of the *disorderly results* of demoniac rulership, wrote Athenagoras, many have concluded that the world is governed by *irrational chance*. Such men fail to understand that in spite of the chaotic events, nothing is out

9. *Ibid.* ch. 9. Chapter 8 also discusses the establishment of Fate by the demons.

10. *Ibid.*, ch. 9, 11, 16, 17.

11. "A Plea for the Christians" (addressed to Marcus Aurelius, A.D. 161–180), *A.N.C.L.* ch. 24.

of order or neglected in the many facets of the world.<sup>12</sup> Athenagoras clearly saw that God is able sovereignly to work even through, and in spite of, demonic discord.

Unlike other Christian apologists, Athenagoras had little to say about Christ's conquest over the demon forces, the destiny of the demons, or exorcism and magic. He did spend some time on the manner in which demons draw men to idols, but his unique contributions dealt with the *psychological* ramifications of demonology. The whole passage in question is so different from anything found among the pagans or later apologists that it deserves to be quoted at length:

The irrational and fantastic movements of the soul about opinions produce a diversity of images (*eidolā*) from time to time: some they derive from matter and some they fashion and bring forth themselves; and this happens to a soul especially when it partakes of the material spirit and becomes mingled with it, looking not at heavenly things and their Maker, but downwards to earthy things, wholly at the earth, as being now mere flesh and blood, and no longer pure spirit. These irrational and fantastic movements of the soul, then, give birth to empty visions in the mind, by which it becomes madly set on idols. . . . The demons who hover about matter . . . avail themselves of these delusive movements of the souls of the multitude; and, taking possession of their thoughts, cause to flow into the mind empty visions as if coming from the idols and the statues.<sup>13</sup>

Whenever the soul ceases to function in conformity with rational truth (meaning the static rationality of the Greek philosopher Parmenides), being occupied with earthy and material things (meaning the historical flux of Parmenides' intellectual opposite, Heraclitus), the soul itself produces a variety of images. When the irrational (flux) has gained control of the formerly stable (static) soul, the mind is engulfed by empty visions. The demons take advantage of these irrational fluctuations of the soul. (The influence of Greek philosophical dualism—dialecticism—should be obvious here.) When a vacuum is created, when the soul has reached a degree of passivity, the demons eagerly possess the thoughts, imprinting their own doctrines on the passive mind. As long as the mind is occupied with rational (static) truth, that is, Christian truth, (in reality, Greek philosophical truth), the demons have an entrance into the soul.

### *The Latin Fathers*

A good bridge between the philosophical Greek Fathers and the more practical Latin Fathers is the *Recognitions of Clement*. While the author

12. *Ibid.*, ch. 25.

13. *Ibid.*, ch. 27. The common idea among mystics that the soul must achieve a certain vacuous passivity before attaining any type of mystic union would thus be considered demonic by Athenagoras.

and date of the Clementine *Recognitions* is unknown, internal evidence seems to indicate the *Recognitions* was written during the last half of the second century. Written in the form of a philosophical and theological romance, the main body of the work consists of a dialogue between Peter and Simon Magus, with Peter doing most of the talking. While some of the Greek apologists began to view the origin of demons in terms of the descent of certain angels into matter, the Clementine *Recognitions* stressed the fact that there is no evil in substance. If there were evil in matter, God would have to be blamed for creating evil. Any evil within God's creation is due to the volition of the creature rather than the desire of the Creator.

Much of the *evil* among men is the result of the *instigation of demons*. In the past, certain angels left their appointed order and began to satisfy their own lusts by favoring the vices of men. These angels taught men that demons could be made to obey men by magical invocations, "and so, as from a furnace and workshop of wickedness, they filled the whole world with the smoke of impiety, the light of piety being withdrawn." It was because of the flourishing of these infernal arts that God brought the flood. After the flood, Ham unhappily discovered the magical art and handed the instruction to his son Mesraim, from whom came the Egyptians, Babylonians, and Persians. The nations called Mesraim Zoroaster.<sup>14</sup> (*Mitsrayim*: Hebrew word for "Egypt.")

Besides working evil through magic, the demons deceive and seduce men through perverse and false religions. God has provided a test whereby men can discern truth from falsehood. Whatever is spoken by the true God is always true; whatever is spoken by demons might be largely true, but demonic utterances always have enough falsehood to negate the truth.<sup>15</sup> Yet men are continually deceived by error. Through the drunkenness and mad emotions of the false religions, power is given to demons to enter the minds of men. Such raving Bacchanalians are not possessed by a deity, as those religions often teach; in reality, they are demon-possessed. Once the demon has been able to convey himself into a man's body and is able to remain a long time, through the negligence and apathy of the man, the demon can compel the person to do whatever he desires. At the end of the world, these souls follow the fate of the demon to whom they were obedient. All non-Christians are subject in this present life to various demons, and their souls in the future shall be tormented forever.<sup>16</sup>

Even the weakest Christian has power over the demons, for a demon

14. "Recognitions of Clement," *A.N.C.L.*, III, iv, 26-29.

15. *Ibid.*, iv, 21. Compare this with Deut. 13:1-3 where simply foretelling events which do come to pass is not sufficient evidence for a true prophet of God.

16. *Ibid.*, iv, 13-15.

has no power against a man unless a man voluntarily submits himself to the demon's desires. When a man is immoderate in eating, drinking, and in seeking pleasure, he is neglecting himself and opening his mind to demonic manipulation. The gospel protects believers from demonic assaults, since the demons are forced to depart where faith is present. Perfect faith drives the demon from the soul, but the demon remains in any portion of infidelity. If the demon remains in any degree, he suggests thoughts to the man's heart; and the man, not knowing the source, will believe the thoughts to be his own.<sup>17</sup> The author of the *Clementine Recognitions* was not so detailed in his description of the psychological mechanics of demon influence as was Athenagoras, but the author was writing a romance, not a polemic for philosophers. His description was more practical and could be more easily applied by his readers than Athenagoras' discussion of images.

Though the Latin Fathers often lacked the philosophical training of the Greeks, they were just as insistent on the corrupting influence of demons on the "climate of opinion." The entire world and men's thought patterns were saturated with the blindness, corruption, irrationality, and decadence which the demon forces had sown and cultivated. Christianity, as the Truth, was the only effective means of escaping from the web of despair in which the entire pagan world was caught. Tertullian, a contemporary of Apuleius (author of the magical book, *The Golden Ass*), analyzed the way of life and thought pattern of the average Roman citizen, and he found demonic infiltration everywhere.

Like the Greek Fathers, Tertullian also believed that demons originated as the offspring of the union between certain angels and the daughters of men. They are spirits of a very impalpable substance. Because they are spirits, they act as if they were winged. In a moment they are everywhere, so that because of their ability to know what is going on everywhere, their swiftness often passes for divinity. (Biblically, only God is omnipresent and omniscient, of course.) Their abode is among the stars and the clouds, a position from which it is easy to control the rain and other aspects of the weather. The *purpose* of the demonic world is the *ruin of man*, in the realm of both body and soul. Because of the subtle nature of these demons, they are often able to operate undetected until their harm has been done. Man is unable to detect their presence by either sight or sense. As an obscure blight ruins fruit, crops, and flowers, or as tainted air produces pestilence, so "by a contagion similar in its obscurity the breath of demons and angels achieves the corruption of the mind in foul bursts of fury and insanity, or in savage lusts, along with every kind of delusion."<sup>18</sup> The demons seek to keep man

17. *Ibid.*, iv, 16-19, 23-24; v, 32-33.

18. "Apology" (197-198), trans. T. R. Glover. (Loeb edition), xxii, 5-6, 3, 8-9.

in ignorance and darkness. They strive to keep men from removing the ignorance they have about Christianity. They persecute and attack Christianity, especially through the minds of its enemies, that "men may be unwilling to know for certain, what they certainly know they do not know."<sup>19</sup>

The greatest delusion, Tertullian argued, is that by which demons convince men of the existence of gods. Lusting after the smell and blood of sacrifices, the demons promote idol-worship in order to satisfy their own corrupt desires. By devising the practices of the Roman games and theater, the demons further reveal their craving for blood and their practice of deceit. In the physical torture of the games is typified the physical and spiritual disorders which the demons inflict on mankind. In the masks and costuming of the theater, the demonic deceit and falsehood is clearly manifest. Simple attendance at these games can bring demon-possession, for the whole amphitheater contains as many unclean spirits as there are seats. One Christian woman who went to the theater came away demon-possessed. When the unclean spirit was being exorcised and was accused of daring to enter a woman who believed, the demon boldly replied, "and I was quite right, too, for I found her on my own ground."<sup>20</sup> Through the games and theaters, through idolatry, through the arts of the astrologers, soothsayers, augurs, and magicians, the demons work to encourage men to forsake God. What little truth is in these systems the demons learned from the prophets of Israel. Demons infest all areas of life and thought, and each individual has a personal demon whose total control leads a man to suicide. In order to gain complete truth and deliverance from error, man must turn to Christianity, for only the Christians have power over the demons.<sup>21</sup>

Tertullian's fellow-African Minucius Felix also saw the corrupting influence of demons to be all-pervasive. The heavenly vigor of these wandering spirits had been overlaid by earthly lusts and desires. Having lost the simplicity of their original natures, they seek to conspire for the loss of others. Being depraved themselves, they cause the depravation of men, alienating them from God by superstitions. These demons lure men down to material things by several means. They can totally indwell and possess a person's body and mind, striking terror into minds and distorting limbs. When they cause certain diseases, they can pretend to effect a cure once they have received the necessary worship and sacrifice as idols. These demons lurk under statues and consecrated images. They inspire prophets, haunt temples, cause fires to spring forth from sacrificed entrails, and

19. *Ibid.*, ii, 18; xxvii, 6.

20. "De Spectaculis" (Loeb), xxvi, x, vii, xviii, xxiv, xxiii.

21. "Apology", xxxv, 12; xxii, 9; xxiii, 2-4; "On the Soul," *Fathers of the Church Series* (New York, 1950), X, lvii, 2, 4.

govern the flight of birds. They control the entire pagan religious system in order to corrupt the human race.<sup>22</sup> Minucius mentioned nothing about the conquest of Christ over the demons; in fact, he did not even mention Christ at all in his work. His objective was to show the weaknesses and pitfalls in the pagan system. In his viewpoint, the main weakness of pagan religion is its demonic inspiration.

### *Gnosticism's Influence*

The early Christians had not only to fight against the pagans, they had their own sects to contend against. Among these sects, the groups called Gnostics seem to have been the most prevalent. Because of the many different Gnostic sects, some of which did not profess Christian faith at all, it is difficult to give a brief description of them, yet there is one element which seems to bind all the various Gnostic systems together: the notion that the world is bad. It is under the control of evil or ignorance or nothingness. This hellish world is incapable of redemption, and the only thing that redeems man is the *divine spark within* him.

Given their world view, it is easy to see how the Gnostic systems would have a prolific demonology. Many Gnostics thought that the angels made men and the world. Some Gnostic groups tried to gain control over these spiritual rulers through magic arts, charms, familiar spirits, etc. Numerous Gnostic gems and stones have been found with incantations on them by which the cosmos was to be controlled. By knowing the *names* of the demons who controlled the world, the Gnostics thought they gained *power* over these demons and thus gained *freedom* from the principalities who formed the world. Another system argued that the only way to gain freedom is to experience every kind of humanly possible activity—needless to say, this sect was condemned for very immoral activities.

Almost all of the Church Fathers took pains in refuting Gnosticism, but some did succumb to various Gnostic influences. This was particularly true of the Alexandrian Fathers. Clement of Alexandria was in accord with previous writers on the nature of demon activity, and he sometimes eloquently recognized the victory Christ has over tyrannizing demons. Though he failed to emphasize the demonic influence in magic and astrology, he did recognize their general influence on religion, philosophy, and the souls of men. Concerning the *nature* of demons, however, Clement did seem to have succumbed to Gnostic doctrines. Developing a complicated hierarchy of angels and demons, Clement postulated a series of emanations that rivalled anything found in Gnostic or later neo-Platonic beliefs. In this hierarchy, man occupies an important middle-ground, be-

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22. "Octavius" (c. 200), trans. Gerald H. Randall. (Loeb edition), xxvi-xxvii.



low the angels and above the evil demons. The souls of wicked men occupy the same place in the hierarchy as demons. At times, though not consistently, Clement went so far as to ignore the necessity of Christ's work for salvation. In a very mystical passage, he wrote that salvation consists in passing through the angel-spheres and finally gazing on the Face of the Father along with the First Created<sup>23</sup> Clement's confused and inconsistent writings on demons, as well as other subjects, clearly show the dangers of departing from the Scriptures and attempting to build an eclectic system of thought only nominally Christian, and actually anti-Christian.

Though Origen was often as unsound in his doctrine as Clement, his demonology was an area in which he supported the earlier apologists. Since the culmination of the second- and third-century apologetic movement was reached in Origen's *Contra Celsum*; it behooves us to examine this work at least briefly. More explicitly than any of the earlier writers, Origen connected the *origin of evil* with the devil and his angels. He believed that no one can understand the origin of evil unless he possesses an accurate understanding of demons. In so far as they are demons, they are not God's creation. They are *God's creation* only as they are *rational* beings; their irrationality is not from God. The demons at one time were a higher creation, but they became impious towards God and fell from heaven. Now they roam about on earth in grosser bodies, seeking to turn men from the true God by dragging them down to earthly things. Some among the demons began to think of themselves as gods. They persuade men to worship and sacrifice to them by performing the petitions of their devotees. They bolster their assumed divinity by bestowing oracles and gifts of prophecy on their priests. Since they are unclothed by earthly bodies, the demons do have some perception of the future. Desiring to turn men from God, they creep into certain animals and control their flights and movements. By this means, men become occupied with things earthly rather than the pure worship of God.<sup>24</sup>

The most pervasive instrument of demonic activity among men is *magic*. The magi who visited the infant Christ had been in communion with demons. Their art flourished until something more divine appeared;

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23. "Excerpta Ex Theodoto," (190-195), trans. Robert Prince Casey, (London: Christophers, 1934), ch. x, xi, xii, xiv. The "Excerpta" are apparently part of the notes left by Clement after completing his "Stromata." The Face of the Father is the Only Begotten, while the First Created is an emanation from the Only Begotten. Clement never explains the character or nature of these entities. This almost Gnostic treatment of salvation should be contrasted with Clement's beautiful, almost hymnodic opening to the "Exhortation to the Heathen" in which he invites the heathen to reap the fruits of Christ's victory over demons.

24. *Contra Celsum* (c. 248), trans. Henry Chadwick. (Oxford University Press, 1965), III, 2-3, 37; IV, 65, 92-93; VII, 6.

then they were unable to withstand the divine power. The singing of the angelic hosts at the nativity signified that the demon forces had finally been overthrown. This overthrow was accomplished by the angelic powers' visiting the earth and by Jesus' own divine power. When the magi tried to perform their usual practices and could not, they went in search of the reason for their defeat. Then they met the infant Jesus.<sup>25</sup> Celsus, Origen's pagan antagonist, contended that Christians obtain their seeming power from demons and that Jesus performed his miracles by magic (a charge similar to the accusation of the Pharisees: Matt. 12:34). In refutation, Origen repeatedly shows how Jesus' power was superior to that of the demons, and it was only by His death that the ruler of demons, who held the souls of men in subjection, was destroyed. When the demons saw the decrease of their sacrifices and blood because of the spread of Christianity, they tried to prevent any further expansion of the new religion. The demonic forces, however, have been curbed by the crucifixion of Christ. By the name of Jesus, Christians have power over demons and are no longer enslaved by their power.<sup>26</sup>

Though there are differences in the early apologists' demonology, differences which are largely due to the degree of Platonic or Gnostic influences, there are *important areas of agreement* as to the origin of demons and the nature of their activity. It was generally agreed that demons were not created evil, but fell by an act of their own will. This fall was generally connected with the flood in some way, for it is at the time of the flood and after that demon activity became particularly noticeable. Demons were held to be the originators of magic, astrology, the mantic arts, false philosophies, and false religions. The very gods of the pagan systems are demons. Thus, demons permeate the entire culture of pagan, fallen men. By working through men's irrational thoughts, they bring men into subjection to a deterministic Fate and Chance.

There is redemption from this demonic stranglehold, however. The concept of redemption developed in this early period was based on Christ's atonement for the guilt of sin, but the cross was also seen as a ransom paid to Satan for man's release. (They erred in assuming that God owed anything to Satan, of course; Jesus, as the kinsman redeemer, was paying the redeemed man's debt to God.) When he fell, Adam surrendered himself and mankind into the devil's power. Satan's power over man is therefore quite just. God, in order to maintain His character, must not do injustice even to the devil. Something more valuable than the world must be given as a ransom for the world and man. Satan was, they believed, deceived by Christ's humanity and thought that his contest was

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25. *Ibid.*, I, 60.

26. *Ibid.*, I, 6, 31; III, 30, 36.

with an ordinary man. By inflicting death on one who was sinless, he justly forfeited dominion over the world. God would not have been just to save man from the demonic powers simply by His power. Satan could have argued that man had come into his power at the fall by man's own will. The demonic power over man was just; and God, through the cross, found a just means to ransom man from their hold.<sup>27</sup>

### *Persecution and Martyrdom*

The Christians, then, viewed their redemption as a deliverance from demonic forces which controlled the world. This had very practical results. Their lives and their deaths were seen as a means of continuing the warfare against demons. When Eusebius was writing his history, he promised to write about peaceful wars that are fought for the peace of the soul. In contrast to secular historians, Eusebius described wars in which men fought for truth rather than for country. The monuments of the early church are imperishable, for

it is the unshakable determination of the champions of true religion, their courage and endurance, their triumphs over demons and victories over invisible opponents, and the crowns which all this won for them at the last, that it will make famous for all time.<sup>28</sup>

During the early persecutions of the church, martyrdom soon came to be seen not simply as the surest way to earthly renown and heavenly reward, but as a struggle with the devil.

In two letters by Ignatius of Antioch shortly before his death, we see the beginning of the concept of martyrdom as a battle with the devil. When many friends came to visit Ignatius in Smyrna, already referring to him as a martyr and confessor of the faith, Ignatius feared he would become proud and lose the crown of martyrdom which he so desired. He wrote:

For now I must fear the more and pay no heed to those who would puff me up. Those who so speak to me torture me. To be sure, I long to suffer, but I do not know if I am worthy of it. My passionate desire is not approved by the majority, but it is pressing me all the more. I need humility by which the Prince of this world is undone.<sup>29</sup>

27. This view of redemption continued into the Middle Ages through the writings of Augustine and Gregory. For treatment of this subject as found in numerous early writers see G. G. Coulton, *Five Centuries of Religion* (Cambridge University Press, 1923), pp. 62-63; George Park Fisher, *History of Christian Doctrine* (Edinburgh: T. & T. Clark, 1897), p. 180; Adolph Harnack, *History of Dogma* (London, Edinburgh and Oxford: Wms. & Norgate, 1899), III, 307; John Macquarrie, "Demonology and the Classic Idea of Atonement," *Expository Times* LXVIII (1956), 3-4, 60.

28. *The History of the Church* (c. 325), trans. G. A. Williamson, (Penguin Books), V, Preface.

29. "To the Trallians" (107), quoted in Francis X. Gokey, *The Terminology of the Devil and Evil Spirits in the Apostolic Fathers* (Washington, D.C.: Catholic

He further wrote to the Romans not to try to bring an influences to prevent his martyrdom:

May nothing visible or invisible prevent me from reaching Jesus Christ. Fire, cross, struggles with wild beasts, wrenching apart of bones, mangling of limbs, grinding of the whole body, evil tortures of the devil, . . . let them come upon me, provided only that I reach Jesus Christ.<sup>30</sup>

When Polycarp of Smyrna, Ignatius' contemporary, was later martyred, his martyrdom was also seen as a struggle with Satan. For the first time, martyrdom was pictured as an *imitation of Christ*. As Christ's death was a struggle with the devil, so is the Christian's.<sup>31</sup>

The early Christians viewed the persecutions against them as demonically inspired. When the martyrs calmly went to their deaths and heavenly rewards, they thwarted the evil desires of the demons. Eusebius quoted a letter from Gaul which described the persecutions the Christians were there undergoing:

The adversary swooped on us with all his might, giving us now a foretaste of his advent, which undoubtedly is imminent. He left no stone unturned in his efforts to train his adherents and equip them to attack the servants of God, so that not only were we debarred from houses, baths, and the forum: they actually forbade any of us to be seen in any place whatsoever.

The grace of God had made them unshakable pillars against the enemies, but by this endurance they drew on themselves increased assaults by the evil one. Some of the Christians were eager to be the first Gallic martyrs, but others were untrained, flabby, and not in a "fit condition to face the strain of a struggle to the death." After the persecution had gone on for a time,

when the tyrant's instruments of torture had been utterly defeated by Christ through the endurance of the blessed saints, the devil resorted to other devices—confinement in the darkness of a filthy prison; clamping the feet in the stocks, stretched apart to the fifth hole; and the other agonies which wardens when angry and full of the devil are apt to inflict on helpless prisoners.<sup>32</sup>

The majority of these Gallic Christians suffered in prison. As the persecutions were seen as a struggle with the devil for the Christians, the thirst for Christian blood on the part of the pagans was considered by the persecuted as a form of devil worship.<sup>33</sup>

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University of America Press, 1961, 72-73), 4, 1. Revelation 2:10 gave added weight to the fact that martyrdom was a battle with the devil.

30. "To the Romans" (Gokey, 91), 5, 3.

31. "Martyrdom of Polycarp" (Gokey, 91), 3, 1.

32. *History of the Church*, V, 1.

33. *Ibid.*, VI, 41.

The visions of Perpetua most clearly show how martyrdom was viewed as a struggle with the devil. In A.D., 202, at Carthage, a young noble lady, Perpetua, was arrested along with two slaves. Perpetua's father was very much against her, and she had only recently been baptized when arrested. Two church officials bribed the authorities so the young girl (she was twenty-two) could have her baby boy with her in prison. When Perpetua's brother went to see her, she told him of the visions she had. In one vision a prisoner was ascending a ladder, defying a dragon. He invited her to follow, and she climbed to the top where she met the Good Shepherd. The golden ladder stretched to heaven from earth, and each of its steps was guarded with hooks and sharp knives. If a wicked man treads on one, cutters go to work, and he falls into the clutches of an enormous dragon which was coiled around the ladder's base. In another vision, Perpetua was visited by her pastor Pomponius who had come to lead her to the amphitheater. He told her not to be afraid; he would be with her in the arena. She waited in the arena, expecting the wild beasts to be released, but instead a massive Egyptian came to fight with her. During the struggle Perpetua became masculine. When the Egyptian tried to grab her by the foot, she kicked him in the face with her foot. From then on Perpetua had the upper hand in the battle and finally killed the Egyptian by a blow on the head. Those watching blessed Perpetua for her great victory. When Perpetua awoke from her vision, she realized she was not going to fight with wild animals, but with the devil, and the victory was to be hers.<sup>34</sup>

There are many allusions in Perpetua's vision which would be interesting and profitable to investigate, but for our study the conquest of Perpetua by wounding the Egyptian's head is most significant. Perpetua herself, on awakening, recognized that the Egyptian was not any Egyptian, but that old serpent, the devil himself. When the Egyptian tried to grab Perpetua by the feet and she in turn conquered him by a mighty blow on the head, the reference was undoubtedly to the "protoevangelium" of Genesis 3:15. There the Lord addressed the serpent in the Garden after man's fall: "And I will put enmity between thee and the woman and between thy seed and her seed, he shall bruise thy head, and thou shalt bruise his heel." The early Christians recognized this as a prophetic announcement of Christ's conquest over Satan on the cross. By alluding to this verse in her vision, Perpetua indicated that she viewed her martyrdom as related to and indeed based upon Christ's death, in that she too was victorious over the devil. Numerous biblical passages were

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34. Franz Joseph Dölger, "Das Martyrium als Kampf mit dem Teufel," *Antike und Christentum* (Münster in Westfalen: Arschendorffsche Verlagsbuchhandlung, 1932), III, 177-179; M. A. Smith, *From Christ to Constantine* (Intervarsity Press), pp. 105-106.

often referred to by the early Christians as amplifying this conquest over the serpent. The Christians have been given power to tread on serpents and scorpions, which are symbols of demonic forces. These enemies are to be under the conqueror's feet, for placing the foot on the fallen head indicates that it can never more be exalted.<sup>35</sup>

### *Conclusion*

The Christians of the first three centuries recognized that they were in a spiritual war with several types of battles and instruments of warfare. They were, to use modern parlance, in a war of liberation—they fought for the liberation of the pagan world from the despair and fear which enveloped it. They were in a *cultural battle*, struggling to show how demonic and permeated with falsehood the practices and ideas of their contemporary society really were. Satan counterattacked these militant Christians through persecution, but even then they fought back and had the assurance of ultimate victory, because Christ on the cross had himself dealt the deathblow to Satan's empire. The church was seen as part of Christ's conquest over demons, and she can wage war against the powers of darkness with confidence, because victory is certain. These believers would have clearly understood John Calvin's comment on the church's role against the kingdom of darkness:

. . . if the glory of God is dear to us, as it ought to be, we ought to struggle with all our might against him who aims at the extinction of that glory. If we are animated with proper zeal to maintain the kingdom of Christ, we must wage irreconcilable war with him who conspires its ruin.<sup>36</sup>

As we look at our world today, it is quite apparent that we face a world similar to that faced by the early Christians. Our culture is most easily characterized by despair. Chance is believed by many to be the god in control of the universe, and people are fleeing to magic, astrology, and Oriental religions for relief. Like those first Christians, we must consciously attack the pagan culture around us and demonstrate both by logical reasoning and in our lives the freedom from fear and victory over despair that is in Christ.

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35. Luke 10:19; Ps. 91:13; 110:1; cf. Josh. 10:24.

36. John Calvin, *Institutes*, I, xiv, 15.

# GNOSTIC DUALISM AND THE ORIGINS OF THE MEDIEVAL DEFINITION OF WITCHCRAFT

MARK WYNDHAM

## *Introduction to the Problem*

At Christmas time, 1022, in the town of Orléans, several heretics were placed on trial before a synod of dignitaries, lay and ecclesiastical, headed by the king of France, Robert the Pious. The synod condemned the heretics, and the king, "with the consent of the whole population," consigned them to the flames.<sup>1</sup> This was the first time since antiquity that any heretics had been put to death in Western Europe. This reason alone would make the Orléans trial a landmark case in the history of medieval heresy, but it is peculiar for a number of other reasons as well. Some historians think that many of the doctrines of the heretics—such as abstention from certain foods, the repudiation of matter as "evil," baptism by the "laying on of hands," and stress on inner spirituality and hidden "wisdom" revealed only to initiates—indicate the presence of *dualistic ideas* either from an influx of Bogomile missionaries from Eastern Europe or possibly a resurgence of long hidden Manicheanism. Indeed, the idea that this heresy was a kind of neo-Manicheanism seems to have been a very popular one at the time. One chronicler, Ademar of Chabannes, in a contemporary account of the trial, stated that the heretics were "proved to be Manicheans."<sup>2</sup>

The debate continues among historians of medieval heresy. Some see

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1. G. G. Coulton, *Inquisition and Liberty* (London: William Heinemann, 1938), p. 3.

2. Walter Wakefield and Austin P. Evans, eds., *Heresies of the High Middle Ages* (New York: Columbia University Press, 1969), p. 75. The *Manicheans* were sectarians of a Gnostic type, originating in Iran (c. 250). They practiced an absolute dualism, deifying the principles of Evil (Darkness and Matter) and Good (Spirit and Light). Mankind was thought to be fashioned of Matter (flesh) and Spirit (entrapped light particles). The Elect, or "purified ones," were believed capable of purging such light particles from the foods they ate through the digestion process. They supposedly practiced a life of extreme ascetism, disavowing marriage and especially procreation (the worst of "sins"). They refused to eat meat, eggs, and dairy products because all were considered products of coition.

The *neo-Manicheans* (Catharists) are so-called due to similarities of their doc-

a Bogomile influence or neo-Manicheanism. Still others see merely a group of social discontents striving for reforms of the many obvious corruptions in the church of that era. But while the arguments of most historians center about the doctrinal issues, another series of charges levelled at these heretics has, to a very real extent, been lost in the shuffle. I refer here to a set of *non-doctrinal allegations* of a rather spectacular nature:

They gathered indeed on certain nights in a designated house, everyone carrying a light in his hands, and like merry-makers they chanted the names of demons until suddenly they saw descend among them a demon, in the likeness of some sort of little beast. As soon as the apparition was visible to everyone, all the lights were forthwith extinguished and each, with the least possible delay, seized the woman who first came to hand, to abuse her, without thought of sin. Whether it were mother, sister, or nun whom they embraced, they deemed it an act of sanctity and piety to lie with her. When a child was born of this most filthy union, on the eighth day thereafter a great fire was kindled and the child was purified by fire in the manner of the old pagans, and so was cremated. Its *ashes* were collected and preserved with as great veneration as Christian reverence is wont to guard the body of Christ, being given to the sick as a viaticum at the moment of their departing this world. Indeed, such power of devilish fraud was in these ashes that whoever had been imbued with the aforesaid heresy and had partaken of no matter how small a portion of them was scarcely ever afterward able to direct the course of his thought from this heresy to the path of truth.<sup>3</sup>

Briefly stated, the charges involved in this series include: 1) demon invocation, 2) promiscuous sexual orgy, 3) infant sacrifice, and 4) cannibalism. Like so much else concerning the Orléans trial, these particular charges appear *together* there for the *first time* in the medieval West. Significantly, these are the same charges which, with only minor variations, will appear again and again in the witch trials of the fifteenth through the seventeenth centuries. For example, at the trial of Antoine, wife of Jean Rose of Villars Chabod, in 1477, the accused confessed that she had been "transported through the air to the synagogue, where she worshipped a demon who changed to the shape of a black dog, which they all kissed under the tail. The lights went out and he called 'Mechlet, Mechlet!' when the men had intercourse with the women. Also she

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trines to those of the ancient Manicheans. In reality, the Bogomiles, as these heretics were known in Eastern Europe, bear only slight resemblance to the Manicheans. All of these sects, which were termed Bogomile, neo-Manichean, or Catharist, had a considerable number of doctrinal variations among them. They all had dualism in common, except that some did not posit two co-equal principles, but rather one supreme deity of good and a lesser creator spirit who "made the world" and was the cause of evil. In both cases, the physical world was considered evil and a prison.

3. *Ibid.*, pp. 78-79.



confessed that she saw the flesh of infants brought to the synagogue and ate of it."<sup>4</sup>

Apparently because these charges show up in the witch trials so often, seemingly as jargon, most academic medievalists tend to dismiss them altogether as meaningless rhetoric. Such charges, they say, have been used indiscriminately against *all* secret or heretical sects throughout history. One historian, Herbert Grundmann, believes that such repetitive use of these accusations is evidence of repressed psychological fantasies among the monkish accusers. Grundmann suggests that they represent a "fantastic heretical sabbat" and bear no relationship to reality.<sup>5</sup> Some historians have noted that these charges bear a striking resemblance to allegations directed against the early Christians by the pagans, as may be seen in the following example taken from the writings of Origen in response to a literary attack by the pagan, Celsus.

He [Celsus] seems to have behaved in much the same way as the Jews who, when the teaching of Christianity began to be proclaimed, spread abroad a malicious rumour about the gospel, to the effect that Christians sacrifice a child and partake of its flesh, and again that when the followers of the gospel want to do the works of darkness they turn out the light and each man has sexual intercourse with the first woman he meets. Similarly it would be found that Celsus' assertions are also lies when he affirmed that he has seen among certain who are of our opinion books containing barbarian names of daemons and magical formulas.<sup>6</sup>

The similarity of language between the ancient and medieval accusations is indeed extraordinary, and this literary similarity is cited by some as "proof" that the accusations were contrived and therefore merit no further consideration.<sup>7</sup> To date there has been no single study entirely devoted to this series of charges, its origins and progress through European history, and this is in large part because of the inclination of most historians to accept, almost without inquiry, the dictum that the charges are fantastic and thus utterly devoid of truth. Scholars refer to these four

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4. Henry Charles Lea, *Materials Toward a History of Witchcraft*, ed. by A. C. Howland, 3 vols. (New York: Thomas Yoseloff, 1957), I, 239. These volumes contain numerous quotations from the witch trials, amply illustrating the pervasive use of the four charges.

5. Herbert Grundmann, "Der Typus des Ketzers in mittelalterlicher Anschauung," *Kultur-und Universalgeschichte: Festschrift für Walter Goetz* (Leipzig: B. G. Teubner, 1927), pp. 104-05.

6. Origen, "Against Celsus," in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325*, ed. by A. C. Coxe, 8 Vols. (Buffalo 1885-86, reprinted, Grand Rapids: Wm. B. Eerdmans, 1965), V, 585-91. Henceforward, this series will be indicated by the abbreviation *A.N.F.*

7. Grundmann, "Der Typus des Ketzers," p. 105. See also H. J. Rose, *A Handbook of Latin Literature* (New York: Dutton & Co., 1960), p. 470, n. 4.

accusations as calumnies and thus reject the possibility of their actual occurrence as absurd, relegating the question of their origins to an obscure area of interest only to students of human psychopathology. This rather narrow attitude, it seems to me, is particularly unfortunate, since the charges in question had an almost incalculable impact on the final formulation of the witch image in the fifteenth century, when, in fact, they became literally a part of the *definition* of what it was to be a witch. The following definition is taken from the *Malleus Maleficarum*, the classic witch-hunter's manual of the period (1486).

We must especially observe that this *heresy*, witchcraft, not only differs from all other heresy in this, that not merely by a tacit compact, but by a compact which is exactly defined and expressed it blasphemes the *Creator* and endeavours to the utmost to profane Him and to harm His creatures. Let us especially note too that in the practice of this abominable evil, four points in particular are required. First, most profanely to renounce the Catholic Faith, or at any rate to deny certain dogmas of the faith; secondly, to devote themselves body and soul to all evil; thirdly, to indulge in every kind of carnal lust with Incubi and Succubi and all manner of filthy delights. And this class is made up of those who, against every instinct of human or animal nature, are in the habit of eating and devouring the children of their own species.<sup>8</sup>

It becomes increasingly difficult to understand how the activities of demon invocation, sexual orgy, infant sacrifice, and cannibalism can be "classified" out of existence for the Middle Ages when today, after centuries of *progress*, we live in an age of atrocities such that any medieval person would probably consider impossible. One thinks of the Nazi extermination camps and the "medical experiments" on helpless children, or the Turkish massacres of Armenians earlier in this century. We moderns may also boast of the true-to-life orgies of the eighteenth-century Frankists, the witch-like murders perpetrated by the Manson cult, the renewed popularity of Satanism, and the black magic groups which actually practice ritual human sacrifice.<sup>9</sup> For instance, there is the account released by the

8. James Sprenger and Heinrich Kramer, *The Malleus Maleficarum*, trans. and ed. by Montague Summers (New York: Dover, 1971), pp. 20-21, 99.

9. The Frankists were an offshoot of the Sabbateans, a Jewish heretical sect of the seventeenth and eighteenth centuries. They preached a form of antinomian libertinism and actually engaged in immoral acts of various kinds, including orgies. See Gerschom Scholem, *The Messianic Idea of Judaism* (New York: Schocken, 1971), pp. 78-141. Charles Manson preached a brand of moral nihilism, claiming to combine in himself both Christ and Satan. His cult is known to have committed ritual murders, engaged in promiscuous orgies, and practiced a number of magical activities as well. See Ed Sanders, *The Family* (New York: Avon, 1971). There are many books on modern witchcraft and Satanism, but see Arthur Lyons, *The Second Coming: Satanism in America* (New York: Dodd, Mead & Co., 1970) and Richard W. DeHaan, *Satan, Satanism, and Witchcraft* (Grand Rapids: Zondervan, 1972).

Associated Press on May 28, 1973, concerning a young man found dead near Fresno, California: "Investigators termed it a Black Mass Sacrifice. . . . The killing was the latest in a series of murders linked to devil worship—two cases were reported by police in New Jersey in the past 18 months—and raised anew questions about an occult revival sweeping the country."

The historian, faced with this kind of evidence, can no longer conveniently disregard such accusations in the past simply because the language used to describe them seems cliché. There is no question that the four charges of demon invocation, sexual orgy, infanticide, and cannibalism do have a history as a *cohesive* series of accusations, and a series so cogent that one may indeed speak of a literary tradition with a recurring linguistic format derived from the late Roman world of antiquity. However, I would argue that these four accusations, in fact, were *not* bandied about in helter-skelter fashion against all secretive cults or sects. Rather, they seem to follow a prescribed pattern, from their earliest appearance against the second-century "Christians," until they become part of the definition for witchcraft thirteen centuries later. They were consistently selected by the accusing parties for use against sects holding doctrines of a *dualistic* nature, usually involving a conflict, at some level, between matter and spirit, darkness and light, evil and good. Whether it be in the second century or in the fourteenth, in the great majority of instances where this series of charges appears, the group under suspicion was believed to be practicing a type of *dualism*.

Part of the problem here is, of course, that the early Christians were *not* dualists; yet they were the *first* sect accused of these acts. As I hope to demonstrate shortly, this is only partially correct, for simultaneously with the appearance of this series of accusations against the early Christians, the Christians themselves hurled the same set of charges against the *Gnostics*, who *were* dualistic. The early Christians considered the Gnostics *heretics*, and it came to pass that the image of the Gnostic heretic as a magico-sexual figure—combining crimes associated with magic and sexuality—took root as a fixture of the literature of the early church. And this zone of *magico-sexual heresy* was a nearly exclusive preserve of the *Gnostics*. The doctrinal or theological heresies of Novatian, Donatus, Arius, and others of a more conventional type, rarely incurred charges of obscene or magical content, and *never* was the entire series of four accusations lodged against any of these men. This fact is of extreme importance for the study of heresy and witchcraft in the Middle Ages. Then, as in the earlier period, it was the *heretic* of the *dualistic* type, the neo-Manichean, who, almost alone, was accused consistently with *all four* crimes. As Jeffrey Russell conclusively demonstrates in his recent study,

it was primarily out of this *neo-Manicheanism* (or Catharism, as it is more properly termed) that the fundamental shape of *witchcraft* was drawn.<sup>10</sup>

This paper will explore some of the reasons why a *correlation* between this series of four accusations and dualistic heresy should come to exist in the Middle Ages. In the course of this study I will suggest that only by assuming the *probability* that *some* of the groups charged with the four crimes actually committed one or more of them, is it possible to fully explain the disparate problems surrounding the origins and continued existence of this correlation in the Middle Ages. Understandably, a theory such as this may cause a few raised eyebrows, and one reason for such skepticism is that there is so very little in the way of evidence that can be favorably brought to bear. Nevertheless, since no one has yet attempted an examination of the literary traditions surrounding the emergence of this set of accusations in antiquity and its impact on medieval heresy, the issue must legitimately remain open.

Because Russell has already demonstrated the emergence of witchcraft from dualistic Catharist heresy between 1200 and 1500 (and also for obvious space limitations), this paper will briefly trace the literary course of the four charges from antiquity to the Orléans trial of 1022. Orléans is, in my evaluation, of critical significance as the *pivotal point*, half-way between the ancient Gnostics and Manicheans, and the witches of the later Middle Ages.

### I. *Demonic Magic: High and Low*

I must begin by qualifying my thesis. I stated above that the charges of demon invocation, child sacrifice, sexual orgy, and cannibalism first appeared as a *discernible series* of accusations against the Christians and Gnostics of the *second century A.D.* I still maintain this statement, but it is nonetheless true that each charge, when traced *separately*, has a distinct set of associations in the literature prior to that time. Long before the second century, these charges had been lodged individually in certain specific and traditional contexts. These distinct traditional associations played an important role in the early formulation of this series of four charges in the second century, such that the activities and doctrines of the Gnostics alone could have produced suspicions sufficient to merge those separate traditions into one literary stream. The key figure in all this, it seems to me, is *Simon Magus*, the legendary Samaritan magician who tried to buy the "magic" of the apostles in the Book of Acts (8:9-24). For the Christians of the early church, Simon Magus was *the* archetypal heretic. Even more significant is the fact that the specific line of heresy attributed

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10. Jeffrey B. Russell, *Witchcraft in the Middle Ages* (Ithaca: Cornell University Press, 1972).

to him was *Gnostic* and *dualistic*. He was regarded as the father of Gnosticism, and he was the first named individual to be accused by the Christians of the four acts in the series.<sup>11</sup>

I suggest that the charges of demon invocation and child murder lodged against Simon Magus were based, at least in part, on the fact that he was considered a *magician*.

First of all, the charge of *demon invocation* has a long and traditional association, dating back to remote antiquity, with the practice of *magic*. The rites which the Greeks and Romans associated with the arts of magic nearly always involved incantations directed at gods or daemons. Many pagans placed a distinction between good and evil forms of magic, referring to the former as *theurgy* and the latter as *goetia*. Where magic was considered evil, the beings invoked were commonly regarded as belonging to the infernal regions—night, death, and the underworld—and requiring blood and sacrifice in their ceremonies. Where magic was considered good, the beings invoked were generally thought to be pure or ethereal and to inhabit the upper regions. With the rise of Christianity to world power, however, all of the old gods, daemons, angels, and heroes were transformed into evil demons, and the rites associated with them were subsequently understood as evil magical rituals.

Modern anthropologists no longer speak of *goetia* and *theurgy*, but use two different terms lacking in moral overtones. We now read of *high magic* and *low magic*. High magic corresponds roughly to the ancient *theurgy*, not in that its function is good, but that the methods employed, the techniques involved, are similar. *High magic*, like *theurgy*, is *intellectual*, indeed philosophical, deeply concerned with the pursuit of ultimate understanding and control of the forces of the universe. *Divination*, the quest for knowledge of the future, is its central feature. The high magician reasons that if he can know the future he can theoretically control it. *Low magic* in a similar fashion corresponds roughly to *goetia* in its methodology. Where high magic is intellectual and involves much learning of symbols, rituals, and names of power, low magic is vulgar and superstitious. It is primarily concerned with roots, herbs and potions, and spells. Its goal is also power.

Another distinction between high and low magic, and an important one for this study, is based on the *sex* of the magician. Throughout European history, those persons associated with high magic in literature have been *males*, while, generally speaking, those associated with low magic have been *females*. This sexual distinction may be due, in part, to the fact that,

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11. See below, note 32. See also Irenaeus, "Against Heresies" in *A. N. F.*, I, p. 348, and Eusebius, *Ecclesiastical History*, Loeb Classical Library, 2 vols. (London: William Heinemann, 1926), I, 139.

in much of Europe's past, intellectual pursuits, and thus intellectual magic, have been restricted to men.

Of course, the dichotomy between high and low magic is not absolute, and there are points where the processes of one seem to merge into those of the other; for example, the high magician may employ roots and herbs on occasion, while the low magician sometimes works a form of divination. Both types of magic involve the invocation of demons; the difference lies rather on the plane or level of ritual involved (learned as opposed to superstitious) than in the magical acts themselves.<sup>12</sup>

Perhaps the distinction can be made more clear in the case of *human sacrifice* as a magic ritual. Human sacrifice was a fairly common activity attributed to both the low magician (which I will henceforward term *sorceress*) and the high magician (to be termed *magus*). In the literature of antiquity the sorceress is often portrayed slaying children and adults without distinction, the purpose being to supply her "brew" or potion with the requisite body parts. It is the magus, in performance of the most awesome rite of his art, who is said to sacrifice the young male child so that its unsullied soul may be enjoined to communicate the secrets of the future from the realm of the spirits back to its master. This is traditionally the most potent form of the high magic rite of *necromancy*, the divination of the future by means of the spirits of the dead. Significantly, it is as a necromancer *par excellence* that Simon Magus, the progenitor of Gnostic dualism, is described in the pages of the Christian apologists.

But where did the Christians get their information concerning Simon? There is only one brief reference to Simon Magus in the New Testament. Irenaeus (c. 170), one of the earliest writers on heresy, includes in his work an expanded account of Simon and his sect, and the pseudo-Clementine literature (c. 100-150) offers a wealth of material on his supposed magical activities. Yet the confusion surrounding this figure is so extensive that some scholars feel that there were *two* Simons, while others assert that the arch heretic *never existed* at all! Sidestepping these issues, it is my opinion that, at least for the purpose of this study, the actual historical reality of that Simon Magus who was described by the Church Fathers is inconsequential; what is important is that the early Christians regarded him as *real*, made him the founder of Gnosticism, and gave to him a number of attributes critical to the formation of the image of the magico-sexual heretic.

I suggest that, because he was considered a "magus," it is likely that

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12. See Lynn Thorndike, *A History of Magic and Experimental Science*, 8 vols. (New York: Columbia University Press, 1923ff.), I, 228, for an early evaluation of the distinction between male magic and female magic. Most writers seem either to have ignored or overlooked this sexual dichotomy, but it exists. See Russell, *Witchcraft*, pp. 6-10, for high and low magic.

a portion of the material incorporated into the accounts of his activities was derived from the *traditional literary associations of high magic*. Charges of necromantic magic, involving demon invocation and child sacrifice, were traditionally reserved for males in the literature of antiquity. These men could be portrayed as lonely figures—wandering miracle workers—or they might belong to a fraternity or secret brotherhood.

## II. *Necromancy and the Secret Societies*

Throughout classical antiquity, the founders of high magic were thought to be Zoroaster and his religious descendants, the caste or brotherhood of "wise men" or *magi*, who controlled the priestly functions for the Persian Crown from c. 600 B.C. The magi practiced an altered Zoroastrianism called Mazdaism and later helped to spread the religion of Mithraism into the Roman Empire. Both Mazdaism and Mithraism were *dualistic*, posing Ahriman, the "Lord of this world" and "Prince of Darkness," against Ahura Mazda (or Mithra his representative), the author of all good. According to leading authorities, the magi offered sacrifices to *both* deities, apotropaic to Ahriman, in order to appease him and so avert evil, and supplicatory to Ahura Mazda, hoping to bring about good.<sup>13</sup> Among the Greeks and Romans, these magi were widely believed capable of magnificent feats, even miracles. More important was their *mageia*, that is, their self-proclaimed ability to "communicate with the gods" and to foretell the future. Zoroaster and the magi were considered masters of theurgy (equated with *mageia*) by many of the more learned Greeks and Romans and therefore praiseworthy.

In popular tradition, however, the "wisdom" and religiosity of the magi were slowly forgotten. Instead of offering prayers to the gods, popular opinion had it that incantations were offered to evil demons, indeed, to Ahriman himself, whom the Greeks equated with the Lord of the Dead, Pluto or Hades—a deity most appropriate for necromantic sacrifice. By the end of the first century B.C., the word *mageia*, hitherto indicating "religious wisdom," had come to have its modern connotation, *magic*, implying evil, in general usage. The *magus* had degenerated into the worker of evil arts, and his "divination," the killing of young boys for necromantic purposes, was the supreme rite of his "religion."<sup>14</sup> It is important to note that, although the learned tradition never completely disappeared, it was the *popular* tradition which played by far the greater role after the first century B.C.

13. See Franz Cumont, *Oriental Religions in Roman Paganism*, trans. by Grant Showerman (New York: Dover, 1911), pp. 152-53, for the dualism of the Magi and their deification and worship of Evil.

14. W. R. Halliday, *Greek Divination* (Chicago: Argonaut, Inc., 1967), p. 236. For a full discussion of terms, see E. Tannen, *Studies in Magic From Latin Literature* (New York, 1916), pp. 1-5.

Merely to be associated in literature with the magi or with the term *magus* in the first century A.D., was sufficient cause for the formulation of a permanent literary bond, and any such association was likely to include suspicion of necromancy and thus demon invocation and child sacrifice. For example, the *Pythagoreans*, a philosophical brotherhood with mystical overtones, came to be connected in the literature with the magi. And thus the Pythagoreans became liable to suspicions of necromantic practices. It seems that the literari of the ancient world, particularly during the Hellenistic age of syncretism, hated muddled genealogies. Everything even remotely similar had to be somehow related and was placed, often quite arbitrarily, in traditional lines of descent. Perhaps because Pythagoras' doctrines seemed to involve a kind of dualism, and since he had founded a brotherhood dedicated to "wisdom"—esoteric or secret knowledge—he was forced to become, in literature, a student of the Persian magi and, in some cases, of Zoroaster himself.<sup>15</sup> But with this connection once established (as it was in the fourth century B.C.), the Pythagoreans were shortly to suffer the same fate in the popular mind as did the magi. The magi were necromancers; the Pythagoreans are like the magi; therefore the Pythagoreans must be necromancers, too. And thus it was that, in popular usage, the epithet, Pythagorean, like magus, came to infer practitioner of necromancy. Cicero, in one of his most virulent senatorial attacks on an opponent, makes this point quite clear: "You are in the habit of calling yourself a *Pythagorean*. Pray tell me, however much you have engaged in unknown and mysterious rites, however accustomed you may be to evoke spirits from the underworld, and to appease the infernal deities with the entrails of boys."<sup>16</sup> Also, the Pythagorean philosopher and wonder worker, Apollonius of Tyana, (c. A.D. 75) was not only accused of killing a boy to divine the future of the emperor Domitian, but his biographer, Philostratus, admits that the master was indeed an adept at necromancy (although he supposedly practiced it in a pure and bloodless form).<sup>17</sup>

What was said of the Pythagoreans could be repeated for other brotherhoods practicing remotely similar rites. The *Druids*, an all male priestly caste of the Celtic peoples, were popularly connected with the Pythagoreans through the supposed doctrine of metempsychosis—the transmigra-

15. For a complete listing, see W. K. C. Guthrie, *A History of Greek Philosophy*, 3 vols. (Cambridge, 1965-69), I, 146-81.

16. Cicero, *In Vatinius*, *Loeb Classical Library* (London: 1958), pp. 257-59. For the popular association of Pythagoreans with magic, see Franz Cumont, *After Life in Roman Paganism* (Cambridge, Mass.: Yale University Press, 1922), pp. 22-23.

17. See Philostratus, *The Life of Apollonius of Tyana*, *Loeb Classical Library* 2 vols. (London, 1912), II, 169, for the charge of child sacrifice, and vol. I, p. 377, for the "bloodless" rite.



tion of souls, after death, into different bodies—also held by Pythagoras. This, added to the fact that eye-witnesses testified to their habit of sacrificing human beings both for divination and in times of severe social stress, brought about the conclusion that, like the magi, they were masters of the necromantic arts.<sup>18</sup> In like manner the adherents of *Mithraism*, another brotherhood, and directly linked to the magi, its probable founders, were accused by the Christians of killing infants to foretell the future.<sup>19</sup> The point of all this is that, out of the wealth of criminal accusations available to writers of the period, they restricted themselves to the *traditional* accusations, the *popular* accusations. Secret brotherhoods, when they were charged with anything, were charged with necromancy. No brotherhood prior to the second century A.D. was ever accused of sexual (or homosexual) immorality. The traditional association of brotherhoods with necromancy was based, in the first instance, on *actual doctrines and practices* of the *magi*—their claim to be able to communicate with the gods and foretell the future, and their dualism, with the resultant apotropaic offerings to the Evil One, Ahriman. That the other groups were also accused may indicate merely superficial *similarities in doctrines*, as with the Pythagoreans, or *actual practice* of human sacrifice, as with the Druids. No matter what the cause, all were popularly considered evil magicians who sacrificed children to gods of the lower world.

The Gnostic "heretic," Simon Magus, and thus his followers, were liable to be associated with these groups in popular tradition on two counts. One, and most importantly, Simon *was* a magician (as his very name "Magus" indicates), and, two, his sect was thought to be dualistic. Dualism, while important, however, is not as significant for the charge of necromancy as it is for the totality of the charges and for the charge of sexual orgy in particular, as will be seen shortly. It was not at all necessary for a sect to be dualistic for a charge of necromancy to be lodged against it—the Druids were *not* dualists. But, the fact that the magi *were* dualists and were believed to sacrifice to Ahriman and foretell the future made those groups holding dualistic doctrines *more liable* to such charges.

The Christians were definitely aware of the traditional associations of magic and necromancy with the brotherhoods, and they included Simon in that tradition. Simon Magus was consistently portrayed as a necromantic child killer in the early accounts of his sect: "Simon began thus to explain, 'I have,' said he, 'made the soul of a boy, unsullied and

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18. For a thorough discussion of Druidic rites and the Classical association with Pythagoras, see Lewis Spence, *The History and Origins of Druidism* (London: Rider & Co., 1949).

19. M. J. Vermaseren, *Mithras, the Secret God* (London: Chatto & Windus, 1963), pp. 166-68.

violently slain, and invoked by unutterable adjurations, to assist me; and by it all is done that I command. Wherefore it is invoked for necromancy.' ”<sup>20</sup> Similar accusations are repeated in the accounts of his immediate followers Menander, Marcus, and so on down the line—all Gnostics, all dualists, all supposed magicians.<sup>21</sup> The literary form of the charge was traditional in each case, true, but this is all that may be legitimately inferred. Considering the evidence drawn from the other analogous uses of the same accusations against the brotherhoods, it is probable that the *charge against Simon was not mere fantasy*, but was in fact based on his reputation as a magician and possibly his actual activities.

### III. *The Orgy*

The charge of sexual immorality, or orgy, against Simon and the Gnostics is linked to an entirely different tradition, except in this instance the literary background is of more doubtful significance. This is not to say that there was not a definite tradition of sexuality in antiquity, but rather that *there was no tradition of sexual orgy*. Indeed, there is only one case where a charge of truly promiscuous sexual orgy was involved in all the literature of the ancient world. This was the affair of the *Bacchanalia* in 186 B.C., perhaps the most famous case of religious suppression by the Romans prior to the onset of Christianity. And, even with this case, only one author, Livy, mentions “the promiscuous matings of freemen and women.”<sup>22</sup> The very rarity of the accusation before the second century A.D. suggests that there may be more than a kernel of truth in it when it does appear. Significantly, the rites of Bacchus involved a type of socially acceptable libertinism, much like the Roman festival of the Saturnalia, when some forms of license were tolerated.<sup>23</sup> Evidently, in 186 B.C., the license exceeded permissible bounds and sexual promiscuity resulted.

Of equal importance with the sparsity of the accusation of sexual orgy is the type of group with which it was associated—the *Bacchanalia* was: 1) a mystery cult of the fertility type, 2) of probable Near Eastern origin, 3) admitting both men and women to its rites. Of the three, I suggest that the last, the admission of men and women, or better yet,

20. The “Recognitions of Clement” in *A. N. F.*, VII, 100.

21. For the accusations against Simon and his line, see Irenaeus, “Against Heresies,” pp. 334-35, 347-53. See also Hippolytus, “The Refutation of All Heresies,” in *A. N. F.*, V, 35-40, 80-81, 113-14. See above, note 11.

22. Livy, *Annales*, Loeb Classical Library, 14 vols. (London: 1936), XI, 241.

23. For the rites of Bacchus, see Martin P. Nilsson, “The Bacchic Mysteries of the Roman Age,” *Harvard Theological Review* XLVI (October, 1953), 176-201. For a brief description of the Roman Saturnalia, see H. J. Rose, *Religion in Greece and Rome* (New York: Harper & Row, 1959), pp. 224-26.

the simple presence of *women* in the rites of any mystery type cult, was enough to provoke suspicion of sexual misconduct. And such suspicions were not unfounded in fact. As the magi really were "diviners," and practiced rites of a "magical" nature, so the sexually integrated mysteries of the Roman world were, almost without exception, oriented toward fertility and sexuality. In the Near East, where many such cults originated, these were *fertility cults* above all, including in their rites dramatic representations of the sacred hierogamy of the gods (sky god mating with earth goddess), which often meant that a priest and priestess would mimic the act of the higher powers to insure fertility. Often intercourse was feigned during this "sacred marriage rite," but it was sometimes accomplished in actuality.<sup>24</sup> Such rites were so common to these cults in the Near East that a related institution developed which has come to be known as "sacred prostitution," wherein the virginal daughters of even the highest families were sometimes caused to accept the attentions of strangers as a kind of *rite of passage* prior to marriage. This may be seen in Strabo's account of the goddess Anaitis worshipped in Babylonia: "The most illustrious men of the tribe actually consecrate to her their daughters while maidens; and it is the custom for these first to be prostituted in the temple of the goddess for a long time and after this to be given in marriage; and no one disdains to live in wedlock with such a woman."<sup>25</sup>

When these cults moved into the Roman orbit, their reputation of sexuality followed in train. The Romans, among the most morally austere peoples in the ancient world (in the republican era, at least) were indignant and outraged at the liberties taken in their rites—to the Romans, men and women simply did not meet together at night in secret rites: "As regards their number, if I shall say that there are many thousands of them, it cannot but be that you are terrified. A great part of them are *women*, and they are the source of this mischief." The historian Livy thus attributed the sexual scandals of the Bacchanalia in 186 B.C. to the presence of women in the secret meetings.<sup>26</sup> This feeling that where women are mingling with men, sexual misconduct is likely to ensue is repeated by Cicero: "Assuredly we must make most careful provision that the reputation of our women be guarded by the clear light of day, when they are observed by many eyes."<sup>27</sup> In each instance, where there is a charge of

24. E. Douglas Van Buren, "Sacred Marriage in Early Times in Mesopotamia," *Orientalia* XIII (1944), 1-72. See Theodor H. Gastor, *Thespis: Ritual, Myth, and Drama in the Ancient Near East* (New York: Harper & Row, 1966), pp. 41-43, 68, 413-15.

25. Strabo, *The Geography*, Loeb Classical Library, 8 vols. (London: 1928), V, 341.

26. Livy XI, 261.

27. Cicero, *De Legibus*, Loeb Classical Library (London, 1928), p. 415.

sexual immorality in the literature of the Greeks and the Romans, the cult in question includes women among its members. This may seem obvious to some, but it should be remembered that the *men's* groups were not charged with homosexuality or any form of sexuality; magic was the traditional association there. On the other hand, *no* sexually integrated mystery cult was charged with demon invocation and child sacrifice for magical purposes. In all of the instances where such cults were prosecuted prior to the second century, no such charge of magical practices exists. The most famous cases of prosecution of sexually integrated cults in this period *all* involve charges of sexual misconduct: the Bacchanalia, the Isis scandal (where a Roman matron was raped in the temple of Isis), and the affair of the Bona Dea (where a male attempted a forced entry into the all-women's cult).

Unlike the charges of demon invocation and child sacrifice, it is improbable that the traditional association of sexual misconduct with sexually integrated mystery cults would have been sufficient to provoke belief or even suspicion that promiscuous orgies were taking place in the meetings of the Christians *or* the Gnostics. That they should have been suspected of some form of sexuality is logical, due to the fact that in both instances the meetings were often nocturnal and secretive, and women met together with men. I suggest that the orgy charge, an extreme form of sexuality, was probably due to the doctrines and practices of certain Gnostic sects. Why, then, did the two separate traditions—high magic and sexuality—come together in the second century A.D.?

### III-A. *The Accusations Against the Early Christians and the Gnostics*

We have already seen that the early Christians were believed to invoke demons, sacrifice and eat babies, and engage in sexual orgies. The example (given above) from Origen against the pagan Celsus could be abundantly supported from just about every Christian who wrote during the first five centuries. These four accusations against the Christians were widely believed by the pagans. Even as late as the fourth century, the emperor Maximin was able to stir up the pagan populace of Asia Minor with charges of this type.<sup>28</sup> A number of earlier persecutions, especially that of Lyons in A.D. 177, may be directly attributed to pagan belief that the Christians engaged in these abominable practices.<sup>29</sup> Sizeable portions of the *Apologies* of Tertullian and Minucius Felix (written in the second century) were devoted to the refutation of just these accusations.<sup>30</sup>

28. Eusebius, II, 339.

29. *Ibid.*, I, 407-37.

30. Tertullian, *Apology* and Minucius Felix, *Octavius*, Loeb Classical Library (London, 1931).

Why were the early Christians, who were not dualists and who practiced a religion directly opposed to immorality of any kind, accused of the most immoral crimes? There are a number of theories on this problem which must be explored. *First*, there is the standard thesis that the charges were merely the fantasies of the pagans, the "worst acts conceivable," thought up precisely in order to rouse the pagan population against the obnoxious Christians because they refused to worship the gods. This thesis fails on a number of counts. These four charges, as a series, had *never* before been used against *any* sect in all antiquity! Had there never been a cult so horrible or of such an awesome threat to society before the Christians came on the scene? Highly unlikely. In any case, the "worst acts possible" thesis explains neither the ready acceptance of the charges by the general populace, nor the reasons for the selection of these four *particular* charges. Why settle for just four obscene and abominable acts; why not others as well? Also, there is no explanation given for the isolation of the Gnostics by the Christians for this same series of accusations; why not all types of heretics? This set of four deviations was, in the second century, *unique*.

A *second* thesis is offered by many students of the New Testament church, namely that certain Christian doctrines were misunderstood or maliciously abused by either the pagans or angry Jews and so twisted as to suggest such horrors. For example, the text in Matthew 26:26, in which Jesus is quoted as saying, "Take, eat; this is my body," could be construed by a casual observer to indicate "cannibalism." In like manner, the accounts of the miracles of Christ and the apostles could be made to seem like magical acts performed through the aid of demons. This was, indeed, one of the accusations against Jesus made by the Pharisees (Matt. 12:24). There is some merit in the thesis thus far, but what of the charges of sexual orgy and infanticide? The aphorism to "greet one another with a holy kiss" (II Cor. 13:12) is surely insufficient grounds for a charge of promiscuous sexual orgy, and the passages earlier alluded to, indicating possible communal cannibalism, cannot be forced to infer infant sacrifice—Jesus was fully grown at the time He laid down His "cannibalistic" injunction.

Yet a *third* thesis is possible, wherein a combination of doctrines, such as those mentioned above, and actual practices of certain wayward Christians, is set forward to explain why the Christians should be accused of this peculiar set of four abominable crimes. This thesis has a great deal of merit, for there were indeed people calling themselves Christians in the early church whose behavior, as recorded in Scripture, could have caused uncritical pagans to think ill of all Christians. The letters of Peter and the Epistle of Jude speak of those "ungodly persons who pervert the grace of our God into licentiousness . . . , blemishes on your love

feasts, as they boldly carouse together" (II Peter 2:13-15; Jude 4-13). These activities, combined with the "miracles" of the apostles and the concept of "cannibal communion" plus the fact that then, as today, members of the Christian community referred to one another as "brother" and "sister," might conceivably produce the combination of charges brought against the early church.<sup>31</sup>

As I say, this thesis has great merit, but I would take it just one more step on the scale of probability and suggest that a *fourth* thesis, the thesis most generally accepted among the early Christians themselves, is quite possibly the correct one—that is, that the Gnostics, thought to be Christians by the pagans, were the *real* culprits. The early Christians complained repeatedly that their accusers were persecuting true Christians for Gnostic crimes. Justin Martyr, the first person in antiquity to mention the four charges together, argued that Simon Magus (and not Jesus) was a magician, and that he and his disciple Menander, and "all who take their opinions from these men, are, as we said before, called Christians. And whether they perpetrate those fabulous and shameful deeds—the upsetting of the lamp, and promiscuous intercourse, and eating human flesh—we know not."<sup>32</sup>

That such a confusion did, in fact, exist among pagans and may have been at the root of the anti-Christian accusations is evidenced in the writings of the pagan Porphyry, on the life of Plotinus, the third-century founder of neo-Platonism. In this biography, Porphyry states that, in the time of Plotinus, there were "many Christians and others, sectarians, who had abandoned the old philosophy (paganism). Plotinus hence often attacked their position in his lectures, and wrote the treatise to which we have given the title 'Against the Gnostics.'"<sup>33</sup> It is apparent from this passage that the philosopher Plotinus, one of the most educated and influential pagans of his era, considered the Christians and the Gnostics so similar that the differences between them were inconsequential. Unfortunately, we no longer possess most of the anti-Christian writings of Plotinus; the early Christians either destroyed them or they have been lost. There does exist, however, the treatise mentioned by Porphyry called "Against the Gnostics," and what Plotinus says there concerning these "sectarians" may legitimately be inferred to comprehend Christians as well. In this treatise, Plotinus indicates that the sectarians "write magic

31. See, for example, Athenagoras, "A Plea for the Christians," in *A.N.F.*, II, 145-46.

32. Justin Martyr, "First Apology," in *A.N.F.*, I, 171-72. See also Tertullian, "Ad Nationes" in *A.N.F.*, III, 113, and Clement of Alexandria, "Stromata Three," in *A.N.F.*, II, 382-83.

33. Porphyry, "Life of Plotinus" in *Plotinus: Enneads*, Loeb Classical Library, 6 vols. (London: 1966ff.), I, 45.

chants" and maintain an "indifference to virtue,"<sup>34</sup> The reference to magic chants infers a belief by Plotinus that the Gnostics (and thus probably Christians as well) invoke demons in their rites, while the phrase "indifference to virtue" implies a kind of moral libertinism or antinomianism.

Inferences and implications, however helpful, do not establish the probability that the pagans believed the Gnostics and Christians alike guilty of sacrificing children to demons and eating them or engaging in sexual orgies. I earlier alluded to a work by the Christian, Origen, against the pagan, Celsus (see above) in which the charges lodged against the "Christians" were refuted. In that treatise Origen took great pains to show that many of the literary materials utilized by Celsus, purporting to be "Christian," were, in reality, documents and practices of a certain Gnostic sect. For instance, he demonstrated that the demonic names and magical diagrams described by Celsus, belonged to the Gnostic sect known as the *Ophites*.<sup>35</sup> Such a confusion by pagans might perhaps be partially explained on the grounds that many Gnostic sects incorporated Christian concepts and literature, as well as key figures, including even Christ himself, into their own systems.

As to the supposed Christians who were profaning the love feasts, it is clear that Peter and the author of the Epistle of Jude regarded these people not as true Christians, but as heretics. I am not suggesting that these heretics were really "Gnostics" within the Christian community—they would probably be too early for that. I am suggesting, however, that many of them held ideas which seem to anticipate concepts which would later become doctrinal among some Gnostic sects. For this reason, I will term them "proto-Gnostics." This *proto-Gnosticism* is exemplified nowhere better than in the Apostle Paul's "First Letter to the Church at Corinth," where mention is made of those who say that they are "free to do all things" or that "all things are lawful" to them (I Cor. 6:12; 10:23). Paul indicates that some of these people were so "puffed up" with their newly acquired "gnosis" that they were turning the Lord's Supper into a drunken binge (I Cor. 8:1-3; 10:6-8; 11:20-22). Some were indulging in sexual immorality, and one went so far in his "freedom" or "license" as to live openly "with his father's wife" (I Cor. 5:1). This provoked Paul to pronounce a virulent curse upon the man (I Cor. 5:17).

That the doctrine of freedom in Christ could be perverted by some professing Christians into a license for immorality suggests that similar doctrines, which actually *were* an integral part of some Gnostic sects, might

34. *Ibid.*, II, 277-85. See also Hans Jonas, *The Gnostic Religion* (Boston: Beacon Press, 1963), pp. 262-65, who agrees that Plotinus' enmity toward the Gnostics was due primarily to their "acosmic dualism," their alienation of man from the created universe.

35. Origen, pp. 584-87. See Robert M. Grant, *Gnosticism and Early Christianity* (New York: Columbia University Press, 1966), pp. 117-18.

logically produce conduct of the grossest kind. The doctrine that one could attain godlike perfection in this life, placing one above the banal laws of man, was frequently a part of Gnostic dogma. It was evidently a doctrine preached by Simon Magus. According to Irenaeus, the "mystic priests" belonging to Simon's sect:

both lead profligate lives and practise *magical arts*. *Being free, they live as they please*. For men are saved through his [Simon's] grace, and not on account of their own righteous actions. For such deeds are not righteous in the nature of things, but by mere accident, just as *those angels who made the world* have thought to constitute them, seeking, by means of such precepts, to bring men into bondage. On this account, he [Simon] pledged himself the world should be freed from the rule of them who made the world.<sup>36</sup>

Here, Irenaeus ties the concept of antinomian libertinism to a form of Gnostic dualism; the laws which exist for man were constructed by the "angels who made the world" in order to place man in bondage. A gulf exists between the world of *matter and corruption*, controlled by evil or ignorant creator deities, and the *hidden realm of spirit* or Good to which Simon professed to hold the key. When one has ascertained the true "gnosis" and has thus become "perfected," he is no longer bound to the evil laws of the world powers—he is literally "free to do all things."

I do not contend that all types of dualism necessarily produce antinomianism. Indeed, such systems are as likely to produce extreme *asceticism* as extreme libertinism. As Hans Jonas argues, "Opposite as the two types of conduct are, they yet were in the Gnostic case of the same root, and the same basic argument supports them both. The one repudiates allegiance to nature through excess, the other, through abstention."<sup>37</sup>

Any system which opposes a material world of evil against a hidden spiritual world of good must eventually deal with the issue of man's existence in an evil environment. Christianity theologically avoids this difficulty by making *both* the physical universe and the spiritual realm alike good and created by the same Omnipotent Being. Evil, for the Christian, is the product of man's fall from God's grace and not due to his mere presence in the flesh or the material world. Yet even biblical terminology seemingly approaches dualism when Satan is described as the "Lord of this world" and Christians are admonished to "avoid the lusts of the flesh," as if the world and the body were innately evil. Christian interpretations of this world as somehow evil gave early rise to asceticism in the form of the cult of virginity and later to monasticism. On

36. Irenaeus, p. 348. See also Grant, *Gnosticism and Early Christianity*, for the thesis that the Gnostic movement *began* as a rebellion against traditional law and order among the Jews after the destruction of the Temple at Jerusalem in A.D. 70.

37. Jonas, *Gnostic Religion*, p. 274.



the other hand, we have seen how some "Christians" considered their freedom in Christ a license for immorality. Operating Christianity could not escape unscathed from the taint of dualism.

Dualism may be more important specifically with regard to the charge of sexual orgy (and to a certain extent, cannibalism), but it undoubtedly provided a favorable environment for all types of illegitimate activities including necromantic magic. The literary tradition of high magic certainly played a major part with regard to the charges of demon invocation and child sacrifice, especially against Simon Magus and the early Gnostic leaders associated with him, but it is also quite probable that some sects like the Ophites actually utilized the paraphernalia of magic in their systems, thus helping to lend credence to the charges.

Some Gnostics, the Simonians for instance, gave free reign to the passions, but still others made it a *positive duty* to violate social norms. The Gnostic heresiarch, Carpocrates, whom Tertullian calls "a magician and a fornicator,"<sup>38</sup> postulated a multitude of demonic beings, each of whom controlled a particular area of human activity. Eusebius of Caesaria indicates that "it was *necessary* for those who wished to enter fully into their (Carpocratians) mysteries, or rather into their abominations, to practice all the worst kinds of wickedness, on the ground that they could escape the cosmic powers, in no other way than by discharging their obligations to them all by infamous conduct." Eusebius follows this indictment with the assertion that "the reputation of these men brought infamy upon the whole race of Christians."<sup>39</sup>

Certainly, it is "possible" that the Christians could have been charged with all four crimes on account of their own doctrines and practices without any confusion with the Gnostics whatsoever. It would seem more *probable*, however, that the traditionally distinct charges of magic and sexuality could have been brought together only by a very peculiar blend of doctrines and practices. I would suggest that this condition was fulfilled by certain Gnostic sects practicing forms of moral nihilism or positive antinomianism, that these sects actually committed some, if not all, of the crimes, and that they were, in fact, confused with the Christians by the pagans resulting in a general condemnation of the Christian religion.

#### IV. Cannibalism

Thus far I have said very little concerning the charge of cannibalism. This is due to the fact that, for the first three centuries, the Christians stressed accusations of magic and sexuality against the Gnostics. I suggest that the Christian apologists simply did not know for sure which

38. Tertullian, "A Treatise on the Soul," in *A.N.F.*, III, 216.

39. Eusebius, I, 316-18.

sect, if any, was doing this abominable thing, and for this reason they were hesitant to make use of the charge. Curiously, however, a vaguely similar accusation appeared in two Gnostic writings of the third century, the *Pistis Sophia* and the *Book of Jeu*, against certain "evil men" who were supposedly perverting the true "gnosis" by preaching a kind of eucharist consisting of semen and menstrual blood.<sup>40</sup> There is no mention of such activities among the Gnostics in the works of the Christians prior to the fourth century. It would seem that what we have here is the arrival on the scene, sometime in the third century, of a peculiar brand of Gnosticism. Before the fourth century, the Christians referred consistently to the Gnostic leaders, in the line of Simon Magus, as magicians and lewd men engaging in sexual orgies, but with little mention of cannibalism and no mention of this obscene eucharist. During the latter part of the fourth century, however, the emphasis shifts entirely. The two most potent Gnostic type cults of that period were the *Barbelo Gnostics* and the *Manicheans*, both evidently originating in the third century. They were identified as *one and the same sect* by the Roman authorities, and this may have been due to the fact that both groups were believed to engage in this obscene communion rite and to practice *cannibalism*.<sup>41</sup>

No longer are the Gnostic heresiarchs portrayed as the grand necromancers of the Simon Magus type; the charge of demon invocation is now in last place in the order of importance and is sometimes missing altogether. *Sexual orgy* is the prime charge, and infant sacrifice, once so firmly linked to necromancy with the early Gnostics, is, in the fourth century, tied to the orgy charge, as is cannibalism:

Though they have intercourse with each other they forswear the procreation of children. For they do not busy themselves with seduction for procreation, but for sexual satisfaction, since the devil mocks such people, jeering at the creation formed by God. But they satisfy their lust, taking the fruits of their uncleanness to themselves instead of sowing them for conception, and eating the results of their shame. Now listen to the more fearful thing such people dare to do, if one of them accidentally implants naturally ejaculated semen, and the woman becomes pregnant.

They draw out the foetus, at whatever time they attempt the operation, take this miscarried infant and cut it up in a certain pestleshaped trough, mixing in pepper, salt and other perfumes and spices to prevent nausea; and thus they gather together, all these Bacchantes of

40. Walter Till, ed., *Koptisch-Gnostische Schriften*. Trans. C. Schmidt, 2 vols. (Berlin: 1962), I, 251-300.

41. For the Roman Imperial legislation against the Manicheans and Barbelo Gnostics as the "same sect," see P. R. Coleman-Norton, *Roman State and Christian Church*, 3 vols. (London: S. P. C. K., 1966), III, 1009, 1049.

(a herd) of swine and dogs, and each one takes a share of the dismembered child with his finger.

And so after they have finished their cannibalistic rite, they pray to God next; they say, "We have not been deceived by the archon of lust, but have gathered up our brother's error." And this is what they think is the perfect passover.<sup>42</sup>

In this example, Epiphanius of Salamis explains both infanticide and cannibalism as the result of the Gnostic "sin" of procreation consummated at the sexual orgy. St. Augustine describes exactly the same rite as part of Manichean practice.<sup>43</sup> Both men speak with some authority from information *personally* gathered from actual sect members.

Based on information from Gnostic and Christian sources, I would argue that some group of Gnostics, probably in the third century, had evolved a peculiar kind of dualistic dogma which allowed for moral libertinism, but made procreation the cardinal sin. There is no such stress on the evil of procreation in the accounts of the second-century Gnostics. To repeat, there the Gnostic heresiarchs were magicians who killed boys to divine the future and preached a brand of moral nihilism leading to orgiastic sex. The Manicheans and Barbelo Gnostics of the fourth century were no longer seen merely as necromancers, but seemed to be preaching doctrines which allowed for sexual promiscuity as long as procreation did not take place—that when a child was conceived, it would be later killed and eaten in a cannibal eucharist.<sup>44</sup>

### *Low Magic, Heresy, and Witchcraft*

This is an extremely important shift, for it is essentially in this latter form that, after a mysterious gap of some 500 years, the four charges

42. Epiphanius, "Panarion," ed. by K. Holl, *Die Griechischen Schriftsteller der ersten drei Jahrhunderte*, 3 vols. (Leipzig: 1915), I, 275-300.

43. Augustine, "The Nature of the Good, Against the Manicheans," in *The Nicene and Post Nicene Fathers*, First Series, ed. by Philip Schaff (New York: 1887, reprinted, Grand Rapids: Wm. B. Eerdmans, 1956), IV, 362-64.

44. Most of the *early* Gnostics were, what Jonas, *Gnostic Religion*, p. 105, calls the "Syrian" or "Alexandrian" type. In those systems "the dualism of existing reality is derived from an inner process within the one divinity itself." This, in effect would *seem* to make them "monists." The "dualism" of these early sects refers mainly to the division of matter (created by a *demiurge*) and spirit, the created "cosmos" (evil) and the uncreated One (good). The *second* type of dualism, from *Iranian* roots, is one of co-equal "First Principles," both uncreated; the one, Evil, Darkness, creating Matter as a prison for the captured Light or Spirit of the other principle, Good. The Manicheans were of this second type. The fact that the Iranian form had virtually supplanted the earlier types by the fourth century, combined with the presence of the peculiar Manichean doctrine which taught that the "perfected ones freed the Light" from their food by "eating and digesting it," may explain, in part, the shift to accusations of cannibalism during that period. See Geo. Widengren, *Mani and Manichaeism*, trans. by C. Kessler (London: Weidenfeld & Nicolson, 1961), pp. 54-59, 103-04.

of demon invocation, sexual orgy, infanticide, and cannibalism reappear and pass into the literature of the heresy trials of the eleventh and twelfth centuries. The emphasis in both periods is on sexual orgy, communal infanticide, and cannibalism, with demon invocation standing somewhat apart. There is no hint of necromancy in the description of the Orléans trial. So close was the identification of the charges of 1022 with those of the fourth-century Manicheans that Orléans heretics were called "Manicheans." I suggest that, if a literary model was utilized for the charges, it was taken from the earlier accounts of the *Manicheans*, probably those of Augustine. This is, indeed, what one medieval chronicler, Guibert of Nogent (c. 1114), suggests.<sup>45</sup>

A further point inferred by the shift from the emphasis on necromancy in the second century to that of orgy and cannibalism in the fourth, is a shift, in the Middle Ages, from *high magic* to *low magic*—from the magic of men to that of women. As we have seen, the early Christians placed Simon Magus and his immediate followers well within the tradition of high magic. However, the *witch* of the later Middle Ages was occupied with rites of low magic, herbs and spells, and was predominantly *female*. I would argue that, when the charge of child murder lost its significance as a necromantic sacrifice, sometime in the fourth century, the subsequent change from high magic to low, magus to sorceress, was not only made possible, but probable. Without this shift away from high magic in the fourth century, the image of the witch in the fifteenth might have been entirely altered.

As I mentioned earlier, dualistic heresy and the four charges, as a cohesive series, dropped out of sight completely in Western Europe after the fifth century. For five hundred years there is no evidence for the existence of dualistic heresy in the West; there is also no evidence that *any* heretical group in this period was accused of these four crimes. If we break up the series into its separate elements again we find that, after c. A.D. 500, three of the charges—demon invocation, human sacrifice, and cannibalism—continued to appear, but in a context of *low magic*, in a random fashion, associated primarily with women, and not linked to any heresy. The charge of sexual orgy disappeared completely. That both dualistic heresy and the four charges, as a *discernible series*, disappeared in this period, only to reemerge linked together again at Orléans in the eleventh century, is strong evidence in support of the argument that there is something more than the fantasies of monks involved here.

The disassociation of necromancy from the series and thus from *heresy* sometime during the fourth century was confirmed in the Middle Ages.

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45. John F. Benton, ed., *Self and Society in Medieval France; The Memoirs of Abbot Guibert of Nogent* (New York: Harper & Row, 1970), p. 213.

Necromancy and *high magic*, indeed, intellectual pursuits generally, were in a state of decline in the West for much of the period up to the twelfth century. High magic was to undergo a revival of sorts in the Renaissance as something known as natural magic, much akin to the theurgy of antiquity. Necromancy continued to be considered a somewhat sinister art, but a few "magicians" practiced it, albeit in a "Christianized" form purified of human sacrifice.<sup>46</sup>

For five hundred years (c. 500-1000), then, it was the *low* magician, the sorceress, who was believed to invoke demons, kill human beings, and eat them. I would argue that the connection between low magic, women, and these three charges became "fixed," so that when these same three accusations reappeared in a context of *heresy* in 1022, those heretics and others like them afterward were liable to eventual and complete *assimilation* into the traditions of *low magic* and all the folklore associated with it, in a process similar to that which I described for Simon Magus and his disciples and the lore of high magic.

Thus, the four charges were reunited as a series and lodged against heretics which seemed to resemble the ancient Manicheans—dualists. But the charges have once again changed in meaning and significance. In the *second century*, the link with high magic and necromancy was the key to the charges of demon invocation and child sacrifice, and the heresiarch was a *magus*. In the *fourth century*, necromancy was no longer an important consideration; the heresiarchs were still portrayed as magicians, to a certain extent, but the stress was on three deviations: sexual orgy, the obscene eucharist, and *cannibalism*. In the *eleventh century*, the charges appear basically in the fourth-century format, but with the door open to the folklore of low magic, since at least two of the four—child murder and cannibalism—could be seen either as heretical or magical activities. The charge of sexual orgy is the only one of the four which has a truly consistent link to heresy without definite magical connotations.

The charge of *demon invocation*, as it is described at Orléans, has nothing whatsoever to do with necromancy or high magic, but it is not in quite the same position as it was in the fourth century either. As *sexual orgy* was linked solely to *heresy* (normally of a dualistic type), so *demon invocation* assumes meaning only in a context of *magic*, and in the eleventh century the magic with which it was associated was *low magic*. It was the charge of demon invocation, with its purely magical connotations, in league with the magico-heretical charges of child sacri-

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46. The concept of witchcraft may have evolved, but the arts associated with high magic remained basically unchanged from antiquity to the Renaissance. In its Natural Magic form it was simply purged of any evil connotations—it is highly reminiscent of neo-Platonic theurgy. See D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: Warburg Institute, 1958).

fice and cannibalism, which eventually brought about the transformation of dualist heresy in the fourteenth and fifteenth centuries and produced "witchcraft." Of course, in the fifteenth century, it was no longer simple demon invocation, but had taken the form of *Satanic pact*, which was the charge of paramount position in the definition of witchcraft found in the *Malleus Maleficarum*.<sup>47</sup>

Thus the link with *low magic* is of strategic importance. During the years from 1022 to 1486, low magic and the folk traditions associated with it were becoming increasingly important in the heresy trials, especially after the thirteenth century, when the efforts of the Papal Inquisition were turned toward the more backward areas of the continent in search of the last remnants of the dualistic neo-Manicheans or Catharists. The relentless labors of the inquisitors Kramer and Sprenger finally produced, in the *Malleus Maleficarum* (1486), that special amalgam of *low magic* and *heresy* which we know as *witchcraft*.<sup>48</sup>

This is not to say that witchcraft, the concept, was merely the construction of monks and inquisitors drawing upon ancient literary traditions and blending all with folk custom and superstition. The key to this whole process lies somewhere in the heresy trials of the eleventh and twelfth centuries, among which the Orléans incident looms preeminent. It was there that the four critical charges appeared as a series for the first time since antiquity; it was there, for the first time since antiquity, that heretics were called "Manicheans"; it was at Orléans that the first heretics suffered death by fire, a penalty which was later to become mandatory for witches; it was at Orléans in 1022 that charges associated with *low magic* were united with the charge of *heretical dualism* to begin the slow evolutionary process toward the witch craze of the sixteenth and seventeenth centuries.

Were the heretics at Orléans practicing a form of moral libertinism based on a dualistic division of matter and spirit, or were they heretics of a more conventional type (like Arians) who were accused of abominable practices for no other reason than that they were heretics? Perhaps, after all, we may never know. Arguments offering ancient analogies, such as the Carpocrations and Manicheans, while provocative, may pro-

47. See Russell, *Witchcraft*, pp. 100-264.

48. Many historians, in their attempts to show that *all* minority sects were accused of these four crimes, put forward the example of the charges against the medieval Jews (see note 7, above). There is no denying that the Jews were accused of many things, including their own peculiar forms of demon invocation, ritual murder, and cannibalism, but, quite significantly I think, they were *never*, in the Middle Ages, accused of engaging in *promiscuous sexual orgies*, the one truly consistent charge against the dualist antinomian heretics! See Joshua Trachtenberg, *The Devil and the Jews* (New Haven: Yale University Press, 1943), who argues—pp. 207-16—that heretics were charged with these things *first*, and that only later were they transferred to the Jews.

vide evidence only for probability and in a very general manner—people holding similar dualistic doctrines were often accused of similar crimes. While it is probable that some of the ancient cults actually did evolve antinomian doctrines, this, in the end, *proves* nothing. That more recent cults, like the eighteenth-century Frankists and the twentieth-century Manson cultists, actually performed many of the crimes (see note 9) of which the earlier groups were accused, is also suggestive, but these later sects were probably not dualists. Nevertheless, they were preaching forms of antinomian libertinism. It can be stated unequivocally that *antinomianism* can produce immoral activities such as the four crimes with which this study has been concerned—*these crimes do occur!* There is also little doubt as to the integral role played by these accusations in the final formulation of the witch image in the fifteenth century. The question is whether any of the dualistic Gnostics and Catharists of history committed the four crimes, *in fact*. I suggest that dualists, with their heretical tendency to make the physical world and the laws of its creator evil, would be more likely to develop doctrines of antinomian libertinism than those who believe the world and its creator to be good. This study, then, has been intended to suggest the *probability* that some, perhaps a very few, of those sects were guilty as charged. The historical association of heresy, dualism, and the four non-doctrinal grotesque practices may not be merely a literary invention of late medieval monks.

# THE GNOSTIC TRADITION AND RENAISSANCE OCCULTISM

THOMAS MOLNAR

Modern scholarship has found that the stereotyped image we used to have of the Renaissance was considerably falsified by the retrospective view that educated Westerners were until recently casting on the fourteenth, fifteenth, and sixteenth centuries. It has become clear, thanks to such scholars as Hans Baron, Frances Yates, Oscar Kristeller, Eugenio Garin, and others that the Renaissance did not only revive the memory and the monuments of Greece and Rome, it also rediscovered the pagan myths which used to shape the inner life of the Hellenistic and Roman citizens. "Pagan myth" is not to be equated with "mythology," but with a plurality of currents of religious, spiritual, and esoteric inspiration whose origin goes back to prehistoric times and which took shape in Egypt, India, Mesopotamia, and Iran. This is not the place to explore their varied history and the combinations in which they entered with one another; we might mention only that singly and in combinations these currents had entered the Mediterranean basin around the beginning of the Hellenistic era, the third century B.C., and overcame easily the half-hearted resistance offered by the Roman pantheon.

It is a great miracle that, after permeating the minds of Greeks and Romans, these doctrines nonetheless yielded pride of place to Christianity. This is the more astonishing as the Christian doctrine, although it has firm roots in Judaism and in Greek speculation, is difficult to bear because it opposes so clearly the spontaneous bent of the archaic mind which predominated in most parts of the world and which threatens to prevail once more in our time. I refer to the Hebrew-Christian concept of separating God and man as Creator and created, of not confusing their natures, their persons, their powers. In practically all other religious and para-religious doctrines and systems, the temptation is not resisted to identify God and self, to recognize in the soul a divine substance, indeed *the* seat of divinity. Man is struck by the duality of body and soul, matter and spirit, and since he is greatly impressed by his own superiority over the rest of the visible and thinkable universe, by the consciousness he



alone seems to possess, he easily persuades himself of a radical duality: man is one with the spiritual principle, God, while everything else is below him, immersed in the depth of materiality and existential misery. This central theme has, of course, many varieties, but all of them display the belief that man himself, so vastly different from the surrounding world perceived through the senses, can only be of a divine essence, not a creature himself, first among, but nevertheless only one of, the creatures. What I meant by saying that Christianity is hard to bear, becomes thus clarified: insertion in the hierarchy of creation, acceptance of a role assigned by the Creator, above the rest of other creatures, yet definitively and distinctly not divine.

As said before, the triumph of Christianity had pushed back the Eastern doctrines from the fifth century on, after a gigantic struggle against them, against their formulations in Greek philosophical language. These were the doctrines to which we refer generally as *heresies*. Yet, the church's victory does not mean that these heresies were extirpated, only that they went "underground" and reappeared afterwards in various disguises: incorporated in quasi-official teaching, in marginal propositions, in rejected theses, and, finally, in a *corpus* of esoteric documents passed on by one generation to another. Such a body of teaching was, for example, the Jewish Cabala which claimed a tradition going back to the Jews' captivity in Babylon where they had supposedly studied the Brahmanic texts of India, and, later, the Persian spirituality. Another tradition surfaced much later, in the seventeenth century, known as the Rosicrucian teaching, which claimed a long lineage of sources: Egypt, the Eleusian mysteries, the Persian magi, the Pythagoreans of Graecia Magna, and the wise men of Arabia. A yet later esoteric doctrine, Freemasonry, mentioned as its origin the alleged Egyptian mysteries of Pharaoh Tutmes III, four thousand years before Christ. In addition, there circulated in the Middle Ages a variety of manuscripts on astrology, claiming to have preserved the secret names of gods (spirits) from earliest antiquity. These astrological secrets blended with the work of the alchemists, particularly active in the late Middle Ages and in the Renaissance centuries, and whose tradition is as old as the earliest mining and metallurgical activities of men, whether in Greece, China, or Africa.

These esoteric teachings are intimately related. As late as the eighteenth century, it was known that most free-masons were also alchemists; the works of Swiss psychologist, C. G. Jung, show that alchemical speculation is present in the deepest layers of the human psyche—namely in the form of symbols conveying to man meanings which cut across centuries and civilizations. The Oxford historian of Oriental religions, R. C. Zaehner, showed recently the link between brahmanic speculation, the practice of Zen, and the beliefs of the "Manson-family" of the famous murder

case in California. Another historian of religion, Mircea Eliade, demonstrates in numerous writings that the alchemists' preoccupation with the "life" of metal, its passion, death, and resurrection (transfiguration) parallels the same events in the life of Christ, as we can see when we note in alchemical texts that gold for them is less the metal as we know it, than a symbol, or rather the incarnation of light.

Today we can safely assert that the Renaissance was the time when all these esoteric doctrines first presented themselves to Western man in the daylight of open speculation, that is, without efforts on the part of the church to suppress them. In this sense we may even say that the Renaissance is that period in Western intellectual history when the first serious attempt was conducted against the Christian concept of God, men, and creation, by those doctrines which are incompatible with it, but which had been resisted for more than a millenary, from Clement and Irenaeus, through St. Augustine and Athanasius, to Thomas Aquinas. We must, however, be careful to distinguish among the Renaissance currents. Philosophically speaking, orthodox Christian doctrine, from Augustine to Thomas, represents the victory of rational speculation—a thin and ever-threatened line—over a mostly radical mysticism whose characteristic sign was and is that it denies the distinction of God and man, self and totality, object and subject, conceptual thought and enthusiasm, etc. In the heyday of scholasticism (thirteenth century) the victory of orthodoxy was also that of Aristotle whose balanced rational outlook, integrated (by St. Thomas) with basic Christian doctrine, was able to neutralize the two kinds of assaults directed against scholasticism: the revived later-Greek systems of Stoicism and Epicureanism, on the one hand, and the hermetic-occult teachings, on the other hand. Aristotelianism remained official university teaching even after the Renaissance, not because attacks against it did not multiply and grow, but because Renaissance conceptual turmoil was unable to distill anything systematic and coherent with which to replace it. Only towards the end of the seventeenth century did the scientific view acquire enough authority to penetrate academic life and remove the last remnants of Aristotelian scholasticism.

Underneath the continued Aristotelianism of the universities, the occult systems had a relatively easy way of penetrating the intellectual circles of Renaissance Europe, beginning, of course, with Italy whose south (Sicily included) had been almost uninterruptedly exposed to Byzantine (Greek), Syrian, and Arab influence. Viewed from this angle, the Renaissance appears to us in a new light: as a synthesis of Christian, Hebrew, Greek, and occult doctrines, and some of the Renaissance heroes as rather confused intellects, standing at the crossroads of contradictory idea-systems. Before mentioning some by name—and situating them elsewhere than what is their consecrated place in our textbooks—let us de-

scribe the corpus of esoteric doctrines as it was handed down from ancient times to the Renaissance scholar.

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The first period of flowering of esoterism can be put to the second and third centuries A.D., when the oriental doctrines penetrated the Roman Empire. By this time, the Augustan "restoration" was exhausted, and from then on the Roman world was to be a battlefield of doctrines and ideologies. From Egypt (?) the teachings of the mythical Hermes Trismegistes (thrice-great) proposed a kind of super-religion, older and truer than that of Moses and Christ, the religion of a god of mysteries. Salvation consisted in the knowledge (gnosis) which recognized the self as a part of the divine intellect, of which not everybody, only an elite, partakes. Thus the true doctrine is the secret of a few initiates—a pattern we find in each of the occult doctrines: the division of men into elect, magi, gnostikoi, alchemists, on the one hand, and masses, profane ones, divided ones, material ones, on the other. The French scholar, A. J. Festugière, describes the gnostic initiate as attributing his personal suffering ("alientation" according to the contemporary Greek term, *allogenes*, that is, born elsewhere, belonging elsewhere) to the radical evil of the world from which he tries to escape; in contrast, the Greek sage, writes Festugière, takes pleasure in the world's orderliness (kosmos) and finds his modest place in it even though he too is subject to the human condition.

Thus the first thing about the occult doctrines is that their adepts regard the universe as evil, and they view their own function as refugees from it or destroyers of it. My real self, the esoteric adept holds, is part of God, divine; what remains, my body and its passions, is of no consequence, it can be suppressed, or, on the contrary, it may be given full freedom since in that case *its* evil behavior does not involve *me*, my real self. The adept of occultism is not a human being in the same sense as the others, for he bears a higher element, he is not in a "conditioned state" (writes the contemporary esoteric, René Guénon), and he is only that part of himself which is of a divine essence. I am, said the Arab mystic Abu Mansur el-Helladj (tenth century) a divine hypostasis, an incarnation of God. Later, in the sixteenth century, Caspar Schwenckfeldt asserted that Christ is born in every man and that instead of salvation (the soul going to God and contemplating his glory) there is divinization, *theosis*; man becomes God, since the two are anyway indistinguishable.

These are, in the form of an abridged exposé, the main tenets of esoterism. An equally important part is the one which describes the *techniques* of escaping from the (material) world, the *art* (magic art) of securing for the spirit its homecoming to God. Esoterism speaks of the spirit (pneuma), not of the soul (psyche); the latter is "soiled" by all the ma-

terial and passionate things that happen to man while he is immersed in profane existence, whereas the spirit is what is pure and untouched in him, the truly divine part. The esoteric technique is then the art of liberating the spirit from its material and psychic envelopes, the way of ascending to the One, the art of commending to the forces of the universe which is the adept's prerogative.

How does the adept reach perfection? Principally, by abolishing the multiplicity of which the world of appearances consists, and by joining them in a fused unity. Multiplicity itself is reducible to the two opposites of existence: the male and female principles which should be joined in the androgynous figure. These two poles of existence are found in such elements as sulphur and mercury, in the heavenly and the earthly, in the sponsus (Christ) and the sponsa (church). The objective is to restore their unity and thereby abolish contrasts which keep the world going through the instrumentality of struggle and conflict (*conjunctio oppositorum*). Only when the world will cease to be agitated, and finally to exist, when multiplicity will be reabsorbed in the One (a Western version of the Buddhist nirvana?), will the esoteric himself come to rest.

These ideas struck the Renaissance mind with a tremendous impact. These minds, for one thing, were deeply permeated by the age-old symbols inherited from countless generations, symbols which had traditionally found their way into literature, art, science, medicine, religion, and every act of life. The Renaissance man still lived in a sacralized world in which things carried a meaning, were animated by sacred forces, and were equivalently expressed by myth and by science. *Art* itself was not so much an object of enjoyment as a means among many of influencing the world—just as plants, for example, were not grouped in botanical categories but were playing specific roles in a universe of correspondences. The rediscovery of hermetic documents—*Poimander*, *Picatrix*, *Adocentyn*, the conversations of Hermes with his son, Tat, the Cabala, the Zohar, the astrological treatises—were as important for the Renaissance mind as the rediscovery of Plato's dialogues and the complete texts of dozens of Greek and Roman writers. At the end of the fifteenth century, Pico della Mirandola explained that the new knowledge obtained from magic, the secret arts, the Cabala, etc., prove the divinity of Christ better than the conventional documents, the Bible, and the Gospels. This statement meant, of course, that the latter needed confirmation from documents still more ancient which dated supposedly from time immemorial, from the "sages of Egypt." What the Renaissance scholar meant by universal knowledge, was, consequently, the mastery of occult art hitherto not available to Christians, an art consisting of knowledge but also of manipulation. The magic art now placed in the hands of the Renaissance scholar was the equivalent of technology placed at the disposal of twentieth-

century intellectuals: both thought that the world may be thereby transformed in its substance.

For Cornelius Agrippa of Nettesheim, a German "humanist," magic was the natural consequence of cosmic unity. The *art* permits our ascent to the "original world" because the dogma held that "what is above is equal to what is below" and the two worlds may be reciprocally influenced through the magus. The magus acquires his status by ascending to the celestial sphere so as to be in a position to manipulate, give orders to, the sub-celestial things. For this purpose, the magus possesses talismans, magic objects, statues of spirits and divinities which, when suitably manipulated (like, for example, the Golem in Jewish Renaissance mysticism) confer upon the magus extraordinary powers, ultimately the powers of transforming the world. When this happens, wrote Giordano Bruno, another Renaissance humanist, the Egyptian religion will again prevail (over Christianity).

The nature of the magic object was studied with understandable care. Here the alchemists were in the forefront of the search. All modern students of alchemy (Eliade, Silberer, T. Burckhardt) agree that the objective was not gold but the *prima materia*, the original matter, the philosopher's stone which would be a fusion of opposites, able to bring about the "chemical marriage" (of sulphur and mercury) and produce a *substantia coelestis*, a heavenly substance, itself the supreme talisman since it combines the two spheres. The Christ, himself regarded as a fusion of the divine and the human, was merely one of the forms of the Original Man (the Adam Kadmon of the Cabala), a microcosm of creation, symbolized in many ways, among them as a complete sphere or an egg (symmetry), or the *ecclesia spiritualis*, in contrast to the worldly, material church of Rome. The Original Man was, of course, neither male nor female, it was an androgynous figure possessing double sex characteristics and eventually two heads, one male, one female. (The same is true of the tantric symbols, of Tibetan and Chinese symbols, etc.). The Philosopher's Stone, the Original Man, the Androgyne, and the Sphere were expressions of totality, and as such, symbols of a finally abolished multiplicity, symbols of the Whole and at the same time of Nothingness. Another sign, used later, is the perfect square surmounted by a cross, signifying tamed matter, the spiritualized world.

All this was not specifically the product of Renaissance speculation, although, quite understandably, the various currents so far mentioned could not converge before the weakened Christian faith and weakened doctrinal defense allowed them to surface as freely as they now did. It seems that the Renaissance made one important contribution to esoterism, the concept of the community itself as a "talisman," a kind of philosopher's stone on a large scale, the *city* regarded as the Original Man of vast pro-

portions. Humanists like Bruno, Campanella, Andreae, and others laid out in their writings the "ideal city"—not as an urban project actually to be built, but as the final symbol for man's divinization. The many "utopias" (not excluding More's own) were subcelestial images of the celestial spheres, with God, "the Great Metaphysician" as king. Within the city, the Rosicrucians asserted, there will be universal harmony, a new language, and spiritual fusion with God. Let us bear in mind that Pico della Mirandola also found the "dignity of man" (in his famous discourse still regarded as the chief document of humanism) in his ability to synthesize heaven and earth so as to control his own destiny. Campanella's *City of the Sun* was to be in contact with the cosmos inasmuch as it was the incarnation of man, an artificial heaven. Paracelsus, another famous magus, promised a "new age of singing, dancing and jubilation" by the year 1600. *Utopia* was not the ideal city on account of its better laws and more durable institutions, but because it was a kind of gigantic *lapis philosophorum*, the juncture of heaven and earth, the place where man becomes divine.

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Let us draw a few conclusions from the above discussion. We saw that the terms "renaissance" and "humanism" are not necessarily terms of praise, clarity, and ideality, but much more complex than to be compressible in one—positive—category. "Renaissance" was also the revival of ugly, idolatrous, and often obscene creeds, and "humanism" may mean just what it says: the adoration of man and his occult powers to create the world and himself. Of the magic ascent of Bruno, Agrippa, and others one may say what R. C. Zaehner recently wrote about Charles Manson's "trip": "Where he had been all things were One, and there was no diversity at all. He had passed beyond good and evil. At last he was free."

The second conclusion is that the fashion of the occult is not a mere harmless fad from which merchants of books, movies, songs, and festivals may reap ample profit; it is the sign of cultural confusion, of the distention of social ties, each member of the cult doing his own thing, making his own "ascent" to his own heaven, falling into his own abyss. Thirdly and most importantly, occultism is an unmistakable sign that reason is downgraded, and with it conceptual thinking, logic, rationality. Saying this, I do not mean, in my turn, to downgrade all mental categories other than reason. A civilization would be dreadfully impoverished if it made no room for mysticism, fantasy, imagination, and the irrational. It would not be a civilization at all. But it should be clear from this study that the occult *denies* reason and reason's function to be the ultimate arbiter of all things man strives to comprehend. Occultism does not do this by attacking reason directly, but by resorting to instruments

(talismans, magic statues, signs, formulas, utopias, etc.) which, the occult adept holds, will transform man's creaturely state (*status creaturae*) into a divine state. The result will be, as Festugière remarks, moral aberration (to a divine being all things are possible and permitted) and also intellectual aberration, the loss of proportions in things human, divine, scientific, cultural, social, and political.

In this manner a strange alliance is concluded between the occult and the rationalistic (as opposed to the rational, the reasonable). Since the magus has solved the riddle of the universe, and more, he has changed the universe into what he wanted it to be (abolition of good and evil, fusion of opposites, and so on), he gained a supra-rational power, a vantage point where he usurps the right of deciding the real and the unreal, being and non-being. Clinically, all kinds of diagnoses might apply; less scientifically, let us say only that such attitudes, indeed such ambitions, point to the sickness of the soul which tears itself away from being and its eternal laws.

# OCCULTISM: A BIBLIOGRAPHICAL ESSAY

JEAN C. BLASDALE

Occultism, rampant homosexuality, and pornography are fundamental symptoms of the breakdown of religious belief and serve as harbingers of the malaise, the increasing decay, and incipient downfall—should they continue unabated—of Western civilization. This report deals only with the first of these, occultism.

The adjective *occult* is defined in Webster's dictionary as: 1. Of, relating to, concerned with, or designating alchemy, magic, astrology, and other arts and practices involving use of divination, incantation, magical formulae, etc. 2. Beyond the understanding; mysterious.

The noun *occultism* is defined as occult practices; also, belief in hidden or mysterious powers which may be subjected to human control.

In this study occultism is used as an overall umbrella term for: The Age of Aquarius, Astrology, Communes, Cults, Magic, the Occult in general, Satanism, Symbolism, and Witchcraft.

It is almost impossible to itemize all of the thousands of books on the occult which are in existence. In the past there were no facilities for wide dissemination of such materials, but now they are invading every area of our lives through the modern publishing houses, advertising, radio, television, press, movies, and even the schools and colleges. (Berkeley, California, has a resident witch, Isaac Bonewits, recipient of the first and only degree in magic given by the University of California.)

Why occultism? John W. Drakeford, in his book *Red Blueprint for the World*, wrote: "An article in the London *Daily Telegraph* told of Anthony L. Oketcha, brother-in-law of the governor-general of Nigeria, who went to Russia to study in Moscow's Friendship University. One subject, 'Occult Science,' was instruction in the techniques of utilizing the practices of the witch doctor to foster revolutionary movements. He was told that 'one witch doctor operating amongst primitive people can do more than a dozen political lecturers. He can move the masses in any way that he chooses, supposing that he is a Communist.' "

Nesta Webster suggests in *Secret Societies and Subversive Movements* that "Under the influence of so-called occult training, which is in reality simply powerful suggestion, all a man's native impulses and inhibitive



springs of action may be broken; the pupil of the occultist will no longer react to the conceptions of beauty, of ugliness, of right or wrong. . . . Thus not only his conscious deeds but his subconscious processes pass under the control of another." *Time Magazine* fortifies Mrs. Webster's insistence on the existence of occult control, writing June 19, 1972: "In Christianity the gospel message is submission to God; in the occult the ruling motive is control."

### *The Age of Aquarius*

The Age of Aquarius is upon us; at least, such is the claim of many astrologers. Aquarius is the eleventh sign of the zodiac; a constellation, the Water Bearer. Since there are multitudinous interpretations as to what the Age of Aquarius really signifies, each person, if he has anything to do with the absurd non-science of astrology, needs to select his own interpretation which will undoubtedly be guided by his own prejudices.

John Charles Cooper explains in *Religion in the Age of Aquarius* that "the term 'Age of Aquarius' is commonly used by astrologers, by youth in general, and by the public at large to denote the present era of history, which is declared to be one in which world peace and brotherhood will come. The world, according to professional astrologers, has just entered the Aquarian Age. Such an astrological age is calculated on the basis of the movement of the vernal equinox westward across the heavens. This equinox moves about fifty seconds per year, and this movement over a period of some two thousand years has brought the point of equinox from within the imaginary boundaries of the zodiac's sign called Pisces into the sign called Aquarius . . . the age of Pisces was an age of cares and sorrows, whose determining point was the death of Christ. . . ."

The sign of the fish is Pisces, and the symbol for Jesus Christ is the fish. Astrologers are fond of combining these two, although there is no relationship between them.

Rod Chase, of the Liberation News Service, wrote in 1968 that "Aquarius wants everybody to do his own thing. . . . Aquarians can be so commune-minded that they sometimes believe that the home and the family should be abandoned and that children should be reared by the state.

"The Age of Pisces was warped by religious persecutions and worship of the crucifixion. If the Age of Aquarius does not rise to its challenge, Orwell's 1984, an Aquarian prophecy, is likely to be fulfilled. Privacy and individuality will vanish.

"The computers are Aquarian and so are electric bugging devices. Behavioral Science is also part of the new age. . . ."

*Stars, Signs and Salvation in the Age of Aquarius*, by Bjornstad and Johnson, is written from a Christian viewpoint. It is intended to help

the reader "understand the background, appeal, and the fallacies of the astrological phenomenon" and to show that the "Scriptures emphatically oppose those who claim to know the future or who ascribe power over men to heavenly bodies." The book deals with astrology, its nature and history; the Bible in the "Astrologer's Den"; the contrast between astrology and Christianity; the "Dawning" of the Aquarian Age, and answers the question, "Which Way in Our Day?" with a resounding affirmation of Jesus Christ as the only way.

The author of *Religion in the Age of Aquarius*, John Charles Cooper, is chairman of the Department of Philosophy at Eastern Kentucky University in Richmond, Kentucky. Cooper interprets the world of the occult in America today, and shows new meanings in occult symbols, the relationship between Aquarius and today's politics, and among drugs, mysticism, and sex. Cooper explains that "drugs and the occult occur together for the younger generation. They are two sides of the same coin called anxiety—anxiety that leads to alienation—over the state of the world today. And both drugs and the occult occur, for youths, in the general context of the religious dimensions of life. Over and over, the young people who are participating in occult practices that come to my attention are found to be using drugs and are 'on the outs' with their parents and their church." Cooper believes that "the right-wing and left-wing extremes in politics . . . have their parallels in the struggles between Jesus people and Satan people in the occult underground."

*Towards Aquarius*, by Vera W. Reid, traces man's spiritual evolution through a series of two-thousand-year periods or astrological ages. These presumably lead to the Age of Aquarius, which she interprets as the "sign of the individual and of humanity" in which "no one race or nation will be its chosen people." Miss Reid feels that in the Age of Aquarius the "present national ideal should be outgrown and replaced by that of a world state." She envisions a world system, world citizenship, and a "more equitable distribution of the common wealth" in the Aquarian Age. She speaks of a new "social order of Aquarius" and states that "Russia has had the vision to create a new order more in line with the symbolism of Aquarius than any other so far attempted." Each of the small nations which fall within Russia's sphere of influence "makes an individual contribution to the whole and all are united in a common ideal. 'One for all and all for one.' 'To each according to his need, from each according to his capacity.'" (The latter is a basic tenet of communism.)

### *Astrology*

There is an explosion of material about astrology, with publishing houses and businesses cashing in on it. The world of horoscopes is a multimillion dollar business.

Astrology is defined by the dictionary as a so-called science which treats of the influence of the stars upon human events and of the foretelling of events by the stars.

Today, interest in the occult, especially astrology, is stronger than in several centuries. It represents in part a revolt against the science and technology of the twentieth century, although some "entrepreneurs" offer computerized personal horoscopes.

In his book, *Christian Counseling and Occultism*, Dr. Kurt E. Koch, a noted German theologian, minister, and evangelist, wrote: "In the times of great catastrophes, of political and racial upheavals, and of cultural decline, the great flood-crest of the occult stream rises ominously. The history of the Roman Empire shows this. In the epoch of healthy, cultural relations, Cato and Cicero carried opposition against astrology. When the Caesars, Augustus and Tiberius, employed astrologers, the germs of decay already showed in the frame of the Roman Empire. This arising of the astrological deluge is always a yardstick of the cultural state of the people. In this sense Dr. Stuker, former director of the Ukranian Observatory in Zurich, characterized astrology as an index of decay not to be lightly regarded. . . ."

Astrology, an ancient mumbo-jumbo, currently wields such power over Americans that the majority of the nation's daily newspapers publish astrology columns and would not dare to drop the daily horoscopes. There are students who refuse to take an exam if it falls on an astrologically inauspicious day; hippies who will ask what a person's "sign" is before asking the name; young people who may stay indoors for days on end because their horoscopes suggest that they shouldn't go out; people allow their daily horoscopes to govern their entire lives and make their decisions for them.

The cosmological basis of astrology cannot be denied—the idea that all the elements in the universe, from the smallest atom to the huge galaxies, are inter-related—but not *autonomously* inter-related. The creation is God's handiwork. Nor can it be disputed that the planets, the sun, the moon (and possibly the stars to an infinitesimally small degree), exert some gravitational influence on the earth. As Carl Jung expressed it: "We are born at a given moment, in a given place, and, like vintage years of wine, we have the quality of the year and of the season in which we are born. Astrology does not lay claim to anything more." Jung to the contrary, astrology promises much more.

To susceptible minds astrology is suggestive and fraught with danger. It fosters fatalism. It encourages the gullible to abdicate personal responsibility for their lives and blame everything on an external force which they believe controls them. Christians should put no faith in the planets, in stars that may no longer exist, and in an imaginary zodiac

belt. Instead, they should place their faith and their destiny in the hand of God, who is always there. Our world is not impersonal; fate does not rule.

Joseph Bayly's book, *What About Horoscopes?*, is only ninety-five pages in length and presents an answer to the query, "Can Stars Foretell the Future?" by quoting from the American Society for Psychological Research (1940): "There is no evidence that astrology has any value whatever in revealing the past, the present, or the future fate of any human being, and there is not the slightest reason for believing that social events can be predicted by astrology. Similar pronouncements have also been published by UNESCO and by many teachers, writers, and scientists." Bayly deals with Satanism, possession, extrasensory perception, Bishop Pike, Jesus, and the unseen world, and warns: "Our days are winter's twilight of a century long darkening. Four wars, the destroyer Hitler, a bomb from hell have brought their dark. Witches gather, men marvel, 'What hath Satan wrought. . . .'" He affirms the desperate need of the world for God, the Father—instead of the darkness and distress of occultism.

Rupert Gleadow, a noted astrologer, details in *Your Character in the Zodiac* the influence allegedly exerted by astral bodies other than the planets, explains how horoscopes are cast, and gives the names of prominent people born under each sign—for example, Fred Astaire, Charlotte Bronte, Sigmund Freud, and Adolf Hitler were born under the zodiacal sign of Aries. He suggests that if Hitler had been born under the sign of Libra, World War II might not have occurred because Librans are "men of peace." Clear?

Joseph F. Goodavage is a well-known researcher and writer who is considered an expert in space-age astrology. His book, *Astrology, The Space Age Science*, is a fascinating, eclectic compendium of fact and fable, including "Your Astro-Twin Can Revolutionize Your Life"; "Your Message from the Stars"; "Can Astrology Predict Future Disasters?"; "The Power of Numbers in Your Life"; "America: The New Atlantis"; "The United States: A Mystical Heritage"; "Ancient Astrology and Prehistoric Disasters"; "The Universal Deluge Legend"; and "The Future History of the World."

*Urania's Children*, by Ellic Howe, analyzes the historical pattern of astrological beliefs and their survival in Western Europe. Of great interest is the account of how both the Germans and the British used astrology and the prophecies of Nostradamus for psychological warfare purposes during WW II. New evidence is presented about the "astrological chess" that Louis de Wohl, a "secret service" astrologer for the British played against the Nazi dictator—one of the most fascinating stories in the annals of astrology. (Hitler had several astrologers who

advised him on the timing and strategy of his offensive war moves. The British, cognizant of this, hired de Wohl to assist them in ascertaining what Hitler's moves would probably be by astrological determination.)

*The Coffee Table Book of Astrology*, edited by John Lynch, will enable readers to "delve into the mystery of the stars" and find out what makes them (the readers) what they are and could be. This lavishly illustrated book offers a brief history of astrology in the West and analyzes good and bad personality and character traits for each sign of the zodiac. It includes the birthdays of famous people who were born under each sign.

### *Cults*

Webster defines cult as: 1. Worship, veneration, obs. 2. A system of worship of a deity, or a group of allied deities, according to specific rites; as, the cult of Apollo. Hence: a. The rites and ceremonies, or externals, of a religion, as distinguished from its inner meaning or truth. b. Any religion regarded as unorthodox or even spurious. c. Great or excessive devotion to some person, idea, or thing, esp. such devotion viewed as a sort of intellectual fad. . . . d. The body of followers, practitioners, or worshipers of a set of beliefs; a sect.

*We Found Our Way Out*, ed. by James R. Adair and Ted Miller, is a small paperback which presents the brief testimony of individuals who found their way out from Mormonism, Jehovah's Witnesses, Rosicrucianism, Christian Science, communism, humanism, Seventh-day Adventism, Armstrongism (Herbert Armstrong), theosophy, and Satanism. This is a good source of information on cults gleaned from personal experiences.

An answer to the question, Why Cults? is found in the paperback, *Inside the Cults—An Illustrated Guidebook to the World of Weird*, ed. by Tracy Cabot, who writes: "Cults offer their devotees an organized means of coping with life, whether the *modus operandi* be religious, magical or simply such an active sex life that everything else becomes unimportant. Most cults make a great effort to package a complete life experience within the limits of a rather narrow philosophy. These cults devour lives like children gobbling jelly beans. They submerge their members, snaring them in a web of financial obligations and friendships until escape becomes virtually impossible." Cabot deals with sex cults, utopian cults, "east moves west," the church of Satan, Tarot, and cults of violence.

*Christian Deviations*, by Horton Davies, discusses the "challenge of the new spiritual movements," such as Pentecostalism, Mormonism, British Israel, and others. He believes that "the need for a dialogue between Protestantism and the new spiritual movements on the left-wing is already overdue."

*Heresies Exposed*, compiled by Wm. C. Irvine, is a thorough examina-

tion of many cults, including British-Israelism, Christadelphianism, Freemasonry, Mormonism, and Swedenborgianism, from a Christian standpoint. "A careful study of these systems," wrote Louis T. Talbot in the introduction to *Heresies Exposed*, "results in the conclusion that there is a master mind behind every one of them, a master mind so well schooled in human nature that he has adopted and projected systems covering the entire field of experience, thought and longing. That master mind is Satan, the deceiver."

Vittorio Lanternari's book, *The Religions of the Oppressed—A Study of Modern Messianic Cults*, is described on the back of the paperback edition as the "first comprehensive study of the prophetic religions of liberation that have flamed across the modern world, from the Peyote cult of the American Indian to the Mau Mau of the Kikuyu." The London *Times*'s review of Lanternari's important study said that it is a "brilliant analysis of the interplay of religion and revolution in the modern world." The author details nativistic-religious movements in Africa, the Peyote cult of the American Indians, other prophetic movements in North America, religious movements in Central and South America, and messianic movements in Melanesia, Polynesia, Asia, and Indonesia.

In *Strange Sects and Cults*, Egon Larsen presents an overview of what he terms the "strangest sects, the bizarre tip of the iceberg"—including the British Israelites, the Amish people, occult communities in California, the Rosicrucians, Soka Gakkai (Japanese), the Assassins, the Thugs, Black Masses and Devil Worship, and the Castrators and the Dukhobors of Russia. Larsen applies the statement of the "wise Christian apologist," Tertullian, who wrote 1800 years ago: "Credo quia impossibile," or "I believe because it is absurd," to cults. He suggests that a cult's "chances of success are the greater the more uncritical the belief which it demands."

*Confronting the Cults*, by Gordon R. Lewis, deals with the "distinctions between cultic perversions and genuine Christianity. . . . It constitutes a summons to all who may be 'playing church' to dedicate themselves to confronting the cults with the one gospel of Jesus Christ—the Lord of all." The book is essential for those who seek to understand the tremendous growth of cults and their significance in the light of Bible prophecy. Lewis writes: "As their history foreshadows, as the Bible predicts, as their number portends, and as their universal impact assures, you will confront the cults tomorrow. . . . Is not increase of counterfeit Christianity to be expected toward the end of the age? The prophecies of Christ and Paul may well apply to the cults."

Walter R. Martin, an eloquent Christian minister and lecturer and a leading authority on cults, has written a tremendously important reference work titled, *The Kingdom of the Cults*. More than 400 pages in length and with a generous index, it covers a wide spectrum of cults in the United

States—cults which now claim membership of more than ten million. This book provides much useful information for all those who would understand cults, their teachings and their errors, and how they are contrary to the Word of God.

*The New Religions*, by Jacob Needleman, focuses on the predominantly Oriental religions or cults which are gaining many young American adherents. Needleman inspects areas in which he feels that traditional Western religions are failing and the ways in which the Eastern beliefs “offer their followers the practical means for improving the quality of their lives.” The author examines Buddhism and Zen Buddhism, Sufism, Meher Baba, Subud, Transcendental Meditation, Krishnamurti, Tibet in America, astrology, reincarnation, and Western esotericism. He feels that the greatest significance in this movement lies in the “arrival in our country of certain unusual men from the East who have brought with them practical teachings and forms of organization. . . . It is these teachings and the influences they radiate which may well compel the consciousness of the West to take stock of itself in a way that has not happened since the dawn of the Scientific Revolution.”

Peter Rowley's book, *New Gods in America*, delves into Indian religions: transcendental meditation, Yoga, Hare Krishna, and Meher Baba; Sino-Japanese beliefs: Nichiren Shoshu, I Ching, and Zen; “Avant-Garde Christian and Jew”; and a variety of religious journeys: Baha'i, Gurdjieff, Subud, scientology, spiritual science, religious communes, Black Muslims, and witchcraft. Rowley contends that the “old religions” are no longer satisfying many people. “Meaningless ritual, adherence to outmoded roles, hypocritical clergy—all of these are charges thrown against Roman Catholicism, Judaism, and Protestantism. The failure of some organized churches to adapt to the time, except for the occasional avant-garde bishop (such as the late James Pike) or priest (like the poet Dan Berrigan), has left the young with little alternative but to seek elsewhere. . . . The sweep to new mysticisms, magic and supernatural theories certainly owes much to the confusion and danger confronting us today. . . .”

Geographically, Rowley writes, the “followers of the new religions are everywhere in the U.S., but strongest on the East and West Coasts. . . . A very large number, if not the majority, of the young joining these beliefs have had less than satisfactory experiences with their parents. . . . Many new beliefs and particularly the communes are new ‘families’ replacing those that never existed. . . .” Rowley cites a “dramatic increase of interest in the occult in Imperial China just prior to the collapse of the Manchu Dynasty. University students wore their hair long as a protest against Chinese society.” As Rowley sees it, today “the movement is generally conservative, in that it may distract left-wing political activity. But it can also be argued that such conversion strengthens the character

of those involved and makes them more effective for left-wing political activity. Most of them hold left-wing political views. . . ."

*Magic (Satanism & Witchcraft)*

"Basic to the modern mentality is the belief in magic. Magic is the attempt by man to gain autonomous power, to gain control over the world of man, nature, and the supernatural. In magic, man sees himself as his own god and creator, and total power and control becomes his goal. By means of this total and autonomous power, man expects to govern reality by his own prediction and planning." So wrote Gary North in *Marx's Religion of Revolution*.

Rollo Ahmed asserts in *The Complete Book of Witchcraft—A Black Magic Book of Terror* that "The history of man is the history of magic." Ahmed is of Egyptian descent, deriving his first knowledge of the occult from his father's family. His mother was a native of the West Indies. His parents left Egypt when he was young, and he lived with them in the West Indies, those "devil-ridden islands," and also in Yucatan, Guiana, and Brazil, where he learned much of voodoo and Obeah, "those sinister cults which are still practised by the majority of the descendants of the slaves brought over from Africa." Ahmed also visited Asia and Europe to acquire more knowledge of the occult. In Part one, chapter one, Ahmed writes: "From the earliest days, the Deity worshipped in black magic was the source and creator of evil, the rival of goodness. Various forms were the Egyptian god Set, . . . the Python of the Greeks, the Jewish serpent, . . . Balial the Devil, and later Baphomet of the Templars. . . . In the ancient Kabala Satan's name was that of Jehovah reversed. . . . In the Roman Saturnalia we find one of the forerunners of black magic festivals. . . . As we shall see, a time came when black magic rose like a hideous psychic wave, swamping Europe and permeating all daily life . . . the devil reigned supreme. Black magicians flourished everywhere, and the world was a nightmare place of terror. . . . The simplest action was fraught with danger, and could only be accomplished with the aid of talismans and counter-spells. . . . Black magic sowed and reaped its horrible harvest of evil persecution, obscenity, madness, torture and death. Until, in course of time, black magic became organized to work against established religions and societies, and was practised in dark and secret places with the object of overthrowing established powers."

The importance of Ahmed's book can't be overestimated. It not only delves into black magic in Egypt, the East, Greece, Rome, the Dark Ages, the church, in sex rites, in North and South America, India, the British Isles, and in the Black Mass—but it describes what happens to those who are drawn into the secret rites of black magic.

Ahmed points out that "the first line of procedure is always an insidious



undermining of the neophyte's moral standards. Doctrines are expounded to the effect that evil is only a relative term; that people have to be evolved, to see the beauty in so-called wickedness; that sin has no reality. . . ." When the neophyte accepts such brainwashing he or she goes through an initiation, which may involve the sacrifice of small animals and birds: "The would-be initiate frequently has to strip naked, drink some of the blood of the sacrifice, and sign a pact or agreement to uphold the doctrines of the Order, written in his or her own blood. . . ."

Once in, the unfortunate beings find it very difficult to get out again—both materially and spiritually: "The evil vibrations created by disgusting rites, sexual depravity, malicious thought, and warped and perverted imagination, leave impressions on the mind and soul that are tremendously difficult . . . to shake off. Melancholia, loss of vitality, delusions, suicide and positive insanity are some of the consequences of having dabbled in the black art. . . ."

Ahmed concludes with a warning: "No one should ever yield to a temptation to dabble in sorcery, even if only from curiosity or the search for a new thrill. It is impossible to approach it and not risk losing judgment and reason. . . . There is nothing of true value to gain, and everything to lose."

*A Pictorial History of Magic and the Supernatural*, by Maurice Bessy, consists of 994 pictures with brief texts. It is excellent pictorially but otherwise frustrating because it possesses neither a table of contents nor an index.

*The Black Arts*, by Richard Cavendish, is a fascinating, explicit exposure of black magic which is described as "a major guidepost to the regions of the supernatural. It has its root in the darkest levels of the human mind, . . . a titanic attempt to exalt the stature of man, to put man in the place which religion reserves for God. . . ." Cavendish minutely examines the world of the black magician, numerology, the Cabala (which is also spelled Kabbalah, Kabalah, and Qabalah), alchemy, astrology, ritual magic, and the worship of the devil. He has a powerful understanding of symbolism, and explains that the "left is associated with evil. Black magic is 'the Left-hand Path.' Moving to the left in magic is done with evil intent and attracts evil influences. . . . The tendency to connect the left with evil is very old. When the Babylonians drew omens they usually considered the left side bad and the right side good. In Homer birds flying to the right are a favorable omen, but birds which fly to the left are unfavorable. 'Sinister' was the Latin word for both left and evil and has kept the double meaning in English. . . ."

Richard Cavendish also edited the tremendous, 24-volume *Man, Myth and Magic*—*An illustrated encyclopedia of the supernatural*, 3376 pages in length, including a very complete index. The encyclopedia is copiously

illustrated and covers just about anything that serious researchers would be seeking.

*Encyclopedia of the Unexplained—Magic, Occult, and Parapsychology* is Cavendish's newest endeavor. He is the editor, and Professor J. B. Rhine of Duke University served as the special consultant on parapsychology. The volume is divided into three main groups: magic and the occult; parapsychology and psychical research; and the main systems of divination, the I Ching, astrology, the Tarot and others. All three concentrate on the "modern" West of the nineteenth and twentieth centuries.

Satanist Aleister Crowley, 1875-1947, was a notorious black magician whose books have been re-issued and are now enjoying a great resurgence of popularity, especially among the young. Richard Cavendish wrote in *The Black Arts* that "the most notorious and most brilliantly gifted of modern magicians, Aleister Crowley, was regarded as a black sorcerer by many other occultists, and his rituals are saturated with sex and blood. . . ."

*The Confessions of Aleister Crowley—An Autobiography*, is described on the cover as "the profane and uninhibited memoirs of the most notorious magician, satanist and drug cultist of the 20th century." He called himself "666," the great beast of Revelation, and "dedicated himself to a life of debauchery, evil, Satanic spells and writing. . . . Crowley was a constant user of heroin, cocaine, opium, hashish and peyote, and early in his life earned a reputation for indulging in wild sex and drug orgies which he combined with his so-called religious rites." Originally affiliated with the Hermetic Order of the Golden Dawn, Crowley left the cult after an unsuccessful attempt to gain control of it. In 1920 he founded his famous Abbey of Thelema in Sicily, whose motto was "Do what thou wilt shall be the whole of the law." This is a flagrant invitation to—and sanction of—humanism, hedonism, immorality, and anarchy. This motto is used by some satanic cults in the U.S. While Crowley was in Sicily reports of drug-taking, sexual orgies, and even child-sacrifice, became rampant. Finally Mussolini ordered that he be expelled from Italy.

*Magick in Theory and Practice*, by Aleister Crowley, is a pernicious volume, dangerous in the hands of any susceptible person. The book is the ultimate in depravity and evil. Crowley, who wrote in the introduction: "Before I touched my teens, I was already aware that I was THE BEAST whose number is '666,'" was at his satanic worst in chapter XII, "Of the bloody sacrifice." He gives gory instructions for performing animal sacrifices, insisting that "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim." Crowley teaches that the bloody sacrifice is "efficacious" and that "for nearly all purposes human sacrifice is the best."

Israel Regardie, a modern occultist, has shown how Crowley's "magic" is applied to current drug culture "happenings." In his book, *Roll Away the Stone*, Regardie lists Crowley's operations for Ceremonial Magic: 1) Sight; 2) Sound—the invocations; 3) Smell—the perfumes; 4) Taste—the sacraments; 5) Touch—as under 1); 6) Mind. Then he explains how they are being applied by "hippy and swinger exponents of the contemporary psychedelic movement":

1) Sight. "Colors, lights, swiftly flashing in kaleidoscopic movement, influencing the brain through the optic nerves."

2) Sound. "The noisiest kind of music, popular or classical, which blasts the mind almost into oblivion or insensibility."

3) "Marihuana is occasionally being used to heighten nervous system activity. Its peculiar characteristic odor is stimulating for some people."

4) Taste. "Again, both alcohol (in moderate usage) and marihuana are used for gustatory stimulation."

5) Touch. "In a few instances, one hears of 'orgies' and wife-swapping in the above context. The feel of bodies, warm skin, genitals, coitus, heighten the tactile experience."

6) Mind. "All of these—and perhaps their summation in the 'peak' experience."

*The Golden Bough*, by Sir James G. Frazer, is considered one of the great classics on magic and one that should be in every collection of occult books. Originally a twelve-volume work, Sir James Frazer himself condensed it into a single volume of over 800 pages. It encompasses the development and use of customs, magic, religion, and social practices among primitive peoples; the slow evolution of human thought from savagery to civilization—the "whole panorama of man's long, bitter struggle—not yet won—to emerge from the tragic welter of superstitions, fears and hates, into a clearer understanding of the world we live in." Frazer portrays "sympathetic magic, magical control of the weather, the worship of trees, taboos of many kinds, the transference of evil, human scapegoats, strange rituals and festivals, sacrifices of human beings and animals, sacred marriages, sex practices, incarnate human gods, the perils of the soul, and much more.

*The History of Magic*, by Eliphas Levi, translated from the French by A. E. Waite, is an all-embracing, brilliant work. It examines Black Magic, Hermetic Magic, the Illuminati, the Kabbalah, Magic among the Barbarians, Magic and Christianity, Magic and Freemasonry, Magic in Greece and India, the Mathematical Magic of Pythagoras, Mysticism, Oracles, Pagan Magis, Sorcerers, and much more. David Conway wrote in *Magic, An Occult Primer*, that Eliphas Levi had been destined for the church, but "he was expelled from his seminary because of unorthodox views and a socialist conscience." Later he turned to the occult. Levi was a nominal

Roman Catholic, but, according to Paul Case, author of *The Tarot, A Key to the Wisdom of the Ages*, Levi's "doctrine is utilized by the Scottish Rite Masonry in the United States, inasmuch as General Albert Pike's '*Morals and Dogma of the Scottish Rite*' repeats *verbatim* page after page from the French occultist's '*Dogma and Ritual*.'"

Kurt Seligmann's work, *Magic, Supernaturalism, and Religion*, is a useful addition to the literature of occultism. The author shows the influence of magic on Western civilization and on the growth of religions—magical beliefs from ancient through medieval times, and up to the eighteenth century. Beginning with Mesopotamia and the mystery of stars and numbers, he explores magic and religion in Persia, the Hebrew nation, Egypt, Greece, the Roman Empire, the Middle Ages, and the eighteenth century. Along the way he examines agnosticism, alchemy, the devil, witchcraft, diabolic rites, cabala and magical arts. He includes 225 unusual black and white illustrations, an index of persons, and a copious bibliography.

In an introductory note Seligmann explains that he wrote his book for the general reader, in contrast, on the one hand, to the specialized works of scholars, and, on the other hand, to publications "of questionable value expounding ideas rarely based on fact. . . ." He believes that "religio-magical beliefs have given a great impulse to artistic activities, a stimulus which outlasted paganism and produced belated flowers in the era of Christianity."

Idries Shah's book, *The Secret Lore of Magic—Books of the Sorcerers*, presents all of the major source books of the magical arts: the entire text of the four books of Albertus Magnus' secrets, the *Almadel*, the *Black Pact*, the *Book of Power*, the *Book of the Spirits*, the *Clavicle* and the *Testament*, as contained in the "Grimoires" or "grammars" of sorcery. In its pages, for example, the reader will find "The Complete Ritual of Ceremonial Magic: The Key of Solomon, Son of David"; and "the Complete Ritual of Black Magic: The Pact of the Black Art." It is a strange, exotic book filled with lore of, by, and for occultists.

### *Occult in General*

The following is a listing of informative books which cover a wide range of subjects under the general heading of occultism and therefore cannot be classified properly under any of the previously discussed categories.

French occultist Jacques Bergier and Louis Pauwels have written two extraordinary, mind-boggling tomes: *The Morning of the Magicians*, and *Impossible Possibilities*.

*The Morning of the Magicians* has received support from such renowned left-wing scientists as Julian Huxley, J. Robert Oppenheimer,

and Bertrand Russell; and by such authors as Jean Cocteau, Robert Graves, Aldous Huxley, and Henry Miller. The book will take the reader with a wide-open mind to the "frontiers of knowledge" and into many esoteric realms by authors who refused to "exclude any fact or aspects of reality on grounds they are not 'respectable' or that they go beyond the frontiers fixed by current theories." It deals with the past, the present, and the future, in brief passages that jump from the future perfect to alchemy; from vanished civilizations to "a few years in the absolute elsewhere. . . ." It touches on the Germans and Atlantis, magic socialism, the Order of the Golden Dawn, a "hollow Earth, a frozen world, a New Man," and many other subjects, including "that Infinity called Man" which takes one all the way to a theory that "mutants" are among us.

*Impossible Possibilities* proposes to help the reader "be a contemporary of the future." It investigates space and modern astronomy, parapsychological research in the Soviet Union, the possibility of intelligent beings in outer space, how we will live in 1984, an invasion of the earth by Martians, the miracle of the cell—all at a lightning pace, blending speculation and fact.

*An Occult Dictionary for the Millions*, compiled by Howard V. Chambers, is a helpful tool and guide through the maze of occult terms.

Nat Freeland's book, *The Occult Explosion*, covers the gamut from magic to extrasensory perception and introduces the people "who made the new occultism." Freeland discusses the legitimate work of Dr. J. B. Rhine and others in the field of extrasensory perception (E.S.P.) in the chapter, "Occultism and the Frontiers of Parapsychology."

There are lively accounts of Satanists such as Anton La Vey in San Francisco, witches in Lon Angeles, black masses, fakirs, mediums, occultism in America from Salem to the space age, all told in a stimulating, interesting style.

In *The Mystic and Occult Arts* authors Litzka R. Gibson and Walter B. Gibson offer "a complete program for using mystic and occult powers to win material and spiritual riches." The book purports to "provide the keys to your own psychic or inner powers and show how you can use these powers to your advantage and benefit." Through its instructions, the would-be psychic can presumably develop powers of clairvoyance, psychometry, crystal gazing, precognition, mental telepathy, radiesthesia, and astral projection.

John Godwin, "neither a true believer nor a professional debunker," is a former foreign correspondent and crime reporter who has applied his talents to the book, *Occult America*. Godwin recounts his interviews with more than 300 mystics and describes meetings with them which involved witches' covens and black masses, spiritualist seances, flying saucer conferences, and other esoteric experiences. More interested in the *causes*

than in debunking or boosting occultist claims, he nonetheless admits finding himself hard-pressed to draw the line between what is occult and what is scientifically verifiable. Godwin has written what he calls a "dispassionate inquiry into the motivations and workings of America's occultism." He covers a wide field from the voices of prophecy, scientology, Edgar Cayce and Eckankar, to the Saucerians, spirit seekers, Satan in the suburbs and the occult goldmine.

An abrupt change of pace is provided by the superb books by Dr. Kurt E. Koch, noted German theologian, evangelist and minister. Written with passionate Christian concern, his volumes, *Between Christ and Satan* and *Christian Counseling and Occultism*, are an inexhaustible source of facts "on satanic warfare against the people of God."

Based on his technical knowledge of medicine, parapsychology, psychiatry, and psychology, and armed with the Word of God, Dr. Koch documents the "flood-tides of somatic and psychic ailments" and cites actual case histories of the struggle to free victims from a wide field of psychic and demonic influences.

*Light-bearers of Darkness* and *Trail of the Serpent*, both written by someone who calls himself "Inquire Within," are the ultimate of occult occultism. The author writes as an insider and gives presumed facts that are not readily available elsewhere.

The same comments may be applied to *Occult Theocracy* by Lady Queenborough. This 741-page volume, with a long, detailed index, is a completely fascinating and revealing work of careful research and documentation, which probes deeply into cults and the occult.

Lady Queenborough wrote in the foreword: "I have endeavored to expose some of the means and methods used by a secret world, one might almost say an underworld, to penetrate, dominate and destroy not only the so-called upper classes, but also the better portion of all classes. . . . This book is not complete. It will never be complete, but for the present it must remain as a study of the root conditions which have led to present day subversive upheavals and the overthrow of the principles of Christian civilizations."

In *The Bible, the Supernatural, and the Jews*, author McCandlish Phillips examines the origin of Satan, the appearances of angelic beings in biblical history, and the emergence of demonism in modern America. Phillips, as disclosed on the book's cover, believes that, "Above and beyond the natural there exists another realm, peopled by unseen, but intelligent, beings. In this supernatural world are both angels and demons, and they are intensifying their contacts with the human race in our era." The effects of these supernatural worlds are breaking through in the "drug-users' world, in the whole youth subculture, in the bizarre phenomena of witchcraft, and in Satan worship."

Of particular importance are Phillips' listing of Satan's three-part program for the young: fornication, marijuana, and mysticism; as well as the chapter on "Drugs and the Supernatural." Phillips states: "There is a direct and mysterious relationship between certain chemical agents and the supernatural. Certain drugs can carry the user into the realm of the demons. By taking these agents into his body, a person opens up avenues into his soul and spirit by which evil spirits may enter and seize a measure of control. He also opens his body, particularly his nerves and muscular system, to demonic interference and to some degree of physical damage."

### *Satanism and Witchcraft*

For a tale of sheer, unadulterated, satanic terror, *The Family*, by Ed Sanders, is hardly surpassed. The book describes the netherworld inhabited by Charles Manson and his "family," many of whom are now in prison, condemned for their heinous crimes.

Ed Sanders, a writer, rock musician and long-haired member of the far left, researched the Manson story for two years, interviewed practically every material witness, studied occult groups in Los Angeles which practiced various kinds of sacrificial rituals, and apparently was quite shattered by what he learned and described in his 412-page book, as is shown by his concluding remark: "... Only when all these evil affairs are known and exposed can the curse of ritual sacrifice, Helter Skelter and satanism be removed from the coasts and mountains and deserts of California."

Anton Szandor La Vey, practitioner of Satanism and head of the rapidly growing Satanic Church with headquarters in San Francisco, is the author of *The Satanic Bible* and *The Satanic Rituals*, which are precisely what their titles imply: Satanic in conception and in realization. Unfortunately, they should be considered essential to the libraries of researchers in Satanism, especially as it is openly practiced today in the United States and around the world.

Arthur Lyons' book, *The Second Coming: Satanism in America*, is an analysis of Satanism from sixth-century Persia to its manifestations today. Lyons contends that Satanism is very much alive today, showing itself in increasing incidents of desecrations of sacred objects in churches, the appearance of many new Satanic cults, and the increasing interest in astrology, witchcraft, and occultism in general.

In *The Satanic Mass*, H. T. F. Rhodes presents a full account of the blasphemous rites of the Black Mass. An extensive index is helpful in finding one's way through this terrifying book. Rhodes introduces the ritual of the mass in the following words: "The priest goes to the church at eleven o'clock at night, and so times his Mass that it shall end on the stroke of midnight. His server is a woman with whom he should have been intimate. Prayers are said backwards. A black-three-cornered

host and a chalice containing water are the elements of the offering. The water must be of polluted origin, preferably taken from a well wherein an unbaptized child has been drowned."

I consider *The Complete Book of Witchcraft* by Rollo Ahmed one of the most important books available on the subject of witchcraft. It is not only a very complete and lucid exposé of witchcraft, but it presents many bits of information not to be found in most source books, such as the explanation of the use of incense: "From time immemorial, and especially in the East, the value and potency of incense and perfumes in all magic has been fully recognized. . . . The incense and fumigations that the ancient magicians employed included among them several powerful drugs and narcotics, whose effects they well understood. The fumes from these substances must have influenced those present, and most certainly produced hallucinations and a partial release of the astral body. . . ."

Gerald B. Gardener, a member of one of the ancient witch covens which still exist in England, is the author of *Witchcraft Today*, in which a number of cult secrets are disclosed by a "practicing devotee."

*Mastering Witchcraft—A Practical Guide for Witches, Warlocks and Covens*, by Paul Huson, is a do-it-yourself manual for would-be witches. Huson's message to the pagan world is: "Now that Aquarius is upon us, the gates have swung back revealing as never before the secret workings of those who practice the Black Arts. No more are we constrained by common law to hide our doings; the stake and the noose are things of the past, and we may once more choose our own gods, bright or dark. The day of the pale Galilean is passing, and the restrictions imposed by his devotees are losing their thrall upon the public mind, leaving people free once more to return to the old teachings of joy and love and knowledge of arts once forbidden. . . . Should you wish to tread the dark path of witchcraft, the way is open to you now."

*The Encyclopedia of Witchcraft and Demonology*, by Russell Hope Robbins, consists of 571 pages crammed with information—fact, history and legend—about witchcraft, presented in a scholarly style, with 250 illustrations accompanying the text.

Emile C. Schurmacher's *Witchcraft in America Today* surveys witchcraft practices in Park Avenue apartments and Harlem tenements, in the swamps of Florida and Pennsylvania's farms, from a witches' coven of "politically prominent" people in Washington, D.C., to the "Black Pope" in San Francisco—charms, spells, nude Black Masses and magic candles.

Few people are aware that Sir Walter Scott wrote *Letters on Demonology and Witchcraft—A History of Communication Between the Living and the Dead*. This paperback edition follows the text of the original 1830 edition. It is a fascinating, intelligent work by a great and famous historical novelist.



*The History of Witchcraft and Demonology*, by Montague Summers, is a remarkable volume which discusses The Witch: Heretic and Anarchist; Demons and Familiars; Diabolic Possession and Modern Spiritism, and other occult subjects as seen through the eyes of a knowledgeable man who fully believed in the witchcraft phenomenon, and who "defends everything the church ever did to extirpate witchcraft and heresy."

### *Secret Societies*

Secret societies have existed throughout history. A few of them were and are good; most of them are of evil intent. They have always been in the center of revolutionary activities. In this context, Eugene Pyzuir wrote in *The Doctrine of Anarchism of Michael A. Bakunin* that Bakunin "assigned an extremely important role to revolutionary propaganda. For instance, he always urged that, even before the revolution, the secret society should be a center for revolutionary propaganda." (Bakunin, 1814-1876, was a leading anarchistic socialist, nihilist, Grand Orient Freemason, and a rival of Karl Marx for the control of the First Socialist International. Marx preferred to see the International die rather than have Bakunin take it over.)

Franco Venturi, in *Roots of Revolution*, attributed to the anarchist Netchayev, Bakunin's associate, the statement: "Any secret society which does not have as its aim a series of actions capable of destroying something is a child's toy, a piece of useless furniture: anything must be destroyed, a person, a thing, an institution, anything which appears to stand in the way of freeing the people." (Venturi's book, which presents the history of the populist and socialist movements in nineteenth-century Russia, discusses the background of revolutionary secret societies of that period.)

In *The Counter-Revolution*, Thomas Molnar wrote that such sects and clubs "were and are conspiratorial," and linked to modern times: "What counted then, and counts now, is not the number and wide membership of the clubs. The Jacobins never had more than 1100 members, nor was freemasonry a mass organization. But they all recruited among influential people who either possessed wealth or were able to mobilize the wealthy. In 1789 they were able to pay agitators for the recruitment of mobs that gathered at night at the Palais Royal acclaiming the Duc d'Orleans and shouting: 'Down with the tyrant!' [the king]. Today, equally well-organized mobs play out their protest riots before pre-notified television cameramen and reporters so as to receive maximum publicity, favorable comments and sympathy. Thus a climate is established in which the revolutionary has wide elbow-room for the successful propagation of his ideas. At the same time, the authorities become paralyzed by the evil role in which they are cast."

*A History of Secret Societies*, by Arkon Daraul, is one of the most important books on this subject, primarily because of chapters such as the one dealing with "The Cults of the Ancient Mysteries." Daraul claims that the "essence" of these mysteries is brainwashing and/or mind conditioning. He explains the early techniques for control: "Initiation ceremonies of secret cults of the mystery type invariably involve tests. . . . The effect of certain experiences was a carefully worked program of mind training which is familiar in modern times as that which is employed by certain totalitarian states to 'condition' or reshape the thinking of an individual. This process produces a state in which the mind is pliant enough to have certain ideas implanted: ideas which resist a great deal of counter-influence. This was the secret of the mysteries, this and nothing else." Daraul states that "echoes of such training" are still to be found in some present-day societies: "trials, terror, expectancy, drinking and the rest." Today this would be called indoctrination.

It is needless, Daraul continues, to "outline the beliefs and methods used in the Chinese, Japanese, South American and other mysteries" because the training system hardly varies. "The real mystery of the mysteries is how and when man first discovered the use of certain procedures to condition other men. . . ." Daraul points out that Hutton Webster (*Primitive Secret Societies* [New York, 1908], pp. 46, 47ff.) "showed with remarkable clarity that the supernatural beliefs of the initiators were far less important than the fact they were working effectively upon the minds of the initiated, and not necessarily for altruistic motives. . . ."

Suffice it to say, Daraul writes, "that the most primitive secret societies known to man carry out ceremonies, rituals and processes which are not to be distinguished from those employed by modern brainwashers." Daraul's book contains not only such revelations on the conditioning for control in secret societies but many other sensational, little-known bits of information.

*The Revolutionary Internationals 1864-1943*, edited by Milorad M. Drachkovitch, contains an unusual chapter on "Secret Societies and the First International," from which the following quotes are excerpted: "Secret societies, outwardly of masonic form, played a decisive role in the forming of the First International. . . . Official masonry in France was never a factor in the formation and development of the First International. But in the France of the Second Empire there existed not only the official masonry recognized by the government, but also an underground masonic movement, persecuted by the government because it sought the revolutionary overthrow of the Empire. . . . All the secret societies of the era were filled with people who were more or less sympathetic to terrorism. . . ."

*The Secret Societies of All Ages and Countries*, a two-volume work by Charles William Heckethorn, is a scholarly, definitive account of secret societies, their codes and customs, ceremonies and initiations, their rise and fall, and their reasons for being.

*Secret Societies*, edited by Norman MacKenzie, is a big, handsomely illustrated volume. MacKenzie was formerly an editor of the *New Statesman* and is currently a teacher of sociology at the University of Sussex in England.

Probably the most famous book on this subject is Nesta Webster's *Secret Societies and Subversive Movements*. On the back of the title page there is a quotation attributed to Disraeli, July 14, 1856, in the British House of Commons, which Mrs. Webster includes to demonstrate the global importance of secret societies: "There is in Italy a power which we seldom mention in this House. . . . I mean the secret societies. . . . It is useless to deny, because it is impossible to conceal, that a great part of Europe—the whole of Italy and France and a great portion of Germany, to say nothing of other countries—is covered with a network of these secret societies. . . . And what are their objects? . . . They do not want constitutional government; they do not want ameliorated institutions. . . . They want to change the tenure of land, to drive out the present owners of the soil and to put an end to ecclesiastical establishments. Some of them may go further. . . ." (Today their objectives are just as determined, but they are making more headway because they have money, power, and the public media's assistance.) *Secret Societies and Subversive Movements* has no equal, especially in its lucid presentation of the indisputable links between secret societies and revolution.

Mrs. Webster's book, *World Revolution—The Plot Against Civilization*, also contributes greatly to the understanding of secret societies and the worldwide revolutionary movement against Christianity.

### *Symbolism*

Symbols represent the most sublime of man's aspirations—the Christian cross—and the most depraved depths of man's cruelty and evil: the clenched fist, the hammer and sickle, the black flag of anarchy and the red flag of communism.

Symbolism is a strange, fascinating, and inseparable part of man's life. From the time of the earliest cave drawings to the development of the alphabet, to the United Nation's symbol of dehumanized man, to today's totalitarian symbols, man's innermost yearnings and cruelties have been expressed by means of symbols. Constant through almost two thousand years since the time of our Lord's crucifixion, the cross—eternal symbol of God's justice and love—moves through and above all other symbols, expressing man's agonies as suffered by our Lord, the ultimate of man's

hunger for the eternal, and man's creativity, as shown in the religious music of Bach and the glorious cathedrals of Europe.

Symbolism came into being with the first attempt at communication of ideas among men. It is, wrote J. D. Buck in *Symbolism or Mystic Masonry*, the "outward sign of an inner concept—a word, an image, a gesture which tells, to the one who is of the inner circle, the story of a secret and often arbitrary association. . . . One of the most interesting and obscure phases of symbolism is the difference in meaning of symbols to those within and those without certain societies—this is the esoteric and exoteric phase of symbols. . . ."

Other books, all or part of which deal with Masonic symbolism, include: *The Spirit of Masonry*, by Foster Bailey; *Symbolism of Freemasonry*, Albert G. Mackey; *Morals and Dogma*, Albert Pike; *Masonry and Its Symbols*, Harold Waldwin Percival; *Mormonism and Masonry*, E. Cecil McGavin.

*Amulets and Talismans*, by E. A. Wallis Budge, provides 543 pages of information on "everything you have ever wanted to know" about amulets and talismans; both pagan and Christian, great archaeological discoveries, fetishes, history of the Evil Eye, the history of the Cross from pagan times to the present, the symbolism of gems—a wealth of knowledge written by a man who once served as Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

*A Dictionary of Symbols*, by J. E. Cirlot, translated from the Spanish, is an erudite work whose basic aim is to "create a 'centre' of general reference for symbological studies by clarifying the unvarying essential meaning of every symbol."

*Symbol Sourcebook*, by Henry Dreyfuss, is a handsome and expensive "authoritative guide to international graphic symbols." The table of contents is presented in eighteen languages to facilitate research by readers around the world. Dreyfuss explains in the introduction that this source book is based on his data bank which now contains more than 20,000 symbols from every corner of the world. He believes that a system of symbols which "would be equally recognizable in Lagos and Lapland" would help realize the "dream of a universal basic means of communication." The book covers a tremendous range of symbols, including accommodations and travel, astronomy, biology, business, communications, folklore, mathematics, medicine, music, physics, religion, safety, and traffic, to mention a few.

*Images and Symbols—Studies in Religious Symbolism*, by Mircea Eliade, is a philosophical, scholarly work by an outstanding student of comparative religion. The chapters include: I. Symbolism of the Centre; II. Indian Symbolism of Time and Eternity; III. The "God Who Binds" and the

Symbolism of Knots; IV. Observation on the Symbolism of Shells; and V. Symbolism and History.

*The Evil Eye*, by Frederick Thomas Elworthy, is one of the best treatises available on the fear of the evil eye. The entire book provides information and insight into symbolism, and one extensive chapter is devoted specifically to symbols and amulets. Elworthy defines a symbol as a "means of conveying ideas and facts to the mind, through representations more or less pictorial. By constant repetition these pictures become in a way so conventionalized and stereotyped, that the mere portrayal, or even the mere mention, of a certain object conveys a distinct and well-defined train of thought to the mind."

*The Secret Teachings of All Ages—An Encyclopedia Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolism Philosophy*, by Manly P. Hall, is an extensive, expensive, beautifully conceived volume of the strange and esoteric. Voluminously illustrated and indexed, it contains within its 245 pages more occult information than most, if not all, single volumes.

Manly Hall is a long-established, prominent figure in twentieth-century illuminism. Other books by this prolific writer include *The Adepts in the Western Esoteric Tradition*, *Facing the Future*, and *The Secret Destiny of America*. The latter, typical of the thinking of many occultists, reflects esoteric British-Israelism in its preoccupation with the destiny of America, and the symbols of the Great Seal of the U.S.—the pyramid, the phoenix and the all-seeing eye.

Marguerite Haymes's small paperback, *The Magic and Power of Symbols*, is a good source for brief comments on superstition, the magic of folklore, black magic and its power through symbols. She also touches on the symbolism of food, of numbers, of the 52 playing cards and the Tarot, of the Cabala and the I Ching, and the symbolism in colors, music, gems, and metals.

A psychological view of *Man and His Symbols* is presented by Carl Jung. In this volume Dr. Jung insists that "imaginative life must be taken seriously in its own right, as the most distinctive characteristic of human beings."

*A Book of Signs*, by Rudolf Koch, contains 493 documented and classified illustrations of symbols, collected, explained, and drawn by a celebrated typographer. The symbols are divided into fourteen categories, including General Signs, The Cross, Monogram of Christ, Stone Masons' Signs, The Four Elements, Astronomical and Astrological Signs, Chemical Signs, Runes, and others.

Ernst Lehner's *Picture Book of Symbols* presents more than one thousand designs, emblems, ideograms, pictographs, and symbols, with brief identifying remarks. It is an excellent source book for artists, craftsmen,

designers, and all those concerned with symbolism as visual communication.

*American Symbols—a Pictorial History*, compiled by Ernst Lehner, is a unique collection of Americana, portrayed through symbols. It covers "This New World, The Young Country, Made in America, Continent on the Move, Trademarks, Organizations, Colleges and Universities, Our National Sport, Comic Strips, Democracy in Action, The Federal Government, Elected, The Fifty States, and Almanacs."

Most of it is meaningful, some nostalgic, but exception must be taken to the section on "Democracy in Action." Some truly American democratic symbols are shown, but a part of the section is devoted to symbols of the Socialist Labor Party of America, 1877; Socialist Party, 1899; Industrial Workers of the World or "Wobblies," 1904; Communist Party of the U.S.A.; Workers Party of America, 1929; Proletarian Party, 1936; and the Progressive Party, 1936, are featured. All of these are communist fronts or communist parties, the antithesis of democracy and our American Republic.

*Behold the Sign—Ancient Symbolism*, by Ralph M. Lewis, was issued by the Supreme Grand Lodge of AMORC. Each symbol is represented in text and illustration. Examples range from the All-Seeing Eye to the Zodiac. A companion book is *The Symbolic Prophecy of the Great Pyramid* by the same author.

The *Tarot* comes under the umbrella of symbolism. Tarot is defined in Chambers' *Occult Dictionary for the Millions* as "A form of divination with an especially marked deck of cards, 78 in number. There are four suits: grails, swords, wands, and pentacles. Each suit contains fourteen cards, the ace, king, queen, knight, knave and nine others. The keys of the Tarot are the emblematic figures which have occult meaning. Possibly, Tarot is as ancient as Egypt; it was and still is the basis of gypsy fortune telling and has spread through the Western world. Tarot readings are said to be quite accurate, largely because of the deck being cut by the person who wishes the reading and because his touching of the deck imparts his own personality." The Tarot pack is divided into two "arcanas," the major consisting of twenty-two cards, and the minor of fifty-six, as described above. It has been claimed that throughout the ages the Tarot has affected the thinking of man and that the deepest truths of universal wisdom are hidden within its symbols and images.

*McCall's Magazine* devoted a large section of its March, 1970, issue to *The Occult Explosion*. An article on Tarot, by Priscilla Friedrich, was introduced with the words: "Occult scholars say these strange cards hold all the secrets of this world and the next. All I know is they frightened me so much that I will never take them up again." Mrs. Friedrich continues: "There are a sort of Rosicrucian Tarot, an astrological Tarot, the

traditional gypsy Tarot, and Tarot meanings that have to do with cabalistic letters and the esoteric values of numbers. . . . Tarot is a merciless way of looking at life; it implies justice without charity, material success for the crafty, damnation for the stupid, and all knowledge directed toward power. It is a repellent system, but it is more than that; quite simply, the images invoked by the Tarot pack and the ugly world behind it terrified me. . . . Danger lies ahead . . . when the Tarot's uncanny fascination leads to study and speculation beyond commonplace predictions. You now enter the uncertain world of magic—which is a sort of portmanteau word describing the psychic laws, some forgotten and some undiscovered, and beings, both unseen and unclean, which control human events. Your Tarot cards act as a computer, and their grotesque figures and symbols are the keys that put you in touch with knowledge the rational, everyday part of your mind can't grasp. But you are playing with fire. The powers, demons, or spirits you imagine you are 'using' will eventually use you. . . ."

Nonetheless, untold thousands, especially young people of the drug-ridden subculture, in communes and on the streets, cut adrift from family and church, are turning to the age-old superstition of the Tarot cards and allowing the Tarot to control their lives.

A terrifying use of the Tarot occurred in the fall of 1970 after the brutal murder of Dr. Victor Ohta and members of his family in the Santa Cruz mountains of California. A note claiming credit for the murders was left on the windshield of Dr. Ohta's car. The note, which involved Tarot symbolism, warned of death to those "who misuse the natural environment," and was signed by the Knights of Wanda, Cups, Pentacles, and Swords, which symbolize flight, subtlety, coming or going of a matter, and bravery.

The owner of the Occult Shop in Santa Cruz said at the time that there might be a thousand persons in the Santa Cruz mountains (where many hippies hang out) who were conversant with the art of Tarot card reading.

Out of the growing number of books on the Tarot a few may be recommended. None of them is especially easy—and certainly not pleasant—reading.

One might be tempted to say with Alice, as she leaves Wonderland: "Who cares for you? You're nothing but a pack of cards!"

Aleister Crowley (the Beast 666) is the author of *The Book of Thoth—An Interpretation of the Tarot*, a 287-page, sparsely illustrated explanation of the Tarot, with a glossary of symbols.

In *The Esoteric Tarot—The Key to the Cabala*, author Simon Kasdin claims that since the major Tarot books are concerned with the 22 numbers of the Hebrew alphabet, the ten numbers and the ten Sephiroth, it "becomes apparent that this is a study of a mysterious book that the

Israelites brought back from their exile in Babylon during the sixth century B.C.” The author goes on to explain the numbers and concludes with his opinion that the “name Tarot is a symbol for its reverse spelling TORAT, which is the Hebrew word for study, and learning, and it is essentially the same word as TORAH, which equally means LAW. . . .”

Gérard Encausse, a French physician who was prominent in French occult circles during the last part of the nineteenth century, wrote *The Tarot of the Bohemians—Absolute Key to Occult Science*, under his occultist pseudonym, Papus. This volume, “for the exclusive use of initiates,” has been given credit for the Tarot’s growing influence on writers like T. S. Eliot, who uses Tarot symbolism in his poem, “The Waste Land”; and W. B. Yeats, who was a member of a magical order which derived its secret tradition from the Tarot. Papus was one of the leaders of the “spiritual-masonic” Order of Martinists—French illuminists and Cabalists who formed one of the country’s great masonic powers.

*The Painted Caravan*, a fascinating, exotic work by Basil Ivan Rakoczi, is a “penetration into the secrets of the Tarot cards,” which presents the history of the mysterious cards according to gypsy lore. Rakoczi dedicated the book to the memory of his mother “without whose store of Gypsy wisdom and lore this book could not have been written.”

Arthur Edward Waite’s *Pictorial Key to the Tarot* is described as “fragments of a secret tradition under the veil of divination.” Waite was a member of the Order of the Golden Dawn, a Mason, and a profound student of alchemy, freemasonry, the Holy Grail, the Kabbalah, magic, occultism, Rosicrucianism, and theosophy.

*The Sacret Tarot*, by C. C. Zain, is a complicated, lengthy intertwining of the Tarot, the Kabbalah, freemasonry, astrology, numerology, the Bible, and magic. It is difficult reading, compounded by the lack of both a table of contents and an index.

There has not been space to delve into the scholarly areas of occult research, namely, controlled experimentation in extrasensory perception (ESP) and mental telepathy. Nor has there been room to include books on other psychic phenomena such as mediums and seances, poltergeists, the human aura, ghosts, etc.; and books which deal with the multitudinous cults and the Kabbalah which forms the basis for most of them.

God voiced outright condemnation of all forms of occultism in the Holy Bible. Consider these Biblical terms and their meanings:

*Divination*: fortune-telling, Tarot, sorcery, shamanism, astrology, divining rod, necromancy or consulting the dead;

*Observer of times*: astrologer;

*Enchanter*: magician, astrologer, witch;

*Consulter with familiar spirits*: medium, or possessed guide;



*Necromancer*: dealer in witchcraft and black or diabolic arts; one who converses with the dead.

Deuteronomy 18:10-12 warns against all of these occult manifestations:

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth *divination*, or an *observer of times*, or an *enchanter*, or a *witch*,

11. Or a charmer, or a *consulter with familiar spirits*, or a *wizard*, or a *necromancer*.

12. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee.

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## II. CHRISTIAN RECONSTRUCTION

### ECONOMIC COMMENTARY: Gary North

#### *Magic, Envy, and Economic Underdevelopment*

Since the great depression of the 1930's, and especially since 1945, the concern of concerns among orthodox Keynesian economic planners has been economic growth. The wartime planning experiences of many economists and industrial managers convinced them of the efficacy of central planning, or at least modified planning in a so-called "mixed" economy. A very forthright admission in this regard was made in the mid-1960's by Barbara Ward, England's establishment economist. Principle is out; pragmatism is in: "Thus, not by theory or dogma but largely by war-induced experience the Western market economies have come to accept the effectiveness and usefulness of a partnership between public and private activity . . . but there is now no question of exclusive reliance on any one instrument or any one method. The pragmatic market economies have worked out their own evolving conceptions of public and private responsibility and the result is the dynamic but surprisingly stable mixed economy of the Western world."<sup>1</sup> Almost as she was writing these words—in fact, precisely when she was writing them—the highly regarded stability of the Western economies was beginning to shatter on the rock of monetary inflation and its induced boom-bust cycle. Virtually at the end of the road for successful Keynesian planning—"successful" being defined as temporarily stable and publicly (politically) acceptable—a series of such overconfident books and articles were published. Today, they are jokes. Even the most Liberal of our political cartoonists have punctured the economists' (meaning Keynesians') balloon.<sup>2</sup>

Not all economists became enamored by their experiences in wartime planning. Probably the most prominent English economist who did was Lionel (Lord) Robbins, who subsequently disinherited his own very fine book, *The Great Depression* (Macmillan, 1934). Yet it was not so

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1. Barbara Ward, *Spaceship Earth* (New York: Columbia University Press, 1966), pp. 9-10.

2. A choice example is Haynie's panel of experts, gathered around a table bearing a sign, "Government Economists": the Mad Hatter, Snoopy, Mickey Mouse (in his magician's hat from the "Sorcerer's Apprentice" scene in *Fantasia*), and *Mad Magazine's* Alfred E. Newman. The caption reads: "As you know, some of our policies have been questioned of late." *Newsweek* (Sept. 30, 1974), p. 62.

much the professional economists whose experience in World War I and later in World War II led them down the primrose path of central economic planning. As Hayek has noted, the ones who were really captivated by the wonders of central planning were the *businessmen*! This was especially true of the ones involved in the First World War. "I think the most remarkable thing was that the most ambitious planners among them were not the academic people who had gone into planning but were the business leaders who had been called into a planning activity and found that in directing a whole industry they were saved so many of the troubles they had as individual enterprises that they were greatly attracted by the idea of preserving centralized direction of monopolized industries." It was much the same in the Second World War, Hayek argues, at least among the businessmen. "The noneconomists among them, I think, have shown very much the same reactions as the planners of World War I. They were fascinated by the delectable task of running a big thing, and, if they had views favorable to it beforehand, they had only become more convinced planners by their experience."<sup>3</sup> If anything, Hayek said, the English economists he had known were more skeptical afterward.

The younger Keynesians, however, had been given their baptism in the "real" world, and they cried for more. They did not want to see the reappearance of depression after the war (which most economists had expected in 1945), and they fervently believed that the "successful" Keynesian tool kit could solve the problems. It was the philosophy of stones into bread.<sup>4</sup> Growth could be planned, directed, and brought into existence by the use of macroeconomic models. When continuing monetary inflation kept the post-war depression repressed,<sup>5</sup> Keynesians took heart. The millennium had come. The tool kit worked. The Cold War, plus Korea, plus more Cold War equalled a politically acceptable excuse for keeping central planning and high federal budget expenditures. The budget was the central lever; it would be *the* device used to keep prosperity running smoothly. Only to keep the budget from absorbing too much of the consumers' money, they had to create new money through the Federal Reserve System, to help purchase a portion of the federal debt. From \$20 billion held by the Fed as a monetary reserve in 1950 to \$27 billion in 1960, to \$62 billion in 1970 and to \$84 billion in July of 1974, the trend is clear: more federal debt certificates held by the Federal Reserve System, and more money created as a result of this debt

3. Hayek, in Aaron Director, ed., *Defense, Controls, and Inflation* (University of Chicago Press, 1952), p. 303.

4. The phrase is Prof. Ludwig von Mises'. See my article, "Economics: Magical or Creationist," *The Journal of Christian Reconstruction* I, 1 (Summer, 1974).

5. See my article, "Repressed Depression," *The Freeman* (April, 1969); reprinted in my book, *An Introduction to Christian Economics* (Nutley, N.J., Craig Press, 1973).

(which is legally "as good as gold" for use as a national monetary reserve.)<sup>6</sup> The consumers received more money to spend, but after 1964, this new money began to make itself felt in the consumer goods markets. Price inflation had arrived.

The confidence of the Keynesian planners had been so great that they had believed that it was the Keynesian tool kit of deficit financing and central planning that had brought the miracle. They began to believe that this tool kit could be exported. It would make it possible for Cambridge- and Harvard-educated leaders from backward (later politely changed to "underdeveloped") nations to bring Western prosperity to their lands. A new economic sub-field was born after 1945: economic development. Its rationale was clear: the justification of massive (never sufficient) giveaways by Western central governments of wealth coercively extracted from their own citizens' pockets. At some undefined point, these so-called "transfer payments" would enable the recipient nations to become productive. Economic growth would then be the West's primary export. "Primitive" cultures could then become "modern." Stones into bread would be a worldwide phenomenon.

The conception of a "primitive" culture needs explanation. Whether we choose to call a culture primitive, backward, or merely underdeveloped, we still have the same basic concept in mind. It is almost universally assumed that "primitive" means *temporally prior* in some kind of development outline. Almost invariably, the guiding intellectual framework is that of *cultural evolution*. Today, the concept may be referred to as *developmentalism*. Its history is ancient; it was present long before Darwin brought his researches to light. If anything, it was the concept of cultural evolution which acted as an intellectual paradigm for the cosmological evolutionists (e.g., Kant) and later the biological evolutionists (e.g., Buffon, Lamarck, Erasmus Darwin, Spencer, Charles Darwin).<sup>7</sup>

Developmentalism is strictly a Western product, or at least *linear* developmentalism is. Classical antiquity held to a cyclical concept of social change; although unique historical events might have been emphasized by classical historians, the cyclical pattern of degeneration and transformation maintained its grip on men's minds. Man's history was one of degeneration: golden age, silver age, bronze age, iron age. Hesiod's *Works and Days* (8th century B.C.) was built around this conception. Only the promise of some divine world savior—a secular, political figure—offered hope, and this was only the hope that some discontinuous

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6. *Federal Reserve Bulletin* (August, 1974), p. A 4.

7. J. W. Burrow, *Evolution and Society* (Cambridge: At the University Press, 1970). On philosophical evolutionism, see Greg L. Bahnsen, "On Worshipping the Creature Rather than the Creator," *The Journal of Christian Reconstruction* I, 1 (Summer, 1974).

event or person would hurl men upward, only to begin a new process of degeneration.<sup>8</sup> The process was understood to be eternal.

Augustine modified this conception, following the principles of interpretation set forth by the Hebrew and Christian Scriptures. Human existence is bound. Men are born, live, and die. There has been an original creation out of nothing. There will be a final judgment. While all human institutions are transitory, coming and going endlessly, there is meaning and structure to history, for it is guided by a sovereign Creator. The city of man is subject to flux, but the City of God—the eternal, spiritual city—is unchanging. It provides our standards of achievement and our eternal reward or damnation. This world of the heavenly city is permanent, unlike the world built by men's hands. There is *spiritual* progress in life, for the kingdom of God has come; Jesus Christ appeared among men, and His church shall never be destroyed. Augustine did not believe in earthly developmentalism, however. His developmentalism was confined to spiritual growth.<sup>9</sup> He had abandoned the earthly optimism of the fourth-century historian, Eusebius, who had seen in Constantine's reign the beginning of an earthly kingdom of political, as well as spiritual, authority.<sup>10</sup>

The seventeenth century brought a further modification of Augustine's vision of linear spiritual development. A revival of Eusebius' earthly optimism within Puritan circles was one half of the modification. The vision of the Holy Commonwealth captured the minds of two generations, from about 1600 to 1660.<sup>11</sup> Simultaneously, Enlightenment secularism revived the old optimism. But Enlightenment speculation was something entirely different from Puritan hopes. Rationalism returned to the cosmology of Aristotle and the ancients (e.g., *Physics*, VIII), borrowing from them the concept of uncreated and unending matter. They fused this concept with Augustine's linear spiritual developmentalism. Thus was born the secular idea of progress. As Robert Nisbet has so ably

8. Mircea Eliade, *Cosmos and History: The Myth of the Eternal Return* (New York: Harper Torchbook, [1954] 1959); Ethelbert Stauffer, *Christ and the Caesars* (Philadelphia: Westminster Press, 1955).

9. Karl Löwith, *Meaning in History* (University of Chicago Press, 1949), p. 172.

10. It was Eusebius, argues Theodor Mommsen, who developed a full-fledged idea of progress: "St. Augustine and the Idea of Progress," *Journal of the History of Ideas* XII (1951), 363. Cf. *Eusebius' Ecclesiastical History* (Grand Rapids: Baker Book House, 1955), Bk. X, ch. IV.

11. Sacvan Bercovich, "Typology in Puritan New England: The Williams-Cotton Controversy Reassessed," *American Quarterly* XIX (1967), 165-91, esp. 176-83; Iain Murray, *The Puritan Hope* (London: Banner of Truth Trust, 1971); J. A. De Jong, *As the Waters Cover the Sea* (Kampen, Netherlands: J. H. Kok, 1970); Aletha Joy Gilsdorf, "The Puritan Apocalypse: New England Eschatology in the Seventeenth Century" (Ph.D. dissertation, history, Yale University, 1965), esp. pp. 119-20; William M. Lamont, *Godly Rule: Politics and Religion, 1603-60* (London: Macmillan, 1969).



summarized it: "By the late 17th century, Western philosophers, noting that the earth's frame had still not been consumed by Augustinian holocaust, took a kind of politician's courage in the fact, and declared bravely that the world was never going to end (Descartes, it seemed, had proved this) and that mankind was going to become ever more knowledgeable and, who knows, progressively happy."<sup>12</sup> In short, only after the year 1600 did men affirm the possibility of earthly development in a linear fashion. It was this optimism which made possible the very concept of economic growth as a long-term phenomenon. It was *historical linearity* as a fact and a concept which made possible the modern world. The roots of this linearity are distinctly Christian and exclusively Western.

The secular version of progress suffered from the very first from a fundamental confusion. It is one thing to affirm historical linearity as a means of intellectual *classification*. It is something very different to assume (and assert) that this historical linearity is somehow self-generated, irreversible, and universal. It was also assumed that this kind of developmental change is *uniformitarian*; in the absence of "regressive" historical or institutional barriers, all social change is progressively constant, devoid of discontinuous leaps. To apply this distinctly philosophical set of concepts to historical change, argues Nisbet, is woefully misleading. To say that one "culture"—itself an intellectual abstraction by selective observers—necessarily or automatically produces another culture (in the absence of "unnatural" or "retarding" barriers, of course), is utterly unproven and probably unprovable.<sup>13</sup> The Puritan conception, based on the outline of Deuteronomy 8, was that godly obedience by the majority of a community will produce, by God's grace, economic and spiritual progress. It was never based on some hypothetical "natural" progression of cultural stages. In fact, the Puritan conception was almost the opposite: what is most natural—ethical rebellion and perversity—leads to *cultural degeneration*. But it was not the Puritan conception which triumphed in the eighteenth century and after; it was the Enlightenment's fusion of Aristotelian cosmological autonomy and Augustinian progress.

The most famous applications of the "stage theory" were those of Hegel and Marx. They were sons of the Enlightenment. In our own day, the most famous book on economic developmentalism has been Walt Rostow's *The Stages of Economic Growth: A Non-Communist Manifesto* (1960), a widely read book on the campuses in the early 1960's, prior, of course, to Rostow's affiliation with President Johnson's Vietnam policies. (He became an academic pariah after 1965, as a direct result of his

12. Robert A. Nisbet, "The Year 2000 and All That," *Commentary* (June, 1968), 61.

13. Robert Nisbet, *Social Change and History: Aspects of the Western Theory of Development* (New York: Oxford University Press, 1969), ch. 8.

colleagues' loss of faith in the old Progressivism's international secular messianism. Rostow, sadly for him, had kept the faith, but the "old time religion" of New Deal internationalism was no longer selling in academia.) The negative reaction to Rostow's political views after 1965 led to the burial of his book, but the book's academic burial had come several years before, in a meeting of economic historians who had come to discuss the Rostow thesis. The proceedings of that conference were published in 1963, but almost nobody noticed them. All of Rostow's concrete proposals for exported economic growth were shown to be statistically and even theoretically unfounded, and he publicly backed down from several of them. Most of the contributing scholars concluded that there are no statistical or theoretical handles available to indicate when or exactly how a society "takes off" into self-sustained (Rostow later modified this to "sustained") economic growth.<sup>14</sup> The old faith in autonomous, irreversible, uniformitarian economic growth had been examined carefully, and however much the economists liked the idea, it was shown to be little more than a hope. When concretized in historical situations, his "stage theory" broke down almost completely. The universalism of developmentalism (as a process in actual history) faded. Only the hope remains.

But a major question still confronts the historians and economists: What factors contribute to economic growth? Why do some societies grow steadily, seemingly as a result of their own people's efforts, while others stagnate, despite foreign aid? The best answers have been offered by three scholars: an economist (P. T. Bauer), a political scientist (Edward Banfield), and a sociologist (Helmut Schoeck). Bauer, a professor at the London School of Economics, has published several important books on the topic of economic development, but by far his most comprehensive work is *Dissent on Development*, published by Harvard University Press in 1972. The key to economic development in a society, argues Bauer, is the character of the people. The presence of a socialist planning apparatus inhibits development, since it pours money into state-approved projects, bases its decisions on politics rather than economic returns, and acts as a scapegoat for personal failure ("the government did this to me"). But far more important is the attitude of the population:

Examples of significant attitudes, beliefs and modes of conduct unfavourable to material progress include lack of interest in material advance, combined with resignation in the face of poverty; lack of initiative, self-reliance and a sense of personal responsibility for the

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14. W. W. Rostow, ed., *The Economics of Take-Off into Sustained Growth* (New York: St. Martin's, 1963). His original article had been titled, "The Take-off into Self-Sustained Growth," *Economic Journal* (March, 1956).

economic fortune of oneself and one's family; high leisure preference, together with a lassitude often found in tropical climates; relatively high prestige of passive or contemplative life compared to active life; the prestige of mysticism and of renunciation of the world compared to acquisition and achievement; acceptance of the idea of a preordained, unchanging and unchangeable universe; emphasis on performance of duties and acceptance of obligations, rather than on achievement or results, or assertion or even recognition of personal rights; lack of sustained curiosity, experimentation and interest in change; belief in the efficacy of supernatural and occult forces and of their influence over one's destiny; insistence on the unity of the organic universe, and on the need to live with nature rather than conquer it or harness it to man's needs, an attitude of which reluctance to take animal life is a corollary; belief in perpetual reincarnation, which reduces the significance of effort in the course of the present life; recognized status of beggary, together with a lack of stigma in the acceptance of charity; opposition to women's work outside the household [pp. 78-79].

These attitudes are primarily religious in nature. They are not easily changed, and money alone, even billions of dollars annually, are not likely to alter them significantly. A nation dependent on another nation's largesse is still caught in the trap of the occult. The increased wealth is not a product of the recipient nation's planning, conscientious men. It therefore will not teach men that wealth stems from moral action and obedience to basic principles of conduct (Deut. 8). The presence of attitudes such as those described in Bauer's summary are the sign of "primitivism." Primitive external conditions that persist in a culture through countless generations are a sign of cultural degeneration—the wrath of God (Deut. 8; 28).

Bauer's favorite example of a population that has pulled itself up by its own bootstraps, without foreign aid, natural resources, or a system of massive central planning, is that little piece of rock south of China, Hong Kong. Free trade, open entry to occupations, low taxes (until quite recently), the right of profit, and an attitude favorable to growth have combined to produce an economic miracle. Even the Japanese cannot compete with them; American capitalists long ago began screaming about the "unfair competition"—read: effective competition—of the inhabitants of this bit of rock. But Africa stagnates, with its untold mineral wealth, or even declines economically.

Edward Banfield's gem of a book, *The Unheavenly City* (1970), earned him the wrath of most of the academic profession, as well as the students at Harvard University. So continuous and bitter was the student opposition that Banfield finally left "scholarly" Harvard for the University of Pennsylvania. What was the cause of such an outcry? Simple: Banfield had concluded that the economic backwardness of the ghetto is

primarily the product of the chosen style of life of the majority of those who live in the ghetto. Most crucial, argues Banfield, is their conception of the future: they are present-oriented. They want immediate gratification. They want excitement—"action"—to brighten their otherwise dull lives. They want no part of the white middle class and its world of plodding stability. Present-orientation is the key to understanding the concept of "lower class," not present income. Present income can rise later; it can be supplemented by income from other family members. But present-orientedness is internal. There is no imposed solution possible: no school program, with its system of endless written exams; no job training programs, that in 1967 were costing \$8,000 per enrollee; no system of rehabilitation for hardened criminals. The problem is spiritual, moral, and cultural. White money changes only the level of activity in the ghetto, not its general direction.<sup>15</sup>

Both Bauer and Banfield have struck at the very heart of modern economic Liberalism. The simple world of environmentalism is a myth, they have concluded. So many dollars per capita of wealth redistribution on the part of civil governments mean nothing. The key is internal. White middle class bureaucrats, armed with their dollars and their survey forms, do not and cannot change anything. The old routine of "find a problem, cure a problem" is too simplistic; money and more public education are insufficient. White middle class bureaucrats have tried to transform men's lives and cultures by spending other people's money. It has been dollar diplomacy of the grossest kind: the attempt to buy people's minds. And it has failed, and failed miserably. The policies of Liberal reformism have constituted a massive, endless failure. The operating presupposition of their programs has been external environmentalism, and that principle is totally false. The problems are moral not external. The slums are in people's hearts. Thus, concludes Nisbet in his lively review of Banfield's book, the old formula of Liberal bureaucracy has to be changed, from "Don't just sit there, do something!" to "Don't just do something, sit there!"<sup>16</sup>

Corroborating evidence has been produced in the field of public education. James S. Coleman supervised a major study of educational opportunity in the United States back in the mid-1960's. One estimate has placed it as the second most expensive social science research project in our history. Naturally, the federal government funded it. The result was

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15. Edward C. Banfield, *The Unheavenly City: The Nature and Future of Our Urban Crisis* (Boston: Little, Brown & Co., 1970). A revised edition, *The Unheavenly City Revisited* (1974), answers his critics politely.

16. Robert A. Nisbet, "Urban Crisis Revisited." *Intercollegiate Review* (Winter, 1970-71), 7. Cf. Christopher De Muth, "Banfield Returns," *The Alternative* (Nov. 1974).

a lengthy report: *Equality of Educational Opportunity* (Government Printing Office, 1966). The data were startling. School facilities for black and white children, in any given region of the country, are about equal within that region, and equal in almost every statistically measurable respect. Per capita student expenditures are about the same. So is teacher training. The results have been studied by a number of scholars, and their collective conclusions have been published.<sup>17</sup> The primary conclusion of the Coleman Report and those studying its figures is simple: there is no measurable impact that public schools have had on eliminating or even modifying comparative achievement among students. Furthermore, the data indicate that no known change in school inputs—teacher salaries, more expensive facilities, bigger school libraries—is likely to have any significant effect on student output. As the editors have written, “The central fact is that its findings were seen as threatening to the political coalition that sponsored it.”<sup>18</sup> Understandably, it was ignored as long

What factors are important, according to the Coleman Report? Primarily, *family* inputs. Innate ability, peer group pressures, and community standards are also important. In short, there is no sign that anything short of radical reconstruction of the whole society would change the learning patterns of students, and there is no guarantee that even this would do anything but lower all performance to the least common denominator. Once again, the simplistic environmentalism of Liberal reformism has been thwarted, this time by its own methods of investigation. This, of course, has no measurable effect in the calls for ever higher public school budgets. Now the reformers are convinced that public education has to start earlier, “before the lowered level of competence sets in.”<sup>19</sup> If a century and a half of coercive public education as possible.

has failed to meet its promised goals, then there has to be more of it. All facts are interpreted in terms of the religious presuppositions of the investigators.

P. T. Bauer mentioned the belief in occultism as one of the cultural forces of economic retardation. Helmut Schoeck, the sociologist, has explored this in greater depth. His monumental study, *Envy*, has been conveniently ignored by most scholars. The facts he presents, however, are extremely important. His basic thesis is straightforward: envy against the wealth or achievements of others reduces the ability of individuals to advance themselves economically. Envy is not mere jealousy. It is not wanting the other man's goods for oneself. It is the outright resent-

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17. Frederick Mosteller and Patrick Moynihan, eds., *On Equality of Educational Opportunity* (New York: Random House, 1972).

18. *Ibid.*, p. 28.

19. *Ibid.*, p. 49.

ment against anyone even possessing greater wealth—the desire to reduce another person's position even if this reduction in his wealth in no way improves the position of the envious person. Nowhere is envy more devastating in its effects than in so-called primitive cultures.

If a person or his family get ahead of the accepted tribal minimum, two very dangerous things can easily take place. First, he will be suspected of being a wizard or a witch (which can be the same thing). Second, he can become fearful of being the object of the evil magic of others. As Schoeck writes, "The whole of the literature on the subject of African sorcery shows the envious man (sorcerer) would like to harm the victim he envies, but only seldom with any expectation of thereby obtaining for himself the asset that he envies—whether this be a possession or a physical quality belonging to the other."<sup>20</sup> Understandably, this envy is present only where there is *close social proximity* between the envious and the envied. It is always considered very difficult to bewitch a stranger with any success.<sup>21</sup>

The efficacy of demonic magic is strong in these non-Christian cultures. The fear of magic is pervasive. Thus, the threat of its use against the truly successful man causes men with talents to conceal them from their fellows. Men become secretive about what they own. They prefer to attribute any personal successes to luck or fate, both impersonal.

*Institutionalized envy* . . . or the ubiquitous fear of it, means that there is little possibility of individual economic achievement and no contact with the outside world through which the community might hope to progress. No one dares to show anything that might lead people to think he was better off. Innovations are unlikely. Agricultural methods remain traditional and primitive, to the detriment of the whole village, because every deviation from previous practice comes up against the limitations of envy.<sup>22</sup>

Furthermore, Schoeck writes: "It is impossible for several families to pool resources or tools of any kind in a common undertaking. It is almost equally impossible for any one man to adopt a leading role in the interests of the village."<sup>23</sup> While Schoeck does not discuss it, the problem of institutionalized envy and magic for the establishment of democratic institutions in primitive cultures is almost overwhelming. Once a chief's link to authority is destroyed, who is to lead? If a man cannot point to his family's long tradition or authority or semi-divine status as ruler, who is to say who should lead? Whoever does proclaim himself as leader had better be prepared to defend his title from envy and magic. In a culture

20. Helmut Schoeck, *Envy: A Theory of Social Behavior* (New York: Harcourt, Brace & World, 1969), p. 37.

21. *Ibid.*, p. 40.

22. *Ibid.*, p. 47.

23. *Ibid.*, p. 48.

in which the authority of traditional rulers has been eroded by Western secularism and Western theories of individualism and democracy, the obvious alternative is *power*.

Perhaps most important as a retarding factor is the effect that envy has on men's concept of *time*. "In a culture incapable of any form of competition, time means nothing."<sup>24</sup> Men do not discuss their plans with each other. Shared goals, except of a traditional nature, are almost absent in magical societies. "Ubiquitous envy, fear of it and those who harbour it, cuts off such people from any kind of communal action directed towards the future. Every man is for himself, every man is thrown back upon his own resources. All striving, preparation and planning for the future can be undertaken only by socially fragmented, secretive beings."<sup>25</sup> Is it any wonder, then, that primitive cultures stay primitive, despite massive doses of foreign aid—state-to-state aid? Schoeck does not exaggerate when he concludes: "As a system of social control, Black Magic is of tremendous importance, because it governs all interpersonal relationships."<sup>26</sup>

The concept of general economic growth was not present in the pagan cultures of antiquity. It was only in Judaism and Christianity that such a view of life could flourish, precisely because economic growth was understood personally and culturally: it is the product of outward response to basic ethical requirements. Magical manipulation of the environment was rejected officially as an illegitimate form of economic practice. Prayer to a personal Creator by the humble believer is legitimate; ritual offerings to polytheistic deities or impersonal forces were outlawed. It is not ritual accuracy that God requires, but a humble heart and obedience to ethical laws (Micah 6:6-8). Christianity and Judaism prohibited envy and jealousy. Men are not to covet their neighbor's goods (Ex. 20:17), nor are they to envy the prosperity of the wicked (Prov. 24:19-20): The whole of the 73rd Psalm is directed against the sin of envy. It could afford to warn men against fretting about the temporary prosperity of the wicked; the 72nd Psalm had promised the external, cultural, and total triumph of God on earth and in time.

The most comprehensive of all colonial American Puritan treatises was Rev. Samuel Willard's *Compleat Body of Divinity*, the largest book ever published in Puritan days (1726). It was a compilation of Willard's sermons on the Larger Catechism, which took him twenty years of Sunday evening services to finish. The section on the Eighth Commandment, the prohibition of theft, contained a comprehensive critique on envy. Willard denied that we are hurt by our neighbor's advantages.

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24. *Ibid.*, p. 41.

25. *Ibid.*, p. 50.

26. *Ibid.*, p. 52.

(This fallacy has been called by Mises the *Montaigne dogma*, i.e., the belief that in an exchange of goods, one man's gain is the other's loss. It was a basic error of economic mercantilism, which was a prominent philosophy in Willard's day. Mises correctly argues that this doctrine is at the bottom of all modern theories of class conflict.<sup>27</sup>) Envy, Willard continued, feeds on grief. It leads to mischief. It is utterly unreasonable, hate without a cause. It is an affront to God, for God has set men up for His purposes; envy is an affront to God's purposes and glory in this world. Furthermore, it despises God's gifts. It leads to covetousness (jealousy, in Schoeck's use of the term). Men should not be tempted to take revenge on those who are more prosperous than they are.<sup>28</sup> With preaching like this, men found it difficult openly to envy or covet their neighbor's prosperity. The fruits of men's personal labor could be safely displayed. It would pay men individually to plan for the future, both individually and in groups. The free market could flourish because the ethical supports so fundamental for its existence were provided by Christian preaching and laws against magic.

Magic again is coming back into the thinking of Western men. By abandoning the belief in a Creator God and a world of personal law, modern man has been thrown back into the grim polarity of the classical world: blind impersonal fate vs. blind impersonal chance.<sup>29</sup> R. C. Zaehner is quite correct in beginning his study, *Zen, Drugs and Mysticism* (1972), with an analysis of the philosophy of the biologist, Jacques Monod (*Chance and Necessity*). Man is alone in an infinite world, simultaneously determined and subject to total randomness. This is all the promise of science holds for man: an endless, meaningless process of determinism and indeterminism. Men seek to escape this world by means of *mystical illumination* (meditation, drugs, alpha-wave machines) or by means of *power from below* (magic and revolution). A world without God is a world without meaning. It is a world ripe for the Satanic religion of magic.

From an economic point of view, we already have a widespread philosophy of envy present in industrial societies. If magic is reintroduced to the West, then cultural degeneration is assured. Modern society is not some autonomous mechanism. It needs ethical and philosophical support. We should heed Schoeck's warning: "The primitive people's belief in black magic differs little from modern ideas. Whereas the socialist believes himself robbed by the employer, just as the politician in a de-

27. Ludwig von Mises, *Human Action*. 3rd ed. (Chicago: Regnery, 1966), p. 664.

28. Samuel Willard, *A Compleat Body of Divinity* (New York: Johnson Reprints, [1726] 1969), pp. 750-52.

29. Charles Norris Cochrane, *Christianity and Classical Culture* (New York: Oxford University Press. [1940]), pp. 156-60.



veloping country believes himself robbed by the industrial countries, so primitive man believes himself robbed by his neighbor, the latter having succeeded by black magic in spiriting away to his own fields part of the former's harvest."<sup>30</sup> Modern secularism and socialism threaten us with economic reversal—the kind of disastrous reversal promised by God in the 28th chapter of Deuteronomy. Magic and envy, whether secular or animistic, are equally primitive.

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30. Schoeck, *Envy*, p. 41.

# CONTEMPORARY ART: Rousas John Rushdoony

## *Art, Nudity, and Innocence*

The enduring popularity of Christmas in humanistic circles has very little reference to Christian faith and more than a little significance in terms of humanism. People who otherwise despise Christ at the Christmas season can write sentimental editorials vaguely relating to the Christ-child, the emphasis being almost entirely on the child. Ancient humanism looked to a remote past in which the Golden Age of mankind consisted of a child-like innocence. Ovid, in *The Metamorphoses*, on "The Creation of the World and the Story of the Flood," wrote of that idyllic world:

Then sprang up first the golden age, which of itself maintained  
The truth and right of everything, unforced and unconstrained.  
There was no fear of punishment, there was no threatening law  
In brazen tables nailed up, to keep the folk in awe.  
There was no man would crouch or creep to judge with cap in hand;  
They lived safe without a judge in every realm and land.  
The lofty pine-tree was not hewn from mountains where it stood,  
In seeking strange and foreign lands to rove upon the flood.  
Men knew none other countries yet than where themselves did keep:  
There was no town enclosed yet with walls and ditches deep.  
No horn nor trumpet was in use, no sword nor helmet worn.  
The world was such that soldiers' help might easily be forborne.  
The fertile earth as yet was free, untouched of spade or plough,  
And yet it yielded of itself of every thing enow;  
And men themselves contented well with plain and simple food  
That on the earth by Nature's gift without their travail stood,  
Did live by raspis, hips and haws, by cornels, plums and cherries,  
By sloes and apples, nuts and pears, and loathsome bramble berries,  
And by the acorns dropped on ground from Jove's broad tree in field.  
The springtime lasted all the year, and Zephyr with his mild  
And gentle blast did cherish things that grew of own accord.  
The ground untilld all kind of fruits did plenteously afford.  
No muck nor tillage was bestowed on lean and barren land  
To make the corn of better head and ranker for to stand.  
Then streams ran milk, then streams ran wine, and yellow honey flowed  
From every green tree whereon the rays of fiery Phoebus glowed.<sup>1</sup>

The difference between this and the Biblical account is very great. Adam

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1. Ovid: *Selected Works*, (London: J. M. Dent & Sons, 1939) p. 134f.

had work to do in the Garden of Eden; his work was uncursed, but it was also extensive, dressing and keeping the garden (Gen. 2:15), and naming or classifying the animal creation (Gen. 2:19-20) as the beginning of a scientific task. The pagan Golden Age was a workless world.

Moreover, the change in the world, according to the Bible (Gen. 3), was due to the sin of man. Man's sin brought about the curse on the world, and death, so that the change from paradise to a fallen estate was due to a moral cause.

Paganism was ready to see elements of sin in man, but the real cause of the decline from the Golden Age, or the Age of God, it saw as *meta-physical, not moral*. The old order of gods had given way to a new order. For Ovid, injustice was primarily in unjust Jove, who changed the world, reduced perpetual spring to a brief season, and disrupted man's trouble-free life. Property rights were then developed, and winter set into the soul of man. The picture of history was thus a radically altered one.

At the same time, it was held that, somewhere beyond the boundaries of the civilized world, and beyond the boundaries apparently of Jove, the Age of Gold, the primal paradise still existed. Horace, in Epode 16, had summoned men to set sail away from declining Rome for The Happy Isles, "The fields of Paradise, the Islands of the Blest," where the Age of Gold still reigned, unmarred by gods and polluted men.

The essence of this pagan faith in the lingering aspects of the Age of Gold was summed up by Thoreau, in his assertion that in wildness is the preservation of the world. By wildness he meant untouched by man, still in the springtime of the world, fresh and virginal nature.

Much before Thoreau, however, the cult of the infant Jesus, the holy bambino, had provided a framework for a return to the same faith in the sacred and pristine purity of childhood. As Christian faith receded, the artists began to replace the Sacred Child of the incarnation with the Holy Everychild. It became commonplace by the nineteenth century to speak of babies as "little angels." They were assumed to be, not fallen creatures, lost unless redeemed by grace, but little bundles from heaven, and the perfection of innocence. The humanism of the age was replacing the covenant child of Christian faith with the naturally holy child. Wordsworth, in his ode, "Intimations of Immortality from Recollections of Early Childhood," celebrated the "natural piety" (as against Christian supernatural piety) of the child. He declared,

Heaven lies about us in our infancy!  
 Shades of the prison-house begin to close  
 Upon the growing Boy,  
 But He beholds the light, and whence it flows,  
 He sees it in his joy.

The capital letters which were the province and privilege of God and the king now were the right of the new source of truth and light, the

child, "the Boy." Dickens gave a rapt audience pictures of Holy Innocent Children in a world of darkness and depravity, and his age was more deeply moved by the death of Little Nell, "dear, gentle, patient, noble Nell," than by the birth or the atonement of Jesus Christ. Not only Nell, but Little Dorrit and other Holy Children (and their healing, cleansing deaths) were given to an adoring world by Charles Dickens. Carlyle wept at the death of Little Nell, but it is one of the few things to the credit of Oscar Wilde that he laughed. Himself a degenerate, he recognized degeneracy elsewhere.

Together with children, women, held by rationalistic men to be child-like, were seen as possessors of a holy innocence. The Rev. Robert Francis Kilvert (1840-1879) delighted in works of art which showed young suffering women; for him, there was a moving and holy quality about their suffering.<sup>2</sup> Young girls in particular were held to have an angelic quality. As a result, in the Victorian era (and again in the 1970's), the corruption of very young girls was a particularly great delight to the degenerate. In the Victorian era, child prostitutes were in great demand. The ultimate in sexual conquest was held to be the possession of the ultimate in purity and innocence.

When Kilvert referred, with great love, to his relief at the recovery of the Prince of Wales, 20 years of age, his ultimate in praise was to call him "the Child of England."<sup>3</sup> Again, for Kilvert the ultimate in beauty was a very young girl; he compared such a child to Venus in his entry for July 13, 1875:

As I walked from Shanklin to Sandown along the cliff edge I stopped to watch some children bathing from the beach directly below. One beautiful girl stood entirely naked on the sand, and there as she half sat, half reclined sideways, leaning upon her elbow with her knees bent and her legs and feet partly drawn back and up, she was a model for a sculptor, there was the supple slender waist, the gentle drawn and tender swell of the bosom and the budding breasts, the graceful rounding of the delicately beautiful limbs and above all the soft and exquisite curves of the rosy dimpled bottom and broad white thigh. Her dark hair fell in thick masses on her white shoulders as she threw her head back and looked out to sea. She seemed a Venus Anadyomene fresh risen from the waves.<sup>4</sup>

Lewis Carroll went further: he photographed young girls, and he was especially partial to photographing them in the nude. He only did so, however, if the children were lacking in any self-consciousness about being pictured nude: any trace of a modest shrinking meant a loss of holy

2. William Plomer, editor: *Kilvert's Diary, 1870-1879* (New York: Macmillan, 1947) pp. 179f., 250.

3. *Ibid.*, p. 177.

4. *Ibid.*, p. 335.

innocence. As Pinkham observed, Carroll "plunged into the whirlpool of infantilism."<sup>5</sup>

One of the functions of the nude in art, the female nude in particular, was to further infantile trust in humanistic innocence. The Age of Gold was recaptured by the nude; by a shedding of clothing, the curse of the Fall and civilization were thereby shed, and the purity of innocent, uncontaminated humanity was allowed to shine. If Titian or anyone else introduced a clothed male in the picture, he is often a leering (and fallen) figure. The goal in much nude painting was not beauty as such, because beauty can be sensual, and the ideal was an antiseptic and innocent beauty, but beauty before the fall, beauty innocent of sensuality. Where sensuality appears, as in Renoir, it is innocent and sinless: it is life without the fall. (Renoir, however, differed from other painters in his ability to convey this blissful realm in fully clothed and mature women. He is thus both a culmination of the tradition and separate from it. His women are less pagan goddesses and more nearly contented French Catholic peasants who take all things as a matter of course.)

In the Renaissance, Marsilio Ficino defined Venus (and the Nude) as *Humanitas*. The ideal for humanity was thus to return to the miraculous birth of Venus, totally born of the innocence of nature and uncontaminated by the world of civilization. Because of this abstract meaning of the nude, it was required that the nude be impersonal. Nude women were thus painted with a disquieting abstraction: they were depicted as Woman, Venus, *Humanitas*, but not as a specific woman. Rubens broke with this to a minor degree, but the full break came with Manet's *Olympia*, in which the offense was that the nude had too much of an individual character: she was a woman who could be liked or disliked, emphatically not an abstraction. The Impressionists thus began the destruction of the nude in art by their break with the idea of the nude as an abstraction representing the Golden Age of unfallen humanity, standing only as near as the thickness of dresses and civilized accretions.

The Gothic nude of medieval art was "realistic" in the sense that it was earthy. In Clark's words, "It does not take its shape from the will but from the unconscious biological process that gives shape to all hidden organisms."<sup>6</sup> The pagan, Renaissance, and modern view of the nude is markedly different: "The Greeks perfected the nude in order that man might feel like a god, and in a sense this is still its function, for although we no longer suppose that God is like a beautiful man, we still

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5. Roger Pinkham, "Little Angels," in John Hadfield, editor: *The Saturday Book*, 31, (London: Hutchinson, 1971) p. 180.

6. Kenneth Clark: *The Nude, A Study in Ideal Form*, (New York: Pantheon Books [1956] 1957) p. 318.

feel close to divinity in those flashes of self-identification when, through our own bodies, we seem to be aware of a universal order."<sup>7</sup>

The nude, however, has lost its place in modern art. With the growing collapse of humanism, man's self-image has changed. Darwin and Freud have taught modern man to see himself as an animal, and a senseless, perverse (and almost demonic) animal, rather than a god. The title of a study of the treatment of women in movies tells the story of this change: *From Reverence to Rape*. The old belief in innocence is gone: everything that reminds men of their old faith must be smashed, demeaned, and raped. As a result, women and sex are brutalized, and women's liberation movements exist side by side with the most blatant contempt of and hatred for women. The ideal nude discussed so carefully by Kenneth Clark was a nude to be respected and adored, a divine nude, Venus as Humanitas, or, equally, Humanitas as Venus. The nudes now are in *Playboy*, *Penthouse*, and their imitators, nudes to be leered at, and, in imagination, to be used and humbled. Motion pictures have reflected this change dramatically. The "sex-goddess" of earlier years is gone. Instead, "the great women's roles" in films after 1960 were

Whores, quasi-whores, jilted mistresses, emotional cripples, drunks, daffy ingenues, Lolitas, kooks, sex-starved spinsters, psychotics. Icebergs, zombies, and ballbreakers. That's what little girls of the sixties and seventies are made of.<sup>8</sup>

The very possibility of innocence in history is now denied as an article of faith. Women as the humanistic symbols of innocence have suffered accordingly. Once, to protect the innocence of women, they were "protected" from seeing pictures of their own sex in the nude, or assisting in hospital work even with women; the older humanism protected its ikon of innocence carefully. The new humanism declares, "There is no innocence! Let there be no innocence! Smash and rape every pretense of innocence!"

The nude thus has changed from an image of divinity to a pin-up picture for fantasies of seduction and rape. In the process, humanistic art has been left without an ikon. Modern art is thus a necessity in varying degrees empty and abstract. It can offer experiences of color and forms, not an experience of the wholeness of reality.

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7. *Ibid.*, p. 370.

8. Mally Haskell: *From Reverence to Rape, The Treatment of Women in the Movies* (New York: Holt, Rinehart and Winston, [1973] 1974) p. 327f.

### III. DEFENDERS OF THE FAITH

#### Salvian, The Presbyter

ROUSAS JOHN RUSHDOONY

There is no question but that St. Augustine is the far greater church father than Salvian, both in his thinking and in his influence. However, at one point Salvian is clearly Augustine's superior. Augustine saw the fall of Rome with grief, as a disaster and a theological shock which required great and profound historical analysis to justify. Very painfully, Augustine came to see the purposes of God in the fall of Rome. Salvian, on the other hand, welcomed it: the collapse of Rome was for him evidence of the justice of God and the certainty of His government. Because the sovereign, predestinating God governs all things, Salvian held, a corrupt order will of necessity be judged. Salvian wrote with a hard, blunt clarity. More than anyone else, he saw plainly what was happening, saw it like a trained newsman, and also as a man of faith.

Salvian did not see the Roman Empire as in any sense Christian. It had accepted Christianity only because fighting it was too costly, but its old injustice continued, and its contempt of truth. Church membership had become a formality, a part of one's role in society. The number of so-called Christians who were not fornicators was few, Salvian charged. In his magnificent analysis of the necessity for Rome's fall, *The Governance of God*, written soon after 439 and before A.D. 450, Salvian declared:

The Church herself, which should be the appeaser of God in all things, what is she but the exasperator of God? Beyond a very few individuals who shun evil, what else is the whole assemblage of Christians but the bilge water of vice? How many will you find in the Church who are not either a drunkard or a beast, or an adulterer, or a fornicator, or a robber, or a debauchee, or a brigand or a murderer? And, what is worse than all this, they do all these things almost unceasingly.<sup>1</sup>

Moreover, he added, "We offend God all the more under the name of religion, because, having been placed in religion, we continue to sin."<sup>2</sup> Respectability and sin had become one in the church.

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1. Salvian, "The Governance of God," in Jeremiah F. O'Sullivan, translator: *The Writings of Salvian, The Presbyter*, p. 83f. New York: CIMA Publishing Co., 1947.

2. *Ibid.*, p. 89.

When he discussed Rome, Salvian did so with contempt. Its glories were in the past, and men who insisted on patriotic loyalty were living in the past. For Salvian, the future belonged, not to Rome, but to the barbarian tribes. Barbarians though they were, they were morally superior to Rome. Rome was massive, oppressive injustice. Its tax structure was destroying the people, and its evil had passed the point of no return. People were evicted from their lands and homes for failure to pay taxes, but, with their possessions gone, the tax debt still remained. "Though possessions are gone from them, the tax assessment has not. They lack property, but are crushed by taxes!"<sup>3</sup> Families fled from Rome to the barbarians to escape the oppression of the tax collectors, regarding the depredations of the enemy as less deadly than those of their own country:

But what else can these wretched people wish for, they who suffer the incessant and even continuous destruction of public tax levies. To them there is always imminent a heavy and relentless proscription. They desert their homes, lest they be tortured in their very homes. They seek exile, lest they suffer torture. The enemy is more lenient to them than the tax collectors. This is proved by this very fact, that they flee to the enemy in order to avoid the full force of the heavy tax levy.<sup>4</sup>

The real barbarians, said Salvian, are heretics and pagans, lawless men who are vicious, contemptuous of God and His law, who use their power as civil officers to steal from the lower classes, and especially those hypocrites, who, professing Christ, are leaders in the civil evils. Thus, the Romans "are more guilty and criminal in their lives than the barbarians."<sup>5</sup> Salvian did not depict the barbarian tribesman as a natural innocent man: he knew better. He did assert that most Romans were worse and with less excuse. As evidence that others knew it as well was the fact that, whereas it was once a prized thing to be a Roman citizen, men now renounced it to flee to the enemy. "They prefer to live as freemen under an outward form of captivity than as captives under an appearance of liberty."<sup>6</sup> In the districts conquered by the barbarians, the one desire among Romans themselves is to avoid reconquest by Rome.<sup>7</sup>

The fall of the Roman Empire was less a conquest than a collapse. The barbarians numbered only tens of thousands against the millions of Rome. The empire simply had no will to resist, only to enjoy. Rome, Salvian pointed out, was a mixture of wretchedness and luxury, but, on all sides, the major impetus was for pleasure. "We laugh, though we are afraid of death." Rome, he noted, "is dying, but continues to laugh."<sup>8</sup>

The more dangerous the plight of Rome became, the greater the in-

3. *Ibid.*, p. 143.

4. *Ibid.*, p. 138.

5. *Ibid.*, p. 113.

6. *Ibid.*, p. 136.

7. *Ibid.*, p. 141.

8. *Ibid.*, p. 186f.



terest in pleasure, and especially in the degenerate "games" of the arena or circus. The taste for obscene things was pronounced. In city after city under attack, the games continued inside the walls as people died outside. In Trier the people shouted with hoarse excitement at the games in 406 while around them the city was falling to the enemy. The shouts of the dying and the sporting crowds mingled. The city was left in ruins, with the deadly stench of the dead everywhere. Salvian as an eyewitness described "the nude and torn bodies of both sexes, infecting the eyes of the city as they were torn to pieces by birds and dogs." The result was "death . . . from death," i.e., epidemics apparently resulting from the conditions that prevailed in the ruins. Amazingly, however, the concern of the city was still with escapism and pleasure. "Who can judge this kind of madness? A few nobles who survived destruction demanded circuses from the emperors as the greatest relief for the destroyed city."<sup>9</sup> Thus, as Salvian noted, "The vices of our bad lives have alone conquered us."<sup>10</sup>

The gluttony of nearly all is a raging vortex: the life of all is almost a brothel. Why should I speak of brothels? I even think that a brothel is less criminal (than the men whom I have in mind.) For the prostitutes who are in them do not know the marriage bond and therefore do not stain that of which they are ignorant. Indeed, their shamelessness is deserving of punishment, but they are not held guilty of adultery. Add to this, that brothels are few and there are few prostitutes who have condemned themselves to a most unhappy life in them.<sup>11</sup>

The prostitutes are few, but the corrupt public officials, and the corrupt citizenry, are many, and it is with these that the real guilt lies. The people regarded life, not as a stewardship to God, but as an opportunity for pleasure. The holidays in a year numbered 175, but, during the rest of the year, there was no sense of responsibility, obligation, or a work ethic. The earnest Christians were a small minority.

Adversity had not brought repentance but only a desire for more pleasure. Rome was captive to its own vice before it became a captive to the barbarians, Salvian declared. "I think I have proved sufficiently how punishment has not corrected any people who bear the Roman name."<sup>12</sup>

Because Salvian believed in God's predestination of all things, down to the very hairs of our head, this also meant for him that God is indifferent to nothing. "Is it not God who is fully cognizant of all things by perception, who moves all by His strength, who rules by authority, and protects in His bounty?"<sup>13</sup> Moreover, "As we now affirm belief in God's future judgment, so do we now teach that God is always our

9. *Ibid.*, p. 178.

10. *Ibid.*, p. 223.

11. *Ibid.*, p. 190.

12. *Ibid.*, p. 181.

13. *Ibid.*, p. 28.

judge in this life. While God governs us, He judges us, because His governance is His judgment."<sup>14</sup> There is a purpose in God's government and judgment. "The good are watched over for the sake of preserving them; the evil, that they may be destroyed."<sup>15</sup>

Therefore you, whoever you are, if you are a Christian, must believe that you are governed by God. If you completely deny that you and other Christians are ruled by God, then you must realize that you are outside the fold of Christ.<sup>16</sup>

We must thus accept God's judgments as an aspect of His providential care.

We must furthermore hold fast to the Bible, for "the very words of Holy Scripture are the mind of God."<sup>17</sup> Man's reason must be governed by God's word, not by any autonomous principle of judgment. As we face the problem of a collapsing civilization, Salvian told his readers, we must do it with faith in God's government:

Why does the whole world come under the sway of authorities, for the greater part unjust? I could answer with reason and with sufficient constancy: "I do not know," because I do not know the secret counsels of God. The oracle of the heavenly Word is sufficient proof for me in this case. God says, as I have proved in the previous books, that He regards all things, rules all things and judges all things. If you wish to know what you must believe, you have Holy Scripture. The perfect explanation is to hold with what you read. I do not want you to ask why God does as He does in the instances of which I have been speaking. I am a man. I do not understand the secrets of God. I do not dare to investigate them. I am also afraid to pry into them, because, if you desire to know more than you are allowed to know, that in itself is a kind of sacrilegious rashness. Let it suffice for you that God testifies that He Himself performs and ordains all things. Do you ask me why one man is greater and another less, one man is wretched and another happy, one man strong and another weak? Why God does these things I do not know, but my demonstration that this is done by Him should suffice for a full explanation. Just as God is greater than all human reason, in like manner it should mean more to me than reason that I recognize that all things are done by God. There is no need to listen to anything new on this point. Let God alone, the Creator, be sufficient over the reasoning of all men. It is not proper to say of the actions of the divine judgments this is right and this is wrong, because whatever you see and are convinced is the work of God, that you must confess it more than right.<sup>18</sup>

To believe in God with faith means, said Salvian, that a living faith has fruits; it means observing "faithfully the commandments of God."<sup>19</sup> The

14. *Ibid.*, p. 35.

15. *Ibid.*, p. 57.

16. *Ibid.*, p. 58

17. *Ibid.*, p. 69.

18. *Ibid.*, p. 68.

19. *Ibid.*, p. 70.

Lord has entrusted His people, as His servants, with "goods" which they must not abuse.

You ask, perhaps, what are the goods which God grants to Christians? What, indeed, unless all those things by which we believe, that is, all those things by which we are Christians. First there is the Law, then the Prophets, the Gospels, the Epistles of the Apostles, lastly the gift of being reborn anew, the grace of holy baptism and the anointment with holy oil. As with the Hebrews of old, God's chosen and own people, when the dignity of the judges had grown into royal authority, God called the most approved and select men to rule as kings, after they were anointed with oil. Thus it is that all Christians, who, after baptism in the Church, have observed all the commandments of God, shall be called to Heaven to receive the reward of their labor.<sup>20</sup>

Because both churchmen and the pagans have alike despised the word of God and have not obeyed His commandments, judgment has come upon Rome.

Salvian's vision of his times is so clear and sharp that it is easy to forget that he was a man of his times also. He married early in life, and he and his wife Palladia (whose parents were pagan) had a daughter, Auspiciola. Later, Salvian and Palladia separated, to pursue religious vocations, in monastery and convent. Salvian entered the monastery of Lerins and was later ordained. He taught rhetoric at Lerins, and his fellow teachers included Hilary, Caesaruis, and Honoratus. One of the pupils was St. Patrick. Salvian was familiar with the works of Augustine. Salvian lived to be almost a hundred, being mentioned as alive towards the end of the fifth century.

In his view of psychology, Salvian, in his letters, manifests neoplatonic elements and a strongly ascetic disposition. His perspective, however, was essentially biblical, and his account of Rome's collapse without equal.

Salvian, moreover, had a hard realism rarely equalled in church history. He knew that history is warfare, but he saw it as a holy warfare in which he had a part as a soldier of Christ. Nothing can be done by any man to evade that conflict. The word of God is a dividing word, he declared, and men must choose whom they shall serve. His concluding words in *The Four Books to the Church*, beautifully translated by Dr. Jeremiah F. O'Sullivan, declare:

Almost every Divine Word has its opponents. There are as many forms of opposition as there are forms of commands. If the Lord orders generosity in men, the covetous man is angry. If He demands frugality, the spendthrift curses. The evil-doer considers the Sacred Words his own particular enemies. Robbers shudder at whatever is ordained as to justice. The proud shudder at whatever is ordained as to humility. The drunken resist when sobriety is proclaimed publicly.

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20. *Ibid.*, p. 70.

The unchaste foully call God to witness where chastity is ordered. Either nothing must be said or whatever is said will displease someone of the above-named men. Each evil-doer prefers to curse the law rather than to correct his own opinion. He prefers to hate God's commandments rather than his own vices.

In the midst of these things what do they do, to whom the duty of speaking is ordered by Christ? They displease God if they are silent; they displease men if they speak. But, as the Apostle answered the Jews, it is more expedient to obey God rather than men. I offer this advice to all to whom the law of God is heavy and burdensome, when they refuse to accept what God commands—which otherwise might be pleasing to them. For, all who hate the holy commands possess within their very selves the reason for the hate. To everyone, aversion to the law is not in the precepts, but in one's morals. The law is, indeed, good, but the morals are bad. For this reason, let men change their intentions and viewpoints. If they will make their morals commendable, nothing that a good law has ordered will displease them. When anyone has begun to be good, he is unable not to love the law of God, because the holy law of God has that within itself which holy men have in their morals. May the grace of our Lord Jesus Christ be with your spirit. Amen.<sup>21</sup>

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21. *Ibid.*, p. 370f.

## IV. BOOK REVIEWS

*The Seduction of the Spirit*, by Harvey Cox. Simon & Schuster, 1973, 350 pp., \$8.95.

Reviewed by GARY NORTH

Harvey Cox, the Norman Vincent Peale of radical theology, has written a new book. It may not become a best-seller, like his 1965 *Secular City*, and it may not be as unmemorable as *The Feast of Fools* (1970), but like the previous books it is quite likely to become an instant anachronism. A man who leaves no stone unturned in his continual quest for the latest theological trend, Cox has an incomparable knack for mistaking last year's discarded fad for the wave of the future. Like some reverse piper, he is always the one-man band bringing up the rear. Reading a Harvey Cox book will not tell us where we're going, but it lets us know where hip, tenured theology professors spent their summer vacations.

*The Seduction of the Spirit* is subtitled "The Use and Misuse of People's Religion." What is this religion of the people? It is broad, but it encompasses such events as puberty rites, collective folk tales, a theology of revolution, dreams trances, ecstatic visions, community membership, universal faith, encounter groups and nude massage. To put it bluntly, a first-class medium uses massage. He discovered the potency of pietism at (where else?) the Esalen Institute at Big Sur where he is a life member. In fact, the "next step in liturgical reform, after the Kiss of Peace, might be the introduction into church congregations of some form of massage." Vatican III delegates, please take note.

Who are "the people" whose religion this is? The oppressed, the lost, the forgotten people, i.e., the people of the Third World: Latin American revolutionaries, African "Christian" shamans, the faculty at the Harvard Divinity School—in short, as Cox describes them, the losers of the world. As he writes, "The text of the Bible can only be understood by someone who has, in some measure at least, identified with the stance and struggle of the 'losers.'"

What we are supposedly witnessing today is death: the death of God, the death of the middle class, the death of "Western 'bourgeois' culture." This is necessary for the birth of the Third World, and Cox is confident of its triumph; indeed, he is as confident as he was in 1965 of the total triumph of God, the middle class, and Western "bourgeois" culture: "But when I find myself believing in very little else I feel sure it will win in the end." He has all the confidence of a new convert, which is precisely what he is.

The Third World revolutionaries, Cox tells us, have been able to combine the ideology of Marx with the stories and emblems of their ancient pagan faiths. Marx (and the 1965 Cox) was wrong in dismissing all religion as the opium of the masses and a tool of the oppressors; pagan religion, especially when built around a female deity (male deities are found chiefly "among the religions of the privileged") can loose the bonds of "the people." The icon is more powerful than the sermon, for it is changeless, non-cognitive, and the focus of irrational meaning. Modern Western icons—TV, movies, ads—must be replaced by "an iconography of popular culture."

What we need is therefore "a global village of miniworlds," each with its own deities, legends, rituals, and traditions, yet combined somehow in an overarching world faith. We need to decentralize. City planning has stifled human spontaneity; it is a great danger. We need more experience, more dancing, shouting, chanting, masquerading, and general confusion. We need, in short, what Cox and several other pastors provided in the 1970 "Byzantine Easter" festival held at 4 a.m. in a discotheque called The Boston Tea Party. He describes it in some detail. As he states forthrightly, "Our planning was designed not to channel anything but to facilitate spontaneity and even a little chaos." We need a new religious syncretism, such as the Afro-Brazilian Macumba, where the participants dance all night several times during the week, to the ecstatic rhythm of drums. We need "a culture of liberated play." Theology is temporary (as he no doubt realized when he reread *The Secular City*); play's the thing! Above all, what we need is liberation.

Liberation was also the great theme of *The Secular City*. But back in those dear, dear days of the mid-1960's, when blacks were called Negroes, Secretaries of Defense were thoroughly rational, anonymity was essential, organization was essential, and white consciences could be assuaged by a week in Selma, Alabama, human liberation was about to be achieved by means of systematically applied social engineering. Theology was out; politics was in. In those days, we could do quite well without raising questions of ultimate concern. All we needed to do was to leave behind the reactionary cultures of tribe and small town—miniworlds—break all the pagan icons, and go on with the scientific task of the disenchantment of the world.

Liberation, in 1965, was to be accomplished by the destruction of the "archaic heritage," which was the backward product of any attempt to foster "a sense of reverence before nature and awe at the elemental pulsations of life." Ours was a world of unlimited resources, which was retarded in its full flowering only by capitalist institutions that restricted full distribution of nature's fruits. We needed only to apply science to nature in order to liberate man; we did not need to stand in awe of her. In fact, there was a danger in such reverence. "It could serve as a kind of *ersatz* religion."

Since *The Feast of Fools*, Harvey Cox has been the leading pop prophet of just the *ersatz* religion he described in 1965. But he has retained some of his earlier themes, however. A favorite is the greed of the modern capitalism, the "zealous business barons," as he referred to them in 1965. Capitalism is still defunct, still an agent of manipulation (seduction). The great evil of the profit motive is still a blight on our life. The great revolution—not a scientific, technological inevitability any more, but a moral inevitability—will finally erase the profit motive. The Third World will finally triumph.

Meanwhile, back in the real Third World, the Tutsis are slaughtering the Hutus, "General" Amin is expropriating the Indian merchants, Bangladesh is picking up the pieces, sub-Sahara Africa is starving in the face of a drought, Chile is bankrupt, and Castro has abolished private vegetable gardens that might provide some small measure of autonomy to his people. Only the Arabs, with their oil for the West's machines, hold anything higher than deuces. (And, it should be noted, Col. Qadaffi is not exactly the leading advocate of mixed nude bathing and congregational massage.)

Cox wrote *The Secular City* to celebrate the pre-Vietnam world of messianic rational politics. Garry Wills, the radical Catholic columnist, and Father Andrew Greeley, the liberal Catholic scholar, have had no difficulty in chiding Cox for his premature panegyric technopolis. The "kiss of peace" from Harvey Cox is more like the kiss of death.

He concludes his book by arguing that theology is a fusion of satire, make-believe, and play—"non-instrumental, non-productive, 'useless' activity," to use his phrase. In short, "what theologians should be doing in the future can most easily be understood as a form of play." When it comes to playing around at theology, there is no one better equipped to lead the movement than Harvey Cox. For the first time in his literary career, he will be taking the lead instead of bringing up the rear.

*Psychic Discoveries Behind the Iron Curtain*, by Sheila Ostrander and Lynn Schroeder. Bantam Books, (1970) 1973. 457 pp., \$1.50.

Reviewed by GARY NORTH

This widely read study, with its fat bibliography, stands as a landmark volume. Much of the resurgence in occult activities in the United States has come as a result of the veritable explosion in occult paperback books, and this one has been highly successful, especially in conventional literary circles. Like acupuncture, which was completely ignored before the U.S.-China foreign policy thaw, so was ESP and telekinesis ignored or scoffed at before this book revealed that the Russians are investigating these phenomena. Then, somehow, such enquiries seemed somehow respectable.

The rise in occultism as a popular phenomenon in the West after 1964 was paralleled by the appearance, seemingly overnight, of occult research in the Soviet Union. The Stalinist repression of "superstition" finally collapsed, and researchers who had been quietly conducting experiments in paranormal phenomena suddenly began to publish their findings and apply for state grants. Far more than is true of Western conventional science, which still retains its self-confident control of research grants for respectable projects, Soviet science is increasingly permitted to use state funds for investigations that would have been condemned as unscientific as recently as 1959.

To keep within the nineteenth-century boundaries set forth by Marx and especially Engels, Soviet scientists never cease to assert that all phenomena are in conformity with some as yet unrecognized natural law. The primary quest is for these laws. And the quest for law is the simultaneous quest for *control*. Their focus is intensely *humanistic*. As the authors report, early in their book: "A free-wheeling, little-known psychic renaissance hit Russia. Bankrolled by their governments, not just Russians, but Bulgarians, Czechs, and Poles are pursuing clues to telepathy, prophecy, and PK—psychokinesis, the ability to move matter with mind alone. These thriving Communist groups hope to prove that supernatural happenings spring from laws of mind. They hope to prove we can harness and use psychic abilities right now" (3-4). As Edward Naumov, one of the leaders in this renaissance, explained to the authors: "We believe that man has vast human potential" (9).

In the mid-1950's, almost no official psychic research was being pursued in the USSR. Today, there is almost nothing too fantastic to attract the interest of at least one team of researchers. Dr. Nikolai Kozyrev, a prestigious Soviet scientist, is developing experiments around a theory that time is elastic, possessing thick and thin aspects. He thinks that men's thoughts somehow may be able to change the density of time. You will be happy to learn that he has discovered that left-hand rotating systems produce a positive flow of time, thus adding energy, since time is a form of energy (163ff.). His experiments are more conventional than many, however incongruous that thought may appear.

*Telepathy:* In 1966, Soviet scientists supervised an experiment between two now-famous telepaths. They were separated by 1860 miles. Scientists gave the "sender" the opportunity to select objects from several boxes—selected at random—and send visual images of these objects to his partner. The "receiver" was incredibly accurate in describing these objects to another group of scientists. Furthermore, the "sender" was instructed to send highly emotional feelings to his partner, and simultaneous changes were recorded in the latter's physiological responses. They matched a series of ESP experimental cards at 1000 to one odds. Speculated one Soviet commentator: "Perhaps we can make a medium the way we make a properly circuited radio" (26). Referring to one of the two telepaths, the authors write: "They've used . . . Nikolaiev as if he were a component of a machine in their attempts to develop a telepathic code system for use in outer space" (26). Given the ghastly quality of Soviet technology, one can hardly blame them.\*

They have also experimented with the ability demonstrated by some telepaths literally to knock out people over distances of a thousand miles. People can be put into hypnotic trances and ordered about by others over long distances. So concerned over these findings have Soviet officials become that they have hired other telepaths to monitor the transmissions of the experimental subjects (130). Dr. Milan Ryzl, a defected Czechoslovakian scientist who literally created telepaths by means of hypnotic exercises and training, has stated unequivocally that, "The bulk of recent telepathy research in the USSR is concerned with the transmission of behavior impulses—or research to subliminally control an individual's conduct" (115). The search for natural law is the search for power.

*Hypnosis:* Long-range hypnotic spells have been studied for decades in the USSR. As the authors put it: "It is *the* Soviet experiment" (104). One experimenter has used potential art students in an experiment of hypnotic reincarnation. He tells them that they are the reincarnated spirit of some famous artist. Sure enough, the student begins to display talents analogous (but hardly identical) to the long-dead master in question. Even after he is awakened, the student often maintains a considerably improved set of artistic skills. Other scientists have demonstrated the ability of students hypnotized in this fashion to develop mathematical skills that they had never demonstrated earlier. Even Rachmaninoff himself was "reinvigorated" by hypnosis at a depressed stage of his career, and he continued to use autosuggestion techniques thereafter (157).

*Telekinesis (PK):* "Nelya Mikhailova" (Ninel Sergeyevna Kulagina) is the most famous modern telekinetic in the USSR. She has been photographed by moving pictures, placed under control conditions by leading scientists, written about, attacked in the official press, and yet she continues on, undaunted. She can move compass needles at a distance, move objects around a table, stop a moving pendulum, and in one typically bizarre experiment, separate the yolk of an egg from the white and then put the two parts together again (the egg was suspended in a saline solution). The scientists have only vague explanations, if any, mostly focusing on some sort of biological force field. At times the experiments exhaust her, and her heart has been measured beating at four times the normal rate during test conditions. Her electroencephalogram readings also skyrocket.

*Eyeless Sight:* Numerous instances have been studied of blind persons, especially children, who develop the ability to feel the "texture" of colors in their

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\*On the inability of Soviet technology to produce operating systems apart from direct purchases of tools and skills from the West, see the works by Antony Sutton: *National Suicide* (New Rochelle, New York: Arlington House, 1973); *Western Technology and Soviet Economic Development*, 3 vols. (Stanford, Calif.: Hoover Institution Press, 1968-73).



fingers, including colored lights. Some have even been able to read words in a book this way. (I have at least one clipping in my files of an American mystic with this ability.)

*Water Dowsing:* The age-old practice of water dowsing (also metal dowsing, missing-object dowsing, etc.) is being revived in the Soviet Union. It has never really been absent on either side of the Iron Curtain. The United States used dowsers in Vietnam to ferret out underground Vietcong bunkers and supplies. The Soviet army employs them for similar purposes. Most of the municipal water companies in this country have a dowser on the payroll. But the Soviets, unlike American scientists, take these men seriously. They are not, like America's incredible Henry Gross, ignored or ridiculed.\* The pendulum, another ancient occult device, is used in similar ways. Naturally, the phenomenon had to be renamed in order to make it look scientific. An English translation of the phrase is "Biophysical Effects Method." (In France it is called "radiaesthesia.") Scientists have concluded that this force field is not electrical, although physiological changes can be measured in dowsers when they walk over a so-called dowsing zone. (In experiments in Switzerland, curious scientists have discovered that certain plants and trees will not grow in a dowsing zone, nor will mice sleep inside one: 195.)

*Alchemy:* Thriving hermetic groups are reported to exist throughout the Iron Curtain countries. They study ancient alchemical manuscripts. In Czechoslovakia, where alchemy is an ancient tradition, one experimenter, Pavlita, has produced dozens of little metallic power generators, which he claims are based on diagrams in unnamed manuscripts. They store energy that has been directed at them by psychic persons. But the most famous discovery of all was made by Karl Drbal, whose tinkering with a scale model of the Cheops pyramid led him to a most curious conclusion. If the pyramid is placed on a north-south axis, and a stand one-third of the way to the apex (where the Pharaoh's mummy rested) is placed on an east-west axis, a dull razor blade placed on top of the stand will come out sharp after a few days. If placed there nightly, a standard steel blade will shave a man for months at a time. The device was patented, and it is now sold all over the world. (A French occultist, Bovis, had discovered that organic matter will not decompose inside a Cheops pyramid model, just as it will not dehydrate in the real pyramid. This triggered Drbal's imagination.\*\*)

*Extra-Sensory Perception (ESP):* The classic case of ESP that has been validated by rigorously empirical methods is that of Pavel Stepanck, one of Milan Ryzl's students. He, unlike all other ESP psychics, loves to perform with the ESP testing cards. He goes on for hours or days in succession, for any visiting scientist, under almost any conditions. In one stupendous experiment, he was able to tell the experimenter whether a two-color card in an opaque wrapping was facing black-up or white-up. He did this in 1114 cases out of 2000—odds against him: one billion to one.

*Astrology:* Dr. Eugen Jonas of Czechoslovakia claims to be able to tell, by means of the mother's astrological signs, when she can conceive, what sex the

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\*Gross performed his most spectacular exploit by dowsing for water in Bermuda while sitting in his home in Maine, 800 miles away. He had an associate move a pencil back and forth over a map of Bermuda. When the rod dipped, she marked the spot. The "rod" even "answered" his questions concerning the number of veins in any location. Gross was correct in every instance, and thus, in 1949, Bermuda gained access to domestically supplied water on the island for the first time! Kenneth Roberts, *Henry Gross and His Dowsing Rod* (New York: Pyramid Books, [1951] 1969), chs. 12, 18.

\*\*Max Toth and Greg Nielson, *Pyramid Power* (New York: Freeway Press, 1974), ch. 8: "The Pyramid Patent."

child will be (98%), or if she is already pregnant, what sex the child is (87%). The government has set up a clinic and research center for him to continue his experiments and to treat women at state expense (ch. 26).

Thus, the doors are open in the supposedly scientific socialist world to every kind of occult activity. The key to understanding this occult explosion in the USSR is found at the end of chapter 15: "What is the nature of man? Soviet scientists, open-mindedly exploring ancient knowledge with painstaking modern scientific tests, are beginning to uncover some surprises. It's beginning to look like the human being connected to the [dowsing] rod is more of a wizard than he thought." No; more of a wizard than the Soviets are willing to admit. Folklore throughout the world has long understood what was involved in water-witching.

The recent experience of the USSR would seem to conform to the philosophical conclusion made by Prof. Cornelius Van Til: "It was thus that man, in rejecting the covenantal requirement of God became at one and the same time both irrationalist and rationalist. These two are not, except formally, contradictory of one another. They rather imply one another. Man had to be both to be either."\* The Iron Curtain countries, in the name of total rationalism, are returning to the irrational magic of their pagan folklore heritages.

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\*Cornelius Van Til, *A Christian Theory of Knowledge* (Nutley, New Jersey: Craig Press, 1969); p. 49.

*The Secret Life of Plants*, by Peter Tomkins and Christopher Bird. Avon Books, (1973) 1974. 416 pp., \$1.95.

Reviewed by GARY NORTH

The fertility religions of the ancient world, like the primitive cultures of today, were essentially animistic. It was believed that each field, or each species of plant, possessed its own personal spirit—a destructive, potentially malevolent spirit which had to be placated ritually to insure agricultural productivity. It has always been the mark of Christian orthodoxy, with its trinitarian personalism rather than polytheistic personalism, that animism fades in the face of Christian culture. It may persist in rural areas that have been only marginally influenced by orthodoxy, but animism lives a furtive, underground existence. It maintains its hold only in the form of folklore or in traditional folk practices. Where the influence of Christian orthodoxy recedes, animism reappears.

*The Secret Life of Plants* is the cultural wedge of a reviving animism. It dresses up the animist faith in pseudo-scientific garb, but there is no doubt that the book's basic perspective is animistic. In the final chapter, the authors describe a family of outright mediums and animists who have converted a dreary section of the Scottish sea coast into a "garden of Eden," in the authors' words. They have used organic gardening techniques and mysticism—mostly the latter—to transform the land. One of the "gardeners," who says that the spirits gave her the name Divina, "had managed to get into direct contact with the devas or angelic creatures who control the nature spirits that are said by clairvoyants to be everywhere at work nurturing plant life" (381). Rudolph Steiner, whose name reappears in most of these recent works on mystic science, also claimed to have based his "Biodynamic methods" on this knowledge. "Divina contributed detailed descriptions of the messages she said she received from the

devas, of which she described whole hierarchies responsible for every fruit and vegetable, for every flower and weed" (382). The authors promise, one page later, to give us a sequel, *The Cosmic Life of Plants*. Let there be no doubt about it: this is a tract for animism, and in October, 1974, Avon produced its first paperback run of over one million copies (according to a friend of one of the authors).

The book begins "scientifically" enough. It describes the discovery, in 1966, by Cleve Backster, a well-known expert in polygraphs (lie detectors), that his recording devices, when attached to plants, would produce apparent responses by the plants to his own malevolent thoughts, such as a mental threat to burn a leaf on the plant. Conclusion: plants read minds, sense pain, and generally are able to reason. (This book spells emotional trouble for the world's vegetarians, who are just the kind of people who buy and believe in books like *Secret Life*.) In a now-famous experiment, Backster devised a system of placing brine shrimp on plates, which in turn would randomly dump the shrimps into boiling water. The machines connected to plants under control conditions responded to each plate of boiling shrimp on a level five to one against random response. These experiments have become famous in parapsychological and parascience circles. Plants supposedly can sense the death of shrimps.

Two other serious scientific sets of experiments have been conducted, one set by Weinberger and Measures at the University of Ottawa, and the other by Mrs. Dorothy Retallack at the Colorado Women's College (formerly Temple Buell College). The first set demonstrated that some seedlings respond to certain frequencies (e.g., 5000 cps.) by growing more rapidly than is statistically normal. Tests are being conducted in many laboratories to confirm or refute the thesis. The second set is less professional, and its results are far stranger. Mrs. Retallack's experiments, conducted under the supervision of her professor, indicate that plants—corn, squash, petunias, marigolds—grow away from speakers blaring hard-rock music at them, and they grow in the direction of speakers playing Bach (and especially Ravi Shankar sitar ragas). They are neutral toward folk and country western. (Bluegrass—the music, that is—was not discussed; presumably the plants, have they any musical taste whatsoever, will fall over their tendrils trying to get closer to Earl Scruggs.) Chapter 10 of the book describes these experiments.

Chapters on Luther Burbank, George Washington Carver, and India's J. C. Bose are very informative. All of these men used completely unorthodox methods in their research, and all were highly successful. Bose, given his Hindu background, understandably espoused a philosophy of monism—all life is ultimately one—while Burbank, according to *Secret Life*, was a man who supposedly talked to plants, but the sources of this claim are rather questionable: a southern California occultist and a Yogi who built his "church" in southern California. (Talking to plants is tame stuff; some of the people featured in *Secret Life* get answers.)

The book is an incredible hodge-podge of conflicting theories. Some of the experimenters want to rid their research of every trace of occultism. Others get messages from devas. Some of the ideas explored, without a trace of skepticism, are astrology, water dowsing, astral projection, mind-reading by means of plants, mind-reading by plants, messages from outer space collected (received) by means of plant-linked machinery, alchemy, voodoo, mesmerism, faith-healing, pantheism, evolution, organic gardening, Edgar Cayce's dream diagnoses, karma-reincarnation, and acupuncture. The only phenomenon that receives any criticism is phrenology.

Medical diagnosis by means of a peculiar "box" was first introduced by Dr.

Albert Abrams of the Stanford University Medical School, apparently pre-World War I (the era was left conveniently vague). This "reflexiphone" would diagnose any disease by sound waves. One drop of the body's blood was sufficient to allow a full medical analysis. (This machine has been used by medical quacks throughout the nation; a recent incident of "telephone analysis" by a "doctor" using an Abrams machine took place in the fall of 1974 in, naturally, southern California. The authorities shut down the operation.) A variation of the Abrams box was used in the early 1950's to kill insects by means of voodoo. An aerial photograph of a farm would be placed on the machine's "receptor," and a bit of poison would be placed next to it. The machine would then be turned on for a few minutes, whereupon the field would be found to be free of the insects. (The authors never mention why this technique was never tried with a globe of the world—or, in case the experimenters were exceptionally patriotic, with a map of the United States.) In fact, once a piece of the photograph was cut off, and this portion of the field was found to be 100% infested with the insects, while the remainder of the field was clean. (This technique would not seem to be in harmony with the organic gardening-balance of nature approach outlined effectively in Part IV of *Secret Life*.)

The key fact of *The Secret Life of Plants* is that the vast bulk of the reported cases of odd plant phenomena have been recorded by occultists, mystics, and others whose "sympathetic attitude" toward both the plants and the experiments made it possible for the peculiar reactions to take place. With the exception of Cleve Backster's lie detectors and the experiments with sound, virtually all of the reported experiments are admitted to be repeatable only by those who are "sympathetic." This is a distinct case of borderline science in action. The premise of modern experimental science—repeatability—is violated.

This does not mean that orthodox science is therefore untouchable. Chapter 17 of the book, dealing with the ability of plants and animals to transform basic atomic particles, indicates how blind orthodox biologists have been to radical anomalies in their discipline. How is it possible for chickens feeding on controlled food to produce four times as much calcium in their egg shells as was present in the food? Why do eggs layed subsequently get soft unless potassium is added to the feed? There is more to nature than meets the eye of orthodox scientists.

But there is more of the occult than meets the eye of some of the anti-establishment experimenters. The possibility of animism—demonic interference in the experiments—is never acknowledged, either by the orthodox scientists (who conveniently dismiss all signs of the abnormal) or the parascientists (who do not want hostile, supernatural forces to interfere in *their* sympathetic creativity). There is a whole new zone of research for Christian scientists to clarify—disentangling long-ignored patterns of God's creation from the activity of demons. The non-Christian investigators are powerless to sort out facts from theory when demons tinker with the meters of measuring devices.

*Supernature*, by Lyall Watson. Bantam Books, (1973) 1974. 310 pp., \$1.95.

Reviewed by GARY NORTH

Science no longer holds any absolute truths. Even the discipline of physics, whose laws once went unchallenged, has had to submit to the indignity of an Uncertainty Principle. In this climate of disbelief, we have begun to doubt

even fundamental propositions, and the old distinction between natural and supernatural has become meaningless.

I find this tremendously exciting.

Thus does Lyall Watson, Ph.D. (in something or other) begin his book, "the natural history of the supernatural." In his introduction, he informs us that, "The supernatural is usually defined as that which is not explicable by the known forces of nature. Supernature knows no bounds. . . . Supernature is nature with all its flavors intact, waiting to be tested. I offer it as a logical extension of the present state of science, as a solution to some of the problems with which traditional science cannot cope, and as an analgesic to modern man" (viii).

Watson's operating presupposition is stated clearly in his first chapter: "There is life on earth—one life, which embraces every animal and plant on the planet" (3). And in his conclusion he extends this relatively mild variety of philosophical monism to include the universe, "for the web of Supernature is supported by the combined strength of a vast number of individually fragile fragments," and we have learned "that life on earth is united into what amounts to a single super-organism, and that this in turn is only part of the cosmic community" (280).

Between his opening page and his conclusion lies the body of his data, and amazing data they are. There is a bit of Charles Fort in Dr. Watson—a desire to boggle the reader's imagination with bits of data that simply cannot be conformed to existing scientific presuppositions. Fort, however, made no attempt to provide answers in his voluminous output of books; Watson tries his best to cover the jumble with a thick blanket of monism. He wants to find coherence in this unbounded universe. Most of all, he wants to pull the anomalies of nature out of any special realm of the mysterious (since all of life is equally mysterious) or the occult (since all life is part of a great chain of being).

Unlike the authors of *The Secret Life of Plants*, who announce their doubts about the second law of thermodynamics (295)—entropy—Watson affirms it. He has not gone completely off the deep end into parascience. His writing style and his use of general footnote references (though not page numbers), indicates his awareness of the linguistic diplomacy of conventional science. Nevertheless, there is very little of his manuscript that would sneak through the well-guarded doors of the review boards of *Science* or *Scientific American*. Watson is basically a crank in solenoid's clothing.

He has abandoned that most sacred of all dogmas, the dogma of chance-generated evolution. Yes, there is chance—buckets of it. Nevertheless, it is chance "mediated by a pattern of information that lies half hidden in the cosmic chaos" (7). The universe has, at its cosmological bottom, a kind of DNA molecule, with its programmed data, although Watson fails to use the obvious analogy. Supernature is completely autonomous, with its own self-generated pattern of controlled randomness. Watson, a true son of Adam, wants the universe to provide him with freedom and wonder (chance) as well as confidence and control mechanisms (patterns). Most of all, he wants his cosmological autonomy.

Many of the natural anomalies that he presents in his book provide the reader with wonder. God's universe is far larger than the canons of nineteenth-century Huxlian science. For example, oysters studied by biologist Frank Brown display some amazing traits. Collected by Brown from their home in the beds of Long Island Sound in Connecticut, they were able to maintain their opening and closing with high and low tide, even when shipped to his laboratory in Evanston, Illinois. But they did so only for fourteen days. On the fifteenth day, they began to deviate from the original pattern, but in unison. "Brown calculated the dif-

ference between the old rhythm and the new one and discovered that the oysters now opened up at the time the tide would have flooded Evanston—had the town been on the shore and not perched on the bank of a Great Lake 580 feet above sea level” (21). They persisted in this new rhythm in the dark, and under seemingly fixed control conditions. He then discovered that their movements generally corresponded to the position of the moon, opening when the moon was directly overhead Evanston. “This was the first piece of scientific evidence to show that even an organism living away from the ocean tides could be influenced by the passage of the moon.

Watson goes on to record other animal responses influenced by lunar rhythms: the running (spawning) of the California grunion, the movement of one variety of worm, May flies. Even rainfall in North America has been discovered to be abnormally heavy just after full and new moons, and *Science* publishes this anomaly. (25). Perhaps even Frank Brown’s potatoes “know” when the moon is overhead. (26). Furthermore, we are learning that sun spots may influence the earth’s weather, earthquakes, changes in human blood serum (47), and even the speed of precipitation in simple chemical reactions (32-33). But half way through Watson’s second chapter, the long, slow pitch turns into a fast break: “Astrology is based upon the fundamental premise that celestial phenomena affect life and events here on earth. No scientist, and certainly no biologist familiar with the latest work on weather and natural rhythms, can deny that this premise is proved” (50). He then cites Michel Gauquelin’s findings that there is a statistical correlation between French scientists and medical men with their birth signs astrologically (Mars). Soldiers, ironically, are mostly Jupiters, as are politicians. Gauquelin’s work, states Watson, “shows, beyond reasonable doubt, that the position of planets means something—the position, and not the planets themselves. We still have to decide whether the planets are acting directly on us or whether their position is merely symbolic of some much larger cosmic pattern of energy of which they, and we, are just a small part” (51-52). Not according to Isaiah 47:13-14, we don’t. But Watson then continues his discussion of traditional, simple-minded astrology, as if this were in some way related scientifically to the opening and closing of oyster shells. “Supernature knows no bounds.” Anything is possible; any relationship, conceivable or inconceivable, may be true.

He discusses Yale’s Harold Burr, the developer of a device supposedly capable of measuring human and plant force fields. (The Soviets claim to have an even more sophisticated device like this.) Ovulation in women and female rabbits can be detected by this machine (74-75). People’s “up” or “down” days can be measured. The life field supposedly reaches its “maximum positive value” (?) at full moon—what we might call the Lon Chaney, Jr. Effect, or LCJE—and the “maximum negative value” two weeks later, at the new moon. *Therefore*: “The chain is complete. Here is a natural and measurable mechanism that can account for the connection between man and the cosmos. The supernatural makes way for Supernature” (76).

Some of Watson’s stories are simply interesting tidbits of data without any supernatural importance. For example, a French engineer, Gavraud, has discovered some terrifying properties of subsonic frequencies. A six-foot police whistle which he built turned his technician’s insides to jelly when he blew a blast of air through the device. On another occasion, a minor blast blew out every window of every building within a half-mile radius. Two of them blowing in unison are believed to be capable of leveling a skyscraper at a distance of five miles. “These frequency 7 machines can be built very cheaply, and plans for them are available for three French francs from the Patent Office in Paris” (83).

This is not Supernature; this is just the run-of-the-mill bureaucratic insanity that all of us encounter throughout our lives.

But then Watson comes, as most of these parascience books do, to the Cheops pyramid, with its dehydrating and razor-sharpening properties. This is Supernature. It is borderline science and recognizable occultism. Then on to dowsing, pendulums, and the South African "boy with the X-ray eyes" who can "see" water beneath the ground. The odd and the supernatural are jumbled together. Parascience cannot disentangle facts ignored by conventional science and facts produced by demonic power. And because Christians in the world of scholarship have been content to operate in terms of the nineteenth-century scientific climate of opinion of conventional science, trying desperately to justify historic biblical miracles in terms of somehow legitimate scientific exceptions to Huxlian presuppositions, they are not much better prepared to separate these deviant phenomena than the parascientists are.

J. B. Rhine and some associates "willed" dice to come up with numbers above seven, and did so in 3110 times out of 6744 tosses—odds against: one billion to one. Two French scientists located young boys who could vary the blip rate on a geiger counter—odds against: a billion to one. Then there is Ted Serios, the semi-alcoholic who has the peculiar ability to take a Polaroid (or any other) camera, concentrate his thoughts, and produce a picture from his mind on the film. Watson is not the first to be impressed with this unexplained phenomenon.\* He is matched in the audio world by Konstantin Raudive's "mysterious voices." Raudive can hook up a tape recorder (or have a team of researchers hook up their tape recorder) to a radio tuned to "white noise" or random static. Nothing is heard by anyone, including Raudive. When the tape is played back, weird voices, speaking in up to seven languages—only the seven known by Raudive—appear on the tape. This does not happen when Raudive is absent (275-76).

Watson races through a whole host of occult phenomena in the second half of the book, defending modified, reinterpreted versions of palmistry, graphology, telepathy, hypnosis, alpha waves (mental), hallucinations, automatic writing (subconscious, of course), clairvoyance, voodoo, the *I Ching*, divination, and that most crucial of all occult and alchemical goals, higher consciousness. His conclusion: "Matter, mind, and magic are all one in the cosmos" (253). A new age lies before us—an age of power:

So we have arrived at the moment of control with a new and growing consciousness both of the enormity of the task and of the breadth of our own ability to cope with it. In this situation two things stand out above all others: One is that our greatest strength lies in unity with all of Supernature here on earth, and the other is that this unity could give us the impetus we need to transcend the system altogether.

Supernature could become something really supernatural.

With these words, Watson ends his book. He calls us to a leap of being, a transcending of our own creaturehood. On the one hand, Watson wants us independent of God: "I cannot agree with those who would place man outside the order of nature" (164). On the other hand, we are to transcend even Supernature, becoming gods ourselves. A metaphysical leap is possible; no ethical repentance is necessary. The fool has said in his heart that there is no God.

Man is part of a closed universe. There is nothing beyond to which he may appeal the cruel blows of random fate, patterned fate, and taxes. There is no

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\*Jule Eisenbud, *The World of Ted Serios* (New York: Pocket Book, 1968).

higher court of appeal—yet. But some glorious day, man will become the higher court of appeal. Man will take charge of the universe, including man. And as C. S. Lewis has warned, when we hear of man taking control of mankind, watch out: some men are about to take control of all the others.\* Mankind is left to the mercy of Supernature, and “Supernature knows no bounds” (xiii). By refusing to acknowledge man’s position as a creature made in the image of God, Watson has left us simultaneously imprisoned in a closed universe and about to make a huge leap in being. Parascience leaves mankind without the ability to recognize and deal with demonic forces. As a result, Watson’s promised leap of being promises to be a leap downward, into the void.

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\**That Hideous Strength* (New York: Macmillan, [1946] 1974), p. 42. This is also the theme of *The Abolition of Man*, chapter 3.

*The Morning of the Magicians*, by Louis Pauwels and Jacques Bergier. Avon, (1960) 1973. 416 pp., \$1.50.

Reviewed by GARY NORTH

This book is poorly titled. It should be called *The Revival of Alchemy*. In the same way that *The Secret Life of Plants* is a tract for animism, so is this a tract for alchemy. Half a million copies of the book have been sold, the cover informs us. Given its religious perspective, we should not be surprised. It has taken many of the themes of modernism and extended them to their logical conclusions—conclusions that are fundamentally those of ancient paganism.

The mental image of the alchemist in the minds of most people, if any, is that of a lonely investigator in his laboratory, painstakingly searching for the chemical secret which will allow him to turn lead into gold. He is the precursor of the modern chemist. Take one alchemist, remove his lust for gold, add the principles of secular Enlightenment philosophy, plus a dash of Cartesian methodology, and shake gently for two centuries: out pops modern chemistry. Not so. It was not the Enlightenment which produced modern science, but the Reformation.\* More importantly, it was not the methodology of alchemy which made science possible, but rather its opposite. Rather than basing its operations on open knowledge, publication, repeatable experiments, the international division of intellectual labor, and the concept of regular law, alchemy was established on the principle of secret knowledge. It was the science of Gnosticism. Its technique was based on the idea that in the endless mixing of the same chemicals—chemical opposites—they would somehow transcend themselves after a hundred or a thousand repetitions. No one could know in advance when or how this transformation would take place. No one trying to repeat the process could be assured of success. Furthermore, the alchemist was not searching for gold as such; he was searching for the universal substance which would transform himself and the cosmos. Pauwels and Bergier, following the lead of Carl Jung’s researchers, state this forthrightly:

For the alchemist, it must never be forgotten that power over matter and energy is only a secondary reality. The real aim of the alchemist’s activities, which are perhaps the remains of a very old science belonging to a civilization long extinct, is the transformation of the alchemist himself, his accession

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\*Robert K. Merton, *Social Theory and Social Structure* (Glencoe, Ill.: Free Press, 1957), ch. 18, “Puritanism, Pietism, and Science.”



to a higher state of consciousness. The material results are only a pledge of the final result, which is spiritual. Everything is oriented towards the transmutation of man himself, towards his deification, his fusion with the divine energy, the fixed center from which all material energies emanate [118].

This is a religious quest. It is based on the ancient heresy of monism. It denies the Creator-creature distinction. It argues that at bottom all being is ultimately unified. It is therefore the task of man to bridge this gap between his own temporarily limited being and God's eternal being. Alchemy, with its roots in Gnosticism, has always been self-consciously committed to the *divinization of man*, despite the presence of self-professed Christians in its camp.

The "Great Work" is done. The alchemist himself undergoes a transformation which the texts evoke, but which we are unable to describe, having only the vaguest analogies to guide us. This transformation, it seems, would be, as it were, a promise, or foretaste, experienced by a privileged being, of what awaits humanity after attaining the very limits of its knowledge of the earth and its elements: its fusion with the Supreme Being, its concentration on a fixed spiritual goal, and its junction with other centers of intelligence across the cosmic spaces. Gradually, or in a sudden flash of illumination, the alchemist, according to tradition, discovers the meaning of his long labors. The secrets of energy and of matter are revealed to him, and at the same time he glimpses the infinite perspectives of Life. He possesses the key to the mechanics of the Universe. He establishes a new relationship between his own mind, which from now on is *illuminated*, and the universal Mind eternally deepening its concentration [137].

Prof. Molnar is quite correct when he links the Gnostic tradition and the philosophical perspective of Hegel. Man is needed to complete the evolutionary deepening of the universal Mind—God. Man must participate in the divine if the divine is to achieve full self-realization. Man must attain this *higher consciousness*. This key phrase serves virtually all of the occult and radical humanist groups today as a sort of talisman. The programs of these groups, from alchemy to Synanon to women's liberation, are all geared to the expansion of human consciousness—the self-transcendence of the human mind. It involves a hypothetical *leap of being*, a phrase dear to the hearts of leading secular conservatives today (e.g., Eric Voegelin, Russell Kirk).\*

Alchemy, like modern humanism, is based on a Pelagian view of man. Man is basically good. The possibility for perfection is always present in life. Man's being is not flawed by the effects of ethical rebellion. Given this outlook, the self-transcendence of man becomes a sociological imperative. "At the stage we have reached in scientific research our minds and intelligence will have to surpass themselves and rise to transcendent heights; the human, all-too-human, will no longer suffice" (60-61). Not only is this leap of being a sociological imperative, but it is also an ethical imperative: "If men have in them the physical possibility of attaining one or other of these states, the quest for the best means of doing so ought to be the principal aim of their lives." (357). The transformation is strictly a question of the proper *technique*, as the authors assert categorically.

If my brain is equipped with the necessary machinery—if all this does not belong exclusively to the domain of religion or mythology—if it is not all a

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\*The concept is deeply imbedded in Voegelin's thought, but in Kirk's most recent book, he ascribes just such a leap of being to Moses: *The Roots of American Order* (LaSalle, Ill.: Open Court, 1974), p. 40.

question of divine "grace" or "magical initiation" but depends on certain techniques and certain internal and external attitudes capable of setting this machinery in motion—then I am satisfied that my only ambition and most urgent duty ought to be to reach this "awakened state" and attain these heights at which the mind can soar [357].

The techniques of alchemy are a standing testimony to men's faith that the "if nots" of the cited paragraph really are nots—that technique is superior to grace in the quest for human transformation.

*The Morning of the Magicians* resists any attempts to summarize or categorize its contents. Its footnoting is deliberately incomplete, as its authors frankly state in the introduction. Sometimes, they say, "we have developed our argument by way of image or allegory"; unfortunately for the reader, it is never quite clear just where allegory is being used, given the zany nature of the task of defending alchemy.

Certain themes do reappear throughout the book. The most obvious one is the theme of consciousness-expanding. The authors are firmly convinced that there is, and must be, an international secret society of adepts who have achieved illumination. These persons have mastered both the laws of science and the intuition of alchemy. The authors deny that such knowledge has anything to do with the occult, however. But the structure of institutional control for the preservation and transmission of secret knowledge certainly lends itself to occult manipulation, however serious the authors are in their denials. The authors are convinced that the true occultists were in power in Nazi Germany—that Hitler had been initiated into a demonic cult, which in turn became the hard-core of the Nazi Party, including in its secret ranks such organizations as the Death's Head S.S. and the occult section of the German Intelligence Service. This same theme has been pursued at some length by another occultist, Trevor Ravenscroft, in his recently published book, *The Spear of Destiny* (1973). Section II of *Morning* is devoted to a reinterpretation of Nazism's occult roots. Some of it makes a great deal of sense, and conventional historians have obviously failed to do their homework in this area.

The book summarizes the work of that ultra-skeptic, Charles Fort, who spent a lifetime accumulating thousands of competently reported anomalies that conventional scientists have ignored or deliberately suppressed for a century. But unlike Fort, the authors have a clear-cut cosmological perspective. Like the vast bulk of the "higher consciousness" writers today, they are totally committed to a theory of cosmological evolution. Not Darwin's antiseptic evolution of random mutations, but a positive evolution—purposeful evolution. Teilhard de Chardin, the heretical Roman Catholic biologist-philosopher, receives repeated praise. We are headed, the authors are convinced, in the direction of Teilhard's hypothetical "omega point"—that Hegelian monist resolution of all progress. A new stage in man's evolutionary process is dawning:

For the really attentive observer the problems facing contemporary intelligence are no longer problems of progress. The concept of progress has been dead for some years now. Today it is a question of a change of state, of a transmutation. From this point of view those concerned with the domain of the interior life and its realities are in step with the pioneering savants who are preparing the birth of a world that will have nothing in common with our present world of laborious transition in which we have to live for just a little while longer [xxii-xxiii].

That marvelous transformation forecast by those two great social alchemists,

Marx and Engels—quantitative change producing qualitative change—is about to take place. The new creator is man himself:

Man can have access to a secret world—see the Light, see Eternity, comprehend the Laws of Energy, integrate within himself the rhythm of the destiny of the Universe, consciously apprehend the ultimate concentration of forces and, like Teilhard de Chardin, live the incomprehensible life that starts from “Point Omega,” in which the whole of creation, at the end of terrestrial time, will find its accomplishment, consummation and exaltation. Man is capable of anything. His intelligence, equipped from the very beginning, no doubt with a capacity for infinite knowledge, can in certain conditions apprehend the whole mechanism of life. The powers of the human intelligence, if developed to their fullest extent, could probably cope with anything in the whole Universe. But these powers stop short at the point where the intelligence, having reached the end of its mission, senses that there is still “something other” beyond the confines of the Universe. Here it is quite possible for an analogical consciousness to function. There are no models in the Universe of what may exist outside the Universe. This door through which more may pass is the gateway to the Kingdom of Heaven [341].

This book ends, appropriately, with a chapter on mutants. This is most fitting, since it is in mutation alone that orthodox Darwinians have any hope in transcending the limits of the species.\* Unlike orthodox Darwinians, however, Pauwels and Bergier are firmly convinced that such mutations—favorable, of course—are now taking place. In fact, an international secret society of superhuman mutants now exists. They have appeared throughout history. Jesus was one. Confucius was one. Mohammed was one. They have pointed the way to humanity. Salvation is coming—metaphysical transformation through techniques of applied mutation. The book ends on a note of triumph, for it promises Gnostic salvation.

We are on the side of the invaders, on the side of the life that is coming, on the side of a changing age and changing ways of thought. Error? Madness? A man's life is only justified by his efforts, however feeble, towards better understanding. And to understand better is to become more attached. The more I understand, the more I love; for everything that is understood is good [416].

The inexpensive paperback book, which has come as a product of Western rational technology, has now given to Gnosticism an audience wider than Gnostics would ever have believed possible. The secret techniques of metaphysical transformation are becoming less secret every day. Every occult and weirdo humanist group in the land has instant access to them. They promise a new mankind.

What we should expect is social transformation—the death of Western culture. The foundations of Western culture are explicitly Christian in origin. The humanists have borrowed Christian capital, never thinking that there are limited quantities available. They have scoffed at the lender for two centuries. Now their capital is nearly spent. The long night of debauchery on borrowed funds is coming to a close. It is now the morning of the magicians, and Western man will know how much better it is to work in the fields of his Father than it is to dwell with the magicians. But until he learns his lesson well, he will spend his time in the pigsty.

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\*Bolton Davidheiser, *Evolution and Christian Faith* (Nutley, New Jersey: Craig Press, 1969), pp. 208-15.

*Psychic Photography*, by Hans Holzer. London: Souvenir Press, 1970. (Also published by McGraw-Hill, 1969?) 116 pp., \$5.

Reviewed by GARY NORTH

The occult phenomenon of psychic photography is seldom (if ever) discussed in popular photographic magazines, yet the phenomenon has existed for well over a century. First discovered by a Boston engraver, Mr. William Mumler, in the mid-nineteenth century, it was pursued rigorously by the British parapsychologist, F. W. Warrick, in his book, *Experiments in Psychics* (Dutton, 1939). A photograph, sometimes taken by a non-psychic like Mr. Mumler, but more usually taken with the cooperation of an occultist, produces strange additions on the negatives. These may be streaks, or seemingly double-exposed human figures. Perhaps the most common "ghost" images are small reproductions of existing photographs of dead subjects, sometimes famous figures or persons in the family of one of the experimenters. These images can appear on films produced by Polaroid Land cameras under test conditions. One set was taken *without a camera*—i.e., by direct mental imprint on sealed photographic papers—on Mike Wallace's old *PM East* television show in September of 1961.

Holzer is a promoter of spiritistic phenomena. Nevertheless, the text of the book and the reproduced photographs, good and bad, have an air of authenticity about them. He reproduces several photographs mentally imprinted on photographic paper by John Myers, an independently wealthy industrialist, who picked up this talent after a visit to the medium, Emma Deane, whose work was basic to Warrick's *Experiments in Psychics*. The origin of such phenomena should not puzzle orthodox Christians.

One very successful psychic photographer is Dr. Andrew von Salza, a West Coast physician. In March of 1966, he visited the Holzers in New York City, where he took a photograph of Mrs. Holzer, using a Polaroid camera, model 103. Holzer's wife appears quite normally, but next to her was a vague ghostly impression of a painting of Catherine the Great, suspended in mid-air. When Holzer had a reproduction of this picture made, it turned out poorly. Nevertheless, he sent it to von Salza. The latter immediately "felt led" to rephotograph the copy. This time he obtained a print with "Catherine" quite clear. He sent back two reproductions of the "new" picture.

To check on this strange procedure, Holzer visited von Salza in May of 1966. The physician repeated the process. Sure enough, "Catherine" reappeared, only this time her arm was extended, as if she were offering a crown (in her hand) to Mrs. Holzer. This was done with a Polaroid camera in Holzer's presence. Unknown to von Salza, Mrs. Holzer is a sixth-generation descendant of Catherine the Great. (The "Catherine" in the pictures appears as a painting.)

Holzer had met von Salza a year earlier. He visited the physician's home, along with several other guests, to witness a demonstration. Von Salza set up a Polaroid camera in his living room and photographed the assembled group several times. Each time, strange ghost images appeared above the group, but only in the photographs. Faces, apparently photographs, of unknown people, plus one of President Kennedy and another of John D. Rockefeller, Sr. Kennedy also appeared in a 1966 photo taken by Salza, but this time Abraham Lincoln appeared next to Kennedy's floating image. (This looked like a put-up job by the Democratic National Committee to me, but I'm ever the skeptic—of politics, not of ghosts.) Another von Salza snapshot looks like one of those montage efforts popular in the late 1960's, with dozens of faces, including Marilyn Monroe and Lee Harvey Oswald, plastered all over it.

Florence Sternfels, another medium—clairvoyant—had the ability of going into a trance and imprinting her image—blurred—on an X-ray plate inside a shielded box which had been placed under her foot. A copy of this photo appears on page 59. It took about an hour of trance to accomplish this. (A Brownie Hawk-eye, in 1952, would have been a lot quicker and cheaper!) In another series of pictures, taken with black flashbulbs in total darkness with infrared film (1952), shows her in her trance, with an “ectoplasm” outline of a small dog’s head emerging from her lower abdomen.

What should astound orthodox Christians is not that such odd happenings can occur, but that people will cling to these useless goings-on as the foundation of their “spiritual” lives. This is their substitute for Christian faith.

The book also includes photographs of ghostly phenomena (which could easily be faked double exposures, for all the reader knows), including a famous shot by two British skeptics of a ghostly image descending a staircase in a supposedly haunted house (1936, published in *Life*). In several other photographs, dull wood floors suddenly become almost mirror-like in their ability to reflect the body of some occultist standing on them. (What a bonanza for the Mop & Glow floor cleaner advertisements, if only these were reproducible on demand! To stop these ads, the Federal Trade Commission would have to admit the existence of ghosts!)

Holzer’s book offers the reader an introduction to information which is normally ignored or suppressed. In this sense, it is a useful document which documents absolutely useless phenomena. In fact, by ruining perfectly good photographs of friends and relatives, we should probably call them negative phenomena.

*Psychic and Other ESP Party Games*, by David Hoy. Doubleday, 1965. 141 pp., \$3.50.

Reviewed by GARY NORTH

As the essay by the Rev. David Ketchen indicates, occultism can be introduced to unsuspecting people by seemingly harmless pastimes, such as table-raising. It is the factor of human curiosity, coupled with a desire to be inside some unique group or to possess some unique ability, that can lead men into spiritual disaster. To place one’s soul in spiritual bondage for the sake of the ability to manipulate a ouija board borders on the insane, yet countless people do it.

This insidious little book is an ideal introduction to the “harmless” middle-class pastimes that introduce people to occult bondage. “The pendulum game,” dowsing, spin the bottle—yes, that old favorite of pre-liberated, pre-teens—thought-projection games, and the introductory game, “psychic,” are all recommended. “Are you psychic?” the opening sentence asks. “There is one way to find out and have fun doing it.” Of course, “the main purpose is entertainment” (17). Indeed; Screwtape’s entertainment.

Games that involve mental senders and receivers are ideal, the author writes. Find the object, read my mind, and so forth, all reveal psychic abilities to previously unsuspecting participants. Then, predictably, the games will be indulged in on successive occasions, improving everyone’s skills in occult exercises. The author claims that it was a game, “the willing game,” that first created interest in telepathy in England. He is vastly oversimplifying the history of telepathic communication as a modern phenomenon, but if he believes it, he no doubt expects the reader to believe it.

Games involving the transmission of the five senses are recommended. Send one person into another room. Taste a piece of candy, or hit a piano key, or sniff a bottle of perfume. The receiver(s) must try to intuit the objects in question. "In a more refined form of the game, actual perfumes are used, these being distinguished by their brand names" (64). This takes practice—lots and lots of practice. It takes time.

A whole chapter is devoted to psychic games with playing cards. Another is devoted to PK, or psychokinesis. See if you can control the rolling of dice. Remember, "while you play, you may be contributing to parapsychological research, which should make it all the more fun" (83-84). Science, games, and the occult: what better incentives to continue?

The dust jacket informs us that Mr. Hoy is an ordained minister. He is also a professional stage mentalist. He has a working knowledge of these games.

From my own experience, I would estimate that there were, until 1965, more occult activities in fraternity parties than in all the witch covens in America. From what I have been told, there was more occultism in teenage girls' "pajama parties" than in the combined fraternities. These games are universal. A major publisher risked money on the presumption that a market existed for this book. These phenomena do exist. Humanistic cultures can no longer resist them successfully. It is imperative that Christians be aware of them and avoid them.

*Witchcraft in the Middle Ages*, by Jeffrey Burton Russell. Cornell University Press, Ithaca, New York, 1972. ix, 394 pp., \$15.

Reviewed by ROUSAS JOHN RUSHDOONY

Professor Russell gives us in this study one of the most important analyses of the subject of witchcraft yet to be written. It is well written, carefully researched, and candid. Russell frankly admits his initial skepticism: he regarded witches as poor and unfortunate victims of a persecuting church and their trials as miscarriages of justice. His research has produced a radically different picture.

Witchcraft and magic are not inferior forms of science and religion but an independent world view, Russell points out. The essence of their world view is in a homocentric or man-centered universe, in which "All things are made for man and on the model of man. Magic is a doctrine that, far more than religion or science, exalts man to the loftiest regions of glory: hence its perennial attraction, and hence its particular appeal for the Renaissance, when man's ambitions and his ability to achieve them seemed unlimited" (p. 5). Hence too its appeal to modern humanistic man. The goal is to master the universe for selfish and man-centered purposes (p. 8).

Because of its radical homocentricity or humanism, witchcraft is radically hostile to law and as a result is religiously antinomian. Russell documents this antinomianism repeatedly (pp. 26, 68, 94, 128, 133ff., 141, 168, 177, 224). This antinomianism manifested itself in a hostility against the church (burning churches and killing priests) and against the people who by name stood for the law of God, the Jews, who were readily and brutally slaughtered by the antinomians, and also by the Inquisition. The subversive Joachimite movement fostered such popular activities. As Russell shows, "The antinomians, by arguing that all action was virtuous and that Satan was God, advanced the cause of rebellion, libertinism, and Satanism" (p. 142).

The practical consequences of this antinomian activity, i.e., rebellion, libertinism, and Satanism, were militant action against the social order and a variety of

illegal and hostile practices. These included human sacrifice (pp. 67, 88ff., 251, 263); Russell is careful to consider the possibility that such charges against witches may have been false, but he concludes that they were clearly true. The purpose was magical, and hence human sacrifice was often followed by cannibalism (pp. 69f., 81, 125, 239f., 251), adding, "Witches sacrificed or ate children or made them into magical salves or powders, but they did not abuse them sexually" (p. 263). Not only was libertinism common to witches because of their antinomianism, but also homosexuality (p. 95). "The essential element" in witchcraft during the medieval and later eras "is defiance of Church and society on behalf of the power of evil" (p. 101). The witch "takes pleasure in corrupting all that a peaceful and just society holds dear" (p. 276).

Witchcraft is a product in part of a rejection of all existing institutions and the "establishments" which are a part of them, and, together with this, a rejection of all religious and moral standards in the belief that the universe is meaningless, chaotic, and purposeless. Witchcraft thus demands the rejection of the existing order and values. Russell quotes Lynn White, who states of witchcraft, "It is a drastic and spectacular way of rebelling, a repudiation of things as they are. It is an ultimate denial, a form of nihilism which is demanded by mentally and emotionally unstable people in any time of rapid change" (p. 278).

The return of magic and witchcraft concerns Russell. It is a return to the vicious and the dark in the human soul, more fearful now perhaps because we are a more secular culture and less restrained. We see again the rise of nihilism and mindless violence, for, in its deeper sense, Russell holds, "witchcraft springs out of hostility and violence that are at the same time as old as man and as contemporary" (p. 289).

Russell has written not only an excellent and scholarly work but a telling tract for our times.

## CHALCEDON PUBLICATIONS

ROUSAS JOHN RUSHDOONY

*Biblical Philosophy of History* (148 pp.). History is meaningless and ultimately unexplainable apart from the decrees of a sovereign Creator. Criticism of the various alternative theories: evolution, cycles, Marxism, non-theistic conservatism, historicism, relativism.

*Bread Upon the Waters* (102 pp.). A series of short, popular essays, originally published in *The California Farmer*, dealing with such topics as law, the family, ownership of the child, the Bible and property, and the subsidizing of evil: 51 essays in all, each two pages long. It serves as a handy introduction to practical Christianity.

*By What Standard?* (212 pp.). An introduction to the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy.

*Flight from Humanity* (67 pp.). A study of the impact of neoplatonism on Christian thought. This pagan heresy, which has been mixed with Christian intellectual categories for two thousand years, teaches that matter is sinful and spirit is good. Therefore, men are called to forsake the world and retreat into "spiritual" holiness and cultural irrelevance. This outlook has led to the impotence of the church and other Christian institutions.

*Foundations of Social Order* (232 pp.). Subtitled, "Studies in the Creeds and Councils of the Early Church," it deals with many of the heresies of the early Christian centuries that are with us still. They all have one point in common: a doctrine of Christ's subordination. By compromising either His divinity or His full humanity, these heresies led to the substitution of the state or the church as man's only link to God.

*Freud* (69 pp.). A well-documented study of the writings of the famous psychologist. Freud attempted to relegate guilt into the realm of biology and science, so as to deal with it apart from Christian or other openly religious categories. Science is to save man, assuming anything can—and Freud was not certain that anything can. Much of our contemporary social legislation is an outgrowth of Freudian concepts.



*Institutes of Biblical Law* (890 pp.). A massive study of the meaning, history, and contemporary implications of biblical law. All laws in the Bible, argues the author, can be subsumed under one of the ten commandments—case law applications of the Decalogue. Over 3,000 scripture references are indexed. Numerous references are included from the basic rabbinical literature, including the Babylonian Talmud.

*Intellectual Schizophrenia* (133 pp.). An introductory study on education. All education is ultimately moral and religious, since all human standards involve a concept of law. The attempt to fuse secular concepts of man and Christian education has led to our contemporary intellectual schizophrenia. No such fusion is possible between utterly conflicting world views. Secular, "neutral" state education is, by definition, the established church of the religion of humanism.

*Law and Liberty* (152 pp.). A short, popular survey of some of the topics covered in detail in *The Institutes of Biblical Law*: authority, chaos, evolution, magic, the family, property, government, Marxism, and parenthood.

*Messianic Character of American Education* (410 pp.). An in-depth study of over two dozen key thinkers who were the founders of progressive education in America. Its thesis is that progressive education is a religion and, as in all true religions, its goal is world transformation. The book also includes a section of biographical and bibliographical data on the various figures.

*Myth of Over-Population* (56 pp.). A survey of literature, both scholarly and popular, dealing with the question of the population explosion. The conclusion: secularism, government intervention, and urbanization have combined to reduce agricultural production and subsidize the least productive citizens. The goal of the anti-population prophets is to control the most basic of all capital resources: human beings.

*Mythology of Science* (134 pp.). There can be no thought—let alone scientific thought—without ultimate intellectual presuppositions. Thus, all claims of neutrality are mythical and misleading. Modern science is founded upon the doctrine of the autonomous universe and the autonomous human mind. It therefore becomes enmeshed in the great intellectual paradox: total impersonal determinism vs. total chance and randomness. Without the doctrine of creation and the doctrine of the Trinity, no science is possible; secular science borrows Christian premises in order to function at all.

*Nature of the American System* (181 pp.). A compilation of essays dealing with American constitutional, intellectual, and religious history. Chapters on Fisher Ames and Alexander H. Stephens restore these

two neglected figures to their proper place in American history. Chapters on the "religion of humanity"—Unitarianism—and the United Nations indicate the drift toward revolution and government control. "The Conspiracy View of History" is also treated carefully.

*The One and the Many* (388 pp.). A history of a long-neglected and absolutely critical philosophical question: unity vs. diversity, monism vs. pluralism, totalitarianism vs. anarchy, monotheism vs. polytheism. Secular thought has been unable to solve the problem and so ignores it as a basic problem. The answer is the Trinity: one God, three persons. It is the philosophical foundation of Christian reconstruction.

*Politics of Guilt and Pity* (371 pp.). The first truly serious and thoroughly theological explanation of the necessity of Christian conservatism. God alone is sovereign; all secular attempts to augment the powers of the civil government beyond the biblical definition of government—as defined by Old Testament and New Testament law—will result in tyranny. Men will be "saved" by statist law rather than by God's grace.

*This Independent Republic* (172 pp.). A revisionist history of the foundations of early law: The American Revolution was a Christian counter-revolution against the illegitimate extension of parliamentary power into the affairs of the colonial parliaments, i.e., the legislatures. It refutes the oft-repeated claim that Deism had an impact on the public writings of the founding fathers.

*Thy Kingdom Come* (256 pp.). "Studies in Daniel and Revelation" demonstrate that the prophetic sections of the Bible were optimistic with respect to the external, visible triumph of God's church and Christian institutions prior to the visible return of Christ in glory. Men are therefore called to reclaim God's earth and exercise dominion over the creation to the glory of God. Christian faith is the opposite of neoplatonic, pietistic retreat.

#### GARY NORTH

*An Introduction to Christian Economics* (412 pp.). An attempt to rethink economics in terms of explicit biblical revelation. The focus of the book is on monetary policy: inflation, its consequences, and how to defend oneself against it. In addition, it provides an outline of Old Testament and New Testament teachings on property, stewardship, and ownership. It also contains chapters on socialist planning, women's liberation, bureaucracy, urban renewal, and property taxes.

*Marx's Religion of Revolution* (253 pp.). An in-depth study of Marx's philosophy, sociology, and economics. It demonstrates that the over-

riding concern of Marx was revolution, which served in his system as an alternative to personal salvation and Christian reconstruction. His system was self-contradictory at point after point, but all inconsistencies were subordinated to the idea of revolution.

GREG BAHNSEN

*Theonomy in Christian Ethics* (forthcoming). A defense of the applicability of Old Testament law for New Testament ethics. Apart from God's explicit, revealed law system, all ethical systems become graveyards. The civil magistrate is therefore compelled to enforce biblical law; political life is theonomic in character rather than autonomic.

BOLTON DAVIDHEISER

*To Be as God* (41 pp.). Modern science has abandoned the traditional idea of the quest for knowledge. Instead, it has turned to a quest for power. Men seek to become creator gods. Dr. Davidheiser's study focuses on the biological sciences.

ELIZABETH FELLERSEN (editor)

*Toward a Christian Marriage* (43 pp.). Five essays on the theological meaning of marriage. Aimed at the layman; useful for classes in marriage counseling.

FRANCIS NIGEL LEE

*Communist Eschatology* (1201 pp.). A massive, exhaustive study of the eschatological vision of Karl Marx, Engels, and Lenin. It argues that this optimistic vision of ultimate triumph has been successful in winning converts precisely because of men's faith in its inevitability. Christians need therefore to reaffirm the original optimism of the apostles and the prophets if they are to escape the tragedy of cultural impotence and irrelevance.

Chalcedon's books are stocked by:

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# THE MINISTRY OF CHALCEDON

[Pr. 29:18]

Chalcedon [kalSEEdon] is a Christian educational organization devoted exclusively to research, publishing, and to cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested laymen who understand the propositions that Jesus Christ speaks to the mind as well as the heart, and that His claims extend beyond the narrow confines of the various institutional churches. We exist in order to support the efforts of all orthodox denominations and churches.

Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (A.D. 451), which produced the crucial christological definition: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man. . . ." This formula challenges directly every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; Christ alone can announce that "All power is given unto me in heaven and in earth" (Matthew 28:18). Historically, the Chalcedonian creed is therefore the foundation of Western liberty, for it sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the one who is the source of true human freedom (Galatians 5:1).

Christians have generally given up two crucial features of theology that in the past led to the creation of what we know as Western civilization. They no longer have any real optimism concerning the possibility of an earthly victory of Christian principles and Christian institutions, and they have also abandoned the means of such a victory in external human affairs: a distinctly biblical concept of law. The testimony of the Bible and Western history should be clear: when God's people have been confident about the ultimate earthly success of their religion and committed socially to God's revealed system of external law, they have been victorious. When either aspect of their faith has declined, they have lost ground. Without optimism, they lose their zeal to exercise dominion over God's creation (Genesis 1:28); without revealed law, they are left without guidance and drift along with the standards of their day.

Once Christians invented the university; now they retreat into little Bible colleges or sports factories. Once they built hospitals throughout Europe and America; now the civil governments have taken them over. Once Christians were inspired by "Onward, Christian Soldiers"; now they see themselves as "poor wayfaring strangers" with "joy, joy, joy joy down in their hearts" only on Sundays and perhaps Wednesday evenings. They are, in a word, pathetic. Unquestionably, they have become culturally impotent.

Chalcedon is committed to the idea of Christian reconstruction. It is premised on the belief that ideas have consequences. It takes seriously the words of Professor F. A. Hayek: "It may well be true that we as scholars tend to overestimate the influence which we can exercise on contemporary affairs. But I doubt whether it is possible to overestimate the influence which ideas have in the long run." If Christians are to reconquer lost ground in preparation for ultimate victory (Isaiah 2, 65, 66), they must rediscover their intellectual heritage. They must come to grips with the Bible's warning and its promise: "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Proverbs 29:18). Chalcedon's resources are being used to remind Christians of this basic truth: what men believe makes a difference. Therefore, men should not believe lies, for it is the truth that sets them free (John 8:32).

