

(Pseudo-) PSELLOS, MICHAEL
On the Operation of Daemons
Translated by Marcus Collisson

(Pseudo-)Psellos, Michael, and Marcus Collisson. *Psellus' Dialogue on the Operation of Daemons*. Sydney: Published by J. Tegg, and printed by D.L. Welch, 1843.

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Alt title: (Gr.) Περὶ ενεργειᾶς δαιμονῶν διάλογος; Ἴ
Περὶ ενεργειᾶς δαιμονῶν διάλογος;
Τιμοθεὸς ἡ περὶ δαιμονῶν
(Lat.) *De operatione daemonum*;
dialogus de energia seu operatione daemonum

Transcribed and corrected by Joseph H. Peterson: esotericarchives.com, 2007.

For a discussion of pseudo-Psellos, see Greenfield, Richard P. H. *Traditions of Belief in Late Byzantine Demonology*. Amsterdam: Adolf M. Hakkert, 1988. He gives the following sources:

P. Gautier, “Le de Daemonibus du Pseudo-Psellos”, *Revue des études byzantines* (REB) 38 (1980), pp. 105-194. (Gautier suggests a possible late thirteenth or early fourteenth century date.)

J. Bidez. *Michel Psellus Epître sur la Chrysopée. Catalogue des manuscrits alchimiques grecs*. vol. VI, pp. 97-131. Brussels: 1928. (Greenfield mistakenly reads vol. IV) (Substantially the same as Gautier's text, but not in the same order.)

PSELLUS' DIALOGUE
ON THE
OPERATION OF DÆMONS;

NOW, FOR THE FIRST TIME,
TRANSLATED INTO ENGLISH

FROM THE ORIGINAL GREEK,

AND

ILLUSTRATED WITH NOTES,

BY

MARCUS COLLISSON.



SYDNEY:

PUBLISHED BY JAMES TEGG, BOOKSELLER AND STATIONER,

AND

PRINTED BY D. L. WELCH,

AT THE ATLAS-OFFICE, OPPOSITE THE POST-OFFICE,

Of whom the work may be had.



MDCCCXLIII.

The Translator is willing to devote a few hours daily to private tuition.—His course of instruction would include, besides the Classics, a general English Education. Communications addressed to MARCUS COLLISSON, may be left at either Mr. Tegg's, Bookseller, Mr. Welch, Printer, opposite the Post-office, or Mr. Sands, Print-seller, George-street.

Subscribers are informed, that owing to the work being enlarged by additional matter in the Introduction and Notes, the price will be Two Shillings.

Sydney, February, 1843.

Sir,

Your kindness to a stranger at this extremity of the globe, and your well-known encouragement of general literature, induce me to dedicate this Translation of Psellus' Dialogue on Dæmons, as a small, but sincere token of grateful acknowledgment, hoping you will extend that indulgence which first literary attempts seem to call for.

I have the honor to be,

Sir,

Your obliged and obedient humble Servant,

THE TRANSLATOR.

Dr. Charles Nicholson.

INTRODUCTORY PREFACE



MICHÆL PSELLUS, who flourished in the eleventh century, the Author of this little treatise on the operation of Dæmons, was an eminent philologist, philosopher, and scholar, and filled the office of Tutor to the young Prince Michiel, son of Constantine Ducas, with great credit to himself, as appears from the eulogium passed on him by Anna Comnena, daughter of the emperor Alexis (*Alexiados*, lib. v.) Beside other works, he wrote an exposition of Aristotle's Philosophy, and Commentaries on the Book of Psalms and Solomon's Song. Mosheim, the ecclesiastical historian, pays the following tribute to his worth:—"But the greatest ornament of the Republic of Letters in the eleventh century was Michael Psellus, a man illustrious in every respect, and deeply versed in all the various kinds of erudition that were known in his age. This great man recommended warmly to his countrymen the study of philosophy, and particularly the system of Aristotle, which he embellished and illustrated in several learned and ingenious productions."

The work (now for the first time published in an English dress) was written A. D. about 1050, and was distinguished by the learned Barthius with the honorable title, "The Little Golden Book." It is interesting as a literary curiosity, being now exceedingly scarce, as well as by its subject, on which mankind have generally shown themselves very inquisitive. It is further interesting from its detailing most minutely the extraordinary secret proceedings of the Euchtæ, otherwise

called Massalians (which, it must be admitted, is a disideratum), and it seems to determine the true meaning of the expression "doctrines of dæmons" (1st Tim. iv., 1).

We may further remark respecting the work, it may be considered a fair specimen of the manner in which heathen philosophy was blended with Christian theology in the author's day, and of the plausible reasonings with which the most absurd theories were supported ; and it goes far to show that certain terms, which by ecclesiastical usage have obtained a harsh signification, had not acquired such harsh signification so early as the period for which Psellus' dialogue is laid. It relates also an instance of dæmoniacal possession which cannot be accounted for on the supposition that such possessions were imaginary.

The propriety of apprising the mere English reader of the distinction between a dæmon and the devil suggests itself here.¹ The Pagan world, for the most part, knew nothing whatever of the devil, though well acquainted with dæmons, and addicted to their worship; and nothing can be more clearly evinced from Scripture than the fact that there is but one devil, whereas the dæmons are numerous; the distinction between them, though invariably observed in Scripture, has not been carried out in either our authorized

¹ Properly speaking, the Pagan mythology, though it taught a future state of punishment, had nothing analogous with the hell of revelation. Neither Charon, nor Plato, nor Æacus, nor Rhadamanthus, thus bears the slightest resemblance to that apostate being who is variously designated Adversary, Tempter, and Traducer. The local arrangement, too, or the Pagan hell, and the administration of its punishments, essentially distinguished it from the hell of the Christian system. The Pagan hell was ludicrously divided into compartments, in which men were punished according to their respective demerits, and had, besides, attached a region called the Elysian Plains, to whence heroes (first-rate characters, in the Pagan's estimate) were admitted immediately on their decease, and minor offenders after they had undergone a purgatorial process. It is true the Latin Christians adopted the tern *Inferni* to express hell; yet that was rather because it was more convenient to adopt a term in general use, and which, in its widest signification, included the idea of a future state of punishment, than because there was much natural fitness in the term to convey the idea intended.

translation, the German of Luther, or the Geneva French. It has been rigidly preserved, however, by the Syriac version, all the Latin translations, ancient and modern, and Diodatti's Italian version. We cannot do better than cite what Dr. Campbell has so lucidly written on this subject; after remarking that there is scarcely any perceptible difference between δαίμων and δαίμονιον, this acute critic observes (Diss. vi. p. 1, § 8):—"Δαίμονιον, dæmon, occurs frequently in the Gospels, and always in reference to possessions, real or supposed; but the word διαβολος, devil, is *never* so applied. the use of the term δαίμονιον, dæmon, is as constantly indefinite as the term διαβολος, devil, is definite: not but that it is sometimes attended by the article, but that is only when the ordinary rules of composition require that the article be used of a term that is strictly indefinite. Thus when a possession is first named, it is called simply δαίμονιον, or dæmon, or πνευμα αχαθαρτον, an unclean spirit; never to δαίμονιον, or το πνευμα αχαθαρτον; but when in the progress of the story mention is again made of the same dæmon, he is styled το δαίμονιον, the dæmon, namely, that already spoken of; and in English, as well as Greek, this is the usage in regard to all indefinites. Further, the plural δαίμονια occurs frequently, applied to the same order of beings with the singular; but what sets the difference of signification in the clearest light is that though both words, διαβολος and δαίμονιον, occur often in the Septuagint, they are invariably used for translating different Hebrew words; διαβολος is always in Hebrew צר, tsar, enemy, or שטן; Satan, adversary, words never translated δαίμονιον. This word, on the contrary, is made to express some Hebrew term signifying idol, Pagan deity, apparition, or what some render satyr. What the precise idea of the dæmons to whom possessions were ascribed then was, it would, perhaps, be impossible for us with any certainty to affirm; but as it is evident that the two words διαβολος and

δαίμονιον are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty, they can by no just rule of interpretation be rendered by the same term; possessions are never attributed to the being termed ο διαβολος, nor are his authority and dominion ever ascribed to dæmons. Nay, when the discriminating appellations of the devil are occasionally mentioned. δαίμονιον is never used as one.

It may be proper to subjoin here the most striking instances of the term being mistranslated in the authorized version. Acts xvii., 18: "Others said he seemeth to be a setter forth, of strange gods," should be strange dæmons. 1st Corinth. x., 20, 21: "The things which the Gentiles sacrifice they sacrifice to *devils*, and not to God, and I would not that ye should have fellowship with *devils*; ye cannot drink the cup of the Lord, and the cup of *devils*; ye cannot be partakers of the Lord's table and the table of *devils*." Here in every instance the word rendered devils should be rendered dæmons. Rev. ix., 20: "The rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship *devils*;" read dæmons. 1st Tim. iv., 1: "Giving heed to seducing spirits, and doctrine of *devils*," should' be dæmons. James ii., 19: "Thou believest that there is one God; thou doest well; the *devils* also believe and tremble;" substitute dæmons.

With respect to the instance of dæmoniacal possession recorded in Psellus' work, and which is irreconcilable with the supposition that such possessions were imaginary, although, indeed, it may be objected that that particular case is not duly authenticated, yet we can hardly conceive it possible for any one who implicitly believes the infallible truth of Scripture, and reads it with ordinary attention, to call in question the reality of dæmoniacal possessions, at least in the apostolic age. Nothing can be more pertinent than Dr. Campbell's remarks on this subject (Diss. vi., p. 1, § 10):—"A late learned and ingenious author (Dr. Farmer),"

observes Dr. Campbell, “has written an elaborate dissertation to evince that there was no real possession in the demoniacs mentioned in the Gospel, but that the style there employed was adopted merely in conformity to popular prejudice, and used of a natural disease. Concerning this doctrine, I shall only say, in passing, that if there had been no more to argue from sacred writ in favour of the common opinion than the name δαμονιζομενος, or even the phrases δαμονιον εχειν, εκβαλλειν, &c., I should have thought his explanation at least not improbable; but, when I find mention made of the number of dæmons in particular possessions, their action so expressly distinguished from that of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe, it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay, if they were faithful historians, this reflection, I am afraid, will strike still deeper.”

Without consenting to all that Psellus advances on the origin, nature, modes of action, and occasional manifestation of dæmons, yet, believing implicitly the sacred Scriptures, we can have no more doubt of the existence of such beings than we have of our own. Dr. Campbell also observes, (Diss. vi., p. 1, § 11):—“Though we cannot discover with certainty, from all that is said in the Gospel concerning possessions, whether the dæmons were conceived to be the ghosts of wicked men deceased, or lapsed angels, or (as was the opinion of some early Christian writers, Iust. M. Apol. 1.) the mongrel breed of certain angels (whom they understood by *the sons of God*, mentioned in Genesis, ch. vi., 2) and of *the daughters of men*, it is plain they were conceived

to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy person whom they possess – dumbness, deafness, madness, palsy, and the like. The descriptive titles given them always denote some ill quality or other; most frequently they are called πνευματα αχαθαρτα, unclean spirits; sometimes πνευματα πονηρα, malign spirits; they are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended. ‘Art thou come hither, βαστανασαι ημας, to torment us before the time?’ Matt. viii., 29.”

Calmet seems to be of opinion that the dæmons are identical with the apostate angels: we cannot but believe that such as were connected with dæmoniacal possession were the same with the apostate angels, the more especially as we find not the remotest allusion to their origin as a distinct class, and as both they and the apostate angels are represented as destined to future torment. The possessed with dæmons at Gadara cry out, on our Lord's approach, “Art thou come to torment us *before the time*” (Matt. viii., 29) – whilst our Lord says, delivering the future judgment, “Depart ye cursed into everlasting fire, *prepared* for the devil and his angels:” from which passages it would appear that neither Satan nor the dæmons are yet enduring the extreme punishment prepared for them; indeed, the scriptural opinion appears to be that, as the devil walketh about like a roaring lion seeking whom he may devour, going to and fro in the earth, walking up and down in it, so his emissaries, the apostate angels, the dæmons, roam through every part of it, inflicting diseases, tempting to sin, and blasting physical as well as moral good. If it be said that such a supposition is irreconcilable with the power and beneficence of the Divine Being, will those who make such objection venture to deny the existence of moral and physical evil? and if that be reconcilable with the power and beneficence of the Supreme, why may not the doctrine

just laid down? Will it be said that such a supposition is irreconcilable with the immutability and permanency of the Divine laws? Will those who make such objection assert, that the superficial knowledge they may have acquired of nature's laws warrants them in saying that they understand the Divine laws? – who can tell *all* the causes that lead to any one, even the most insignificant, event? – and who can tell but that the laws of nature, without our perceiving it, are controlled by dæmonic agency? We only see a few of the links – we cannot see all the links of the chain that lead to anyone result.

It may be proper to examine here the Heathen notion of the word dæmon, by which means (*mutatis mutandis*) we will be better able to understand its scriptural application. Its etymology conveys the idea either of an acute intelligence or of an appointed agent; but as these may exist separately, in distinct beings, or combined in the same being, it is obvious mere etymology cannot guide us to a safe conclusion in our enquiry. Homer applies the epithet dæmons, in more than one instance, to the *dii majorum gentium* (*Iliad*, v. 222); but whether he regarded the *dii majorum gentium* as an inferior order of beings, subordinate to a superior intelligence, or heroes advanced to this eminence, or merely applied this term as suitable, in its primary sense of an acute intelligence, to beings of the very first order, is somewhat doubtful. The scholiast seems to favour the view last mentioned (*Hom. Diad. Cantab.* 1711, vers. 222). We cannot but be persuaded that Homer considered all the gods and goddesses of human origin, and occasionally gave glimpses of his opinion on this point, though he dared not openly to avow his sentiments. One very striking instance of this furtive way of insinuating his private opinions we have in the 22nd book of the *Iliad*, 74th line, where, speaking of a river in the Troade, he says, *Ὁν Χανθὸν καλεοῦσι θεοὶ, ἄνδρες δὲ Σκαμανδρὸν*, “which the Gods call Xanthus, but men Scamander;” Xanthus being the

name by which the ancients designated the river, he almost says that ancients and gods are convertible terms. It may be objected, "can Jupiter himself be included under this idea — Jupiter, to whom almighty power and supreme dominion are attributed, and who is styled by the poets *"the father of gods and men, the greatest and best of being?"*" De La Motte's reply to Madame Dacier is here very apposite—"What! could Homer seriously believe Jupiter to be the creator of gods and men? Could he think him the father of his own father Saturn, whom he drove out of heaven, or of Juno, his sister and his wife, of Neptune and Pluto, his brothers, or of the nymphs who had charge of him in his childhood, or of the giants who made war upon him, and would have dethroned him, if they had been then arrived at the age of manhood? How well his actions justify the Latin epithets, *optimus, maximus*, most gracious, most mighty, so often given him, all the world knows." (De la Critique, seconde partie, Des Dieux.) On the whole, we are rather inclined to think that Homer considered all gods (the *dii majorum gentium* not excepted) as dæmons of human original. Hesiod follows next in order of time; he seems decidedly of opinion that all gods were dæmons, and originally human; he intimates that the dæmons are the men of the golden age, who lived *under Saturn*, and avers that they are the *protectors of mankind*, φυλαχας των θνμτων ανθρωπων. (Vide Scholiast on Homer's Iliad, A. 222.) Socrates' sentiments on this subject, as also those of Plato and his immediate disciples, may be gathered from the following extract from Plato's Cratylus:—"Soc. What shall we consider next? *Hermogenes*. Dæmons, to be sure, and heroes, and men. Soc. Let it be dæmons, then, and with what propriety they are so named. Consider, *Hermogenes*, if I say ought worthy of your attention as to what might have been the sense of the word dæmon. *Hermog*. Proceed. Soc. Are you aware that Hesiod says certain are dæmons? *Hermog*. I don't remember it. Soc. Nor that he says the first generation of men were

golden? *Herm.* I know that, at all events. *Soc.* Well, then, he speaks thus respecting it: —

‘When destiny concealed this generation
They were called pure subterranean Intelligences² [Daimones],
Excellent, Avertors of evils, Protectors of mortal men.’

Herm. What, then, pray? *Soc.* I think he calls a generation the golden [generation], not as though produced from gold, but because excellent and glorious; and I conjecture it is for analogous reasons he says we are an iron generation. *Herm.* You say the truth. *Soc.* You think, then, he would say, if anyone of the present age were excellent, he belonged to the golden age? *Herm.* It is but the natural inference. *Soc.* Who are excellent but the wise? *Herm.* The wise, none else. *Soc.* This, therefore, he specially intimates respecting Intelligences, that he designated them Intelligences because wise and intelligent, and in our ancient speech the word occurs. Accordingly not only Hesiod, but many other poets also, calls them appropriately thus. How many, too, are in the habit of saying, when, a good man dies, that he obtains a glorious lot, and dignity, and becomes an intelligence, designating him thus owing to his wisdom? In the same manner I aver that the intelligent man is every good man, and that the same, whether living or dead, is intellectual, and is correctly called all intelligence.” —Plutarch, who flourished in the second century, gives the following as his doctrine of dæmons: —“According to a divine nature and justice, the souls of virtuous men are advanced to the rank of dæmons; if they are properly purified, they are exalted into gods, not by any political institution, but according to right reason.” The same author says in another place (*de Isis et Osiris*, p. 361), that Isis and Osiris were for their virtue changed into gods,

² We have rendered this word, δαίμονες, intelligences, and will throughout. Were we to render it dæmons, it would be impossible to convey the agreeable play on the word which afterwards occurs.

as were Hercules and Bacchus afterwards, receiving the united honors both of gods and dæmons.

From these data we conclude that the word dæmon, as signifying in its abstract sense an intelligence, was occasionally applied from the earliest times to deities of the very first order, but afterwards came to be appropriated to deified men; and that the heathen (philosophers excepted) believed in no being identical with or bearing the slightest resemblance to our God. In the language of one who cannot be suspected of any partiality to Christianity, they were "*a kind of superstitious atheists, who acknowledged no being that corresponds with our idea of a deity.*" (Nat. Hist. of Rel., sect. iv.)

The heathen did not pretend to be acquainted with all the existing dæmons or intelligences. So sensible were the Greeks of their ignorance on this head, that they actually had, in Paul's day, an altar at Athens with the inscription, "To an unknown God." They thought by this contrivance to obviate any bad results that might accrue from their ignorance, and secure to every dæmon or intelligence a due share of honor. Paul accordingly, with ingenious artifice, takes advantage of this circumstance to introduce Jesus to their notice as a dæmon³ or intelligence they were

³ It seems probable that the line of conduct pursued by the Apostle on this occasion was suggested by the remark of the Athenians themselves, "*he seems to be a setter forth of strange intelligences,*" (usually rendered dæmons); because he preached to them *τον Ιησου και την Ανστασιν*, Jesus and Resurrection, they conceived Jesus to be a male intelligence, and Resurrection; Anastasin, a female intelligence, according to their custom deifying abstract qualities, and making them gods and goddesses as suited the gender of the name. Nor can this conduct of the Apostle be termed with any propriety "a pious fraud". 'Tis true that though the term dæmon in its primary use signifies intelligence, his auditors would be very apt to take the term in its more extended sense. The Apostle, however, could not justly be held responsible for the acceptance in which they choose to take his words; yet it must be admitted that the Apostle did not in this instance state the whole truth, but merely so much as suited his immediate purpose of extricating himself from the power of their fanatical philosophers. His principal object seems to have been to show that on their own principles,

unconsciously worshipping. He thus apologizes on Mar's Hill, (Acts xvii. 21):—"Ye men of Athens, I perceive that in every thing you somewhat *surpass in the worship* of dæmons (κατα παντα ως δεισιδαιμονεστερους⁴); for as I passed by, and beheld your devotions, I found an altar with this inscription, "*to an unknown God;*" whom therefore you *ignorantly worship*, Him declare I unto you:" In this apology the word dæmon does not convey the idea of either an impure or malignant being, but simply of an intelligence.

It can hardly be questioned but that the heathen, when worshipping deified men as dæmons, were really worshipping beings who had no existence but in their own imaginations; and in so doing, though they could not be said to worship any *particular dæmon*, yet might they with propriety be called worshippers or dæmons, beings which, whether real or imaginary, were confessedly inferior to the Supreme. In this seems to lie the force of the Apostle's remark (1st Cor. x., 19, 20,) "What say I, then? that the idol is anything, or that which is offered in sacrifice to idols anything? but I say that the things which the Gentiles sacrifice they sacrifice to dæmons, and not to God, and I would not that you should have fellowship with dæmons. Ye cannot drink the cup of the Lord, and the cup of dæmons!" As if the Apostle had said, "do I mean to assert that an idol is *intrinsically* anything? by no means; the veriest tyro in the school of Christ knows that an idol is nothing, for eyes have they, and

which admitted a multiplicity of gods, and regarded without jealousy the gods of other nations, they could not in justice or consistency punish him for preaching a God they had never heard of before, even Jesus. With a similar tact the Apostle rescued himself from the malice of the Jews, when arraigned before the high priest, by avowing himself a Pharisee, and insisting that the doctrine of a future resurrection was the great matter of dispute; but this, as in the former instance, was not the whole truth; it answered, however, the Apostle's purpose by creating a division in his favour. Surely this was the wisdom of the serpent, without its venom.

⁴ The Athenians gloried in the fact that they were δεισιδαιμονεστερους than the other states of Greece, and must have considered the Apostle's language highly complimentary.

see not, &c.; but while I grant this, I still maintain that the things which the Gentiles sacrifice they sacrifice to dæmons, of which the idols are symbolical representations." Possibly the particular dæmon intended by the idol might have no existence, but idols may be considered with propriety to represent the class, viz., beings intermediate between God and man, inferior to the former, but superior to the latter; "for to all who come under this description, real or imaginary, good or bad, the name dæmons (intelligences) is promiscuously applied. The reality of such intermediate order of beings revelation everywhere supposes, and rational theism does not contradict. Now it is to the kind expressed in the definition now given that the pagan deities are represented as corresponding, and not individually to *particular dæmons*, actually existing. To say, therefore, that the Gentiles sacrifice to dæmons is no more than to say that they sacrifice to beings which, whether real or imaginary, we perceive, from their own account of them, to be below the Supreme." (Campb., Diss. vi., p. 1, § 15.)

It may be asked, of what practical utility is a work of this nature—of what practical importance can it be whether we believe or disbelieve the existence of dæmons? We humbly conceive it is not optional with us to treat any portion of divine truth as unimportant, because we cannot see its practical bearing upon the conduct. If it can be unequivocally shown from the Word of God that dæmons exist, the belief of the fact belongs to us, the utility of it to Him that permits it. At the same time, we cannot forbear observing that, if it be a work of utility to throw light, in the least degree, on any portion of the Word of God, and to rescue a term or a passage from a perverted use, then we flatter ourselves such ends may be in some measure effected by the publication of Psellus' work; but if there were no other reason for its publication than a desire to communicate the arguments with which, in those comparatively early times, men of a philosophic turn of mind fortified

themselves in the belief of dæmoniacal possessions (as well in the Apostolic age as in their own time), we conceive none could justly condemn such a laudable motive. Surely a supercilious contempt for the Anakim of ancient literature, which would censure them unheard, or consign their writings to oblivion; is no mark of either liberality or wisdom in the present age.

MICHÆL PSELLUS' DIALOGUE,
BETWEEN
TIMOTHY AND THRACIAN,
ON THE OPERATION OF DÆMONS,
Versus Manes and the Euchitæ (a.)

TIMOTHY.—Is it long, Thracian, since you visited Byzantium?

THRACIAN.—Yes, it is long, Timothy; two years perhaps, or more: I have been abroad.

TIMOTHY.—But where, and why, and engaged in what business, were you away so long?

THRACIAN.—The questions you put would take too long to answer just now; I must devise Alcinius' narrative (*b*) if I am obliged to particularize every thing I was present at, and every thing I endured, while constrained to associate with impious characters—those Euchitæ, or, as many call them, Enthusiasts—have you not heard of them at all?

TIMOTHY.—Why, I understand that there are amongst us individuals as godless as they are absurd, and that in the midst of the sacred quire⁵ (to speak in comedian style;) but as to their dogmas, their customs, their laws, their proceedings, their discourses, I have not yet been able to learn any thing about them; wherefore I beg of you to tell me most explicitly whatever you know, if you are disposed to oblige an intimate acquaintance, I will even add, a friend.

THRACIAN.—Even have it so, friend Timothy, though it be enough to give one a headache if he but attempt to

⁵ In holy orders.

describe the outlandish doctrines and doings of dæmonry; and though you cannot possibly derive any advantage from such description—for, if it be true what Simonides (*c*) says, (*c*) that the statement of facts is their delineation, and that therefore the statement of unprofitable facts must be profitable, and the statement of unprofitable facts quite the opposite—what possible benefit could you derive from my delineating their seductive statements?

TIMOTHY.—Nay, but I shall be greatly benefited, Thracian; surely it is not unserviceable for physicians to be acquainted with drugs of a deadly nature, that so none may be endangered by their use: besides, some of the particulars, at all events, will not be unprofitable. We have our choice, therefore, either to carry off from your disquisition what is profitable, or to be on our guard of it if it have anything pernicious.

THRACIAN.—Agreed, my friend; you shall hear (as the poet says) truths certainly, but most unpleasant ones: but if my narrative advert to certain unseemly proceedings, I require of you, in common justice, not to be angry with me who relate them, but with those who do them. This execrable doctrine had its rise with Manes⁶ the Maniac, from him their [the Euchitæ's] multitudinous origins have flowed down as from a fœtid fountain; for, according to the accursed Manes,⁷ there were two origins of all things: he, with senseless impiety, opposed a god, the author of evil, to

⁶ Here there is obviously a play on the word Manes, which we have endeavoured to preserve in some measure in the translation; the Greek reads *παρα Μανεντος του μανεντος*: this description of punning is very ancient. The Jews, playing on the word Beelzebul, signifying God of Heaven, converted it into Beelzebub, God of the Dunghill, he being supposed the god of a fly, that delights in ordure.

⁷ The Greek reads *επηρατω*, which signifies lovely; we cannot but think this either a typographical error, or an error of some transcriber, and that the word, in the original MS., was *επαρατω*, which signifies accursed: this view is countenanced by the Latin translators, employing, as the synonyme, *intestabilis*.

God, the Creator of every good—a ruler of the wickedness of the Terrestrials, to the bounteous Ruler of the Cœlestials. But the dæmoniacal Euchitæ have adopted yet a third origin; according to them, two sons, with their father, make the senior and the junior origin; to the father they have assigned the supra-mundane region solely, to the younger son the atmospheric region, and to the elder the government of things in the world—a theory which differs in nothing from the Greek mythology, according to which the universe is portioned out into three parts. These rotten-minded men, having laid this rotten foundation, thus far are unanimous in their sentiments; but from this point are divided in their judgments into three parties: some yield worship to both sons, maintaining, that though they are at variance, yet that both are equally deserving of being worshipped, because they are spring from one parent, and will yet be reconciled. But others serve the younger son as being the governor of the superior region, which extends immediately over the earth; and yet they do not absolutely disdain the elder son, but are on their guard of him, as of one who has it in his power to do them injury; while the third party, who are further sunk in impiety, withdraw altogether from the worship of the celestial son, and enshrine in their hearts the earthly alone, even Satan, dignifying him with the most august names, as, the First-begotten, Estranged from the Father, the Creator of Plants and Animals, and the rest of the compound beings. Preferring to make suit to him who is the Destroyer and Murderer, gracious God! how many insults do they offer to the Celestial, whom they pronounce envious, an unnatural persecutor of his brother, (who administers judiciously the government of the world) and aver, that it is his being puffed up with envy occasions earthquakes and hail and famine, on which account they imprecate on him, as well other anathemas, as in particular that horrible one! * * * *

TIMOTHY.—By what train of reasoning have they brought themselves to believe and pronounce Satan a son of God, when not merely the Prophetic Writings, but the Oracles of Divine Truth everywhere speak but of one son, and he that reclined on our Lord's bosom (as is recorded in the Holy Gospel), exclaims, concerning the divine λογος, “the Glory as of the *Only-begotten* of the Father,” whence has such a tremendous error assailed them?

THRACIAN.—Whence, Timothy, but from the Prince of Lies, who deceives the understandings of his witless votaries by such vain-glorious fiction, vaunting that he will place his throne above the clouds, and averring that he will be equal to the Highest; for this very reason he has been consigned to outer darkness: and when he appears to them, he announces himself the first-begotten son of God and creator of all terrene things,⁸ who disposes of everything in the world, and by this means, following up the peculiar foible of each, cheats the fools, who ought to have considered him an empty braggart and the arch-prince of falsehood, and overwhelmed with ridicule his pompous pretensions, instead of believing everything he says, and suffering themselves to be led about like oxen by the nose. However, it will soon be in their power to convict him of being a liar, for if they insist on his making good his honied promises, he will turn out no better than the ass in lion's skin which, when it attempted to roar like a lion, its braying betrayed. At present, however, they resemble the blind, and the deaf, and the insane, since they cannot perceive,

⁸ This, it must be admitted, is the true character of Satan, so far as regards his lying propensities; he was a liar from the beginning. “When he speaketh a lie he speaketh his own, for he is a liar, and his (the liar's) father.” But whether there be an admixture of vanity with mendacity, or his lies be uttered purely with a view to deceive, is not so easily determined; yet certainly his mendacious address to the Messiah, “All this power will I give thee and the glory of them, for that is delivered unto me, and to whomsoever I will I give it,” seems to partake of a boastful character.

from the consanguinity of universal nature, that there is but one Creator, nor hear that very consanguinity declaring the self-same truth, nor discover, by reasoning, that if there were two opposite creators, there would not be that *one* arrangement and *oneness* (ἑνωσις) which binds all things together. As the Prophet says, “the ox and the ass know their master and their master's crib,” but these bid their Master farewell, and have elected to the place of God the most abject of all creatures. “Scorched though they be with the fire,” (as the Proverb says) they yet follow and precipitate themselves into that fire which has long been provided for him and his co-apostates.

TIMOTHY. — But what profit do they derive from abjuring the Divine religion received from their fathers,⁹ and rushing on certain destruction?

THRACIAN. — As to profit, I do not know that they derive any, but I rather think not; for though the dæmons promise them gold, and possessions, and notoriety, yet you know they cannot give them to any: they do, however, present to the initiated phantasms and flashing appearances, which these men-detesters of God call visions of God. Such as wish to be spectators of them, gracious Heavens! how many shameful things, how many unutterable and detestable must they witness! For everything which we consider sanctioned by law, and a doctrine to be preached, and a duty to be practised, they madly disregard, nay, they even disregard the laws of nature; to commit their debaucheries

⁹ Here we see how little dependence can be placed on that faith which is founded on human authority, “which stands in the wisdom of man and not in the power of God.” Those who can assign no better reason for their Christianity than that it was transmitted from their fathers, will become Pagans, Mahomedans, or Infidels, when they cannot exercise their religion safely, or when it is more conducive to their temporal interest to renounce it; or else they are liable to be drawn into any fanciful theory, that has but the charm of novelty to recommend it, with talent and eloquence to enforce it. Little dependence can be reposed in any faith which is not the result of an enlightened, rational conviction. Superstition itself is vastly more influential than nominal Christianity.

to writing would only befit the impure pen of Archilochus, (*d*) nay, I do think that were he present he would be loath to commemorate orgies so detestable and vile, as were never witnessed in Greece, no, nor in any barbarous land; for where or when did anyone ever hear that man, that august and sacred animal, ate excretions, whether moist or dry—a monstrosity which, I believe, not even wild beasts in a rabid state are capable of committing, and yet this is but the preliminary proceeding with these execrable wretches.

TIMOTHY. — What for, Thracian?

THRACIAN. — Oh, this is one of their secrets—they know best who do it: however, on my frequently questioning on this point, all I could learn was, that the *dæmons* became friendly and affable on their partaking of the excretions. In this particular I was satisfied they spoke truth, though incapable of speaking it in other matters; since nothing can be so eminently gratifying to hostile spirits as to see man (who is an object of envy), man who has been honoured with the Divine image, fallen to such a state of degradation: this is putting the finishing stroke on their folly. Nor is this confined to the Antistites of the dogma¹⁰ (to whom they tack

¹⁰ It is remarkable that in the whole course of this treatise Psellus, speaking of the most revolting doctrines, never once employs the term *αἵρεσις*, but *δογμα*, which his Latin translator improperly renders *hæresis*. To what is this attributable?—are we to suppose that the word *αἵρεσις* was unknown to Psellus as a term of reproach, or that however appropriate the term might be to express the word sect, it was altogether inappropriate to express the doctrine of a sect. No one instance can be shown in Scripture, nor in the writings of the first two centuries, of an *opinion*, whether true or false, being denominated heresy. It is applied in Scripture indifferently to either a good or bad sect, without implying either favour or censure, (thus we read the sect of the Saducces, the sect of the Pharisees, the strictest sect of our religion), but never to a sentiment, whether good or bad; in fact, it is nearly synonymous with *ζῆλον*, rendered in the authorized version division, *ζῆλον*, being the incipient state of that which, in its more confirmed and aggravated form, is *αἵρεσις*. There is one passage in the New Testament which, to a superficial reader, might seem to clash with the views here stated. “A man that is a heretick after the first and second admonition reject; knowing that he who is such is subverted and sinneth, being condemned of

the appellation, Apostles), but extends to the Euchitæ and the Gnosti.¹¹ But as to their mystical sacrifice,¹² God preserve me! who could describe it? I blush to repeat the shameful things I witnessed, and yet I am bound to repeat them, for you, Timothy, have already prevailed on me; I will therefore skim over them lightly, omitting the more shameful proceedings, lest I should seem to be acting a tragedy, [rather than giving a plain statement of facts.¹³] *Vesperi enim luminibus accensis, quo tempore salutarem domini celebramus passionem, in domum præscriptam deductis, quas sacrilegi sacris suis initiaverunt, puellis ne*

himself?—(Tit. iii, 10, 11) This is a mistranslation in two ways, for not only does it attach to the word *αιρετικος*, a modern and ecclesiastical sense, which was unknown in primitive times, but it is at variance with the very genius and structure of the language. On this last point Dr. Campbell, with his usual acuteness and accuracy, observes (Diss. 9. p. 4. s. 11):—It is plain, from the genius of the language, that the word *αιρετικος* in this place does not mean a member of an *αιρεσις* or sect, who may be *unconscious of any fault*, and so is not equivalent to our word sectary, much less does it answer to our English word heretic, which always implies one who entertains opinions in religion not only erroneous but pernicious; whereas we have shown that the word *αιρεσις*, in scriptural use, has no necessary connection with opinion at all; its immediate connection is with division or dissension, as it is thereby that sects and parties are formed. *Αιρετικος ανθρωπος* must therefore mean, one who is the founder of a sect, or at least has the disposition to create *αιρεσεις* or sects in the community, and may properly be rendered a factious man.”

¹¹ The Greek reads *Γνωστοις*, the Lat. Comment. suggests *Γνωστικοις*, the name of a well-known sect, but we conceive *Γνωστοις* to be the correct reading, and that it is not the Gnostics are referred to, but a particular class among the Euchitæ; called Gnosti, or Litterati. The conclusion we would draw from the above passage is, that the Euchitæ were divided into three classes—the Proestatoi or Presidents, the Gnosti or Literati, and the Euchitæ or Praying-men, who formed perhaps the uneducated and largest portion—the last being most generally known, and the most numerous, the whole body might have been called by the general name, Euchitæ.

¹² This expression the Euchitæ derived from the Christians, who designated the Lord's Supper the mystical, i. e., symbolical sacrifice. This seems to indicate that Transubstantiation formed no part of the primitive creed.

¹³ NOTE.—Wherever brackets are supplied thus [] the words included are not the author's, but are merely inserted to make the sense more explicit.

lucem execrandi quod designant, flagitii testem habeant, cum puellis libidinosè volutantur in quamcumque tandem, seu sororem, seu propriam filiam, seu matrem quilibet inciderit. Siquidem et hac in re dæmonibus rem gratam facere arbitrantur, si leges divinas transgressi fuerint, in quibus cautum est, ne nuptiæ cum sanguine cognato contrahantur. Having perfected this rite, they are dismissed; on the expiry of nine months, when the unnatural progeny of an unnatural seed is about being born, they meet again at the same place, and on the third day after parturition, tearing the wretched infants from their mothers, and scarifying their tender flesh with knives, they catch in basins the dripping blood, and casting the infants, still breathing, on the pile, consume them; afterwards, mingling their ashes with the blood in the basins, they make a sort of horrible compound, with which, secretly defiling their food, liquid and -solid, like those who mix poison with mead, not only they themselves partake of these viands, but others also who are not privy to their secret proceedings.

TIMOTHY. — What end do they propose to themselves by such revolting pollutions?

THRACIAN. — They are persuaded that by this means the divine symbols inscribed in our souls are thrust out and expunged, for so long as they continue there the dæmon tribe are afraid and keep aloof, as one might from the royal signet attached to a cabinet; in order, therefore, to enable the dæmons to reside in their souls they, without any apprehension, chase away the divine symbols, by their insults to heaven—and a profitable exchange they have made of it. But not satisfied with perpetrating this wickedness themselves, they lay a snare for others; the polluted viands tempting the pious¹⁴ also, who, without

¹⁴ Query—might. not that aversion which many of the Roman and Corinthian converts evinced to partaking of food served up at entertainments, or exposed for sale by heathens, have been occasioned partly by a suspicion that it was secretly defiled by similar practices to what are here described.

being aware of it, partake of the strange food, they like so many Tantalus serving up their children for the entertainment.

TIMOTHY.—Good Heavens, Thracian! this is what my grandfather by the father's side predicted; for once being distressed, because some subverted as well the other privileges of the good as their acquisition of a liberal education,¹⁵ I asked him, will there ever be a restoration? he being then an old man) and very sagacious in farseeing coming events, gently stroking my head and fetching a heavy sigh, replied, "My son, my child, do you imagine that they will ever again restore literature, or anything excellent? The time is at hand when men will live worse than wild beasts, for now Antichrist is at hand, even at the doors, and evil precursors in the shape of monstrous doctrines and unlawful practices, no better than the orgies of Bacchus, must usher in his advent. And whatever things have been represented by the Greeks in their tragedies, as Saturn and Thyestes and Tantalus devouring their offspring, Œdipus debauching his mother, and Cinyras his daughters, all these fearful enormities will break in upon our state; but see my son, and be on your guard, for know, know for certain, that not only individuals from the illiterate and unpolished class, but many also of the learned,¹⁶ will be drawn away into the same practices." These things, if I am to judge from the result, he spake prophetically; but I, when I recall to mind

¹⁵ Here there seems a pointed allusion to the Emperor Julian, whose artful policy it was to shut up the schools of the Christians, in which they taught philosophy and the liberal arts. It may indeed be objected that Julian lived in the fourth century, whereas Psellus flourished in the eleventh century. We are not, however, under any necessity for supposing that Psellus' *Diatogue* is laid for his own day. The *Euchitæ*, against whom this dialogue is levelled, started up at the close of the fourth century.

¹⁶ It is somewhat remarkable that heresy (we use the word in its present acceptance) has always originated with the learned. We doubt if there can be adduced a single instance of an illiterate heresiarch, which would seem to show that its rise is not owing so much to the ignorance of the multitude as to a daring spirit of innovation and depraved ambition in men of learning.

his words, which are as fresh in my memory now as when he uttered them, am surprised at what you tell me.

THRACIAN. — And well you may be surprised; for, many as are the absurd nations described by historians in the far North, and the parts about Lybia and Syrtes, yet I venture to say no one has ever heard of such impiety being practised by them, no, nor by the Celts, nor by any other nation near Britain, though destitute of laws and in a savage state.

TIMOTHY. — It is afflicting to think, Thracian, that such horrible practices should take up their abode in our quarter of the world. But a perplexity of long standing respecting dæmons distresses me; among other things, I should like to know whether they are manifestly seen by the dæmoniacal wretches.

THRACIAN. — Not a doubt of it, my friend, for this they all strive, might and main; their assemblage and sacrifice, and rites, and every horrible practice of theirs, are held for this purpose, to bring about a manifestation.

TIMOTHY. — How then can they, being incorporeal, be seen with the visual organs?

THRACIAN. — But, my good friend, they are not incorporeal; the dæmon tribe have a body, and are conversant with corporeal beings, which one may learn even from the holy fathers of our religion, if one only addict himself heartily to magical practices. We hear many too relating how the dæmons appeared to them in a bodily form; and the divine Basilius, who beheld invisible things (or at least not clear to ordinary eyes) maintains it, that not merely the dæmons, but even the pure angels have bodies,¹⁷ being a

¹⁷ That Cœlestial beings, Messengers of God to men, have appeared in visible form, must be admitted by every believer in Revelation; but whether they appeared in their proper nature, or in a form suited to the specific occasion of appearance, it is difficult perhaps to determine; yet, if as the Apostle says, “there is a spiritual as well as a natural body, (1st Cor. xv., 44,) a body which shall neither be frail, nor gross, nor subject to the wants that oppress the present body, but one which shall be fitted for the highest possible spiritual services and happiness, there is nothing irrational in the supposition that

sort of thin, aërial, and pure spirits; and in proof of this he adduces the testimony of David, most celebrated of the prophets, saying, "He maketh his angels spirits, and his messengers a flame of fire."¹⁸ And it must needs be even so, for when the ministering spirits are despatched to their respective employments¹⁹ (as the divine Paul says) they must needs have some body, in order to their moving, becoming stationary and apparent; for these effects could not be accomplished otherwise than through the medium of a body.

TIMOTHY. — How comes it then, that in most passages of Scripture they are spoken of as incorporeal.

THRACIAN. — It is the practice both with Christian and profane authors, even the most ancient, to speak of the grosser description of bodies as corporeal; but those which are very thin, eluding both the sight and touch, not only we Christians, but even many profane authors think fit to call incorporeal.

TIMOTHY. — But tell me, the body which angels have by natural constitution, is it the same with that which dæmons have?

angels may have such a body. Abstractedly considered, matter has nothing contaminating in it—nothing which morally unfits it for union with a pure spirit; it is merely owing to its being associated with fallen man, that it seems to possess a degrading property. The fact that the believer's happiness will not be consummated till the union of the soul and body at the resurrection, when the soul will occupy the body, not as a prison house, but as a suitable mansion, goes far to establish this latter point.

¹⁸ This passage, Dr. Chalmers in one of his works; (we believe his *Astronomical Discourses*;) renders, "He maketh the winds his messengers, the flaming fire his servants." We cannot but consider the passage correctly rendered in the authorised version, "He maketh his angels spirits, [or winds], his ministers a flame of fire;" certain it is, unless we take the passage in this way, it will be utterly destitute of force and meaning, in the 1st chap. Epist. Hebrews, 7th verse, where the Apostle contrasts the superior power and authority of the Son with that of angels.

¹⁹ The passage referred to, plainly is, "are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation."

THRACIAN. — What folly! there must be a vast difference, for the angelic, emitting a sort of extraneous rays, is oppressive and intolerable to the visual organs: but as to the dæmonic, whether it was once of this sort I cannot say, but so it would seem; (for Esaias disparagingly calls Lucifer “him that had fallen”) now, however it is an obscure and darksome sort of thing, saddened in aspect, divested of its kindred light; but the angelic nature is immaterial, and therefore is capable of penetrating and passing through all solids, being more impalpable than the sun's rays, which, passing through transparent bodies, the opaque objects on this earth reflect, so as to render its stroke endurable, for there is something material in it; but nothing can interpose opposition to an angel, because they present opposition to nothing, not being homogeneous with any thing; on the other hand, the bodies of dæmons, though constituted indistinct by their tenuity; are yet in some measure material and palpable.

TIMOTHY. — I am becoming quite a sage, Thracian, (as the proverb says (*e*)), by these novel accessions of knowledge; for to me, indeed, this is a novel fact, that some dæmons are corporeal and palpable.

THRACIAN. — There is no novelty in our being ignorant or many things, so long as we are men, Timothy, as the saying is; ‘tis well, however, if, as ages advance, our good sense increases. Be assured of this, that in making these statements, I am not uttering lying rhapsodies, like the Cretans: and Phœniceans,²⁰ but am persuaded of their truth from the Saviour's words, which affirm, that the dæmons shall be punished with fire, a punishment they would be incapable of if incorporeal. Since a being that is destitute of a body cannot suffer in the body, therefore they must needs

²⁰ The Cretans and Phœnicians were remarkable for their lying propensities, so much so that their bad faith became proverbial. The Apostle Paul in the Epistle to Titus, (ch. i. 12,) cites the Poet Epimenides description of them, with approbation of its truth, “the Cretans are always liars, evil beasts, slow bellies.” — Every one has heard of the Punic fides.

undergo punishment by means of bodies, constituted capable of suffering. Much, however, I have suppressed which I heard from some who adventured themselves to intuition;²¹ for my own part, I have never seen a being of that nature—Heaven grant that I may never behold the fearful looks of dæmons! But I conversed with a monk in Mesopotamia, who really was an initiated inspector of dæmonic phantasms: these magical practices he afterwards abandoned as worthless and deceptive, and having made his recantation, attached himself to the true doctrine, which we profess, and assiduously applying himself, underwent a course of instruction at my hands; he accordingly told me many and extraordinary things about dæmons; and once, on my asking, if dæmons were capable of animal passion, “Not a doubt of it,” said he. *Quemadmodum et sperma nonnulli eorum emittunt et vermes quosdam spermate procreant. At incredibile est, inquam excrementi quicquam dæmonibus inesse, vasave spermatica et vitalia vasa quidem eis, inquit me, hujusmodi nulla insunt, superflui autem seu excrementi nescio quid emittunt hoc mihi asserenti credito.* But, said I, if they derive nourishment, they must derive it as we do? Marcus [for that was his name], replied, some derive it by inhalation, as for instance a spirit resident in lungs and nerves, and some from moisture, but not as we do, with the mouth, but as sponges and testaceous fishes do, by drawing nourishment from the extraneous moisture lying around them, and they afterwards void a spermatic substance, but they do not all resemble each other in this particular, but only such descriptions of dæmons as are allied to matter, such as the *Lucifugus*, and *Aqueous*, and *Subterranean*. And are there many descriptions of dæmons, Marcus, I asked again? There are many, said he, and of every possible variety of figure and conformation, so that the air is full of them, both

²¹ This is technical phrase. See note on the word ridiculous tricks, in the 47th page.

that above and that around us, the earth and the sea are full of them, and the lowest subterranean depths. Then, said I, if it would not be troublesome, would you particularize each? It would be troublesome, said he, to recall to mind matters I have dislodged from thence, yet I cannot refuse, when you command, and so saying he counted off many species of dæmons, adding their names, their forms, and their haunts.

TIMOTHY.—What's to hinder you then Thracian, enumerating them to us?

THRACIAN.—I was not very solicitous, my good sir, to retain either the substance or arrangement of that conversation, nor can I now recollect it. What possible benefit could I derive from an over-solicitude to retain their names, their, haunts, and in what particular they resemble, and in what differ from each other? therefore, I have allowed such insipid matter to escape my memory, yet, I retain a little out of a great deal, and whatever you are curious about, if you enquire of me you shall know it.

TIMOTHY.—This in particular I wish to bow, how many orders of dæmons are there?

THRACIAN.—He said, there were in all six species of dæmons, I know not whether subdividing the entire genus by their habit!, or by the degree of their attachment to bodies—be that as it may, he laid that the sexade [of dæmons] were corporeal and mundane, because in that number all corporeal circumstances are comprised, and agreeably to it the mundane system was constituted; afterwards he observed, that this first number [the sexade] was represented by the scalene triangle, for that beings of the divine and celestial order were represented by the equilateral triangle, as being consistent with itself, and with difficulty inclinable to evil, whilst human beings were represented by the isoscelles triangle, as being in some measure liable to error in their choice, yet capable of reformation on repentance. On the other hand, that the

dæmonic tribe were represented by the scalene²² triangle, as being at variance with itself, and not at all approaching to excellence. Whether he were really of this opinion or not, this is certain, he counted off six species of dæmons, and first he mentioned Leliurium,²³ speaking in his barbarous vernacular tongue, a name which signifies Igneous. This order of dæmons haunts the air above us, for the entire genus has been expelled from the regions adjacent to the moon, as a profane thing with us would be expelled from a temple, but the second occupies the air contiguous to us, and is called by the proper name Aërial; the third is the Earthly, the fourth the Aqueous and Marine, the fifth the Subterranean, and the last the Lucifugus, which can scarcely be considered sentient beings. All these species of dæmons are haters of God, and enemies of man, and they say, that the Aqueous and Subterranean are worse than the merely bad, but that the Lucifugus are eminently malicious and mischievous, for these, said he, not merely impair men's intellects, by phantasies and illusions, but destroy them with the same alacrity as we would the most savage wild beast. The Aqueous suffocate in the water all that approach them; the Subterranean and Lucifugus, if they can only insinuate themselves into the lungs of those they meet, seize and choke them, rendering them epileptic and insane; the

²² Here Ethics and Mathematics are curiously blended, few of our modern mathematicians, we believe, live in the habit of assigning a moral meaning to Geometrical problems, theorems, or figures; most probably this notion was derived from the Pythagoreans, but at all events, it shews that those who embraced such fanciful opinions were not the illiterate vulgar. It may be necessary to explain this conceit, more particularly to the mere English reader — the equilateral triangle, which was bounded by three equal sides, was considered the emblem of excellence, hence the celestial beings were regarded as represented by it. The Isoscelles triangle, which was bounded by two equal and one unequal side, was considered not quite so perfect in its conformation, and was therefore supposed to represent human beings, while the Scalene triangle, which was bounded by three sides, every one of which was unequal to the other, was thought aptly to shadow forth the perverseness and waywardness or the dæmonic tribe.

²³ Query, is this the Lemures of the Latins, and the Leprechawn of the Irish.

Aërial and Earthly, with art and cunning stealthily approach and deceive men's minds, impelling them to unlawful and unnatural lusts. But how, said I, or what doing, do they accomplish this? is it by lording it over us, and leading us about wherever they please, as if we were so many slaves? Not by lording it over us, says Marcus, but by leading us into reminiscences, for when we are in an imaginative spirit, approaching by virtue of their spiritual nature, they whisper descriptions of sensual delights and pleasures, not that they actually emit distinct sounds, but they insinuate a sort of murmur, that serves with them the place of words. But it is impossible, said I, they could utter words without sound? It is not impossible, said he, as you will perceive, if you only reflect, that when one is speaking to another at a distance, he must speak in a high key, but if he be near, he need barely murmur, and whisper into the ear of his auditor, and if one could approach the very essence of the soul, there would be no occasion for any sound whatever, but any word we pleased would reach its destination by a noiseless path; a faculty which they say is possessed by disembodied spirits, for they hold communication with each other in a noiseless manner, in the same way the dæmons hold communication with us, without our perceiving it, so that it is impossible to discover from what quarter an attack may be made upon us.²⁴ You

²⁴ This is indeed “the doctrine of dæmons,” in all its length, depth, breadth, and fulness. Were one engaged sinking a well, and life became suddenly extinct, by inhaling choke-damp, his death was occasioned by one of the Lucifugus or Subterranean dæmons; was one while bathing to be suddenly seized with cramp, and sink to rise no more, he was pulled under by one of the Aqueous or Marine dæmons; was one from not keeping the hands or the head industriously employed, to be haunted with the filthy vagrancies of a prurient imagination, this was the work of an Aërial dæmon, whispering impure desires into his soul; so that, as Thracian says, “it was impossible to tell from what quarter an attack might be made upon us.” How wretched must have been the condition of those enslaved to such a degrading superstition. Well might Horace ask (who probably spoke from a personal experience of this horrible slavery:—

need have no doubt on this point, if you only consider what happens in the atmosphere; when the sun shines, he combines colors and forms, and transmits them to objects capable of receiving them, (as we may observe in mirrors); thus also the dæmons, assuming appearances and colors, and whatever forms they please, transport them into our animal spirit, and occasion us in consequence a vast deal of trouble, suggesting designs, reviving the recollection of pleasures, obtruding representations of sensual delights, both waking and sleeping; sometimes, too, rousing the baser passions by titillations, they excite to insane and unnatural amours, and especially when they find warm perspirations co-operating; for in this way, donning Pluto's helmit, with craft and the most refined subtlety, they create a commotion in men's minds. The other description of dæmons have not a particle of wit, and are incapable of cunning, yet are they dangerous and very terrible, injuring after the manner of the Charonean spirit, for (as they report) the Charonean spirit destroys every thing that comes in its way, whether beast man, or bird; in the same way these dæmons terrifically destroy everyone they fall in with, injuring them in body and mind. and subverting their natural habits; sometimes they destroy not merely men, but even irrational animals, in the fire, in the water, or by casting them over precipices.

TIMOTHY.—But what can be their object in entering irrational animals? for this happened to the swine, at Gargasa (as the Sacred Writings attest). I am not surprised if, being hostile to men, they injure them; but what is the sense of their entering irrational animals?

THRACIAN.—Marcus said that it was not from any motive of hatred, nor from any hostile intention, that they pounced upon some beasts, but from a vehement desire for

Somnia terrores magicos, miracula, sagas
Nocturnos lemures, portentaque Thessalia rides?

Epist. II., book 2, v. 209, 216.

animal heat; for, as they inhabit the most profound depths, which are cold to the last degree, and destitute of moisture, they are excessively cold; being contracted and pained in consequence, they naturally long for a moist and vivifying heat to revel in, and spring into irrational animals, and plunge into baths and pits; on the other hand, the heat that proceeds from fire they avoid, because consuming and scorching, but gladly attach themselves to the moisture of animals, as being congenial to their nature, but especially to that of man, as being most congenial of all; and when infused into them they occasion no small uproar, the pores in which the animal spirit resides being clogged. and the spirit confined and displaced by the bulk of their bodies, which is the cause of their agitating men's persons, and injuring their faculties, and obstructing their motions. When a subterranean dæmon assails one, he agitates and distorts the person possessed, and speaks through him, using the tongue of the sufferer²⁵ as if it were his own member; but if a lucifugus dæmon clandestinely possess a person, it occasions a relaxation of his whole system, stops his utterance, and almost leaves the sufferer dead; for this last species is more allied to earth than the others, and is therefore excessively cold and dry, and anyone it can

²⁵ Potter, describing the three different kinds of theomancers, has a passage which throws considerable light on the above:- “One sort of theomancers were possessed with prophecying dæmons, which lodged within them, and dictated what they should answer to those who inquired of them, or spoke out of the bellies or breasts of the possessed persons, they all the while remaining speechless, and not so much *as moving their tongues or their lips*; or pronounced the answer themselves, *making use of the members* of the dæmoniac; these were called δαιμονιληπτοι, *i.e.* possessed with dæmons; and because the spirits either lodged or spoke within their bodies, they were also named εγγαστρεμυθοι (which name was also attributed to the dæmons). It is in allusion to such possessed persons Isaias says, as the Septuagint have it, “If they say unto you, seek unto those whose speech is in their belly, and that speak out of the earth, those that utter vain words, that speak from the stomach, shall not a nation seek unto their God? why do their God? why do they inquire concerning the living from the dead?” (Potter's Antiq., vol. i., 352, edit, Edin., 1832.)

secretly possess, it blunts and obscures all the sufferer's natural power; but, because it is irrational and totally devoid of intellect, being governed by irrational whim, it has no more dread of reproof than the most intractable wild beast, for which reason it is designated with great propriety dumb and deaf; nor can a sufferer be dispossessed but by divine power, procurable by prayer and fasting.²⁶ "But, Marcus," said I, "physicians would persuade us to be of another way of thinking, for they assert that such affections are not produced by dæmons, but are occasioned by an excess or deficiency of humours, or by a disordered state of the animal spirits, and accordingly they endeavour to cure them by medicine or dietetical regimen, but not by incantations or purifications." Marcus replied – "It is not at all surprising if physicians make such an assertion, for they understand nothing but what is perceived by the senses, their whole attention being devoted to the body. Lethargies, Syncopes, cases of hypochondriasm, delirium, which they can remove by vomits, or evacuations, or unguents,²⁷ it is quite correct to say that there are the effects of disordered humours; but enthusiasms, and mildness, and possessions, with which when one is seized he is incapable of making any use of his judgment, his tongue, his imagination, his senses, it is quite another thing moves and excites them, and speaks what the person seized is unconscious of uttering, though occasionally be prophesies something." With what propriety [I ask] can these effects be called the disordered movements of matter?

TIMOTHY. – How now, Thracian! do you yourself assent to what Marcus says?

THRACIAN. – Most undoubtedly, Timothy; for how could I do otherwise, when I recollect what the holy Gospels relate

²⁶ Our Lord says, in reference to the expulsion of dæmons, "This kind goeth not forth but by prayer and fasting." To this declaration allusion is here evidently made.

²⁷ From this we learn that the application of unguents to the sick, referred to by the Apostle James, was not a religious, but a purely medical application.

concerning persons possessed with dæmons, and what befell the man of Corinth at Paul's command, and how many wonderful things are related of them by the Fathers; and moreover saw with my own eyes, and heard with my own ears, their doings at Elason; for a man in that place was in the habit of delivering oracles after the manner of the priests of Phœbus, and, amongst other things, predicted not a few concerning myself. Having collected the multitude of the initiated around him, he said—"I apprise the present company of the fact that an individual will be sent against us, by whom the mysteries of our worship will be persecuted, and the mysteries of our service abolished; myself and many others shall be apprehended by that person; but, though he be very anxious to carry me off a prisoner to Byzantium, he shall not do it—not though he make many and vigorous efforts to accomplish it." Such predictions he uttered, though I had never gone as far from the city as to the neighbouring villages. He described, too, my aspect, deportment, and occupation, and many who used to pass to and fro told me the facts. At length, when I did apprehend him, I asked him how he came to be gifted with the prophetic art? He, though he did not wish to divulge the secret, yet, labouring under a laconic necessity, confessed the truth, for he said that he had come to the knowledge of dæmoniacal practices through a certain vagabond African, who, bringing him by night to a mountain, causing him to partake of a certain herb, spitting into his mouth, and anointing his eyes with a certain unguent, enabled him to see a host of dæmons, from among which he perceived a sort of raven fly towards him, and down his throat into his stomach. From that time up to the present moment he could predict, but only respecting such things, and at such times, as the dæmon who possessed him wished; but on Passion week and the Resurrection day, so much venerated by Christians, not though he himself should greatly desire it, is the dæmon who possessed him

disposed to suggest anything. These things he told me, and, when one of my followers struck him on the cheek, “you,” said he, “for this one blow shall receive many; and you,” said he, turning to me, “shall, suffer great calamities in your person, for the dæmons are fearfully incensed against you for subverting their service, and will involve you in harassing dangers, such as you cannot by any possibility escape, unless some power superior to that of dæmons extricate you.”²⁸ These things the polluted wretch predicted, as if uttering oracles from the Delphic Tripod; for they all happened, and I have been almost undone by the numerous dangers which beset me; from which my Saviour alone wonderfully rescued me; but who that has seen the oracle in which dæmons play upon wind instruments,²⁹ will

²⁸ This is just the oracular style. There was always some proviso attached to oracular responses, or some ambiguity in them, which was calculated to save the oracle’s credit. Thus when Cræsus applied to Apollo’s oracle at Delphos, to know whether he should march against Cyrus, he received for answer—

“Cræsus Halym penetrans, magnam pervertet opum vim.”
 “If Cræsus cross the river Halys, he shall overturn a great empire.”

The event proved his own overthrow. The same ambiguity attends the famous reply of the same oracle to Pyrrhus: —

“Aio te Æacida, Romanos vincere possum,”
 “I do pronounce that Rome
 Pyrrhus shall overcome.”

Which may be interpreted to mean, either that Rome should overcome Pyrrhus, or that Pyrrhus should overcome Rome. It is in much the same prudential spirit our hero of Elason here adds, “unless some power superior to the dæmons extricate you.”

²⁹ This is a passage on which we confess ourselves utterly unable to throw any light; we scarcely dare to hazard a conjecture. It strikes us, however, that a very successful imposture might be played off by means of Æolian harps. Perhaps it is to something of that nature allusion is made. We may observe, by the way, it is a great mistake to suppose that oracles ceased universally on the coming of Christ (as what is here mentioned proves). Though daily declining, they continued long after, as the laws of the Emperors Theodosius, Gratian, and Valerian against such as consulted them clearly evince. It would

say that madness in all its forms are but the vitiated movements of matter?

TIMOTHY.—I am not at all surprised, Thracian, that physicians are of this way of thinking, for how many cannot at all understand this sort of thing? For my part, I was first of their opinion, until I saw what was absolutely portentous and monstrous in its character, which, as it is quite apropos to the present topic, I shall relate. An old man like me, and who has, besides, assumed the monastic habit, is incapable of telling a falsehood. I had an elder brother married to a woman, who was on the whole of a good disposition, but exceedingly perverse; she was, too, afflicted with a variety of diseases. She, in her confinement, was very ill, and raved extravagantly, and, tearing her bedgown, muttered a sort of barbarous tongue, in a low murmuring tone; nor could the bystanders comprehend what she said, but were in a state of perplexity, not knowing what to do in so desperate a case. Some women, however (for the sex is very quick in discovering expedients, and particularly clever in meeting exigencies),³⁰ fetched a very old bald-headed man, with his skin wrinkled and sun-burnt to a very dark hue, who, standing with his sword drawn beside the bed, affected to be angry with the invalid, and upbraided her much in his own tongue; (I mention that, because he was an Armenian). The woman replied to him in the same tongue; first she was very bold, and, leaning on the bed, rated him with great

be more proper to say that wherever the power of Christ was brought to bear upon them they ceased, and eventually died out. Their cessation is attested by Strabo, Juvenal, Lucan, and others. Plutarch accounts for it by saying that the benefits of the Gods are not eternal, as themselves, or that the genii who presided over oracles are subject to death; whilst Athanasius tells the Pagans they have been witnesses themselves that the sign of the cross puts the dæmons to flight, silences oracles, and dissipates enchantments, which is confirmed by Arnobius, Lactantius, Prudentius, Minutius Felix, and others. Lucian says that the oracles were chiefly afraid of the subtleties of the Epicureans, and the Christians.

³⁰ This, it must be admitted, is a compliment to the sex, as handsome as it is just, and, coming from a monk, is particularly gallant.

spirit; but when the foreigner was more liberal with his exorcisms, and, as if in a passion, threatened to strike her, upon this the poor creature crouched and shook all over, and, speaking in a timid tone, fell fast asleep. We were amazed, not because she was transported with frenzy, for that with her was an ordinary occurrence, but because she spoke in the Armenian tongue, though she had never up to that hour so much as seen an Armenian, and understood nothing but her connubial and domestic duties.³¹ On her recovery I asked what she had undergone, and if she could recall to mind anything that had occurred; she said she saw

³¹ How is a fact of the nature here recorded to be accounted for but on præternatural principles? We do not mean to contend for the truth of the particular fact here recorded, but doubtless this, if a supposed case, was similar to other real cases that might have been adduced; else Psellus would not have introduced it in his Dialogue. Very pertinent to our present purpose is the following from Calmet's Dictionary:—"Some efforts that seem to be supernatural may be effects of heated imagination, of melancholy blood, of tricks and contrivance; but if a person suddenly should speak and understand languages he never learned, talk of sublime matters he never studied, discover things secret and unknown; should he lift up himself in the air without visible assistance, act and speak in a manner very different from his natural temper and condition, and all this without any inducement from interest, passion, or other natural motive; if all these circumstances, or the greater part of them, concur in the same possession, can there be any room to suspect that it is not real? There have, then, been possessions in which all those circumstances concurred; there have, therefore, been real ones, but especially those which the Gospel declare as such." (Calmet's Dict. art. Dæmon.) To much the same purpose is the following, from the Encyclopædia Britannica:—"All that Revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of dæmoniacal possession. It was generally believed throughout the ancient heathen world; it was equally well known to the Jews, and equally respected by them; it is mentioned in the New Testament in such language, and such narratives are related concerning it, that the Gospels cannot well be regarded in any other light than as pieces of imposture, and Jesus Christ must be considered a. a man who dishonestly took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error. It teaches nothing inconsistent with the general conduct of Providence; it is not the *caution of philosophy*, but the *pride of reason*, that suggests objections against this doctrine." (Ency. Brit., p. 58. edit. Edin, 1823.)

a sort of darksome spectre, resembling a woman, with the hair dishevelled, springing upon her; that in her terror she had fallen on the bed, and from that time had no recollection of what has occurred. She spoke thus on her recovery. Ever since that event a sort of bond of ambiguity keeps me perplexed, as to how the dæmon which harassed this woman could seem feminine, for we may well question whether the distinction of sex prevails amongst the dæmons as amongst the creatures of earth; and, in the next place, how could it employ the Armenian tongue? for we can hardly conceive that some dæmons speak in the Greek, some in the Chaldee, and others in the Persic or Syriac; and also why it should crouch at the charmer's threats, and fear a naked sword; for how can a dæmon, which can neither be struck nor slain, suffer from a sword? These doubts perplex me exceedingly; upon these points I require persuasion, which I think you the most competent person to afford, as you are thoroughly acquainted with the sentiments of the ancients, and have acquired a great deal of historical knowledge.

THRACIAN.—I should wish, Timothy, to render reasons for the matters in question, but I am afraid we may seem a pair of triflers, you in searching for what no one has yet discovered, I in attempting to explain what I ought rather to pass over in silence, and especially as I know that things of this kind are made matters of misrepresentation by many; but since, according to [King] Antigonus, one ought to oblige his friend, not merely in what is very easily performed, but sometimes also where there is something of difficulty, I will even attempt to loose this bond of ambiguity [you complain of], reconsidering the matter which gave occasion to Marcus' discourses. He said that no species of dæmon was naturally either male or female, but that their animal passions were the same with those of the creatures with which they were united; for that the simple dæmonic bodies, which are very ductile and flexible, are

accommodative to the nature of every form; for as one may observe the clouds exhibiting the appearance one while of men, at another of bears, at another of serpents, or some other animal, thus also it is with the bodies of dæmons; but when the clouds are disturbed by external blasts, diversified appearances are presented; thus also it is with the dæmons, whose persons are transformed according to their pleasure into whatever appearance they please, and are one moment contracted into a less bulk, the next stretched out into a greater length. The same thing we see exemplified in lubricous animals in the bowels of the earth, owing to the softness and pliability of their nature, which are not merely altered in respect of size, but also in respect of appearance; and that in a variety of ways; the body of dæmons likewise is accommodative in both particulars: not only is it peculiarly yielding, and takes the impression of objects, but, because it is aerial, it is susceptible of all kinds of hues, as is the atmosphere; such is the body of dæmons, owing to the imaginative energy inherent in it, and which extends to it the appearance of colours; for, as when we are panic-struck, we first are pale, and afterwards blush, according as the mind is variously affected, owing to the soul extending such affections to the body, we may well suppose it is just the same way with the dæmons, for they from within can send out to their bodies the semblance of colours; for which reason each, when metamorphosed into that appearance which is agreeable, extending over the surface of his body the appearance of color, sometimes appears as a man, sometimes is metamorphosed as a woman, and, changing those forms, it retains neither constantly, for its appearance is not substantial, but resembles what occurs in the atmosphere, or water, in which you no sooner infuse a color, or delineate a form, than straitway it dissolves and is dispelled. We may perceive that the dæmons are liable to similar affections, for in them color, and figure, and all appearance whatever is evanescent. In these things Marcus, as I conjecture, said

what was probable; and from this time forward let not the question harass you, whether the distinction of sex exists in dæmons on account of the genital member appearing in them, for these, whether male or female, are not constant nor habitual; therefore consider that the dæmon which so much harassed the woman in confinement seemed like a woman, not because it was really and habitually feminine; but because, it presented the appearance of a woman.

TIMOTHY.—But how comes it Thracian, that it does not assume now one form, and now another, like the other dæmons, but is always seen in this form, for I have heard from many, that dæmons of the female form only are seen by women in confinement?

THRACIAN.—For this too, Marcus assigned a not improbable reason, he said that all dæmons have not the same power and inclination that in this particular there is a great diversity amongst them, for some are irrational, as amongst mortal compound animals, now as amongst them, man, being endowed with intellectual and rational powers is gifted with a more discursive imagination, one which extends to almost all sensible objects, both in heaven, and around, and on this earth. Horses, oxen, and animals of that sort, with a more confined sort of imagination, which extends but to some things, which exercise the imaginative faculty [as for instance,] their companions at pasture, their stall, or their owners; and gnats, with flies and worms, have this faculty exceedingly restricted, not knowing any of them the hole they leave, where they proceed, or whither they ought to go, but exercising the imagination for the single purpose of aliment, in the same manner also the species of dæmons are greatly diversified; for amongst them, some as the Empyrean and Aërial are possessed of a very discursive imagination, one that extends to every imaginable object; very different from them are the Subterranean and Lucifugi; they do not assume a variety of forms, for they are incapable of numerous spectral appearances, not being

possessed of pliability and versatility of person; the Aqueous and Terrene, occupying an intermediate position with respect to those already described, are incapable of changing their forms, but in whatever forms they delight, in these they constantly continue. But you should not be at all perplexed, if the dæmon that harassed the woman in confinement appeared feminine, for being a lascivious dæmon, and delighting in impure moistures, changing its form, it naturally assumed that which is best adapted for a life of pleasure,³² but with respect to the dæmon speaking in the Armenian tongue; that was a point Marcus did not clear up, it will be manifest, however, from the following considerations:—It is impossible to ascertain the peculiar tongue of each particular dæmon, whether [for instance,] such a dæmon speak in the Hebrew, or Greek, or Syriac, or other barbarous tongue; indeed, [I may ask,] what absolute need have they of a voice, who usually hold intercourse without one? [as I already observed,] but as in the case of the angels³³ of the nations, different angels being appointed

³² Spoken like a monk.

³³ This is speaking very particularly on a subject respecting which we know little or nothing, “secret things belong unto God, but the things that are revealed,” &c. We are not under any necessity for supposing, that angelic beings understand each, but a single language, they may have an intuitive perception. of all languages, and hold intercourse with each other, in a manner, of which we cannot form the most remote conception, it is idle to speculate on such a subject. Most that can be safely affirmed respecting them, may be comprised within a few words—that they are innumerable—at they are God's executive—that they are vastly superior to us in might and intelligence--and are employed doing good offices to the pious. With respect to the manner and circumstances of their appearance, we cannot do better than cite what Calmet says on this subject:—“The discovery of angels has usually been *after* they had delivered their message, and :always for the purpose of a sign, in confirmation of the faith of the party whom they had addressed; it is evident that the angel who appeared to Manoah, was taken by both Manoah and his wife for a prophet only, till after he had delivered his message, he took leave “wonderfully,” to convince them of his extraordinary nature; thus the angel that wrestled with Jacob, at last put the hollow of his thigh out or joint, a token that he was no mere man. The angel that spoke to Zacharias, rendered him dumb—a token beyond the power of mere man, (e.

over different nations, different angels must associate with each other, they use each the tongue of their respective nation's; we may reasonably conclude, that it is the same way with the dæmons, for which reason some of them with the Greeks delivered oracles in Heroics, but others with the Chaldees were evoked in Chaldee, whilst among the Ægyptians they were induced to approach by means of Ægyptian incantations, in the same manner too, the dæmons amongst the Armenians, if they happen to go elsewhere, prefer to use their tongue [the Armenians] as if it were the vulgar tongue.

TIMOTHY. — Be it so Thracian; but what suffering are they capable of, that they fear threats and a sword? what are they to be supposed capable of suffering from such, that they crouch with fear, and keep aloof?

THRACIAN. — You are not the only person Timothy, who has been perplexed on these points; before I heard your doubts on them I expressed mine to Marcus, and he to remove them observed, the various species of dæmons are bold, and cowardly in the extreme, but especially such as

gr. an imposter speaking falsely in the name of God,) to produce: and so of others." Sometimes angels did not reveal themselves fully, they gave as it were, obscure and very indistinct, though powerful intimations of their presence. When angels were commissioned to appear to certain persons only, others who were in company with those persons had revelations, which indicated an extraordinary occurrence; although the appearance was not to them, yet they seemed to have felt the effects of it, as Dan. x., 7—"I, Daniel, alone saw the vision; the men that were with me saw not the vision; *but a great quaking fell upon them, so that they fled to hide themselves.*" Paul's vision was very similar in its effects, see Acts ix, 7, xxii, 9, and xxvi, 14, also that seen by the guards at the sepulchre, on the occasion of our Lord's Resurrection, Matt. xxviii. Angels being invisibly engaged in the care and service of mankind, we can have no difficulty in admitting that they have had orders on particular occasions to make themselves known as cœlestial intelligences, they may often assume the human appearance for ought we can tell; but if they assume it completely, (as must be supposed, and as nothing forbids,) how can we generally be the wiser, does not the Apostolic exhortation, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," countenance the idea that such an occurrence is not impossible even now.

are allied to matter. The Aërial indeed possessing the largest share of intelligence, if one rebuke them, can distinguish the person rebuking, and no one harassed by them can be liberated, unless such a holy character as addicts himself to the worship of God, and relying on the Divine power, calls to his aid the terrible name of the Divine Λογος. Those that are allied to matter, unquestionably fearing a dismissal to abysses and subterranean places, and the angels who are usually despatched against them, when one threatens them with these, [the angels,] and their being conveyed away to such places, and calls over them, the designation of the angels appointed to this office, are afraid, and thrown into great perturbation; so that from being deranged, they cannot discern who it is that threatens.

TIMOTHY.—But what advantage, did he say, resulted from the service of the Aërial dæmons?

THRACIAN.—He did not say, my good friend, that any good resulted from those proceedings; indeed the things themselves proclaim in a barefaced manner that they are made up of vanity, imposture, and a groundless imagination, however fiery meteors, such as are usually called falling stars, descend from them on their worshippers, which the madmen have the hardihood to call visions of God, though they have no truth, nor certainty, nor stability about them, (for what of a luminous character, could belong to the darkened dæmons,) and though they are but ridiculous tricks of theirs,³⁴ such things as; are effected by

³⁴ There seems here an imitation of what took place on the initiation of an individual, at the Eleusinian Mysteries; we are the more confirmed in this opinion, from this Monk Marcus being designated in a previous part of the work τελεστης εποπτης, an initiated inspector, the very technical phrase applied to one initiated in the greater mysteries--a year having elapsed after one had been initiated in the minor mysteries, (in which state he was called μυστης); on the sacrifice of a sow to Ceres, he was admitted to the greater mysteries, the sacred rites of which some few excepted. (to which none but the priests were conscious,) were frankly revealed to him; whence he was called εφορος or εποπτης, *i.e.*, Inspector, (Poll., Antiq., vol. I, 451.) Upon complying with certain rites, strange and amazing objects presented

optical illusions, or by means called miraculous? but really by imposing on the spectators; these things I wretched man discovered long since, and was meditating to abandon this religion, yet up to the present moment, I was kept fascinated, and my perdition had been inevitable, had not you extricated me [from my perilous situation] by the path of truth, shining forth like a Pharos, placed to dispel the darkness of the sea, Marcus having spoke thus shed a flood of tears, and I consoling, him said, you can chuse a fitter time for weeping, now it is seasonable to magnify your salvation, and return thanks to God, by whom both your body and soul are emancipated from perdition.

TIMOTHY.—Tell me this, for I long to know it, whether the bodies of dæmons are of such a nature, as to be capable of being struck?

THRACIAN.—Marcus said, that they could be struck, so as to be pained by a powerful blow afflicted on the person. But how, said I, can that be, as they are spirit, and not solid nor compound, for the faculty of sensation belongs to compound bodies? I am amazed, said he, you should be ignorant of the fact, that it is not the bone or nerve of any is endowed with the faculty of sensation, but the spirit inherent in them, therefore, whether the nerve be pained or refreshed, or suffer any other affection, the pain proceeds from the immission of spirit into spirit, for a compound body is not capable of being pained by virtue of itself, but by virtue of its union with spirit, for when dissected or dead, it is incapable of suffering, because deprived of the spirit; also a dæmon being altogether spirit, and of a sensitive constitution in every part of it, sees and hears, and is capable of the sense of touch, without the intervention of

themselves; sometimes the places they were in seemed to shake around them; sometimes appeared bright and resplendent with light, and radiant fire, and then again covered with blackness and horror, sometimes thunder and lightning, sometimes frightful voices and bellowings, sometimes terrible apparitions astounded the trembling spectators; their being present at such sights, was called *αυτοψια*, *i.e.* intuition.

organs of sense, it is pained after the manner of solid bodies, with this difference, however, that whereas when they are divided, they are with difficulty, or never made whole, this when divided, straightway unites, like the particles of air or water, when some solid body displaces them; but though the spirit unites swifter than speech, yet is it pained in the very moment of separation; this is the reason why it fears and dreads the points of iron instruments—and exorcists, well aware of their aversion, when they do not wish the dæmons to approach a specific place, set darts and swords erect, and provide certain other things, either diverting them from that spot by their antipathies, or alluring them to another by their attachments. In these particulars, Marcus' explanation respecting the dæmons, in my judgment, seemed probable.

TIMOTHY.—But did he tell you this Thracian? did he tell you whether the dæmons were gifted with foreknowledge?

THRACIAN.—Yes, but not a causal or intelligent, nor experimental foreknowledge, but merely conjectural, for which reason it most generally fails, so that they scarcely ever utter a particle of truth.

TIMOTHY.—Can't you describe to me, the nature of that foreknowledge, which is inherent in them?

THRACIAN.—I would describe it, if time permitted me, but now 'tis time to return home, for as you see, the air around is hazy, and charged with rain, and if we sit here in the open air, we will be wet through-and-through.

TIMOTHY.—Friend, consider what you do, leaving your discourse unfinished.

THRACIAN.—Don't be uneasy, my best friend, for please God, the first opportunity you and I meet again, I will make good whatever is wanting, and, that in the Syracusan style. [Literally beyond the decimes of the Syracusans.]

NOTES.



(a) *Manes and the Euchitæ.*—On the overthrow of the credit and authority of the Gnostic sect in the third century. Manes, or Manichæus, by birth a Persian, started up originally a Magian philosopher. He was instructed in all those arts esteemed in Persia and the neighbouring nations, and was thoroughly versed in astronomical science. “His genius,” says Mosheim, “was vigorous and sublime, but redundant and ungoverned, and he was presumptuous enough to attempt to blend the Magian philosophy with the Christian faith.” Mosheim gives a long statement of his peculiar doctrines, which I differs in nothing from what is related of them in this work, except that it supplies many matters which are here omitted. It may astonish us how he could gain over partizans from the Christian body to his fantastic system, the more especially as he prescribed the most rigorous self-denial, prohibiting to the higher order of his followers (the Elect, as he called them) not merely sensual indulgences, but the most innocent gratifications; he surmounted every difficulty, however, by announcing himself the promised Paraclete, who was to instruct and guide them into all truth. By virtue of this his pretended character, he pronounced the Old Testament the work of the Prince of Darkness, and the four Gospels, he asserted, were corrupted and interpolated by designing and artful men, and embellished with Jewish fables and fictions; he therefore supplied their place by a gospel which, he said, was dictated to him by God himself, and which he distinguished by the title of Erteng. He rejected the Acts of the Apostles, and, though he acknowledged the Epistles that are attributed to St. Paul to be the production of that divine Apostle, yet he looked upon them as considerably corrupted and falsified in a variety of passages.—Euchitæ, or Massalian, (the former being the Greek, the latter the Hebrew, name), signifying praying-men, was a sort of general epithet for persons distinguished for gravity of manner, and was applied in the east with much the same latitude of signification as Beghard and Lollard were afterwards employed in the west, and Puritan in still more modern times; so that many truly pious characters, who dared to oppose the mummery and superstition of the dark ages, were loaded with the opprobrious epithet Euchitæ, in common with those who held most revolting sentiments, and who, from very different motives, opposed the existing orders of things.

Manichæans were also called by this designation. It was not till toward the close of the fourth century that the Euchitæ made their appearance as a distinct religious body, their name being derived from their habit of continual prayer; they were founded by certain monks of Mesopotamia; their doctrine, according to Mosheim, was as follows:—“They imagined that the mind of every man was inhabited by an *evil dæmon*, whom it was impossible to expell by any other means than by constant prayer and singing of hymns.” To this leading tenet they added other enormous opinions, evidently derived from the source whence the Manichæans derived their errors, viz. the tenets of the oriental philosophy.

(b) *Alcinous' narrative.*—Ulysses, feasting with Alcinous, king of the Phœacians, presuming on the monarch's ignorance, amused himself at his expense by giving a fictitious narrative of his adventures amongst the Lotophagi, Lestrigons, and Cyclops. Hence any lying narrative, filled with marvellous adventures, came to be called Alcinous' narrative, *i.e.* such a narrative as was delivered for Alcinous' amusement by Ulysses. The phrase passed into a proverb, and is thus used by Plato, *de Repub.*, lib. x.

(c) *The statement of facts is their delineation.*—The following is an expression not only of Simonides, but Democritus, *λογος εργου σκιη*, the narrative of a fact is its shadow.

(d) *The impure pen of Archilochus.*—Archilochus was paying his addresses to the daughter of one Lycambes, and was accepted as a suitor; but a richer candidate for the lady's hand presenting himself, Archilochus was dismissed. Upon this Archilochus lampooned Lycambes in Iambic verse, and that with such effect that in a fit of vexation he committed suicide. Horace, in his *Ars Poetica* (v. 79), in allusion to this circumstance, says:—

“Archilocum proprio rabies armavit Iambo.”

(e) The following is an expression of Solon: *γηρασχω δ' αει πολλα διδασχομενος*, “I become old by constantly learning much,” and seems to be the proverb alluded to.