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Satan, also known as the Devil, is an entity in the Abrahamic religions that seduces humans into sin or falsehood. In Christianity and Islam, he is usually seen as either a fallen angel or a genie, who used to possess great piety and beauty, but rebelled against God, who nevertheless allows him temporary power over the fallen world and a host of demons.In Judaism, Satan is typically regarded ...

[Satan - Wikipedia](#)

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Granted this book has more pictures than words, but if you're interested in Demonology and Religious art, then this is the book for you. If you are looking for a book with written information on Devils, Demons or Witchcraft then I suggest another book as this book has little text.

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

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

"Abandon all hope ye who enter here."

Stories of witchcraft and demonic possession from early modern England through the last official trials in colonial New England Those possessed by the devil in early modern England usually exhibited a common set of symptoms: fits, vomiting, visions, contortions, speaking in tongues, and an antipathy to prayer. However, it was a matter of interpretation, and sometimes public opinion, if these symptoms were visited upon the victim, or if they came from within. Both early modern England and colonial New England had cases that blurred the line between witchcraft and demonic possession, most famously, the Salem witch trials. While historians acknowledge some similarities in witch trials between the two regions, such as the fact that an overwhelming majority of witches were women, the histories of these cases primarily focus on local contexts and specifics. In so doing, they overlook the ways in which manhood factored into possession and witchcraft cases. Vexed with Devils is a cultural history of witchcraft-possession phenomena that centers on the role of men and patriarchal power. Erika Gasser reveals that witchcraft trials had as much to do with who had power in the community, to impose judgement or to subvert order, as they did with religious belief. She argues that the gendered dynamics of possession and witchcraft demonstrated that contested meanings of manhood played a critical role in the struggle to maintain authority. While all men were not capable of accessing power in the same ways, many of the people involved—those who acted as if they were possessed, men accused of being witches, and men who wrote possession propaganda—invoked manhood as they struggled to advocate for themselves during these perilous times. Gasser ultimately concludes that the decline of possession and witchcraft cases was not merely a product of change over time, but rather an indication of the ways in which patriarchal power endured throughout and beyond the colonial period. Vexed with Devils reexamines an unnerving time and offers a surprising new perspective on our own, using stories and voices which emerge from the records in ways that continue to fascinate and unsettle us.

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

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

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

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