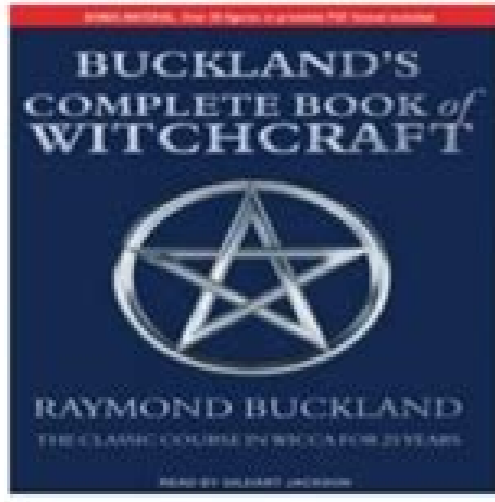


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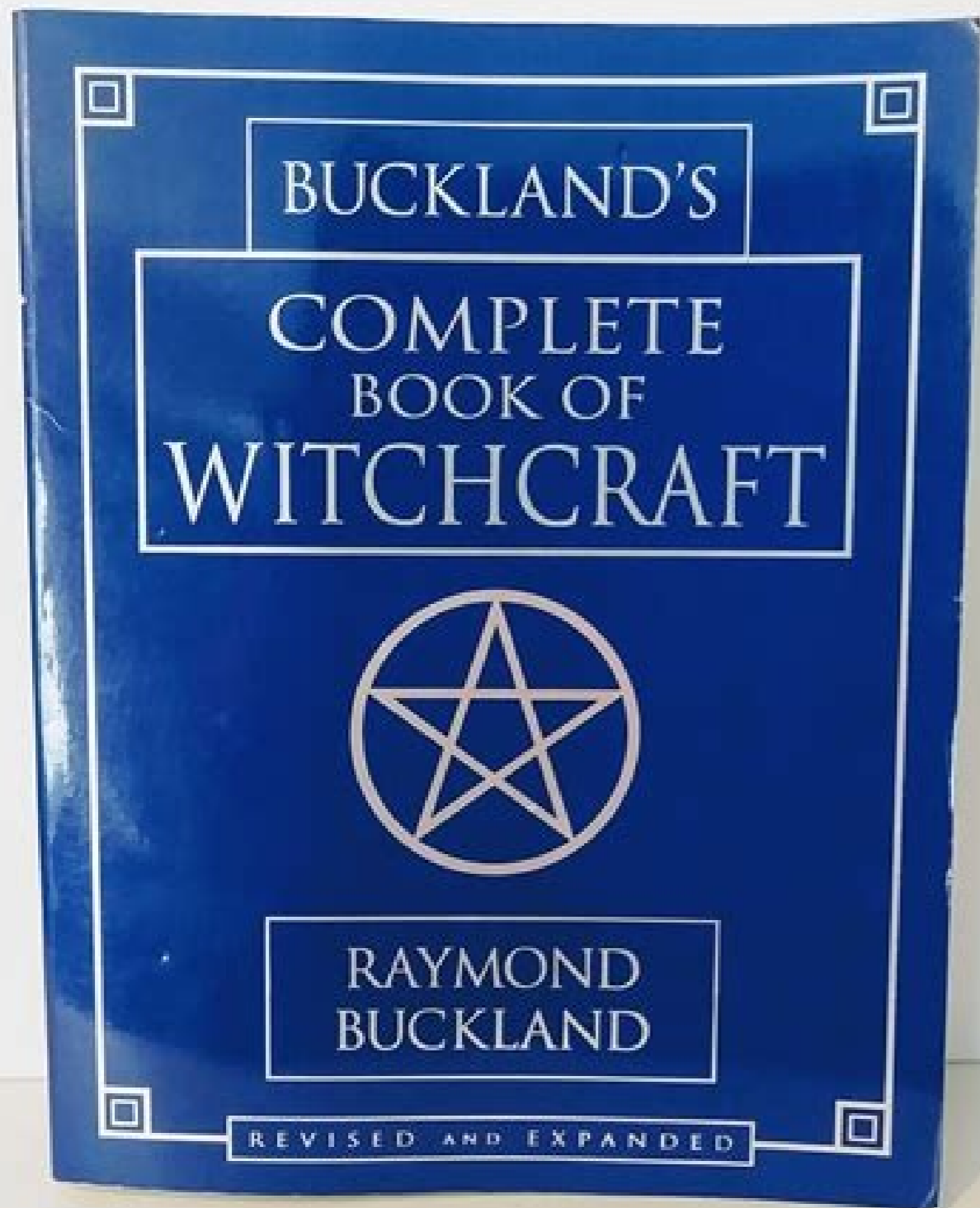


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The Possibility and Reality of Magick, Sorcery, and Witchcraft, demonstrated.

OR, A VINDICATION OF A COMPLETE HISTORY OF MAGICK, SORCERY, and WITCHCRAFT.

In Answer to Dr. HUTCHINSON'S *Historical Essay*, Now Bishop of Down and Connor, in the Kingdom of Ireland.

IN TWO PARTS.

PART I. Containing an Examination and Answer of the Positions laid down in that Book.
PART II. An Essay of the Nature of Material and Immaterial Substances. How Immaterial Substances may affect one another, and alter Matter, or work upon Human Bodies; proved by Reason, Philosophy, Moral Proof, and the Testimony of Scripture.

By RICHARD BOULTON, Sometime of Brasen-Nose College in Oxford.

There will be, in, there shall not be found, amongst you, not one that makes his Son or his Daughter, sell themselves to the Devil, or that signs themselves, or an Officer of Justice, or an Executioner, or a Witch, Or a Charmer, or Conjurer with familiar Spirits, or a Wizard, or a Necromancer.

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names (though not always totally different; sometimes simply variations on the same name), yet they were essentially the same deities. This is well illustrated in Britain where, in the south of England, is found Cernunnos (literally the Horned One). To the north the same god is known as Cerne; a shortened form. And in still another area the name has become Herne. By now, wo/man had learned not only to grow food but also to store it for the winter. So hunting became less important. The Horned God came now to be looked upon more as a God of Nature generally, and a God of Death and what lies after. The Goddess was still of fertility and also of rebirth, for wo/man had developed a belief in a life after death. This is evidenced from the burial customs of the period. The Gravettians (22,000-18,000 B.C.E) were innovators here. They would bury their deceased with full clothing and ornaments and would sprinkle them with red ochre (hematite, or iron peroxide), to give back the appearance of life. Frequently, family members would be buried beneath the hearth so that they might remain close to the family. A man would be buried with his weapons; perhaps even his dog—all that he might need in the afterlife. It is not difficult to see how a belief in a life after death came about. At the root of it were dreams. To quote from Witchcraft From the Inside (Buckland, Llewellyn Publications, 1975): When Man slept he was, to his family and friends, like one of the dead. True, in sleep he occasionally moved and he breathed, but otherwise he was lifeless. Yet when he awoke he could tell of having been out hunting in the forest. He could tell of having met and talked with friends who really were dead. The others, to whom he spoke, could believe him for they too had experienced such dreams. They knew he had not actually set foot outside the cave but at the same time they knew he was not lying. It seemed that the world of sleep was as the material world. There were trees and mountains, animals and people. Even the dead were there, seemingly unchanged many years after death. In this other world, then, Man must need the same things he needed in this world. With the development of different rituals—for fertility, for success in the hunt, for seasonal needs—there necessarily developed a priesthood: a select few more able to bring results when directing the rituals. In some areas of Europe (though probably not as generally widespread as Murray indicated) these ritual leaders, or priests and priestesses, became known as the Wicca*—the Wise Ones. In fact, by the time of the Anglo-Saxon kings in England, the king would never think of acting on any important matter without consulting the Witan; the Council of Wise Ones. Indeed, the Wicca did have to be wise. They not only led the religious rites, but also had to have knowledge of herbal lore, magick, and divination; they had to be doctor, lawyer, magician, and priest. To the people, the Wicca were plenipotentiaries between them and the gods. But, at the great festivals, they almost became like gods themselves. With the coming of Christianity there was not the immediate mass-conversion that is often suggested. Christianity was a man-made religion. It had not evolved gradually and naturally over thousands of years, as we have seen that the Old Religion did. Whole countries were classed as Christian when in actuality it was only the rulers who had adopted the new religion, and often only superficially at that. Throughout Europe, generally, the Old Religion, in its many and varied forms, was still prominent for the first thousand years of Christianity. An attempt at mass conversion was made by Pope Gregory the Great. He thought that one way to get the people to attend the new Christian churches was to have them built on the sites of the older temples, where the people were accustomed to gathering together to worship. He instructed his bishops to smash any idols and to sprinkle the temples with holy water and rededicate them. To a large extent, Gregory was successful. Yet the people were not quite as gullible as he thought. When the first Christian churches were being constructed, the only artisans available to build them were from among the Pagans themselves. In decorating the churches, these stonemasons and woodcarvers very cleverly incorporated figures of their own deities. In this way, even if they were forced to attend the churches, the people could still worship their own gods there. There are many of these figures still in existence today. The Goddess is usually depicted as very much a fertility deity, with legs spread wide and with greatly enlarged genitalia. Such figures are usually referred to as Shiela-na-gigs. The God is shown as a horned head surrounded by foliage; known as a foliate mask, and also sometimes referred to as Jack of the Green or Robin o’ the Woods. Incidentally, these carvings of the old God should not be confused. There were other more definite adoptions from the old religions, especially in the early formative years of Christianity. The idea of the Trinity, for instance, was taken from the old Egyptian triad, Osiris, Isis and Horus became God, Mary and Jesus. December 25th, as the birthdate of Jesus, was borrowed from Mithraism—which also believed in a second coming and indulged in the Eating of God. In many religions of the ancient world were found immaculate conceptions and sacrifice of the god for the salvation of the people. Witchcraft Ancient and Modern Raymond Buckland HC Publications, N.Y. 1970 with gargoyles. The latter are the hideous faces and figures carved on the four corners of church towers to frighten away demons. In those early days, when Christianity was slowly growing in strength, the Old Religion—the Wiccans and other Pagans—was one of its rivals. It is only natural to want to get rid of a rival and the Church pulled no punches to do just that. It has frequently been said that the gods of an old religion become the devils of a new. This was certainly the case here. The God of the Old Religion was a horned god. So, Some of the instruments of torture used in the Bamberg Witch trials apparently, was the Christian’s Devil. Obviously then, reasoned the Church, the Pagans were Devil worshippers! This type of reasoning is used by the Church even today. Missionaries were particularly prone to label all primitive tribes upon whom they stumbled as devil-worshippers, just because the tribe worshipped a god or gods other than the Christian one. It would not matter that the people were good, happy, often morally and ethically better living than the vast majority of Christians . . . they had to be converted! The charge of Devil worship, so often leveled at Witches, is ridiculous. The Devil is a purely Christian invention; there being no mention of him, as such, before the New Testament. In fact, it is interesting to note that the whole concept of evil associated with the Devil is due to an error in translation. The original Old Testament Hebrew Ha-satan and the New Testament Greek diabolos simply mean opponent or adversary. It should be remembered that the idea of dividing the Supreme Power into two—good and evil—is the idea of an advanced and complex civilization. The Old Gods, through their gradual development, were very much human in that they would have their good side and their bad side. It was the idea of an all-good, all-loving deity that necessitated an antagonist. In simple language, you can only have the color white if there is an opposite color, black, to which you can The Malleus Malleficarum is in three parts, the first of which treats the three necessary concomitants of Witchcraft are the Devil, a Witch, and the permission of Almighty God. Here the reader is first admonished that to not believe in Witchcraft is heresy. Points are then covered on whether children can be generated by Incubi and Succubi; Witches’ copulation with the Devil; whether Witches can sway the minds of men to love or hatred; whether Witches can hebetate the powers of generation or obstruct the venereal act; whether Witches may work some

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