

WHO'S WHO IN HELL

S.T.

"Hell is much like London —
a populous and smoky city." — Percy Bysshe Shelley.

By Ken Nahigian

PART ONE

IT HAS BEEN said that the pillars of heaven have their foundations in hell, and that without the forces of darkness all our religious beliefs would cease to exist. As one theologian put it, "God and the Devil are the whole religion." Eliminate evil and there can be no desire for something better, no motivation to change, no evolution, no ideals.

The religions of antiquity seemed to realize the truth of this maxim. They conceived of man as beleaguered on all sides by invisible and malignant beings. This belief came to exert an enormous influence on human thinking.

The ancient Mesopotamians lived in daily terror of evil spirits which they conceived to be mysterious personifications of nature, such as Idpa (fever) and Mantar (pestilence) who could be kept at bay only with magical rites, incantations and sacrifice. By song and gesture they sought to pacify them.

The Hebrews and Persians, realizing the idea of evil spirits squared well with their own religions, were quick to borrow and refine. The Persians particularly deserve credit for organizing the kingdom of evil. Led by Ahri-man, the Persian demons no longer flocked about in unruly swarms but were organized into ranks and legions, a terrible army throughout time and space. Their enemy was heaven; earth was their battlefield. Still, not until the time of the Gnostic writers and the early Christian church did the belief in evil spirits develop into the independent science we call demonology.

Demonology is the complement of witchcraft, the scientific study of fallen angels, which became an important part of medieval theology. The term "demon" was perhaps a misnomer; originally daemon (sic) referred to pagan intelligences of a milder sort, "geniuses" or guiding spirits, who watched over individuals and were not

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sonal habits and telling how to detect and repel them. These bits of nontheological folklore were for the common man who had no access to the grimoires. The church tolerated that sort of thing, though a bit sullenly, and much of it survives in Europe today.

There were, of course, the church-sanctioned demonologists who were, in fact, "witchologists," for they were far more concerned with the practical problems of witchcraft than with the devilry of devils. Those who studied hell often tended to bowdlerize the profound problems of good and evil into catalogues of endless bureaucratic chains of command. Neither kind of demonologist contributed much toward helping the common man understand and deal with demons. Still, the study was fascinating enough to attract such writers as Cornelius Agrippa, Sir Walter Scott and Bishop Albertus Magnus, and it became a valuable key to many aspects of high sorcery and occult philosophy. It also was complex. The questions asked and answered by the demonologists were legion. For what sin did Lucifer fall? (Pride.) What proportion of angels in heaven fell with him? (One-third.) How long did the battle last that expelled them? (Three seconds.) And so on.

From these principal sources — the grimoires, European folk traditions and demonologists — it is possible to acquire a reasonably clear picture of the prevailing medieval and Renaissance notions concerning demons. Not only can demonology be traced back to the early Mesopotamians, it has been influential in more recent times — through the agency of Aleister Crowley and Anton LaVey. A summary of the history of demons should help us understand some of our modern concern with movies and books like *The Exorcist*.

* * *

WHO IS the Devil? is the principle question of the demonologists.

John Wierus or Weyer, a demonologist and student of Cornelius Agrippa, wrote in 1563: "Satan possesses great courage, incredible cunning, superhuman wisdom, the most acute penetration, consummate prudence, an incomparable skill in veiling the most pernicious artifices under a specious disguise, and a malicious and infinite hatred toward the human race, implacable and incurable."

It was the Devil who caused the fall of one-third of the angels of God; some say he seduced them with pride, others say with lust for human women. In this way he peopled the kingdom of

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necessarily wicked. Socrates had a familiar daemon of this variety who advised him; so did Napoleon and Joan of Arc. Not until the rise of early Christianity, with its habit of condemning anything remotely pagan, did the word daemon or demon come commonly to mean a malevolent fallen angel in league with Satan.

Devils, as we know, are usually other people's gods, a rule especially true of Jewish and Christian devils. Most of them were deities worshiped by cultures whom the Hebrews and early Christians disliked. Examples are Ashtaroth or Astaroth, originally a benign fertility goddess of Canaan and Phoenicia, and Adrammelech, a deity worshiped by the people of Samaria. Lucifer himself was once the Greek god of the morning star; we can find a shadowy hint of his origins in the *Book of Isaiah*, Chapter 14: "How art thou fallen from heaven, O Lucifer, son of the morning."

The later medieval view of these beings was largely influenced by Gnostic suppositions. Michael Psellus called them *lucifugum*, "fly-by-night," because he thought they never appeared in the daytime. Medieval minds took away their original godlike attributes and gave them whole kingdoms of slaves and a kind of

infernal pecking order. Each demon ruled over a particular sin and had an adversary in paradise. Over the years the demons grew to nightmare stature. They became ferocious and cunning, entirely beyond the grasp of the human intellect — mysterious, silent, restless, cruel. Only with the aid of God and the Mother Church could man withstand them.

Or were there other ways?

The grimoires,* texts of sorcery and dark wisdom, appeared in Europe during the Renaissance. All dabblers in alchemy or necromancy or any of the gray wisdoms worked with these handbooks of magic which promised almost unlimited power to the occult student — the power to build and to destroy, to find treasure, raise the dead, make the moon burn bloodred in the sky, and the power to rule hell. The church tortured and burned men for possessing the grimoires but if the wizard was brave and followed the instructions carefully he could force even the mighty Beelzebub to act as his personal servant. But the way was dangerous.

There were numerous popular traditions concerning demons and legends relating their per-

* See "Grimoires and Black Books" by Ben Nahigian in the March and April 1972 *FATE* Magazines.

darkness. Many of his subsidiary demons have power comparable to his own but none are truly as great or terrible.

Theologians and occultists have debated the Devil's existence for centuries. Most scholars now tend to believe he was a literary creation of Jewish and Christian writers. The early Hebrews believed in malicious demons and evil spirits which inhabited isolated, barren places and which injured travelers. None of these traditions, however, hinted at a belief in a ruling Devil to whom all evil spirits are subordinate. But later passages in the *Old Testament* which originally had nothing to do with the Devil were taken as scriptural proof of his existence. Actually it required many years and the assistance of fear, famine, superstition and war for the mischievous serpent in *Genesis* to become a gigantic dragon, the prince of evil and arch-enemy of God.

What is the personal name of the Devil? Opinions differ. Some demonologists say it is Satan, some say Beelzebub, some say Belial and some say Lucifer. Others insist all four are the same. According to Johan Weyer, Satan once was sovereign in hell and is still the "leader of the opposition" but his throne now has been taken by Beelzebub.

In at least two of the grimoires, the *Grimoirum Verum* and the *Grand Grimoire*, the supreme power in hell is not a single devil but a trinity of demons. These three named Lucifer, Beelzebuth (sic) and Astaroth are emperor, prince and grand duke respectively. And each has two chief officers who serve as intermediaries. Lucifer's chief officers are Put Satanachia and Agaliarept; Beelzebuth's are Tarchimach (or Lucifuge Rofocal) and Fleuret; and Astaroth's are Sargatanos and Nebiros.

Lamentably little is known about these six chief officers save for their talismans and military ranks. Their names may be corruptions of Greek, Hebrew and Latin words (*Lucifuge Rofocal* is Latin for "he who flies from light") and may be inventions of earlier occult writers. The three superior demons, on the other hand, are a different matter altogether. According to the grimoires, when summoned by the magician, Lucifer appears as a handsome young boy, Beelzebuth as a gigantic fly, and Astaroth as a human adult, pied black and white. One of the grimoires grants Lucifer dominion over Europe and Asia, while medieval theologians extended his authority to the moon, Monday, the sin of pride, the element fire and the direction east. His ad-

versary in heaven is the archangel Michael, Beelzebuth holds sway over Africa, inspires gluttony, idolatry, murder and envy, and his heavenly opponent is Saint Francis. Astaroth, who seems to lack a special adversary, rules over the Americas, over the direction west, over the day Wednesday, and false accusations.

Administering the imperial mandates of the superior demons, claim several 17th- and 18th-Century grimoires, are four devils called the princes or kings of hell. Each of the four rules over a direction of the compass. Their names vary from authority to authority. Shakespeare refers to Zimamay as "the lordly monarch of the north" who had his own distinct providence of evil spirits. Azazel and Azäel are, oddly enough, also archangels of high rank in Jewish theology. And Amaymon and Amimon, no doubt, are two versions of the same demon. These same names are given in the grimoire *The Lemegeton*.

The Book of Sacred Magic, a 15th-Century grimoire of cabalistic mysticism, submits an entirely different list of princes of hell. Here they are Lucifer, Leviatan, Satan and Belial. Lucifer means "light bearer," Leviatan means "the crooked dragon," Satan means "adver-

sary," Belial means "wicked one" and the names of the sub-princes — Astaroth, Oriens, Magog, Paymon, Asmodeus, Arition, Beelzebub and Amaimon — translate respectively to "an assembly," "to burn or devour," "the magician," "a tinkling sound," "to destroy or to tempt," "to lay bare or be mysterious," "lord of flies" and "violence and vehemence."

Earlier demonologists went a step further and insisted that each of the four kinds was responsible, not directly to the superior demons or the devil, but to four demoniacal "emperors." The names of these emperors are: Carnefiel of the east, Amernodie of the west, Demoriel of the north, and Caspiel of the south. The source of these names remains a mystery, inasmuch as the four emperors seem to have no other duties and appear nowhere else in the wide lore of demonology and magick.

Johan Weyer's demonology has little in common with the foregoing. He puts Beelzebuth on the throne of hell, dumping Satan into second place. Lucifer is far down the list as a sort of judge or magistrate in the infernal regions. Euronymous is Prince of Death and Moloch is the Prince of the Land of Tears. Pluto, an old friend from Roman mythology, becomes the Prince

Millions of demons, arranged in
a dazzling hierarchy, monitor the sins of mortal men.

RELIGIOUS writers and mystics always have had their own concept of the infernal regions.

Dante Alighieri in particular had some clever notions. He described hell as a series of nine concentric circles extending from the surface of the earth to its center, each layer more hellish than the last. In the outer circle dwell the virtuous heathens, such as Homer and Socrates, after departing this life.

Heretics, tyrants, murderers, suicides and blasphemers live a successively more unpleasant existence in the lower spheres, while at the very center repose the traitors. Surprisingly, two famous characters whom Dante depicts as receiving the worst punishment of the lot in this nine-layered hell are Cassius and Odysseus, both reasonably fine fellows in popular tradition.

Some modern occultists, such as the French writer Eliphas Lévi, apparently have taken their cues from Dante and char-

acterize hell as having seven geographic regions called planes or spheres, each under the dark authority of an infernal monarch. According to Lévi, these seven monarchs are: Chabajoth, the enemy of the archangel

Michael; Belial, the demon of evil science, who is opposed to Gabriel; Sachabiel, the foe of the archangel Raphael; Adrameleck, who destroys all beauty; Samgabel, the enemy of the angel Zachariel; Nahemah, a female demon

who opposes Archangel Anael; and Moloch, devourer of children and foe of Orphiel.

According to the Scottish occultist MacGregor Mathers, a member of Lévi's magical school, we have not seven infernal monarchs but 10 — the counterparts of the 10 "divine sephiroth" of cabbalistic mysticism. They are under the supreme command of Sammael, demon of poison and death, and their names are Moloch, Beelzebub, Lucifuge, Ashtaroth, Asmodeum, Belphegor, Baal, Ad-

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PART TWO

of Fire in Weyer's system; and Proserpine his wife becomes an archdemoness. Baal is the general who commands the infernal armies. Asmodeus rules the gambling houses (apparently Beelzebuth is liberal and permits gambling in hell). The Antichrist himself, fallen sadly in state from his role in the Apocalypse of Saint John, is merely the mime and juggler of hell.

At this point in hell's hierarchy an annoying repetition of names becomes apparent. Lucifer, the example, is not only one of the three superior demons but one of the four princes of hell and in addition hell's highest magistrate. Amaimon is a prince or king who rules over the south (or is it the east?), but at the same time only a servant of Belial. This sort of duplication occurs often in demonology. The chain of command in hell is far from consistent or systematic from source to source.

According to the *Lemegeton* 72 (To be concluded next month.)



IT'S ALL RELATIVE!

WHEN LONDON widow Isabel Johnson wed widower Tom Baillie in the English city in September 1974, family relationships became confusing. Two of Mrs. Johnson's sons are married to Baillie's two daughters, explains United Press International.

powerful devils serve under the four kings of hell; many of them are kings or princes in their own right. The list includes Baal who commands 66 legions and gives invisibility and Asmodeus who takes the form of a three-headed toad and bestows treasure.

One manuscript relates the legend of how King Solomon, a powerful sorcerer and arch-image in his day, once captured all 72 demons and enclosed them in a brass vessel and cast it into a lake in Babylon. "And they of Babylon, wondering to see such a thing, did then go wholly into the lake, to break the vessel open, expecting to find great store of treasure therein. But when they had broken it open out flew the chief spirits immediately, with their legions following them; and they were all restored to their former places" — an amusing version of the familiar Pandora's box.

(To be concluded next month.)

al. So now she is mother-in-law to her own sons, Tom is father-in-law to his own daughters and the couple's children are step-brothers and stepsisters. "We're still trying to work out where that leaves other members of the family," said Mrs. Baillie.

rammelech, Lilith and Naamah.

Some writers and demonologists, imitating the Gnostics of early Christian times, favored a further classification and distributed the demons of hell into three hierarchies encompassing nine orders. Each order has a name, a special function, eight ruling princes and one supreme chief.

Christian leaders censured this classification because it paralleled their own angel cataloguing system. The system prevailed, however, and scholars spent a great deal of time determining to which order specific demons belonged. Lucifer, for example, was found to be of the order of the Seraphim; Agares, Belial and Barbatos were found to be of the order of the Virtues; Purson, remarkably, was of the orders of both the Virtues and the Thrones, and Murmur belonged to the Thrones and the Angels.

Many religious writers, taking their cue from passages in the Bible, further divided the orders into the smaller "legions." Weyer numbered the legions at 6,666 with exactly 1,111 demons in each legion, making a formidable demon army of 7,405,926. Other demonologists felt there were only about 2,400 legions. Alphonsus de Spina in 1459 would only say that the specific num-

ber of demons was 133,306,668. A 16th-Century demonologist counted 66 prince-devils commanding a population of 6,660,000 demons. The most impressive estimate was that the hosts of hell number more than half the population of the world. Whatever the correct number, the demonologists and grimoires were fond of stationing many legions of fiends under a single demon of inferior rank who in turn was ruled by still more powerful devils. These ranks were settled with heraldic complexity and again with very little consistency. According to the *Lemegeton*, for example, several legions were ruled by a knight, several knights by an earl or count, several counts by a president, presidents by marquises, marquises by princes or prelates who are ruled by dukes who in turn serve under kings.

Johan Weyer in his *Pseudomonarchia Daemonum* contradicts this hierarchy, insisting the ranks of the infernal court are: (1) kings, (2) ministers, (3) ambassadors, (4) justices, (5) princes and (6) lesser pleasures. Under the authority of the "Lesser Pleasures," presumably, are the separate legions.

John Milton's demonology departs radically from all of these. Milton portrays demons as the usual principles of rebellion, with most of the usual powers —

he felt, for example, that demons could assume any sex or form but like Dante, he was not very interested in endless catalogues of the names and ranks of demons. However, unlike Dante, Milton was the first to give the Devil his proverbial due. To Milton the demon is an individualist who aspires toward freedom, knowledge and self-mastery. He is the noble rebel who would rather suffer eternal damnation than accept humiliation and servitude and his glory is perfect because it is utterly without hope. There is beauty, poetry and majesty in Milton's concept of Satan and hell and even Milton's critics must admire his sense of tragic idealism.

The saints and mystics were more unkind. In a Latin poem dated 1238 Saint Bernard describes demons as being black as pitch, having teeth like lions, nails like wild boars and with no higher business than that of carrying away condemned souls. Saint Catherine caught a glimpse of a demon once and said she would rather walk barefoot across hot coals than be forced to look upon another. Swedenborg is even less kind. He robs demons even of their sense of lost divinity, portraying them not as fallen angels but merely as fallen humans who wander forever through the neth-

erworld of marshes and wastes, gloomy hamlets and brothels, repelled by a violent hatred from one another. They are proud and loathsome creatures but hardly satanic.

As to precisely what kinds or species of demons exist, one medieval tradition, inspired no doubt by aspects of Hermetic mysticism, specified a variety for each alchemical element: salamanders for fire, sylphs for air, undines for water and gnomes for earth. Michael Psellus, an occult writer of the 17th Century, added two more varieties of demons and tallied the following species: (1) fiery demons who live in the upper air and have little to do with humans, (2) ariel demons who live in the atmosphere around us and produce rainstorms, (3) subterranean demons who live underground and cause earthquakes and cave-ins, (4) aqueous demons who live in water and cause tempests at sea, (5) heliophobic demons who dwell in the fiery core of the earth, rarely come up, hate all light and sound and kill with their touch and (6) terrestrial demons who live on the surface of the earth and manifest as ghosts and spirits.

Since most traditional religious writers such as Dante tend to describe demons as all of the

morning, however, the abbot entered unexpectedly and caught him frying eggs instead of saying rosaries. The monk weepingly apologized for his sin, saying that Lucifer had tempted him to commit it. Suddenly Lucifer sprang out from under the monk's cot and angrily denounced him for a thumping liar, insisting that the monk had conceived the artifice himself and that he, the Devil, only recently had learned it from *him*.

Most European folktales grant demons little real satanic wit or ingenuity, portraying them as closer to guileless idiots than to lords of treachery. In one widespread folktale Beelzebub, resolving to engage in the agricultural business, offered to do manual labor on a farm for one year in exchange for half the crop. The farmer agreed on the condition that his helper keep that half which grew beneath the ground. Then he gave Beelzebub a sack of corn to plant. At harvest time Beelzebub got only the roots which he found unpalatable. He returned in a huff, demanding that next harvest he be given that part of the crop which grew above the ground. Once more the farmer agreed and planted potatoes.

As witless and maligned as demons may be, even European folklore recognizes that on occa-

sion they are dangerous fellows. So it provides a variety of counteragents to be used against them. Even transformed demons may be recognized, for example, by their lack of a shadow or reflection in water. Holy relics, incense, ash tree bark, human spittle or blessed water repels them. Certain natural objects are also effective; gems such as chrysolite and agate, plants like garlic and rue, silver, salt and the mandrake root all can be used. Demons cannot fly over a surface spread with lime or flour; the words "Xilka, Xilka, Besa, Besa" supposedly summon the most stubborn devils and any man with a stone called *diadochus* in his mouth may command their activities.

Devils may be male or female. A male demon is an *incubus* and the chief of the incubi is Azael or Damon. In other languages they are called *follet* (French), *Alp* (German), *duende* (Spanish), and *folletto* (Italian). European folklore believed them to be angels who fell from heaven principally because they lusted after human women. A female demon is a *succubus* or *succuba* and some authorities say their leader is Lilith; others call her Nahe-mah. Presumably these were female angels who fell because of lust for human men. The incubus often was identified with

fifth sort, apparently this is the best-known variety.

Saint Augustine, on the other hand, apprehended all fallen angels as terrestrial demons.

Other demonologists suggested other classifications. Alphonsus de Spina found 10 varieties of devils: (1) fates who really have no control over destiny, (2) poltergeists who perform mischievous pranks at night, (3) incubi and succubi who seduce men and women and bring them into sin, (4) marching hosts who appear in isolated places and like hosts of men make a tumult, (5) familiar demons who live with men and serve them, (6) nightmares, who frighten men in their sleep, (7) demons formed from semen and its odor when men and women copulate, (8) deceptive demons who appear sometimes as men, sometimes as women, in order to mislead humans, (9) clean demons who assail only holy men and (10) demons who deceive old women into thinking they fly to sabbats.

Traditionally the fifth variety, the familiar demon, is an imp in the service of a sorcerer or witch. Also called *magistellus*, it sometimes assumes the shape of a human being but appears more frequently as some sort of animal. Oliver Cromwell supposedly had a familiar called Grimold. A sorcerer or witch re-

ceived a familiar demon when he sold his soul to the Devil for magic power and the familiar lived by drawing a kind of milk from a witch-mark, which the Devil places on the sorcerer's or witch's skin for that purpose.

Demons also may be classified according to which of the seven deadly sins they are most efficient in provoking among humans. The demonologist Binsfield made one such list in 1589: Lucifer-pride, Mammon-avarice, Asmodeus-lechery, Satan-anger, Beelzebub-gluttony, Leviathan-envy and Belphegor-sloth.

So much for the general information to be had from the major demonologists, religious writers and Christian mystics. More interesting details can be filled in if we examine the conceptions of popular European folklore.

The folk tradition often tends to sympathize with the plight of the demons, although in a more earthly and rustic manner than did Milton. They portray the average demon merely as the affable author of small wickednesses and minor mischiefs—sometimes even as the victim of perjury and slander.

One folktale tells of a monk in a Dominican monastery who found his Lenten fasts so burdensome that he smuggled fresh eggs into his cell to cook each morning over the bed lamp. One

the nightmare demon; in fact, the Latin word for nightmare is *incubo*. Since women were allegedly more licentious than men demonologists felt that the incubi outnumbered the succubi nine to one. Both species, as is well known, have the distressing habit of consorting with sleeping humans, producing curious offspring called "monstra." The archangel Michael is the enemy of all such hybrids.

Saint Augustine believed in incubi and succubi and in *The City of God* he wrote: "The number of incubi and succubi is so great that it is difficult to know how to destroy them. They have a great deal of power."

The existence of incubi was first hinted at in *Genesis 4:1-4*, and referred to at length in an apocryphal religious text called the First Book of Enoch: "And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of heaven, saw and lusted after them, and said to one another: Come let us choose wives from among the children of men and beget us children."

These angels were called the Watchers, and their leader was Semjaza or Azazel; the offspring of their union with mortal women was a race of giants who de-

voured normal men.

Historical examples of children generated by the union of a human woman and an incubus were, supposedly, Plato, Merlin the wizard, the Antichrist and the entire race of Huns.

Churchmen believed Catholic nuns were especially vulnerable to incubi and Alphonsus de Spina described how nuns often would wake in the morning and "find themselves polluted just as if they had commingled with a man." Especially vulnerable to succubi were the monks, anchorites and shepherds. High churchmen also were vulnerable apparently, for according to the Dominican Johannes Nider (1435), of all the many harlots who offered their services at the famous Council of Constance the most sought-after girl was a succubus.

In 1801 the occultist Francis Barrett suggested that a succubus was, after all, just a kind of wood nymph but few demonologists concurred. They were inclined to believe rather that incubi and succubi were the same kind of demon which could assume either male or female form. The demonologist Guazzo in his *Compendium Maleficarum* (1608) wrote that a demon "can assume either a male or a female shape; sometimes he appears as a full-grown man,

sometimes as a satyr."

Another 17th Century demonologist, Sinistrari, tells us how a demon may possess a physical body: "If we seek to learn from the authorities how it is possible that the devil, who has no body, yet can perform actual coitus with man or woman, they unanimously answer that the devil assumes the corpse of another human being, male or female as the case may be, or that, from the mixture of other materials, he shapes for himself a body, endowed with motion, by means of which he copulates with the human being."

Apparently incubi and succubi are extremely difficult to discourage. Like poltergeists they seem unaffected by exorcism and show no reverence for holy things at the approach of which they may laugh openly. Still, one folk tradition suggests a way to ward off either an incubus or a succubus. Combine some Saint-John's-wort with vervain and dill, it says, and place this in the victim's room. The victim soon will be free. The magical recipe does not tell us how incubi and succubi may be attracted, which no doubt will be a disappointment to some people.

In Jewish tradition Lilith and Nahemah, the two empresses of the succubi, throttle newborn babies, seduce men in their

sleep and then suck their blood. Lilith, called "Queen of the Stryges," tempts to debauchery and destroys maternal desire while Nahemah presides over illicit and sterile caresses. Lilith probably is the "terror by night" mentioned in *Psalm 91*. A curious medieval and Jewish legend tells us that Adam was visited by various succubi for 130 years, among them Lilith who became his first earthly wife. It was from their primal union that many of the supernatural races of antiquity originally sprang—the elves, dwarfs, fairies and djinn.

That each demon has his own grotesque and horrifying shape is an old tradition going back to the days of Babylon. They would appear as fierce warriors or old men, as a terrible king riding a pale horse, a gryphon, a dragon—or perhaps as a composite with the face of a lion and the tail of a scorpion. The demon-locusts in the ninth chapter of *Revelation* have the bodies of war-horses and human faces, long hair and golden crowns, huge clashing wings and stinging tails. Asmodeus has the feet of a rooster and three heads. Astaroth looks like a beautiful angel but has bad breath.

Traditionally, also, each demon has his own adversary in heaven who will defeat him on the day of the Last Judgment.

Do You Have Enough

LOVE? MONEY? HAPPINESS?

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Leviathan, for example, is opposed by Peter the Apostle, Astaroth by Saint Bartholomew, Sonneillon by Saint Stephen, Lucifer by Archangel Michael, and Obizuth by Archangel Raphael. Knowing which saint or angel opposed a given devil had practical use, not only in attempts to banish the devil but in trying to summon and control him. Demons could be dealt with more easily if prayers were first offered to their heavenly adversaries.

We've noted that each demon rules his own individual sin. In early writings and grimoires the demon's function was merely to commit that sin himself; in the *Testament of Solomon*, a very early grimoire of magic, Onoskelis is a demoness who strangles men, Asmodeus destroys the beauty of virgins and it is Tephros' function to bring darkness and set fire to fields. It later became the duty of the demons to entice humans into committing the sins also. Thus Beelzebub is the source of gluttony and idolatry, according to Weyer; Abaddon tempts men to war and unjust destruction; and Asmodeus, according to Francis Barrett, is the demon of vengeance. In more recent times Aleister Crowley gave us the demon Choronzon who rules leprosy, pox and plague.

Still other fiends preside over less diabolical matters. An abbreviated list of the functions of the more important of these devils follows:

Demons of the Alchemical Elements: fire—Samael, water—Azawl, earth—Mahazael, air—Paymon.

Six Demons Who Rule Over All Troubles, (1) Aectus, (2) Megalesius, (3) Ormenus, (4) Lycus, (5) Nicon, (6) Mimon.

The Ambassadors of Hell: to France—Belephégor; to England—Mammon; to Turkey—Belial; to Russia—Rimmon; to Spain—Thamuz; to Italy—Hutgin, to Switzerland—Martinit.

Demons of the Army of Hell: high commanders, Satan, Moloch and Baal; prime minister and archfiend, Lucifuge Rofocal; subordinates, Baal, Arages and Marbas; commander-in-chief or grand general, Put Stanachia; subordinates, Pruslas, Aamon and Barbatos; another commander, Agaliarept; subordinates, Nathim, Pursan and Bilgor; brigadier major, Sarbatanas; subordinates, Zoray, Valbfar and Faraii; field marshal and inspector general, Nebiros; subordinates, Ayperos, Nabberas and Glassyalabolos.

Demons of the Days of the Week: Monday—Lucifer; Tuesday—Frimost; Wednesday—Astaroth; Thursday—Silchard; Friday—