

fections of an Eternal Parent, and an Omnipotent Monarch. Such was the mild spirit of antiquity, that the nations were less attentive to the difference than to the resemblance of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves, that under various names, and with various ceremonies, they adored the same deities.

Gibbon, *Decline and Fall of the Roman Empire*, II

- 43 The deities of Olympus, as they are painted by the immortal bard, imprint themselves on the minds which are the least addicted to superstitious credulity. Our familiar knowledge of their names and characters, their forms and attributes, *seems* to bestow on those airy beings a real and substantial existence; and the pleasing enchantment produces an imperfect and momentary assent of the imagination to those fables which are the most repugnant to our reason and experience.

Gibbon, *Decline and Fall of the Roman Empire*, XXIII

- 44 The weakness of polytheism was, in some measure, excused by the moderation of its claims; and the devotion of the Pagans was not incompatible with the most licentious scepticism.

Gibbon, *Decline and Fall of the Roman Empire*, XXIII

- 45 I am not sure but I should betake myself in extremities to the liberal divinities of Greece, rather than to my country's God. Jehovah, though with us he has acquired new attributes, is more absolute and unapproachable, but hardly more divine, than Jove. He is not so much of a gentleman, not so gracious and catholic, he does not exert so intimate and genial an influence on nature, as many a god of the Greeks. I should fear the infinite power and inflexible justice of the almighty mortal hardly as yet apotheosized, so wholly masculine, with no sister Juno, no Apollo, no Venus, nor Minerva, to intercede for me. . . . The Grecian are youthful and erring and fallen gods, with the vices of men, but in many important respects essentially of the divine race. In my Pantheon, Pan still reigns in his pristine glory, with his ruddy face, his flowing beard, and his shaggy body, his pipe and his crook, his nymph Echo, and his chosen daughter Iambe; for the great god Pan is not dead, as was rumored. No god ever dies. Perhaps of all the gods of New England and of ancient Greece, I am most constant at his shrine.

Thoreau, *A Week on the Concord and Merrimack Rivers* (Sunday)

- 46 That fear first created the gods is perhaps as true as anything so brief could be on so great a subject.

Santayana, *Life of Reason*, III, 3

20.7 | Angels and Devils

Superhuman in the sense that they are superior to man but not supernatural because, like man, they have natures created by God, the angels (the bad angels, the devils or demons, as well as the good) occupy a special place in the Judeo-Christian cosmology that has only a faint analogy with the role played by the demigods in other religions. In their most frequent appearance in the Old Testament and the New, they perform the function of messengers or emissaries of

the Lord; but, as other passages indicate, that is by no means their only *raison d'être*. They comprise, on the one hand, the heavenly host, the celestial hierarchy, engaged in the adoration of God; and, on the other, they are the damned as well as the ministers of damnation in the nether regions below.

We know, both from Scripture and from the poets, the proper names of only a small number of the angels and demons. The name most familiar to us is that of the fallen

Seraph, variously called Lucifer, Satan, or Mephistopheles, who appears as the serpent in the Garden of Eden. Among the good angels, we are acquainted by name only with angels of a much lower rank, such as the archangels Michael and Gabriel. Indeed, one of the most striking things we are told about these creatures by Christian theologians is that they are arranged in nine ranks or grades, the lowest being the angels and archangels who act as guardians of individual men or as messengers from God to man, the highest being the cherubim and seraphim, whose prime function is simply to adore their Creator and to praise him.

In three of the greatest poems of Western literature—in Dante’s *Divine Comedy*, in Milton’s *Paradise Lost*, and in Goethe’s *Faust*—angels and demons play leading roles. Their portrayal in these poems, rather than their appearances in the Bible or the theories about them developed by the theologians, dominates our imagination. In addition, it is in such poems as Milton’s *Lycidas* that we are made aware of the mischievous and prankish fairies that represent vestigial traces of the demons or devils of the older pagan religions that Christianity long struggled to replace. And in Pope’s charming *Rape of the Lock*, a whole panoply of minor

but nonetheless spiritual figures watch over such things as the arrangement of tea tables and the ordering of wardrobes.

As the reader will find, the picture of the angels and demons given by the poets does not fully accord with the analysis of their nature and behavior by the theologians. For the poets, angels seem on the whole to be remarkably human—although, of course, more beautiful, powerful, wise. For the theologians, the angels are incorporeal substances, pure spirits or intelligences, having an amazing set of properties appropriate to such natures, by comparison with which man is at best a superior animal. Among the many things the reader will learn by examining the quotations presented here from such works as the elaborate “Treatise on Angels” in the *Summa Theologica* of Thomas Aquinas, two in particular will correct widely prevalent misimpressions. One is that theologians were never in doubt about the number of angels able to occupy a single point in space, such as the head of a pin; the second is that the souls of the departed who join the community of saints are not transformed into angels, although they are “taken up into the angelic orders.” A third point is not documented because no theologian ever doubted it: all angels are male.

-
- 1 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Psalms 103:20–21

- 2 So the prayers of them both were heard before the majesty of the great God. And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit’s eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit.

Tobit 3:16–17

- 3 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honorable to reveal the works of

God. Now therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God hath sent me to heal thee and Sara thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Then they were both troubled, and fell upon their faces: for they feared. But he said unto them, Fear not, for it shall go well with you; praise God therefore. For not of any favor of mine, but by the will of our God I came; wherefore praise him for

ever. All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. And when they arose, they saw him no more. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Tobit 12:11–22

4 *Athenian Stranger*. There is a tradition of the happy life of mankind in days when all things were spontaneous and abundant. And of this the reason is said to have been as follows:—Cronos knew what we ourselves were declaring, that no human nature invested with supreme power is able to order human affairs and not overflow with insolence and wrong. Which reflection led him to appoint not men but demigods, who are of a higher and more divine race, to be the kings and rulers of our cities; he did as we do with flocks of sheep and other tame animals. For we do not appoint oxen to be the lords of oxen, or goats of goats; but we ourselves are a superior race and rule over them. In like manner God, in his love of mankind, placed over us the demons, who are a superior race, and they with great ease and pleasure to themselves, and no less to us, taking care of us and giving us peace and reverence and order and justice never failing, made the tribes of men happy and united.

Plato, *Laws*, IV, 713A

5 Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 8:43–47

6 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

I Peter 5:8

7 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

Revelation 5:11

8 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found anymore in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:7–9

9 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. . . .

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Revelation 20:1–8

10 No credence whatever is to be given to the opinion of Apuleius and the other philosophers of the same school, namely, that the demons act as messengers and interpreters between the gods and men to carry our petitions from us to the gods, and to bring back to us the help of the gods. On the contrary, we must believe them to be spirits most eager to inflict harm, utterly alien from righteousness, swollen with pride, pale with envy, subtle in deceit; who dwell indeed in this air as in a prison, in keeping with their own character, because, cast down from the height of the higher heaven, they have been condemned to dwell in this element as the just reward of irretrievable transgression.

Augustine, *City of God*, VIII, 22

11 The demons . . . have knowledge without charity, and are thereby so inflated or proud that they crave those divine honours and religious services which they know to be due to the true God, and still, as far as they can, exact these from all over whom they have influence.

Augustine, *City of God*, IX, 20

12 The good angels . . . hold cheap all that knowledge of material and transitory things which the demons are so proud of possessing—not that they are ignorant of these things, but because the love of God, whereby they are sanctified, is very dear to them, and because, in comparison of that not

merely immaterial but also unchangeable and ineffable beauty, with the holy love of which they are inflamed, they despise all things which are beneath it and all that is not it, that they may with every good thing that is in them enjoy that good which is the source of their goodness. And therefore they have a more certain knowledge even of those temporal and mutable things, because they contemplate their principles and causes in the word of God, by which the world was made—those causes by which one thing is approved, another rejected, and all arranged. But the demons do not behold in the wisdom of God these eternal, and, as it were, cardinal causes of things temporal, but only foresee a larger part of the future than men do, by reason of their greater acquaintance with the signs which are hidden from us. Sometimes, too, it is their own intentions they predict. And, finally, the demons are frequently, the angels never, deceived. For it is one thing, by the aid of things temporal and changeable, to conjecture the changes that may occur in time, and to modify such things by one's own will and faculty—and this is to a certain extent permitted to the demons—it is another thing to foresee the changes of times in the eternal and immutable laws of God, which live in His wisdom, and to know the will of God, the most infallible and powerful of all causes, by participating in His spirit; and this is granted to the holy angels by a just discretion. And thus they are not only eternal, but blessed. And the good wherein they are blessed is God, by Whom they were created. For without end they enjoy the contemplation and participation of Him.

Augustine, *City of God*, IX, 22

- 13 What Catholic Christian does not know that no new devil will ever arise among the good angels, as he knows that this present devil will never again return into the fellowship of the good?

Augustine, *City of God*, XI, 13

- 14 Though in the order of nature angels rank above men, yet, by the scale of justice, good men are of greater value than bad angels.

Augustine, *City of God*, XI, 16

- 15 That certain angels sinned, and were thrust down to the lowest parts of this world, where they are, as it were, incarcerated till their final damnation in the day of judgment, the Apostle Peter very plainly declares, when he says that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved into judgment." Who, then, can doubt that God, either in foreknowledge or in act, separated between these and the rest? And who will dispute that the rest are justly called "light"? For even we who are yet living by faith, hoping only and not yet enjoying equality with them, are al-

ready called "light" by the apostle: "For ye were sometimes darkness, but now are ye light in the Lord." But as for these apostate angels, all who understand or believe them to be worse than unbelieving men are well aware that they are called "darkness." Wherefore, though light and darkness are to be taken in their literal signification in these passages of Genesis in which it is said, "God said, Let there be light, and there was light," and "God divided the light from the darkness," yet, for our part, we understand these two societies of angels—the one enjoying God, the other swelling with pride; the one to whom it is said, "Praise ye Him, all His angels," the other whose prince says, "All these things will I give Thee if Thou wilt fall down and worship me"; the one blazing with the holy love of God, the other reeking with the unclean lust of self-advancement. And since, as it is written, "God resisteth the proud, but giveth grace unto the humble," we may say, the one dwelling in the heaven of heavens, the other cast thence, and raging through the lower regions of the air; the one tranquil in the brightness of piety, the other tempest-tossed with beclouding desires; the one, at God's pleasure, tenderly succouring, justly avenging—the other, set on by its own pride, boiling with the lust of subduing and hurting; the one the minister of God's goodness to the utmost of their good pleasure, the other held in by God's power from doing the harm it would; the former laughing at the latter when it does good unwillingly by its persecutions, the latter envying the former when it gathers in its pilgrims. These two angelic communities, then, dissimilar and contrary to one another, the one both by nature good and by will upright, the other also good by nature but by will depraved, as they are exhibited in other and more explicit passages of holy writ, so I think they are spoken of in this book of Genesis under the names of "light" and "darkness".

Augustine, *City of God*, XI, 33

- 16 That the contrary propensities in good and bad angels have arisen, not from a difference in their nature and origin, since God, the good Author and Creator of all essences, created them both, but from a difference in their wills and desires, it is impossible to doubt. While some steadfastly continued in that which was the common good of all, namely, in God Himself, and in His eternity, truth, and love; others, being enamoured rather of their own power, as if they could be their own good, lapsed to this private good of their own, from that higher and beatific good which was common to all, and, bartering the lofty dignity of eternity for the inflation of pride, the most assured verity for the slyness of vanity, uniting love for factious partisanship, they became proud, deceived, envious. The cause, therefore, of the blessedness of the good is adherence to God. And so the cause of the others' misery will be found in

the contrary, that is, in their not adhering to God.
Augustine, *City of God*, XII, 1

17 Though we cannot call the devil a fornicator or drunkard, or ascribe to him any sensual indulgence (though he is the secret instigator and prompter of those who sin in these ways), yet he is exceedingly proud and envious. And this viciousness has so possessed him, that on account of it he is reserved in chains of darkness to everlasting punishment. Now these vices, which have dominion over the devil, the apostle attributes to the flesh, which certainly the devil has not. For he says "hatred, variance, emulations, strife, envying" are the works of the flesh; and of all these evils pride is the origin and head, and it rules in the devil though he has no flesh.

Augustine, *City of God*, XIV, 3

18 It is He Who, when He foreknew that man would in his turn sin by abandoning God and breaking His law, did not deprive him of the power of free-will, because He at the same time foresaw what good He Himself would bring out of the evil, and how from this mortal race, deservedly and justly condemned, He would by His grace collect, as now He does, a people so numerous, that He thus fills up and repairs the blank made by the fallen angels, and that thus that beloved and heavenly city is not defrauded of the full number of its citizens, but perhaps may even rejoice in a still more overflowing population.

Augustine, *City of God*, XXII, 1

19 The angels of God are our angels, as Christ is God's and also ours. They are God's, because they have not abandoned Him; they are ours, because we are their fellow-citizens.

Augustine, *City of God*, XXII, 29

20 If every one to whom we ought to show, or who ought to show to us, the offices of mercy is by right called a neighbour, it is manifest that the command to love our neighbour embraces the holy angels also, seeing that so great offices of mercy have been performed by them on our behalf.

Augustine, *Christian Doctrine*, I, 30

21 Angels need an assumed body, not for themselves, but on our account, that by conversing familiarly with men they may give evidence of that intellectual companionship which men expect to have with them in the life to come. Moreover that angels assumed bodies under the Old Law was a figurative indication that the Word of God would take a human body, because all the apparitions in the Old Testament were ordered to that one whereby the Son of God appeared in the flesh.

Aquinas, *Summa Theologica*, I, 51, 2

22 There are not two angels in the same place. The

reason of this is because it is impossible for two complete causes to be the causes immediately of one and the same thing. This is evident in every genus of causes; for there is one proximate form of one thing, and there is one proximate mover, although there may be several remote movers. Nor can it be objected that several individuals may row a boat, since no one of them is a perfect mover, because no one man's strength is sufficient for moving the boat, while all together are as one mover, in so far as their united strengths all combine in producing the one movement. Hence, since the angel is said to be in one place by the fact that his power touches the place immediately by way of a perfect container . . . there can be but one angel in one place.

Aquinas, *Summa Theologica*, I, 52, 3

23 Men cannot know future things except in their causes, or by God's revelation. The angels know the future in the same way, but much more acutely.

Aquinas, *Summa Theologica*, I, 57, 3

24 Angels and intellectual souls are incorruptible by the very fact of their having a nature whereby they are capable of truth. But they did not possess this nature from eternity. It was bestowed upon them when God Himself willed it. Consequently it does not follow that the angels existed from eternity.

Aquinas, *Summa Theologica*, I, 61, 2

25 The demons do not delight in the obscenities of the sins of the flesh as if they themselves were disposed to carnal pleasures; it is wholly through envy that they take pleasure in all sorts of human sins, so far as these are hindrances to a man's good.

Aquinas, *Summa Theologica*, I, 63, 2

26 The demons know a truth in three ways: first of all by the subtlety of their nature; for although they are darkened by privation of the light of grace, yet they are enlightened by the light of their intellectual nature. Secondly, by revelation from the holy angels; for while not agreeing with them in conformity of will, they do agree, nevertheless, by their likeness of intellectual nature, according to which they can accept what is manifested by others. Thirdly, they know by long experience; not as deriving it from the senses, but when the likeness of their innate intelligible species is completed in individual things, they know some things as present, which they previously did not know would come to pass.

Aquinas, *Summa Theologica*, I, 64, 1

27 Both a good and a bad angel by their own natural power can move the human imagination. This may be explained as follows. . . . Corporeal na-

ture obeys the angel as regards local movement, so that whatever can be caused by the local movement of bodies is subject to the natural power of the angels. Now it is manifest that imaginative apparitions are sometimes caused in us by the local movement of animal spirits and humours. Hence Aristotle says, when assigning the cause of visions in dreams, that "when an animal sleeps, the blood descends in abundance to the sensitive principle, and movements descend with it"; that is, the impressions left from the movements of sensible things, which movements are preserved in the animal spirits, "and move the sensitive principle," so that a certain appearance ensues, as if the sensitive principle were being then changed by the external objects themselves. Indeed, the disturbance of the spirits and humours may be so great that such appearances may even occur to those who are awake, as is seen in mad people, and the like. So, as this happens by a natural disturbance of the humours, and sometimes also by the will of man who voluntarily imagines what he previously experienced, so also the same may be done by the power of a good or a bad angel, sometimes with alienation from the bodily senses, sometimes without such alienation.

Aquinas, *Summa Theologica*, I, 111, 3

28 Each man has a guardian angel appointed to him. The reason for this is that the guardianship of angels belongs to the execution of Divine Providence concerning men. But God's providence acts differently as regards men and as regards other corruptible creatures, for they are related differently to incorruptibility. For men are not only incorruptible in the common species, but also in the proper forms of each individual, which are the rational souls, which cannot be said of other incorruptible things. Now it is manifest that the providence of God is chiefly exercised towards what remains for ever; but as regards things which pass away, the providence of God acts so as to order them to the things which are perpetual. Thus the providence of God is related to each man as it is to every genus or species of things corruptible. But, according to Gregory, "the different orders are assigned to the different genera of things, for instance the Powers to coerce the demons, the Virtues to work miracles in things corporeal." And it is probable that the different species are presided over by different angels of the same order. Hence it is also reasonable to suppose that different angels are appointed to the guardianship of different men.

Aquinas, *Summa Theologica*, I, 113, 2

29 The wicked angels assail men in two ways. First, by instigating them to sin. And thus they are not sent by God to assail us, but are sometimes permitted to do so according to God's just judgments. But sometimes their assault is a punishment to

man. And thus they are sent by God, as the lying spirit was sent to punish Achab, King of Israel. . . . For punishment is referred to God as its first author. Nevertheless the demons who are sent to punish, do so with an intention other than that for which they are sent; for they punish from hatred or envy, although they are sent by God on account of His justice.

Aquinas, *Summa Theologica*, I, 114, 1

30 The devil is the occasional and indirect cause of all our sins in so far as he induced the first man to sin, by reason of whose sin human nature is so infected that we are all prone to sin, even as the burning of wood might be imputed to the man who dried the wood so as to make it easily inflammable. He is not, however, the direct cause of all the sins of men, as though each were the result of his suggestion.

Aquinas, *Summa Theologica*, I-II, 80, 4

31 And now there came, upon the turbid waves, a crash of fearful sound, at which the shores both trembled;

a sound as of a wind, impetuous for the adverse heats, which smites the forest without any stay; shatters off the boughs, beats down, and sweeps away; dusty in front, it goes superb, and makes the wild beasts and the shepherds flee.

He loosed my eyes, and said: "Now turn thy nerve of vision on that ancient foam, there where the smoke is harshest."

As frogs, before their enemy the serpent, ran all asunder through the water, till each squats upon the bottom:

so I saw more than a thousand ruined spirits flee before one, who passed the Stygian ferry with soles unwet.

He waved that gross air from his countenance, often moving his left *hand* before *him*; and only of that trouble seemed he weary.

Well did I perceive that he was a Messenger of Heaven; and I turned to the Master [Virgil]; and he made a sign that I should stand quiet, and bow down to him.

Ah, how full he seemed to me of indignation! He reached the gate, and with a wand opened it: for there was no resistance.

"O outcasts of Heaven! race despised!" began he, upon the horrid threshold, "why dwells this insolence in you?"

Why spurn ye at that Will, whose object never can be frustrated, and which often has increased your pain?

What profits it to butt against the Fates? Your Cerberus, if ye remember, still bears his chin and his throat peeled for doing so."

Then he returned by the filthy way, and spake no word to us; but looked like one whom other care urges and incites

than that of those who stand before him.

Dante, *Inferno*, IX, 64

- 32 *Friar*. I heard once at Bologna many of the Devil's vices told; amongst which, I heard that he is a liar and the father of lies.

Dante, *Inferno*, XXIII, 142

- 33 The Emperor of the dolorous realm [Satan], from mid breast stood forth out of the ice; and I in size am liker to a giant, than the giants are to his arms: mark now how great that whole must be, which corresponds to such a part.
If he was once as beautiful as he is ugly now, and lifted up his brows against his Maker, well may all affliction come from him.
Oh how great a marvel seemed it to me, when I saw three faces on his head! The one in front, and it was fiery red;
the others were two, that were adjoined to this, above the very middle of each shoulder; and they were joined [at] his crest;
and the right seemed between white and yellow; the left was such to look on, as they who come from where the Nile [descends].
Under each there issued forth two mighty wings, of size befitting such a bird: sea-sails I never saw so broad.
No plumes had they; but were in form and texture like a bat's: and he was flapping them, so that three winds went forth from him
Thereby Cocytus all was frozen; with six eyes he wept, and down three chins gushed tears and bloody foam.
In every mouth he champed a sinner with his teeth, like a brake; so that he thus kept three of them in torment.
To the one in front, the biting was nought, compared with the tearing: for at times the back of him remained quite stript of skin.
"That soul up there, which suffers greatest punishment," said the Master [Virgil], "is Judas Iscariot, *he* who has his head within, and outside plies his legs.
Of the other two, who have their heads beneath, that one, who hangs from the black visage is Brutus: see how he writhes himself, and utters not a word;
and the other is Cassius, who seems so stark of limb. But night is reascending; and now must we depart: for we have seen the whole."

Dante, *Inferno*, XXXIV, 28

- 34 [There are three hierarchies of angels and] each hierarchy has three orders, so that the Church holds and affirms nine orders of spiritual creatures. The first is that of the Angels, the second of the Arch-angels, the third of the Thrones: and these three orders make the first hierarchy; not first in order of nobility, nor in order of creation (for the others are more noble, and all were created at once), but first in the order of our ascent to

their loftiness. Next come the Dominations, afterwards the Virtues, then the Principalities; and these make the second hierarchy. Above these are the Powers, and the Cherubim, and above all are the Seraphim; and these make the third hierarchy. And the number of the hierarchies and that of the orders constitutes a most potent system of their speculation. For inasmuch as the divine majesty is in three persons, which have one substance, they may be contemplated in three-fold manner. For the supreme power of the Father may be contemplated; and this it is that the first hierarchy, to wit first in nobility and last in our enumeration, gazes upon; and the supreme wisdom of the Son may be contemplated; and this it is that the second hierarchy gazes upon; and the supreme and most burning love of the Holy Spirit may be contemplated; and this it is that the third hierarchy gazes upon: the which being nearest unto us gives us of the gifts which it receiveth. And inasmuch as each person of the divine Trinity may be considered in three-fold manner, there are in each hierarchy three orders diversely contemplating. The Father may be considered without respect to aught save himself; and this contemplation the Seraphim do use, who see more of the first cause than any other angelic nature. The Father may be considered according as he hath relation to the Son, to wit how he is parted from him and how united with him, and this do the Cherubim contemplate. The Father may further be considered according as from him proceedeth the Holy Spirit, and how he is parted from him and how united with him; and this contemplation the Powers do use. And in like fashion may there be speculation of the Son and of the Holy Spirit. Wherefore it behoves that there be nine manners of contemplating spirits to gaze upon the light which alone seeth itself completely. And here is a word which may not be passed in silence. I say that out of all these orders some certain were lost so soon as they were created, I take it to the number of a tenth part; for the restoration of which human nature was afterward created.

Dante, *Convivio*, II, 6

- 35 Death has been introduced into the world through the devil's envy, and on this account the devil is called the author of death. For what else does Satan do than seduce from true religion, provoke sedition, cause wars, pestilence, etc., and bring about every evil?

Luther, *Table Talk*, 1379

- 36 The acknowledgment of angels is needful in the church. Therefore godly preachers should teach them logically. First, they should show what angels are, namely, spiritual creatures without bodies. Secondly, what manner of spirits they are, namely, good spirits and not evil; and here evil

spirits must also be spoken of, not created evil by God, but made so by their rebellion against God, and their consequent fall; this hatred began in Paradise, and will continue and remain against Christ and his church to the world's end. Thirdly, they must speak touching their function, which . . . is to present a mirror of humility to godly Christians, in that such pure and perfect creatures as the angels do minister unto us, poor and wretched people, in household and temporal policy, and in religion. They are our true and trusty servants, performing offices and works that one poor miserable mendicant would be ashamed to do for another. In this sort ought we to teach with care, method, and attention, touching the sweet and loving angels. Whoso speaks of them not in the order prescribed by logic, may speak of many irrelevant things, but little or nothing to edification.

The angels are near to us, to those creatures whom by God's command they are to preserve, to the end we receive no hurt of the devil, though, withal, they behold God's face, and stand before him. Therefore when the devil intends to hurt us, then the loving holy angels resist and drive him away; for the angels have long arms, and although they stand before the face and in the presence of God and his son Christ, yet they are hard by and about us in those affairs, which by God we are commanded to take in hand. The devil is also near and about us, incessantly tracking our steps, in order to deprive us of our lives, our saving health, and salvation. But the holy angels defend us from him, insomuch that he is not able to work us such mischief as willingly he would.

Luther, *Table Talk*, H570–571

- 37 When Satan will not leave off tempting thee, then bear with patience, hold on hand and foot, nor faint, as if there would be no end thereof, but stand courageously, and attend God's leisure, knowing that what the devil cannot accomplish by his sudden and powerful assaults, he thinks to gain by craft, by persevering to vex and tempt thee, thereby to make thee faint and weary, as in the Psalm is noted: "Many a time have they afflicted me from my youth up; yet they have not prevailed against me," etc. But be fully assured, that in this sport with the devil, God, with all his holy angels, takes delight and joy; and assure thyself, also, that the end thereof will be blessed and happy, which thou shalt certainly find to thy everlasting comfort.

Luther, *Table Talk*, H660

- 38 We are frequently informed in the Scripture, that angels are celestial spirits, whose ministry and service God uses for the execution of whatever he has decreed; and hence this name is given to them, because God employs them as messengers to manifest himself to men. Other appellations also, by

which they are distinguished, are derived from a similar cause. They are called Hosts, because, as life-guards, they surround their prince, aggrandizing his majesty, and rendering it conspicuous; and, like soldiers, are ever attentive to the signal of their leader; and are so prepared for the performance of his commands, that he has no sooner signified his will than they are ready for the work, or rather are actually engaged in it. Such a representation of the throne of God is exhibited in the magnificent descriptions of the Prophets, but particularly of Daniel; where he says, when God had ascended the judgment-seat, that "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Since by their means the Lord wonderfully exerts and declares the power and strength of his hand, thence they are denominated Powers. Because by them he exercises and administers his government in the world, therefore they are called sometimes Principalities, sometimes Powers, sometimes Dominions. Lastly, because the glory of God in some measure resides in them, they have also, for this reason, the appellation of Thrones; although on this last name I would affirm nothing, because a different interpretation is equally or even more suitable. But, omitting this name, the Holy Spirit often uses the former ones, to magnify the dignity of the angelic ministry. Nor, indeed, is it right that no honour should be paid to those instruments, by whom God particularly exhibits the presence of his power. Moreover, they are more than once called gods; because in their ministry, as in a mirror, they give us an imperfect representation of Divinity. Though I am pleased with the interpretation of the old writers, on those passages where the Scripture records the appearance of an angel of God to Abraham, Jacob, Moses, and others, that Christ was that angel, yet frequently, where mention is made of angels in general, this name is given to them. Nor should this surprise us; for, if that honour be given to princes and governors, because, in the performance of their functions, they are vicegerents of God, the supreme King and Judge, there is far greater reason for its being paid to angels, in whom the splendour of the Divine glory is far more abundantly displayed.

Calvin, *Institutes of the Christian Religion*, I, 14

- 39 When Satan is called the god and prince of this world, the strong man armed, the prince of the power of the air, a roaring lion, these descriptions only tend to make us more cautious and vigilant, and better prepared to encounter him.

Calvin, *Institutes of the Christian Religion*, I, 14

- 40 Having been previously warned that we are perpetually threatened by an enemy, and an enemy

desperately bold and extremely strong, skilled in every artifice, indefatigable in diligence and celerity, abundantly provided with all kinds of weapons, and most expert in the science of war, let us make it the grand object of our attention, that we suffer not ourselves to be oppressed with slothfulness and inactivity, but, on the contrary, arousing and collecting all our courage, be ready for a vigorous resistance; and as this warfare is terminated only by death, let us encourage ourselves to perseverance.

Calvin, *Institutes of the Christian Religion*, I, 14

- 41 They for us fight, they watch and dewy ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward:
O why should heavenly God to men have such regard?

Spenser, *Faerie Queene*, Bk. II, VIII, 2

- 42 *Puck*. I am that merry wanderer of the night.
I jest to Oberon and make him smile
When I a fat and bean-fed horse beguile,
Neighing in likeness of a filly foal:
And sometime lurk I in a gossip's bowl,
In very likeness of a roasted crab,
And when she drinks, against her lips I bob
And on her wither'd dewlap pour the ale.
The wisest aunt, telling the saddest tale,
Sometime for three-foot stool mistaketh me;
Then slip I from her bum, down topples she,
And "tailor" cries, and falls into a cough;
And then the whole quire hold their hips and
laugh,
And waxen in their mirth and neeze and swear
A merrier hour was never wasted there.

Shakespeare, *Midsummer-Night's Dream*, II, i, 43

- 43 *Puck*. I'll put a girdle round about the earth
In forty minutes.

Shakespeare, *Midsummer-Night's Dream*, II, i, 175

- 44 *Titania*. Be kind and courteous to this gentleman;
Hop in his walks and gambol in his eyes;
Feed him with apricocks and dewberries,
With purple grapes, green figs, and mulberries;
The honey-bags steal from the humble-bees,
And for night-tapers crop their waxen thighs
And light them at the fiery glow-worm's eyes,
To have my love to bed and to arise;
And pluck the wings from painted butterflies
To fan the moonbeams from his sleeping eyes:
Nod to him, elves, and do him courtesies.

Shakespeare, *Midsummer-Night's Dream*, III, i, 167

- 45 *Antonio*. The devil can cite Scripture for his purpose.

Shakespeare, *Merchant of Venice*, I, iii, 99

- 46 *Marcellus*. 'Tis gone! [Exit Ghost.]
We do it wrong, being so majestical,
To offer it the show of violence;
For it is, as the air, invulnerable,
And our vain blows malicious mockery.

Bernardo. It was about to speak, when the cock crew.

Horatio. And then it started like a guilty thing
Upon a fearful summons. I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day; and, at his warning
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine.

Shakespeare, *Hamlet*, I, i, 142

- 47 *Hamlet*. Angels and ministers of grace defend us!
Shakespeare, *Hamlet*, I, iv, 39

- 48 *Hamlet*. The devil hath power
To assume a pleasing shape.
Shakespeare, *Hamlet*, II, ii, 628

- 49 *Banquo*. And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.
Shakespeare, *Macbeth*, I, iii, 123

- 50 *Malcolm*. Angels are bright still, though the brightest fell.
Shakespeare, *Macbeth*, IV, iii, 22

- 51 *Caliban*. All the infections that the sun sucks up
From bogs, fens, flats, on Prosper fall and make him
him
By inch-meal a disease! His spirits hear me
And yet I needs must curse. But they'll nor pinch,
Fright me with urchin-shows, pitch me i' the mire,
Nor lead me, like a firebrand, in the dark
Out of my way, unless he bid 'em; but
For every trifle are they set upon me;
Sometime like apes that mow and chatter at me
And after bite me, then like hedgehogs which
Lie tumbling in my barefoot way and mount
Their pricks at my footfall; sometime am I
All wound with adders who with cloven tongues
Do hiss me into madness.

Shakespeare, *Tempest*, II, ii, 1

- 52 *Prospero*. Ye elves of hills, brooks, standing lakes,
and groves,
And ye that on the sands with printless foot
Do chase the ebbing Neptune and do fly him
When he comes back; you demi-puppets that
By moonshine do the green sour ringlets make,
Whereof the ewe not bites, and you whose pastime
Is to make midnight mushrooms, that rejoice
To hear the solemn curfew; by whose aid,

Weak masters though ye be, I have bedimm'd
The noontide sun, call'd forth the mutinous
winds,

And 'twixt the green sea and the azured vault
Set roaring war; to the dread rattling thunder
Have I given fire and rifted Jove's stout oak
With his own bolt; the strong-based promontory
Have I made shake and by the spurs pluck'd up
The pine and cedar; graves at my command
Have waked their sleepers, oped, and let 'em forth
By my so potent art. But this rough magic
I here abjure, and, when I have required
Some heavenly music, which even now I do,
To work mine end upon their senses that
This airy charm is for, I'll break my staff,
Bury it certain fathoms in the earth,
And deeper than did ever plummet sound
I'll drown my book.

Shakespeare, *Tempest*, V, i, 34

53 *Ariel*. Where the bee sucks, there suck I.

In a cowslip's bell I lie;
There I couch when owls do cry.
On the bat's back I do fly
After summer merrily.

Merrily, Merrily shall I live now
Under the blossom that hangs on the bough.

Shakespeare, *Tempest*, V, i, 88

54 At the round earths imagin'd corners, blow
Your trumpets, Angels, and arise, arise
From death, you numberlesse infinities
Of soules.

Donne, *Holy Sonnet VII*

55 By the name of *angel* is signified, generally, a mes-
senger; and most often a messenger of God: and
by a messenger of God is signified anything that
makes known His extraordinary presence; that is
to say, the extraordinary manifestation of His
power, especially by a dream or vision.

Hobbes, *Leviathan*, III, 34

56 The kingdom of darkness . . . is nothing else but
a confederacy of deceivers that, to obtain domin-
ion over men in this present world, endeavour, by
dark and erroneous doctrines, to extinguish in
them the light, both of nature and of the gospel;
and so to disprepare them for the kingdom of God
to come.

Hobbes, *Leviathan*, IV, 44

57 Then to the Spicy Nut-brown Ale,
With stories told of many a feat,
How *Faery Mab* the junkets eat,
She was pincht, and pull'd she sed,
And he by Friars Lanthorn led
Tells how the drudging *Goblin* swet,
To ern his Cream-bowle duly set,
When in one night, ere glimps of morn,

His shadowy Flare hath thresh'd the Corn
That ten day-labourers could not end.

Milton, *L'Allegro*, 100

58 There the companions of his fall, o'whelm'd
With Floods and Whirlwinds of tempestuous fire,
He soon discerns, and weltring by his side
One next himself in power, and next in crime,
Long after known in *Palestine*, and nam'd
Bēelzebub. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan, with bold
words

Breaking the horrid silence thus began.

If thou beest he; But O how fall'n! how chang'd
From him, who in the happy Realms of Light
Cloth'd with transcendent brightness didst
outshine

Myriads though bright.

Milton, *Paradise Lost*, I, 76

59 So stretcht out huge in length the Arch-fiend lay
Chain'd on the burning Lake, nor ever thence
Had ris'n or heav'd his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and enrag'd might see
How all his malice serv'd but to bring forth
Infinite goodness, grace and mercy shewn
On Man by him seduc't, but on himself
Treble confusion, wrath and vengeance pour'd.

Milton, *Paradise Lost*, I, 209

60 Spirits when they please
Can either Sex assume, or both; so soft
And uncompounded is their Essence pure,
Not ti'd or manac'l'd with joynt or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they
choose
Dilated or condens't, bright or obscure,
Can execute their aerie purposes,
And works of love or enmity fulfill.

Milton, *Paradise Lost*, I, 423

61 Neither Man nor Angel can discern
Hypocrisis, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heav'n and Earth.

Milton, *Paradise Lost*, III, 682

62 *Adam*. Nor think, though men were none,
That heav'n would want spectators, God want
praise;
Millions of spiritual Creatures walk the Earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise his works behold
Both day and night.

Milton, *Paradise Lost*, IV, 675

63

Satan with his Powers

Farr was advanc't on winged speed, an Host
 Innumerable as the Starrs of Night,
 Or Starrs of Morning, Dew-drops, which the Sun
 Impearls on every leaf and every flouer.
 Regions they pass'd, the mightie Regencies
 Of Seraphim and Potentates and Thrones
 In thir triple Degrees, Regions to which
 All thy Dominion, *Adam*, is no more
 Then what this Garden is to all the Earth,
 And all the Sea, from one entire globose
 Stretcht into Longitude; which having pass'd
 At length into the limits of the North
 They came, and *Satan* to his Royal seat
 High on a Hill, far blazing, as a Mount
 Rais'd on a Mount, with Pyramids and Towrs
 From Diamond Quarries hew'n, & Rocks of Gold,
 The Palace of great *Lucifer*, (so call
 That Structure in the Dialect of men
 Interpreted) which not long after, hee
 Affecting all equality with God,
 In imitation of that Mount whereon
Messiah was declar'd in sight of Heav'n,
 The Mountain of the Congregation call'd;
 For thither he assembl'd all his Train,
 Pretending so commanded to consult
 About the great reception of thir King,
 Thither to come, and with calumnious Art
 Of counterfetted truth thus held thir ears.

Thrones, Dominations, Princesdomes, Vertues,
 Powers,

If these magnific Titles yet remain
 Not meerly titular, since by Decree
 Another now hath to himself ingross't
 All Power, and us eclipt under the name
 Of King anointed, for whom all this haste
 Of midnight march, and hurried meeting here,
 This onely to consult how we may best
 With what may be devis'd of honours new
 Receive him coming to receive from us
 Knee-tribute yet unpaid, prostration vile,
 Too much to one, but double how endur'd,
 To one and to his image now proclaim'd?
 But what if better counsels might erect
 Our minds and teach us to cast off this Yoke?
 Will ye submit your necks, and chuse to bend
 The supple knee? ye will not, if I trust
 To know ye right, or if ye know your selves
 Natives and Sons of Heav'n possess before
 By none, and if not equal all, yet free,
 Equally free; for Orders and Degrees
 Jarr not with liberty, but well consist.
 Who can in reason then or right assume
 Monarchie over such as live by right
 His equals, if in power and splendor less,
 In freedome equal? or can introduce
 Law and Edict on us, who without law
 Erre not, much less for this to be our Lord,
 And look for adoration to th' abuse
 Of those Imperial Titles which assert

Our being ordain'd to govern, not to serve?

Milton, *Paradise Lost*, V, 74064 *Raphael*.

The sword

Of *Michael* from the Armorie of God
 Was giv'n him temperd so, that neither keen
 Nor solid might resist that edge: it met
 The sword of *Satan* with steep force to smite
 Descending, and in half cut sheere, nor staid,
 But with swift wheele reverse, deep entering shar'd
 All his right side; then *Satan* first knew pain,
 And writh'd him to and fro convolv'd; so sore
 The griding sword with discontinuous wound
 Pass'd through him, but th' Ethereal substance
 clos'd

Not long divisible, and from the gash
 A stream of Nectarous humor issuing flow'd
 Sanguin, such as Celestial Spirits may bleed,
 And all his Armour staid ere while so bright.

Milton, *Paradise Lost*, VI, 320

65 *God*. Because thou hast done this, thou art accurst
 Above all Cattel, each Beast of the Field;
 Upon thy Belly groveling thou shalt goe,
 And dust shalt eat all the days of thy Life.
 Between Thee and the Woman I will put
 Enmitie, and between thine and her Seed;
 Her Seed shall bruise thy head, thou bruise his
 heel.

Milton, *Paradise Lost*, X, 175

66 It is not possible for man to sever the wheat from
 the tares, the good fish from the other fry; that
 must be the Angels' Ministry at the end of mortal
 things.

Milton, *Areopagitica*

67 Then *Apollyon* straddled quite over the whole
 breadth of the way, and said, I am void of fear in
 this matter, prepare thy self to die, for I swear by
 my Infernal Deity, that thou shalt go no further,
 here will I spill thy soul; and with that, he threw
 a flaming Dart at his breast, but *Christian* had a
 Shield in his hand, with which he caught it, and
 so prevented the danger of that. Then did *Chris-
 tian* draw, for he saw 'twas time to bestir him; and
Apollyon as fast made at him, throwing Darts as
 thick as Hail; by the which, notwithstanding all
 that *Christian* could do to avoid it, *Apollyon* wound-
 ed him in his head, his hand and foot; this made
Christian give a little back: *Apollyon* therefore fol-
 lowed his work amain, and *Christian* again took
 courage, and resisted as manfully as he could.
 This sore combat lasted for above half a day, even
 till *Christian* was almost quite spent. For you must
 know that *Christian* by reason of his wounds, must
 needs grow weaker and weaker.

Then *Apollyon* espying his opportunity, began to
 gather up close to *Christian*, and wrestling with
 him, gave him a dreadful fall; and with that,

Christian's Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*; and with that, he had almost prest him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than Conquerors, through him that loved us*. And with that, *Apollyon* spread forth his Dragon's wings, and sped him away, that *Christian* saw him no more.

Bunyan, *Pilgrim's Progress*, I

- 68 It is not impossible to conceive, nor repugnant to reason, that there may be many species of spirits, as much separated and diversified one from another by distinct properties whereof we have no ideas, as the species of sensible things are distinguished one from another by qualities which we know and observe in them. That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable to me from hence: that in all the visible corporeal world, we see no chasms or gaps.

Locke, *Concerning Human Understanding*,
Bk. III, VI, 12

- 69 Some secret truths, from learned pride concealed,
To Maids alone and Children are revealed:
What though no credit doubting Wits may give?
The Fair and Innocent shall still believe.
Know, then, unnumbered Spirits round thee fly,
The light Militia of the lower sky:
These, though unseen, are ever on the wing,
Hang o'er the Box, and hover round the Ring.

Pope, *The Rape of the Lock*, I, 37

- 70 The Sprites of fiery Termagants in Flame
Mount up, and take a Salamander's name.
Soft yielding minds to Water glide away,
And sip, with Nymphs, their elemental Tea.
The graver Prude sinks downward to a Gnome,
In search of mischief still on Earth to roam.
The light Coquettes in Sylphs aloft repair,
And sport and flutter in the fields of Air.
Know further yet; whoever fair and chaste
Rejects mankind, is by some Sylph embraced:
For Spirits, freed from mortal laws, with ease
Assume what sexes and what shapes they please.
What guards the purity of melting Maids,
In courtly balls, and midnight masquerades,
Safe from the treach'rous friend, the daring
spark,
The glance by day, the whisper in the dark,
When kind occasion prompts their warm desires,

When music softens, and when dancing fires?
'Tis but their Sylph, the wise Celestials know,
Though Honour is the word with Men below.

Pope, *The Rape of the Lock*, I, 59

- 71 But now secure the painted vessel glides,
The sun-beams trembling on the floating tides:
While melting music steals upon the sky,
And softened sounds along the waters die;
Smooth flow the waves, the Zephyrs gently play,
Belinda smiled, and all the world was gay.
All but the Sylph—with careful thoughts opprest,
Th' impending woe sat heavy on his breast.
He summons strait his Denizens of air;
The lucid squadrons round the sails repair:
Soft o'er the shrouds aerial whispers breathe,
That seemed but Zephyrs to the train beneath.
Some to the sun their insect-wings unfold,
Waft on the breeze, or sink in clouds of gold;
Transparent forms, too fine for mortal sight,
Their fluid bodies half dissolved in light,
Loose to the wind their airy garments flew,
Thin glitt'ring textures of the filmy dew,
Dipt in the richest tincture of the skies,
Where light disports in ever-mingling dyes,
While every beam new transient colours flings,
Colours that change whene'er they wave their
wings.

Pope, *The Rape of the Lock*, II, 47

- 72 This day, black Omens threat the brightest Fair,
That e'er deserved a watchful spirit's care;
Some dire disaster, or by force, or slight;
But what, or where, the fates have wrapt in night.
Whether the nymph shall break Diana's law,
Or some frail China jar receive a flaw;
Or stain her honour or her new brocade;
Forget her prayers, or miss a masquerade;
Or lose her heart, or necklace, at a ball;
Or whether Heaven has doomed that Shock must
fall.

Haste, then, ye spirits! to your charge repair:
The flutt'ring fan be Zephyretta's care;
The drops to thee, Brillante, we consign;
And, Momentilla, let the watch be thine;
Do thou, Crispissa, tend her fav'rite Lock;
Ariel himself shall be the guard of Shock.

To fifty chosen Sylphs, of special note,
We trust th' important charge, the Petticoat:
Oft have we known that seven-fold fence to fail,
Though stiff with hoops, and armed with ribs of
whale;

Form a strong line about the silver bound,
And guard the wide circumference around.

Whatever spirit, careless of his charge,
His post neglects, or leaves the fair at large,
Shall feel sharp vengeance soon o'ertake his sins,
Be stopped in vials, or transfixed with pins;
Or plunged in lakes of bitter washes lie,
Or wedged whole ages in a bodkin's eye:

Gums and Pomatums shall his flight restrain,
 While clogged he beats his silken wings in vain;
 Or Alum styptics with contracting power
 Shrink his thin essence like a rivelled flower:
 Or, as Ixion fixed, the wretch shall feel
 The giddy motion of the whirling Mill,
 In fumes of burning Chocolate shall glow,
 And tremble at the sea that froths below!

He spoke; the spirits from the sails descend;
 Some, orb in orb, around the nymph extend;
 Some thrid the mazy ringlets of her hair;
 Some hang upon the pendants of her ear:
 With beating hearts the dire event they wait,
 Anxious, and trembling for the birth of Fate.

Pope, *The Rape
 of the Lock*, II, 101

73 I look upon the vulgar observation, "That the devil often deserts his friends, and leaves them in the lurch," to be a great abuse on that gentleman's character. Perhaps he may sometimes desert those who are only his cup acquaintance; or who, at most, are but half his; but he generally stands by those who are thoroughly his servants,

and helps them off in all extremities, till their bargain expires.

Fielding, *Tom Jones*, XVIII, 5

74 I have always found that Angels have the vanity to speak of themselves as the only wise; this they do with a confident insolence sprouting from systematic reasoning.

Blake, *Marriage of Heaven and Hell*, 21

75 Of course, Satan has some kind of case, it goes without saying. It may be a poor one, but that is nothing; that can be said about any one of us. . . . We may not pay him reverence for that would be indiscreet; but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the loftiest order. . . . I would like to see him. I would rather see him and shake him by the tail than any other member of the European Concert.

Mark Twain, *Concerning the Jews*

20.8 | *Worship and Service*

We understand the common expression "religious services" to stand for the program of prayers, chants, hymns, readings from scripture, confessions of faith and of sin, and sometimes sacraments and sermons that constitute the liturgy of worship engaged in communally by the members of a religious sect. But religious worship need not be communal, nor does the performance of other religious acts, such as prayer, confession, and thanksgiving.

The quotations included here cover the acts of piety and reverence in the pagan religions of antiquity as well as the forms of worship practiced in Judaism and Chris-

tianity. Prayer, veneration, and sacrifice are prominent in both traditions. But the notion of propitiating the deity by sacrifice and the veneration of his graven image, which play a large part in pagan worship, are either expunged from or are radically transformed in Judaism and Christianity. Passages taken from both the Old and the New Testament speak decisively on these points.

Prayer is, perhaps, the subject most frequently touched on in the quotations below. The purpose and the efficacy of prayer are discussed; and an interesting variety of actual prayers are presented. What the theologians have to say about prayer contrasts