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## The Devil's Power of Obsession

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In 1601, following the John Darrell Exorcism Controversy, the Puritan ministers John Deacon and John Walker set out to establish the “proper essence, natures, dispositions, and operations” of spirits.<sup>1</sup> Their argument was that *demonic possession* was a fallacy and only *demonic obsession*—the external tormenting of evil spirits—was possible. Demonic obsession, a demonological category established in Deacon and Walker’s two 1601 treatises, *Dialogicall Discourses* and *A Summarie Ansvvere*, was an attempt to reconceptualize demonic possession within a cessationist paradigm and dismiss “popish” practices such as exorcism.<sup>2</sup> All of these issues had been brought to the forefront of theological discourse through the sensationalist 1598-1599 High Commission of Puritan exorcist John Darrell. His conviction of fraud, “juggling and deluding the people by counterfeit miracles” in the words of High Commissioner Samuel Harsnett, initiated a period of sustained theological judicial pressure on subsequent cases of demonic possession.<sup>3</sup>

The High Commission, fronted by a number of prominent anti-Puritan theologians, perceived Darrell’s exorcism ministry as an attempt to drive support for Puritanism and in response, launched a sustained campaign against exorcism. Canon 72 of the Church of England was hence introduced in the 1604 ecclesiastical reforms, effectively banning clerical exorcism. Accordingly, many cases of demonic possession in the opening decades of the seventeenth century were declared to be fraudulent with these controversial matters receiving a great deal of attention in pamphlet and theological literature.<sup>4</sup> Harsnett, acting as the mouthpiece for the episcopacy, argued that demonic possession and witchcraft could be explained entirely through natural means. This demonological issue was not strictly bipartisan. Darrell was also attacked by his Puritan brethren John Deacon and John Walker, and this led to a bitter theological exchange. Deacon and Walker’s contribution to this discourse was introducing demonic obsession into English demonology and, remarkably, this concept quickly became an established demonological category in the seventeenth century that became the focus of theological debate.

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Despite its impact on English demonology, the development of demonic obsession as a distinct and alternative model of diabolic assault has only been explored in any detail by Harman Bhogal in her Ph.D. dissertation on the Darrell-Deacon-Walker debates. Bhogal asserts that John Deacon and John Walker coined the category of demonic obsession in their *Dialogicall Discourses* and *A Summarie Ansvvere* as a means of reassessing the place of demonic possession in English

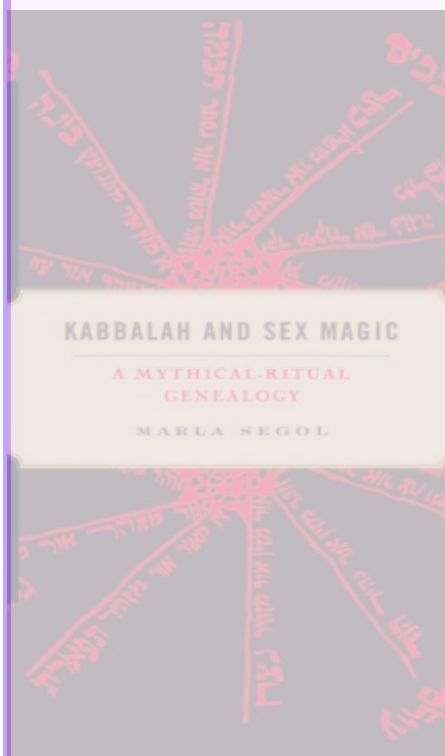
theology. The pair were entirely skeptical of demonic possession and in these two treatises against Darrell, they attempted to reconfigure the metaphysical nature of demonic assault by offering demonic obsession as the only possible interaction with demonic entities. Diabolic obsession was an external assault from demons rather than a demonic spirit actually entering into the mind or body of an individual. The term derives from the Latin *obsessio* (a siege),

relating to the verb *obsidere* (to surround in a hostile way). Bhogal asserts: “It therefore makes sense that Deacon and Walker would use the term to convey their concept of demonic affliction because they believed the demons outwardly attacked, or besieged, the person.”<sup>5</sup> However, the scholarship is divided over the exact origins of this category. Brian Levack ***Obsession cont’d***

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## Interview with a scholar

Madeline Bickley  
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### Kabbalah and Sex Magic: An Interview with Dr. Marla Segol

The existence of a divine body in its physical (and sexual) form is a core aspect of many religions, often alongside other divine forms. The Kabbalah is no exception. Noted Jewish scholar Dr. Marla Segol and Dan Attrell (Ph.D. Cand.) explore a multitude of themes surrounding sexuality and divine power in the October 23rd, 2021 installment of The Modern Hermeticist (<https://youtu.be/6MjPW-NG-B0>) based on Segol’s new book: *Kabbalah and Sex Magic: A Mythical Ritual Genealogy* (Penn State University Press, 2021).

The Kabbalah, according to Segol, is an interpretive movement: it remythologizes and cumulates older Jewish traditions into a new and distinct system of thought. Yet how God is understood and imagined in Jewish thought historically has been in flux. The main point of contention surrounds the existence of the physical nature of God. According to Segol, this tension toggles between a “radically transcendent,” non-corporal imagining of God and the “imminent divine,” physical and corporal God. While seemingly incompatible, these two concepts can, and do, co-exist in faith. Jewish faith attempts to bridge this paradox through the genre of storytelling. The proliferation and importance of scripture in the Jewish faith allows for exploration of God’s nature. As long as the faith is bound by the text, it can be interpreted differently by every generation. This allows Jewish myth to inhabit this “gap between the transcendent and imminent,” as text is a tool to further understanding. This is partly what distinguishes Kabbalah, as it acts as an interpretive tradition that maps what is in other texts such as the *Shi’ur Qoomah* and *Sefer Yetzirah*.

Sexuality is introduced in Kabbalistic works through the concept of God’s physical body. God has a bigender body that “interacts with itself,” which humans emulate, through sex, to access the divine. This is

not the first work where God is portrayed with a dual-gendered body (there is evidence for this in Genesis), but the work does explore this corporal imagining in relation to human sexual experience.

Segol begins this journey by defining how the universe was created according to Kabbalah. According to Segol, the universe can be understood as an embryology, or a universe that was born through something, rather than asexually. This intradivine sexual reproduction both created the universe and is what continues to propagate it.

Humans take part in this process when they reproduce themselves. This action manifests as Sex Magic because it uses sexuality to participate in the divine and also access a divine power beyond conception itself. The magic here is the practical process of accessing mysticism.

Segol suggests that these ideas exist beyond just our historical understanding. In the modern context, the body is viewed as a map of the cosmos. In Kabbalah one discovers the divine through the body, while today we use the body as a map of the world around us. Segol relates the

modern economy – which uses and is centered on the body—to a kind of socio-cultural cosmology. In both Kabbalah and capitalism, the body is the irreducible unit which drives everything forward, making Kabbalah a relevant area of study in the current age.

Overall, Segol offers a deep treatment of the relationship between the divine and the physical body as reflected in the Kabbalah. This will be of particular interest to individuals with background in religious studies, Judaism, sexuality, and magic.

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### ***Obsession, cont'd***

recognizes that there was some distinction between internal and external demonic assault in medieval demonology, albeit with a great deal of overlap, but does not clarify that the specific category of “obsession” existed prior to Deacon and Walker’s 1601 treatises.<sup>6</sup> A general demarcation of *outward* and *inward* diabolic assaults was in place: the former denoting an external attack on the mind, soul, or body, and the latter meaning that the demonic spirit had penetrated the corporeal form and assumed control of its faculties.<sup>7</sup> This demarcation persisted in early modern intellectual thought. The Scottish Calvinist King James VI & I outlines in his *Daemonologie* that there are two types of possessing spirits: “whereof the one followes outwardlie, the other possesses inwardlie the persones that they trouble.”<sup>8</sup> However, Deacon and Walker’s concept of demonic obsession does not map to any existing form of demonic

assault. They argued that demonic obsession was the only genuine theoretical and theological formulation of demonic possession, supplanting all perceived notions of demonic metaphysics. Bhogal thus argues that this conceptualization of demonic obsession was first introduced into English demonological thought by Deacon and Walker and did not exist in a singular form prior to this.<sup>9</sup>

As established in *Dialogicall Discourses* and *A Summarie Ansvvere*, demonic obsession was a total reconceptualization of demonic possession. Obsession was described as either “an outward assaulting and vexing: or in an inward suggesting and tempting,” resulting in such afflictions as “ungodly motions, affections, lustes...and carnall practices.”<sup>10</sup> The victim may not even know that they were the target of demonic advances as this vexation could manifest as

nothing more than a slight desire to sin, the type of dark thought that every Christian experienced. This formulation of obsession adhered to an emerging Calvinist emphasis on the Devil’s perpetual temptations, highlighting his scriptural role as a tempter and his attempts to persuade individuals into forfeiting their soul, yet established that such attacks could only take place through external means.

Obsession was thus constituted as an external assault by demonic forces on the mind, soul, or body rather than from *inside* the body as was the case with possession. In this definition, obsession was demonic temptation, albeit in an extreme form, and the bizarre physical behavior that individuals experienced while under the influence of the Devil was evidence of this affliction.<sup>11</sup> Deacon and Walker thereby argued that the Devil could only

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engage with individuals in a *spiritual* sense rather than through corporeally inhabiting their body. In one passage, their character Exorcistes (a caricature of Darrell) posed this question: “Do you then, verie confidently denie *all power* to the *divell*: in these daies of the *Gospell*?” Orthodoxus (who represents Deacon and Walker) retorts: “I onely impugne his supposed *extraordinarie power*, for the *perpetuite of actuall possession*: I denie not his *power of obsession* at all.”<sup>12</sup> The dismissal of bodily possession by Deacon and Walker did not exclude the possibility of interaction between humans and demonic forces. The ministers were still concerned with the threat that the Devil posed to the soul through temptation. A demonic spirit could not occupy the soul in a corporeal sense, they argued, but it could still tempt humans to unforgiveable sin through obsession. This, in a way, was an even greater threat than demonic possession as the very pervasiveness of this corruption made it even more difficult to resist.

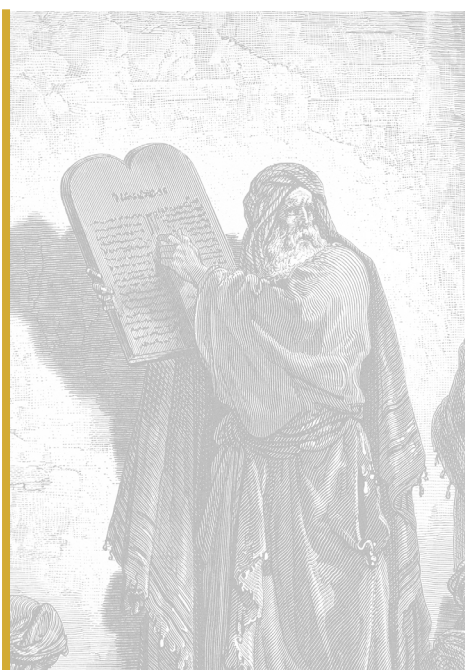
Deacon and Walker went beyond arguing that demonic possession had ceased after the age of the apostles and denied that it had, in fact, ever existed. Echoing the rhetoric of theologians such as Reginald Scot and Samuel Harsnett, the pair presented a scriptural exegesis that challenged the prevailing interpretation of New Testament spirit possession. They declared that ‘possession’ in the Geneva Bible was actually a mistranslation of the Greek word meaning ‘demon-tormented’.<sup>13</sup> This assertion indicates that contemporary understandings of Biblical demonic possession were based on scriptural misunderstandings, indicating that diabolic obsession was really what the ancient writers were referring to. They refer to the Dutch humanist Erasmus’ Latin and Greek translations of the New Testament, explaining that:

Neither did the translatour himselfe (as it seemes) intend any such *essentiall possessions*, but onely an *actuall vexation* by Satan: howsoever he did so careleslie put downe the word *possession*: as a worde more familiar amongst us.<sup>14</sup>

Deacon and Walker’s shift from possession to obsession was subtle but significant, still adhering to the existing Calvinist framework of demonic temptation, while also carefully reworking the very nature of diabolic interaction. Their use of obsession can also be read as a concession of sorts, acknowledging the existence of demonic influence over humans but only through external means as they had already established that bodily possession was a fallacy. By denying the ability for demonic spirits to physically inhabit a human body Deacon and Walker redefined demonic affliction as a purely spiritual experience, restricting the scope and parameters of post-apostolic demonic possession.<sup>15</sup>

Deacon and Walker’s conceptualization of demonic obsession was immediately recognized in the legal semantics of the 1604 ecclesiastical reforms. Canon 72, introduced in the immediate aftermath of the

**Cont’d on page 5**



## Call for essays for future newsletters

We invite proposals for essays to run in future issues of the newsletter. We are looking for short essays (1500-2500 words) announcing new developments deriving from research in the study and teaching of magic and its related topics. We are interested in relevant articles dealing with all regions and time periods.

We are also looking for smaller pieces, such as interviews or announcements for our notes and queries column. News about dissertations in progress or completed, manuscript discoveries, or other such items are welcomed.

Send your proposals to the editors at [newsletters@societasmagica.org](mailto:newsletters@societasmagica.org)

## Obsession, cont'd

Darrell Controversy, stipulated: “Not without Such License to attempt vpon anu pretence whatsoever, either of Possession or Obsession, by fasting and prayer to cast out any deuill or deuills.”<sup>16</sup> The inclusion of the term ‘obsession’ in this piece of legislation, so soon after it was defined by the two ministers in their treatises, indicates that the episcopacy had been closely watching the evolving demonological discourse. It is also notable that this piece of legislature referred to both obsession and possession, covering all conceivable forms of demonic influence, when there had been little reference to demonic obsession prior to this period. In this case, the Canon did not necessarily qualify the exact meaning of demonic obsession. The definition provided in the Canon was not elaborated on, the underlying purpose being to cover all conceivable forms of demonic assault. In this, the legislators were anticipating the possibility of individuals employing prayer and fasting to treat diabolic obsession as a means of circumnavigating the ban on treating possession. Yet their acknowledgement of demonic obsession as a form of demonic assault also contributed to its proliferation in the ensuing period.

It is clear in post-1604 demonological literature that obsession was readily adopted by the English clergy; albeit not in exactly the exact fashion that Deacon and Walker intended. Darrell himself accepted demonic obsession but only as a separate category of diabolic assault. The

denial of corporeal possession, Darrell bemoans, attributes the Devil with too little power with Deacon and Walker’s conceptualization of demonic obsession “nothing more else but an outward assault of Sathan, which onely power they leave vnto him now.”<sup>17</sup> The Puritan clergyman and physician John Cotta also addressed demonic obsession in his 1616 *The Triall of VVitch-craft*.<sup>18</sup> This text was an attempt by a highly qualified medical expert to place demonological speculation on firmer foundations, appealing to his Puritan brethren on the need to abandon their superstitious beliefs.<sup>19</sup> Cotta demonstrated a willingness to adopt Deacon and Walker’s conceptualization of demonic obsession yet also subscribed to corporeal possession.<sup>20</sup>

I call them obsessed, in whose bodies outwardly appearing no extraordinarie signes or tokens of

the Diuels corporall presidence, or residence in them (as was in the possessed manifest) yet are their mindes, vnderstanding, wils, and reason palpably obserued to bee besieged, captiued and enchanted, by an extraordinary and more then naturall, or rather an infernall inuasion of the Diuels illusions.<sup>21</sup>

Such categories would become central to discourse on demonic possession and the soul in early modern England. In a 1626 sermon on 1 Corinthians 15:19, the English cleric John Donne applied this distinction between possession and obsession to the embodiment of the soul: “Man is not a soule alone, but a body too... God did not breathe a soule towards him, but into him; Not in an obsession, but a possession.”<sup>22</sup> This point illustrates that obsession has now become a recognized term in English theological discourse, yet without a precise definition.

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## 20% Discount

Members of the Societas Magica are entitled to a 20% discount on all books in the Magic in History series put out by the Penn State University Press. See your member home page for the discount code to use when ordering books online or by phone (800-326-9180).

# Magic Un/disciplined

International Conference,  
Societas Magica

University of South Carolina,  
20-22 May 2022



Showcasing recent cross-cultural and interdisciplinary advances in the history and anthropology of “magic,” this international conference will provide a forum for wide-ranging conversations on this often embattled but perennially vital category and its myriad deployments over time, space and genre. What is it, how does it work, how does it look, how does it feel, what does it mean, and to whom?

“Magic Un/disciplined” pays special attention to communities and generic forms that are typically under-represented in scholarship, with emphasis on new alternatives to still-endemic colonialist approaches underlying both the study of particular traditions and of the history of religion, magic and science as distinct disciplines. Its format reflects these commitments: in lieu of a keynote, the conference will open with a roundtable discussion on the state of the discipline(s), past and present; it will close with one on the future of the study of magic.

More generally, roundtables and panels will highlight the work of emerging and under-represented scholars in the field, very broadly construed, considering where we have been and imagining where we ought to go from here. To foster such constructive conversations, there will be no parallel sessions, and the program will be as culturally, historically, and disciplinarily inclusive as possible. All participants, in short, are invited to meditate on the current shape of magic studies—then imagine, or re-imagine, its futures.

## To that end, we invite proposals on the following and related topics:

### Roundtable I: Past Magics

Materializing Magic  
Black Magic/Afrofuturisms  
Gender and Magic

Magical networks and communities  
Decolonizing the Study of Magic  
Islamic Occultism

### Roundtable II: Future Magics

Magic in Politics  
Magic and moral panics  
Ufology and magic

**Logistics:** The conference will be held in person at Gambrell Hall, University of South Carolina. A block of rooms, for a special group rate, will be reserved at the Sheraton in downtown Columbia, which features a rooftop bar. Many restaurants and some hiking and kayaking options are in easy walking distance from the hotel and conference venue. The Columbia airport (CAE) is only 15 minutes away (cheap direct flights are available from LaGuardia), and shuttles are also available from the Charlotte international airport (CLT) for those traveling from further afield.

Unaffiliated or untenured presenters who are members of Societas Magica are eligible to apply for a travel bursary to help with expenses; for more information look for the travel bursary at

<https://societasmagica.org>

Please send abstracts or proposals for full sessions simultaneously to Matt Melvin-Koushki at [mmelvink@sc.edu](mailto:mmelvink@sc.edu) and Marla Segol at [marla.segol@gmail.com](mailto:marla.segol@gmail.com) by **1 February 2022**



### *Obsession, cont'd*

Demonic obsession's emphasis on the Devil's corrupting influence of the mind was also absorbed into emerging psychological paradigms, encapsulated in the concept of melancholy. Melancholy, one of the most widespread illnesses plaguing early modern society, had always been closely linked

with demonic assault as the prevailing view at this time was that the Devil worked through nature and was in fact the root of all illness. In the first edition (1621) of Robert Burton's landmark *Anatomy of Melancholy*, "Possession or obsession of Diuels" are listed together under diseases of "the head or minde" alongside melancholy. However,

Burton has no clear opinion on the semantics of demonic assault. "But whether by obsession, or possession, or otherwise, I will not determine, t'is a difficult question."<sup>23</sup> In the 1638 edition of *Anatomy of Melancholy*, Burton elaborates more on this topic. "The last kinde of madnesse or melancholy, is that  
**Cont'd on page 8**

## Call for Papers: 2022 ANZAMEMS Ceræ panel

Reception, Emotion,  
and Witchcraft



The Australian and New Zealand Association for Medieval and Early Modern Studies is hosting a hybrid online and at the University of Western Australia for its 13th biennial conference, with the topic "Reception and Emotion". Ceræ is accepting submissions for a panel with the following themes.

### **Themes: Reception, Emotion, and Witchcraft**

As Michael Ostling and Laura Kounine have pointed out, the history of witchcraft has always also been a history of emotions: the victims, the accusers, and the witches themselves. It demonstrates the importance of perspective: whose emotions are we permitted to see, from whose standpoint? What role do emotions play in creating the idea of witchcraft, and how do these differ over time and space? The intersection of the history of emotions and the history of witchcraft also highlight the importance of reception (both premodern and present-day) and concerns regarding methodology (in both fields). It also invites scholars to critically consider the additional intersection of rationality, as this is often contrasted with both emotions and witchcraft – often to the detriment of the latter. Does this help us to uncover particularly elusive aspects of premodern witchcraft, or reinforce negative stereotypes? Ceræ invites submissions for papers to discuss these themes.

### **Paper proposals may include but are not limited to:**

- To what extent are emotions and a lack of reason which informs them one of the only ways which we try to understand the irrational within a system of dogmatic beliefs?
- Differences in the intersection of emotions and witchcraft between the medieval and early modern periods.
- Regional differences in associations and intersections between emotions and witchcraft.
- The vulnerability of marginalised communities to these associations and intersections.
- Emotions that are brought into particularly close association with witchcraft; conversely, those which are not, and what impact this can have for our understanding of premodern witchcraft.
- The additional intersection of emotion, witchcraft, and religion.

Please send abstracts of not more than 250 words to

**editorceræ@gmail.com** by **10 December 2021**.

For further information on the ANZAMEMS conference, visit

<https://www.anzamems2021.com/>

## Obsession, cont'd

demoniacall (if I may so call it) obsession or possession of devils, which [Felix] Platerus and others would have to be praeternaturall.”<sup>24</sup> After describing the wonderous things demoniacs are claimed to do he declines to offer further comment “which because some wil not allow, (for Deacon and Daurel have written large volumes of this subject *pro & con*) I voluntarily omit.”<sup>25</sup> Even during the 1630s, decades after the Darrell Controversy, the debate over possession and obsession was still raging and there was no clearer answer on the exact metaphysics of demonic assault in English theological discourse. Obsession, denoting an unhealthy fixation with an individual or concept, is now entrenched in the psychological lexicon yet its origins are decidedly, and quite appropriately, demonic. However, the demonic origins of obsession have been largely forgotten in the post-Enlightenment period. Even though Deacon and Walker were attempting to reconceptualize demonic assault and remove any supernatural connotations, they still maintained that humanity was in perpetual conflict with the Devil. Their concept of demonic obsession was part of a broader shift in English Calvinism to emphasize the Devil’s all-encompassing malice, configuring him as a spiritual tempter rather than a physical tormenter. The development and reception of demonic obsession throughout seventeenth-century England and beyond reflects this shift while also shedding light on the emergence of psychological paradigms that have come to shape modern terminology.

## Endnotes

<sup>1</sup> John Deacon and John Walker, *Dialogicall Discourses of Spirits and Divels Declaring Their Proper Essence, Natures, Dispositions, and Operations, Their Possessions and Dispossession: With Other the Appendantes, Peculiarly Appertaining to Those Specieall Points, Verie Conducent, and Pertinent to the Timely Procuring of Some Christian Conformitie in Iudgement, for the Peaceable Compounding of the Late Sprong Controuersies Concerning All Such Intricate and Difficult Doubts* (London: George Bishop, 1601), sig. Ar.

<sup>2</sup> John Deacon and John Walker, *A Summarie Ansvvere to Al the Material Points in Any of Master Darel His Bookes More Especiallie to That One Booke of His, Intituled, the Doctrine of the Possession and Dispossession of Demoniaks out of the Word of God* (London: George Bishop, 1601).

<sup>3</sup> Samuel Harsnett, *A Discouery of the Fraudulent Practises of Iohn Darrel Bacheler of Artes: In His Proceedings Concerning the Pretended Possession and Dispossession of William Somers at Nottingham: Of Thomas Darling, the Boy of Burton at Caldwell: And of Katherine Wright at Mansfield, & Whittington: And of His Dealings with One Mary Couper at Nottingham, Detecting in Some Sort the Deceitfull Trade in These Latter Dayes of Casting out Devils* (London: Imprinted by [John Windet for] Iohn Wolfe, 1599), sig. A2r.

<sup>4</sup> Church of England, *Constitvtions and Canons Ecclesiasticall, Treated vpon by the Bishop of London, President of the Conuocation for the Prouince of Canterbury, and the Rest of the Bishops and Clergie of the said Prouince: And Agreed Vpon with the Kings Maiesties Licence in their Synode begun at London anno Dom. 1603. And in the Year of the Reign of our Sovereign Lord James, by the Grace of God, King of England, France, and Ireland the First, and of Scotland the 37. And now Published for the Due Observation of them, by His Majesty’s Authority, Under the Great Seal of England* (London: Imprinted by R. Barker, Printer to the Kings Most Excellent Maiestie, 1604), sig. M4r-M4v.

<sup>5</sup> Harman Bhogal, “Rethinking Demonic Possession: The Impact of the Debates About the Darrell Case on Later Demonological Thought, with Particular Reference to John Deacon and John Walker,” (PhD diss., University of London, 2013), 292-293n1.

<sup>6</sup> Brian P. Levack, *The Devil Within: Possession & Exorcism in the Christian West* (New Haven: Yale University Press, 2013), 16-17.

Bhogal also notes that a search on Early English Books Online reveals only two uses of the term ‘obsession’ prior to the Darrell Controversy, with both of these not relating to demonic torment: Harman Bhogal, “Miracles, Cessationism, and Demonic Possession: The Darrell Controversy and the Parameters of Preternature in Early Modern English Demonology,” *Preternature: Critical and Historical Studies on the Preternatural* 4, no. 2 (2015), n229.

<sup>7</sup> Levack, *The Devil Within*, 17.

<sup>8</sup> James I, King of England, *Daemonologie, in Forme of a Dialogue, Diuided into Three Bookes* (Edinburgh: Printed by Robert Walde-graue printer to the Kings Majestie, An., 1597), 62.

<sup>9</sup> Bhogal, “Rethinking Demonic Possession,” 292-295. John Newton and Jo Bath also note that Deacon and Walker’s conceptualization of demonic obsession in *A Summarie Ansvvere and Dialogicall Discourses* was the first use of said term in this explicit manner. John Newton and Jo Bath, “Appendix III. Canon 72 of the Church of England (1604),” in *Witchcraft and the Act of 1604*, ed. John Newton and Jo Bath (Boston and Leiden: Brill, 2008), 242n5; Bhogal, “Rethinking Demonic Possession,” 292.

<sup>10</sup> Deacon and Walker, *Dialogicall Discourses*, 226-227.

<sup>11</sup> Nathan Johnstone, *The Devil and Demonism in Early Modern England* (New York: Cambridge University Press, 2006), 102.

<sup>12</sup> Deacon and Walker, *Dialogicall Discourses*, 226.

<sup>13</sup> Deacon and Walker, *A Summarie Ansvvere*, 12-13.

<sup>14</sup> Deacon and Walker, *Dialogicall Discourses*, 39.

<sup>15</sup> Bhogal, “Rethinking Demonic Possession,” 313.

<sup>16</sup> *Constitutions and Canons Ecclesiasticall*, sig. M4 ff.

<sup>17</sup> John Darrell, *A Suruey of Certaine Dialogical Discourses: VVritten by Iohn Deacon, and Iohn Walker, Concerning the Doctrine of the Possession and Dispossession of Diuels VWherein Is Manifested the Palpable Ignorance and Dangerous Errors of the Discourses, and What According to Proportion of God His Truth, Every Christian is to Hold in These Poyntes* (England L s n, 1602), 56.



<sup>22</sup> John Donne, “SERMON XXI. The first Sermon upon this Text, Preached at S. Pauls, in the Evening, upon Easter-

<sup>23</sup> Robert Burton, *The anatomy of melancholy, vvhat it is. VVith all the kindes, causes, symptomes, prognostickes, and seuerall cures of it. In three maine partitions with their seuerall sections, members, and subsections. Philosophically, medicinally, historically, opened and cut vp. By Democritus Iunior. With a satyricall preface, conducing to the following discourse*, (At Oxford: Printed by Iohn Lichfield and Iames Short, for Henry Crippes, Anno Dom. 1621), I. II, IV. 1. II. I. I. 69.

25 Robert Burton, *The anatomy of melancholy, vvhat it is. VVith all the kinds, causes, symptomes, prognostickes, and seuerall cures of it. In three partitions, with their severall sections, members & subsections. Philosophically, medicinally, historically opened and cut-vp by Democritus Junior. With a satyricall preface, conducing to the following discourse* (Oxford: printed for Henry Cripps, 1638), I.I.I.V. sig. B2r.

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