

The Demonologist: The Extraordinary Career of Ed and Lorraine Warren Study Guide

The Demonologist: The Extraordinary Career of Ed and Lorraine Warren by Gerald Brittle

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Plot Summary

"The Demonologist: The Extraordinary Career of Ed and Lorraine Warren" is a nonfiction account of the life of two extraordinary human beings who have spent their lives battling the forces of evil, and assisting those who are threatened, attacked, or possessed by forces not of this world. The book is not only an encyclopedia of the supernatural, but is also a learning tool for those interested in spirits, both human and inhuman, as well as in the science and religion behind demonology. The Warrens present many stories of their own experiences with demons and ghosts, which help to explain their points about the dangers of the occult, and the supernatural as a whole, but also help to show the amazing power of the spirit realm, and the extreme consequences of accidentally allowing such forces into one's life.

The story, which is essentially a series of interviews with the Warrens, begins with a note from the author, Gerald Brittle, about how the book came into existence and how he is presenting the material. Next, a Foreword written by Reverend John Hughes, who notes the power of God and the dangers of Satan, and who promotes the sincerity and honesty of the Warrens.

In the next several chapters, discussions about previous experiences of the Warrens are given in context of explaining many issues surrounding demonology, such as differences in types of ghosts, how each of them came to be in the business, and how they typically conduct themselves when dealing with situations of hauntings. In the next few chapters, the Warrens tell of specific experiences with hauntings by ghosts, or those who have once lived. In the next sections, the couple turns to speak of demonic hauntings, or hauntings by demons who have never lived as human beings, but instead serve only Satan. They discuss each stage of a demonic haunting, ending with the stage of possession. The couple then discusses exorcism in terms of how it is done, variations on procedures, dangers, individuals involved, and outcomes of the process. Finally, the Warrens issue warnings to individuals to stay away from the dark path, and to remain positive and have faith, so that they can remain free from the torment of demons.

The book, focusing primarily on demonic possession, is an interesting tale of the journey of two individuals as they attempt to help those who believe they are being attacked by demons or ghosts. While there is definitely a religious slant to the book, one can expect nothing less from a couple who firmly believes in demonic possession and the power of God and of faith. At the same time, the book does present information that is useful, informative, and entertaining for even the non-religious person.



Authors Preface, Foreword, and Beyond Amityville

Authors Preface, Foreword, and Beyond Amityville Summary and Analysis

"The Demonologist" is a story about the experiences and beliefs of the Warrens, a couple dedicated to the work of demonology. Through their story, readers can experience some of the terrors of possession, and can form an understanding of the terrors that await those who dabble in the occult.

In the Authors Preface, Gerald Brittle reiterates his belief that all information presented in the book is true, as per the Warrens. He also notes that mankind is rarely abused by the spirit world, and reminds that mankind is capable of creating his own problems. He reminds that to blame spirits for mankind's faults is irresponsible. His final notes remind readers that the information in the text is edited, where necessary, to protect individuals, and that his work has been edited by two Catholic priests for clarity.

In the Foreword, Reverend John Hughes first praises the Warren's for their hard work, dedication, and sincerity in their fight to save others from evil. He also notes the power of God, and his belief that it is mankind's temptations that allow for ghosts and demons to appear. He warns against dabbling in dark arts that one cannot understand, and ends with the hope that the book will allow others to find peace, and find God.

In "Beyond Amityville," a story is first recounted where Ed Warren is in his office late at night in Fairfield County, Connecticut and has just returned from an investigation of the Lutz house in Amityville. The home, a year ago, was the place of a gruesome murder of an entire family of six by the eldest child, and shortly after the Lutz' moved in, they fled the home, claiming it was housing evil. The Warrens are consulted, as they are the nation's leading demonologists. They determine, in the end, that the home is possessed by inhuman spirits. Days before, Ed and his wife are attacked in their own home by an inhuman spirit. As a psychic, Lorraine knows it is the spirit of death. Both are able to banish the spirit with combinations of prayers, crosses, and holy water. The author explains that the apparition was an inhuman spirit, and not a ghost, and that inhuman spirits are negative entities pitted against man and God. These are the beasts battled by the Warrens. Brittle then explains that Ed Warren has learned his knowledge of demonology through a life of experience, and that Lorraine, his wife, is a clairvoyant and light trance medium. Both are religious, and have a strong marriage. At a benefit lecture held, the couple explain several things about their work to a packed audience. Following their lecture, a question and answer session is done, where the couple explain, upon request, that they have personally seen the things they speak of, including ghosts, levitation, and violence by spirits. Lorraine explains that the supernatural means any activity done by others outside of the physical realm. Ed then explains that ghosts are created when a person dies and is unable to accept their own death. Lorraine explains



how the couple came to be involved in the Amityville case, and notes they were convinced the family living in the home were severely tormented by inhuman spirits. They, along with others, held a seance at the site, and all experience physical manifestations of the spirits. After the session, Lorraine explains to an audience member that inhuman spirits are recognizable because of their incredible power. Later, Lorraine explains that they see these lectures as lessons for the curious, and that people are curious because of the wealth of information now available on the supernatural. Ed notes he can prove the existence of demonic spirits, whereas no others can disprove these spirits. They note that any interest in the occult is an invitation for demonic activity. What seems like a game to some can mean an end to their normal existence.



Art and Apparitions

Art and Apparitions Summary and Analysis

The author begins by noting there are only seven demonologists in North America. Six are ordained clergymen, and the other is Ed Warren. Ed admits he saw his first ghost as a child, and after that, sought more information about the supernatural. His Catholic upbringing made him realize he was special in his abilities. He also recalls a dream of a nun, telling him he would someday assist priests. Year later, his father informed him the dream was about an aunt he had never met who passed away before his birth. Three blocks away, Lorraine grew up as a clairvoyant, with a knowledge of future events. When she was twelve, she was punished at her private religious school for claiming to see the future, and she realized her gift was unnatural. Ed and Lorraine married at eighteen, and decided to make their living as artists. They painted images of haunted houses in return for information about the house. Over time, they came to acquire a wealth of information on the supernatural, and became researchers at haunting sites. They learned that human spirits either manifest as an orb of light or a recognizable human form. They appear as a result of the absorption of living beings' auras, or energies, or as a result of the absorption of energy in the atmosphere. Apparitions, or human formed ghosts, appear as images of what they view themselves as, and therefore often appear to others as they did in death. They may be mean due to negative feelings about their death. In some cases, individuals move into an area that is already haunted.

The couple is called into West Point, where they are already giving a lecture. They are told there is a security issue on the grounds, and agree to help. The home of the superintendent, they are told, has recently been plagued by occurrences of missing objects and other phenomenon that can only be a result of a ghost. The Warrens discover that a bed in the lower level is constantly being unmade, and that wallets and other possessions are being taken from guests, only to reappear in another part of the house. Lorraine goes through the house, correctly noting people who have stayed in the rooms in the past. The couple agree to help, and after their lecture, they return to the home. Lorraine sees, in a trance, a black man who claims he has been wrongly accused of murder on the grounds, and is stealing in an effort to show his sorrow. Lorraine helps him to go to the spirit realm. They are told afterward that no black man had served at the time the man claimed to exist at West Point. A few days later, however, they are called and told that there was a black man who resided in the house as a cook, and who was accused of murder. He was acquitted, but his record was never filed.

The Warrens explain there are more ghosts in America, simply because there are more people. In addition, they explain that prime areas to find ghosts are older homes that have had many residents. However, they also note apparitions can appear anywhere. Ed explains that the ghost syndrome happens when an individual dies tragically or suddenly, or when he or she is abnormally attached to something in this world. The



individual then tries to associate with the living to alert them to their plight, or simply as a result of an emotional situation in the home. They note that hauntings can occur even after many individuals have lived in a home, simply because the spirit connects with a particular resident. In some cases, the spirit does not know he or she is a ghost. They use telepathy to communicate to the living. As the Warrens traveled early on, they found some spirits were not human. The power and depths of terror such entities produce are beyond those of a mere human. In some cases, the situation is uncontrollable, and clearly not the result of angry human spirits. They only appear at night, project darkness and terror, carry unbearable stench, and carry an unmistakable feeling of evil. Their signs include upside down crosses, blasphemy written on walls, and clear signs of the demonic. Ed was skeptical at first, and he and Lorraine tried only to avoid such entities, but over time realizes these creatures were a large part of the supernatural, and needed to be dealt with. Ed notes when they arrive, the people are frightened, the house is often wrecked, religious objects are destroyed, objects levitate or dematerialize, and blasphemies appear. The author notes inhuman spirit work occurs in stages, and that the individuals who are targets are such for a reason.



Annabelle and Unnatural Phenomena

Annabelle and Unnatural Phenomena Summary and Analysis

In "Annabelle", the Warrens tell the story of the doll, Annabelle. The Warrens are called to a case by a priest who has been contacted by two young nurses. One of the nurses, Angie, received a life size doll for her birthday. Angie and her roommate Donna soon notice the doll is moving when they are away, by its self. Soon, they begin receiving notes from the doll, as well. They hired a medium, who was supposedly contacted by the spirit possessing the doll, who was a little girl named Annabelle. Annabelle had died on the property, and wanted only to remain in the doll. The nurses granted approval, and according to Ed, thereby granted permission for a negative spirit to enter their lives. Lou, Angie's boyfriend, notes he disliked the doll from the beginning, had dreams of it strangling him, and eventually was scratched by the spirit of the doll. After the incident, the group contacted a local priest, who then called a higher priest, who called Ed Warren. Ed chastises the girls first for being so careless as to give permission to a spirit to possess the doll, and warns them they are dealing with an inhuman spirit. He tells them they were wrong to invite the spirit, to use a medium, and to recognize the demon. He also notes Lou was attacked because he threatened to expose the demon. The Warrens invite a priest to bless the home, and remove the doll. Ed explains that the possession is in the infestation stage, where the demon attempts to draw curiosity, thereby gaining entry to a human. As the Warrens travel home, their car is filled with an evil presence, proving the spirit is still in the doll. The car begins to stall, and only runs after Ed sprinkles the doll with holy water. Once home, the doll levitates, appears in various rooms, and often appears with an apparition of a black cat. One day, a priest in Ed's home tells the doll she cannot hurt anything. On leaving, Lorraine has a horrible premonition, and warns him to be careful. On the way home, the priest is in a severe accident, although is blessedly unharmed. At other times, the doll is photographed with spirit orbs around it, frightens a local police officer, and causes a decoration to explode. The author notes that the Warrens believe individuals should be educated that demons exist.

In "Unnatural Phenomena," the Warrens discuss their taping of a television show in New York, which centered on the occult. They note that while the occult was discussed, the show did not give in depth information. They explain that while some "disturbances" are natural and explainable through science, the supernatural occurrences are not. There are scientific aspects of such events, like demonic voices, levitation, and other observable phenomena, but others, such as evil feelings and feelings of oppression, are not recordable. Ed reminds that most occurrences are natural, and often the result of psychokinesis, or the power of the mind to move objects. PK, as it is called, is often demonstrated by those under great stress and can cause the movement of objects, as can electromagnetic forces or electricity. Such occurrences are studied by the parapsychologist, who seeks to find a reason for such events. Ed explains that



deomonologists, on the other hand, seek to determine the true cause of events, and to extinguish demonic spirits, when needed. Ed is concerned only with the supernatural, and looks not only at the effect of the supernatural events on the people, but also at the events themselves. Lorraine explains that the couple knows an unnatural occurrence by events that defy the laws of nature, such as stones falling from the sky, objects falling in a zigzag pattern, children becoming possessed, and adults who age overnight.

Ed explains that on arrival, he interviews the family to determine the severity of the situation, when the occurrences happen, whether there are fluctuations in temperature, and where most situations occur. He then asks about practices such as use of Ouija boards, black magic, or other occult utensils, or had any other experiences that may open them to demonic or spiritual activity. The Warrens often have photographers, as well, who photograph the occurrences. Lorraine notes that a happy home is the safest home, since negative emotion tends to set off the spirits. Ed notes demonic spirits react violently against religious objects, and reminds Brittle that demonology is, in reality, a religious study. At one point, Ed and Lorraine stopped speaking of demonic spirits at lectures, as their audiences tended to be angry when the topic turned to religion. However, when driving past a church one day, they stopped to speak to a priest, who referred them to a nun. The nun told him he should continue to teach about demonology, and that he would be rewarded. From that day forward, the couple was no longer ridiculed at lectures for discussions of religion.



A Conjuring Book for Christmas and Of Unworldly Origin

A Conjuring Book for Christmas and Of Unworldly Origin Summary and Analysis

In "A Conjuring Book for Christmas," the Warrens receive a call from Judy Hillman, who reports a desperate need for help. Lorraine tries to call the woman back, but there is severe interference on the line. The Warrens note that often, when malevolent spirits are involved, telephone lines do not work properly. Lorraine and Ed visit the family the following day, and discover the children are the victims of attacks by spirits. Lorraine goes to psychically explore the home while Ed interviews the family. It is revealed that the mother, Jean, had given a summoning book to her daughter, Dee, for Christmas, and that Dee used a few of the spells. Dee reports that one evening, when her parents were out, the facets came on by themselves, as did the radio and the lights. Dee felt a cold hand on her shoulder, heard footsteps and doors slamming, heard furniture being thrown, and felt someone pulling her hair. Dee, Bob, and their younger sister Melanie all ran to Bob's room, and the noises stopped when their parents arrived. The adults report their only experience is hearing a songbird singing outside their window at night, although there is no tree. The second attack was far worse. The noises began as before, and Bob and Dee decided to run from the home for help. As they ran to a nearby campus they saw dogs running backward, and heard birds screeching. They felt a presence chasing them, and found it hard to breathe until they were under a streetlight. The children made it to a phone and called home. Lorraine reports she has detected an inhuman spirit in Dee's room. The couple sends the family from the home, and begins their work, noting that often, demonic spirits show their presence through apporsts, or materialization of various objects and fluids. These are often comprised of urine, feces, or other bodily fluids. Ed states he asks the family to leave to protect them, as he provokes the spirits to appear. When he begins to attempt to confront the demon, he hears growling, footsteps, explosions, animal sounds, smells horrific odors, and sees the demon often materialize. In the Hillman home, Ed uses holy water in the four corners of the basement and the first floor, demanding the spirit either show its self or leave, a process called binding. The couple makes it to the second floor after battling a feeling of oppression. On the second floor, Melanie and Bob's room are bound, and the couple move to Dee's room. In the room, the couple feels a horrible sense of despair, as is often the case in demonic occurrences. When Ed throws holy water and threatens exorcism, the spirit leaves. Ed and Lorraine remove all occult items from the room, and seal the room with incantations. When the family returns, they recommend that they have the home blessed, that Dee stop working with the occult, that the family go to church, and that they form a positive environment.

In "Of Unworldly Origin," the author first recounts stories of demons and spirits in Biblical times, as well as further back in history. He also notes demons are only truly



recognized in the religious order, and not in any other genre. Ed again asserts that his knowledge has been gained through experience, and that he has personally seen spirits claim to be demons, and then act the part as he is burned, slashed, and harmed by spirits. His evidence includes tape recordings of thousands of hours of activity, photos, apports, and other materials taken from scenes of demonic activity. He proves this by playing a tape for Brittle where a demon speaks. Lorraine notes they are not theologians, but have not found demons to be anything but fallen angels, and the author notes that it is only in the Bible that demons and angels are discussed in depth. The author then discusses the history of demons, and the fight between demons and Gods, noting that in the Bible, Lucifer was created by God, and sought to be more. As a result, God cast him and his followers from Heaven. He was renamed Satan, and he swore eternal hate for God. God, in turn, protects man against Satan if he respects God. Ed notes demons are not proof of God, but that they do indicate his presence. He also agrees scientists will never see a spirit, because they do not provoke them with religion. He also reminds that demons are intelligent.

Ed then recounts the story of a magic mirror in his office. The mirror was used by a man as a speculum, or magic mirror. He used the mirror to cause unfortunate things to happen to other people. However, Oliver, the man in question, didn't realize he was really using inhuman spirits to harm others, and when he failed to offer homage to Satan, the inhuman spirits began attacking him. Ed went to the home and reversed the spell on the mirror, taking the mirror with him. On the way home, a brand new tire exploded and the couple is pushed into incoming traffic. He changes the tire and reenters the road, only to have a trailer in front of him dump fluid on his windshield, making it difficult to see. This same trailer passed his vehicle and did the same thing several times, proving to be the result of a spirit. The couple leave the road, and find themselves nearly killed by yet another demonically created vehicle. Ed explains that they are often the targets for spiritual vandalism, as spirits seek to stop them from their work. Brittle notes demonologists exist in all religions, and incorporate nearly all forms of science, philosophy, psychology, and other genres. Demonologists are strong in their faith, and have inner strength of character.



Infestation: The Process Begins and Oppression: The Strategy Revealed

Infestation: The Process Begins and Oppression: The Strategy Revealed Summary and Analysis

In "Infestation," the Warrens note that far before they are called in, strange happenings begin, such as odd phone calls, strange sounds, or visualizations. These activities increase as the time nears for the Warrens to become involved, and Lorraine explains this is a plan of the demonic powers to stop them from assisting the family in need. The Warrens also note there are three distinct stages of demoniacal activity. During infestation, the spirit attempts to scare or coerce the individual to force the will to diminish, thereby allowing the spirit entry. As Lorraine and Ed note, possession occurs generally as a result of an act on the part of the possessed that invites the spirit. There are two laws that apply. The Law of Attraction points to the concept that those who do unnatural things or negative things attract negative spirits. Therefore, those who enjoy cruelty or harm to man, those who wallow in despair, or those who lack self control and thus experience self loathing, drunkenness, or other negative issues have evil spirits drawn to them. The Law of Invitation, on the other hand, states that those who invite demons receive them. In other words, those who use Ouija boards, automatic writing devices, or conjuring spells may experience possession. Lorraine is quick to point out that Wiccans are not witches, but practice white magic, or positive magic. Beyond this type of magic are gray witches, black witchcraft, and Satanism. All of these use inhuman demons to manipulate the environment, but few understand that in exchange, they are giving their soul to Satan. In some cases, neither law applies, in which case the spirit often existed in the home prior to the inhabitants being possessed. However, the Warrens note that even in these situations, it is often the use of Ouija board or other device that invites the spirits to act on the persons in the home. Seances can also be dangerous, and Ed notes they should only be held during the day and only if the living have a good reason to wish to speak to the dead.

Once allowed access, the infestation stage occurs. During this stage, activity occurs between 9 pm and 6 am, and consists, at first, of low key actions designed to confuse and frighten individuals. Such activity is often powerful, but limited so as to conceal the true nature of the demon. As fear is aroused, the demon draws more power. The Warrens point to the Hillman case, and note that many things occurred in threes, which is another pattern of inhuman possession as the demon mocks the Trinity. Additionally, they note the Hillman's spirit was unable to act in light, which is another sign of the demonic. As infestation increases, so does the level of fear brought on by the spirits. Objects begin to levitate or dematerialize, only to be found elsewhere, furniture is damaged, and pranks are played. Infestation is designed to weaken the individual.



In "Oppression," the Warrens explain that whereas the infestation stage serves to break down the will of humans, the oppression stage seeks to break it. The goal of the demonic during this stage is to dehumanize the individual through either internal or external stimuli. External oppression involves the manipulation of the physical environment, including materialization, levitation, and input where all five senses are assaulted. They tell of another case, the Viner's, where such activity occurred. They explain that demons focus on one person, so they can appear to be only a figment of the imagination. At the Viner home, black masses were seen, or manifestations of the evil spirits. Ed explains that when this mass corners people, they either spontaneously combust or dematerialize completely, often never to be seen again. Internal oppression, on the other hand, is emotional and psychological in nature. The demon seeks to take bad habits of the person, and turn them to obsessions and to turn the individual into a creature of self-destruction. The objective is the eventual possession of the individual. They then tell the story of Barbara and Melinda, two young women who fall under demonic influences. They purchase a farmhouse together, but begin to experience oddities in the home, and begin to fight one another constantly. Karen, a sister, stabbed herself repeatedly after a visit to the house. Melinda too leaves soon, but is violently attacked and raped, and returns to the house. She is soon taken over by a spirit, and tries to kill Barbara. When Lorraine arrives, she sees, clairvoyantly, people in robes completing rituals.

Both women, in the end, require exorcism. During oppression, while demons are usually the external oppressors, devils tend to attempt internal oppression. Such activity often arrives at certain times of year, such as Christmas, or with moon cycles. Again, Ed notes there is a pattern of activity with oppression, and uses the Lutz family as an example. At three in the morning, the original murders occurred. Thirteen months later, the Lutz's moved in, and George Lutz began to change. He became angry and lazy and was perpetually cold, showing he was being oppressed. Flies appeared, fluid turned black, furniture began to levitate, and the family began to be torn apart. Money disappeared, and Ed notes he believes such money disappearances are the work of sorcerers. After internal and external oppression, the Lutz family was ripe for possession. Ed reminds that appearances of spirits are shown as they wish to be seen, and not as they are.



A Family Under Attack and Deliverance

A Family Under Attack and Deliverance Summary and Analysis

In "A Family Under Attack", the Warrens discuss a family called the Donovan's. Their plight began with several flat tires, of which nothing was thought. Ted Donovan's daughter, Patty, had been using a Ouija board, and had inadvertently invited a demonic spirit into her life. Over time, the person she spoke with became her "boyfriend," and she asked it to appear. Shortly after, tires went flat, cars wouldn't start, and damage began to occur around the home. Patty could no longer raise her friend on the board, and occurrences around the house began to increase in intensity and violence. Soon, noises began and explosions occurred within the house. Steam radiators were broken, furnaces stopped working, furniture levitated and was thrown against the walls and at the inhabitants. Stone began raining on the house, but when the family moved to a hotel, the disturbance followed, and when the family called a priest, they were disbelieved. Ed explains that the spirits attempted to destroy everything the Donovan's owned and loved. Ted's brother, Phil, experienced things in the home, and told Ted to contact another priest. Ted went to a nearby monastery, and was referred to Ed Warren. The Warrens were away, and so the family had to endure five more days of terror, including inhuman sounds, the destruction of religious objects, and a constant feeling of evil.

In "Deliverance" the Warren's finally return home, and contact the Donovan's. Lorraine is convinced the family needs help, and promises to arrive the following day. Ed interviews the family, as Lorraine feels a purely evil spirit in the home. Ed discovers Patty's history with the Ouija board. As the case is so progressed, the Warrens call for Church assistance. Father Jason arrives, performs blessings in each room, and agrees to stay with the family while the Warrens go to other engagements. Several days later, the Warrens return, and note Jason is extremely drawn, after being the focus of the demon for four days. He leaves to confer with other priests as the Warrens stay. After several more days of terror, including physical violence toward the family, Father Jason returns. As a rule, the Church requires proof before an exorcism can be done. When Jason arrives, he is given photographs, tape recordings, and statements to give his superiors. The family finds themselves questioning why God is allowing this, and Father Jason reminds them it was actually Patty who allowed the event to occur. The Warrens leave again, warning Father Jason that they suspect devils are at work, and not just demons. This is proven as the spirits move a rosary, which cannot occur by the hands of a demon. With that, Jason leaves to the rectory while the Donovans stay with family, although the spirits follow them. Father Jason is also terrorized at the rectory. Following a return to the home and several other similar incidents, a priest finally agrees to exorcise the home. When the priest arrives, he scolds Patty for her part in the problem, but blesses her, and all others present. He then performs an exorcism, which is a series of prayers, rituals, and statements made to force the devil or demon from the home.

During the procedure, the witnesses see a horned animal with cloven feet and a tail appear. Father Roark, the exorcist, covers it in holy water. It disappears, and in its place is the face of a devil. It is again covered in holy water, and it vanishes, leaving the home at peace. All in all, the attack on the Donovans had lasted sixty days.



A Servant of Lucifer and The Entity Returns

A Servant of Lucifer and The Entity Returns Summary and Analysis

In "A Servant of Lucifer," the Warrens explain that a diabolical attack is one that is done by not just demonic spirits, but the hierarchy of satanism, including devils. These creatures show themselves as human images of devils to avoid revealing their true form, and to cause doubt about the sanity of witnesses. Also, the Warrens point out that those who experience diabolical attacks either spend much time in therapy, or turn their lives around for the good of God. Some, they note, simply pretend the incident never occurred, leading to stories some believe are hoaxes, such as the Amityville case.

Once oppression is successful, the demon or devil is able to possess the individuals. Ed notes one can tell a possessed person because their eyes are wide, alert, and full of hate and rage. He describes a homeless man he saw in an alley who was filthy, covered in garbage, and who had sores all over his body. Flies covered him, and rats had gnawed on his body. His eyes, however, were wide and full of hate. Lorraine notes the demon dehumanizes the person. When asked how one can be certain the possessed person is not simply mentally ill, the Warrens note the spirit takes possession, facial features tend to change, the voice changes, and the strength of the possessed increases tenfold. The Warrens point to their Occult Museum as further proof of possessions. Many objects have been taken from possessed individuals, and still hold powers. There is a black veil that the Warrens explain through another story. Lorraine and Ed are lecturing, and after, a young man and his girlfriend ask to speak with them. The young man, Alan, claims his girlfriend, Lonnie, becomes enraged, her face changes to that of a wolf, and she speaks in inhuman voices. When Lorraine arrives, the young woman attempts to kill her. Once the possession momentarily passes, Ed discovers the girl has been spoiled, and when she fell for Alan and he didn't love her back, she performed a witchcraft ritual to force him to love her. Ed notes he never says the names of books or spells used, for fear of others using the same. During the ritual, Lonnie becomes married to Satan in a ritual with a black veil, goat horns, and the drinking of animal blood. Alan became attracted to her, but the devil that she was bound to also began to oppress her until she was exhausted, and then overtook her. Ed calls for priests to arrive, who place a crucifix unknowingly at the back of her head, as a test of possession. Lonnie reacted immediately. The demonic spirit reveals its self to be a servant of Diane, a mythological sexual oppressor. An exorcism is performed, and the demon departs, noting it will soon possess another.

In "The Entity Returns," Ed has several troubles with the veil and other objects, as the presence seems to have followed the objects. The following day, Ed is called by a man seeking an interview, as he believes his daughter, Charlene, is possessed. Charlene



has always been fond of the dark arts, even before she should have had any knowledge of them. At six she was performing complicated rituals, and as a teenager, her gaze can stop even machinery. She appears to have several personalities that are evil in nature. As Ed is interviewing the girl in his office, she seems contemptuous and angry, and her answers make it clear she is under the power of another. She sees the black veil, and immediately jumps up to grab it. When she does, her face transforms into that of a devil. Ed plays for Brittle a tape he recorded following this event, during which the girl speaks with the voice of a demon and claims to be the same spirit recently expelled from Lonnie. Ed sprinkled the girl with holy water. Ed tells Brittle the spirit also repossessed Lonnie, after she completed the same ritual, and he reminds readers that it is people, not God, that allows such possessions. When Charlene calmed down, Ed was able to discover she was actually a medium for inhuman spirits, and could recall playing such a role for many past lives. She was a sorcerer, and Ed was unable to help her. Ed notes he does believe in reincarnation, but only as an unnatural return to life with past memories. Ed assures Brittle that Lonnie and Charlene did not know one another, and that ESP did not play a part in their sharing of experiences, but that a shared demon did. Ed explains the demon hates holy water because it is blessed by God, and that the demonic spirit is driven to possess both by its hatred of God and its desire to escape hell. Ed does not believe in the standard fiery hell image, but does believe that hell is being separated from the creator, or God. Ed reminds readers that possession often involves the Satanist hierarchy, and that exorcism is the only solution.



A Soul in Hostage and The Enfield Voices

A Soul in Hostage and The Enfield Voices Summary and Analysis

In "A Soul in Hostage," Ed explains that a 22 year old woman in West Germany died during a highly unusually long exorcism from undernourishment. German authorities sued the Catholic Church, but Ed notes the young woman perished because she could no longer exist with the demon inside of her. Ed explains the woman was a soul victim, or a person chosen not for their bad deeds or negativity, but because of their overwhelming goodness. The young woman became possessed, and in lucid moments, told her priests not to compromise with the demons. The young woman was possessed for three years, during much of which she took no food or water. The priests resorted to exorcism only when the devils began to physically harm the girl. After six months, during which the priests performed the exorcism ritual sixty six times, the girl perished. Ed explains that while the demons fled the body, the devils refused, and caused her death as a stand against God. Ed again asserts that while some individuals who believe they are possessed are simply mentally ill, others are not. He recounts a story in which he assists in the exorcism of a young man who has been in an insane asylum for years, after which he is released, healthy. He notes that a loss of self is the difference between possession and mental illness. In addition, the possessed change features, speak in different voices, speak in unknown languages, and appear near supernatural events. Ed reminds that all religions have some form of exorcism. Minor exorcisms are used to remove spirits from homes, whereas major exorcisms are used for people. In Catholicism, the major ritual is *Rituale Romanum*. To have this performed, all natural causes for behavior must be eliminated. A demonologist is then assigned, and must gather proof of the event through provocation of the spirit. The criteria for exorcism is that the victim must have hidden or future knowledge, be speaking in tongues, have inhuman powers, or have been identified by name as a demon. Those who are exorcists, Ed notes, are pious, knowledgeable, devoted, humble, and strong. The exorcist, prior to the ritual, has a Black Fast for three days where he does not eat or drink, but prays. On the day of exorcism, the victim's room is cleared of all objects, and the rituals are begun. Sometimes the spirit leaves immediately, whereas other times, the ritual is performed several times. The demon reveals sinful or embarrassing information about the exorcist, or physically harms the victim in an attempt to stop the ritual. Ed shows clear respect for exorcists and their determination, since they are severely affected by their work. When asked, Ed refuses to discuss the worst case he has seen, stating only that it was nearly the end of he and Lorraine.

In "The Enfield Voices," Ed recounts a situation where a spirit nearly caused the couple to crash their vehicle. Brittle notes the danger of demonology, and discusses their strategy before a case. First they interview the family to see if they are sincere. Next,



they attend Church, and assemble the holy items they take with them to protect them. They firmly believe angels protect them, as well. Ed recounts a possession in Enfield where a woman and her three children are attacked. After playing with a Ouija board, the girls invite a spirit, and six others invade the home, as well. The girls are levitated and possessed, nearly killing their mother. In addition, the spirits speak to one another constantly, in six different voices. Ed plays a tape for Brittle, in which Ed is interviewing the spirits, who often change, each speaking in a different voice with a different accent and sense of locution. Lorraine suddenly leaves Brittle and Ed, and discovers a spirit has been in their bedroom following the playing of the tape, and so discussion of the Enfield case stops.

Brittle notes there are many incidents in the world of those committing crimes who claim not to remember them, and believes these may be results of possession. Lorraine believes there is more negative spiritual activity now because there are more unhappy, non-religious people in the world who seek readily available information on how to use the black arts for their own ends, which opens the door to oppression and possession. Further, because people don't understand what they are getting into, the likelihood exists for more severe activity. They reiterate that man opens the door for activity, that negative actions lead to negative spirits, and that the Church is partly to blame, since they refuse to openly discuss exorcism or demonic spirits. The Warrens make a point to teach courses on demonology, so people can understand the dangers of the occult.

One More Question Please

One More Question Please Summary and Analysis

In the final chapter, Brittle notes the Warrens have devoted their lives to demonology, and are never home. As Brittle listens, a woman calls, telling Lorraine there is a ghost in her home, since she cannot find her false teeth. Biting back a laugh, Lorraine tells her to look in her mouth, and the woman, astounded, thanks her. Lorraine reminds people that the only way to become a victim of the demonic is to open the door to them, and warns again against using black magic or unnatural ways to attain happiness. She also cautions that, when buying a home, one should look for odd smells, strange feelings, or strange reports from neighbors. One should research property, and take animals to visit the home, as animals are highly sensitive to the supernatural. Sell all old furniture in a home, and make sure there are plenty of windows and light. Most importantly, they note, maintain a happy family and a happy home. If one believes they have a ghost, Ed warns, he or she should have a priest bless the home or hire a psychic to assist. Ed warns to be aware of differences between human and inhuman spirits. Human spirit activity occurs occasionally, is relatively mild, and does not harm anyone. Inhuman activity, on the other hand, is extremely powerful, harms individuals, and occurs nearly consistently. Look for signs of oppression. If signs are found, leave the home and take the afflicted to a clergyman. Never remain alone with a possessed individual. Ed warns the most dangerous part of dealing with the demonic is losing ones self to Satan. If people remain positive and focus on faith, they note, they will be protected from harm. The couple reminds that there are mystical forces in the world, both positive and negative, and that one chooses which to use in his or her life, simply through their actions. Brittle notes the Warren's experiences suggest another realm to existence, and support the idea that man is more than just a physical being. Brittle reminds that, according to the Warrens, an open understanding of the spiritual world can free one, and allow a more full life.



Characters

Ed Warren

Ed Warren is an infamous demonologist of renowned fame and reputation. As the only non-clergyman demonologist in the United States, Ed is a wealth of information about the realm of spirituality. As a child, Ed had experiences with ghosts in his own home, and realized he was sensitive to the supernatural. His work as an artist led him to a life of demonology, and he has battled evil since his early adulthood. Ed, at the time of the interview, is a man in his fifties with brown hair. He is a fairly large individual, but one for whom laughter and a sense of relaxation are natural. His belief in God is firm, as is his dedication to his marriage and to his work. Ed believes firmly that people are responsible for their own problems with demonic spirits, but also realizes that often, such problems are simply the result of a lack of information about the consequences of dabbling in the occult or in games that have a dark art background. Therefore, Ed places the well being of such individuals before even his own life, and often risks his life and sanity in an effort to help others rid themselves of spirits.

Lorraine Warren

Lorraine Warren is the wife of Ed, and his partner in their demonology efforts. Lorraine, unlike her husband, has a special gift known as clairvoyance, or future sight. Lorraine can detect the presence of spirits and can also see future events before they happen. As a light trace medium, Lorraine is also able to communicate with spirits. As a result, Lorraine is much more susceptible to the dangers of demonology, and often assists her husband in determining the problem, but takes a back seat in the actual fight against demonology. She is quick to put others at ease, and is helpful in calming those who have been infested or oppressed. Her marriage to Ed is one of love and care, and it is clear through their actions that Ed protects Lorraine, and values her highly. In turn, Lorraine is able to protect her husband by warning him of entities on a property. Lorraine is committed to helping others, and strives to save people from their demons. Often, she is plagued with the emotions and feelings of spirits within a dwelling, and must fight to remain strong. Her faith in God and in a positive environment are often her saving grace, as is her unshakable belief that God and angels protect them.

The Lutz Family

While not actively presented in the book, the Lutz family plays an important role in the story of the Warrens. The Lutz family moved into a home in Amityville thirteen months following a gruesome murder by a son of his entire family. Soon after, the family began to experience a variety of spiritual activities. The father, George, turned from a workaholic, caring man to a drunken, angry, lazy man in mere weeks. The mother, Kathy, became short tempered and angry with her children. Objects levitated, water ran



black, flies appeared, and other demonic activity began. They fled the home, and the Warrens were called in. While this was certainly not the first case the Warrens had worked on, it was, without a doubt, the case that put them directly in the spotlight. The Warrens were soon launched to fame, particularly following the movie and book about the case. Many of the Warren's lectures, in fact, center on activities at the Amityville home.

The Donovans

The Donovan family is another of the Warrens' cases. The Donovan case began when Patty Donovan, a young teenager, began to use a Ouija board to find friends. She became associated with a spirit who claimed to be a young man, and soon, Patty found herself with a spirit boyfriend. She asked one evening that he manifest, and shortly thereafter could no longer speak with him on the board. However, within days, tires began to go flat, cars were found with their wiring ripped out, and random acts of vandalism occurred. The father, Ted, believed the situation to be caused by children and called the police, but the activity intensified. Small explosions occurred, and the family was tormented constantly by sounds, voices, moving furniture, and violent spirits. Ted began to doubt his abilities as a father, whereas Patty went from guilty to uncaring about the entire situation. Finally, a priest arrived to exorcise the home, thereby saving the family.

The Hillmans

The Hillmans are another family worked with by the Warrens. The Hillman issue began when the mother gave a conjuring book to her teenage daughter, Dee. Dee attempted to conjure a spirit, but to no avail, or so she believed. Soon after, she began hearing odd noises downstairs. She, her brother Bob, and their sister Melanie were all witnesses to an inhuman spiritual attack. Furniture began to move, radios turned themselves off and on, the children heard footsteps, and a spirit force pushed Dee and pulled her hair. The children escaped from the home only to find the entity chasing them. They are nearly killed, but reach the light, and are saved. The Warrens enter the home, and drive away the spirits with rituals and holy water.

The Viners

The Viner family is yet another family helped by the Warrens. The family purchased an older New England inn, and soon found themselves victim of spiritual activity. Mrs. Viner heard footsteps, and soon after found covers pulled off her by invisible spirits. Soon, the family hears whispering in different languages, and the mother is plagued by a black mass that threatens her existence. The Warrens point out that such a mass can easily cause her to disappear, as has happened in the past with other individuals in history. In addition, Mrs. Viner's young son begins to see physical spirits in the home. It was only after the family moved from the home that the terror stopped.



Lonnie and Alan

Lonnie and Alan were a couple also assisted by the Warrens. Lonnie, a spoiled young woman, used a ritual to attract her love, Alan, who did not love her in return. Shortly after, Lonnie began to come under the power of an inhuman spirit. When the Warrens were involved, they discovered that the ritual used by Lonnie was a satanist marriage ritual, which bound Lonnie's soul to a devil. While an exorcism was successful, Lonnie again used the ritual not long after, and again came under the power of the demon. Only after a second exorcism was the woman spared. The black veil used in the ritual carried with it an inhuman spirit who continued to plague the office of Ed Warren.

Charlene Rand

Charlene Rand is a young woman whose father brings her to Ed Warren. Nearly from birth, Charlene has had an interest in the occult and in witchcraft. As a young child of six, she was performing complicated rituals. As a teenager, her gaze can penetrate the thoughts of others, and actually cause machinery to stop. When she arrives in Ed's office, she is overtaken by the evil spirit connected to the black veil of Lonnie, and is immediately possessed. Over the course of the interview, Ed finds the woman is a sorcerer, and a medium for inhuman spirits. Unable to assist her, Ed can only suggest to her father that he immediately ask the religious order to help teach his daughter how to use her talent for good, and not evil.

Anneliese Michel

Anneliese Michel is another character who is not present in the book, but who plays an important role in the development of the book. Anneliese was a young woman living in West Germany. Over time, this young woman, a good, wholesome, saintly woman, is overcome by demonic forces. Ed explains that this woman was a soul victim, or a person chosen only for their strong belief in God. The possession and destruction of such a person is a direct insult to God. When the Catholic Church finally attempts an exorcism, it lasts for six months. In the end, Anneliese dies. The Church was sued for failing to provide nourishment to Anneliese, but Ed points out that the girl existed for three months without any food. Her death, therefore, was not the fault of the Church, but the fault of the devils who possessed her.

Barbara Cotter

Barbara Carter is another young woman helped by the Warrens. Since childhood, Barbara had wanted a farm house to live in. She spent her life dedicated to her career, but always kept an eye out for a home such as she dreamed of. As an adult, she and her roommate discover such a home. They quit their jobs, and borrow enough money to buy the home, determined to move in despite any possible monetary problems. Shortly after moving in, however, the girls begin to experience severe psychological problems. A



sister, after visiting, returns home and soon after brutally stabs herself, showing the spirits desire no one to leave the property. When the roommate attempts to leave, she is raped and victimized in her new apartment, so quickly moves back to the farm house. In the end, the women are saved by exorcism, and sold the home.



Objects/Places

Demonologist

A demonologist is one who fights demon spirits, such as Ed Warren.

Human Spirit

A human spirit is the ghost of an individual who once walked the Earth as a man or woman.

Inhuman Spirit

An inhuman spirit is a demonic spirit who has never existed on Earth as a human, and who serves the hierarchy of Satan.

Infestation

Infestation is the first phase of demonic attack, in which the inhuman spirits attempt to wear down the will of the intended victim and their family.

Oppression

Oppression is the second stage of a demonic attack, during which the inhuman spirit attempts to further wear down a human by dehumanizing them.

Internal Oppression

Internal oppression occurs when the inhuman spirit attempts to use the psychological features of an individual to fully break his or her will.

External Oppression

External oppression occurs when the inhuman spirit uses forces outside the individual to frighten him or her to the point where the will is completely broken.

Possession

Possession is the third and final stage of demonic attack, and occurs when the inhuman spirit takes over the body of the victim entirely.



Law of Attraction

The Law of Attraction states that negative actions and attitudes will draw negative spirits.

Law of Invitation

The Law of Invitation states that when one invites negative spirits, one opens the door for possession.

Ouija Board

A Ouija board is a device designed to allow communications with spirits, and is often the source of demonic activity, as users speak with inhuman spirits unknowingly and invite them into their homes.

Wiccian

A Wiccian is a person who believes in nature as a source of positive power, and who performs white magic for the good of life.

Apport

An apport is a material conjured by an inhuman spirit that is often a combination of blood, urine, excrement, and bile.

The Ghost Syndrome

The ghost syndrome occurs when an individual dies in a sudden or tragic way, and is unable to accept his or her own death, thereby becoming an Earthbound spirit.



Themes

Demonology

Demonology plays a vital role as it's the prime focus of the book. Demonology, as explained by those who study it, is concerned only with supernatural events. They seek unnatural behavior, and seek to find solutions for the people involved in the spiritual event. Demonologists seek to send earthly spirits to their resting place, and to send demonic spirits, with the help of clergymen, back to their own realm. The demonologist arrives expecting to find unnatural events explainable by natural circumstances. Supernatural disturbances, when they arise, are the demonologists specialty, and can only be solved with the help of the clergy and of the demonologist himself. The demonologist, rather than relying on scientific proof of an entity, provokes any entities present with the help of religious icons and tools. Once provoked, the spirit has no choice but to show itself, thereby proving to the demonologist that it exists. At that point, the demonologist can either attempt to rid the area of the entity, or call on clergymen to perform blessings and exorcisms. As the only non-clergy member demonologist in the country, Ed Warren is without a doubt one of the most famous of this genre, and it is his stories that lend credence to the ideas presented within the book.

Good vs. Evil

With a plot revolving around demons, the idea of good vs. evil is impossible to miss in this book. The evil of the equation is represented by the spirits that are battled by the Warrens, and though the actions of human beings within the book, whether purposeful or not. As one uses a Ouija board, automatic writing device, conjuring candle, ritual, magic mirror, or any other form of occult material, he or she participates in a negative activity. Such negativity is increased as infestation of spirits occur, in that the family begins breaking down through arguments, fights, a lack of trust, and an overwhelming sense of depression. The spirits themselves are often inhuman, and are servants of the diabolical hierarchy and of Satan himself. As these forces grow, their actions are evil as they physically, mentally, and emotionally torment all family members.

The good of the world, on the other hand, is represented by the Warrens, by God, and by positive forces surrounding the characters of the story. The Warrens are essentially demon fighters, and their firm belief in God and goodness carries them from battle to battle. It is their faith in God, their religious icons, and their overwhelming sense of positivism that allows them to live day by day with such evil forces. They preach to others to find religion, or at least to allow a positive environment to enter their lives in an effort to battle negativity, or evil. It is this light that is the only force that can combat darkness in the book.



Man As His Own Enemy

A large portion of the book is dedicated to the discussion of how man is capable of causing his own demise. Throughout the book, men and women are the cause of their own problems as they dabble in the occult or in witchcraft in an effort to improve their own lives. The use of Ouija boards for friends or as a game, the use of magic mirrors to cause harm to others, the use of ritual spells to attract lovers, and the conjuring of spirits all result in an open door for inhuman spirits to attack. In the book, God is not a part of these decisions. Human beings make such choices, and it is these choices that 's causes the problems they and their families then experience. In rare occasions, individuals are victims due to their choice of home, but again, as the Warrens point out, it is the negativity of the individuals that allow spirits to enter their lives. Without such negativity, these spirits would be unable to access the victims. This shows clearly than man, not God, is the enemy of man.



Style

Perspective

The narrative is in both the third person, and in the first person as it switches between narrative of the author and the stories, as told by Ed or Lorraine Warren. As a narrator, Gerald Brittle is seemingly distant, often only writing his questions to the Warrens and allowing their words to tell the entire story. On occasion, however, Brittle shows a distinct religious undertone that is difficult to deny, making his credibility somewhat questionable, considering the subject matter. The Warren's, too, show a bias toward religious explanations for events, again somewhat biasing the storyline and the philosophies behind the spiritual realm toward religion. However, in a book about demonology, such biases are expected, and do not discredit the actual stories told in the book. Further, the fact that such a religious bias exists makes certain claims of the Warrens, such as that the Church should be more open about demonology and exorcism, more believable because such statements attack the very foundation of the Warrens faith. On the other hand, Ed Warren's background as a researcher in demonology along with his own experiences in life make his knowledge of the spirit realm more credible, even if one does not believe in demons or angels. From an academic standpoint, Ed Warren unquestionably has a wealth of information about the subject of spirits, and it is this knowledge that allows his testimony to be credible.

Tone

The tone of the book also changes throughout the book. For the most part, the tone is one of instruction, as the Warrens seek to impart information about terminology and specific circumstances seen in demonology. They explain each term used in depth, and give a vast history for many of the rites and rituals they firmly believe in. They also seek to provide true accounts to back their claims, which lends to the tone of academia. Brittle too, in his narration, seems to be providing only information. However, at times, both the author and the Warrens turn to a more judgmental tone as they discuss those who willingly invite inhuman spirits into their homes and into their lives. While they have sympathy for those who do so unwittingly, they seem to have contempt for those who do so out of sheer disregard for God. At other times, the Warrens appear combative as they discuss their feelings about inhuman spirits and the possession of human bodies. They despise evil and all of its assistants, and this is made clear through their tone as they discuss demonic possession and the presence of inhuman spirits.

Structure

The book is 238 pages in length, which does not include the Author's Preface nor the Foreword. There is also a Bibliography and an Index. Each chapter is of uneven length, and changes when a new topic is introduced. The book is constructed as an interview,



with much of the book consisting of recounts by the Warrens of specific situations that show examples of the topic at hand. The book begins with the Author Preface, which explains how the author came to piece together the book. The book itself then begins with a background of information on the Warrens and an explanation of some of the primary terms used in the book. A brief discussion of human hauntings is next. Following this, several chapters are dedicated to the discussion of the stages of demonic possession. The book ends with some final thoughts on demons and ghosts in general.

The language of the book is simplistic, although at times somewhat scientific or religious in nature. The Warrens use terminology from many different areas, but often also explain their terminology as well, making the book easier to understand. There is much reliance on religious faith, however, so that those without religion may find some of the material difficult to believe. However, because of the stories interjected, the book is still enjoyable to read.



Quotes

"To the person who believes in the God of the Bible, demonic worship is an evil, paganistic practice that chooses to oppose God. Sometimes God is simply ignored; many times he is mocked by patterns of ritual and incantation; other times, God is directly blasphemed. The practices and "games" that are part of demonic worship are truly dangerous, as the Warrens story demonstrates." -pg. xii.

"Psychologically, oppression by human spirits can result in unshakable depression, unpleasant habits like drinking or insomnia, even impulses toward suicide. Physical effects can range from lingering illnesses to jabs of acute pain that have no medical origin in the body." - pg. 22.

"A ghost is essentially a passive entity with limited powers and abilities. Usually, it will manifest at random, attempts to communicate, and then dissipate from view. It works out to a cycle" manifestation, communication, dissipation..." - pg. 35.

"Most of all...your best protection in the coming weeks and months is to develop positive interests as a shield against the negative. If you're religious-minded people, consider going to church as a family once a week as a show of sincerity. This gesture would be a good start toward counteracting the spirit force that was drawn in here. In short, your daughter has done something negative that now has to be balance out by something positive." - pg. 81.

"The demonic spirit's opposition to God does not, in itself, represent a proof for the existence of God. Only by inference do we see God as existing, through the hateful words and actions of these blasphemous, unworldly beings." - pg. 87.

"The demonic is a very grave, serious problem and neither good intentions nor manly intolerance will drive it away. It backs off only in the name of God. That's it." - pg. 88.

"There are three distinct stages to demoniacal activity...infestation, oppression, and possession. In certain rare cases, death may occur as a fourth stage, or in lieu of possession." - pg. 99.

"This case, on the other hand, got our of hand through the intervention of the satanic hierarchy. To use an analogy, it's one thing to be a bombardier and drop an atom bomb; it's something else to invent the thing. This is the same distinction with devils and demons. Although both are of the so-called Kingdom, the demonic spirit is a debased, bestial entity when compared to the deeper intelligence of the diabolical hierarchy." - pg. 161.

"It's the demoniacal version of the Biblical eye for an eye, tooth for a tooth...If destruction of a negative object doesn't result in physical harm, then the spirit may instead return to the premises from which it was exorcised." - pg. 168.



"That's what's out there. That's what's possessing these kids...inhuman, demonic spirits. Inhuman, because they're not man and have no positive virtues, demonic, because they're an order of angel that call themselves devils, and spirits because they do not exist on the physical but on the metaphysical plane." - pg. 180.

"A ghost may scare you...a demonic spirit will scare you, and eventually threaten your life." - pg. 228.

"However, in this century, we've been on Sabbatical from the ongoing problem of good and evil, so these positive forces have been regulated to the trash heap as so much superstitious bunk. But it doesn't change the fact that by stressing the positive, you set in motion a chain of events that ratify life and being; while accenting the negative brings forth tragedy, chaos, and death." - pg. 231.



Topics for Discussion

Ed Warren admits he is not a holy man, and states that demonic spirits do not necessarily dictate the existence of God. Do you agree with this statement? Why or why not? Would a belief that demonic spirits exist be possible without a belief in God? Why?

The Warrens believe that, as part of oppression, spirits can cause a person who drinks to become an alcoholic, or cause someone who is depressed to have suicidal thoughts. Do you believe such a statement is possible, if such creatures exist? Why or why not? Can an outside influence cause someone to do things such as drink excessively, in your opinion?

Throughout the book, the Warrens caution against the use of things like automatic writing materials and Ouija boards, believing they are an invitation for demonic spirits. Do you believe such novelty items pose a real threat? Why or why not? Can you think of other objects that may pose a similar threat? What are they? Why?

During the West German exorcism, a young woman died as a result of malnourishment. Ed Warren states the real killer was the demon, but the state prosecuted the Catholic Church. Who do you believe was correct? Why? Did the State have a right to sue the Church? Why or why not?

As the Warrens note, the Church has kept the practice of exorcism a secret for many years. Why do you believe this is the case? Do you believe the Warrens are right, in that if the Church would reveal such circumstances, less exorcisms would be needed? Why?

The Warrens believe there is a distinctive difference between demons that are imagined by the mentally ill, and demons that are inhabiting a human body. After reading their explanation, do you believe such a distinction exists? Why or why not? Do you think it is possible that some deemed mentally ill are really possessed, and vice versa? Why or why not?

The Warrens note that there can be no scientific study of ghosts or spirits, since such entities exist outside of the Earthly realm of science? Do you believe this is true? Why or why not? Do you think the photographs by Warren and tape recordings are enough to prove the existence of such spirits? Why or why not?