

Against Albert the Great Wretch



R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel,
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

Original version: 9/2016; Current version: 9/2016

Mary's Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us

(Send for a free catalog)

TABLE OF CONTENTS

<i>This book will be a chapter in my book The Hellenization of Christianity</i>	3
<i>Biography</i>	3
<i>His apostasy of glorifying philosophy by all three ways</i>	4
<i>His idolatry for glorifying mythology and its false gods</i>	5
<i>His idolatry for believing that astrology, stones, and astronomical and mythological images have the power to affect creatures and events</i>	6
<i>His idolatry and sinful divination for making a diabolical automaton (a golem)</i>	14
<i>He was cursed with madness and insanity before he died</i>	20

This book will be a chapter in my book *The Hellenization of Christianity*

This book was taken from a chapter titled “Albert the Great Wretch” in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*. When that book is published, this book will only be available as a chapter in my Hellenization book.

Biography

Nominal *Catholic Encyclopedia*, “Albertus Magnus”: “Known as Albert the Great; scientist, philosopher, and theologian, ...died at Cologne, 15 November 1280... Albert, eldest son of the Count of Bollstadt, was born at Lauingen, Swabia, in the year 1205 or 1206, though many historians give it as 1193... As a youth he was sent to pursue his studies at the University of Padua... In the year 1223 he joined the Order of St. Dominic, being attracted by the preaching of Blessed Jordan of Saxony, second Master General of the Order. Historians do not tell us whether Albert’s studies were continued at Padua, Bologna, Paris, or Cologne. After completing his studies he taught theology at Hildesheim, Freiburg (Breisgau), Ratisbon, Strasburg, and Cologne.

“He was in the convent of Cologne, interpreting Peter Lombard’s ‘Book of the Sentences,’ when, in 1245, he was ordered to repair to Paris. There he received the Doctor’s degree in the university which, above all others, was celebrated as a school of theology. It was during this period of teaching at Cologne and Paris that he counted amongst his hearers Thomas Aquinas, then a silent, thoughtful youth, whose genius he recognized and whose future greatness he foretold. The disciple accompanied his master to Paris in 1245 and returned with him in 1248 to the new Stadium Generale of Cologne, in which Albert was appointed Regent, whilst Thomas became second professor and Magister Studentium (Master of Students). In 1254 Albert was elected Provincial of his Order in Germany. He journeyed to Rome in 1256... During his sojourn in Rome, Albert filled the office of Master of the Sacred Palace (instituted in the time of St. Dominic)... He resigned the office of Provincial in 1257 in order to devote himself to study and to teaching... In the year 1260 he was appointed Bishop of Ratisbon. Humbert de Romanis, Master General of the Dominicans, being loath to lose the services of the great Master, endeavoured to prevent the nomination, but was unsuccessful. Albert governed the diocese until 1262, when, upon the acceptance of his resignation, he voluntarily resumed the duties of a professor in the Stadium at Cologne...

“He was called by...Gregory X to attend the Council of Lyons (1274) in the deliberations of which he took an active part...

“In 1277...it was announced that Stephen Tempier and others wished to condemn the writings of Thomas on the plea that they were too favourable to the unbelieving philosophers, and he journeyed to Paris to defend the memory of his disciple. Some

time after 1278 (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually became clouded; his body, weakened by vigils, austerities, and manifold labours, sank under the weight of years. [He died in 1280.]

“He was beatified by...Gregory XV in 1622; his feast is celebrated on the 15th of November. The Bishops of Germany, assembled at Fulda in September 1872, sent to the Holy See a petition for his canonization; he was finally canonized in 1931.”

His apostasy of glorifying philosophy by all three ways

Albert the Great Wretch was an apostate for glorifying philosophy in all of the three ways; that is, 1) by using philosophy or mythology to edify or enlighten oneself or others on faith or morals, 2) by using methods unique to philosophy, and 3) by using terminologies unique to philosophy (scholastic babble). For more details, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and the Scholastics: ... The Ways that Philosophy or Mythology Are Glorified*.

Wikipedia, “Albertus Magnus”: “Albert was the first to comment on virtually all of the writings of Aristotle, thus making them accessible to wider academic debate. The study of Aristotle brought him to study and comment on the teachings of Muslim academics, notably Avicenna and Averroes, and this would bring him into the heart of academic debate.”

Nominal *Catholic Encyclopedia*, “Dominicans”: “The first Dominican doctors, who came from the universities into the order, or who taught in the universities, adhered for a long time to the Augustinian doctrine... It was the introduction into the Latin world of the... works of Aristotle, and their assimilation, through the action of Albertus Magnus, that opened up in the Order of Preachers a new line of philosophical and theological investigation. The work begun by Albertus Magnus (1240-1250) was carried to completion by his disciple, Thomas Aquinas (q. v.), whose teaching activity occupied the last twenty years of his life (1245-1274). The system of theology and philosophy constructed by Aquinas is the most complete... The Thomist School developed rapidly both within the order and without...”

The Contested Theological Authority of Thomas Aquinas, by Elizabeth Lowe, 2003: “In fact, in the cases of Roland of Cremona and Albert the Great, citations of Aristotle continue to appear in their texts throughout their working lives... Boundless in both his thirst for knowledge and his energy, Albert the Great was the first scholastic to tackle the whole of the Aristotelian corpus... Even more pertinent, Albert used his chair at Cologne to teach a course on Aristotle’s *Ethics* in 1248; and was entrusted by Humbert of Romans with the task of drawing up the syllabus for the *studium naturarum* in 1262— all of which points to the fact that Albert’s Aristotelian adventures were sanctioned by the Dominican hierarchy...” (c. 2, p. 47)

The History of the Christian Church in the Middle Ages, by Philip Smith, B.A., 1885: § 7. Contemporary with the Franciscan Hales, whom he long survived, was the Dominican Albert, ...surnamed the Great (Albertus Magnus) on account of his vast acquirements, which earned for him the title of the ‘Universal Doctor,’ and from his enemies the nickname of ‘Aristotle’s ape.’...

“§ 8. Reverting briefly to the events of Albert’s long life: he studied at Paris and Padua; and at the latter city he was led by the influence of Jordan, the general of the Dominicans, to join the order (1223). After teaching in the Dominican school at Cologne, he was called in 1228 to the chair of the order in the Jacobin convent at Paris... ‘There, though his text-book was the rigid stone-cold *Sentences* of Peter the Lombard, his bold originality, the confidence with which he rushed on ground yet untrodden, at once threw back all his competitors into obscurity, and seemed to summon reason, it might be to the aid, it might be as a perilous rival to religion.

This, by his admirers, was held as hardly less than divine inspiration, but provoked his adversaries and his enemies. “God,” it was said, “had never divulged so many of His secrets to one of His creatures.” Others murmured, “He must be possessed by an evil spirit:” already the fame, the suspicion, of a magician had begun to gather round his name.¹...

“§ 10. The most conspicuous features of his teaching are thus described by Dean Milman:²—‘Albert the Great at once awed by his immense erudition and appalled his age... He quotes, as equally familiar, Latin, Greek, Arabic, Jewish philosophers. He was the first Schoolman who lectured on Aristotle himself, on Aristotle from Graeco-Latin or Arabo-Latin copies. The whole range of the Stagirite’s [Aristotle’s] physical and metaphysical philosophy was within the scope of Albert’s teaching... His Christianity, while it constantly subordinates, in strong and fervent language, knowledge to faith and love, became less a religion than a philosophy. Albert has little of, he might seem to soar above, the peculiar and dominant doctrines of Christianity; he dwells on the nature of God rather than on the Trinity, on the immortality of the soul rather than on redemption; on sin, on original sin, he is almost silent... The close of all Albert the Great’s intense labours, of his enormous assemblage of the opinions of the philosophers of all ages, and his efforts to harmonize them with high Christian Theology, is a kind of Eclecticism, an unreconciled Realism, Conceptualism, Nominalism, with many of the difficulties of each.³ ...He saw not how with his philosophic speculations he undermined the foundations of theology...

“His title to fame is not that he introduced, and interpreted to the world, the Metaphysics and Physics of Aristotle, and the works of the Arabian philosophers on these abstruse subjects, but because he opened the field of true philosophic observation to mankind. In Natural History, he unfolded the more precious treasures of the Aristotelian philosophy.” (c. 29, s. 7, pp. 497-500)

Aquinas and His Role in Theology, by Marie-Dominique Chenu, O.P., 1959: “Albertus Magnus had already expressed that in the philosophy of nature, he preferred Aristotle to Augustine...” (c. 5, p. 91)

His idolatry for glorifying mythology and its false gods

Albert the Great Wretch was an idolater for glorifying the false gods and religion of mythology in his writings and also, most probably, by sins of omission or commission in regard to images of devils, idols, false gods, immorality, and immodesty in desecrated Catholic places.

To defend his stupid opinion that some animals are turned into stone, Albert used the example of the mythological Gorgon who turns people who look upon her into stone, which he happened to believe:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, “Certain Stones That Have the Figures of Animals Inside and Outside”: “It seems wonderful to everyone that sometimes stones are found that have figures of animals inside and outside. For outside they have an outline, and when they are broken open, the shapes of the internal organs are found inside. And Avicenna says that the cause of this is that animals, just as they are, are sometimes changed into stones, and especially [salty] stones. ...A story that confirms this is that of the Gorgon, who is said to have

¹ Footnote 1: “Milman, *Latin Christianity*, vol. ix, p. 123.”

² Footnote 3: “Milman, *Latin Christianity*, vol. ix, p. 124, following, as he fully acknowledges, Ritter, *Christliche Philosophie*, vol. viii, pp. 181 f.; and Haureu, *De la Philosophie Scholastique*, vol. ii, pp. 1 f. We quote only the most important parts of the passage, passing over some remarks on his fruitless attempts to reconcile Aristotle with Plato, and both with Christianity.”

³ Footnote 1: “On the great medieval question, Albert would be at once a Realist, a Conceptualist, and a Nominalist. There were three kinds of Universals, one abstract, self-existing, one in the object, one in the mind.”

converted into stone those who looked upon her. A strong mineralizing power was called ‘the Gorgon,’ and exposing the bodily humours to the petrifying power was called ‘looking upon the Gorgon.’”⁴

He also glorified the mythological creatures Pegasus, Andromeda, Cassiopeia, Hercules, and Perseus by teaching that their images engraved on stones can affect men, other creatures, and events. (See the following section.)

His idolatry for believing that astrology, stones, and astronomical and mythological images have the power to affect creatures and events

The apostate Albert the Great Wretch was an idolater for believing in astrology. He believed that the planets and stars can influence men to be virtuous or sinful, can affect traits, can affect the outcome of events, can foretell future events, can affect the behavior of animals, and can heal or hurt bodies⁵:

Disability in Medieval Europe, by Irina Metzler, PhD.: “Similarly, the importance of astronomical factors was emphasised by Albertus Magnus in the thirteenth century. He argued that deformed births could be caused by a particular cause, or by a general cause; particular causes would be related to the paternal seed and the maternal reception thereof, while general causes could include the location and the relationship of the stars at the time of conception.⁶ Albertus was not exactly certain which one of these causes was responsible, but he did note that some planetary conjunctions are recognised as particularly malicious, and pointed out that conception and birth should be avoided at such times. Specific problems might arise with regards to children born under a new moon, as they might be defective in sense and discretion.”^{7,8}

Wikipedia, “Albertus Magnus”: “Albert was deeply interested in astrology, as has been articulated by scholars such as Paola Zambelli.⁹ Throughout the Middle Ages, and well into the early modern period, astrology was widely accepted by scientists and intellectuals who held the view that life on earth is effectively a microcosm within the macrocosm (the latter being the cosmos itself). It was believed that correspondence therefore exists between the two and thus the celestial bodies follow patterns and cycles analogous to those on earth. With this worldview, it seemed reasonable to assert that astrology could be used to predict the probable future of a human being. Albert made this a central component of his philosophical system, arguing that an understanding of the celestial influences affecting us could help us to live our lives more in accord with Christian precepts.¹⁰ The most comprehensive statement of his astrological beliefs is to be found in a work he authored around 1260, now known as the *Speculum astronomiae*. However, details of these beliefs

⁴ Translated by Dorothy Wyckoff, 1967. Publisher: Oxford: Clarendon Press, 1967; for the original Latin, see *De Mineralibus et Rebus Metallicis Libri Quinque*, by Alberto Magno, published by Coloniae Apud Joannem Birckmannum & Theodorum Baumium, 1569, (available online); b. 1, c. 9.

⁵ The only star that God has given the power to heal bodies is the Sun, which heals by its rays. And the only power a star or planet has to harm bodies and places is if it hits them or burns them.

⁶ Footnote 127: “Albertus Magnus, *Physica*, II, tr. 2, c. 17, cited by B. B. Price, ‘The physical astronomy and astrology of Albertus Magnus’, in: J. A. Weisheipl (ed.) *Albertus Magnus and the Sciences*, Toronto: Pontifical Institute of Medieval Studies, 1980, pp. 180-1.”

⁷ Footnote 128: “Albertus Magnus, *De natura boni*, tr. 2, p. 3, c. 2, 2, 3, A, 1,1 - Albertus is here following the ideas of Firmicus Maternus, *Matheseos*, IV, c1, n. 10 – cited by Price, ‘The physical astronomy and astrology of Albertus Magnus,’ pp. 180-181.”

⁸ Published by Routledge, 2006. C. 4, sec. 4.2, pp. 85-86.

⁹ Footnote 23: “Paola Zambelli, *The ‘Speculum Astronomiae’ and Its Enigma*, Dordrecht.”

¹⁰ Footnote 24: “Scott E. Hendrix, How Albert the Great’s *Speculum Astronomiae* Was Interpreted and Used by Four Centuries of Readers (Lewiston: 2010). 44-46.”

can be found in almost everything he wrote, from his early *De naturei boni* to his last work, the *Summa theologiae*.¹¹”

The “Speculum Astronomiae” and Its Enigma, by Paola Zambelli, 1990: “The horoscope was drawn at birth theoretically, in order to calculate the length of an individual’s life, ‘since’ [Albert says,] ‘the planets placed in the periodical circle, when they are stronger, they attribute more years of life’; and this is known, ‘since he who would attain the knowledge, the virtues of signs, and of those stars placed in them within the eclipse, when something is born, he will be able to make prognostications within the limits of celestial influences, concerning the entire life of the newborn; nevertheless, this act would not cause necessity, since, as we have said, the prognostication could accidentally be hindered.’¹²

“Albert’s views on the issue of the relationship between astral influence and freewill remain constant and coherent throughout all his writings. Even in the *Summa theologiae* he says that inclinations are derived from the stars, though those inclinations should never be considered necessary: ‘[Albert says,] This quality of stars is capable of attracting bodies and of changing even the souls of brutes; but it cannot change nor attract with compelling necessity the soul and the will of man. These are created in freedom, after the image of God, and are the masters of their own actions and choices. Though, as a soul, it may be inclined towards its own body according to the powers proper to its organs (such as the powers of the sensitive and the vegetative souls), it can be attracted by these powers in terms of inclination, but not of compulsion.’¹³ ...

“[And] in the *De mineralibus*, the most ‘astrological’ of all his naturalistic production: ‘[Albert says,] For, in man there is a two-fold principle of action, namely, nature and will: nature is ruled by the stars, will on the other hand is free. But unless will puts up a concrete defense, it is bound to be influenced by nature and hardened, so that it too, like nature, will be inclined to act according to the motions and the configurations of the stars. This Plato proves with reference to the actions of children, who are not yet able to resist nature and the inclination of the stars, by means of their freewill [“libertate voluntatis”].’¹⁴” (c. 7, pp. 66, 69)

Some astrologers believe that the influence of stars and planets nullifies men’s freewill; and other astrologers, like Albert the Wretch, believe it does not. But both are nevertheless astrologers and thus idolaters for believing that stars and planets can affect men’s spiritual inclinations.

A star or planet cannot affect men’s spiritual inclinations because it is not alive; and irrational creatures, such as animals, have not been given the gift or nature by God to influence men spiritually. There are only three things that affect men’s spiritual inclinations: God by His grace, the Devil by his temptations, and men by their reason and freewill. The Devil tempts men exteriorly by putting thoughts into their mind and interiorly in men’s concupiscent flesh (body).

¹¹ Footnote 25: “Hendrix. 195.”

¹² Footnote 17: “*De generatione et corruptione cit.*, p. 67a: ‘Et hoc etiam modo innotescit, quoniam qui sciret vires signorum et stellarum in ipsis positarum in circulo periodali dum nascitur res aliqua, ipse quantum est de influencia caelesti praenosticari posset de tota vita rei generatae: sed tamen hoc necessitatem non poneret, quia posset impediri per accidens, ut dictum est.’ (Cf. *Summa theologiae*, P. I, tr. XVII, q. 68: ‘De fato’; ed. Jammy, XVII, p. 380b).”

¹³ Footnote 21: “*Summa theologiae*, P. I, tr. XVIII, q. 68; ed. Jammy, XVIII, p. 381a: ‘Talis enim stellarum qualitas trahere potest corpora et mutare animos etiam plantarum et brutorum, sed animam et voluntatem hominis, quae ad imaginem Dei in libertate sui constituta est, domina est suorum actuum et suorum electionum nec mutare nec trahere potest coactiva coactione, licet forte eatenus qua anima inclinatur ad corpus secundum potentias quae affiguntur organo (sicut sunt potentiae animae sensibilis et animae vegetabilis) *anima humana inclinative, non coactive* a tali qualitate trahi possit.’ (Italics mine).”

¹⁴ Footnote 36: “*De mineralibus cit.*, 1. II, tr. iii, c. 3; ed. Jammy, II, p. 240a: ‘Et enim in homine duplex principium operum, natura scilicet et voluntas: et natura quidem regitur sideribus, voluntas quidem libera est: sed nisi renitatur, trahitur a natura et induratur, et cum natura moveatur motibus siderum, incipit voluntas tunc ad motus siderum et figuras inclinari. Probat hoc Plato ex operibus puerorum qui libertate voluntatis non adhuc renituntur naturae et siderum inclinationi.’ ”

The star-idolizer Albert would tell Catholics, “If prayer and the sacraments and thus God’s grace fail to make you think good or do good or be good, just go to the stars and planets and practice astrology.” Hence he places the stars and planets equal to or above God. By telling you to go to the stars and planets, Albert is actually sending you to the Devil, who is the real power behind astrology. It is not the stars and planets that make men think, feel, or do things but the Devil. God permits the Devil to deceive men in this manner and thus addict men to this type of idolatry while not thinking they are serving the Devil. God allows men to be deceived and punished by the very false things that men put their faith in. “By what things a man sinneth, by the same also he is tormented.” (Wis. 11:17) Because astrologers sin by the stars and planets, God allows the Devil to deceive them by making it seem that the stars and planets have the power to inspire or un-inspire, reward or punish, heal or hurt, etc., when it is actually the Devil who is doing these things.

Albert the Great Wretch not only idolizes the stars and planets but also stones. He idolatrously believes that stones have the power to affect men’s spiritual and physical condition¹⁵:

Wikipedia, “Albertus Magnus”: “He did believe that stones had occult properties, as he related in his work *De mineralibus*...”

In the below quote, Albert teaches that stones have the power to reconcile the hearts of men and bring victory:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, “The Cause of the Powers of Precious Stones, with a Refutation of Those Who Say That There Are No Powers in Stones”: “The cause of the power of stones is very obscure and many natural scientists seem to have held very different opinions about it. Many indeed seem to doubt whether there are in stones any of the powers which are regarded as belonging to them, such as curing abscesses, expelling poison, reconciling the hearts of men, bringing victory, and the like; and they assert that there is nothing in a composite substance except [what is due to] its constituents and the way they are combined. ...But the opposite is proved most convincingly by experience...”¹⁶

In the following quote, Albert the Wretch teaches that astronomical images can affect men, other creatures, and events in three ways, two of the ways being evil but one way being good. One evil way incenses the images and makes invocations over them. Another evil way involves exorcising the images. But the good way, according to Albert, is when the images are properly aligned with the stars and planets. Albert’s good way, as any true Catholic knows, is also evil and idolatrous. Before you read the following quote, I warn you that Albert is a scholastic and thus many of his teachings, such as the following one, contain unintelligible scholastic babble. But there are enough intelligible parts to know of his idolatry in this matter:

Apostate Albert the Great Wretch, *Speculum Astronomiae*, c. 1260: “[Chapter 11] The astronomical...images are made in three ways. One way is abominable – [that] which requires suffumigations and invocation... There is another method [of making images] that is somewhat less unsuitable ([but it is] nevertheless detestable), which is effected by means of inscribing characters which are to be exorcized by certain names, such as, the four rings of Solomon... The third type is [that] of astronomical images, which eliminates this filth, does not have suffumigations or

¹⁵ The only power a stone has to affect men is if he is hit by one or swallows one.

¹⁶ Translated by Dorothy Wyckoff, 1967; b. 2, c. 1.

invocations and does not allow exorcisms or the inscription of characters, but obtains [its] virtue solely from the celestial figure; such as if there should be an image for eliminating some species from some place, concerning which [image], we have received a request, [first], when the interrogation was received [in accordance] with a most certain numerical datum from which nothing [either] small or large should be lacking, if the signifiers show a cutting off, the image is cast under an ascendent¹⁷ similar to that species, or under the ascendent of the interrogation itself; when the ascendent and its lord are injured by the lord of the house of death, or by a malefic planet¹⁸ through opposition or quartile aspect without any reception between them, or when the lord of the house of the lord of the ascendent and the Moon and the lord of the house of the Moon and the lot of fortune and its lord and the lord of the hour are injured. And benefic [planets]¹⁹ are removed from the ascendent and its cardines and from the triplicity²⁰ of the ascendent, and let the Moon be in the ascendent decan²¹ and sign. After, therefore, the image has been completed, along with certain other conditions which must be observed, it should be buried in the middle of [that place] from which the species itself is to be banished, with some earth taken from the four quarters of the same place put in the belly of the image. But if the image is made in order to attain love and profit, let it be made according to the opposite [way] to what I have said, with the addition that its shape is to be engraved under an elected hour; and it will have a [good] effect from the celestial virtue by the command of God, because [the images] found in this sensible world [made] from the four elements obey the celestial images [i.e., the constellations] of the heavens.”²²

Notice how the wretched Albert drags God into his idolatry by saying that “it will have a good effect from the celestial virtue by the command of God...” Hence he has God commanding men to use astrology and images aligned with the stars and planets to affect men, other creatures, and events. The real person who commands such things and gives them their power is the Devil and not God. Hence Albert portrays the Devil as God.

There are two reasons why God does not command the use of astrology, stones, astronomical images, and images aligned with the stars and planets to affect men, other creatures, and events:

1. God does not command men to do things which He forbids and condemns as intrinsically evil. God, speaking through the natural law, the Old and New Testaments, and infallible definitions, forbids and condemns the use of astrology, stones, astronomical images, or images aligned with the stars and planets to affect men.
2. God did not give these things an inherent power to affect men, other creatures, and events, such as He did with medicines that can heal or fire which can burn, etc. It is heresy, then, to teach that these things have an inherent power to affect men, other creatures, and events.

Even though God can use things to affect men, such as when St. Raphael used the gall of a fish to heal the blind Tobias and when Jesus used mud to heal a blind man, these

¹⁷ Ascendent (ascendant), or rising sign, is the zodiacal sign and degree that was ascending on the eastern horizon at the specific time and location of an event. (*Wikipedia*)

¹⁸ In astrology, *malefic* planets traditionally relate to Mars and Saturn, considered to have negative and destructive influence.

¹⁹ In astrology, *benefic* planets relate to Jupiter and Venus, traditionally considered to have a favorable influence.

²⁰ In astrology, *triplicity* is the word for the division of the signs of the pagan zodiac into four groups of three signs each.

²¹ Each pagan zodiac sign is divided into three divisions. These are known as *decans* or *decanates*.

²² Contained in *The "Speculum Astronomiae" and Its Enigma*, by Paola Zambelli, 1990. Chap. "Albertus Magnus, *Speculum Astronomiae*," pp. 240-249.

things have no inherent power in them. While God uses things that have no inherent power to heal men, He does not use things He has forbidden and condemned as intrinsically evil. If God did, then He would be a liar and the author of evil. Just as God would never tell a person to go before the image of a false god to be healed, because that would give credence to a thing that God forbids and condemns as intrinsically evil, likewise God would never tell a person to use astrology, stones, or images aligned with the stars and planets for healing because that would give credence to things that God Himself forbids and condemns as intrinsically evil.

A record of God's condemning and forbidding of astrology is contained in the Old and New Testaments and the infallible teachings of the Catholic Church (infallible papal decrees and the unanimous consensus of the apostles and other Church Fathers):

“Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayest become stronger. Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee. Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat. Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.” (Isa. 47:12-15)

“Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.” (Col. 2:8)

Councils of Toledo, 400 and 447: “15. If anyone holds that astrology and the interpretation of stars ought to be believed, let him be anathema.” (D. 35)

Pope St. Leo the Great condemned the Priscillianists and several of their heresies, one of which was astrology. He teaches that anyone who believes in astrology is not Catholic. Hence this condemnation applies to Albert the Wretch, as well as any nominal Catholic who believes in astrology:

Pope St. Leo the Great, *Letter 15*, to Turribius, Bishop of Asturia, Upon the Errors of the Priscillianists, 447: Leo, bishop, to Turribius, bishop, greeting. I. Introductory. Your laudable zeal for the truth of the Catholic Faith, and the painstaking devotion you expend in the exercise of your pastoral office upon the Lord's flock is proved by your letter, brother, which your deacon has handed to us, in which you have taken care to bring to our knowledge the nature of the disease which has burst forth in your district from the remnants of an ancient plague. For the language of your letter, and your detailed statement, and the text of your pamphlet explains clearly that the filthy puddle of the Priscillianists again teems with life amongst you. For there is no dirt which has not flowed into this dogma from the notions of all sorts of heretics: since they have scraped together the motley dregs from the mire of earthly opinions and made for themselves a mixture which they alone may swallow whole, though others have tasted little portions of it.

“In fact, if all the heresies which have arisen before the time of Priscillian were to be studied carefully, hardly any mistake will be discovered with which this impiety has not been infected: for not satisfied with accepting the falsehoods of those who have departed from the Gospel under the name of Christ, it has plunged itself also in the shades of heathendom, so as to rest their religious faith and their moral conduct upon the power of demons and the influences of the stars through the blasphemous secrets of the magic arts and the empty lies of astrologers... To this madness

belongs that monstrous division of the whole human body among the twelve signs of the zodiac, so that each part is ruled by a different power: and the creature, whom God made in His own image, is as much under the domination of the stars as his limbs are connected one with the other. Rightly then our fathers [the Church Fathers], in whose times this abominable heresy sprung up, promptly pursued it throughout the world, that the blasphemous error might everywhere be driven from the Church: for even the leaders of the world so abhorred this profane folly that they laid low its originator, with most of his disciples, by the sword of the public laws.

“The minds even of certain priests [RJMI: like Albert the Wretch] have been sickened of this deadly disease: and they who were believed the necessary quellers of falsehood and champions of the truth are the very ones through whom the Gospel of God is enthralled to the teaching of Priscillian: so that the fidelity of the holy volumes being distorted to profane meanings, under the names of prophets and apostles, is proclaimed not that which the Holy Spirit has taught, but what the devil’s servant has inserted. Therefore as you, beloved, with all the faithful diligence in your power, have dealt under 16 heads with these already condemned opinions, we also subject them once more to a strict examination...

“11. *Their astrological notions condemned.* Their eleventh blasphemy is that in which they suppose that both the souls and bodies of men are under the influence of fatal stars: this folly compels them to become entangled in all the errors of the heathen, and to strive to attract stars that are as they think favourable to them, and to soften those that are against them. But for those who follow such pursuits there is no place in the Catholic Church; a man who gives himself up to such convictions separates himself from the body of Christ altogether...

“12. *Their belief that certain powers rule the soul, and the stars the body, is unscriptural and preposterous.* The twelfth of these points is this, that they map out the parts of the soul under certain powers, and the limbs of the body under others: and they suggest the characters of the inner powers that rule the soul by giving them the names of the patriarchs, and on the contrary they attribute the signs of the stars to those under which they put the body. And in all these things they entangle themselves in an inextricable maze, not listening to the Apostle when he says, ‘See that no one deceive you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwells all the fullness of the Godhead bodily, and in Him ye are made full, who is the head of every principality and power.’ And again: ‘Let no man beguile you by a voluntary humility and worshipping of angels, treading on things which he hath not seen, vainly puffed up by the senses of his flesh, not holding fast the Head from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.’ What then is the use of admitting into the heart what the law has not taught, prophecy has not sung, the truth of the Gospel has not proclaimed, the Apostles’ teaching has not handed down? But these things are suited to the minds of those of whom the Apostle speaks, ‘For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts: and will turn away indeed their hearing from the truth, and turn aside unto fables.’ And so we can have nothing in common with men who dare to teach or believe such things...

“Therefore let a council of bishops be held among you, and let the priests of neighbouring provinces meet at a place suitable to all: that, on the lines of our reply to your request for advice, a full inquiry may be made as to whether here are any of the bishops who are tainted with the contagion of this heresy; for they must without

doubt be cut off from communion if they refuse to condemn this most unrighteous sect with all its wrongful conceptions. For it can no way be permitted that one who has undertaken the duty of preaching the faith should dare to maintain opinions contrary to Christ's gospel and the creed of the universal Church. What kind of disciples will there be in a place where such masters teach? What will the people's religion or the salvation of the laity be... It is vain for them to adopt the name of Catholic, as they do not oppose these blasphemies; they must believe them, if they can listen so patiently to such words."

In the below quote, Albert teaches that not just astrological images but also mythological images when properly aligned with the stars and planets can affect men, other creatures, and events. Hence he also lends credence not only to astrology and images aligned with the stars and planets to affect men but also to the false gods and religions of mythology:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260, "The Meaning of the Images on Stones": "For the pleasure of our readers, we shall say something about the meaning of images; and afterwards about the uses of ligatures and suspensions; and so we shall complete this tractate on stones.

"The Ram (Aries) or the Lion (Leo) or the Archer (Sagittarius) carved [on stones] by reason of Fire and the Eastern triplicity, indicate that stones have a property against fevers and such infirmities as dropsy, paralysis, and the like. And since heat has a beneficial effect, these are said to make their wearers skilful and clever, and to raise them to positions of honour in the world; the Lion especially [has this effect].

"The Twins (Gemini), the Scales (Libra) and the Waterman (Aquarius) if carved on stones, by reason of the triplicity of Air and the West, are said to predispose their wearers towards friendship and righteousness and good manners, diligent observation of laws, and concord.

"The Crab (Cancer), the Scorpion (Scorpio) and the Fishes (Pisces), carved on stones, by reason of the triplicity of Water and the North, temper dry fevers, like [those called] ethica and causon, and the like. But according to *The Art of Images*, they produce an inclination towards lying and unrighteousness and inconstancy and licentiousness. Evidence of this is that the Scorpion is the image of Mahommet, who never taught anything except lies and unrighteousness.

"And if the Bull (Taurus), the Maiden (Virgo) or the Horned Goat (Capricornus) are engraved [upon stones], by reason of the triplicity of Earth and South, they are cold and dry, so far as their effects [are concerned]; hence they are said to cure their wearers of fainting fits and hot infirmities. And they incline their wearers towards religious devotion, and towards country occupations, such as agriculture and the planting of vineyards and gardens.

"The same considerations [hold good] for the images that have been scribed outside the Zodiac [RJMI: such as mythological images, which he then speaks of].

"Pegasus [duly] engraved upon a stone is said to be good for soldiers and those who fight on horseback and on the battlefield, and to be efficacious against diseases of horses. The image of Pegasus is half of a winged horse. Because it has these effects, Pegasus, in *The Art of Images*, was [called] Bellerophon, that is, 'fount of wars' (*Ions bellorum*).

"Andromeda is the image of a girl turned sideways, seated upon [a rock], with straining hands. And this image, engraved upon gems that are by nature conciliating in love—these have been described above—brings about lasting love between man and wife; indeed it is said to reconcile even those who have been adulterous.

"Cassiopeia is a maiden sitting in an armchair, with her arms uplifted and bent; and this sort of engraving upon [gems] that bring sleep and restore the members is said to give rest after toil and to strengthen weakened bodies.

"The Serpent-bearer (Serpentarius, Ophiuchus) is [a man with a serpent wound round his waist]; he holds its head in his right hand and its tail in his left. And this

image engraved upon a stone that expels poison is said to be effective against poisons, and to cure the bites of venomous creatures, whether it is worn, or whether scrapings of it are taken in drink.

“The constellation of Hercules is a man kneeling, holding a club in his hand and killing a lion; and he holds [a lion’s] skin in his other hand. Hence if the image of Hercules is engraved upon a stone that pertains to victory, and the wearer has it with him on the battlefield, it is said that he will be victorious.

“The Altar (Ara), engraved like a shrine enclosing holy relics, is said to confer a love of virginity and chastity.

“Likewise [the Swan (Cygnus), which is in front] of the Waterman (Aquarius), is said to cure quartan fever.

“Perseus, holding in his right hand a sword and in his left the Gorgon’s head, is said to protect from thunderbolts and storms, and from attack by the envious.

“The Stag (Cervus), engraved with the Hunter (Venator) and Dogs (Canis Major, Canis Minor), is said to heal madmen and maniacs.”²³

In the following quote, Albert the Wretch says that stones, metals, stars, and planets have creative and influential powers and refers to Hermes Trismegistus, the pagan philosopher, astrologer, and believer in mythology, as his “Father”:

Apostate Albert the Great Wretch, *Book of Minerals*, c. 1260: “Hermes, indeed, seems to have been the author of this opinion, although Plato later followed him in it. And the alchemists seem to have taken it from them, declaring that precious stones have the power of the [fixed] stars and constellations, and the seven kinds of metals have their forms from the seven planets of the lower spheres; and thus the powers of the heavens are first in producing results on earth, making the planets, as it were, secondary [in importance]. In support of this declaration they say—what is indeed true—that the heavenly sphere imparts motion to Earth, and this is the reason why things produced from Earth are so varied in their shapes and so numerous, as compared with things produced in any of the other elements. And Father Hermes Trismegistus seems to confirm this opinion when he says, ‘Earth is the mother of metals and Heaven their father’ and ‘Earth is impregnated with them in mountains, fields, and plains, and in waters,’ and everywhere else.”²⁴

In the 15th century, the apostate Jean Gerson correctly said that Albert the Great Wretch approved of astrology and the use of engraved stones to affect men, other creatures, and events:

Apostate Jean Gerson (d. 1429), *Opera Omnia*, 15th century: “Albertus Magnus wrote a short work on this subject entitled *Speculum Alberti*, relating that in his time some persons wanted to destroy books by Albumasar and several others. Preserving honour to so great a Doctor [RJMI: to so great an apostate], it nevertheless seems that just as [Albertus], in expounding books of natural science, especially those written by Peripatetics, took too great care, more than was appropriate for a Christian Doctor and without adding anything concerning Christian piety, so also in his approving some astrological books, especially those on images, on birth-horoscopes, on engraved stones, on characters, and on interrogations, he came down on the side of irrational superstitions.”²⁵

²³ Translated by Dorothy Wyckoff, 1967; b. 2, c. 5.

²⁴ Translated by Dorothy Wyckoff, 1967; b. 3, c. 6.

²⁵ Jean Gerson, *Opera omnia*, ed. L.-E. Dupin, The Hague 1728, 2nd. ed., I, col. 201: *Tricelogium* (propositio III): “Composuit super hac re magnus Albertus opusculum quod appellatur *Speculum Alberti*, narrans quomodo temporibus suis voluerunt aliqui destruere libros Albumasar et quosdam libros alios. Videtur autem, salvo tanti Doctoris honore, quod sicut in exponendis libris physicis, praesertim Peripateticorum, nimiam curam apposuit, maiorem quam Christianum doctorem expediebat, nihil adiuciendo de pietate fidei; ita et in approbatione quorundam librorum astrologiae, praesertim de imaginibus, de nativitatibus, de sculpturis lapidum, de characteribus, de interrogationibus, nimis ad partem superstitionum ratione carentium determinavit.”

Even though Gerson correctly denounced Albert the Great Wretch for believing in these things, he did not denounce Albert as a non-Catholic idolater nor denounce his works as heretical and idolatrous. Instead, Gerson honored Albert and called him a great Doctor. Hence the apostate Gerson sinned by omission and shared equally in Albert's idolatrous guilt. Pope St. Leo the Great, on the other hand, teaches that whosoever does these things has "no place in the Catholic Church"; and "a man who gives himself up to such convictions separates himself from the body of Christ altogether."

Albert the Great Wretch was a warlock, just like the Cabbalistic Jews, other warlocks, and witches who use amulets and charms to affect men, other creatures, and events. While Albert the Warlock tried to present a "cleaner and more wholesome" witchcraft by not using incense, invocations, and exorcisms, he nevertheless promoted and practiced witchcraft by using stones with astrological and mythological images on them, some of them aligned with stars and planets, with the same end of affecting men, other creatures, and events. Call it an amulet, call it a charm, call it whatever Albert or anyone else wants to call it—it is still witchcraft!

His idolatry and sinful divination for making a diabolical automaton (a golem)

The apostate Albert the Great Wretch was guilty of idolatry and sinful divination for trying to make a thing that can walk and talk, which some call an automaton and the Jews call a golem. He succeeded to a degree. He was able to make a thing that walked a few steps and talked a few words. But he did not do so by human science, since human science did not have the knowledge and technology to do these things in his day, such as the knowledge and technology to build robots and tape recorders. And he did not make his monster by the power of God, since God does not allow men to attempt to make such things, which is to pretend to have the creative power of God. And God does not allow men to invoke answers or conversations from such things, since this is sinful divination. Hence Albert the Frankenstein made his monster by the power of the Devil, even though he may not have attributed it to the Devil's power. Just as the Devil, at times, animates and speaks through the idols of the pagans to deceive them into believing that the idols are living gods, so also the Devil animated and spoke through Albert's monster. In fact, Albert wanted to imitate the power the pagans and Talmudic Jews had in animating their idols and making them speak. And he used occult means to succeed. He said that the making of his monster depended upon the planetary influences, which also relates to his idolatrous belief in astrology:

Albert the Great, of the Order of Friar Preachers: His Life and Scholastic Labours, by Dr. Joachim Sighart (1824-1867): "It is therefore difficult to doubt that he manufactured automatons that were able to pronounce certain words and to move a few paces; for he so frequently speaks of these things, and goes into so many details, that we are obliged to take his words in their literal sense. Thus, in his work on the soul,²⁶ he says: 'It is related that Dædalus made a statue of Minerva movable in all its members, which sang through a movement of the tongue and appeared to dance (*tripudiare*)...'"²⁷

²⁶ Footnote 2: "Vol. ii. P. 23, in Jammy."

²⁷ From the original documents of Doctor Joachim Sighart, Professor of Philosophy in the Royal Lyceum of Freising. Translated from the French edition by Rev. Fr. T. A. Dixon, O.P. *Nihil Obstat*: Fr. Raymundus Palmer, O.P., *Censor Deputatus*. Imprimatur + Henricus Eduardus, Card. Archip. Westmonast. Publisher: R. Washbourne, 18 Paternoster Row., 1876. Chap. 11, pp. 145-146.

Medieval Robots: Mechanism, Magic, Nature, and Art, by E. R. Truitt: “Within a few years of his death in 1280, written texts, which detailed the many wonders he had created, began to circulate. The earliest mention of Albertus’s talking statue is in the moral treatise *Rosaio della Vita* (ca. 1363), just a few years before Gower’s *Confessio Amantis*. Very little is known about this treatise and its author, Matteo Corsini; it exists in at least nine extant manuscripts in Florence and Paris.

“We find that one Albert the Great, a member of the Preaching Friars...made a metal statue according to the courses of the planets, and gave it such reason that it spoke. ...Whence, when a friar called on Brother Albert in his cell when he wasn’t there, the statue replied. Believing it to be an idol of evil nature, [the other friar] broke it. When Brother Albert returned, he said many bad things to him, and he said that it had taken him thirty years of work to make it, and, “You won’t learn that science in the order of the Friars.” The friar said, “Forgive me, I did wrong. What! Can’t you make another one?” Brother Albert replied that he could not make another for thirty-thousand years, because that planet has made its course and will not return for that length of time.”²⁸ (c. 3, pp. 92-93)

The History of the Christian Church in the Middle Ages, by Philip Smith, B.A., 1885: “Albert... succeeded, after thirty years’ labour, in constructing a speaking automaton; which, according to tradition, was taken by the youthful Thomas (Aquinas) [RJMI: some say an un-named monk] for a mocking demon, and was forthwith smashed by him to pieces.” [Footnote 1]

“[Footnote 1] From an article on ‘Thomas Aquinas’ in the *Quarterly Review*, July 1881, vol. cliii. pp. 114, 115. As with his predecessor Gebhard (Sylvester II), and his contemporaries, Michael Scott and Roger Bacon, his natural science was sure to gain him the reputation of a wizard, and in modern ignorance of the ‘dark ages,’ that character is perhaps still attached to his name. Bayle has collected many fabulous stories about him (*Diet. art. Albert*)... For a full account of the theological, philosophic, and scientific teaching of Albert the Great, see Milman’s *Hist. of Lat. Christ.*, vol. ix, pp. 122-130.” (c. 29, s. 7, p. 498)

New York Times, Albertus Magnus and His Automaton, April 29, 1883: “Albertus Magnus possessed a wonderful knowledge of chemistry, natural philosophy, and medicine. His spare time, when freed from the onerous duties of lecturer, was taken up with experiments in those sciences. So well did he succeed in these things, and such marvelous results did he often obtain, that the common people feared him, and even among the learned it was bruited abroad that he was in secret collusion with the dark powers. He studied the nature of the many diseases to which mankind is heir, and in consequence was often able to effect cures when the physician’s art had failed. This was ascribed to his power of magic, and many of the simple people looked upon him with terror. Even the brothers of the convent feared to enter his dread workshop, and crossed themselves devoutly when obliged to enter within its mysterious precincts. History is full of legends about his...power in mechanics, and represents him to us as not only surprising the lowlier classes, but as astounding the educated by his contrivances. Even Thomas of Aquin is related to have been terror-stricken by what he saw within the hidden sanctuary of his master. It is said that one day Thomas, whose curiosity led him to observe his master’s work, profited by his absence to examine the interior of his laboratory. Strange animals which he had

²⁸ Translated from the Italian by Katharine Park. Publisher: University of Pennsylvania Press, 2015. The original Italian can be found in the *Libro di Novelle Antiche: Scelta di Curiosità Letterarie, dal Secolo XIII al XVII*. Publisher: Presso Gaetano Romagnoli, Bologna, 1868. Novella 29, from *Rosaio della Vita*, by Matteo Corsini, c. 1363: Come Alberto Magno fe’ una statua che parlava (How Albertus the Great made a statue that spoke), pp. 74-75. “Troviamo che uno Alberto Magno, el quale fu de’ Frati Predicatori... fe’ una statua di metallo a sì fatti corse di pianeti, e colselo sì di ragione, ch’ella favellava... Onde uno frate, chiamando frate Alberto alla sua cella, egli non essendogli, la statua rispose. Costui, credendo che fosse idolo di mala ragione, la guastò. Tornando frate Alberto, gli disse molto male, e disse che trenta anni ci avea durata fatica, e: Non imparai questa scienza nell’ordine de’ frati. El frate dicea: Male ho fatto; perdonami; come! Non ne potrai fare un’altra? Rispose frate Alberto, di qui a trenta migliaia d’ani non se potrebbe fare un’altra per lui; però che quello pianeta ha fatto suo corso, e non ritornerà mai più per infine a detto tempo.”

never before seen, instruments artistically made, vessels of most curious shape, were there exposed. Thomas's astonishment increased in proportion as he looked around. Something drew him toward the corner of the room. A scarlet curtain, reaching in long and close folds to the ground, seemed to him to conceal an object. He approached, and, timidly drawing aside the curtain, found himself face to face with a beautiful maiden. He wished to fly, but felt himself detained by magical force, and was compelled, in spite of himself, to gaze on the enchanting figure of a young girl. The more he gazed the more it shone before his eyes, the greater became his confusion. But this was not all. The strange form addressed to him the triple salutation: 'Salve, salve, salve.' Frightened beyond measure, Thomas imagined that the prince of hell was sporting with him. In the fear and uneasiness that possessed him, he strove to defend himself as best he could against the tempter. He seized a stick which was near him, and, exclaiming, 'Begone, Satan!' struck the imaginary demon repeated blows, till the automaton (for it was nothing else) broke in pieces. Then, seized with terror, he turned to fly from the room, when he was met at the door by Albert. The master, seeing what had happened in his absence, and that the fruit of his long application was annihilated, cried aloud in grief: 'O Thomas, Thomas! what have you done? In one instant you have destroyed the labor of 30 years!' It would appear that Albert had made an automaton capable of pronouncing certain phrases and of walking across a room while sweeping it. This was the demon which terrified Thomas and which occupied the thoughts of the inventive Albert. A host of other traditions have been handed down concerning him... For instance, he is said to have transported the daughter of the King of France through the air to Cologne. Another states that he rode to Rome on the back of the devil to absolve the Pope from some *peccadillo* into which he had fallen...—*The Catholic World*."

"The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*," by Kevin LaGrandeur, 1999: "There are also popular tales from the age that Albertus Magnus was responsible for creating a life-sized, humanoid automaton. [Footnote 7]

"[Footnote 7:] Joachim Sighart, *Albert the Great, of the Order of Friar-Preachers: His Life and Scholastic Labours* (London, 1876, repr. 1974) 127. See also Martin Delrio, *Disquisitionum magicarum libri sex* (Louvain, 1600) I, iiiii, pp. 70-72; this Renaissance text mentions Albertus's possession of a talking metal head, rather than a complete, human-sized automaton."²⁹

Wikipedia, "Albertus Magnus": "Albert is recorded as having made a mechanical automaton in the form of a brass head that would answer questions put to it. Such a feat was also attributed to Roger Bacon.³⁰... Albert is also mentioned, along with Agrippa and Paracelsus, in Mary Shelley's *Frankenstein*, in which his writings influence a young Victor Frankenstein."

Albert the Great Wretch's writings prove that he wanted to make something that walked and talked. And all of these testimonies, although not accurate on all points, are proof that Albert did make something that walked a few steps or at least talked a few words. But even if he had not succeeded, his desire to make such a thing was a mortal sin of idolatry and sinful divination.

Again, Albert the Great Wretch (aka Dr. Frankenstein) proved himself to be a warlock, just like the Cabbalistic Jews who also made a walking, talking thing which they called a golem!

²⁹ *English Studies*, vol. 80, issue 5, 1999, pp. 408-422.

³⁰ Footnote 34: "Chambers, Ephraim (1728). *Androides*' 'Cyclopaedia, or Universal Dictionary of Arts and Sciences.'"

Wikipedia, “Golem”: “A golem (/ˈɡoʊləm/ GOH-ləm; Hebrew: גִּלְגִּים) is an animated anthropomorphic being, magically created entirely from inanimate matter. The word was used to mean inanimate matter. The word was used to mean an amorphous, unformed material (usually out of stone and clay)...³¹ The most famous golem narrative involves Judah Loew ben Bezalel, the late-16th-century rabbi of Prague. There are many tales differing on how the golem was brought to life and afterwards controlled...

“The oldest stories of golems date to early Judaism. In the Talmud (Tractate Sanhedrin 38b), Adam was initially created as a golem (pro) when his dust was ‘kneaded into a shapeless husk.’ Like Adam, all golems are created from mud by those close to divinity; but no anthropogenic golem is fully human. Early on, the main disability of the golem was its inability to speak. Sanhedrin 65b describes Rava creating a man (gavra). He sent the man to Rav Zeira. Rav Zeira spoke to him, but he did not answer. Rav Zeira said, ‘You were created by the sages; return to your dust.’

“During the Middle Ages, passages from the Sefer Yecirah (Book of Creation) were studied as a means to create and animate a golem... It was believed that golems could be activated by an ecstatic experience induced by the ritualistic use of various letters of the Hebrew Alphabet forming a ‘shem’ (any one of the Names of God), wherein the *shem* was written on a piece of paper and inserted in the mouth or in the forehead of the golem... Some strictly orthodox Jews believe that the Maharal did actually create a golem. Rabbi Menachem Mendel Schneerson (the last Rebbe of Lubavitch) [did]...”

Jewish Fairy Tales and Legends, by Aunt Naomi (pseud. Gertrude Landa), 1919: “The Rabbi’s Bogey-Man: Rabbi Lion at once set to work, and this time made a man, much bigger than the woman that had been burned. ‘As your majesty sees,’ said the rabbi, when his task was completed, ‘it is but a creature of wood and glue with springs at the joints. Now observe,’ and he put the Sacred Name in its mouth. Slowly the creature rose to its feet and saluted the monarch who was so delighted... The Jews looked on in wonderment when they saw the creature walking along the street by the side of Rabbi Lion, but the children ran away in fear, crying: ‘The bogey-man.’... It became more wonderful every day, and one evening it startled the rabbi from a doze by beginning to speak. ‘I want to be a soldier,’ it said, ‘and fight for the king. I belong to the king. You made me for him.’ ‘Silence,’ cried Rabbi Lion, and it had to obey. ‘I like not this,’ said the rabbi to himself. ‘This monster must not become my master, or it may destroy me and perhaps all the Jews.’”



Reproduction of the Golem at Prague



Representations of golems

³¹ Footnote 1: “Idel, Moshe (1990). *Golem: Jewish Magical and Mystical Traditions on the Artificial Anthropoid*. Albany, New York: State University of New York Press. Page 296.”

Of course, these monsters (these golems) were animated and spoke by the power of the Devil and not, as these rabbis and nominal Catholics believed, by their magical incantations and rituals. Some Cabbalistic rabbis made an animal and ate it:

Babylonian Talmud: Tractate Sanhedrin, Folio 65b: “Rabbah created a man, and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: ‘Thou art a creature of the magicians. Return to thy dust.’ R. Hanina and R. Oshaia spent every Sabbath eve in studying the ‘Book of Creation,’ by means of which they created a third-grown calf³² and ate it.”

Magic of the Ordinary, by Gershon Winkler: “Commenting on Chanina and Hoshia’s mystical dinner, the eleventh-century Rabbi Shlomo Yitzchaki writes: ‘They created a heifer by combining properly those letters in the Sacred Name by which the world was created. And there is no forbidden sorcery here because this is about God causing creation to occur through [mortal] invocation of the Sacred Name.’”³³

They did not actually make the animal by their magical incantations and rituals but by the power of the Devil. The Devil got the animal, blinded the rabbis for an instant, and placed the animal in their presence. Hence, no matter what the apostate Albert the Wretch thought about how his monster was made, it was animated and spoke by the power of the Devil.

While the Cabbalistic Jews were magically making golems, Albert the Wretch and other nominal Catholics were doing the same thing:

Jewish Magic and Superstition, by Joshua Trachtenberg, 1939: “The Golem - The greatest feat to which the magician aspired was that of creation... The Talmud recognized... a second method of creation, which required the application of the ‘Laws of Creation,’ probably an oral collection of mystical traditions relating to the original creation of the universe... Medieval Jews, like their Christian contemporaries, were avid of the power to create human life, and believed implicitly in man’s ability to do so. William of Auvergne (thirteenth century) wrote, ‘Men have tried to produce, and thought that they succeeded in producing human life in other ways than by the usual generative process,’ but the methods pursued by non-Jews were less subtle than the one proposed by the Talmud. For example, a fourteenth-century Christian writer cited the Arab Rasis (tenth century) on generating a human being by putting an unnamed substance in a vase filled with horse manure, for three days. The thirteenth-century German Hasidim (Pietists and Mystics) were especially intrigued by this problem. From them comes the use of the word golem (literally, shapeless or lifeless matter) to designate a homunculus created by the magical invocation of names, and the entire cycle of golem legends may be traced back to their interest.” (pp. 84-86)

“The Talking Brass Head as a Symbol of Dangerous Knowledge in *Friar Bacon* and in *Alphonsus, King of Aragon*,” by Kevin LaGrandeur, 1999: “Similar to such legends are medieval traditions about human automata made by philosophers of the time. William of Malmesbury, for example, writes in chapter 10 of his chronicles of a talking head devised by the tenth-century natural philosopher and theologian Gerbert of Aurillac (who eventually became Pope Sylvester II), and John Gower, in book 4 of his *Confessio Amantis*, tells of a talking bronze head made by medieval cleric and philosopher Robert Grosseteste.³⁴ There are also popular tales from the

³² Footnote 25: “(I.e., a calf that has reached one third of its full growth; others interpret: (i) in its third year; (ii) third born, fat).”

³³ *Magic of the Ordinary*, by Gershon Winkler. Publisher: North Atlantic Books, 2003. Chap. 4, pp. 76-77.

³⁴ Footnote 6: “*William of Malmesbury’s Chronicle of the Kings of England*, ed. J. A. Giles (London: 1847), p. 181; John Gower, *Confessio Amantis*, in *The Complete Works of John Gower*, ed. G.C. Macaulay (Oxford, 1899-1902, repr. 1968), II, 307-8 (lines 234-43).”

age that Albertus Magnus was responsible for creating a life-sized, humanoid automaton.³⁵ ...

“Myths of using severed human heads as oracles seem to have travelled from East to West, reaching Europe from Arabic lands sometime in the early Middle Ages, perhaps via the Crusaders. One piece of evidence supporting this sort of connection is a legend concerning a thirteenth century English crusader at Acre who wants to find out what is happening back in his own country. He employs ‘a young man who had learned magic [from] the Saracens’ to exhume and question a human skull, which tells him of the war between Henry III and a group of barons.³⁶

“Thus, there are two notable things about the legends of the *artificial*, oracular head, as they first appear in medieval Europe: first, they seem to be a European hybrid of Arabic tales about talking, *human* heads and the older stories about talking statues;³⁷ second, these medieval tales are chiefly associated with some of the more innovative European natural philosophers of the time. These philosophers include six men who are directly or indirectly associated in popular legend with the construction of automata: Gerbert of Aurillac, Albertus Magnus, Thomas Aquinas, William of Auvergne, Robert Grosseteste, and Roger Bacon.

“The legends of these philosophers’ possession of wondrous automata may be influenced by common connections between magic and science in the Middle Ages and the Early Modern era. Indeed, many of the philosophers mentioned above had close contact with knowledge of the occult sciences adapted from Moslem sources and from classical sources recovered through the Moslems. Gerbert had evidently studied in Moslem Spain, and the rest of these philosophers, in their work, gave credence to at least some occult ideas. Indeed, as Brian Copenhaver points out, Albertus, Aquinas, and William actively ‘acknowledged and defended principles of occultism’ in their writing because they found that ‘the elements of the magical worldview were common ideas well respected by ancient philosophers’; thus, they developed a ‘conviction...that the *magus* and the philosopher used much the same conceptual lexicon.’³⁸ Even Bacon, despite his condemnation of magic in such works as his treatise, *On the Nullity of Magic (De nullitate magiae)*, endorsed the occult sciences of astrology and alchemy, and his denunciation of magic only extended so far:

“The incantations and characters, the fascination and marvellous transformations of magic Bacon condemns, but he does not condemn all incantations and characters, nor disbelieve in marvellous transformations and fascination.”³⁹

“Another factor that probably contributed to the legends regarding the artificial creations of these men was that some of them, such as Gerbert of Aurillac, Roger Bacon, and Albertus Magnus, had interests in, and perhaps built, mechanical contrivances, and this fact may have contributed to tales of their creating artificial, speaking heads... As already noted, tales about the creation of artificial, oracular heads grew around both Bacon and Gerbert, and legends about Albertus mention his fashioning of a complete automaton that could answer questions. All of these tales end in rather violent, frightening ways. Gerbert’s head predicts his death, Bacon’s is destroyed by his own error, and Albertus’s automaton is smashed by a terrified pupil.”⁴⁰

³⁵ Footnote 7: “Joachim Sighart, *Albert the Great, of the Order of Friar-Preachers: His Life and Scholastic Labours* (London, 1876, repr. 1974) 127. See also Martin Delrio, *Disquisitionum magicarum libri sex* (Louvain, 1600) I, iiiii, pp. 70-72; this Renaissance text mentions Albertus’s possession of a talking metal head, rather than a complete, human-sized automaton.”

³⁶ Footnote 12: “*Valentine and Orson*, p. 204.”

³⁷ Footnote 13: “*Ibid.* p. 202.”

³⁸ Footnote 14: “Brian P. Copenhaver, ‘Astrology and Magic,’ *The Cambridge History of Renaissance Philosophy*, eds. Charles B. Schmitt and Quentin Skinner (Cambridge, 1988), p. 266. The relevant works are Albertus’s *De mineralibus*, Aquinas’s *De occultis operibus naturae*, and William of Auvergne’s *De universo*.”

³⁹ Footnote 15: “Lynn Thorndike, *A History of Magic and Experimental Science* (New York, 1923-58) II, pp. 658 and 664.”

⁴⁰ *English Studies*, vol. 80, issue 5, 1999, pp. 408-422.

He was cursed with madness and insanity before he died

A few years before Albert the Great Wretch died, God cursed him with madness and insanity, a worthy punishment for a man who idolized the intellect:

Nominal *Catholic Encyclopedia*, “Albertus Magnus”: “Some time after 1278 (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually became clouded: his body, weakened...and...sank under the weight of years.

He sank under the weight of his sins, his apostasy. In an attempt to protect Albert’s reputation, his idolizers made up a story that his madness and insanity were actually a blessing ordained by God instead of a curse:

The History of the Christian Church in the Middle Ages, by Philip Smith, B.A., 1885: “[Footnote 1] It is said that he [Albert] had no capacity for learning, until at his prayer the Blessed Virgin bestowed on him a special endowment, together with the gift that philosophy should not seduce him from the true faith; and that, five years before his death, according to his patroness’s promise, he forgot all his learning and dialectical subtlety, in order that he might prepare himself for his end ‘in childlike innocence and in sincerity and truth of faith’ (Lud. a Valloleti, quoted by Quetif, i. 169). Henry of Hervorden relates that, ‘when worn out with age and labour, he fell into dotage. Sifrid, archbishop of Mentz, wishing to see him, knocked at the door of his cell, whereupon Albert answered from within “Albert is not here.” “Of a truth he is not here,” said the archbishop, and went away in tears.’ (Robertson, vol. iii, p. 625)” (c. 29, s. 7, p. 498)

Indeed, Albert the demonic genius was no longer there. However, this was not a blessing. Albert the stupid, demonic jackass remained, full of the infection and consequences of his apostasy from God:

Wikipedia, “Albertus Magnus”: “In *The Concept of Anxiety*, Soren Kierkegaard wrote that Albert, ‘arrogantly boasted of his speculation before the deity and suddenly became stupid.’ Kierkegaard cites... ‘Albert was suddenly transformed from an ass into a philosopher and from a philosopher into an ass.’⁴¹”

While God curses and punishes most pseudo-intellectuals (such as the scholastics) like this after death, He punished Albert this way in life as a warning to others not to follow him and scholasticism, not to follow his idolization of the intellect, his glorification of philosophy and mythology, his astrology, and his other mortal sins against the faith. Others were cursed like this before they died, such as the apostate Alphonsus de Liguori. (See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and the Scholastics: The Scholastics: Alphonsus de Liguori.*)

⁴¹ Footnote 35: “*The Concept of Anxiety*, Princeton University Press, 1980, pp. 150-151.”