

## 1: Generous | Definition of Generous by Merriam-Webster

*The Friendly Daemon, or the Generous Apparition [Daniel Defoe, Duncan ? Campbell] on [www.enganchecubano.com](http://www.enganchecubano.com)  
\*FREE\* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

This old doctrine of belief was created by leaders within Christianity over a long period of time hundreds of years ; and so, we found it necessary to investigate the origin of the word "demon" and how the doctrine of demons came into being. This is important to understand because many ghost investigators fear demons and want to know the difference between demons and ghosts. Often there is confusion among ghost investigators when it comes to the occasional encounter of ghost entities that are negative in nature and superstitious beliefs in the demonic. Furthermore, "daimonimozai" has been translated into the English language as "demonized" or "demon possessed. It certainly looks that way, but we must first look at what daimones actually were to the Greeks. Ancient Beliefs in Daimones The belief in daimones dates back to ancient Mesopotamia and the Babylonian culture, which organized daimones into heirarchies and armies, much like guardian angels. So it is not much of a surprise then, that in Greek culture that came later, daimones originally represented "divine beings. Daimones were known to be god-like, ministering spirits, protective spirits, and at times, even the souls of the dead. Interestingly, like the souls or spirits of dead people, daimones were also believed as having a nature capable of both good and bad. People share this same nature. In fact, when we look out into the natural world, the only evil, bad or ill intent seems to come from human beings and not other animals. We need to consider, then, that people might still behave badly when not clothed with a body Plato distinguished daimones as being middle-ranking creatures of the air, interacting between gods and mankind. Socrates not only described daimones as guardian spirits that everyone has with them but also as the inner voice that guided him in choosing to do right, rather than wrong. He connected people as spirits in spirit. The Greeks commonly believed daimones could haunt locations, guard property, possess human bodies and even cause human sicknesses. Yet, they also believed that daimones were, at times, the spirits of the dead, or ghosts, who could be sought for advice; and, that the daimones were also messengers similar to the modern beliefs in angels. To the Greeks, the word daimon was also used for the word "god" or "goddess," especially before the Hellenistic period. Daimon was often used to mean "the gods," "divine power," "fate," or "fortune" but was also used to convey a "spirit being. But as early Hesiod, the daemones appear as subordinates or servants of the higher gods. He gives the name especially to the spirits of the past age of gold, who are appointed to watch over men and guard them. In later times, too, the daemones were regarded as beings intermediate between the gods and mankind, forming, as it were, the retinue of the gods, representing their powers in activity, and intrusted with the fulfilment of their various functions. This was the relation, to take an instance, which the Satyrs and Sileni bore to Dionysus. But the popular belief varied in regard to these deities. Turning Daimones Into Demons This widespread belief in daimones was attacked over time by Christian church leaders in order to discredit ancient Greek and Neoplatonist beliefs. Augustine devoted two chapters of "The City of God" in pursuit of this aim. By medieval times, the Christian church had completely condemned pagan beliefs in daimones, and though people still believed in them, the very definition of daimones was transformed, over time, into being "demons" or devils. Demons came to be taught by religious leaders as the messengers and followers of the sole agent of evil - Satan Lucifer. Thomas Aquinas further perpetuated this belief by blaming natural disasters and even bad weather on demons, while Pope Eugene IV referred to demons as "agents of Satan. This alone illustrates the intent of translators to make the passages line-up with their church doctrine of demons religious teachings. If we were to look at some other passages containing the word "daimonion" in the gospels of the New Testament, we would see that the meaning is synonymous with "unclean spirit" For example, compare Mark 1: Jesus, we read, spoke to the unclean spirits and they obeyed, leaving the bodies of the possessed. This is important to understand, because we read that Jesus taught found in numerous passages of the Bible that people should look to be clean and pure within. For example, in Matthew This experience often occurs after the tunnel of light and meeting of loved ones on the other side of the grave. If so, then perhaps unclean spirits

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of humans could be the "daimons" Jesus was casting out of those with physical bodies. Maybe Jesus was instructing the spirits to cease from clinging to humans and the earthly life and move on unto the light and life-review – call it peace or heaven if you like. Jesus, who was Jewish, was questioned about this new way of dealing with spirits, after he did some casting out of unclean spirits within a Jewish synagogue in Capernaum. Apparently, spirits of deceased humans possessing or being attached to another person was not new to some Jewish believers; but conversing with them and telling them to leave probably was brand new. In Jewish folklore, a wandering soul, spirit of a deceased human is known as a "dybbuk. It is believed that the soul of a person sometimes remains behind call it earthbound upon death of the physical body. At times, the dybbuk seeks attachment to another human being who is living, in body for a mutual purpose until the clinging spirit can move on in his or her own life journey. A dybbuk is just another word for what many call a ghost or earthbound spirits. When one compares the Greek daimones with the Jewish dybbuk, one huge similarity stands out: Both possess the same dual nature of good and bad behavior. In the Jewish scriptures of I Samuel 16, we read that a "bad spirit" attaches to King Saul to trouble him. This is an example of a dybbuk a clinging human spirit or ghost in the Old Testament of the Bible, demonstrating that spirit attachment is possible according to Jewish scriptures. Jesus, being a Jewish Rabbi, was surely aware of his teaching and knew how to minister to people on both sides of the grave. For more on this subject, read: Today, Rabbis experienced in practical Kabbalah still perform exorcisms to help both the possessed and the possessing spirit. They say that many times, the spirit possession is often due to unfinished business here on Earth.

### 2: Duncan Campbell (soothsayer) - Wikipedia

*The Friendly Daemon, or the Generous Apparition Being a True Narrative of a Miraculous Cure, Newly Perform'd Upon That Famous Deaf and Dumb Gentleman, Dr. Duncan Campbel, by a Familiar Spirit That Appear'd to Him in a White Surplice, Like a Cathedral Singing Boy by Daniel Defoe.*

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### 7: SparkNotes: His Dark Materials: The Golden Compass, page 2

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### 8: Travel Channel United Kingdom

*Full text of "The friendly daemon, or The generous apparition: being a true narrative of a miraculous cure, newly perform'd upon that famous deaf and dumb gentleman, Dr. Duncan Campbel, by a familiar spirit that appear'd to him in a white surplice, like a cathedral singing boy".*

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