XXII was learned demonic magic, or necromancy. This sort of magic involved complex and often quasi-religious action against any sorcerers who offered sacrifices to invocations of demons or otherwise worshiped or adored them. In all likelihood, the type of magic that worried Bernard Gui most concerned was clerical magic, or necromancy, and such clerical conviction was above all a clerical form of magic with which many people at the papal court at Avignon would have been familiar. Judging from the material in the Practica inquisitionis, this was also the form of magic that most concerned Bernard Gui. His most extensive sections on sorcery and demonic invocation contained formulas for the abjuration and degradation of clerics found guilty of performing superstitious or sorcerous acts, often involving misuse of the Eucharist or of baptized images and figures. He also described in detail a complex necromantic ceremony as it was supposedly performed by a clerical sorcerer, involving wax images, blood rituals, and explicit sacrifice to demons.

In other sections of the Practica inquisitionis, however,Gui described a different form of sorcery, involving less complex rites and more commonplace material and devices. Here sorcerers worked through simple incantations, herbs, and bodily items such as hair and nails. According to Gui, these people sought to cure disease, detect thieves, recover lost items, arouse love, and restore fertility between couples. In short, his accounts here seem clearly to reflect common or popular magical practices that might actually have been in fairly widespread use in the region of Toulouse in the early fourteenth century. His descriptions of the practices contained virtually no hints of the demonic invocation and diabolism that had been so evident in his sections on clerical sorcerers. Nevertheless, he was explicit in his conviction that these simpler practices were also necessarily demonic in nature. Indeed, it was the element of demonic invocation that allowed sorcerers to bring charges of heresy against these people. Thus Gui serves as a particularly good example of how the clerical conviction in the demonic nature of almost all magic, suited mainly to ecclesiastical authorities' understanding of learned necromancy, was transferred to the simpler practices of popular or common sorcery. Although Gui never described witchcraft in the full sense, this conviction on the part of clerical authorities, and learned secular authorities as well, came to play an important part in sustaining the witch hunts of future centuries.

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