

Chapter 1 : Witch's Reign (Audiobook) by Shannon Mayer | blog.quintoapp.com

WITCH'S REIGN is part of the same world as Shannon's Venom seriesâ€”even has some of the same charactersâ€”but it feels different. Which in my book is actually a good start. Unfortunately I feel that we are missing a lot of information.

For many it was their first movie with a witch, and many others love the relationship between the witch and her familiar. While agreed to be a little problematic and cheesy â€” many loved the family aspect of Witches of East End. While it is horribly historically inaccurate and helps perpetuates myths around Salem, witches appreciated the mysterious storytelling. Witches of Eastwick â€” Three single women in a picturesque village have their wishes granted â€” at a cost â€” when a mysterious and flamboyant man arrives in their lives. While many disliked the portrayal of witches working with the devil, many appreciated the wonderful cast and the ultimate power the witches maintained. Bewitched â€” A witch married to an ordinary man cannot resist using her magic powers to solve the problems her family faces. Probably the most loved from a nostalgic viewpoint as many witches point out that Samantha was the witch they knew from childhood. Others pointed out that many issues Samantha dealt with as a married woman they have since been able to relate to. Charmed â€” Three sisters discover their destiny â€” to battle against the forces of evil, using their witchcraft. They are the Charmed Ones. While it can be cheesy many witches see their lives reflect in the lives of the sisters. From feeling confident enough as a witch to write your own spell and find your own way, to the hardships of life from fertility problems, separation, and death. Almost any magical or life dilemma the sisters have faced and overcome, so we know we can too. Coven â€” After discovering her unique bloodline, a young girl is whisked away to a special academy for girls who share the same lineage. Many witches love the dark story-lines, but also the uniqueness of all of the witches in the show. No two witches were alike in appearance, power, or tradition. Hocus Pocus â€” After three centuries, three witch sisters are resurrected in Salem, Massachusetts on Halloween night, and it is up to two teenagers, a young girl, and an immortal cat to put an end to their reign of terror once and for all. This is another from our list that is just bathed in nostalgia. While there is nothing in this movie that reflects true to life witchcraft, many witches just love the fun and silliness. The Craft â€” A newcomer to a Catholic prep high school falls in with a trio of outcast teenage girls who practice witchcraft and they all soon conjure up various spells and curses against those who even slightly anger them. While almost all witches will acknowledge that this movie can put witches in a bad light it still ranks the top of our list. Teen angst meets magic along with some iconic lines that many witches use in their own life. Magic is neither black nor white, it is both because nature is both. Practical Magic â€” Two witch sisters, raised by their eccentric aunts in a small town, face closed-minded prejudice and a curse which threatens to prevent them ever finding lasting love. Many witches point out that it is the closest thing Hollywood has ever come to real witchcraft. Herbal magic, judgement, finding acceptance within yourself, the wonderful family of women, this movie covers it all. Sound off below on some of your favorites!

Chapter 2 : Category:Witchcraft in television - Wikipedia

*Witch's Reign (Desert Cursed Series Book 1) (The Desert Cursed Series) (Volume 1) [Shannon Mayer] on blog.quintoapp.com *FREE* shipping on qualifying offers. "This main character has echoes of Rylee Adamson, yet still holds her own flare, the world building is unique and the book has some beautiful snarky humor that left me gobbling it up!*

However, one day he finds himself under attack by an army of tin soldier rabbits. He is saved from the attack by a witch with powerful fire-based magic, who turns out to be Ayaka herself, and refers to Honoka as her "princess. The leader of the group, Tanpopo Kuraishi, claims that they want to get his "white stuff. Shortly after the incident, Honoka goes on a date around town with Ayaka, explaining the conflict between the Tower and Workshop witches. Then she brings him back to school to meet the chairwoman, her mother, and the leader of the Workshop witches in the city: After flying around the town, he uses his powers to intervene and save a little girl from bullies, until Honoka himself has to be rescued by Ayaka again. Later, as the two of them ride the school bus, they find themselves in the trap of a powerful Tower witch named Chronoire Schwarz VI. She subdues Ayaka by injuring Honoka and using his latent powers of transferring all his damage to her, then gives him a candy that she predicts he will swallow in the future. Ayaka manages to wake up in time and force Chronoire to retreat, but Honoka keeps the candy. However, the bear grows so large that its attacks destroy a significant portion of the town while leaving the people unharmed. Ayaka tries to fight her, but Medusa uses magic to turn her into stone. With no other options left, Honoka swallows the candy that Chronoire gave him before, drawing out the White Princess, Evermillion. Evermillion uses her power to beat back Medusa, which ends up destroying most of the mansion and a large part of the school as well, angering Kazane enough to call for a Tower witch-hunt. Evermillion then reveals that all Honoka had to do was kiss Ayaka with love to wake her up, which he does. Later, before Chronoire can launch her evil plan, Kazane captures and then tortures her for information. He warns Honoka that by using the candy, one of five seals has been broken, and if he reveals the information to anyone, Kazane might take drastic action. Later, Ayaka uses her semi-official "Princess" position at the school to unilaterally replace the student council President with Honoka. However, Mei and Kotetsu accidentally run into him while coming out of the bath and immediately capture him, provoking a standoff with Kazane as she returns from a shopping trip. Ayaka aligns herself with the Tower Witches to protect Honoka, and merges with Medusa to boost her power, but ends up losing anyway as Kazane beats Honoka unconscious before sending both him and Ayaka to a dungeon. Ayaka prepares to fight her mother, but Kazane refuses, demanding the two of them go home instead. She often spent her after class time looking for a certain boy at nearby schools until she finally found Honoka. In the present, Honoka is forced to deal with a challenge to his authority as President of the student council. The previous President lied to infamous delinquent Rinon Otometachibana that Honoka physically abused her, and as revenge, Rinon set her entire hamster-themed gang to trash the school before challenging Honoka to a one-on-one duel. Ayaka tries to help Honoka fight her at first, but on the day of the duel she cheats to make it appear as though Honoka won. In a panic, he ends up summoning a giant image of Ayaka in a sexy nurse outfit that catches the two of them before punching a nearby building. Ayaka and Honoka are escorted into a cell by other Workshop Witches for their safety, but a high-tech magic puppet created by Weekend finds them. Ayaka uses the puppet to blow up a section of the wall and break out, but Ayaka remarks that neither of them have their magic power. To make matters worse, Weekend captures a group of Workshop Witches and straps magical bombs to them, demanding that they hand over Honoka in 30 minutes or she will detonate her hostages one by one. At the very last second, Honoka completes the contract, allowing the Workshop Witches to rescue the hostages and capture Weekend. However, after being thrown in a magic-nullifying cell, Weekend reveals that she let herself be captured so she could destroy the Workshop from within, which she does with more hidden bombs. Honoka uses his new powers to revive the wounded witches, but Ayaka knocks him out before the strain kills him. Honoka then gets word from the science teacher Mikage that they are in an alternate reality created by the city due to the contract Honoka just made, and takes him down to a shelter

where the residents of the city are stuck in suspended animation until they can be safely revived. Meanwhile, Ayaka heads off to fight Weekend herself at a church. Mikage then delivers a message that Weekend plans to destroy the shelter unless Honoka is delivered to her in 30 minutes. Honoka and Atori race to the scene of a large explosion to find a drained Ayaka, and Honoka gives her some more power to defeat Weekend before she can destroy the shelter. However, Weekend reveals that she already set off her bomb. All of the people and buildings in the city are restored as if nothing happened, including Weekend, who stabs Honoka with a knife. Weekend decides to have Honoka healed and acknowledges her defeat, shortly before running into Chronoire. Miraculously, Ayaka regains consciousness. Meanwhile, Chronoire is shown impaling Weekend and most of her underlings on sharp poles, when Kazane shows up. Kazane then demands Chronoire hand Weekend over for questioning, but Chronoire responds that Weekend is her "dinner," and the two fight each other to settle the score. Later, an unconscious Honoka and Mikage visit Evermillion as she talks about the renewed contract that Honoka has formed with her, warning him about the consequences he will have to face if he tries a similar action in the future. As he wakes up, Ayaka greets him at the bedroom door. The two then walk to school when the reformed KMM Gang threatens them en route. Even without her magic restored, Ayaka simply grabs Tanpopo and Mei by their faces and squeezes them until the gang submits. The next day, Kasumi watches an anime DVD with her friend Tanuma, but the more risqué scenes from the show conflict with her ideas of what a romantic relationship with her brother would mean. Suddenly, Rinon appears and carries both Kasumi and Tanpopo to a site where a giant penguin is wreaking havoc on the town. Finally, Kasumi ends the fight by growing her teddy bear so large its head reaches the stratosphere, then smashes the penguin. After finding that the giant penguin was somehow spawned from a penguin idol her brother carved, she hides the evidence in her teddy bear and heads home. Reception[edit] The fourth volume of the manga series ranked 25 in the Oricon charts on November with a total of 27, copies sold in under a week.

Chapter 3 : Salem Witchcraft Trials: List of Dead and Death Warrant

Witch's Reign Book 1: Desert Cursed Series. The Witch's Reign a land of unnatural hellish cold ruled over by the Ice Witch herself, who is in turn guarded by three creatures—Wolf, Bear, and Raven.

Instances of persecution of witchcraft are documented from Classical Antiquity, paralleling evidence from the ancient Near East and the Old Testament. An ancient Greek defixion from Eyguieres in ancient Greece, for example, Theoris, a woman of Lemnos, was prosecuted for casting incantations and using harmful drugs. The terms of the frequent references in Horace to Canidia illustrate the odium in which sorceresses were held. In the imperial period, it is evident from many Latin authors and from the historians that Rome swarmed with occultists and diviners, many of whom in spite of the Lex Cornelia almost openly traded in poisons, and not infrequently in assassination to boot. Paradoxical as it may appear, such emperors as Augustus, Tiberius, and Septimius Severus, while banishing from their realms all seers and necromancers, and putting them to death, in private entertained astrologers and wizards among their retinue, consulting their art upon each important occasion, and often even in the everyday and ordinary affairs of life. These prosecutions are significant, as they establish that and the prohibition under severest penalties, the sentence of death itself of witchcraft was demonstrably not a product of Christianity, but had long and necessarily been employed in the heathen world and among pagan peoples and among polytheistic societies. The Council of Elvira, Canon 6, refused the holy Viaticum to those who had killed a man by a "per maleficium", translated as "visible effect of malicious intention" and adds the reason that such a crime could not be effected "without idolatry"; which probably means without the aid of the Devil, devil-worship and idolatry being then convertible terms. Similarly canon 24 of the Council of Ancyra imposes five years of penance upon those who consult magicians, and here again the offence is treated as being a practical participation in paganism. This legislation represented the mind of the Church for many centuries. Similar penalties were enacted at the Eastern council in Trullo, while certain early Irish canons in the far West treated sorcery as a crime to be visited with excommunication until adequate penance had been performed. The laws of the Visigoths, which were to some extent founded upon the Roman law, punished witches who had killed any person by their spells with death; while long-continued and obstinate witchcraft, if fully proven, was visited with such severe sentences as slavery for life. If a free man accuses a free woman of witchcraft or poisoning, the accused may be disculpated either by twelve people swearing an oath on her innocence or by one of her relatives defending her in a trial by combat. In this case, the accuser is required to pay a fine Pactus Legis Alamannorum. With Christianization, belief in witchcraft came to be seen as superstition. The Council of Leptinnes in drew up a "List of Superstitions", which prohibited sacrifice to saints and created a baptismal formula that required one to renounce works of demons, specifically naming Thor and Odin. Persecution of witchcraft nevertheless persisted throughout most of the Early Middle Ages, into the 10th century. When Charlemagne imposed Christianity upon the people of Saxony in, he proclaimed: If anyone, deceived by the Devil, shall believe, as is customary among pagans, that any man or woman is a night-witch, and eats men, and on that account burn that person to death Let nobody presume to kill a foreign serving maid or female slave as a witch, for it is not possible, nor ought to be believed by Christian minds. The consequence was that from this time forward the penalty of witchcraft was death, and there is evidence that if the constituted authority, either ecclesiastical or civil, seemed to slacken in their efforts the populace took the law into their own hands with far more fearful results. These rites were closely connected with witchcraft, and especially do S. Aldhelm, Ecgberht of York, and other prelates prohibit the masquerade as a horned animal, a stag, or a bull, which S. Caesarius of Arles had denounced as a "foul tradition", an "evil custom", a "most heinous abomination". The laws of King Athelstan, corresponsive with the early French laws, punished any person casting a spell which resulted in death by extracting the extreme penalty. Even then this was obviously no new penalty, but the statutory confirmation of a long-established punishment. So the witches of Forres who attempted the life of King Duffus in the year by the old bane of slowly melting a wax image, when discovered, were according to the law burned at the stake. The Canon Episcopi, which was written circa AD though alleged to date from AD, once more following the teachings of

Saint Augustine, declared that witches did not exist and that anyone who believed in them was a heretic. The crucial passage from the Canon Episcopi reads as follows: It is also not to be omitted that some unconstrained women, perverted by Satan, seduced by illusions and phantasms of demons, believe and openly profess that, in the dead of night, they ride upon certain beasts with the pagan goddess Diana, with a countless horde of women, and in the silence of the dead of the night to fly over vast tracts of country, and to obey her commands as their mistress, and to be summoned to her service on other nights. But it were well if they alone perished in their infidelity and did not draw so many others into the pit of their faithlessness. For an innumerable multitude, deceived by this false opinion, believe this to be true and, so believing, wander from the right faith and relapse into pagan errors when they think that there is any divinity or power except the one God. Offenders were designated offenders by virtue of their performing various actions or wearing certain objects declared by the legislation to be condemned or forbidden. There were only practitioners of various kinds of magic, both male and female, who might belong to any rank of ecclesiastical or lay society, and whose actions might, or might not, bring them within the compass of canon or secular law, depending on external factors that were usually local but could, from time to time, be more general. Maxwell-Stewart , The Emergence of the Christian Witch Magic and Medicine in the Middle Ages[edit] During the European Middle Ages, the centuries following Christianization of the continent, the Church focused on the persecution of heresy in order to maintain unity of doctrine. Practitioners of folk magic were left unmolested by the authorities. During the eleventh and twelfth centuries, there are few cases of witchcraft in England, and such accusations as were made appeared to have been brought before the ecclesiastical court. In the twelfth through fifteenth centuries, Christianity was throughout nearly all of Europe and was often tied into what we now define as magic. Instead of being able to identify one type of magician, there are many who practiced several types of magic in this time including: There are many written works from monks and priests rather than laypeople because they were literate and capable of writing down their day-to-day activities. Much of their "magic" consisted of the usage of medicinal herbs in order to heal. Each monastery was expected to be able to provide medical aid, a way in which they used various types of "magic" to become healers. Classical medicine entailed magical elements, they would use various charms or potions to help drive away sickness. Many ordinary parish priests might have had some experience in medicine, but they also were more likely to practice other forms of magic. For example, it was the duty of a parish priest to perform an agricultural ritual for infertile fields in the twelfth century. The ceremony takes an entire day, and consists of digging out clumps of the earth and sprinkling it with holy water, oil, milk, honey, herbs, and a recitation. This is seen as a "Christian" act because the words that the priest says are taken from the Bible, specifically Genesis 1: Magical acts such as these were widespread because it seemed to be under the umbrella of Christianity but also has ties to classical magic. One in particular was referred to as a "leechbook", or a doctor-book that included masses to be said over the healing herbs. For example, a procedure for curing skin disease first involves an ordinary herbal medicine followed by strict instructions to draw blood from the neck of the ill, pour it into running water, spit three times and recite a sort of spell to complete the cure. In addition to the leechbook, the Lacnunga included many prescriptions derived from the European folk culture that more intensely involved magic. The Lacnunga prescribed a set of Christian prayers to be said over the ingredients used to make the medicine, and such ingredients were to be mixed with straws that had the names "Matthew, Mark, Luke, and John" inscribed on them. In order for the cure to work, several charms were sung in Latin over the medicine. Early Modern Witch Hunts[edit] Main article: Witch trials in Early Modern Europe The origins of the accusations against witches in the Early Modern period are eventually present in trials against heretics, which trials include claims of secret meetings, orgies, and the consumption of babies. The idea of an explicit and ceremonial pact with the Devil was crucial to the development of the witchcraft concept, because it provided an explanation that differentiated the figure of the witch from that of the learned necromancer or sorcerer whose magic was presumed to be diabolic in source, but with the power to wield it being achieved through rigorous application of study and complex ritual. A rise in the practice of necromancy in the 12th century, spurred on by an influx of texts on magic and diabolism from the Islamic world, had alerted clerical authorities to the potential dangers of malefic magic. As the notion spread that all magic involved a pact with the Devil, legal sanctions

against witchcraft grew harsher. Each new conviction reinforced the beliefs in the methods torture and pointed interrogation being used to solicit confessions and in the list of accusations to which these "witches" confessed. The rise of the witch-craze was concurrent with the rise of Renaissance magic in the great humanists of the time this was called High Magic, and the Neoplatonists and Aristotelians that practised it took pains to insist that it was wise and benevolent and nothing like Witchcraft, which helped abet the rise of the craze. Witchcraft was held to be the worst of heresies, and early skepticism slowly faded from view almost entirely. In the early 14th century, many accusations were brought against clergymen and other learned people who were capable of reading and writing magic; Pope Boniface VIII d. The Templars were also tried as Devil-invoking heretics in 1310. The middle years of the 14th century were quieter, but towards the end of the century, accusations increased and were brought against ordinary people more frequently. In 1302, the University of Paris declared that the demonic pact could be implicit; no document need be signed, as the mere act of summoning a demon constituted an implied pact. Tens of thousands of trials continued through Europe generation after generation; William Shakespeare wrote about the infamous "Three Witches" in his tragedy Macbeth during the reign of James I, who was notorious for his ruthless prosecution of witchcraft. In chapters 6-11 of the Octavius, Caecilius, the pagan opponent of Christianity, accuses Christians of rejecting ancestral beliefs and of failing to imitate the piety of the Romans chap. They practice indiscriminate sexual activity, worship the head of an ass, worship the genital organs of their priests, and initiate novices by making them kill infants and cannibalize them chap. Their rites are held in secret, and they have no temples chap. Finally they are a subversive sect that threatens the stability of the whole world chap. This book was banned by the Church in 1617 and scholars are unclear on just how influential the Malleus was in its day. Less than one hundred years after it was written, the Council of the Inquisitor General in Spain discounted the credibility of the Malleus since it contained numerous errors. The "Caroline Code", the basic law code of the Holy Roman Empire imposed heavy penalties on witchcraft. As society became more literate due mostly to the invention of the Printing Press in the 15th century, increasing numbers of books and tracts fueled the witch fears. The craze reached its height between 1550 and 1650. After 1550, the Jesuits replaced the Dominicans as the chief Catholic witch-hunters, and the Catholic Rudolf II presided over a long persecution in Austria. The Jura Mountains in southern Germany provided a small respite from the insanity; there, torture was imposed only within the precise limits of the Caroline Code of 1532, little attention was paid to the accusations of or by children, and charges had to be brought openly before a suspect could be arrested. These limitations contained the mania in that area. The nuns of Loudun, novelized by Aldous Huxley and made into a film by Ken Russell, provide an example of the craze during this time. The nuns had conspired to accuse Father Urbain Grandier of witchcraft by faking symptoms of possession and torment; they feigned convulsions, rolled and gibbered on the ground, and accused Grandier of indecencies. Grandier was convicted and burned; however, after the plot succeeded, the symptoms of the nuns only grew worse, and they became more and more sexual in nature. This attests to the degree of mania and insanity present in such witch trials. In 1685, Louis XIV issued an edict against witchcraft that was rather moderate compared to former ones; it ignored black cats and other lurid fantasies of the witch mania. After 1685, the number of witches accused and condemned fell rapidly. Witchcraft in Britain[edit] Further information: They governed witchcraft and providing penalties for its practice, or rather for pretending to practise it. In Wales, fear of witchcraft mounted around the year 1600. The Church made greater efforts to enforce the canon law of marriage, especially in Wales where tradition allowed a wider range of sexual partnerships. There was a political dimension as well, as accusations of witchcraft were levied against the enemies of Henry VII, who was exerting more and more control over Wales. Custom provided a framework of responding to witches and witchcraft in such a way that interpersonal and communal harmony was maintained, Showing to regard to the importance of honour, social place and cultural status. Even when found guilty, execution did not occur. He set out the much stiffer Witchcraft Act of 1562, which made it a felony under common law. One goal was to divert suspicion away from male homosociality[citation needed] among the elite, and focus fear on female communities and large gatherings of women. He thought they threatened his political power so he laid the foundation for witchcraft and occultism policies, especially in Scotland. Occult power was supposedly a womanly trait because women were weaker and more susceptible to the devil. The Witchcraft Act of 1562 marked a

complete reversal in attitudes. Penalties for the practice of witchcraft as traditionally constituted, which by that time was considered by many influential figures to be an impossible crime, were replaced by penalties for the pretence of witchcraft. A person who claimed to have the power to call up spirits, or foretell the future, or cast spells, or discover the whereabouts of stolen goods, was to be punished as a vagrant and a con artist, subject to fines and imprisonment. Taylor , Bernard Barnett , [18] Michael J. Harner and Julio C.

Chapter 4 : The Witchwood Guide, Release Date, Card Spoilers List, Monster Hunt - Hearthstone Top Deck

Profile of Witches Reign. For years, demons and witches waged war with each other in a fight to control the world according to their own ideals. The witches lost power and the.

Sign up to receive special offers and promotions from Llewellyn. Click for more information about New Worlds or to receive issues via mail. As a boy in sickly health, he cowered at shadows and tended to flinch away from loud noises. The infant disease of rickets left him almost unable to walk without support, and made it impossible for him to fully enjoy outdoor sports such as hunting and horseback riding, despite his efforts to overcome his disability. Once, when he had himself strapped to a horse so that he could ride, the horse fell into a stream and young James very nearly drowned before he could be pulled from the water. This sickness of body caused him to devote his energies to books and scholarly studies. James was placed under the care of unforgiving guardians in Sterling Castle, and brought up as a strict Protestant. By all accounts, he was not a likeable boy. He was slovenly about his cleanliness and seldom washed himself. He was vain about his studies and liked to lecture others. The conviction grew in his own mind that he could out-argue any scholar on any academic subject. His tongue was abnormally large, which caused him to sound as though he had a mouth filled with food when he talked, and when he drank water or wine, it tended to dribble out at the corners of his lips. When captured, the teenage king began to weep in terror, certain he was about to be murdered. He was old enough that his beard had started to grow. This led one of the gruff lords holding him prisoner, Sir Thomas Lyon, to remark that it were better "bairns [children] should greet [cry] than bearded men. Even so, he was their king and they were forced to make the best of a poor bargain. His interest in witchcraft was not particularly keen until his marriage to the fourteen-year old Anne of Denmark " Although at this time witchcraft was not a hot topic of discussion in Scotland or England, it was a matter of intense interest in Denmark and adjacent countries, which were suffering the throes of an outbreak of witch mania. They had a very different concept of witchcraft than what we have today. Witches were looked upon as slaves of Satan, compelled to do his bidding. Shortly after the marriage, Anne took ship to Scotland to be with her new husband, but the vessel was beset by foul weather and a series of mishaps forced it to take shelter in a port on the coast of Norway. The young Queen traveled overland with her retinue to Oslo. It has been called the only romantic gesture of his entire life. His own crossing of the sea was uncommonly stormy. Coupled with the trouble Anne had encountered in her efforts to reach Scotland, the storm must have seemed uncanny to the superstitious James. Yet a third storm struck his ship and almost wrecked the vessel as he was bringing his bride home to Edinburgh in the spring of It merely confirmed James in his conviction that the Danish royal family and nobility, which he had met with in Kronborg Castle over the Christmas season, had been correct"witches were working black magic to keep Anne out of Scotland. It was natural, when accusations were made of witchcraft later that same year in the little village of North Berwick about twenty-five miles east of Edinburgh that James should take a personal interest in the proceedings. Had he not himself been targeted for death by black magic? He was present at many of the interrogations of the accused, some of which involved brutal tortures, and became convinced that not only was their witchcraft genuine, but that they had tried to kill him by sinking his ship on his return with his new bride from Denmark. He was determined that this crime against his royal person should not escape punishment. It was not merely a sense of justice that motivated him, but the superstition that those who prosecuted witchcraft using the law were the ones most protected by God from its ill effects. By prosecuting the simple Scottish commoners in and around North Berwick, James believes that he was ensuring the safety of himself and his wife. More than a hundred persons were arrested, and many of them subjected to horrifying tortures to extract confessions to a whole range of crimes, including treasons against the Scottish crown. The worst of these tortures was the boot, which involved driving wedges between boards strapped to the legs until the boards crushed the bones in the feet and shins. The trials dragged on for two years. In the end, some seventy men and women were convicted of witchcraft and treason. Among the charges was the claim that they had tried to take the life of King James with poison and black magic. It is not known how many were executed, but the form of execution for witches

in Scotland was burning at the stake. Usually the condemned were first strangled to death before being burned—this was considered an act of mercy in this barbarous period in Scottish history. James took so great a role in the interrogations of the accused witches and in their trials that when a Scottish jury acquitted one of the accused, Barbara Napier, due to lack of evidence, James used his power as monarch to void their verdict, and ordered her execution. He even had the audacity to order that the jury members themselves be put on trial for acquitting a witch! As it happened, Napier was the sister-in-law to the Laird of Carschoggill and had influential friends. She was able to avoid execution by pretending that she was pregnant, and eventually was released when there was no determined will in the Scottish justice system to seek her death. It was with a considerable fund of practical knowledge gleaned from the testimonies of the supposed North Berwick witches that in James came to write his singular dialogue on witchcraft and the supernatural, which he titled *Demonology*. James wrote the book as a public service. He genuinely believed at this period in his life that witchcraft was real, and that it was an unholy scourge that threatened to destroy all of Christendom unless vigorously combated by godly men such as himself. Undoubtedly, there was a selfish element in the writing of the book. He was convinced that by exposing the evils of witches and witchcraft, he was insulating himself against their malicious magic. So he believed, at an rate. In his Preface to the Reader, King James wrote: The fearful abounding at this time, in this country, of these detestable slaves of the Devil, the witches or enchanters, has moved me beloved reader to dispatch in the post, this following treatise of mine, not in any way as I protest to serve for a show of my learning and ingenuity, but only moved by conscience to press thereby, so far as I can, to resolve the doubting hearts of many both that such assaults of Satan are most certainly practiced, and that the instruments thereof merit most severely to be punished. One of the first things James did after he became King of England in was to have his *Demonology* republished. Another of his initial actions as the English monarch was to revise the witchcraft statute of England, by making its penalties much more severe than was the case with the old witchcraft act that had been in use under Elizabeth I. Crimes that had been punishable by a term of prison became, under James, punishable by death. It was all part of his personal holy crusade against witchcraft. He saw himself as the white knight of the biblical book Revelation, terror of witches and scourge of the Devil who wielded a flaming sword of punishment with which he dispensed justice across the world. As he had done to witches in Scotland, so he intended to do in England. He became aware of several instances in which those who had accused their neighbors of witchcraft later confessed to having lied under oath and fabricated the charges. This shook his certainty in the power of witches. The growing climate of skepticism existed not only in England but in the rest of Europe as well, to varying degrees. When James became king of England, the witch mania had reached it height, but by the time of his death, it had largely spent its force and was in decline. Even so, the witchcraft act James forced through the English Parliament in was not repealed until There is very little debate involved in the dialogue. The conversation expands to encompass the entire range of supernatural phenomena known to the ancients—ghosts, wizards, spirits, demons, possession, fairies, even werewolves—but is most concerned with witches and their abilities. *Demonology* is fascinating on several levels. It shows how frenzied and irrational the witch persecutions of the late 16th and early 17th centuries were in Scotland and England. It gives a good overview of Western magic and the supernatural as it was understood by the ancient Greeks and Romans. The book is filled with all manner of tidbits of information. For example, the practice of swimming a witch which James called "fleeing" is described and justified by James—this was the belief that a witch could not drown, because the waters of baptism would reject her body; therefore a way of determining whether someone was a witch was to tie their thumbs to their opposite big toes, then throw them into water and wait to see if they drowned. The original text is somewhat difficult for the modern reader to comprehend, due to the archaic spelling, unfamiliar and obsolete words, seemingly random punctuation and capitalization, and the lack of regular paragraphing. Yet it is a work that deserves to be made accessible to everyone. However, I took care to retain as much of the original word choices and original punctuation as possible. The result is a modernization of the text that is understated and, I hope, not too obvious to the casual reader. Much of the subject matter examined by James has fallen out of common knowledge in the more than five centuries that have elapsed since its initial publication. This led me to make an extensive set of notes for each chapter in

the work, and to include a comprehensive introduction setting out the full background of the North Berwick witch trials and the involvement of King James in them. An anonymous pamphlet, published in and titled *News from Scotland*, gives a full account of the North Berwick witch trials. This pamphlet is usually bound up with the *Demonology of James*, since it has such an important bearing on the contents of the dialogue. Indeed, the two texts have come to be regarded almost as two parts of a single literary work, although there is no suggestion that James had anything to do with the writing of the pamphlet. I have treated the pamphlet in the same way as the dialogue, modernizing it and supplying a complete set of notes to explain its more perplexing details. Sometimes it is necessary for a serious reader to have the original text for the purpose of accurate quotation and exact reference. In recent decades there has been a strong movement among historians to rehabilitate the reputation of King James, on the assumption that the numerous anecdotes of his contemporaries that present him in an unfavorable light are merely the slanders of his enemies. I am not one of these revisionists. In my opinion, James was a very nasty piece of work indeed, who deliberately and maliciously caused the deaths of hundreds of innocent people to appease his own irrational, superstitious terrors. Single-handedly he was responsible for the upsurge in the witch mania in England, and his *Demonology* played an important role in the English witch persecutions. His book will be distasteful to practitioners of magic and witches in our more enlightened century, yet it is an important document of the witch persecutions that deserves to be made available to the modern reader in this easily comprehensible, modernized format. Donald Tyson Nova Scotia, Canada is an occult scholar and the author of the popular, critically acclaimed *Necronomicon* series. He has written more than a dozen books on Western esoteric traditions

Chapter 5 : Explanation of Events for the Timeline of the Witch Hunts

Witch's Reign (Desert Cursed #1) by Shannon Mayer Publication date: February 6, "I am cursed by the desert I was born in, and now I wander the space between the Walls meant to hold my kind-the supernatural kind- in.

Witch Hunts Trials of the Templars When King Philip the Fair of France wanted to destroy the military monastic Order of the Knights Templar, he had them accused of diabolic conspiracies and blasphemous practices, similar to what would be used against witches later. The judge Peter of Geryerz accused the peasant Stedelin of witchcraft. Reported on by John Nider. Giovanna or Caterina tried and executed for casting love spells. For a good primary source, click here. In this hilly region of southeast France, a hermit admitted under torture to joining in witch gatherings, which led to the arrest and torture of others. At first the hunt focused on outsiders, like poets and prostitutes, but it soon expanded to merchants and higher clergy. As it reached those levels the efforts were quashed by the government, and many of the dozen executed were declared innocent decades later. The effort by Institoris to begin a thorough witch hunt after obtaining papal permission for an inquisition. Despite being quashed by the local bishop, Institoris used some of his experiences to write the *Malleus Maleficarum*, or "Hammer of Witches," the most famous witch hunter manual. The decrepit Elizabeth Frances confessed to using a familiar cat named Sathan to harm various people. She then gave allegedly the cat to Agnes Waterhouse and her daughter Joan. While Agnes wound up hanged, the daughter Joan escaped punishment, and did Elizabeth Frances only served a year in prison although she was again implicated in the 2nd Chelmsford Witches. Elizabeth Frances, the focal point of the 1st Chelmsford Witches, was found guilty and hanged, along with several other women. Hunt conducted by Matthew Hopkins in Manningtree, near Chelmsford. Several witches tried and executed. Archbishop John VII launched the hunts, which especially involved children. The Suffragan bishop, Peter Binsfeld was a force behind expanding the hunt beyond simple people like Walpurga Hausmannin. Victims soon included the mayor of Trier and Privy Councillor Dietrich Flade and Cornelius Loos a scholar who was imprisoned for writing, after reading Weyer, against the reality of devils. For some primary sources, click here. Hunt often cited as having had witches burnt on one day. See correction, here, in German. Notable was Rebekka Lemp, the wife of a tax collector and mother to six children. Arrested and tortured, she nonetheless protested her innocence in letters to her husband, illustrating the misery caused by the hunts. For translations of letters and further references connected to the trial, click here. Scottish Persecutions or the North Berwick Witches: The servant girl Gilly Duncan, was a local healer. Her master, however, suspected her of witchcraft, had her arrested, tortured, with thumbscrews called pilliwinks, her head twisted and jerked in a rope. She confessed to witchcraft and named other several other people as witches, most famously Agnes Sampson and Dr. Fian, a local schoolmaster was tortured with pilliwinks, then the "bootes" the confined legs were squeezed by wedges pounded in [see Urban Grandier]. After confessing and showing contrition, Fian managed to escape. But captured, and examined by the king himself, Fian remained obstinate in refusing to admit to witchcraft. The king had Fian tortured by having his fingernails pulled off, then two pins pushed into the wounds, up to their heads. Still refusing, he was once again put into the bootes, where his legs were permanently maimed, the blood and marrow gushing forth profusely. Here is a link to a source of his torture. The king took a personal interest since a plot against his life seemed to be part of the witch conspiracy. Condemned for the crime of witchcraft, Dr. Fian and Anges Sampson, and others were strangled then had their bodies burned. In Madeleine de Demandolx de la Palud began to have symptoms of demonic possession while in an Ursuline convent. Local authorities arrested and tortured the confessor Louis Gaufridi, finding him guilty and executing him. Back to Witch Hunts Timeline. Lancashire or Pendle Witches Two competing families involved in folk healing, those of Old Demdike and Old Chattox, escalated into arrests for witchcraft of the aged women and their daughters. Friends and relatives conspired at the Malkin Tower to obtain their release, but the plot was exposed, leading to more arrests. Based on hearsay evidence, some were hanged, while a few others acquitted. Bamb erg Hunt Working with his coadjutor bishop Frederick Frner, they built two speical prsions to carry out the investigation and torture. This hunt killed perhaps For more on the hunt, click here. Number of executed ranged from to as many as The

hunt was stopped by intervention of the imperial court of Speyer. The hunt had an influence on Frederick Spee , who wrote against the hunts. For a primary source letter about the hunts, click here. Lancashire or Pendle Swindel Authorities arrested and convicted more than a dozen persons, several of whom died in jail. The Devils at Loudun After nuns in the local convent got caught up in demonic possessions, authorities faked evidence to accused, tortured and executed Grandier. Local children and others blamed Rose Cullender and Amy Denny for sickness and suffering. The trial was presided over by Sir Matthew Hale, who, although he was one of the great jurists of English Law, accepted spectral evidence testimony of people allegedly under possession or able to spirits. Chambre Ardente Affair , or the Affair of the Poisons: The Chambre Ardente literally "burning room" a special court that had once dealt with heretics, investigated the matter. Considering the rank of the implicated, most evidence was destroyed in a cover-up. Despite elements of sorcery, the affair did not lead to a witch hunt, and Louis even outlawed them a few years later. Mora , Sweden Soon dozens of people were implicated in alleged Sabbats taking place in the meadow of Blakulla or Blocula. As the death toll and a new round of stories continued, the government finally carefully exposed the falsehoods, stopped the trials, and even prosecuted some accusers for making up evidence. The bandit Zauberer-Jackl Magician-Jack and about others, including many children, executed. For a primary source, a reproduction of an account of the hunt, click here. In the winter of early , the daughter and niece of Rev. Samuel Parris began to exhibit odd behavior of fits and trances. The phenomenon soon spread to other girls. By early summer, the hunt had expanded to over a accused, many of whom were jailed. Authorities hanged twenty people, while Giles Corey was pressed to death for refusing to talk, and a few more died of natural causes in jail. By October the governor whose own wife had become accused shut down the hunt. Within a few years many of the jurors and accusers admitted they had been wrong. A fear arose in the Habsburg empire that witches had begun to be organized like military units. The hunt in Szeged, Hungary burned over 30 people. A particular fear in Hungary was that witches were vampires. Accused Witches Absalon, Anna Pedersdotter d. In Bergen, Norway, the wife of a conservative Lutheran minister was accused in but exonerated. In trying to find grounds to incriminate her, King Henry claimed that she had used witchcraft to make him fall in love with her. He also said he feared that she would harm him with poison -- a common accusation against witches. The allegedly deformed male fetus of her last birth in was also used against her. While raised as an issue, witchcraft did not end up among the charges used by the court, which instead found her guilty of treason in conspiracy with her alleged lovers including her brother. That the first English law against witchcraft was passed just a few years after her trial, in , reflects the growing fears about witches in England, in which Anne was also ensnared. Click here for more on Anne. A Dominican friar who dabbled in magic, and astrology. He got himself accused of heresy by the inquisition, for which he was tortured and imprisoned in He briefly served as a consultant for the papacy again in , but his interest in the heavens led him to support Galileo and lose favor at the Curia. For a brief article, see The Galileo Project. Widow tried as witch under the jurisdiction of the Spanish Netherlands today part of northern France and Belgium. Admitted to various crimes, strangled and burned. John Fian, and Agnes Sampson See Scottish Witch Persecutions. Here is a link to a source of Dr. He attempted to be a moderating force on the hunts that broke out in Trier in Accused himself in October , he fled the territory, but was captured, tortured five times, and executed by burning. Tried as a witch at Rieux in France, racked three times, she cooperated and signed confessions after the first two sessions, but recanted after the third.

Chapter 6 : PRE-ORDER: Devils Reign IV: All of Them Witches - HOWL Books

The Witch's Reign a land of unnatural hellish cold ruled over by the Ice Witch herself, who is in turn guarded by three creatures - Wolf, Bear, and Raven. Those lovely beasts derive their power directly from their mistress and just happen to kill any who cross their paths.

Chapter 7 : Top 10 Witch Shows/Movies According to Witches â€“ Witch Way Magazine

The author has a deft hand at bringing bad ass women to life, I can't wait for book two!" --ReviewerThe Witch's Reign a

land of unnatural hellish cold ruled over by the Ice Witch herself, who is in turn guarded by three creaturesâ€”Wolf, Bear, and Raven.

Chapter 8 : Witch's Reign (Desert Cursed, #1) by Shannon Mayer

The witch Zamora and the murderous Warlord have been routed, but for how long? As Thorne, Scarecrow, Tin Man, Smynth, and Adraste rally the Good Peoples of Oz, civil war and flying monkeys threaten the Realm of Hope.

Chapter 9 : I canâ€™t wait forâ€” Witchâ€™s Reign! â€” Down the Rabbit Hole

This list includes a selection of events, people, books and more directly and indirectly related to the Witch Hunts. Some descriptions have links to online secondary and primary sources (as noted) and/or note is taken of those primary sources in Kors & Peters.