

THE WITCHES OF MOBRA IN SPAIN PAMPHLET pdf

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Transcript on James I and Witchcraft Remember, if you like this show, there are two main ways you can support it. It really helps new people discover the show. This is episode 91 "James I and witchcraft. Speaking of Agora, how many of you are smart, savvy, and want to reach the thousands of people who download Agora member podcasts every month? Quick announcement on the Tudor Planner "The Tudor Planner, which is a weekly and monthly diary filled with Tudor history, music listening suggestions with a Spotify playlist, quotes, all wrapped in a gorgeous cover inspired by an illuminated manuscript is available for pre-order, and will ship by November And let me tell you "they are gorgeous. Finally, I need to thank my patrons. I love you guys. Many of us are familiar with the idea of witchcraft trials during the 16th and 17th centuries, both in Europe as well as America with the Salem witch trials. Europe was in a full on panic about witchcraft in this period, and no one represents this more than James I, who was obsessed with all things relating to witchcraft, even writing the famous *Demonologie* "literally the science of Demons "to warn his subjects of the dangers in their midst. People had been afraid of evil signs since pre Christian times. This is a period when monarchs have their own personal astrologers to tell their future, and pregnant women are told not to look at a full moon because it would make their child insane. During the middle ages most towns had wise healing women; herbalists and midwives who were at risk of being accused of being a witch, especially if they had no family to protect them as they got older. But in general, healing witches were often accepted and left alone. There was a whole world of magic and supernatural that was simply part of life in this time period. Wise women or men were called Cunning Folk, and you would go to them for healing, or, if you had perhaps been bewitched, to get a counter spell. There were men as well. One cunning man was John Wrightson "Old Wrightson the Wise Man of Stokesley "was an expert in telling whether your horse had been betwitched, and then curing it. Part of the Protestant Reformation, though, centered on the idea of personal responsibility of a person with their God. The idea of salvation by faith, of a personal relationship with the divine. Well, that could be flipped around to apply to the devil as well "the idea that an individual could make a pact with Satan in order to achieve something here on earth. In a sense, a new shadow theology dealing with the darker side of personal relationships with God sprang up, and most theologians agreed that these dark witches did not act alone. In the past, even if a woman had been accused of being a witch, and had been killed, that would have been it. Witch gone, community happy. Now people demanded more witches. You could never have just one. You needed a coven. Also, the distinction between healing magic, and darker magic ended, and all suspected witches were punished, even those wise women that younger women in communities had looked up to in the past. Arresting one witch invariably would lead to the arrest of others because suspects were tortured, and encouraged to name their partners. Torture was actively encouraged on women during this period. This is a period when witchcraft becomes officially illegal. It had been repealed five years later, but then restored under Elizabeth in So that brings me to James I. James was just a toddler when his mother, Mary Queen of Scots, abdicated and escaped to England where she was held for nearly 20 years before being killed. Apparently James had a premonition of her execution before it actually happened, seeing her floating head in his dreams. Scotland at this time was also filled with factions, and was a difficult place to govern. King James formally assumed power in Scotland in at the age of seventeen. In February he found out that one of his most influential lords, George Gordon, was part of a Catholic group that secretly promised to provide support to Spain if they chose to invade Scotland. This is an important element in the witchcraft history, as it provided the context of why James was so worried about witches, especially if it involved an element of treason. James ran full steam ahead on witches in In fact, in the General Assembly complained that witchcraft seemed to carry no penalty despite being outlawed in The Scottish act of established witchcraft as a crime punishable by death, but it did not give a complete definition for what was considered a crime. Was healing a crime? No one knew for sure. The act condemned witchcraft, sorcery, and

necromancy, but what did that really mean? In James had an experience that would forever change him, and direct his actions for a good decade. Shortly after the marriage, Anne took ship to Scotland to be with her new husband, but terrible weather and a series of mishaps forced the ship to take shelter in a port on the coast of Norway. The young Queen traveled overland with her retinue to Oslo. His own crossing back to Scotland was also stormy. Mixed with the trouble Anne had encountered as she tried to reach Scotland, the storm must have seemed very odd 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 1591. It 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. Denmark had a much greater prevalence of witchcraft than in Scotland during this time. Soon after Danish authorities arrested, tried, and executed six witches for causing the storm that had stopped Anne from reaching Scotland initially. Through the use of torture, Duncan confessed, and gave the names of alleged accomplices. They were also accused of performing perverted rituals in a church in Berwick. The King was involved in the pamphlet that outlined all of these events, which became known as the North Berwick Witch Trials, in a pamphlet *News from Scotland*. She would have not had any opportunity to hear that conversation, and it convinced James that she really was a witch. More than a hundred people were arrested, and many of them subjected to tortures to get confessions to a range of crimes, including treason. 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. By the time they ended, 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 was burning at the stake. Usually the condemned were first strangled to death before being burned—this was considered an act of mercy. 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 ordered that the jury members themselves be put on trial for acquitting a witch! As it happened, Napier had influential friends. She was able to avoid execution by pretending that she was pregnant, and eventually was released. The North Berwick Witch Trials greatly influenced Shakespeare as he wrote *Macbeth*, which contains many references to the trials. This leads me to a question about why anyone would plead guilty to witchcraft and confess, for the fact is, some of these women did actually believe they were witches. So for some of these women, dabbling in witchcraft was a form of rebellion, and something they took pride in. The publicity of the North Berwick trials grew belief in and fear of witches in Scotland. Interest in witchcraft spanned all classes during the 16th century. Each group looked for explanations for the economic challenges they faced. Between 1590 and 1600, the harvest failures plagued the country and sometimes resulted in mass starvation. This was not directly attributed to the work of witches, but it did contribute to social tensions. Ultimately, the combination of these factors resulted in a massive witch-hunt in Scotland. It is important to note that this witch-hunt differed from the North Berwick trials in that it did not begin from one particular trial. However, much like his role in the North Berwick trials, King James became fervently involved after an accused witch confessed to attempting to harm him. In *Daemonologie*, James explained the crimes of witchcraft and the crime of necromancy, discussing both witches and magicians. He writes a large amount on the relationship between necromancers and witches emphasizing that, despite fundamental differences, both groups of people had strict, sole allegiance to the devil. He also provided a description of the practices that witches would engage in. These practices became part of the common script in witchcraft confessions throughout the next century. Not only did King James describe the practices that witches participated in, but he also suggested ways to physically identify guilty witches in *Daemonologie*. This was a predominant belief during the witch-hunt trials. At times he left his mark by licking the body. The Devil supposedly branded witches at the end of the initiation rites, never held on nocturnal Sabbats. The marks were in secret places such as in armpits and body cavities. Such marks were considered proof that the person was a witch—all witches and sorcerers were considered to have at least one. People accused of witchcraft in trials were thoroughly searched for these marks. The women were stripped of their

clothes in front of the inquisitors. They were shaven of all body hair so no mark could remain hidden. Pins, in the process of pricking, were driven deeply into scars, calluses, and thicken areas of the skin. Often the pricking was less painful since it was done in front of a jeering crowd. Remember this was commissioned by the Church that upholds modesty. His description of rituals experienced at witch gatherings became part of the script for confessions throughout the next century. Also, the vagueness of the Scottish act of made it necessary for someone to step in and outline how to properly deal with witches. So there we have it.

2: German Witches | streetsofsalem

*The Witches Of Mobra In Spain [C. W. Roback] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

The language of size Spreading to China along the trade-routes; the diffusion Of the counting-frame and the cromlech; Yesterday the shadow-reckoning in the sunny climates. Yesterday the assessment of insurance by cards, The divination of water; yesterday the invention Of cartwheels and clocks, the taming of Horses. Yesterday the bustling world of the navigators. Yesterday the abolition of fairies and giants, the fortress like a motionless eagle eyeing the valley, the chapel built in the forest; Yesterday the carving of angels and alarming gargoyles; The trial of heretics among the columns of stone; Yesterday the theological feuds in the taverns And the miraculous cure at the fountain; Yesterday the Sabbath of witches; but to-day the struggle Yesterday the installation of dynamos and turbines, The construction of railways in the colonial desert; Yesterday the classic lecture On the origin of Mankind. But to-day the struggle. Yesterday the belief in the absolute value of Greek, The fall of the curtain upon the death of a hero; Yesterday the prayer to the sunset And the adoration of madmen. As the poet whispers, startled among the pines, Or where the loose waterfall sings compact, or upright On the crag by the leaning tower: O send me the luck of the sailor. O show us History the operator, the Organiser. Time the refreshing river. O descend as a dove or A furious papa or a mild engineer, but descend. I am your vow to be Good, your humorous story. I am your business voice. I am your marriage. To build the just city? Or is it the suicide pact, the romantic Death? Very well, I accept, for I am your choice, your decision. Yes, I am Spain. Have heard and migrated like gulls or the seeds of a flower. They clung like burrs to the long expresses that lurch Through the unjust lands, through the night, through the alpine tunnel; They floated over the oceans; They walked the passes. All presented their lives. On that arid square, that fragment nipped off from hot Africa, soldered so crudely to inventive Europe; On that tableland scored by rivers, Our thoughts have bodies; the menacing shapes of our fever Are precise and alive. For the fears which made us respond To the medicine ad, and the brochure of winter cruises Have become invading battalions; And our faces, the institute-face, the chain-store, the ruin Are projecting their greed as the firing squad and the bomb. Madrid is the heart. To-morrow, perhaps the future. The research on fatigue And the movements of packers; the gradual exploring of all the Octaves of radiation; To-morrow the enlarging of consciousness by diet and breathing. To-morrow for the young the poets exploding like bombs, The walks by the lake, the weeks of perfect communion; To-morrow the bicycle races Through the suburbs on summer evenings. To-day the deliberate increase in the chances of death, The conscious acceptance of guilt in the necessary murder; To-day the expending of powers On the flat ephemeral pamphlet and the boring meeting. To-day the makeshift consolations: The stars are dead. The animals will not look. We are left alone with our day, and the time is short, and History to the defeated May say Alas but cannot help nor pardon. Auden We could write dozens of pages if we would want to analyze every detail of this poem, as it talks about historical facts and expresses political ideals and points of view of the author in verse. I will just get some points about some of the parts that most caught my attention. We should know that the conflict was between republicans against nationalists, that this was an extremely violent conflict in which more than thousand people were killed, more than thousand were civilians and that it generated tensions between neighbors, friends and even families that sometimes ended in violent hatred. Auden had deep and sophisticated political points of view. For him, the international media, and most people out of Spain, the republicans were the good guys, and the nationalists were the bad guys. Auden actually visited Spain in , getting some direct inspiration for this, and other poems. The overall message in the beginning of the poem seems to be: I want to point out some interesting details. The eleventh stanza sounds like a cry from the country itself. This stanza and the next three are my favorites. Auden seems to use the country itself, Spain, as the narrative or in this case, poetic voice. The 13th stanza expresses that Spain is whatever its people republicans make out of it. Here, we can connect that Spain is making its own republicans responsible for the outcome of the war, and that it all depends on how much art they put into this conflict. At the end of the poem, the message becomes: An aspect about the structure that

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really caught my attention was that the third verse on each stanza is much shorter, but seems to have the heaviest words. Why does the author do this? Fewer but much heavier words deliver an even stronger expression of a message.

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C.W. Roback is the author of The Witches Of Mobra In Spain (avg rating, 0 ratings, 0 reviews) and Magic And Medicinal Herbs (avg rating, 0 rating.

His involvement with witch trials in the North Berwick region sparked a massive witch-hunt in the area. Perhaps his greatest contributions to the development of trials, though, were writings that explained his legal thoughts on the process for trying witches in Scotland. In 1597, a pamphlet titled *Newes from Scotland* was published. He became involved with witch trials once again during another large witch-hunt in 1617, which he followed up with the publication of his witchcraft treatise, *Daemonologie*. These all became commonalities in confessions throughout the following century. King James formally assumed power in Scotland in 1603 at the age of seventeen. In February of 1617 he found out that one of his most influential lords, George Gordon, participated in a Catholic group that secretly promised to provide support to Spain if they chose to invade Scotland. This is important to show possibly explain why in the next decade he became so obsessed with witch trials, particularly when they involved elements of treason. The Scottish act of 1563 established witchcraft as a crime punishable by death, but it did not provide an explicit definition for what would be considered a crime. Although witchcraft trials occurred, the king did not begin to overtly express interest in the trials until after he experienced a series of misfortunes. This was demonstrated when Danish authorities arrested, tried, and executed six witches for causing the storm that had stopped Anne from reaching Scotland initially. This became an important and distinctive aspect of the North Berwick trials because it suggested that the witches tended to meet and conspire in a large coven. He wanted to eliminate the entire group of witches from the coven because of their alleged plot and attempts to kill him. It is possible that his fears were legitimized in a near death experience that involved a treasonous group. On December 27, 1601, a group of political dissenters trapped the king in a remote tower and set fire to his home in Holyrood and in Maitland. Beginning with the initial accusation of Geillis Duncan, the author detailed the process of the trials, from interrogations, to torture, to confessions, convictions and executions. At the end of the document, the author concluded that the king was a devout follower of God and was therefore protected from the coven of witches and the devil. The widespread publicity of the North Berwick trials increased belief in and fear of witches among Scottish people. Interest in witchcraft stretched from the peasantry to the elite class during the 1600s. Each group sought explanations for the economic challenges they faced during the 1600s. Between 1600 and 1610, the harvest failures plagued the country and sometimes resulted in mass starvation. Cooperation between the political and religious leaders deteriorated during this decade as well. This played an important role in the development of the legal process because he was able to effectively show his belief in the legitimacy and dangers of both necromancy and witchcraft and condemn both forms of practice. He also provided a description of the practices that witches would engage in. His description of rituals experienced at witch gatherings became part of the script for confessions throughout the next century. Also, the vagueness of the Scottish act of 1563 made it necessary for someone to step in and outline how to properly deal with witches. In 1603, King James became King of England, thus moving out of Scotland and losing interest in the witchcraft trials. The Scottish act of 1563 was officially repealed in 1617. Although King James did not play a major role in Scottish witch-hunts after the 1600s, his involvement during that decade left a lasting impression on the process for trying witches in Scotland. He became heavily involved with the trials and published a treatise that reflected his thoughts and experiences with the trials. The king played a crucial role in the development of the legal process for witch trials. His acceptance of the witch-hunts in Scotland justified the accusations of witches and the trials. His writings offered suggestions for how to find, try, and execute witches. His ideas became an important basis for the legal process for witchcraft. His outline defined what a witch went through with the devil became a commonplace for the script of confessions by accused witches. Although the king became disinterested when he became King of England, his work and influence in the 1600s left a lasting impact on the legal processes of witchcraft in Scotland. Levack, *Witch-Hunting in Scotland: Law, Politics, and Religion* New York: Routledge, 1998, University of California Press, 1998, By Julian Goodare New York: Manchester University Press, 2002, Shakespeare Press, 2002, Google Books edition,

4: Cornell University Library Witchcraft Collection

*The Witches Of Mobra In Spain - Pamphlet El Control The Shattering Guardians of Gahoole Hardcover Paperweights: Historicism, Art Nouveau, Art Deco (Schiffer Book for Collectors) [Peter Von Brackel] on www.enganchecubano.com *FREE* shipping on qualifying offers. This book is an essential reference for all paperweight collectors.*

Anthropology of religion and Human sacrifice The wide distribution of the practice of witch-hunts in geographically and culturally separated societies Europe, Africa, India, New Guinea since the s has triggered interest in the anthropological background of this behaviour. The belief in magic and divination , and attempts to use magic to influence personal well-being to increase life, win love, etc. Belief in witchcraft has been shown to have similarities in societies throughout the world. It presents a framework to explain the occurrence of otherwise random misfortunes such as sickness or death, and the witch sorcerer provides an image of evil. Magic in the ancient world Ancient Near East[edit] Punishment for malevolent sorcery is addressed in the earliest law codes which were preserved; in both ancient Egypt and Babylonia , where it played a conspicuous part. The Code of Hammurabi 18th century BC short chronology prescribes that If a man has put a spell upon another man and it is not yet justified, he upon whom the spell is laid shall go to the holy river; into the holy river shall he plunge. If the holy river overcome him and he is drowned, the man who put the spell upon him shall take possession of his house. If the holy river declares him innocent and he remains unharmed the man who laid the spell shall be put to death. He that plunged into the river shall take possession of the house of him who laid the spell upon him. In BC, women were executed as witches in the context of an epidemic illness. Livy emphasizes that this was a scale of persecution without precedent in Rome. In BC, the Roman senate issued a decree severely restricting the Bacchanals, ecstatic rites celebrated in honor of Dionysus. Livy records that this persecution was because "there was nothing wicked, nothing flagitious, that had not been practiced among them". There is no way to verify the figures reported by Roman historians, but if they are taken at face value,[citation needed] the scale of the witch-hunts in the Roman Republic in relation to the population of Italy at the time far exceeded anything that took place during the "classical" witch-craze in Early Modern Europe. This law banned the trading and possession of harmful drugs and poisons, possession of magical books and other occult paraphernalia. Strabo , Gaius Maecenas and Cassius Dio all reiterate the traditional Roman opposition against sorcery and divination, and Tacitus used the term religio-superstitio to class these outlawed observances. Emperor Augustus strengthened legislation aimed at curbing these practices, for instance in 31 BC, by burning over 2, magical books in Rome, except for certain portions of the hallowed Sibylline Books. For whoever does these things is abhorrent to the Lord"; and Exodus In the Judaeian Second Temple period , Rabbi Simeon ben Shetach in the 1st century BC is reported to have sentenced to death eighty women who had been charged with witchcraft on a single day in Ashkelon. The ancient fabled King Filimer is said to have found among his people certain witches, whom he called in his native tongue Haliurunnae. Suspecting these women, he expelled them from the midst of his race and compelled them to wander in solitary exile afar from his army. There the unclean spirits, who beheld them as they wandered through the wilderness, bestowed their embraces upon them and begat this savage race, which dwelt at first in the swamps, a stunted, foul and puny tribe, scarcely human, and having no language save one which bore but slight resemblance to human speech. This mild approach represented the view of the Church for many centuries. The Lombard code of states: Let nobody presume to kill a foreign serving maid or female servant as a witch, for it is not possible, nor ought to be believed by Christian minds. Other examples include an Irish synod in , [25] and a sermon by Agobard of Lyons Burchard was writing against the superstitious belief in magical potions, for instance, that may produce impotence or abortion. These were also condemned by several Church Fathers. Not only the attempt to practice such things, but the very belief in their possibility, is treated by Burchard as false and superstitious. Neither were these the only examples of an effort to prevent unjust suspicion to which such poor creatures might be exposed. This, for instance, is the general purport of the book, Contra insulsam vulgi opinionem de grandine et tonitruis "Against the foolish belief of the common sort concerning hail and thunder" , written by Agobard d. And we have ordained respecting witch-crafts, and lybacs [read lyblac

"sorcery"], and morthdaeds ["murder, mortal sin"]: But if he will deny it, and at threefold ordeal shall be guilty; that he be days in prison: However, Pope Nicholas I, prohibited the use of torture altogether, and a similar decree may be found in the Pseudo-Isidorian Decretals. Although it has been proposed that the witch-hunt developed in Europe from the early 14th century, after the Cathars and the Templar Knights were suppressed, this hypothesis has been rejected independently by two historians Cohn ; Kieckhefer In , Pope Alexander IV declared a canon that alleged witchcraft was not to be investigated by the Church. In the case of the Madonna Oriente , the Inquisition of Milan was not sure what to do with two women who in confessed to have participated the society around Signora Oriente or Diana. Through their confessions, both of them conveyed the traditional folk beliefs of white magic. The women were accused again in , and condemned by the inquisitor. They were eventually executed by the secular arm. The accusations of witchcraft are, in this case, considered to have been a pretext for Hermann to get rid of an "unsuitable match," Veronika being born into the lower nobility and thus "unworthy" of his son. A Catholic figure who preached against witchcraft was popular Franciscan preacher Bernardino of Siena – This is clear from his much-quoted sermon of , in which he says: One of them told and confessed, without any pressure, that she had killed thirty children by bleeding them The resurgence of witch-hunts at the end of the medieval period, taking place with at least partial support or at least tolerance on the part of the Church, was accompanied with a number of developments in Christian doctrine, for example the recognition of the existence of witchcraft as a form of Satanic influence and its classification as a heresy. As Renaissance occultism gained traction among the educated classes, the belief in witchcraft, which in the medieval period had been part of the folk religion of the uneducated rural population at best, was incorporated into an increasingly comprehensive theology of Satan as the ultimate source of all maleficium. He did so at the request of inquisitor Heinrich Kramer , who had been refused permission by the local bishops in Germany to investigate. The book was soon banned by the Church in , and Kramer was censured , but it was nevertheless reprinted in 14 editions by and became unduly influential in the secular courts. In , the Spanish Inquisition cautioned its members not to believe what the Malleus said, even when it presented apparently firm evidence. Witch trials in Early Modern Europe The torture used against accused witches, The witch trials in Early Modern Europe came in waves and then subsided. There were trials in the 15th and early 16th centuries, but then the witch scare went into decline, before becoming a major issue again and peaking in the 17th century; particularly during the Thirty Years War. What had previously been a belief that some people possessed supernatural abilities which were sometimes used to protect the people now became a sign of a pact between the people with supernatural abilities and the devil. To justify the killings, Protestant Christianity and its proxy secular institutions deemed witchcraft as being associated to wild Satanic ritual parties in which there was much naked dancing and cannibalistic infanticide. Witch-hunts were seen across early modern Europe, but the most significant area of witch-hunting in modern Europe is often considered to be central and southern Germany. Witch-hunts first appeared in large numbers in southern France and Switzerland during the 14th and 15th centuries. The peak years of witch-hunts in southwest Germany were from to Learned European ideas about witchcraft, demonological ideas, strongly influenced the hunt of witches in the North. Christian IV of Denmark , in particular, encouraged this practice, and hundreds of people were convicted of witchcraft and burnt. In the district of Finnmark, northern Norway, severe witchcraft trials took place during the period – The Pendle witch trials of are among the most famous witch trials in English history. In England, witch-hunting would reach its apex in to due to the work of Matthew Hopkins. Although operating without an official Parliament commission, Hopkins calling himself Witchfinder General and his accomplices charged hefty fees to towns during the English Civil War. The swimming test, which included throwing a witch into water strapped to a chair to see if she floated, was discontinued in due to a legal challenge. The book, The Discovery of Witches, was soon influential in legal texts. The book was used in the American colonies as early as May , when Margaret Jones was executed for witchcraft in Connecticut , [53] the first of 17 people executed for witchcraft in the Colonies from to She died in prison. Once a case was brought to trial, the prosecutors hunted for accomplices. Magic was not considered to be wrong because it failed, but because it worked effectively for the wrong reasons. Witchcraft was a normal part of everyday life. Witches were often called for, along with religious ministers, to help the ill or to

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deliver a baby. They held positions of spiritual power in their communities. When something went wrong, no one questioned the ministers or the power of the witchcraft. Instead, they questioned whether the witch intended to inflict harm or not.

5: C.W. Roback (Author of The Witches Of Mobra In Spain)

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No longer considered as merely incidental to witch trial records, this literature has been integrated into the study, not only of demonology and witchcraft, but of an entire dimension of thought--what Sidney Anglo once characterized as, "a complex of interrelated magical ideas which informs many aspects of medieval and Renaissance thought. Many writers of tracts on demonology and witchcraft also wrote on other subjects, some ostensibly far removed from witchcraft. Thus, the literature is connected not only to a variety of topics in early modern European and American history, but to the other intellectual interests of its authors that touch many disciplines. Although human reason--to the extent that it received divine grace and was properly instructed--could distinguish right from wrong, human will might not always choose the right. Human ability to perceive and understand the world was also limited by the Fall. Those aspects of nature that humans could not perceive or understand could be manipulated, it was believed, by demons. This was how the devil elicited homage of a kind properly paid only to God, and entered agreements with humans: Servants of the devil could, on their own or with the devil acting through them, harm or illicitly influence other people or property by occult meaning "hidden from humans," not "supernatural" means. Pact with the devil presumed the sins and crimes of idolatry and apostasy renunciation of faith , because it constituted both a willful rejection of Christian baptism and the paying of sinful homage to the devil. The Latin word that designated harm caused to others by these means was *maleficium*, and it constituted the crime of witchcraft, establishing a link between it and demonology. In addition to committing such acts, witches, it was said, evidenced other characteristics. They were thought to be identifiable differently in different parts of Europe because they might bear the mark of the devil on their bodies, have demonic companions familiars , gather collectively to pay homage to the devil at assemblies that came to be called the "synagogue" or "sabbath" , sacrifice infants, engage in acts of sexual promiscuity, and to be capable of flight and shapeshifting. Although not all writers on demonology and witchcraft subscribed to all of the aspects of the model for the offense of witchcraft here sketched, most did. The doctrines of demonology and witchcraft as they developed between and , moreover, were consistent with the cosmology of the Church Fathers and later theologians and so appeared to be confirmed by scripture. Linguistically, this is still the case in French. Sorcery was consistently described and condemned in scripture, in the writings of the church fathers, especially St. Augustine [] and Isidore of Seville [ca. Although sorcery was never the primary concern of the Church Fathers or medieval theologians before the fifteenth century, their work provided a comprehensive and contextual view of its function in the universe and in Christian cosmology. Beginning in the twelfth century magic tended to divide into two types: The division was shaped by the twelfth century influence of much Arabic and much Greek via Arabic learning into Latin learning. Under this influence, European thinkers began to view learned or natural magic as diabolical. This raised some of the most important questions about spiritual causality that the period knew. As a consequence, sorcery, necromancy the raising of the spirits of the dead , divination, and other forms of congress with the spirit world were all uniformly labelled as diabolical and came to be associated with a number of practices: Witchcraft, learned demonology and other kinds of demonic magic became objects of widespread popular belief and were the charges behind most trials and condemnations during the period of the most intense persecutions, roughly from to Canon law doctrine had emphatically stated that such inquisitors could not legitimately investigate demonic magic or witchcraft "unless [these practices] clearly savored of heresy. The seriousness with which these charges were taken, as well as the publicity of the cases themselves, suggested a new sense of apprehensiveness about the vulnerability to demonic injury at the highest levels of society. The sorcery trial of Alice Kyteler in Kilkenny, Ireland, in is an important instance of an unsuccessful attempt on the part of a continentally trained local bishop, Richard Ledrede, to introduce charges of sorcery and witchcraft into a local property dispute. One of the earliest and most widely circulating of these accounts was contained in the theological tract by Johannes Nider, the *Formicarius*, written and circulated at the Council of Basel in In his

Tractatus contra daemonum invocatores of , for example, the inquisitor Jean Vineti identified witchcraft as a new heresy. Not only demonology had its effect on humans, but also the problems of illusion and reality in assessing the alleged acts of witches came into these discussions. The treatise *Lamiarum sive striarum opusculum* by Girolamo Visconti in , and that of Bernard of Como, *De strigibus* of , both considered the problem of the reality or illusoriness of witchcraft at considerable length. But not all demonologists, judges, and inquisitors received and accepted the *Malleus* in the same way. A number of sixteenth-century manuals for inquisitors expressed considerable doubt about some of the things that it said. These are the earliest examples of a specialized theoretical and descriptive literature with a specific focus on demonic magic and witchcraft that is the subject of this website. From the mid-sixteenth century to the early eighteenth, a very large literature of this kind was produced in England and on the continent. This is the purpose of the argument and structure of the *Malleus Maleficarum*, and a number of scholars have suggested that the fifteenth-century process of state-building in the duchy of Savoy and the Swiss Confederation, for example, and the consequent introduction of new legal procedures and centralizing authorities, contributed substantially to the prosecution of the new crime of witchcraft. After the mid-sixteenth century, witch trials took place in both ecclesiastical and secular courts, partly as a result of the new and wider powers acquired by secular courts in both Protestant and Roman Catholic Europe as a consequence of the Reformation. A second consequence of the Reformation was the particular prevalence of trials for witchcraft in areas that were religiously divided. Many fewer trials occurred in areas that were religiously or politically centralized and homogeneous. This suggests that prosecutions for demonic magic and witchcraft often occurred along the local fault-lines of sixteenth- and seventeenth-century confessional, political, and juridical conflict. Although gender differences among those accused and tried varied from place to place, overall approximately four women were tried for witchcraft for every man who was charged. Only in France was the proportion of men greater than that of women. Witchcraft was also thought to run in families, especially from mother to daughter, and to be prevalent in certain occupations, not often, as once was thought, that of midwife, but in those of lower domestic servants. Prosecutions in continental Europe proceeded according to the romano-canonical inquisitorial legal procedure, which usually required for conviction either the identical testimony of two eyewitnesses or a confession. Torture was used to obtain a conviction when the accused refused to confess and substantial other evidence pointed to the likely guilt of a suspect. Confessions made under torture had to be repeated away from the scene of the torture, the confession becoming one further--and clinching --piece of evidence. Continental witch trials usually focused on the offence of idolatry, that is, homage to and pact with the devil. English common law prohibited the use of torture, but since witchcraft had been a statutory crime in England. In England, the prosecutions usually focused on the harm *maleficium* allegedly caused by the witch, and it is probable that in popular belief throughout Europe the harm thought to have been caused by those accused of witchcraft was the initial stimulus of the accusation before a magistrate. Once the charges brought the accused into the judicial machinery, however, other aspects of the general theory of demonic magic and witchcraft might be invoked and applied by officials more learned and familiar with the theoretical literature. Scotland had an entirely different legal system, social structure, and church from those in England. But neither England nor Scotland can be studied any longer in isolation. These numbers, of course, only become useful when measured in the context of other instances of crime and punishment and other kinds of judicial practice. One of the best-known instances of the wave of persecutions occurred at Trier beginning in . It included the trial and execution of the electoral magistrate and former rector of the university, Dietrich Flade, in . The prosecutions in Trier did not go unnoticed elsewhere. Martin Del Rio, the polymath, humanist, former high ranking official of the government of the Spanish Netherlands in the Council of Brabant, and later a Jesuit, published his *Disquisitionum Magicarum libri sex* in at Louvain. The work was first reprinted in and became the most recognized and influential justification for the prosecution of witches. Generally, the refusal of elites, including magistrates and judges, from accepting charges of witchcraft for trial was one of the most prominent features of the decline of prosecutions and, eventually, beliefs. So, according to Ian Bostridge, was the influence of shifting political programs. By the end of the seventeenth century, belief in the reality of witchcraft could be marginalized and dismissed simply as the program of one political faction by members of another. In addition,

social and intellectual elites began to withdraw from a mental and cultural world that they had long shared with the general population, and the condemnation of popular beliefs--including beliefs concerning sorcery and witchcraft--as erroneous increased during the later seventeenth century. Most of this record exists in the archives and other records of courts, but it is difficult to extract these materials from the jurisdictional contexts in which they are imbedded without writing regional history, in which particular movements of prosecution are linked to local social and political stress points and the general local use of criminal law. It is always useful to consider the relation between particular instances and localities of persecution and individual works in the theoretical literature. There is often a correlation. Another source, the pictorial record, is also important, but it has only recently begun to be studied. The third kind of record, however, the extremely large literature of demonology and witchcraft, is indeed worth considering, whether in conjunction with the other two kinds of sources or not. From the work of Eymeric and Nider, and largely because of the interest of different kinds of readers and the impact of printing and the circulation of books, the literature of demonology and witchcraft was generally Europe-wide. The work of Spina, too, was often reprinted through the sixteenth century. The *Malleus Maleficarum* did not exert its greatest influence until after the mid-sixteenth century, but it, too, became an essential part of the basic literature. Thus, the first relatively abundant literature of demonology and witchcraft preceded the age of persecutions in the late sixteenth century. Its ideas remained active, however, not only in reprintings and new editions of individual works of the fifteenth and early sixteenth centuries and in the circulation of printed editions of classical literature, including the work of Apuleius, Lucan, and Horace, but in the specialized works written for confessors and preachers, in dramatic representations that used the themes of magic and witchcraft from Bale to Shakespeare and Jonson, in the lively and revolutionary scriptural exegesis that was part of the great Reformation debate of the sixteenth century, especially in commentaries on the Ten Commandments, and in manuals for episcopal visitations. The new edition of Eymeric in is one such example. The work of Bernard of Como was reprinted in *Wicked magicians*, however, were quite another matter for Weyer, and he condemned them as roundly as any writer on witchcraft had condemned witches. The authors of the classic demonological literature were usually either secular or ecclesiastical jurists and theologians, but physicians and natural philosophers also contributed substantially to it. An awareness of the professional interests of the authors of these works, as well as the relation of particular works to particular instances of prosecution, is necessary for an assessment of their importance. The case of England is an interesting example. One of the earliest specific treatises is that of Francis Coxe, *A short treatise declaring the detestable wickednesse of magicall sciences, as necromancie, conjurations of spirites, curiouse astrologie and such lyke*, of . After a relatively late start, one Scottish king who later became king of England and a number of Scottish and English clerics had come to make a substantial contribution to the literature of witchcraft by the early seventeenth century. Some, like Scot, used continental literature heavily, but from the work of Gifford, evidence from English trials was used as well. They represent the tension between the sceptical tradition and the belief in spirit activity. Thomas Ady --probably a physician in Essex, England--represents a powerful, sceptical voice in the tradition of Johann Weyer and Reginald Scot. His works *A Candle in the Dark*, ; second edition retitled *A Perfect Discovery of Witches*, expressed considerable doubts about the reality of witchcraft and greatly criticized physicians who attributed physical afflictions too readily to demonic interference. Ady and the sceptical tradition were echoed in the work of John Webster, *The displaying of supposed witchcraft*, of , and the dissenting minister George Burroughs, one of the victims of the Salem Village prosecutions in , quoted Ady favorably. Conversely, the reality of witchcraft and spirit activity generally were also asserted with considerable passion. In the context of apocalypticism in England, the work of Nathaniel Homes Holmes , *Daemonologie and Theologie*, in , expressed millenarian ideas similar to those of Cotton Mather a generation later. Spirit activity was illustrated in the work of Richard Baxter , a Puritan divine, millenarian, and friend of Increase Mather, who was contemptuous of popular religion but convinced of the reality of spirit activity. Part of a movement in late seventeenth-century England more generally identified with Joseph Glanvill and Henry More, he was seeking to justify belief in the activities of the spirit world by identifying as many authentic cases of spirit activity as possible against the sceptical tradition represented by Weyer, Scot, Ady, and Webster. He knew the work of the sceptic Johann Weyer, and he drew

for patristic sources on the early seventeenth-century work of Petrus Thyraeus among others. The earlier debates are reflected in the work of Francis Hutchinson, Bishop of Down and Connor, whose highly sceptical *Historical Essay Concerning Witchcraft* appeared in 1718 and was expanded in 1724, and Richard Boulton fl. 1720. Both sceptics and believers were heard in British North America, and the trials at Salem Village throughout most of the century became their focus. There is no need here for yet another narrative historical account of the trials and their repercussions, nor for a full reproduction of materials now readily available in print, although many theological pamphlets of the period shed considerable light on the specific discussions of witchcraft and need to be consulted by the specialist. This website offers examples of a number of different positions and opinions held both by those who participated in the trials and those who opposed or later criticized them. Neither fully committed to the abstract notion of a "witch-hunt," nor able to disengage themselves from their interpretation of the particular cases in Salem Village, the Mathers and Lawson may be said to represent the theoretical and guarded theological justification for what was, after all, an essentially secular prosecution. The works of Robert Calef, John Hale, and Thomas Maule, the latter being a Quaker who knew well the consequences of witchcraft accusations directed against Quakers, represent the critical literature from both lay and clerical perspectives. Hale and Maule offer two distinct theological perspectives on the position taken by Cotton Mather. The plaintive claim of William Good for damages endured as the result of the execution of his wife, Sarah, on July 19, 1706, suggests that the Salem stories, having originated in a legal and theological worldview applied to particular circumstances, ended in a legal world-view in which damages could be sought from the authority of a mistaken court. However, the subject soon dropped out of the historical memory of the United States during the later eighteenth century and the Early National Period, much as did Puritanism itself.

6: Explanation of Events for the Timeline of the Witch Hunts

Discover Book Depository's huge selection of C-W-Roback books online. Free delivery worldwide on over 19 million titles. The Witches of Mobra in Spain - Pamphlet.

Witches are a cultural phenomenon that everyone has some exposure to, but many do not know where these stereotypes that we still use today came from. In my lesson, I taught the students about sixteenth and seventeenth century English witchcraft and the women who were caught in the crossfire of religious and political turmoil. We started out by thinking about the stereotypes of witches. Some immediate examples came to mind such as those portrayed and illustrated by Roald Dahl and the ones we see in movies such as the Wicked Witch of the West from *The Wizard of Oz* and Bellatrix Lestrange from *Harry Potter*. I expected the students to stick to these stereotypes, but many branched out, giving features that had quite historical context. I had quite a lot that mentioned her old age, her black cat, and her poverty—all features that have ties to the witchcraft trials in the sixteenth and seventeenth century. Some of the witch stereotypes the students came up with For some more hands on work, I had the students break into five groups, each group with its own trial. For my selection of trials, I picked trials that were spread across the period, specifically focusing on presenting samples that were before, during and after the height of the witch craze, One of the selections was not technically a trial, but was actually a record of Matthew Hopkins , a notorious witch-hunter who many claim was behind the mass witch hunt in Essex and Sussex, giving an account of how he discovered witches. In their small groups, I asked them to read through the trial, which they were given as side-by-side comparisons of the black-letter pamphlet as it would have appeared to contemporaries and a transcription of the trial, as black-letter is quite difficult to read if not familiar with it. They were asked to read through the trial with the expectation of trying to determine how a witch was identified, what features she must have to be a witch, and anything they were surprised with that took place in the trials. They were then to present their thoughts on this to the class. From an English pamphlet, For the presentations, I went in chronological order, as I wanted to show the overall changing of witchcraft features from malefic bad, disruptive magic to diabolic magic directly associated with the Devil or demons. The students seemed to pick up on this too, highlighting that at the beginning of the period, witches seemed more like bad neighbours and by the end, they seemed more like slaves to Satan. Although we did not have much time to discuss it, I hinted that this change might have to do with the rise of Puritanism within England at the time and that outside threats, such as the Catholic Church or Spain, faded away to internal threats such as we see during the Civil War and indeed, witchcraft. This was a very astute observation as it has been argued among witchcraft historians for decades. Overall, I was quite impressed with how well the lesson went. The students seemed interested and motivated to question the sources. They also hit on a lot of the historical debates that are still be analysed. The one thing I really learned is that even the most basic lesson about witchcraft, which I tried to present here, breeds too many questions to cover in just one class. More than ever I can see that it is such a complex topic involving issues of religion, politics, gender, class systems, and societal changes that make it very hard to simplify. This being said, I think that it was great to have some of these issues come out in the class, as one of my goals was to make students think about how we label women and how women were labelled and the motivations behind it. Also I hope that it showed how a seemingly straight-forward topic such as witchcraft is more than a phenomenon that is tied to archaic and uneducated minds as most assume, but is actually rooted in some of the very values we still hold today.

German Witches By daseger It is very interesting to me that Germany was at the absolute center of the "witch craze" of the sixteenth and seventeenth centuries and the creation of a commercial Halloween/witchcraft culture several centuries later.

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.

8: James I and Witchcraft | Englandcast

The Witches of Mobra in Spain - Pamphlet, C.W. Roback Giving Your Way to Prosperity, J.R. Rice Lucian's Account of the High Grades of Tammuz - Pamphlet, J.S.M. Ward.

9: Witches Trials Stock Photos & Witches Trials Stock Images - Alamy

Although James most likely did not write the pamphlet, Newes from Scotland had a profound impact on validating the

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process for trying witches in Scotland because it showed the king's interest and credence in the reality of witches, as well as his opinion that they needed to be eliminated.

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