Pearson Edexcel Level 3 GCE

History

Advanced
Paper 3: Themes in breadth with aspects in depth
Option 33: The Witchcraze in Britain, Europe and North America c1580–c1750

Wednesday 21 June 2017 – Morning
Source Booklet

Paper Reference
9HI0/33

Do not return this booklet with the question paper.

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Source for use with Section A.

From James VI of Scotland's treatise *Daemonologie*, published 1597. He wrote this following the North Berwick witch trials of 1590.

There is a fearful presence at this time in this country of these detestable slaves of the Devil – the Witches or enchanters. This has moved me, beloved reader, to write this following treatise of mine, not in any way to serve as a show of my learning, but I am only moved to do so to resolve the doubting hearts of many who do not believe in witches. I intend to show both that such assaults of Satan are certainly practised, and that this deserves most severely to be punished. My intention in this book is only to prove two things: the one, that Witchcraft has taken place and continues to exist and the other, what exact trial and severe punishment Witchcraft merits. I wish therefore to explain what kind of things are possible to be performed by Witchcraft. What can be the cause that there are 20 women given to Witchcraft, where there is one man? The reason is easy, for as that sex is frailer than man is, so is it easier to be entrapped in these gross snares of the Devil. This was well proved to be true by the Serpent's deceiving of Eve at the beginning, which makes the Devil the more familiar with women since that time.

What form of punishment do you think these witches merit? They ought to be put to death according to the law of God and the law of all Christian nations. It is commonly done by fire. But should any sex, age or rank be exempted? None at all according to the lawful magistrate for it is the highest form of sin. Then may not children be spared? Yes, for they are not capable of the reason to practise such things.

There are two good helps that may be used for their trial: the one is the finding of their mark and the insensitivity of this mark. The other is their floating on the water, God having appointed that secret supernatural sign for the trial of that secret unnatural crime.

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