

The King's Garb



The Hammer of Witches Issue - October ASXXXVII (2002 A.D.)

***" Therefore those err who say that
there is no such thing as witchcraft..."***
– Malleus Maleficarum

October is here and along with it what I think is quite an interesting topic for the Garb. Halloween is approaching and what better thing to arm yourself with than the Hammer of Witches. You will find a more complete description of the origin of the original text on page 9. The trick-or-treaters will never know what hit them.

All the text included is from an English translation of the Latin original. I have removed portions from the excerpts so that they would fit on one page, but they are otherwise intact. Aside from the period opinion on the occult, it is a very interesting piece on the theological philosophy at the time. Have a nice read.

Your chronicler,
APMATYΣ
Armatus



Witches' brew. From Abraham Saur's *Ein Kurtze Treue Warning* (A Short, True Warning), printed at Frankfurt, 1582

From the Baron and Baroness of Myrgan Wood

Salut et Bonjour!!

Our collective SCA schedule has become quite hectic over the last month and will remain so over the next. We have had some good media exposure and some wonderful events in our lives. We would like, again, to offer our congratulations and warmest wishes to Their Highnesses, Ivar and Asney on their beautiful wedding!

Anticipation mounts for us as we think of our upcoming Anniversary Event. We can not wait to see the skills at arms and at arts that are always put on display every year at this event (not to mention the tasty treats that are being planned for the subtlety contest!).

There are many opportunities to get involved this month. Activities planned so far include a Baronial meeting; the Travel Lodge demo; Myrgan Wood's 24th Anniversary; Gamer's Convention demo & tournament; and the Pike Lake School demo. There were also a number of demos and events last month. None of these activities are possible without the participation and contribution of a number of people. We would like to express our heartfelt THANK YOU to everyone who has given of their time and effort. We really do appreciate all that you do!!

Raoul and Roxanne Delaroche
Baron and Baroness of Myrgan Wood

The Cover is a Witch giving the ritual kiss to Satan. From R. P. Gaucius' *Compendium Maleficarum*, Milan, 1626

MALLEUS MALEFICARUM PART I QUESTION I.

Here beginneth auspiciously the first part of this work. Question the First.

Whether the belief that there are such beings as witches is so essential a part of the Catholic faith that obstinately to maintain the opposite opinion manifestly savours of heresy. And it is argued that a firm belief in witches is not a Catholic doctrine: see chapter 26, question 5, of the work of Episcopus. Whoever believes that any creature can be changed for the better or the worse, or transformed into another kind or likeness, except by the Creator of all things, is worse than a pagan and a heretic. And so when they report such things are done by witches it is not Catholic, but plainly heretical, to maintain this opinion.

Moreover, no operation of witchcraft has a permanent effect among us. And this is the proof thereof: For if it were so, it would be effected by the operation of demons. But to maintain that the devil has power to change human bodies or to do them permanent harm does not seem in accordance with the teaching of the Church. For in this way they could destroy the whole world, and bring it to utter confusion.

Moreover, every alteration that takes place in a human body - for example, a state of health or a state of sickness - can be brought down to a question of natural causes, as Aristotle has shown in his 7th book of Physics. And the greatest of these is the influence of the stars. But the devils cannot interfere with the stars. This is the opinion of Dionysius in his epistle to S. Polycarp. For this alone God can do. Therefore it is evident the demons cannot actually effect any permanent transformation in human bodies; that is to say, no real metamorphosis. And so we must refer the appearance of any such change to some dark and occult cause.

And the power of God is stronger than the power of the devil, so divine works are more true than demoniac operations. Whence inasmuch as evil is powerful in the world, then it must be the work of the devil always conflicting with the work of God. Therefore as it is unlawful to hold that the devil's evil craft can apparently exceed the work of God, so it is unlawful to believe that the noblest works of creation, that is to say, man and beast, can be harmed and spoiled by the power of the devil.

Moreover, that which is under the influence of a material object cannot have power over corporeal objects. But devils are subservient to certain influences of the stars, because magicians observe the course of certain stars in order to evoke the devils. Therefore they have not the power of effecting any change in a corporeal object, and it follows that witches have even less power than the demons possess.

For devils have no power at all save by a certain subtle art. But an art cannot permanently produce a true form. (And a certain author says: Writers on Alchemy know that there is no hope of any real transmutation.) Therefore the devils for their part, making use of the utmost of their craft, cannot bring about any permanent cure - or permanent disease. But if these states exist it is in truth owing to some other cause, which may be unknown, and has nothing to do with the operations of either devils or witches.

But according to the Decretals (33) the contrary is the case. "If by witchcraft or any magic art permitted by the secret but most just will of God, and aided by the power of the devil, etc" The reference here is to any act of witchcraft which may hinder the end of marriage, and for this impediment to take effect three things can concur, that is to say, witchcraft, the devil, and the permission of God. Moreover, the stronger can influence that which is less strong. But the power of the devil is stronger than any human power (Job xl). There is no power upon earth which can be compared to him, who was created so that he fears none....

10th Anniversary - Sigelhundas - October 26th 2002

The Shire of Sigelhundas invites one and all to come eat, fight and make merry on the 10th Anniversary of our shire's "birth". Come visit with old friends and make some new ones! There will be an A&S Competition featuring the number 10. All are invited to compete, using any type of Art or Science as long as the number 10 is featured prominently.

There will also be a Heavy and Rapier tournament. There will be prizes for the winners as well as a cash prize. If a fighter so chooses, that is to say you don't have to do this, there will be a fee of \$10 to be in the tourney. The highest ranked fighter (most wins) that paid into the pot will win 1/2 of the gold. For example: if 10 fighters pay in, the highest ranked fighter will get \$50 with the Shire getting the other \$50. Note: you can win the tourney and not win the cash (if you didn't pay in, you don't get any money, just the prize for being first). If you did pay in and are the winner as well, you get both prizes. If you have any questions, contact the Autocrat. Tourney starting times to be announced.

There will be a dessert Subtlety contest open to all as well. There is no theme for this contest, just wow us with your fine dessert.

Date: October 26th

Place: Saint Luke's Hall, 3233 Argyle Road

Time: 9:00am - 1:00am

Bar: Of course!

Feast/Site Costs:

SCA Inc. Members: Pre-paid - \$14.00

Door - \$16.00

Off Board - \$7.00

Non-members: Pre-paid - \$16.00

Door - \$18.00

Off Board - \$8.00

Children under 12 : 1/2 Price

You may pre-pay by sending a cheque to the Autocrat at the address below.

Make cheques payable to the QCSCA. Number of feast tickets limited to 60 so book early. Feel free to contact the Feast-o-crat if you have any allergy worries.

Directions: From Albert Street, take Hill Ave east until the 4-way stop at Montague Street. Turn south and the hall is right there next to the 7-11 on the right hand side. Look for signs outside. Parking is in front of the hall.

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THE MALLEUS MALEFICARUM - PART I. QUESTION XVI.

The Foregoing Truths are Set out in Particular, this by a Comparison of the Works of Witches with Other Baleful Superstitions.

Now the foregoing truth concerning the enormity of witches' crimes is proved by comparing them with the other practices of Magicians and Diviners. For there are fourteen species of magic, springing from the three kinds of Divination. The first of these three is open invocation of devils. The second is no more than a silent consideration of the disposition and movement of some thing, as of the stars, or the days, or the hours, and such things. The third is the consideration of some human act for the purpose of finding out something that is hidden, and is called by the name of Sortilege.

And the species of the first form of Divination, that is, an open invocation of devils, are the following: Sorcery, Oneiromancy, Necromancy, Oracles, Geomancy, Hydromancy, Aeromancy, Pyromancy, and Soothsaying (see S. Thomas, Second of the Second, quest. 95, 26, and 5).

Necromancy is the summoning of and speech with the dead, as is shown by its etymology; for it is derived from the Greek word Nekros, meaning a corpse, and Manteia, meaning divination. And they accomplish this by working some spell over the blood of a man or some animal, knowing that the devil delights in such sin, and loves blood and the pouring out of blood. Wherefore, when they think that they call the dead from hell to answer their questions, it is the devils in the likeness of the dead who appear and give such answers.

Oneiromancy may be practised in two ways. The first is when a person uses dreams so that he may dip into the occult with the help of the revelation of devils invoked by him, with whom he has entered into an open pact. The second is when a man uses dreams for knowing the future, in so far as there is such virtue in dreams proceeding from Divine revelation, from a natural and intrinsic or extrinsic cause; and such divination would not be unlawful. So says S. Thomas.

Another species of divination is practised by Pythons, so called from Pythian Apollo, who is said to have been the originator of this kind of divination, according to S. Isidore. This is not effected by dreams or by converse with the dead, but by means of living men, as in the case of those who are lashed into a frenzy by the devil, either willingly or unwillingly, only for the purpose of foretelling the future, and not for the perpetration of any other monstrosities. Of this sort was the girl mentioned in Acts xvi, who cried after the Apostles that they were the servants of the true God; and S. Paul, being angered by this, commanded the spirit to come out of her. But it is clear that there is no comparison between such things and the deeds of witches, who, according to S. Isidore, are so called for the magnitude of their sins and the enormity of their crimes.

Wherefore, for the sake of brevity, there is no need to continue this argument in respect of the minor forms of divination, since it has been proved in respect of the major forms. For the preacher may, if he wishes, apply these arguments to the other forms of divination: to Geomancy, which is concerned with terrene matters, such as iron or polished stone; Hydromancy, which deals with water and crystals; Aeromancy, which is concerned with the air; Pyromancy, which is concerned with fire; Soothsaying, which has to do with the entrails of animals sacrificed on the devil's altars. For although all these are done by means of open invocation of devils, they cannot be compared with the crimes of witches, since they are not directly purposed for the harming of men or animals or the fruits of the earth, but only for the foreknowledge of the future. The other species of divination, which are performed with a tacit, but not an open, invocation of devils, are Horoscopy, or Astrology, so called from the consideration of the stars at birth; Haruspicy, which observes the days and hours; Augury, which observes the behaviour and cries of birds; Omens, which observe the words of men; and Cheiromancy, which observes the lines of the hand, or of the paws of animals. And one who wishes may refer to the teaching of Nider, and he will find much as to when such things are lawful and when they are not. But the works of witches are never lawful.

24th Anniversary - Myrgan Wood

Greetings and salutations unto one and all!!

Their Excellencies Raoul and Roxanne, Baron and Baroness of Myrgan Wood, invite you to Myrgan Wood's 24th Anniversary to witness the selection of their Missile and Armour Champions on Saturday October 12th.

Sites:

Tournaments: 10am - 5 pm: Fairhaven School 495 Forrester Rd

Feast: Saskatoon Union Centre 3311 Fairlight Dr.

Cost: site and feast: \$18; under 14 free; \$3 member discount

site: \$9; under 14 free; \$1 member discount

Cheques can be made out to SCA-Myrgan Wood

Reservations and questions regarding accommodations can be sent to:

Agnete (Amanda Farries) 664-6451 or amandafarries@sk.sympatico.ca

Questions regarding the event in general can be answered by either

L Dezzrienne (Dez Windecker) (306)384-1716 dragnova@sasktel.net

Or HE Roxanne (Tracy Walker) (306)651-2599 duane.walker@sk.sympatico.ca

Questions regarding the feast can be directed to:

Hamish Mac Carraig (Pat Nixon) (306)384-9121 sean131@yahoo.com

Schedule (tentative!! - to be approved by THs!):

10am - 12pm Missile Champion's tournament, hosted by Vongtavian. The tournament will be in several parts including archery, javelin, and axes.. The Champion (a MW resident) must enter 2 or 3 events (details still being worked out).

12pm - 2pm Armoured Champion's tournament, hosted by HE Gareth. The tournament will be in three parts. First will be a single elimination tournament. Next will be a William Marshal tournament. And third will be a best of three tournament of armies. All fighters are welcome to participate in all three tourneys but only the top Myrgan Wooder will be champion.

2pm - 4pm Rapier Prize tournament (ToT listed), hosted by L Dietrich

6pm - ? Feast Subtlety competition for dessert!! (so if you want your favourite treat, make it pretty and bring it along!)

Court between removes

Competitions throughout the evening:

Calligraphy/Illumination competition (featuring XXIV)

Poetry competition (featuring XXIV &/or Myrgan Wood)

Time and space for scribal classes is currently being arranged. Please contact HE Roxanne if you are interested.

Web Links

The SCA Corporate Homepage <http://www.sca.org/>

The Kingdom of An Tir's Homepage <http://www.antir.sca.org/>

The Principality of Avacal's Homepage <http://www.avacal.org/>

Myrgan Wood's Homepage <http://www.theringlord.com/mw/>

The Online Malleus Maleficarum <http://www.malleusmaleficarum.org/>

THE MALLEUS MALEFICARUM - PART III., QUESTION I.

The Method of Initiating a Process

The first question, then, is what is the suitable method of instituting a process on behalf of the faith against witches. In answer to this it must be said that there are three methods allowed by Canon Law. The first is when someone accuses a person before a judge of the crime of heresy, or of protecting heretics, offering to prove it, and to submit himself to the penalty of talion if he fails to prove it. The second method is when someone denounces a person, but does not offer to prove it and is not willing to embroil himself in the matter; but says that he lays information out of zeal for the faith, or because of a sentence of excommunication inflicted by the Ordinary or his Vicar; or because of the temporal punishment exacted by the secular Judge upon those who fail to lay information.

The third method involves an inquisition, that is, when there is no accuser or informer, but a general report that there are witches in some town or place; and then the Judge must proceed, not at the instance of any party, but simply by the virtue of his office.

Here it is to be noted that a judge should not readily admit the first method of procedure. For one thing, it is not actuated by motives of faith, nor is it very applicable to the case of witches, since they commit their deeds in secret. Then, again, it is full of danger to the accuser, because of the penalty of talion which he will incur if he fails to prove his case. Then, again, it is very litigious.

Let the process begin with a general citation affixed to the walls of the Parish Church or the Town Hall, in the following manner.

WHEREAS we, the Vicar of such and such Ordinary (or the Judge of such and such county), do endeavour with all our might and strive with our whole heart to preserve the Christian people entrusted to us in unity and the happiness of the Catholic faith and to keep them far removed from every plague of abominable heresy: Therefore we the aforesaid Judge to whose office it belongs, to the glory and honour of the worshipful name of JESUS Christ and for the exaltation of the Holy Orthodox Faith, and for the putting down of the abomination of heresy, especially in all witches in general and in each one severally of whatever condition or estate: (Here, if he is an ecclesiastical Judge, let him add a summons to all priests and dignitaries of the Church in that town and for a distance of two miles about it, who have knowledge of this notice. And he shall add) By the authority which we exercise in this district, and in virtue of holy obedience and under pain of excommunication, we direct, command, require, and admonish that within the space of twelve days (Here the secular Judge shall command in his own manner under pain of penalties suitable to his office), the first four of which shall stand for the first warning, the second for the second, and the third for the third warning; and we give this treble canonical warning that if anyone know, see, or have heard that any person is reported to be a heretic or a witch, or of any is suspected especially of such practices as cause injury to men, cattle, or the fruits of the earth, to the loss of the State. But if any do not obey these aforesaid commands and admonitions by revealing such matters within the term fixed, let him know (Here the ecclesiastical Judge shall add) that he is cut off by the sword of excommunication (The secular Judge shall add the temporal punishments).

Note also that in the case of the second method the following caution should be observed. For it has been said that the second method of procedure and of instituting a process on behalf of the faith is by means of an information, where the informer does not offer to prove his statement and is not ready to be embroiled in the case, but only speaks because of a sentence of excommunication, or out of zeal for the faith and for the good of the State. Therefore the secular Judge must specify in his general citation or warning aforesaid, that none should think that he will become liable to a penalty even if he fails to proved his words; since he comes forward not as an accuser but as an informer.

MALLEUS MALEFICARUM – Excerpts on Examination by Torture

The method of beginning an examination by torture is as follows: First, the jailers prepare the implements of torture, then they strip the prisoner (if it be a woman, she has already been stripped by other women, upright and of good report). This stripping is lest some means of witchcraft may have been sewed into the clothing-such as often, taught by the Devil, they prepare from the bodies of unbaptized infants, [murdered] that they may forfeit salvation. And when the implements of torture have been prepared, the judge, both in person and through other good men zealous in the faith, tries to persuade the prisoner to confess the truth freely; but, if he will not confess, he bid attendants make the prisoner fast to the strappado or some other implement of torture. The attendants obey forthwith, yet with feigned agitation. Then, at the prayer of some of those present, the prisoner is loosed again and is taken aside and once more persuaded to confess, being led to believe that he will in that case not be put to death.

Here it may be asked whether the judge, in the case of a prisoner much defamed, convicted both by witnesses and by proofs, nothing being lacking but his own confession, can properly lead him to hope that his life will be spared when, even if he confess his crime, he will be punished with death.

It must be answered that opinions vary. Some hold that even a witch of ill repute, against whom the evidence justifies violent suspicion, and who, as a ringleader of the witches, is accounted very dangerous, may be assured her life, and condemned instead to perpetual imprisonment on bread and water, in case she give sure and convincing testimony against other witches; yet this penalty of perpetual imprisonment must not be announced to her, but only that her life will be spared, and that she will be punished in some other fashion, perhaps by exile. And doubtless such notorious witches, especially those who prepare witch-potions or who by magical methods cure those bewitched, would be peculiarly suited to be thus preserved, in order to aid the bewitched or to accuse other witches, were it not that their accusations cannot be trusted, since the Devil is a liar, unless confirmed by proofs and witnesses.

Others hold, as to this point, that for a time the promise made to the witch sentenced to imprisonment is to be kept, but that after a time she should be burned.

A third view is, that the judge may safely promise witches to spare their lives, if only he will later excuse himself from pronouncing the sentence and will let another do this in his place....

But if, neither by threats nor by promises such as these, the witch can be induced to speak the truth, then the jailers must carry out the sentence, and torture the prisoner according to the accepted methods, with more or less of severity as the delinquent's crime may demand. And, while he is being tortured, he must be questioned on the articles of accusation, and this frequently and persistently, beginning with the lighter charges-for he will more readily confess the lighter than the heavier. And, while this is being done, the notary must write down everything in his record of the trial - how the prisoner is tortured, on what points he is questioned and how he answers.

And note that, if he confesses under the torture, he must afterward be conducted to another place, that he may confirm it and certify that it was not due alone to the force of the torture.

But, if the prisoner will not confess the truth satisfactorily, other sorts of tortures must be placed before him, with the statement that unless he will confess the truth, he must endure these also. But, if not even thus he can be brought into terror and to the truth, then the next day or the next but one is to be set for a continuation of the tortures - not a repetition, for it must not be repeated unless new evidences produced.

The judge must then address to the prisoners the following sentence: We, the judge, etc., do assign to you, such and such a day for the continuation of the tortures, that from your own mouth the truth may be heard, and that the whole may be recorded by the notary.

And during the interval, before the day assigned, the judge, in person or through approved men, must in the manner above described try to persuade the prisoner to confess, promising her (if there is aught to be gained by this promise) that her life shall be spared.

***Armatus' Interesting Book o' the
Month – The MALLEUS
MALEFICARUM***

The Malleus Maleficarum is likely the most (in)famous 'witch hunter manual'. The title translates as 'The Hammer of Witches'. It was written in Latin and submitted to the University of Cologne on May 9th 1487 by James Sprenger and Henry Kramer.

Events

October

- Vinfest in Vinjar - Oct. 5
- Demo at Travelodge - October 9
- Myrgan Wood's 24th Anniversary - Oct. 12
- Hero's Gambit Demo - Oct. 18 - 20
- Feast of a Thousand Dishes in Harrows Cross - Oct. 19
- Demo at Pike Lake School - Oct. 24
- Sigelhundas' 10th Anniversary - Oct. 26

November

- Ferret's Feast in Valley Wold - Nov. 2
- Theme Feast/Bop & Die - Nov. 16
- Coronet Tourney in Sigelhundas - Nov. 30

Regular Events

Monthly Tavern & Business Meeting held first Wednesday of the month in the Unitarian Hall (912 Idylwyld Dr. North) at 7pm.

Fighting Practice is held:

- every Sunday at 2pm on the UofS campus
- every Wednesday at 7pm, at City Park Collegiate

Business Meeting Announcement

Greetings all!

As the summer (and all its distractions) wanes, it is time for the populace of the Mighty Myrg to gather to plan the winter festivities.

We invite any and all who wish to make their opinions known and who wish to volunteer for the many activities of the Barony to the Sunday fight practise on October 6th at 1:30 (so as to leave the room for the fighters at their regular time) in room 144 Kirk Hall.

This will be business meeting as well. The following is the agenda for the meeting. If you have any item you would like to have discussed at the business meeting please contact me and I will add it to the agenda.

The agenda includes:

- Taverns
- Meetings
- Demonstrations
 - Gamers Convention
 - Travel Lodge
- Events
 - Anniversary
 - Christmas
 - Spring Champions
- A&S Classes

Raoul & Roxanne
B&B MW



Witch conjuring up demons. From Olaus Magnus' *Historia de gentibus Septentrionalibus*, Rome, 1555

Myrgan Wood Officers List

Baron and Baroness: Their Excellencies Don Raoul and HL Roxanne Delaroche

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Herald: Position vacant

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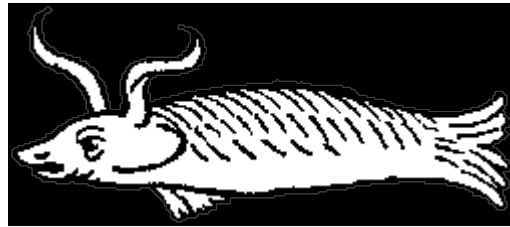
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The position of the Herald is open, please contact the Seneschal or Baron/ess if you would like to try your hand at a baronial office

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