

<b>Agrégation interne d'anglais</b>
<b>Session 2025</b>
<b>Épreuve EPC</b>
<b>Exposé de la préparation d'un cours</b>



Ce sujet comprend 3 documents :

- **Document 1** : James Carmichael, "The North Berwick Witches meet the Devil in the local kirkyard", *Newes from Scotland-declaring the damnable life and death of Dr. Fian, a notable sorcerer*, London, 1591.
- **Document 2** : Donald Tyson, "Preface", *The Demonology of King James I* [1597], Llewellyn Publications, 2011.
- **Document 3** : Natalie Don MSP, "Foreword", *Consultation on a proposed Witchcraft Convictions (Pardons) (Scotland) Bill*, [www.parliament.scot](http://www.parliament.scot), 23 June 2022.

Compte tenu des caractéristiques de ce dossier et des différentes possibilités d'exploitation qu'il offre, vous indiquerez à quel niveau d'apprentissage vous pourriez le destiner et quels objectifs vous vous fixeriez. Vous présenterez et justifierez votre démarche pour atteindre ces objectifs.

**Document 1 :** James Carmichael, "The North Berwick Witches meet the Devil in the local kirkyard", *Newes from Scotland - declaring the damnable life and death of Dr. Fian, a notable sorcerer*, London, 1591.



Document iconographique également consultable sur la tablette multimédia fournie.

**Document 2** : Donald Tyson, "Preface", *The Demonology of King James I* [1597], Llewellyn Publications, 2011, p. 45-47.

THE PREFACE  
*to the Reader*

The fearful abounding at this time, in this country, of these detestable slaves of the Devil, the witches or enchanters, has moved me (beloved reader) to dispatch in the post, this following treatise of mine, not in any way (as I protest) to serve for a show of my learning and ingenuity, but only (moved by conscience) to press thereby, so far as I can, to resolve the doubting hearts of many both that such assaults of Satan are most certainly practiced, and that the instruments thereof merit most severely to be punished, against the damnable opinions of two principally in our age. Whereof, the one called Scot, an Englishman, is not ashamed in public print to deny that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in denying spirits. The other called Wierus, a German physician, sets out a public apology for all these craftsfolk, whereby, procuring for their impunity, he plainly betrays himself to have been one of that profession.

And to make this treatise more pleasant and easy, I have put it in the form of a dialogue, which I have divided into three books: the first speaking of magic in general and necromancy in particular, the second of sorcery and witchcraft, the third containing a discourse of all these kinds of spirits and specters that appear and trouble persons, together with a conclusion of the whole work.

My intention in this labor is only to prove two things, as I have already said: the one, that such devilish arts have been and are; the other, what exact trial and severe punishment they merit. And therefore I reason what kind of things are possible to be performed in these arts, and by what natural causes they may be: not that I touch every particular thing of the Devil's power, for they are infinite, but only, to speak scholastically (since this cannot be spoken in our language), I reason upon *genus*, leaving *species* and *differentia* to be comprehended therein.

As, for example, speaking of the power of magicians in the first book, sixth chapter, I say that they can suddenly cause to be brought unto them all kinds of dainty dishes by their familiar spirit, since as a thief he delights to steal, and as a spirit he can subtly and suddenly enough transport the same. Now, under this *genus* may be comprehended all particulars, depending thereupon, such as bringing wine out of a wall (as we have heard of to have been practiced) and such things, which particulars are sufficiently proved by reasons of the general. And similarly, in the second book of witchcraft in particular, the fifth chapter, I say and prove by diverse arguments that

witches can, by the power of their Master, cure or cast on diseases. Now, by these same reasons that prove their power by the Devil of diseases in general, is as well proved their power in particular, as of weakening the nature of some men to make them unable for women, and making it to abound in others more than the ordinary course of nature would permit, and such like in all other particular sicknesses.

But one thing I will pray you to observe in all these places where I reason upon the Devil's power, which is the different ends and scopes that God as the first cause, and the Devil as his instrument and second cause, shoots at in all these actions of the Devil (as God's hangman): for where the Devil's intention in them is ever to kill either the soul or the body, or both of them, that he is so permitted to deal with, God by the contrary draws ever out of that evil, glory to himself, either by the wreck of the wicked in his justice, or by the trial of the patient and amendment of the faithful, being wakened up with that rod of correction.

Having thus declared to you then, my full intention in this treatise, you will easily excuse, I doubt not, as well my omitting to declare the whole particular rites and secrets of these unlawful arts, and also their infinite and wonderful practices, as being neither of them pertinent to my purpose, the reason whereof is given in the latter part of the first chapter of the third book.

He who likes to be curious of these things may read, if he will hear of their practices, Bodin's *Demonomania*, collected with greater diligence than written with judgement, together with their confessions, that have been at this time apprehended. If he would know what has been the opinion of the ancients concerning their power, he shall see it well described by Hyperius and Hemmingius, two late German writers, besides innumerable other modern theologians that write at length upon that subject. And if he would know what are the particular rites and curiosities of these black arts (which is both unnecessary and perilous), he will find it in the *Fourth Book* of Cornelius Agrippa, and in Wierus who spoke of it. And so, wishing my pains in this treatise (beloved reader) to be effectual in arming all those that read the same against these above mentioned errors, and recommending my good will to your friendly acceptance, I bid you hearty farewell.

James, Regent

**Document 3** : Natalie Don MSP, “Foreword”, *Consultation on a proposed Witchcraft Convictions (Pardons) (Scotland) Bill*, [www.parliament.scot](http://www.parliament.scot), 23 June 2022.

To build the fairer, more equal, and forward-thinking Scotland that we all want to see, we must address the historic abuses of our past.

Under the Witchcraft Act 1563, an estimated 3,837 people were accused of witchcraft in Scotland, with approximately 2,500 executed between 1563 and 1736. Those accused of witchcraft were often tortured to obtain a confession. These inhumane methods included sleep deprivation, pricking of the skin and searching the body for a “witches mark.” Once found guilty, or forced to confess, the method of execution was often by way of strangulation and then burning at the stake.

It is widely accepted that such allegations and subsequent convictions were wrong. Those convicted and executed as witches suffered a terrible miscarriage of justice; innocent, vulnerable people caught up in a time where allegations of witchcraft were widespread and deadly. History should properly reflect this.

My proposed Member’s Bill would give Scotland the chance to revisit these injustices and pardon all those convicted under the Witchcraft Act 1563.

The symbolic nature of a formal pardon could have far-reaching impacts. Misogyny remains an issue worldwide in modern society and the prejudices that led to the execution of those accused of witchcraft still exist today. At the time of the Witchcraft Act 1563, women in Scotland were seen to be weak, inferior beings who were more susceptible to the Devil’s charms, leading to the high number of women accused of witchcraft. Research suggests that once the church gave credit to this theory, the hysteria around witchcraft greatly increased. Of those who were accused in Scotland, 84% were women, demonstrating that this was very much a gendered issue.

In modern Scotland, while women are no longer persecuted as “witches”, I believe many still feel the brunt of men’s anger, including women who may seem unconventional, those who are poor, those who are outspoken or those in positions of power. A pardon for those convicted as witches could help to highlight that these attitudes which have manifested over time were wrong then and are still wrong today.

Witch-hunts and executions still take place in countries across the world today. I believe that my proposed Member’s Bill, if passed, could send a strong global message that these practices are not acceptable and could help make Scotland a world leader at recognising the injustices of our past.

40 I believe that those convicted should no longer be recorded in history as criminals and that a legislative pardon would recognise convicted “witches” as victims of a miscarriage of justice. Thank you for taking the time to engage with my proposal and I very much welcome your response to the consultation.