

The Trapped Domain

Would you believe me if I told you that there are as such things as crimes committed against people in which there was use of witchcraft, voodoo, black magic, satanic rituals, etc.? NO? I did not think you would. However some crimes against humanity are crimes that are the result of "a darkside" of life.

Exploring the darkside of the unknown is my goal. To bring about awareness that most people lack knowledge about. I plan to show a correlation between witchcraft, voodoo etc. and crimes committed against individuals, even children. Together we will evaluate this bizarre ~~top~~ topic and maybe change the way in which we think, act and judge different situations or circumstances. I'm asking that as an audience to be open-minded and receptive to the knowledge I have to share.

Voodoo and witchcraft has been around for many years. Dates back to the 1600s. For example, author Ari Salzman from The New York Times wrote about the 1647, capital crime was witchcraft. She tapped into prominent stories. Such as Mary Johnson, a servant from Wethersfield, confessed to being a witch in 1648 and was executed. A jury indicted her for "familiarity with the devil," and the famous minister Cotton Mather wrote about her trial. He wrote that Johnson had essentially summoned the devil through her own "discontent" and the devil had done various chores for her.

young, who had been accused of stealing in 1646, had also confessed to other crimes. "She confessed that she was guilty of the murder of a child, and that she had been

guilty of uncleanness with men and devils," Mather wrote. Often, more familiar crimes such as infanticide (means the act of killing an infant or the practice of killing newborn infants and thefts were associated with ~~witchcraft~~ witchcraft, according to "The Devil in the Shape of a Woman," a book on witchcraft by Carol F. Karlsen.

At other times, witch trials were held after the unexplained sickness or death of people or animals. Witches were sometimes the village lepers and would attract the community's ire when their parents fell ill, said Dr. Walter Woodward, the Connecticut State Historian and an assistant professor at the University of Connecticut. The motivations for executions suspected witches were complex, according to people who have studied witchcraft.

"One of the hardest things for people in the 21st century to understand," Dr. Woodward said, "is why seemingly rational people could be so afraid of witches that they could kill people." To some degree, it was a way for people to explain the unexplainable in their lives, he said. "Religion and magic and reality were all mixed together," he said. Witches were thought to have superhuman powers to harm other people or lure them into a compact with the devil.

Additionally, Mrs. Karlsen wrote. Internal dissension or disputes between neighbors could provoke accusations of witchcraft; in some instances, accused witches would fight back, suing for defamation. It wasn't only women who were accused of witchcraft, at times, their husbands would be charged along with them, sometimes accused their own wives. Witch-hunting reached its peak in Connecticut in 1662, when the Hartford witch hunt began,

eventually resulting in accusations against at least eight people, at least three of whom were executed.

Witchcraft can be linked as far back as 1692. In the community of Salem, Massachusetts, was engulfed in a series of witchcraft afflictions, accusations, trials, and executions. During the course of the year, more than a dozen persons claimed to be afflicted by spells of black magic and sorcery that had been allegedly cast by men and women who had enlisted the supernatural powers of the devil. Most of the persons claiming to be afflicted were teenage girls. Where the most outbreak of witchcraft hysteria took place in Salem Village, a small community a few miles inland from Salem Town.

During the seventeenth century Salem Town acquired an increasingly secular appearance through the growth of its fur, fish, and timber industries. What led to Salem witch craze was largely ~~fuelled~~ fueled by personal differences between two families, the Putnams and the ~~Porters~~ Porters. That led to interfamily rivalry began in 1672 when a dam and sawmill run by the Porters flooded the Putnam farms, resulting in a lawsuit brought by John Putnam Sr.

A few years later, the Putnams petitioned the town in an effort to obtain political independence for the ~~Village~~ Village and the Porters opposed them. The arrival of Reverend Samuel Parris in 1689 intensified the Putnam Porter conflict. It is no coincidence, then, that the witchcraft afflictions and accusations originated in the Parris household. Where in February 1692 the story of the first evil conjure occurred.

When Reverend returned home from his congregation one evening to discover his nine-year-old daughter, Elizabeth Parris, her 11-year-old cousin, Abigail Williams and their 12-year-old friend, Ann Putnam Jr. (the daughter of Thomas Putnam Jr. and Ann Putnam) gathered around the kitchen table with the Parris family slave, ~~John~~ Tituba, who was helping the girls experiment in fortune telling. Soon after the girls were caught attempting to conjure up evil spirits, the girls appeared to become afflicted by strange fits that temporarily deprived them of their ability to hear, speak and see.

After examining the afflicted girls, Dr. William Griggs, the village physician, pronounced them as being under an evil hand. The persons accused of witchcraft ranged from a four-year-old girl, ~~Rebecca~~ Barcas Good, to an octogenarian farmer, Giles Cory. The accused also included an angry, muttering beggar, Sarah Good, who rarely attended church, and an ailing village matron, Rebecca Nurse, who was ~~not~~ respected for her goodness and piety.

The knowledge becomes more interesting with the first teaching of fortune telling and ~~story~~ Brief story of Seberina Candelaria. The trial, then, of Seberina Candelaria is deserving of our attention according to author Greg Bankoff in all these respects. She is a young woman aged twenty-two otherwise historically unremarkable, illiterate, from a largely insignificant rural community, Obando, north of Malabon and west of Polo, in the province of Bulacan on the archipelago's principal island of Luzon, who in 1808, is arraigned before an ecclesiastical court accused of associating with the Devil who appears to her in the form of a

demonic familiar. The detailed transcripts of this case, that extend to nearly seventy closely hand-written pages, contain not only Seberina's compelling account of how she entered into compact with the Devil, but also the evidence of her neighbours and fellow villagers who sought to know the future or that which was hidden from them by currying favour with her familiar. As the case unfolds, the proceedings also provide insight into the beliefs and opinions of her examiners, revealing to what extent the ~~long~~ Enlightenment had penetrated ecclesiastical views in the Philippines by the turn of the nineteenth century.

The supernatural world of Seberina Candeleria presented evidence collected during the course of the inquiry included the frank and detailed statement of the defendant herself, and this provides one of those rare opportunities enabling the reader to enter into the consciousness of someone alive two centuries ago and to experience the world, if for however briefly, as she did. Seberina describes how she followed one day as she was returning home from Polo, the nearest town, after prayers. As her pursuer drew close by, she perceived it "to be a man or such she took it to be" and she addressed him, asking him why he was following her in this manner when she was a married woman. He responded by making crude aspersions casting doubt on her marital status, and then the two proceeded on their way as before. Nothing else untoward took place until Seberina approached the ~~house~~ house of her mother in law when a nearby tree suddenly began to shake so violently that she thought it would fall on top of her.

The Our World programme, for example, has an interview with a Ugandan worker from the NGO FAPAD, which specializes in monitoring and following up cases of disappeared children and reports of killings and ~~and~~ mutilations in Lango district. She asserts that at the heights of what she terms "the panic" there was an average of two reports per day of child disappearances.

The question is? Is this still relevant today in this social and cultural world? The answer is yes. ~~The~~ According to the author Susan P. Robbin. The panic over Satanic ritual abuse (SRA) is a modern version of the medieval witch hunts. As in the days of the witch hunts, American Society was undergoing a significant transformation. Media sensationalism about cults, child pornography, rising crime, economic insecurity, and family instability contributed to the belief in ritual abuse of children. These concerns were enhanced by therapists and counselors who advocated the theory of victimization. These factors combined to make a climate ripe for a societal panic about a Satanic conspiracy and Satanic ritual abuse.

Beginning in the early 1980s, stories of well-organized Satanic cults began to emerge in police reports of horrifying crimes. Orchestrating gruesome Satanic rituals that ~~often~~ routinely included child sexual abuse, ritualistic torture, mutilation, and human sacrifice (Bromley, 1991; Nathan & Smedley, 1995). Although these accounts of Satanic ritual abuse (SRA) varied to some degree, most shared common themes and were based on anecdotal descriptions of early childhood sexual abuse at the hands of parents or caretakers. Recovered memories of SRA most typically included brainwashing, being drugged, sexually abused, and being forced to watch or participate in Satanic

rituals, drinking human blood and ritual murder. Children in a daycare who made accusations of SRA against their teachers and caretakers gave accounts of ongoing and often daily sexual abuse that typically included violent rape, and vaginal and anal mutilation with sharp objects. Such acts allegedly took place during normal daycare hours and included the presence of magic rooms, tunnels, clowns, jungle animals, animal ~~and~~ mutilation, and flying. Another satanic ritual was drinking human blood.

For the concerns continue to grow about satanic cults and satanic crime, however, was predated by a growing widespread alarm about religious cults since they first ~~emerged~~ emerged in the United States in the late 1960s and early 1970s. The media gave special attention to a variety of relatively new, small, non-traditional ~~religious groups~~ religious groups that proliferated during this time period (Beckford, 1985; Robbins, 1992).

By the mid 1970s, stereotypes of cults as being "dangerous," "extreme," and "destructive" began to emerge, and anti-cult sentiment was further solidified with the 1978 mass suicide/murder of the followers of charismatic leader Reverend Jim Jones in Jonestown, Guyana. From this point on cults were seen as ~~gro~~ groups that were brainwashed into submission and labeled as being authoritarian, totalistic, dangerous, destructive, fanatical and violent (Victor, 1993)

Satanic cults and the new "crime wave". By the late 1980s societal concern turned to reports of a new "crimes" to occult practices and satanic worship (See Larson, 1989; Raschke, 1990; Schwarz & Empey, 1988). Satanism became linked to the use of ritualistic magic and animal sacrifice

in religions with African and Hispanic origins such as Voodoo, Santería, and Brujería (Kahane, 1988.). Recovered memories of SRA added fuel to the increasing hysteria about coercion and brainwashing within Satanic cults and previously unrevealed. Contemporary Satanism, on the other hand, does exist and is manifested primarily in two forms: 1) open satanic groups and churches that pose no public threat, and 2) small ephemeral groups of self-proclaimed Satanists, composed primarily of teenagers and young adults (Melton, 1986b).

According to (Bromley, 1991) "the Satanic conspiracy theory continue to pose an argument that is virtually irrefutable. While in another aspect the media have played an important role in the general public's perception of and belief in Satanic cults and cultic crime. The tendency of the media to report sensationalistic stories about SRA and cultic crime greatly contributed to a widespread belief in the reality of ritualistic abuse (Richardson et al., 1991; Victor, 1993).

Now that we have seen all that can be deemed witchcraft, voodoo, black magic etc. Do you believe that crimes can be caused by "dark deeds." Darker deeds including murders, have often been linked to witchcraft, or the suspicion of it. The example of dark deeds of chief Musumba is an prime instance how witchcraft keep permeating society.

According to author Hugh Russell black magic is illegal in Zambia, but there's a lot of juju about. The result can be embarrassingly painful. There was a situation in Lusaka where the Zambia Copperbelt police Chief Gaphael Musumba didn't give the name of his suspect, but we'll all ~~recognize~~ recognize him when we

see him: he'll be walking very carefully, with his legs far ~~apart~~.
apart. What we do know about the suspect is: he is 36 and
last week he was in the small town of Luansha in Northern
Zambia. There he stole a shopping bag from an old woman. It
contained dress making material. Here he was recognized as a
notorious thief by a member of the local neighborhood watch
committee. (Yes, we have them too.)

Our suspect was ~~was~~ unable to say how he obtained the
material that he was trying to sell and was taken to the police
station, where interrogation began. And then, says police chief
Musumba, the suspect's testicles began to swell. Don't jump
to conclusions. This was not, I emphasize, the result of
rigorous police examination with rubber trucks or other
such methods. No, the testicles just began to swell.

Soon, reports police chief Musumba, the testicles were each
as big as an orange. And his talking Zambian oranges, you
understand. Great big Jaffas. None of your fiddly little tangerines
or satsumes. The suspect knew immediately what was
happening to him, and why. He had been witched -- presumably
by his victim, the old lady who had lost her shopping bag.

According to Musumba, he pleaded with the police to take
him back to Luansha so that he could return the goods and
have the spell removed. But the police pointed out that they
had no idea who the woman was or where she lived.
Instead, they took the suspect to hospital, where doctors
removed his underpants and his condition was examined.
By now the testicles were apparently so big that after
the examination the suspect was unable to put his
underpants back on.

Police chief Musumba commented to the press that this was a salutary lesson for all who are in the habit of stealing, and ~~to be advised~~ he advised them to desist from such acts. And that's as far as this story goes. But it is a typical, if eye-watering, example of how witchcraft continues to permeate our society, and not only in the rural and remote areas, such as that which Aidan Hartley writes about so vividly in *Wild Life*. Even in towns and cities where computer repair shops abound and the night is made hideous by the calls of mobile phones, witchcraft is alive and kicking -- indeed, in this case kicking its victims between the legs.

For the outsider, it usually surfaces in the reports of minor domestic court cases. The law is pretty firm on witchcraft: It's a crime to practise witchcraft or to accuse another person of practising witchcraft, and claiming that ~~you're~~ you've been the victim of witchcraft is no excuse either. But the words *juju* and black magic still crop up in the headlines.

A 23-year-old housewife in Mufulira recently claimed in court that her husband had used magic charms to bewitch her womanhood, thus causing her to lose all sexual feelings. One suspects that this charm may be more commonly used in reverse, but no one's complaining. A Lusaka man ~~admitted~~ admitted in court that he had taken his wife to a witch doctor to establish whether or not she was a prostitute. The witch doctor said she wasn't, but the husband still wanted a divorce.

People it doesn't stop there. Witchcraft occasionally extends itself into official life. The Zambian police chief in charge of an area bordering neighbouring Botswana recently received a letter from his opposite number in

my mate was drug dealer. which was false. About a month of my brother staying with us. He had taken over and start back telling our mom all kinds of lies. Me and my mate and children start having all kinds of problems sickness, financial problem etc. So we end up putting my brother out of our apartment. Things only got worst. December 28, 1996 ^{morning} we woke up to witchcraft all in our yard in front, bat on the tree, wet porch it had not been raining and big big ~~white~~ holes in our back yard by the door steps. Then early December 29, 1996 morning found our four 1/2 month son in the crib deceased. He pronounced sids three days later the detective and GBI picking up say our infant died ~~infanticide~~ of infanticide. Then during ~~the~~ going through all this I was evicted out of the apartment in one day. ~~who~~ would find that every room, behind beds was dressed with witchcraft / Black magic powder, closet white witchcraft powder - my mom used my brother to do this, even my deceased son 4 1/2 month old clothes was missing from the ~~house~~ Apartment.

Went to trial witchcraft / Black magic was operating in the courtroom. We was found guilty. one of the jurors had a bible in the court because she felt it. We was found guilty of infanticide brother, husband and myself. But the case took a turn when brother who dressed the inside of the apartment got acquitted. But myself and husband remains in prison for infanticide. There is more that happened to us. - you can contact me at www.jpjy.com
Jennifer Johnson

Many have been affected but only a few know the true intentions behind certain circumstances. Diving Deep into the spiritual ~~realm~~ realm can be quite dangerous. However it is important to know the dangers we face. Voodoo / witchcraft / black magic / SRA etc. can be linked to criminology. As I have shown from the