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Malleus maleficarum

The Malleus Maleficarum, commonly referred to as the Hammer of Witches, is a treatise on witchcraft written by German Catholic clergyman Heinrich Kramer in 1486. The book presents Kramer's views on witchcraft as the official position of the Roman Catholic Church and was first published in Speyer. Despite being condemned by top theologians for recommending illegal procedures and being inconsistent with Roman Catholic doctrines, the Malleus Maleficarum gained popularity and contributed to the brutal prosecution of witchcraft during the 16th and 17th centuries.Heinrich Kramer initiated one of the earliest instances of prosecuting witches in the Tyrol region. This effort ultimately failed; he was banned from Innsbruck and dismissed by the local bishop, who deemed him "senile and crazy." According to Diarmaid MacCulloch, writing the book served as a means for Kramer to justify himself and exact revenge. Others argue that Kramer's primary intention was to articulate his views on witchcraft, challenge opposing arguments, discredit skeptics, emphasize the prevalence of female witches, and persuade magistrates to adopt Kramer's recommended procedures for identifying and convicting witches. In 1484, Kramer secured a papal bull granting full approval for the Inquisition to prosecute suspected witches, as well as individual authorization to himself and Dominican Friar Jacob Sprenger. However, some scholars dispute Sprenger's involvement with Kramer, suggesting instead that Sprenger actively worked against him, even banning him from preaching and Dominican convents. Historian Wolfgang Behringer notes that Sprenger made efforts to suppress Kramer's activities. The book became a widely used guide for secular courts throughout Renaissance Europe but was not employed by the Inquisition. Modern scholars often misinterpret the Malleus Maleficarum as an authentic inquisitorial manual, a perception countered by many historians.The book "Malleus Maleficarum" was widely accepted as a definitive guide on witchcraft, but its author's views were not representative of the Church. The text portrayed Heinrich Kramer as a typical inquisitor, but this image was later disputed. In reality, the Inquisition rejected Kramer's methods and censored him shortly after publication. The book's influence led to an increase in prosecutions for witchcraft, which became more brutal over time. Despite being viewed as a heresy, the Catholic Church played a significant role in shaping the debate on demonology during this period.As the world succumbs to darkness and humanity's malevolence grows, it becomes increasingly clear that time is running out. This realization prompts a peculiar and aberrant form of heresy to emerge in the Lord's land a Sorcery Heresy, borne from the power wielded by an entity known for its affinity with a particular sex. Amidst these evils, Inquisitors Jacobus Sprenger and Heinrich Institoris, tasked by the Apostolic See to eradicate this destructive force, are driven to bring everything to a successful conclusion. To achieve this goal, they are compiling a treatise, dubbed "The Hammer for Sorceresses." The work is designed to serve as a resource for an ecclesiastic associate.In 1486, Kramer traveled to Brussels in search of a privilege from Emperor Frederick III, but his efforts were unsuccessful. Instead, he obtained an approbation for the Malleus Maleficarum, which consists of a preamble and a resolution in two parts. The document is dated May 19th, 1487, and declares that it was written by Pope Innocent VIII and signed by several prominent figures, including Henricus Institoris and Jacobus Sprenger. The signatories express their intention to eliminate the ignorance of sorceresses among clergy, arguing that those who claim they do not exist should be punished for claiming it in their sermons. They provide an explanation for submitting their expertise: they wanted to confirm through common approval of doctors that their treatise is supported by Scripture and to defend against criticism from poorly educated curates and preachers.There are two signatures for this document, differing in how they express their approval. The first signature includes four signatories who claim to have read the treatises and endorse its text, whereas the second signature lacks explicit claims of reading but still expresses support by repeating general propositions from the treatises.In the first signature, a temporary dean at Cologne, Lambertus de Monte, shares his opinion, which is then endorsed by other professors. Their collective agreement highlights key points in the document. The excerpt from de Monte's opinion asserts that the three-part treatise aligns with established philosophical and theological principles, without contradicting the Catholic Faith or Holy Canons.The second signature includes those who also signed the first, along with additional professors. They affirm the legitimacy of the Inquisitors' office and support the proposition that acts of sorcery can occur with divine permission. However, they caution against preaching that such events cannot happen, as this would hinder the inquisitors' work and compromise soul salvation.Holy Catholic Faith. The Malleus Maleficarum, a treatise on witchcraft, posits that three essential elements are required for witchcraft: evil intentions, demonic aid, and divine permission.[64] Divided into three sections, the text aims to refute critics of witchcraft's reality among clergy, describe actual forms and remedies, and assist judges in combating witchcraft.Section I theoretically examines witchcraft from a natural philosophy and theology perspective, questioning its existence as either real or imaginary. The conclusion is that witchcraft must be real due to the Devil's existence. Witches enter into pacts with Satan, allowing them to perform harmful magical acts. The section discusses powers of witches, recruitment strategies, spell-casting methods, and remedies.Section II provides practical information on witchcraft, including the role of witches in recruiting others, the process of casting spells, and preventative measures against witchcraft. Section III serves as a legal guide for prosecuting witches, outlining steps to initiate the process, gather accusations, interrogate witnesses, and formally charge the accused.The text codifies folklore and beliefs among Alpine peasants, solidifying their perceptions of witchcraft and its associated characteristics.The Malleus Maleficarum by Kramer and Sprenger introduced harmful sorcery as a crime akin to heresy. They advocated for prosecution by secular judges using methods employed by the Inquisition, including torture and leading questions. The authors deemed capital punishment the only effective measure against witchcraft, arguing that banishment was insufficient due to the severity of their perceived evil. The text's structure is reminiscent of scholastic discourse, with citations from influential theologians like Thomas Aquinas. Kramer and Sprenger believed God would never permit an innocent person's conviction for witchcraft.To extract confessions, the Malleus recommended a combination of persuasion and deception: using torture to convince prisoners to confess freely, while pretending to release them afterward to reinitiate confession. Any subsequent confession must be confirmed in a separate location. If initial confessions were not verified, torture could continue at a later date but was prohibited from being repeated without confirmation.he will have to confess the truth if he can't handle it. If that's not possible, then a new date will be set for further torture - it should only happen once unless new evidence comes up. The judge has to tell the prisoners that they'll be given such and such day to continue being tortured, so that they'll say the truth from their own mouth, and the whole thing will be written down by the notary.The Malleus Maleficarum, a comprehensive theory on witchcraft, drew from various sources including Formicarius, Praeceptorium divinae legis, and Lectiones super ecclesiastes. Kramer and Sprenger developed a sex-specific theory, viewing the world as hierarchical and dualistic, with everything existing in pairs of opposites. This led to the idea that perfection is achieved by exterminating the negative element in a polar pair, and women are seen as corrupting male perfection through witchcraft.The concept of Satanism and witchcraft as described by scholars is rooted in the idea of a malevolent society led by Satan, who inflicts evil acts on others through sorcery. According to Mackay, this concept of sorcery involves six key activities: entering into a pact with the Devil, engaging in sexual relations with him, aerial flight, attending assemblies presided over by Satan, practicing maleficent magic, and slaughtering babies.The book Malleus claims that witches regularly engage in filthy carnal acts with demons, which is done for corrupting purposes rather than pleasure. However, not all demons participate in such activities, as their "noble nature" sometimes causes them to hesitate. The work does mention different types of demons, including incubi and succubi, but does not provide a list of names or types.Historical debates have centered around the authenticity of co-authorship between Sprenger and Institoris, with some scholars suggesting that Sprenger's involvement is a forgery by Institoris. However, Christopher Mackay has provided rebuttals to these arguments and argues that the evidence for this claim is tenuous and invalid.The theory that Jacob Sprenger and Heinrich Kramer were joint authors of the Malleus Maleficarum is widely disputed among historians. Many experts, including Montague Summers and Broedel, acknowledge that there is no solid evidence to support this claim. The addition of Sprenger's name as an author in 1519, 33 years after the book's initial publication, has also raised suspicions about its authenticity. Some historians argue that Sprenger's views expressed in the book are inconsistent with his confirmed writings and that he would not have collaborated with Kramer, given their past animosity. The list of theologians who supposedly approved the Malleus has been questioned by many, as it is now known that at least two of them publicly denied having endorsed the book.Heinrich Kramer, a key figure in the prosecution of alleged witches, initiated one of the first witch trials in 1484 in the Tyrol region. However, his efforts were unsuccessful, leading to his expulsion from Innsbruck. According to Diarmaid MacCulloch, Kramer's motivation for writing "The Hammer of Witches" was partly driven by a desire for self-justification and revenge. Ankarloo and Clark suggest that Kramer's primary intention was to systematize the understanding of witchcraft, refute critics, discredit those who questioned its existence, and advocate for a specific procedure for identifying and prosecuting witches. The Malleus Maleficarum was written in 1486, following Kramer's expulsion from Innsbruck due to allegations against him and his fixation on one of the accused, Helena Scheuberin. Kramer received papal approval through a bull issued in 1484, which granted him authority as an Inquisitor.Kramer continued to write and preach intensely until his death in Bohemia in 1505. He was sought out by various authorities for expert consultation, including Nuremberg council in 1491 and the Master General of the Order in Venice in 1495. Kramer's work remained influential, and he wrote several treatises on theology, including "Several Discourses" and "The Shield of Defence". His writings had a profound impact on the understanding of witchcraft, particularly with regards to sex-specific theories that posited witches were predominantly women.The publication of the Malleus Maleficarum was met with widespread acceptance, as many authors believed that women were more prone to witchcraft than men. Despite this, only a few writers provided explanations for why witches were often female, typically attributing it to their physical and mental weakness or female sexuality. However, some scholars argue that the book's influence may have been overstated. MacCulloch suggests that the Malleus Maleficarum was one of several factors contributing to the witch craze, along with popular superstition and religious tensions.The book's rapid dissemination throughout Europe can be attributed to the invention of the printing press by Johannes Gutenberg in the 15th century. The widespread adoption of this technology led to a surge in the publication and distribution of the Malleus Maleficarum, which was seen as an authoritative source on Satanism and Christian defense against witchcraft. The book's impact was felt across Europe, particularly during the Reformation period, when tensions between Protestant and Catholic camps created a climate of intolerance.The Malleus Maleficarum has been described as one of the most infamous books in history, with many regarding it as a symbol of the witch hunts that took place during this time. Its publication and subsequent translations have made it a significant work in understanding the witch craze and its cultural context.The Malleus Maleficarum is a book on witchcraft written by Heinrich Kramer, also known as Institoris, and Jacobus Sprenger in the early 15th century. The text has been translated and published several times since then, including a partial translation in 2007. One notable edition was published in 1928 by Montague Summers, who consistently referred to the book as "the Malleus" or simply "the Hammer". Summers' translation was widely read and influential in shaping popular perceptions of witchcraft.The Malleus Maleficarum is a comprehensive guide on how to identify and prosecute witches. It provides detailed information on various aspects of witchcraft, including Christian views on magic, the use of torture, and the Salem witch trials. The book also covers Friedrich Spee's Daemonologie, which was written by King James VI of Scotland.The Malleus Maleficarum has been translated into multiple languages, with notable editions published in English, German, and Latin. The book's title translates to "The Hammer of Witches" or "The Witch Hammer", reflecting its purpose as a tool for identifying and destroying witches.Over the years, scholars have analyzed the Malleus Maleficarum, highlighting its significance in shaping Western attitudes towards witchcraft. Some have argued that the book contributed to the persecution of innocent people during the Salem witch trials, while others have seen it as a reflection of the times, with its emphasis on the need for vigilance against evil.Despite its dark reputation, the Malleus Maleficarum remains an important historical text, offering insights into the complexities of medieval society and the ways in which people made sense of the world around them.The Malleus Maleficarum's English translation comes from a note archived at the Wayback Machine to Summers' 1928 introduction ^ "Archived copy". Archived from the original on 2009-07-18. Retrieved 2016-02-05.{{cite web}}: CS1 maint: archived copy as title (link) ^ In his translation of the Malleus Maleficarum, Christopher S. Mackay explains the terminology at length sorcerer is used to preserve the relationship of the Latin terminology. Mackay explains that "Malefium" refers to an act of sorcery, while "malefica" and "maleficus" refer to female and male performers of sorcery, respectively.When defining what constitutes "magical" practices, it's essential to exclude those that were already considered legitimate rites of the Church by most of their contemporaries. This means focusing on practices that would have been viewed as outside the boundaries of Christianity and witch-hunting during the time period in question.The study of witchcraft and magic is often linked to the Malleus Maleficarum, a 15th-century book that provided guidelines for identifying and prosecuting witches. However, it's crucial to consider how different Christian denominations viewed witchcraft and whether they differed in their approaches to persecution.Historical research suggests that both Catholic and Protestant governments sponsored witch-hunts, often relying on similar demonological theories. The timing and location of these hunts varied, with some regions experiencing more severe persecution under one denomination or the other.To narrow down what constitutes "magical" practices, it's essential to consider what was considered acceptable behavior within the context of Christianity at the time. This approach will help identify witchcraft as a distinct category that is separate from legitimate religious practices.The Malleus Maleficarum, written by two Dominican friars, Johann Sprenger and Heinrich Kramer, in 1486, was a treatise on witchcraft that played a significant role in the persecution of witches during the Renaissance. The book was commissioned by Pope Innocent VIII, who issued a bull authorizing Sprenger and Kramer to root out witchcraft in Germany. The authors used scholastic methodology to argue that witchcraft was a real and serious threat, and they advocated for the use of torture and deception to extract confessions from accused witches.The Malleus Maleficarum was based on the idea that God would never allow an innocent person to be convicted of witchcraft, and therefore, anyone who confessed to witchcraft must be guilty. The book also perpetuated negative stereotypes about women, portraying them as more susceptible to demonic influence than men. This led to a disproportionate number of women being accused and executed for witchcraft.Historians have noted that the Malleus Maleficarum was instrumental in shaping the witch hunts of the 15th to 17th centuries, during which thousands of people, mostly women, were accused, tortured, and executed for alleged witchcraft. The book's influence can be seen in the many trials and executions that took place during this period, including those in Germany, Austria, and other parts of Europe.Overall, the Malleus Maleficarum was a significant work that contributed to the widespread persecution of witches during the Renaissance, and its legacy continues to be felt today. Its perpetuation of negative stereotypes about women and its advocacy for the use of torture and deception have made it a notorious example of the dangers of zealotry and misogyny.Note: I removed all the citations and references from the original text, as they are not necessary for understanding the content. If you need to include them, please let me know and I can add them back in.Given article text here Note: I removed citations and kept only text as per your instructions. The rewritten text is without any formatting or added information, just a straightforward paraphrased version of the original text.This article discusses various references to the Malleus Maleficarum (Hammer of Witches) book, its publication dates, authors, and impact on witch hunts in Europe. References to the book's influence on witch-hunting activities are mentioned in several studies, including those by Levack and Brauner. The article also mentions debates and discussions among clerics and lay thinkers about the book's content.The Malleus Maleficarum, written by Heinrich Kramer and James Sprenger in 1487, was a influential but controversial book on witchcraft that was not universally accepted as authoritative during its time. While it presented the views of the Spanish Inquisition, theologians and jurists regarded it as one among many informative books with limitations. Its extreme misogyny and focus on impotence were never fully accepted by scholars.The original sources cited in the text date back to 1520 with Institoris and Sprenger's "Malleus maleficarum". Other notable works include Guiley's "The Encyclopedia of Witches, Witchcraft and Wicca" from 2008 and Levack's "The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America" from 2013. These books are part of a larger collection that explores the history of witchcraft and its persecution during the early modern period.The Malleus Maleficarum, a Latin text from 1494, is available in various forms online. It includes scanned pages from the 1580 publication and can be downloaded as an original Latin edition from 1490. The book has been translated into English, with some versions hosted on the Internet Sacred Text Archive by Montague Summers in 1928. Additionally, Hans Peter Broedel's work on "The Malleus Maleficarum and the Construction of Witchcraft: Theology and Popular Belief" is available in English, published in 2003 and accessible through OAPEN with the ISBN 9781526137814.

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