



Witch Hammer

Didier Musso



Witch Hammer:

Malleus Maleficarum Heinrich Institoris, Jakob Sprenger, 1970 *The Hammer of Witches: Malleus Maleficarum* Heinrich Kramer, 2018-02-07 The Malleus Maleficarum or Hammer of Witches is the best known and the most important treatise on witchcraft It endorses extermination of witches and for this purpose develops a detailed legal and theological theory It was a bestseller second only to the Bible in terms of sales for almost 200 years It was written by the Catholic clergyman Heinrich Kramer and first published in 1487 The Malleus elevates sorcery to the criminal status of heresy and prescribes inquisitorial practices for secular courts in order to extirpate witches The recommended procedures include torture to effectively obtain confessions and the death penalty as the only sure remedy against the evils of witchcraft At that time it was typical to burn heretics alive at the stake and the Malleus encouraged the same treatment of witches The book had a strong influence on culture for several centuries It was later used by royal courts during the Renaissance and contributed to the increasingly brutal prosecution of witchcraft during the 16th and 17th centuries

The Malleus Maleficarum Heinrich Kramer, 2007-12 Also known as The Witch Hammer The Malleus Maleficarum was a handbook for hunting and punishing witches written by Inquisitors HEINRICH KRAMER c 1430 1505 an Alsatian clergyman and JAMES SPRENGER c 1436 1494 a Swiss monk to assist the Inquisition and Church in exterminating undesirables Mostly a compilation of superstition and folklore the book was taken very seriously at the time it was written in the 15th century and became a kind of spiritual law book used by judges to determine the guilt of the accused While some of the articles covered in The Witch Hammer are humorous to modern audiences they were a matter of life and death in the mid 1400 s Anyone interested in religion the Inquisition or the witch hunts that ravaged Europe will find this 1928 translation by MONTAGUE SUMMERS 1880 1948 an unbelievable and enlightening read

The Hammer of Witches Christopher S. Mackay, 2009-05-28 The Malleus Maleficarum first published in 1486 7 is the standard medieval text on witchcraft and it remained in print throughout the early modern period Its descriptions of the evil acts of witches and the ways to exterminate them continue to contribute to our knowledge of early modern law religion and society Mackay s highly acclaimed translation based on his extensive research and detailed analysis of the Latin text is the only complete English version available and the most reliable Now available in a single volume this key text is at last accessible to students and scholars of medieval history and literature With detailed explanatory notes and a guide to further reading this volume offers a unique insight into the fifteenth century mind and its sense of sin punishment and retribution

Malleus Maleficarum: The Witch Hammer James Sprenger, Montague Summers, Heinrich Kramer, 2018-07-11 The Malleus Maleficarum is a seminal treatise regarding witchcraft and demons presented here complete with an authoritative translation to modern English by Montague Summers At the time this book was published in 1487 the Christian church had considered witchcraft a dangerous affront to the faith for many centuries Executions of suspected witches were intermittent and various explanations of behaviors deemed suspect

were thought to be caused by possession either by the devil or demon such as an incubus or succubus Kramer wrote this book after he had tried and failed to have a woman executed for witchcraft Unhappy at the verdict of the court he authored the *Malleus Maleficarum* as a manual for other witch seekers to refer to For centuries the text was used by Christians as a reference source on matters of demonology although it was not used directly by the Inquisition who became notorious for their tortures and murders

Malleus Maleficarum - The Witch Hammer James Sprenger, Heinrich Kramer, 2016-11-30

The *Malleus Maleficarum* is a seminal treatise regarding witchcraft and demons presented here complete with an authoritative translation to modern English by Montague Summers At the time this book was published in 1487 the Christian church had considered witchcraft a dangerous affront to the faith for many centuries Executions of suspected witches were intermittent and various explanations of behaviors deemed suspect were thought to be caused by possession either by the devil or demon such as an incubus or succubus Kramer wrote this book after he had tried and failed to have a woman executed for witchcraft Unhappy at the verdict of the court he authored the *Malleus Maleficarum* as a manual for other witch seekers to refer to For centuries the text was used by Christians as a reference source on matters of demonology although it was not used directly by the Inquisition who became notorious for their tortures and murders Contrary to popular supposition Kramer's work does not exclusively recommend death by burning as a punishment for witches It also describes various methods of exorcism whereby the demonic force may be banished from the body of the suffering witch However the book openly advocates discrimination against women albeit while acknowledging that a minority of witchcraft practitioners are male A theory on why the vast majority of witches are female is posited rooted in the presence of woman in the Biblical canon as with Eve the wife of Adam and Mary the mother of Jesus Christ By the end of the book it is agreed that witches are created from a pact made with the Devil himself with whom they engage in sexual liaisons The witch is then summoned by flight to an evil assembly headed by the Devil encouraged to practice illicit forms of sex and then granted the powers of maleficent magic Decades after the initial publication the name of James Sprenger was credited Scholars disagree on whether he was a meaningful contributor who expanded the core text Whatever the case may be for its thoroughness the *Malleus Maleficarum* is the single most complete source on Christian attitudes to witchcraft and demons in existence This translation to English by Montague Summers underwent revision and refinement over the years This edition contains the original introductions wherein the translator explains the process by which he strove for the greatest accuracy possible

Witchburner , *Malleus Maleficarum: The Witch's Hammer* Heinrich Kramer, James Sprenger, It has been recognized even from the very earliest times during the first gropings towards the essential conveniences of social decency and social order that witchcraft is an evil thing an enemy to light an ally of the powers of darkness disruption and decay Sometimes no doubt primitive communities were obliged to tolerate the witch and her works owing to fear in other words witchcraft was a kind of blackmail but directly Cities were able to to co ordinate and it became possible for Society to protect itself

precautions were taken and safeguards were instituted against this curse this bane whose object seemed to blight all that was fair all that was just and good and that was well appointed and honourable in a word whose aim proved to be set up on high the red standard of revolution to overwhelm religion existing order and the comeliness of life in an abyss of anarchy nihilism and despair In his great treatise *De Ciuitate Dei* S Augustine set forth the theory or rather the living fact of the two Cities the City of God and the opposing stronghold of all that is not for God that is to say of all that is against Him This seems to be a natural truth which the inspired Doctor has so eloquently demonstrated in his mighty pages and even before the era of Christianity men recognized the verity and nations who had never heard the Divine command put into practice the obligation of the Mosaic maxim Thou shalt not suffer a witch to live *Vulgate Maleficos non patieris uiuere Douay Wizards thou shalt not suffer to live Exodus xxii 18* It is true that both in the Greek and in the earlier Roman cults worships often directly derived from secret and sombre sources ancient gods or rather demons had their awful superstitions and their horrid rites powers whom men dreaded but out of very terror placated fanes men loathed but within whose shadowed portals they bent and bowed the knee perforce in trembling fear Such deities were the Thracian Bendis whose manifestation was heralded by the howling of her fierce black hounds and Hecate the terrible Queen of the realm of ghosts as Euripides calls her and the vampire Mormo and the dark Summanus who at midnight hurled loud thunderbolts and launched the deadly levin through the starless sky Pliny tells us that the worship of this mysterious deity lasted long and dogs with their puppies were sacrificed to him with atrocious cruelty but S Augustine says that in his day one could scarce find one within a while that had heard nay more that had read so much as the name of Summanus *De Ciuitate Dei* iv 23 Nevertheless there is only too much reason to believe that this devil god had his votaries although his liturgy was driven underground and his supplicants were obliged to assemble in remote and secret places Towards the end of the fifth century the Carthaginian Martianus Capella boldly declares that Summanus is none other than the lord of Hell and he was writing it may be remembered only a few years before the birth of S Benedict some think that he was still alive when the Father of All Monks was born Although in Greek States the prosecution of witches was rare in large measure owing to the dread they inspired yet cases were not unknown for Theoris a woman of Lemnos who is denounced by Demosthenes was publicly tried at Athens and burned for her necromancy It is perhaps not impertinent to observe that many strange legends attached to the island of Lemnos which is situated in the Aegaeen Sea nearly midway between Mt Athos and the Hellespoint It is one of the largest of the group having an area of some 147 square miles Lemnos was sacred to Hephaestus who is said to have fallen here when hurled by Zeus from Olympus The workshops of the Smith God in ancient legend were supposed to be on the island although recent geologists deny that this area was ever volcanic and the fires which are spoken of as issuing from it must be considered gaseous Later the officinae of Hephaestus were placed in Sicily and the Lipari Islands particularly Hiera The worship of Hephaestus in later days seems to have degenerated and to have been identified with some of the secret cults of

the evil powers This was probably due to his connexion with fire and also to his extreme ugliness for he was frequently represented as a swarthy man of grim and forbidding aspect It should further be noted that the old Italian deity Volcanus with whom he was to be identified is the god of destructive fire fire considered in its rage and terror as contrasted with fire which is a comfort to the human race the kindly blaze on the hearth domestic fire presided over by the gracious lady Vesta It is impossible not to think of the fall of Lucifer when one considers the legend of Hephaestus Our Lord replied when the disciples reported Domine etiam daemones subiiciuntur nobis in nomine tuo Lord the devils also are subject to us in Thy Name Uidebam Satanam sicut fulgur de coelo cadentem I saw Satan like lightning falling from Heaven and Isaias says Quomodo cecidisti de coelo Lucifer qui mane oriebaris Corruisti in terram qui uulnerabas gentes How art thou fallen from Heaven O Lucifer who didst rise in the morning How art thou fallen to the earth that didst wound the nations Milton also has the following poetic allusion Nor was his name unheard or unador'd In Ancient Greece and in Ausonian land Men called him Mulciber and how he fell From Heav'n they fabl'd thrown by angry Jove Sheer o'er the Chrystal Battlements from Morn To Noon he fell from Noon to dewy Eve A Summers day and with the setting Sun Dropt from the Zenith like a falling Star On Lemnos th' g an Ile thus they relate Erring for he with his rebellious rout Fell long before nor aught avail'd him now To have built in Heav'n high Towrs nor did he scape By all his Engins but was headlong sent With his industrious crew to build in hell Accordingly during the years 319 21 a number of laws were passed which penalized and punished the craft of magic with the utmost severity A pagan diviner or haruspex could only follow his vocation under very definite restrictions He was not allowed to be an intimate visitor at the house of any citizen for friendship with men of this kind must be avoided The haruspex who frequents the houses of others shall die at the stake such is the tenor of the code It is hardly an exaggeration to say that almost every year saw a more rigid application of the laws although even as to day when fortune telling and peering into the future are forbidden by the Statute Book diviners and mediums abound so then in spite of every prohibition astrologers clairvoyants and palmists had an enormous clientele of rich and poor alike However under Valens owing to his discovery of the damning fact that certain prominent courtiers had endeavoured by means of table rapping to ascertain who should be his successor upon the throne in the year 367 a regular crusade which in its details recalls the heyday of Master Matthew Hopkins was instituted against the whole race of magicians soothsayers mathematici and theurgists which perhaps was the first general prosecution during the Christian era Large numbers of persons including no doubt many innocent as well as guilty were put to death and a veritable panic swept through the Eastern world The early legal codes of most European nations contain laws directed against witchcraft Thus for example the oldest document of Frankish legislation the Salic Law Lex salica which was reduced to a written form and promulgated under Clovis who died 27 November 511 mulctis sic those who practise magic with various fines especially when it could be proven that the accused launched a deadly curse or had tied the Witch's Knot This latter charm was usually a long cord tightly tied up in elaborate loops among whose

reticulations it was customary to insert the feathers of a black hen a raven or some other bird which had or was presumed to have no speck of white This is one of the oldest instruments of witchcraft and is known in all countries and among all nations It was put to various uses The wizards of Finland when they sold wind in the three knots of a rope If the first knot were undone a gentle breeze sprang up if the second it blew a mackerel gale if the third a hurricane But the Witch s Ladder as it was often known could be used with far more baleful effects The knots were tied with certain horrid maledictions and then the cord was hidden away in some secret place and unless it were found and the strands released the person at whom the curse was directed would pine and die This charm continually occurs during the trials Thus in the celebrated Island Magee case March 1711 when a coven of witches was discovered it was remarked that an apron belonging to Mary Dunbar a visitor at the house of the afflicted persons had been abstracted Miss Dunbar was suddenly seized with fits and convulsions and sickened almost to death After most diligent search the missing garment was found carefully hidden away and covered over and a curious string which had nine knots in it had been so tied up with the folds of the linen that it was beyond anything difficult to separate them and loosen the ligatures In 1886 in the old belfry of a village church in England there were accidentally discovered pushed away in a dark corner several yards of incle braided with elaborate care and having a number of black feathers thrust through the strands It is said that for a long while considerable wonder was caused as to what it might be but when it was exhibited and became known one of the local grandmothers recognized it was a Witch s Ladder and what is extremely significant when it was engraved in the Folk Lore Journal an old Italian woman to whom the picture was shown immediately identified it as la ghirlanda delle streghe The laws of the Visigoths which were to some extent founded upon the Roman law punished witches who had killed any person by their spells with death whilst long continued and obstinate witchcraft if fully proven was visited with such severe sentences as slavery for life In 578 when a son of Queen Fredegonde died a number of witches who were accused of having contrived the destruction of the Prince were executed It has been said in these matters that the ecclesiastical law was tolerant since for the most part it contented itself with a sentence of excommunication But those who consider this spiritual outlawry lenient certainly do not appreciate what such a doom entailed Moreover after a man had been condemned to death by the civil courts it would have been somewhat superfluous to have repeated the same sentence and beyond the exercise of her spiritual weapons what else was there left for the Church to do In 814 Louis le Pieux upon his accession to the throne began to take very active measures against all sorcerers and necromancers and it was owing to his influence and authority that the Council of Paris in 829 appealed to the secular courts to carry out any such sentences as the Bishops might pronounce The consequence was that from this time forward the penalty of witchcraft was death and there is evidence that if the constituted authority either ecclesiastical or civil seemed to slacken in their efforts the populace took the law into their own hands with far more fearful results

The Witch's Bottle William Elias, 2022-10-15 Heights Police Officer William Kelly struggles against past demons suffered in

Afghanistan and Iraq as a Marine But when an occultist attempts to resurrect a four hundred year old witch darkness collapses on him Forced into a realm of terror Kelly must hunt an ancient evil a witch s bottle and the truth behind an extinct Religious Assembly

Hammer of the Witches Heinrich Kramer, Henricus Institoris, 2017-10-04 Hammer of the Witches Malleus Maleficarum 1486 by Heinrich Kramer Translated by Montague Summers It has been recognized even from the very earliest times during the first gropings towards the essential conveniences of social decency and social order that witchcraft is an evil thing an enemy to light an ally of the powers of darkness disruption and decay Sometimes no doubt primitive communities were obliged to tolerate the witch and her works owing to fear in other words witchcraft was a kind of blackmail but directly Cities were able to to co ordinate and it became possible for Society to protect itself precautions were taken and safeguards were instituted against this curse this bane whose object seemed to blight all that was fair all that was just and good and that was well appointed and honourable in a word whose aim proved to be set up on high the red standard of revolution to overwhelm religion existing order and the comeliness of life in an abyss of anarchy nihilism and despair The Malleus Maleficarum usually translated as Hammer of Witches is the best known and the most important treatise on witchcraft It was written by the Catholic clergyman Heinrich Kramer under his Latinized name Henricus Institoris and first published in the German city of Speyer in 1487 It endorses extermination of witches and for this purpose develops a detailed legal and theological theory It was a bestseller second only to the Bible in terms of sales for almost 200 years Magical acts and witchcraft had long been forbidden by the Church whose attitude towards witchcraft was explained in the canon Episcopi written in about 900 AD It stated that witchcraft and magic were just delusions and that those who believed in such things had been seduced by the Devil in dreams and visions However in the same period supernatural intervention was accepted in the form of ordeals that were later also used during witch trials Possessions by the Devil are considered real even in present times by some Christians and it is a part of doctrine that demons may be cast out by appropriate sacramental exorcisms In Malleus exorcism is for example one of the five ways to overcome the attacks of incubi Prayer and transubstantiation are traditionally excluded by Christians from the category of magical rites In 1484 clergyman Heinrich Kramer made one of the first attempts at prosecuting alleged witches in the Tyrol region It was not a success he was expelled from the city of Innsbruck and dismissed by the local bishop as senile and crazy According to Diarmaid MacCulloch writing the book was Kramer s act of self justification and revenge Ankarloo and Clark claim that Kramer s purpose in writing the book was to explain his own views on witchcraft systematically refute arguments claiming that witchcraft did not exist discredit those who expressed skepticism about its reality claim that those who practised witchcraft were more often women than men and to convince magistrates to use Kramer s recommended procedures for finding and convicting witches

"Malleus Maleficarum: the Witch's Hammer ... M. Ellinger, 1874

The Witch-persecutions George Lincoln

Burr, 1897 Way of The Witch Ipsita Roy Chakraverti, 2022-12-07 Way of the Witch is a captivating guide to the implements

and tools of Wicca a Pagan witchcraft tradition It describes in meticulous detail the goddesses worshipped as part of it and the important spells powerful natural crystals and charms used by the worshippers of this tradition Featuring excerpts from the author s diary the book also offers a glimpse into the life of one of India s most famous witches This is a perfect manual for the budding witch and a spellbinding read for those interested in the craft

The Magic of the Middle Ages Viktor Rydberg,2021-04-26 In *The Magic of the Middle Ages* Viktor Rydberg offers a captivating exploration of the mystical and cultural phenomena that defined medieval Europe Through eloquent prose that artfully intertwines narrative and analysis Rydberg delves into the intricate tapestry of folklore superstition and the allegorical dimensions of medieval literature Drawing from a rich array of historical texts he critically examines how magic was perceived across different societies and its profound impact on art religion and societal norms His scholarly approach not only illuminates the era s enchantment but also places it within the broader spectrum of European intellectual history Viktor Rydberg a prominent Swedish author and scholar harnessed his deep understanding of folklore and history to illuminate the complex interplay between magic and society during the Middle Ages His extensive academic background and interest in mythology compelled him to investigate the symbolic language of this era prompting a reevaluation of the narratives that shape our understanding of history Rydberg s process of engaging with a diverse range of primary sources reflects his commitment to uncovering the enchantments that lingered long beyond the medieval period This enlightening volume is essential for readers interested in the intersection of history literature and magic Rydberg s insightful analysis not only provides an immersive understanding of medieval thought but also invites contemporary readers to reflect on the enduring allure of magic in our own lives As such it stands as a vital contribution to the fields of medieval studies and cultural mythology In this enriched edition we have carefully created added value for your reading experience A succinct Introduction situates the work s timeless appeal and themes The Synopsis outlines the central plot highlighting key developments without spoiling critical twists A detailed Historical Context immerses you in the era s events and influences that shaped the writing A thorough Analysis dissects symbols motifs and character arcs to unearth underlying meanings Reflection questions prompt you to engage personally with the work s messages connecting them to modern life Hand picked Memorable Quotes shine a spotlight on moments of literary brilliance Interactive footnotes clarify unusual references historical allusions and archaic phrases for an effortless more informed read

The history of magic, tr. by W. Howitt. To which is added an appendix of the most remarkable and best authenticated stories of apparitions [&c.] selected by M. Howitt Joseph Ennemoser,1854 **The Book of Witches** Oliver Madox Hueffer,1908
MLN. ,1908 **Messenger of the Sacred Heart of Jesus** ,1905 **Malleus Maleficarum** James Sprenger, Henry Kramer, Montague Summers, Vince Wilson,2009-11 This is the best known i e the most infamous of the witch hunt manuals Written in Latin the Malleus was first submitted to the University of Cologne on May 9th 1487 The title is translated as The Hammer of Witches Written by James Sprenger and Henry Kramer of which little is known the Malleus remained in use for

three hundred years It had tremendous influence in the witch trials in England and on the continent This translation is in English and was translated by vampire expert Montague Summers The Malleus was used as a judicial case book for the detection and persecution of witches specifying rules of evidence and the canonical procedures by which suspected witches were tortured and put to death Thousands of people primarily women were judicially murdered as a result of the procedures described in this book for no reason than a strange birthmark living alone mental illness cultivation of medicinal herbs or simply because they were falsely accused often for financial gain by the accuser The Malleus serves as a horrible warning about what happens when intolerance takes over a society

History of the German People at the Close of the Middle Ages Johannes Janssen, 1910

Uncover the mysteries within its enigmatic creation, **Witch Hammer**. This downloadable ebook, shrouded in suspense, is available in a PDF format (Download in PDF: *). Dive into a world of uncertainty and anticipation. Download now to unravel the secrets hidden within the pages.

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