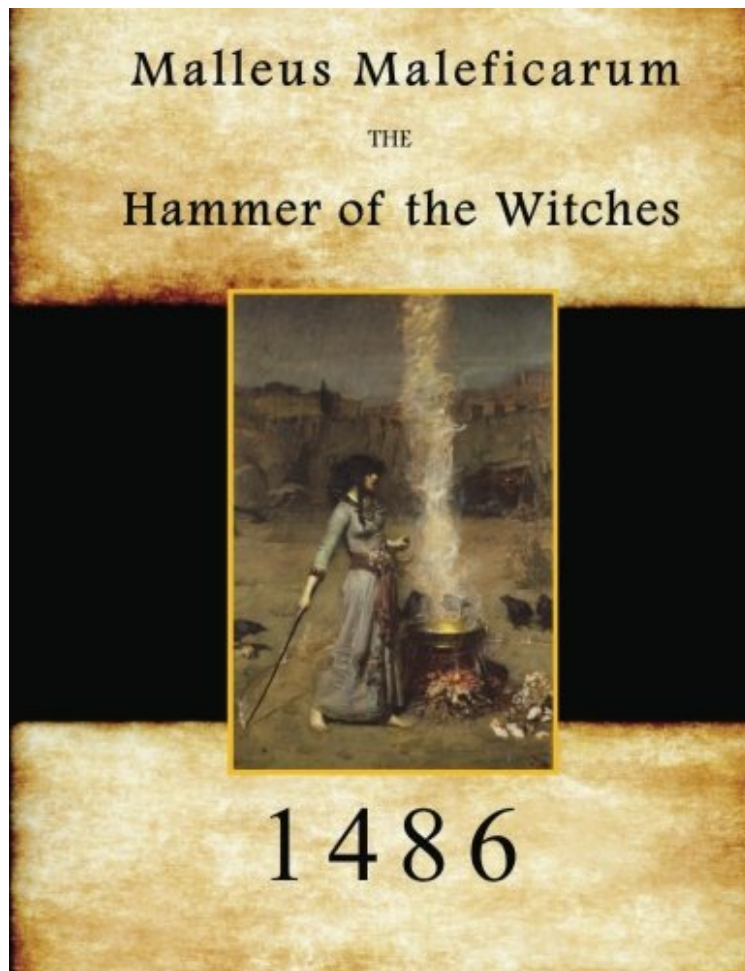


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Malleus Maleficarum: Hammer of the Witches (Magic, Sorcery, and Witchcraft)

Heinrich Kramer

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Heinrich Kramer : Malleus Maleficarum: Hammer of the Witches (Magic, Sorcery, and Witchcraft) before purchasing it in order to gage whether or not it would be worth my time, and all praised Malleus Maleficarum: Hammer of the Witches (Magic, Sorcery, and Witchcraft):

0 of 0 people found the following review helpful. Great book By Richard Myers This book is very good and strange at the same time. It is almost a legal book dealing with how to catch and try witches in a civil court or an ecumenical court. 0 of 0 people found the following review helpful. three stars By Gary Fuentes I had to read this after hearing often how the church used witchcraft at times to maintain religious political control. The church is satisfied to let town council act against suspects to achieve their goals. It took political control to overrule the church to end a horrendous period. 3 of 3 people found the following review helpful. Five Stars By mollie A. Phillips nothing short of amazing,

interesting, and informative, if you "practice" you should own this book.

Malleus Maleficarum - The Hammer of the Witches Written in 1486 By Heinrich Kramer, Translated by Montague Summers THE COMPLETE ORIGINAL 3 PART ESSENTIAL GUIDE TO THE HUNTING AND QUESTIONING OF WITCHES - Magic, sorcery, and witchcraft - 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 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.

About the Author Heinrich Kramer (1430-1505) also known under the Latinized name Henricus Institoris, was a German churchman and inquisitor. Born in Slestat, Alsace, he joined the Dominican Order at an early age and while still a young man was appointed Prior of the Dominican house of his native town. At some date before 1474 he was appointed Inquisitor for the Tyrol, Salzburg, Bohemia and Moravia. His eloquence in the pulpit and tireless activity received recognition at Rome and he was the right-hand man of the Archbishop of Salzburg. By the time of the Bull Summis desiderantes of Pope Innocent VIII in 1484 he was already associated with Jacob Sprenger to make an inquisition for witches and sorcerers. In 1485 he drew up a treatise on witchcraft which was incorporated in the Malleus Maleficarum (literally "The hammer of malefactresses (wrongdoing women - i.e. witches)"). Kramer failed in his attempt to obtain endorsement for this work from the top theologians of the Inquisition at the Faculty of Cologne, and they condemned the book as recommending unethical and illegal procedures, as well as being inconsistent with Catholic doctrines of demonology. Kramer's claimed endorsement from four of the professors may have been forged. He was denounced by the Inquisition in 1490. In 1495 he was summoned to Venice to give public lectures, which were very popular. In 1500 he was empowered to proceed against the Waldensians and Picards. He died in Bohemia in 1505.