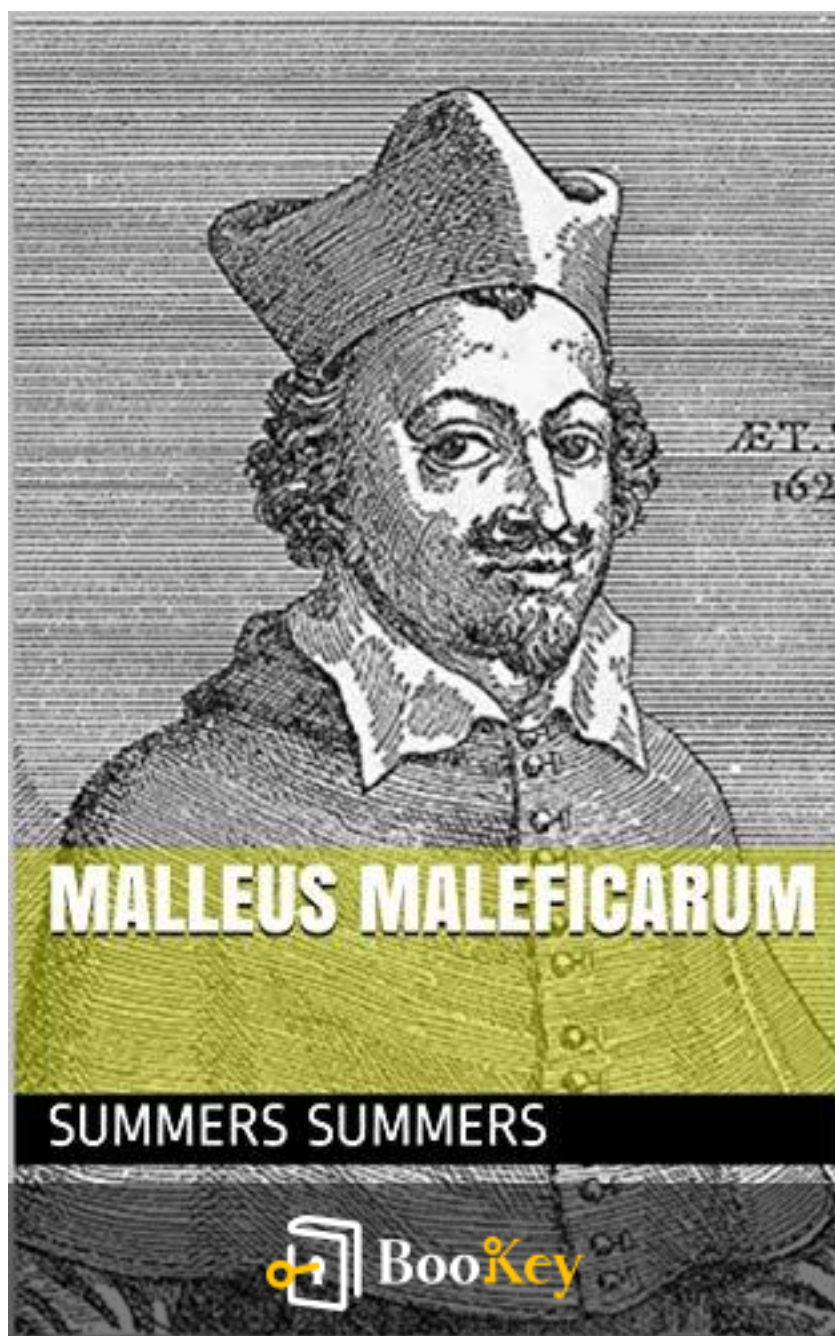


# Malleus Maleficarum PDF (Limited Copy)

Heinrich Kramer



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## **Malleus Maleficarum Summary**

"A Medieval Guide to Identifying and Prosecuting Witchcraft."

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## About the book

The *\*Malleus Maleficarum\**, penned by Heinrich Kramer over five centuries ago, stands as one of the most infamous and controversial works on witchcraft, embodying a chilling chapter of human history drenched in fear and superstition. Cloaked in the authoritative veneer of Church-backed scholarship, this tome acts as both a manual for witch-hunters and a reflection of the period's palpable anxiety over the supernatural. Delve into the intricate labyrinth of medieval beliefs where the invisible interplay between darkness and salvation takes center stage, and uncover the sinister interplay of power, control, and paranoia. Whether you're fascinated by the socio-political machinations of the time, or drawn to the dark tales spiraling from these pages, Kramer's work serves as an unsettling yet captivating testament to humanity's unending struggle between reason and fear. Approach with curiosity—but tread carefully, for the truths and myths within wield a power still felt today.

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## About the author

Heinrich Kramer, also known by his Latinized name Henricus Institoris, was a significant figure in the late Middle Ages, particularly known for his fervent pursuit of witchcraft prosecution. Born around 1430 in Schlettstadt, located in the Holy Roman Empire, his early life remains largely obscured, yet his enduring legacy is firmly recognized in the annals of ecclesiastical history. Kramer was a Dominican friar and an inquisitor who was utterly committed to the suppression of heresy and the malign forces he believed witchcraft represented. In a time when fear of witchcraft was rampant, his impact was seminal in shaping the church's and the secular authorities' actions towards suspected witches. His most notable work, the "Malleus Maleficarum" or "Hammer of Witches," which he co-authored with Jacob Sprenger, became a central reference for witch trials during the Renaissance and beyond, echoing Kramer's unyielding stance against the perceived witches of his time.

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# Chapter 1 Summary: 1

The provided chapters from the text delve deeply into the theological and philosophical beliefs surrounding witchcraft, particularly within the context of Catholicism. Here is a summary to distill the extensive discussion into a more concise and approachable form:

## Chapter Summaries:

### 1. Belief in Witches and Heresy:

- The chapter questions whether disbelief in witches constitutes heresy and discusses the Catholic perspective on witchcraft. The argument is that the belief that any creature can be transformed by anything other than God is not supported by Catholic doctrine and is considered heretical. The chapter also argues that demonic operations cannot create permanent changes as these would challenge God's power, which is greater than that of the devil.

### 2. Devil's Cooperation with Witches:

- This chapter explores if witches can perform magic through their own power or need demonic aid. It reaches the conclusion that the devil does not require witches to perform certain acts of magic but may collaborate with

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them for their damnation. Much of the chapter considers the devil's capabilities independent of witches.

### **3. Procreation by Incubi and Succubi:**

- The text addresses whether demons can procreate with humans, debating the possibility of demons using human semen to create life. It concludes that while demons cannot create life, they might manipulate natural processes to simulate such outcomes.

### **4. Devils as Incubi and Succubi:**

- The discussion here focuses on whether all devils partake equally in the actions of incubi and succubi. It determines there is a hierarchy among devils and not all engage equally in these specific acts, depending on their rank and the divine order.

### **5. Source of Witchcraft:**

- This chapter tries to trace the origins of witchcraft, debating whether it's rooted in the influence of celestial bodies, human wickedness, or divine permission. It concludes that witchcraft is permitted by God for the overall harmony of creation and not due to celestial influence.





## **6. Witches' Evil Influences**

- Examining why women are primarily associated with sorcery, the text suggests that women are more susceptible due to their perceived moral weaknesses, emotional instability, and tendency to keep secrets—although this view reflects the dated and gender-biased beliefs of the time.

## **7. Mind Control and Love:**

- It discusses whether witches can manipulate human emotions toward love or hate. It is concluded that while devils might influence these feelings indirectly, they cannot control free will, which is governed by divine order.

## **8. Impotence and Witchcraft:**

- This section talks about witches' influence over human reproductive organs and their ability to obstruct sexual relations. The argument presented is that while such effects might be psychological or imaginal, the effects are nonetheless perceived as real by the victims.

## **9. Illusions of Bodily Transformation**

- This chapter explores the possibility that witches, through illusions, can make individuals perceive physical transformations, such as the loss of male



organs. The conclusion is that these changes are not physical but mere illusions affecting the mind.

## **10. Witches Turning Men into Beasts**

- Addressing tales of men turned into beasts, the text argues these events are the result of illusion rather than actual transformation, affecting only the perception of humans involved, not the physical reality.

## **11. Witches and Infanticide:**

- This chapter deals with the heinous acts of witches on infants, including causing abortions or offering newborns to devils. It maintains that midwives practicing witchcraft can use children in their art as part of their pact with the devil.

## **12. Divine Permission and Witchcraft:**

- The chapter explores why God allows witchcraft, asserting it is permitted as part of divine justice but does not imply He approves of evil. It's a manifestation of God's ability to bring forth good from evil, enhancing the moral order of the universe.

## **13. The Fall of Angels and Humans:**

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- It examines the divine reasons for allowing angels and humans to fall, arguing these events exemplify God's providence, justice, and ability to bring good from evil.

#### **14. Witches' Sin and Punishment**

- Finally, it is argued that witches' sins exceed those of other sinners, including the original sins of angels and Adam, due to their deliberate pact with the devil and direct affront to God. Therefore, they deserve the most severe punishment.

In these chapters, the text outlines a belief system entrenched in medieval Catholic doctrine, viewing witchcraft as incredibly potent and sinful, demanding both theological scrutiny and temporal punishment. The work reflects the norms and biases of the time, particularly regarding gender roles and the perceived influence of demonic forces in everyday life.



# Critical Thinking

**Key Point:** Belief in Witches and Heresy

**Critical Interpretation:** Immersing yourself in the concept of disbelief in witches challenging the divine, there's this profound notion that we, as individuals, should anchor our convictions in deeply held principles. This key point speaks to you from across the ages, inspiring you to build and nurture a belief system that withstands societal scrutiny and skepticism. Just as the text challenges medieval beliefs, you are encouraged to introspectively evaluate what constitutes heresy in your own life. Recognize that any doctrine questioning intrinsic truths should be approached with discernment. Such mindfulness in your beliefs cultivates conviction that withstands external pressures and encourages authenticity even when faced with adversity. The lesson is to remain steadfast, continually questioning assumptions that are not rooted in truth or divine logic.

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## Chapter 2 Summary: 2

The text explores various aspects of witchcraft, focusing on how witches and demons interact with the physical and spiritual world, inflicting harm upon humans, animals, and nature. It discusses supernatural events and questions divine justice related to the suffering of innocents caused by witches' sins. S. Thomas divides earthly punishments into three types: through personal, imitative sin, or desert by rulers and subjects. It is explained that sin may be passed through imitation or desert, like children imitating parents, and non-reprimanded sin results in punishment on both the wicked and the innocent. Historical examples demonstrate divine permission manifesting punishment, such when a town faced a plague connected to witchcraft. It also discusses the unity of society, where one's sin affects all, with biblical support, like Achan and Job's examples. God sometimes allows such wicked to exact revenge using his permissible yet restrained power.

The narrative delves into wider spiritual consequences and societal unity implications of divine permission, using Joshua and Job as scriptural backdrops. It then transitions into contemporary reflections with examples of witchcraft's widespread and unsettling integration, questioning divine intention and governance of the universe. The argument suggests that while God's punishments highlight justice, it adds complexity to understanding the balance between individual sin, societal influence, and cosmic order.



The sections explore witchcraft's deep-seated roots, illuminating how witches' pacts with demons fuel malicious societal interventions. It describes two initiation methods: solemn and private pacts where witches forsake faith under devilish influence. Storytelling links mythological and biblical examples with observed modern witch phenomena to support outlined theories. It transitions to discussing witches' capabilities, methods, and impact on both people and livestock. The impairments of procreation and victim transformations through magic are detailed, often linked to sacrilegious acts. Additionally, acceptance of witchcraft amidst legal and societal structures is explored.

The text reflects on historical occurrences, where sacraments are manipulated for spells, revealing the jeopardy within Christian society due to corrupted sacred elements. Accounts of victims experienced direct bodily harm through witchcraft, with judicial examples illustrating legal perspectives. Hazards posed by witches to procreation, health, and reason, and delineation between divine permission and demon-forged illusions, are thoroughly evaluated. Ultimately, the debate on justices, protections like exorcisms, and the outsiders' role like priests and exorcists in counteracting witches highlights socio-spiritual tensions facing communities.

Finally, the story intertwines fabled incidents with theological doctrinal arguments to paint a broad picture of how magic and sorcery disrupt or dance around religious and natural order. Through a medley of instances and

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doctrinal clarifications, the intricacy of witches' power, divine justice, and mortal sin's roles is analyzed, drawing insights on cosmic justice, divine governance, and human faith bewilderment. The detailed interactions between witches' immorality and divine allowance frame its ominous hold over a world seeking spiritual justice and order.

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## Critical Thinking

**Key Point:** Interconnectedness of Society and Sin

**Critical Interpretation:** The key point from Chapter 2 that can inspire our lives is the understanding of the interconnectedness of society regarding sin and its consequences. By drawing from theological insights, notably the examples of Achan and Job, the text illustrates that an individual's actions, particularly sinful ones, can reverberate and impact an entire community. This perspective encourages you to recognize the ripple effects of your deeds, calling for a thoughtful and conscious approach to personal and communal responsibilities. Such awareness fosters a sense of unity and responsibility, where individual integrity and ethical behavior can contribute significantly to the welfare and spiritual health of society as a whole. By acknowledging the entwined fate we share, this lesson inspires efforts toward compassion, solidarity, and collective moral accountability.



## Chapter 3 Summary: 3

The text spans four chapters from a complex historical treatise, focusing on the interactions between humans, the divine, and the demonic, particularly through the lens of witchcraft and its impact on human bodies, minds, and other earthly matters. Here's a summary of each chapter:

### **Chapter 9: How Devils May Enter the Human Body and the Head**

This chapter explores the notion that devils can manipulate human perceptions and faculties to create illusions without necessarily causing physical harm. It argues that the devil's manipulation involves transferring mental images between faculties within the human head, often leading individuals to believe they have seen actual phenomena. The chapter makes distinctions between exterior illusions affecting only outer perceptions and more profound ones that involve inner faculties. The devil needs to occupy a person's head to perform these inner deceptions, leading to discussions on whether such actions can be deemed miraculous. The text draws from theological authorities such as S. John Damascene and S. Thomas, stating that angels and devils (good or bad) can wield influence over the physical world through their superior spiritual nature.

### **Chapter 10: Of The Method By Which Devils Through The Operations of Witches Sometimes Actually Possess Men**

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This chapter examines the means by which devils may possess humans, either through the influence of witches or independently. The text clarifies that possession can stem from various causes, including as divine punishment or due to sins of oneself or others. Unlike general sin where the devil inhabits through exterior temptation, possession here is discussed as a bodily inhabitation, sometimes linked with witchcraft. Through several historical anecdotes and scriptural interpretations, the chapter illuminates conditions under which God might permit possession, such as for just recompense or purgation.

## **Chapter 11: Of the Method by Which They Can Inflict Every Sort of Infirmary**

Expanding on the nature of maladies inflicted by demonic or witchcraft interference, this chapter underlines that devils can induce any form of physical illness permitted by God. It details how witches, through the assistance of devils, bring maladies like leprosy or epilepsy onto others, distinguishing between direct devilish acts and those performed in league with witches. The text emphasizes that such inflictions are beyond natural medical remedies and require divine intervention or exorcism.

## **Chapter 12: Of the Way How in Particular They Afflict Men with Other Like Infirmities**

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This continues the discussion on specific afflictions from both physical harm and witchcraft, showing how witches deploy sinister rites to cause various diseases and ailments. The narrative recounts specific examples where individuals are liberated from such witch-inflicted sufferings through complex divine or exorcistical interventions. The text advises that investigating suspected witchcraft requires careful legal and spiritual procedures due to its complex intertwining of the diabolic with mortal sins.

In essence, the text portrays witchcraft-related afflictions as a blending of human wickedness with the devil's power, highlighting the importance of divine grace and church interventions to counter such spiritual and physical threats.

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# Critical Thinking

**Key Point:** The Influence of Devils on Human Perception and Illusions

**Critical Interpretation:** Imagine living in a world where your senses deceive you, not by some flaw in your natural faculties but through an external manipulation. The profound insight from Chapter 9 of 'Malleus Maleficarum' is the devil's capacity to weave illusions, subtly manipulating human perceptions. Such a concept can be both alarming and enlightening in your life. As you navigate the complexities of modern existence, you can be inspired by the notion that reality is often filtered through perceived experiences. By recognizing the potential for illusionary deceptions, both from the spiritual realm or metaphorically through misinformation and false beliefs in society, it galvanizes you to seek clarity and truth actively. Just as one needs discernment to distinguish between external pressures and inner convictions, this awareness invites you to evaluate your perceptions and beliefs with a critical mind. These lessons challenge you to safeguard your mental sanctity and strive for authenticity in your understanding of the world.





## Chapter 4: 4

In Chapters 3 through 8 of the text, various remedies are discussed for dealing with situations involving witchcraft, demonic influences, and related supernatural occurrences. Each chapter delves into different aspects of these issues, providing guidance and citing religious and historical precedents to support the recommended practices.

Chapter 3 focuses on remedies for those bewitched by inordinate love or hatred. It explains that such emotions can be induced through lack of self-control, temptation by devils, or spells cast by necromancers and witches. For non-witchcraft-related cases, various remedies are proposed, including redirecting one's affections, avoiding the person of obsession, and engaging in arduous duties. Philocaption, or witchcraft-induced love, requires spiritual remedies like invoking one's Guardian Angel and using sacred exorcisms.

Chapter 4 addresses those who have been deluded into believing they have lost their virile members or have been transformed into animals. The recommended approach involves reconciling with God through confession since the physical transformations are illusions created by devils. Notable cases are illustrated to explain scenarios where individuals were thought to be animals due to witchcraft.



Chapter 5 outlines the remedies for individuals obsessed due to spells. It suggests ecclesiastical exorcisms, true contrition, confession, participation in holy communion, and visiting shrines to be potentially effective. It emphasizes the power of these remedies when carried out by the Church, and warns against seeking relief through witches or other superstitious practices.

Chapter 6 discusses lawful exorcisms and spiritual remedies as efficient means to address illnesses and maladies caused by witchcraft. It advises the use of sacred words and rituals while emphasizing adherence to established religious practices to avoid superstitious actions. The importance of invoking divine intervention during exorcisms is highlighted.

Chapter 7 provides guidance on countering witch-inflicted harm on animals and combating hailstorms. It cautions against superstitious methods and advises instead the utilization of Church-blessed herbs, cattle blessings, and sacred words within ecclesiastical parameters. Additionally, it suggests praying with religious objects and adopting practices grounded in legitimate religious custom.

Chapter 8 focuses on addressing more serious natural calamities like canker-worm infestations, locust swarms, and devils attacking through child-switching (changelings). It asserts that Church-sanctioned exorcisms and communal prayers, such as processions and fasts, counteract these



plagues. The narrative also links poor behavior among people, such as adultery or superstition, to divine punishment, necessitating repentance and fervent devotion.

Following these specific chapters, procedural aspects of witch trials are

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## Chapter 5 Summary: 5

The chapters discussed give an intricate look into the legal processes and considerations when dealing with cases of heresy, particularly concerning witches, based on historical texts that delve into the witch trials. Here is a summarized, cohesive, and logically ordered account of the chapters' content with additional background information to aid understanding:

### Chapter Summaries:

### Chapter 4: The Quality and Condition of Witnesses

This chapter explains the criteria for accepting witnesses in cases of heresy. It highlights that people generally considered unreliable, such as excommunicated individuals, accomplices, or even family members of the accused, may be allowed to testify, especially in the absence of other evidence. Their testimony can support prosecution but not defense. The allowance for such testimonies underscores the gravity attributed to heresy charges at the time, reflecting a legal principle focused more on accusation than defense. The chapter emphasizes the significance of protection of the faith, which was viewed as a priority over common judicial norms.

### Chapter 5: Whether Mortal Enemies May Be Admitted As Witnesses

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This section deals with the admissibility of testimony from mortal enemies. It asserts that while personal animosity does not automatically disqualify a witness, a history of extreme hostility, such as attempted murder or severe injuries from feuds, does. This reflects a medieval understanding of judicial fairness, where retaining suspicion of bias was crucial. The text delineates between severe and moderate enmity, suggesting that the latter should not wholly discredit a witness, emphasizing the necessity of judging each case on its merit.

## **Chapter 6: Proceeding and Continuing with a Trial**

This chapter outlines the procedural aspect of conducting witch trials. Amidst a preference for straightforward and expedited processes with minimal legal obstructions, it allows for holiday hearings to accommodate public convenience. The judge is empowered to act summarily, focusing on the substance rather than the procedural nuances. This reflects a desire for efficiency over thorough deliberation in witch trials, aligned with societal pressures to deal swiftly with alleged heretics.

## **Chapter 7: Handling Confessions and Evidence**

Here, the discussion turns to handling confessions or denial of accusations during a trial, advising judges on when and how to employ imprisonment as a tool for eliciting confessions. Confessions, despite being a significant





proof metric, are deemed difficult due to alleged witch resistance, purportedly aided by diabolical means. This underscores medieval beliefs in the supernatural's active role in influencing behavior and confessions in trials, leading to reliance on both direct and circumstantial evidence.

## **Chapter 8: Post-Arrest Procedures**

This chapter presents different opinions on the aftermath of an arrest, such as whether a suspected witch should be imprisoned immediately or released with sureties. The need to reconcile between maintaining order and allowing potential flight is stressed, emphasizing the reliance on evidence strength and the accused's reputation to dictate the gravity of pre-trial constraints imposed.

## **Chapter 9: Defense Facilitation Post-Arrest**

After arrest, the potential for defense comes into play. Although revealing witness identities to the accused is not mandatory to prevent repercussions, careful judicial handling is required to balance transparency and safety. Witness anonymity is aligned with safeguarding public safety and maintaining the fidelity of judicial processes, highlighting medieval investigative dilemmas dealing with ones' identity.

## **Chapter 10: Defense and Advocacy Protocols**

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Guidelines for appointing a defense advocate and the protocol for their conduct are detailed. Advocates are carefully selected to avoid conflict of interest, emphasizing the importance of an unbiased legal defense that adheres strictly to truthfulness without hindering case efficiency. Judges are cautioned to oversee the defense carefully to ensure it does not unwittingly become complicit in heresy.

## **Chapter 11: Advocate's Duties in Concealed Witness Contexts**

This section advises on defense strategies when witness names are hidden from the legal representatives. It suggests ways to prepare the defense by interpreting accusation content rather than focusing solely on witness identities. The approach stresses both the advocate's role and the accused's ability in strategizing defense, underscoring the intricate interaction between secrecy and judicial fairness.

## **Chapter 12: Investigating Allegations of Personal Enmity**

Finally, strategies for dealing with claims of personal enmity between witnesses and the accused are provided. The judge's investigation methods are highlighted to determine the validity of enmity claims, balancing various legal and ethical considerations. It involves a methodical approach to probing alleged biases, reflecting the nuanced challenges in differentiating



personal animosity from credible accusations in heresy trials.

## **Chapter 13: Pre-Torture Examination Protocols**

Emphasizing the severity of confessions in witchcraft cases, this chapter outlines the signs and conditions necessitating the use of torture. The difficulty in extracting confessions is attributed to supernatural interventions by the devil, reflecting the depth of belief in supernatural protections at play. The chapter counsels judges on cautious approaches, underscoring the importance of confession as definitive proof of guilt, embodying the conflict between observed judicial procedures and theological pressures.

These chapters collectively depict a judicial system deeply entwined with contemporary theological beliefs, emphasizing a balance (albeit precariously) between the adherence to procedural rigor and theological imperatives of the era.



## Chapter 6 Summary: 6

The text provided offers a detailed methodology for dealing with accusations of witchcraft, specifically focusing on judicial proceedings, sentences, and methods of interrogation from a historical perspective. The chapters touch on various stages of the legal process, from initial accusations to different types of sentences based on the degree of suspicion or evidence against the accused. Here's a consolidated summary:

### ### Chapter Summaries:

#### 1. Method of Sentencing and Questioning the Accused:

- The judge should carefully frame the sentence of an accused witch, considering whether to subject the accused to torture or psychological pressure to extract a confession. It is vital for truth to emerge from the accused's own mouth, possibly by offering alternatives, such as imprisonment in exchange for a confession that could lead to the identification of other witches.

- The accused might be forced to contemplate grievous methods, including thorough inspections to remove any hidden witchcraft tools, and persuasion by influential community members.

#### 2. Continuing Torture and Recognizing Witches:

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- Judges must vary their methods when dealing with suspected witches to avoid giving them opportunities to evade justice. Observations, like the inability to shed tears, were signs of witchcraft. The judge should also utilize protective measures for themselves.

- Suspects might be required to be shaved to remove any hidden "Devil's marks." If all methods fail, they might turn to desperate measures like using knowledgeable sorceresses, though this was discouraged.

### **3. Fit Timing and Second Examination:**

- The examination should take place on holy days, and judges should arm themselves with sacraments for protection. Witnesses might be confronted face-to-face with the accused to facilitate confessions. If all else fails, accused witches should be well-treated and encouraged to confess, promising some form of mercy.

### **4. Common Purgation and Trial:**

- Discusses whether secular judges could allow witches to undergo trials by ordeal, like carrying red-hot iron, to prove innocence, but concludes that such trials are unlawful as they tempt God and rely on miracles.

### **5. Manner of Pronouncing Sentence:**



- Explains various sentencing methods, ranging from absolute absolution due to lack of evidence to pronounced abjuration of heresy if found under strong suspicion.
- Accused could be penalized based on the level of suspicion substantiated by the evidence, involving public penance, imprisonment, or execution if the proof is strong enough.

## 6. Various Degrees of Sentencing Due to Suspicion:

- Describes the gradations of suspicion (light, strong, grave) and how each affects the sentencing. Defamation could warrant a canonical purgation; strong suspicions necessitated abjuration, while grave suspicions could lead to severe sentences, including death.

In this historical guideline, much of the process hinged on extracting confessions through intense pressure, aligning with the era's belief system regarding witchcraft. Sentencing focused on deterrence, penance, and the protection of societal mores as perceived at the time.

Chapter Title	Summary
Method of Sentencing and	The judge must carefully sentence accused witches, using torture or psychological pressure for confession. Options like imprisonment may be offered for confessions leading to others. Inspections for hidden tools



Chapter Title	Summary
Questioning the Accused	and community persuasion are involved.
Continuing Torture and Recognizing Witches	Judges vary methods to avoid suspects evading justice. Tears inability seen as witchcraft sign. Protective measures advised. Shaving for Devil's marks, using sorceresses discouraged if other methods fail.
Fit Timing and Second Examination	Examinations on holy days with sacrament protection. Face-to-face with witnesses for confessions. If failed, better treatment encouraged confessions, offering mercy.
Common Purgation and Trial	Debate on secular judges allowing trials by ordeal (red-hot iron). Concludes trials are unlawful, tempting God, requiring miracles.
Manner of Pronouncing Sentence	Various sentencing from absolution due to lack of evidence to abjuration of heresy under suspicion. Penalties based on suspicion level, public penance, imprisonment, or execution with strong evidence.
Various Degrees of Sentencing Due to Suspicion	Gradations of suspicion (light, strong, grave) affect sentencing. Defamation warrants canonical purgation; strong suspicions demand abjuration; grave suspicions result in severe sentences, including death.



## Chapter 7 Summary: 7

This passage delves into the intricate processes and judicial methods from a historical context concerning the trial and sentencing of individuals accused of heresy, particularly within the framework of witch trials and related accusations. Below, I summarize and elucidate these chapters, providing necessary context for understanding the treatment and legalistic approach used during such proceedings.

### ### Summary of Chapters

#### 1. Method for Suspect and Defamed Individuals:

In cases where an individual is both suspect and publicly defamed for heresy but lacks concrete evidence against them (like a confession or witness testimony), they are required to undergo canonical purgation to clear their name and abjure the heresy under oath, often touching the Holy Gospels. The sentence could involve various forms of public penance.

#### 2. Method for Confessed but Penitent Individuals:

If someone confesses to heresy but is penitently willing to abjure, they are not subjected to the extreme penalty. Instead, they might be imprisoned for life, ensuring the sincerity of their return to the Church.





### **3. Relapsed but Penitent Individuals:**

For those confessed heretics who have relapsed but seek penance, the process involves relinquishing them to secular authorities, condemned as backsliders, with a recommendation for mercy. They may receive Sacraments, recognizing their attempt at reconciliation despite a relapse.

### **4. Impenitent Confessor:**

An individual who confesses to heresy but remains steadfastly impenitent is ultimately delivered to the secular court. They are given ample time and opportunity to recant before a final, harsh sentence is executed.

### **5. Relapsed and Impeccant:**

For heretics both unapologetic and recurrent, the sentence involves delivery to secular justice which might entail execution, underscoring the Church's limits in providing further grace or mercy.

### **6. Convicted but Denying Accusations:**

Those convicted by evidence, not confession, are kept in detention to persuade a confession. If witnesses recant or if the accused remains



unyieldingly innocent, proceedings adjust accordingly. False accusers face harsh penalties.

### **7. Accused in Absentia:**

This covers scenarios where the accused has fled or defiantly abstains from trial attendance. Persistent absence eventually leads to an automatic declaration as an impenitent heretic and delivery to secular justice.

### **8. Accusations from Another Witch:**

When an accusation solely stems from another condemned witch, various outcomes arise based on additional evidences, like reputation and potential suspicion levels. Outcomes range from absolution to canonical purgation and more severe penalties for obstructions.

### **9. Unlawful Practice of Spell Removal:**

Individuals claiming to remove spells are scrutinized, especially if remedies involve courts of devils, transferring curses to others, or other unlawful methods. Penalties are severe, to prevent further heretical practices.

### **10. Witch Midwives and Archer-Wizards:**

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Given their perceived vast influences and frequent offenses, midwives engaged in witchcraft and so-called archer-wizards who supposedly curse or heal through supernatural means are treated with heightened suspicion and severity, often intertwined with civil authorities' adjudications.

## 11. Appeals Against Sentences:

Appeals are sometimes entertained if perceived judicial errors violate justice. The process for appeals involves careful, bureaucratic examination concerning the validity and grounds, avoiding frivolous appeals from swaying justice improperly.

Through these chapters, one can glean a systematic yet harsh approach towards heresy during these times, showcasing a blend of religious doctrine with secular enforcement, highlighting the period's rigid orthodoxy and extensive fear of heretical influence.

