Maleficium is the art of doing ill to others by the power of the devil. The ways in which the ill is done are called malefices. They can be divided into two sorts. The first is amatorio. It is employed in order to generate sensual feeling in individuals, so that they will wish to perform the sexual act with certain partners and will refuse to do with others. This gives rise to strife between married couples. This art is widely employed among the heathen of the Serra, using love-potions, and they are skilful at it. They concoct potions from different herbs, and it is sufficient to carry these around with them in order to be loved, not only by women who lack self-control but by those who normally possess it very strongly. The second sort is venefacio or poisoning. This always results in evil. When it is applied to someone, it kills him or makes him very ill. (a) How frequent this is in Ethiopia! How many deaths result!

How many incurable illnesses develop sooner or later, bringing poor pilgrims to their death! I have known one man, who, although he was young and strong and of a healthy appearance, was so damaged by the cursed poison that, as well as turning him into a cripple, it forced his mouth to make contortions and grimaces that it was astonishing to witness. Today in Guinea there are districts and villages where this vicious and diabolical art reigns, and in which reside those who are suspected of practicing it. How much evil these provinces contain! How little fear of God and recollection of life eternal! One day the Lord will reveal that it only took a whim to result in a life being snatched away, or some poor wretch losing his capacity to continue living. What greater cruelty or tyranny! And although our Ethiopia is a hard master, it bewitches those who serve it closely, so that there is rarely one of these who deserts it. (b) Once

(a) Incurable diseases, which no natural medicine can remedy.
(b) However religious he comes to appear, however many evils he speaks, like Alipio of the Logos, and comedies__"as in the Confessions of St. Augustine". When he reaches here, he would be always Alipio, greatly bewitched, etc.
one has served it, neither hard words, nor daily troubles, nor blows and 
other ill treatment, unworthy of civilised man, nor the deaths (around 
one) are sufficient to release a man from the lordship of this very great 
tyrant. On the contrary, even if one has sweated away for twenty five 
years in its service, only the end of life itself prevents a man from 
returning to look on its face. Is this not astonishing? I am shabbily 
treated all the time, and yet I seek excuses, pretexts, dodges, in order 
to serve it, (and this) at bodily risk. It is not the risk to the soul I 
am considering, for those who love this dungeon can have no soul. Could 
there be worse blindness and ignorance? Solomon spoke truly when he 
said that the world is full of fools. (o)

Let us continue our list of physical ills. Maleficium also causes 
sexual sterility, as stated in the canonister's chapter "Concerning frigid 
and maleficium". As far as maleficium amatorio is concerned, it must be 
noted that devils cannot control man's will. The imagination and fancies 
of man can only be set moving by feeling, which is controlled by the will. 
Beauty makes the partner appear more lovable and also excites the sexual 
appetite. But the will always remains free, so that the devil can only 
persuade and cannot constrain. "He can bark but not bite", as St. August 
put it. Maleficio does not work by itself. Evil spirits do it all, 
introducing men to poison, or working at their plea and request, but with 
God's permission.

The other sort of venefacio, which harms things, destroying vines a 
trees, tearing down houses in storms, and killing animals, is completely 
the work of evil spirits, on the demand of the poisoners. These wretches 
are such miserable beings that even when they want to do evil they can o 
/109v/ do it with the help of their masters. They pay dearly for this 
service, in that when they make images of wood or other material and beat 
them or stick pins or needles into them, so that the poor wretch feels t 
blow. or the torture in those parts of his body where the image is ill-
treated, the feeling of pain does not come from the image which the witch 
so treats but from the devil who, by imitating the action, subtly carry 
out the same on the human body. The truth is that the devil deceives the 
poisoners themselves.

(o) "The number of fools is infinite". And what a heavy burden is a we 
like this.

In a certain republic, a scholar committed a crime worthy of death. 
Since he was useful to the state, he was sentenced to perpetual 
conversation with an ignoramus.
These are very wicked vices and practices. There is normally a pact or agreement with the devil, as I said was the case with magic, although magic may not result in evil doing. The magician claims, as his principal aim, that he can employ the skill of the devil to carry out miracles and learn about occult matters, as already stated. But these witches do nothing but evil. If they mingle sacred or blessed materials in their potions, their act is heretical. Like robbers, they are obliged to repair all the damage they have caused. This is a very grave sin. If the person afflicted by maleficium appeals to the witch to relieve him by committing another maleficium, he sins grievously. Cajeta, under 'Maleficium', in Sylvae.

In one of the Cape Verde Islands there were two women skilled in the diabolic art. The devil never tires, he is always finding new ways in which he can be worshipped. So it was in the house of the Jolof woman. In the apartment properly dedicated to rest and repose at night, she entertained him, the enemy of all peace, seated on his throne in fine robes. In this place she kept a large bowl of water, around which a number of candles were set burning on special days. This wicked woman began to organise a novitiate of poor girls, all of whom she consecrated to the devil. When those girls that seemed to her most suitable passed by her door, she asked them to have a word with her. This they did in innocence. She went on to ask them about their lives and what comforts they enjoyed, although their form of dress showed how very poor they were; and with various yarns she persuaded them, telling them that her only aim was to bring them respect, and that they would lack nothing if they agreed to conform to her principles. /f.110/ What individual would poverty not throw down and reduce to idolatry? The Jolof woman so harried the poor girls that she obtained their consent, and thus their souls and bodies for the evil spirit. She acquired so many followers this way that the devil saw himself well repayed by his devotee. When each girl submitted and joined the group, the first thing the woman did was to order the novice to enter straightway into the infernal room; and then one after the other they came to recognise the devil in this form and to reverence him.

After coming into her power these 'muns' lacked nothing, for she dressed them like the finest women in the island, who now accepted them, although previously, because of their poverty, they had not noticed them. This wicked woman once pressed one of these innocents whom she thought less drawn to this religion, pointing to the example of those who had already professed it: "Daughter, have you not seen how Sebastiana has prospered, how she is admired by Mr. So-and-so?"
Gain or the hope of gain concludes everything. The poor girl did not resist further but went upstairs and entered the room. There the Lord permitted the novice to see the foot of the abominable host. She invoked the most holy name of Jesus and the enemy disappeared. The Jolof woman was greatly upset. "Daughter, you have driven away my master!". The girl replied, "A master who has feet so ugly that his toes are the claws of animals cannot be a good master. For my part, I am not willing to serve him." As the diabolical sorceress was losing the initiative, she praised the enemy and tried to make the girl love the infernal spirit. She recounted the status of her nuns and the happiness they enjoyed. "Do you now know Miss X? Who do you think arranged her friendship with Canon you-know-who? Or fixed up this girl or that girl with Francisco Y? Or that other girl with Father Z? And those of them who today are decently married, how do you think this was done, if not by the guest of my soul? These daughters of mine keep me alive." What could the innocent novice do? On feast days the entire scum of the island danced around the dish and its burning candles, worshipping the enemy of the Lord. When the feast finished they all left, after each woman had gone alone to speak to this master of filth; and during this time, what went on was nothing other than abominable vice between the nuns and the guardian of hell.

This was on regular days, Tuesdays and Fridays. All the nuns wore a sash of /t.110v/ woven cords which was small and tight, the size of a hair shirt. This business continued for seven years. The girls were able not only to appear very beautiful but to obtain from their masters whatever they wanted, since they occupied the best apartments in their houses and were mistresses of their hearts. There was another diabolical woman who did great evil in this island, a renowned sorceress, who by the proper art was recognised and arrested. She was burnt, and when the fire was consuming her whole body this creature of the Lord made haste to touch her secret parts, which caused great astonishment, since even animals are loathe to touch the abominable parts. Enough has been said about this final daughter of superstition.

Now let us say something about vampires or witches. These women become such mainly because of their gross practices with the devil. The evil spirits transport their bodies through the air and, by taking over the bodies of any males, they practice sexual acts and all kinds of diabolical vice with the witches. Sometimes they are transported in imagination only, but they always have a pact with the devil to carry out many wicked and sinful things, and seldom do they practise witchcraft
without falling into error and committing heresy. Although it may seem to us that they can change their bodies into those of animals, such as cats, etc., this is not so. It is only that the devil confuses our imagination and deceives us in what we see. So that witches can enter houses in order to kill children and do other misdeeds, the devil first opens the doors and windows for them.

Since I have said enough about the power of the devil to illustrate the work of this evil spirit, I will conclude our catechism with an interesting problem, which is, whether the enemy can bring about conception and birth in any species without a previous sexual act. The problem is not easy to solve and has given rise to lengthy discussions. The problem turns on whether or not procreation can result from union with the devil. See St. Thomas (lib.2, d.8, q.1, art4) and his Quodlibet (6, art.8/6); Cajetanus (Abulens q.6, cap.6, Generes); Camperius; Cantipratensis; Caesarius; The Master of Coimbra (lib.1, Generatio et Corruptio, q.10, art.3); Nicholaus Hererio in Tobtan; Del Riu (lib.1, q.15);

Resolutio de Magia; Malleus mallefacarum (p.2, q.1, cap.4); Johannes Laurentius (Analecta, lib.4, de natura daemonis (sic)); Luis Molina (part one of his St Thomas, q.50). These all say that procreation is possible this way. And they instance many who were engendered by evil spirits called incubi: Molina; Del Riu (loc.cit. and lib.6, cap.42, sec.9/3) /t.111/v Vincentium (lib.21, cap.30); Serar of Coimbra; Johannes Laurentius (Ana, loc.cit.). They say that Martin Luther came into the world this way: Genobrarius (lib.4);

Johannes Cochlaeus (Analecta, loc.cit.). Also Mohamed, the God of the Turks, and Shaka, the famous idol of the Japanese. The farmer throws seed on the ground, seed which is not his, and it produces green shoots, ears of corn and the grain. Why should it be that, if the devil scatters human seed where he wills, generation will not follow? Especially since he knows the right time to apply it, and can carry it in a moment from one place to another, at the exact time that he sees the woman is most ready to conceive: Cajetanus (ay.11/4, sec.6). Pereira says the same (cap.6, Genesis) arguing the point with much erudition; And Abulens (q.6,D) holds that, without having intercourse with the evil spirit, a woman, who is a virgin and intact, can, during sleep and without knowing it, introduce into her genital organ something which causes generation, and therefore without copulation can, as I have already said, bring about conception and pregnancy. See Del Riu (lib.1, q.15, Magii Diuquis (sic)). See Annotationes ad Tolet. (lib.5, cap.13, under this and under 'Bestiality'). Curious people can look up in these learned writers what we leave out
here. Dealing with heathen and savages, we only desire to treat these matters in a suitably crude way.

As regards the other Commandments, there is no need to linger over them here since they deal rather with moral matters, and it will be sufficient to refer to them en passant. It is certain however that the heathen will acquire a perfect understanding of and respect for them when they know them. In any case, it is not such matters which demand long argument before they believe them, but rather the doctrines of the effaces of the Divine Essence, the Trinity, the Incarnation, the birth of Our Lady, the mysteries of Our Saviour's life, death and resurrection, etc. These doctrines call for all one's patience, many times over, (in teaching them) But the individual who will be ministering the Gospel will make up for our deficiencies here, and will at the same time correct any errors that a book may contain; for, being our own work, it cannot have the perfection which could only be conferred on it by the perception and authority of those who are expert in these matters, who would give it their expertise and reputation. [f. 115v/