Heresy.⁴¹² Then, this enemy from within proclaims:

"The hour of my kingdom is come! ... I have nourished you for it thus far ... The nations honour Christ ... Therefore, blot out his memory, and transfer his glory to me'. 412

At what could only be called a public inauguration ceremony, Heresy and Hypocrisy pompously swear fealty to Antichrist, wholeheartedly endorsing his proposal that they win over the laity, and destroy the apostolic clergy. This objective attained, Antichrist is invited by the masses to sit on the throne of Jerusalem. He accepts their offer and sets about dismantling the Church's ancient ecclesiastical and sacramental infrastructure, confounding the old order by issuing new laws to the people. It would seem that Antichrist had no temporal power originally, but it would be given him by popular consensus, by those well groomed by heresy, including a certain number of priests 'deceived' into his way of thinking.

As the lamentable proceedings unfold, the King of Jerusalem (probably one of the Crusader kings) hurriedly decamps to the court of the former Emperor. There he rebukes him for abandoning his role as defender of the Church, thereby handing it over to the jackals. But, again according to prophecy, the damage is irreversibly done.

Meanwhile, back in Jerusalem, the Antichrist, now magnified in his evils, is inaugurating his own kingdom, or so Guibert of Nogent foretells. 414 In this additional tradition, Guibert further divulges that the Antichrist vents his rage against one institution only, namely the Christian church. Heathens and Jews would be spared this suffering. 414 The 10th Century AD monk Adso finely honed the more time-worn apocalyptic traditions; now Antichrist's image was taking even firmer form. 'He will destroy the Law of the gospel, call the worship of demons back into the world, seek his own glory, and call himself almighty God'. 415

It would be true to say that these images and acts do not appear in the Bible in precisely this form. Other authors stuck more faithfully to the *Book of Revelations*, breaking it down, scene by scene, painting in extra explanatory details These embellishments imbued the dramatic though etheric moments of the apocalypse with a certain semblance of medieval modernity. It became relevant to their time.

Notably there was Anselm of Havelberg's discourse on the seven seals of the Apocalypse. In it the black horse is equated with 'the dark teaching of the heretics whom the great dragon we mentioned raised up against the Church of God', To that the devil 'might now disturb (the Church) by the most wicked dogma of the heretics'. With the 4th seal came 'false Christians or false brethren of whom there is now an immumerable multitude'.

In his *Investigation of the Antichrist 1:19*, Gerhoh of Reichersberg advocated that the rift between the papacy and the empire was of its self, the primary manifestation of the beast's roaming.³⁹¹ For following hard upon that time, clergy had become prone to the evils of

simony and lewdness, adding that "The rare bishop who wished to correct his clergy did not dare to do so through fear of the Roman curia'. 418

Merlin's prophetic cycle of the last days played its part too, as did his *Book of Kings*. They were popular reading in at least five countries, especially so in the 12th-13th Centuries. ⁴⁹ But they were ultimately confined to the British Isles alone, owing to the Counter Reformation's condemnation of Merlinist writings. ⁴⁹

The Old Believers promoted their own texts of import. One such example, the *Great Battle* of the Antichrist, contains lines like;

'Now it will be clear who has faith! ... The moon is black, the sun darkened. I see the stars fall from heaven. The ancient dragon seems to be unleashed... The sun is Christ who now gives no sign to strengthen his servants ... The whole of the clergy has galloped off and taken the wrong way'. 420

A good deal later Lauch issued end times sermons in the final years of the 16th Century. The monster nations of Gog were Turkic by his reckoning. Such a detail conforms to Magian thought concerning the devil's people, but his association of the Turks with the devil-worshipers, might have been grounded in the activities of the Ottoman Turks who occupied the Balkans.

But for the present time, the currently-reigning kings were their sworn enemies, the adversaries of their imprisoned master. It was standard belief that the kings and queens were the only forces able to physically stop the spread of the devil's religion. At the end of the day this was probably because a number of European royals could trace their ancestry to the pagan sun kings, and hence were the ultimate foes of the great demon, the light which melted away the darkness.

So much for the prophesied activities of Antichrist. How did these events materialize in this world? There are instances where black witches admitted they were participating in the foundation of the Antichrist's universal kingdom.⁴²² They were key players in his plan to bring the world out of order, an order enforced by the king's laws. Some of them, perhaps the worst of them, would be kings and queens in the infernal kingdom, once the appointed time arrived.⁴²²

It was expected by witches and Christians alike, that the world would truly be inverted with the coming of Antichrist, and with it everything that we knew and understood would be turned on its head. ³⁹⁵ People fully expected that their heads would be planted in the earth, their feet in the sky. ³⁹⁵ The earth would become heaven, and heaven hell. All religion would be abandoned, material existence would be our paradise. ⁴²³

In the early 1600's Jean Boucher was one of many to note in writing the rites of the dark witches. 424 Their rituals were usually, but not always, performed naked. 424 When celebrating

their unholy feasts the officiating celebrant hung upside down. ⁴²⁴ They were very intent on aping what normally happened during white ritualism, so much so that they are alleged to have ensured that their arms, while fully outstretched, were the precise distance from the ground, had the celebrant been standing in the upright position. ⁴²⁵ Unlike the white Magian or Christian host, theirs was black. ⁴²⁵ If they were really angry at the time they might go that extra mile, mistreating and abusing their ritual equipment. ⁴²⁶ And so ceremonial irregularities were the order of the day, or rather disorder of the day, a small but key element to unlock the ancient chaos once more. ⁴²⁷ At these very low masses of contrariety, their blasphemous head witches and warlocks, the grand masters of disorder, delivered their chilling sermons. The need to rob, tell lies, revel in our lusts, to bring burdens on others, to murder if you can, or indeed should, to turn your back on God, or even the gods, and to look after yourself at the expense of everyone else. ⁴²⁷

In casual prayer they might bend over backward, kicking their legs up in the air, or somersault, so that, for that brief moment, they were truly upside down.⁴²⁷ At other times they prayed to the demons, their eyes peering down upon the ground, their hands reaching out to the timeless evils beneath them.⁴²⁷ With trepidation they made their way towards the demons who attended, normally walking backward, or else sideways.⁴²⁸

As with the long list of pretender Messiahs, there may have been false Antichrists, owing to the lies the demons were supposed to give in their locutions. One of the most atrocious cases encountered was that of Gaufridy.⁴²⁹ In 1611 Dominicans had cause to investigate and burn a Catholic priest from Marseilles, in relation to incidents at a convent situated in Aixen-Provence.⁴³⁰ By the testimony of a nun, Gaufridy had been seducing them, and bringing them over into his devilish ceremonies.⁴³¹ Now laterally connected with this case was another convent of Brigidines at Lille, France.⁴³¹ Particular nuns at that convent had engaged in the same sort of ceremonies at Aix, but were far more engrossed in it, able child killers, and could recount the ritual order they observed.⁴³¹ What was even more disturbing, the statements they separately tendered to the Dominicans, about such things as their twisted canticles, corroborated statements made by at least two others.⁴³¹ Clearly they had shared in ceremonies of the most infernal kind. More startling was the claim that they had seen the birth of the Antichrist, who was born to a female Jew. Gaufridy and the witch nuns were his guardians.

While Christ had his nativity at Christmas, the winter solstice, the Antichrist was said to have come into the world on the Summer solstice, but in the year 1613 AD.⁴³² They assured the inquisitors that the people would truly embrace him.⁴³² What were at that time considered secular and religious crimes would be countenanced and blessed by the people of the future.⁴³² Evil would become good, and good evil. They stressed the point that they, as infernal witches, had been present to see Antichrist's birth, and this was seen as a parody of

the white Magi's journey to see the new-born Christ in Bethlehem. 432

Having been castigated by a king's secular tribunals, or by the Holy Inquisition, dark witches and warlocks were sentenced to death. But before that, God knows, the white Magi tried to wipe out the wicked ones, the devil's own children. And as they waited near their well-fuelled pyres the remorseless convicts issued unimaginable curses upon the onlookers, plagues and every misfortune, even as they burned. Still others remained. There was much work to be done, to prepare for their master's coming.

On a lighter and more innocent level, peculiar medieval and Renaissance social events conformed to the principles of inversion; the carnivals of misrule, 433 the Saturnalias, 433 where attendees donned the masks of witches, concealing their real selves, and men cross-dressed. Indeed dressing in male clothing was taken as a sign that Joan of Arc had abjured her recantation. And so she was burned as a relapsed witch. So the many dualistic legends, folk beliefs and cult activities of the Middle Ages can be seen for what they really were. They were drawn from Magian scripture and eschatology, shaped by Christian scripture. Both Magians and Christians alike spoke of the wicked one's coming. Meanwhile the Byzantines took every care in eradicating the alleged perfidies of Luciferian black witches, Bogomils and Paulicians. All were high on their hit list.

As early as the 4th Century AD, the apostolic, Nicene Creed served to teach successive generations of parishioners that *there only ever was one Son*. But among the absolute dualist heretics, this was a teaching to be hotly contested.

Dissecting the apostolic profession of faith line by line, one discovers that it served to clarify certain misconceptions the faithful may have had about the nature of Jesus and the Apostolic Church. It advertized points of distinction between Apostolic Christianity and the many high profile mystery religions of their day, including those that mingled Jesus in an overtly dualistic system of belief.

- 1. Both the Father and Jesus were light.
- 2. The phrase 'Maker of heaven and earth' disenfranchised whatever gnostic dualist heretics postulated the earth was in some way the realm and creation of the devil or demiurge. According to Apostolic Christianity the Father was the Cosmocrator, and he alone.
 - 3 Both Jesus and the Father were God.
- 4. Jesus was the only son of the Father; there was no other. This simple sentence served to disassociate the apostolic Church from Mithraism, Zurvanism, pagan gnosticism and many of the Eastern Mysteries. So, at least according to the Church and Apostolic Creed, neither Satan nor the Antichrist were Jesus's brother.
- He came down from heaven, was made flesh, and sacrificed himself. This line served to distance the Church from Manichaeism, which, along with gnosticism, did not profess a belief in the crucifixion or incarnation of Christ.

- 6. 'Begotten not made' was an anti-Arian Christian clause.
- Jesus will come again to us in great glory, not walking the earth in a mortal body.
 Only when he does it will be to impart a judgement on us all.
 - 8. There was an afterlife that the faithful would share in.
- 9. 'We believe in one holy Catholic and Apostolic Church' was a blunt declaration of allegiance to the apostolic teachings, as opposed to the many species of Christianity that had formed a symbiotic relationship with the eastern mysteries.

In summary, the Nicene Creed is a time capsule of ancient refutations against heresies, much of which is no longer understood by the average believer, who recites it parrot fashion each Sunday at Church.

Apart from the not-so-discrete Manichaean and Paulician sects (which will be covered in a short while), heretical groups were highly secretive organizations, most reticent about their creed until the confidence of an aspiring convert was assured. Considering the repressive measures pitted against them, it could hardly have been otherwise. In the Christian era, contact between heretics was made possible by means of special passwords or handshakes, which allowed networks to openly flourish under a veil of greatest secrecy. Because so little was absolutely known about them by the Church authorities, they were often referred to by the blanket term 'Manichaeans', as distinct from the heresy of that name. Heretics were regarded as pernicious and mischievous due to the nature of their societies and teachings, which helped demolish apostolic teaching. Their perceived penchant for subversion, their distortion of biblical texts and their clandestine distribution of pseudo-gospels and apocrypha amongst infant Christian communities was lethal to the apostolicity of the Church.

During the Inquisitions city parishes were better policed, and mostly rendered 'heretic-free' as time went by, through awareness of heretical methods and tenets, though rural communities were especially vulnerable, proselytized by these 'wandering preachers', often with startling effectiveness.

Throughout this book I have identified Magian-Christians as the most prodigious of the heretics' present among early Christian and medieval Christian communities. As years passed they, and diverse spiritually picaresque societies, settled in far flung regions, sometimes in lands barely visited by missionaries, and sometimes in the Holy Sees of the Christian world. These we will now explore.

THE MARCIONITES

In *The History of the Church*, Eusebius' quotations of early Christian Church texts mention the wolf-men. These accounts put the two-legged wolves in the area of Pontus (Turkey) and the steppes as early as 300 AD, if not earlier. *In Eusebius' scant references to the 'Pontic wolves', the themes of gnostic heresy, mass-apostasy and remarkable miraculous powers surface*. Amongst them, no doubt, was the Marcionite heresy, a resilient 2nd Century unorthodoxy overwhelmingly attacked by just about every major Christian writer of the time. The cult was begun by Marcion, a small time shipping magnate and son of the then bishop of Sinope, in Anatolia (Turkey). He was excommunicated before a special synod of Roman bishops in July 144 AD in retaliation for his active opposition to the Church.⁴³⁵

Marcion chose to re-interpret the Bible, in a way that differed from apostolic teaching. For him, the Old Testament, and the mosaic law which Jesus had spiritually liberated us from, was evil and no longer to be obeyed by true Christians. Every Gospel and apostolic treatise fell into disuse besides Paul's writings and Luke's Gospel. These were the only texts, he said, which showed the relevance of Christ's coming. He felt it had nothing whatsoever to do with the coming of a Jewish Messiah, but a world messiah. He brought dualism into the fray by suggesting that Christ's Father was utterly divorced from Yaweh, who was evil and utterly demonic, and a creator of a corrupt and blemished universe. Therefore, he charged the entire Church with propagating the teachings of inept apostles and the falsification of holy books. St Polycarp, (made bishop of Smyrna by St John, the author of the 4th Gospel), refers to him as the 'first born of Satan', ** presumably meaning that he was only one of a number of false teachers (pseudoapostolos) destined to lead Christ's flock astray. From this we might gather that dualism was regarded by the earliest generations of Churchmen (Polycarp was born only one generation after Christ, and personally ordained by St John) as unspeakable lies, the detestable Persian poison, whose only antidote was the sound and authentic teachings of the Church proper. Moreover, Polycarp stressed the importance of not exchanging words with such people, since in doing so, there was every risk of being infected by their lifethreatening heresy. Al-Nadim stated that many Marcionites were still present among the Christian communities of Islamic Khorezm and Baghdad during his day, and what is more their religious texts were still available. One of them was called Antithesis. They therefore thrived in regions formerly populated by Magians, Chaldeans and most likely the Magian Christians. Al-Nadim did not know where he could get copies though, because they were 'concealed among the Christians'. As One Marcionite doctrine allegedly maintained that while God was ruler of the kingdom of Light and the Devil the Lord of Darkness, Jesus was said to be the ruler of the earth, that third place wherein light and dark, good and evil mixed. Marcionites did not believe in consuming animal fats or alcohol.

There was a sub-sect of the Marcionites, a splinter group which the Muslims called Al

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Mahaniyah. Its doctrines were hardly known and so avoided entering the historical record.

THE MASSALIANS

As a point of origin for the Massalian sect we need look no further than Northern Mesopotamia and Armenia, where they were known and feared as early as the 400's AD. It is generally believed that most of them faded away in the Middle East somewhere during the 600's AD, but their presence was noted in the Balkans after the year 1,000 AD, leaving one to conclude that they had migrated there, having slotted in among the Paulicians.

The Balkan Massalians of the early Middle Ages were supposedly closely associated with the Bogomils, and also went by the name Euchites, or Enthusiasts. Their sect espoused the same 'dark and evil Trinity' (as the Inquisitors regarded it) as the Bogomils, yet often allowed the open worship of Satan in order to placate him and stave off evil. These were so to speak crisis sacrifices, of a sort not unknown in heathen districts. But in an intruiging liturgical twist they felt sorry for the Devil, perceiving in him the biblical 'prodigal son', who squandered his share of his father's inheritance on wine and prostitutes, but who would one day be warmly accepted back by his father. Using (NT) Matthew 21: 28-32 and Luke 15: 11-32 as validation for their doctrine, they claimed that Satan was the Father's beloved, because he honestly admitted he was evil. One sub-sect of the Massalians worshiped Satan singly in 'thanksgiving' for all of the earthly riches and hedonistic pleasures they received on earth. Licentiousness of every species was supposedly practiced in their veneration of the worldly prince. The medieval Massalians can be regarded as the progenitors of what is today commonly referred to as Satanism, the Church of the 'mystical body of Satan'.

Through baptism, asceticism and spiritual baptism, the Massalian expelled a demon said to be attached to each person's soul from the time of their birth. This done the devotee was said to be cleansed enough for the Holy Spirit to enter the adept's body. Once this occurred, the person received a wondrous vision of God and was considered to be 'saved'. Thence they could live life in a totally uninhibited way, without need for restraint of any kind. According to the Orthodox writer Michael Psellus their rites included infernal rituals, drunkenness, orgies, gluttony and other 'serious sins', and these were said to be commonplace amongst them. Gross-indulgence in orgiastic carnal incest and black magic⁴⁴⁰ were just some of the charges levelled at the Massalians, extreme behaviour by anyone except Zurvanites, heathen Chaldeans and dark Magian devotees.

So Massalians seem to have worshiped the devil (with prayers in the form of blasphemies), and in the case of their Bogomil affiliates, we hear that they did this to give the devil his dues and to stop evil from happening. This preoccupation with fealty to misunderstood demonic forces singled them out for special attention by Inquisitors. Massalians claimed that through their spiritual purgation they had become 'Children of

God' and not 'Children of the World'. Besides these things, not much else was known about the Massalians.

The full wealth of Byzantine gnostic tradition and texts were kept alive by the Massalians, who acted as gnosticism's *avente garde* custodians, ensuring that their creeds remained 'a living faith' for some time.⁴¹ In unison with the Bogomils, the Massalians proved to be masters of monastic infiltration and by the 1300's had for a time usurped positions within the Orthodox communes of Mt Athos, until discovered.⁴²

Further evidence for my assertion that pagan Russian priests were key founders of the Bogomils, and somehow deeply related to these gnostic Massalian Euchites, lies in the fact that each Massalian initiate underwent a deification process, *eventually becoming a living-God.*⁴⁴³ We also find demonolatry of the sort known to the Slavs elsewhere, rituals which themselves conform to the creed of the Zurvanites and black Magi, first mentioned in the Magian texts.

A belief in Satan's potential redemption is still formally held by the Orthodox churches, though according to their teachings (which were derived from Gregory of Nyssa and Isaac the Syrian), this is because of the overwhelming mercy of God, who until the end of time can muster enough pity to forgive the many depravities of the 'Evil One', and reconcile the choirs of fallen angels to himself, if only they will come to their senses, confess and repent. 444 According to this formula Satan might conceivably find peace through the love of God, though he might equally perish in the eternal fires, if he so chose. 444 This appears outwardly seeded with Massalianism, however it is fundamentally different. The redemption of Satan was a pivotal belief of the medieval Balkan Massalian satanists, who expected that their master would one day be forgiven and reunited with God, becoming thereafter God's favoured son. According to their brand of Massalianism, the day Satan comes walking down that road begging his father's forgiveness, just like any sinner, is the day that his faithful son (Christ) would become despondent and envious in his self-righteousness indignation at the sinner's change of heart. But unlike the Orthodox tradition, the Massalian Zurvanitic interpretation of the parable of the prodigal son symbolized the ultimate victory of Gods evil son, over his good and faithful son not by storming heaven, but by mending his ways.

Catholic doctrine on the matter of Satan's fate is that he will be struck down and consumed forever more. Thus would disappear the evil one for all time, unrepentant to the last, as he always had been. During the 16th Century Council of Trent, the Catholic Church declared the hope of salvation was barred to Satan, and that he was destined for perpetual annihilation at the hand of the living God (as mentioned in the Book of Revelation). By virtue of the edict issued at Trent, to admit contrary to this was heretical. Any talk of prayers for the salvation of demons, as mentioned by Isaac the Syrian was simply not on! Catholic doctrine clearly follows the line put forward in the Book of Revelation, that right up until the

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ingathering for the Last Judgement, Satan the irredeemable, the cunning opponent of God, will still be about his work, laying waste to the fold.

THE PAULICIANS

In speaking of Prester John, and his eastern kingdoms, one is looking at large enclaves of converted Magians, including Armenia and Anatolia. They continued to inhabit the orient throughout most of the first millennium of Christ until the early medieval period. A certain portion of the Magian Christians were later referred to as Paulicians.

During the 8th and 10th Centuries AD their center for missionary operations had moved out of the East, and was sited in Bulgaria. Most numerous in the East, Paulician families lived under the protection of the Arabs. 445 Prior to this they were found in Byzantium, though some remained in Armenia and the Anatolian provinces, especially in Cappadocia. By the 10th Century, the Paulician heresy, though only a few hundred years old, was just about eradicated from Anatolia. The fortunes of their faith took a turn for the worse during that period, following their eastern uprisings against the Byzantine State, which saw about 100,000 of them executed in Asia Minor; mainly crucified. 446 In the 10th Century a further 200,000 of their brethren were forcibly re-settled in the Byzantine city of Philippopolis, 417 in the Balkans, thus creating what was the greatest bastion of Magian-Christian heresy in all of Europe, sporting practitioners or ritual demonolatry. From there they fought an intense guerrilla war against the emperor, with their armed bands causing maximum possible mayhem. Byzantium's slaughter of so many of their believers kindled vengeance in later generations of young Paulicians. They displayed fearsome skills on the battlefield when confronting apostolic Christian forces, and served as shock troops on the side of Islam during the Crusades. 448 By the 9th Century, Paulicians living under Arab rule in colonies near the Euphrates, and those sheltering in Armenia, began to link up with the Balkan Paulicians, thus galvanising their solidarity. Since the Caucasian Paulicians were heavily involved with the Muslims, it is just possible that they acted as agents for the Arabs.

Whilst other heretics conducted their affairs in secrecy, the Paulicians, like the Manichaeans, preferred to preach and worship openly. In the 11th Century, Emperor Alexius I Comnenus completed, for the most part, their guaranteed conversion or extermination, thus killing off the Paulician heresy for all time. Even so, pockets of them were able to hole up in fortresses deep inside Bulgaria, where they weathered the storm until eventually converted to Roman Catholicism some time during the 1600's. Whereas Paulician sectarians inside Bosnia were absorbed into the wider Muslim community.

PAULICIANISM'S BEGINNINGS

The Paulician movement, by some accounts, first began in the See of Antioch, via the ministrations of Bishop Paul of Samosata, 'an unspeakable evil' which saw bishops from all

over the Christian world converge on that 'malignant diocese', to stamp it out once and for all. ⁴⁵⁰ It never worked! The Catholic Church's view opposes this Armenian line, instead attributing the foundation of the Paulicians to a Manichaean by the name of Paul, son of Kallinike, and his brother John. ⁴⁵¹

The independent Armenian Church branded them *Arewordik* (meaning the 'Children of the Sun'), ⁴⁵² and was none too impressed with them either, with John IV, their leader and keen heresiographer, denouncing the Paulician heretics for worshiping the Good Sun, the devil and idols, for sleeping with their mothers and relatives, for practicing cannibalism, and the exposure of their dead, which were laid out on rooftops to feed the buzzards⁴⁵⁴ (a funerary method echoed in the roof top *astodans* of parched Sassania and Khorezm). So far these details appear unmistakably Magian. Its only when you hear of their night gatherings, that things take a turn for the worse. They were supposed to have roasted a baby (born from a mass orgy) over a fire, reducing it to 'the holiest' ash. ⁴⁵³ The initiates then ate the charred remains. ⁴⁵³ This, I believe, is what distinguishes them from ordinary Magian-Christians, who took no part in the dark arts. Presumably this was a form of anti-eucharist, akin to the ancient heathen Chaldean August rite.

If this is a truthful telling of their activities, then it is evidence that the Paulician priests also included dark Magi of the blackened habit, who had been hard at work, diligently nurturing yet another impiety, the highest form of accolade they could give to Satan, their master, 'the deceiver'. If we compare this information with the work of Margaret Murray, in her anthropological studies of the witches across many countries, we can perceive in this Paulician rite an exact description of a medieval black sabbath.

Writing in the 9th Century the famous Muslim scholar Al-Masudi specifically stated that Paulicians held the beliefs of both Magianism and Christianity,⁴⁵⁵ a sort of twin belief in Christianity and Magian paganism. When we tally this with John of Ojun's detailed commentary on the dualistic customs of the Paulicians, we can be fairly certain that the Paulicians were very much more than Christian dissenters with different views to the Church,⁴⁵⁶ these were Christianized Magians, some of whom were black witches and warlocks. Yet the brand of Magianism described could only have been of the absolute dualistic variety, which, amongst some elements accommodated the infernal arts, and homage to Christ's chief protagonist the Antichrist. In short it was not drawn from traditional Zoroastrianism. Masudi adds that they no longer lived in Islamic lands, but had relocated inside the Byzantine frontier, in Anatolia (ie; Turkey).⁴⁵⁵

A great deal of damage was done to the Paulician cause during the Byzantine campaigning of 843 AD, resulting in a devastating loss of life. AST A figure of 100,000 dead Was fielded by a Byzantine writer, but this remains historically unverifiable since, to the best of my knowledge nobody has thought to undertake archeological excavations in

Cappadocia, in the location where the massacres are recorded to have taken place. A death toll of this magnitude dwarfs current educated estimates concerning the number of persons executed for witchcraft in Europe, nor has it generated a similar amount of interest, perhaps because the all-important 'gender issues' are not involved.

The year 872 AD saw a sizeable Byzantine invasion force led into Paulician districts by Christocheir. Toiling to the utmost with sanguine resolve, he set about dealing death to the remaining heretics. ⁴⁵⁸ The overwhelming speed and efficacy of the campaign suffered a final impedance. It could not be fully consummated without a full attack on Edessa, ⁴⁵⁸ a point suggesting a substantial Paulician presence in that city, which housed the so-called 'School of the Persians'. ⁴⁵⁹

Paulicians usually adopted names cited in St Paul's writings, but by the late 9th Century AD, the greatest Paulician apostles were known by Russo-slavic names like Shutil and Subotin, perhaps betraying high-level Russian or Bulgar participation in Paulicianism, even before 900 AD! Meaning 'the Joker' 460 and 'Child of the Sabbath', these names equate with the Russian words Shutit' ('to play a trick or joke'), Subbota ('Saturday' - derived from the word Sabbath) or Subbotnik ('unpaid charity work, performed in a group'). To this list we can add the name Sergius, their supreme doctrinal heresiarch. This suggests Balkan Paulicians were members of the Sergite Paulician sub-sect. During Al-Masudi's time, the Paulicians were led by a patriarch known as Corbeas, who died in the year 863 AD. 461

The name of the Paulician apostle 'the Joker' may be related to the habit of undercover heretics playing pranks within the monastic communes. Their mischievous behaviour included outrageous asceticism, tempting the brothers and nuns to rebel and break their fasts and vows, despoiling food, disrupting work details and Mass, or using potions to make monks sleep through night prayer sessions. Luring others to fall from grace was their primary aim. In all it smacks of old-school 'Luciferianism'.

Their methods may not have been exclusively confined to the grounds of the monasteries. The Church had always known that some people were not cut out for tonsured life. Even during the 3rd and 4th Centuries the number of monks taking to their heels reached endemic proportions. ⁴⁶² In the 11th and 12th Centuries AD, absconders trod the highways and by-ways of Eastern and Western Europe, evading militia and local clergy however possible. ⁴⁶² If apprehended, they were returned to their orders for chastisement. ⁴⁶² Regarded by the authorities as little more than 'Pharisees', these 'debauched' fugitives allegedly reveled in crime, using their habits to fraudulently gain entry to roadside houses. ⁴⁶² Having sought alms, and besotted the inhabitants with prayerful gesture, the artful deceivers were invited in, fed, and supplied with wine. ⁴⁶² After pretending to sleep, they would wait until the thick of night and burgle their unsuspecting hosts, making off with whatever caught their eye. ⁴⁶² Relic thefts were another specialty, as well as Church break-ins, ⁴⁶³ and for this reason it was

standard practice to keep churches under lock and key when not in use. While hungry monks (who in any case should have been billeted with their order) might have recourse to theft when starving, it was this prevailing beggar-monk-petty thief syndrome that did irreparable damage to the reputation of the Church and the monastic vocation in particular. Just the same, who could know how little or how great the activities of the monastic infiltrators were, who had been active from the earliest years of the Church.

Shutil might be related to customary Bulgarian religious witticism, and would therefore have been an element of their paganism. The Jesting of the Bulgars (the *yoka*, which is related to the English *joke*),⁴⁶⁴ or as I believe pagan pantomimes, were banned by the Church after their conversion. Nor were Bulgars to carry battle-amulets, follow superstitious customs regarding good and bad days, or do war dances. That the Eastern Slavs observed similar habits is proven by early Russian church attacks on the devilish games, performances and plays of the heathens.

Bearing in mind the customs of the Paulicians, the Magi-Paulician connection is far from fanciful. Cappadocia was a 'spiritual home' not only of the Magi, but of every conceivable kind of heresy, especially Paulicianism. Moreover it was there that large numbers of Zurvanites lived, during the age when the Christian apostles first evangelized the area. 465 Considering this, the case for the Paulicians being Christianized Zurvanite dualists is especially strong. As you may recall from the True History of Wizards and Witches, Chosroes I saw it as his sacred duty to annihilate Edessa forever. This may have been due to a considerable Magian Christian presence in that city, a sinkhole from which the twinbelievers launched proselytising missions, both ways, into Persia and Orthodox Christian Byzantium. How far west the Paulicians reached is unclear. Interestingly, medieval Icelandic laws governing priestly matters state that non-Latin-speaking clerics were not to be given disbursements for performing Church services there, 'whether they are Armenian or Russian'. 466 It is rather difficult to assess the motivation for, and the implications of this law, mainly because it is uncouched in the accusations of heresy so familiar elsewhere. Evidently Armenian and Russian Christian priests were disembarking in distant Iceland to perform religious services. Obviously there was nothing prohibiting them from doing so, apart from this law which served to starve them of funding, thereby minimising a proliferation of transient Russian and Armenian missionary priests on the island. During the 12th Century Catholic clergy would probably have seen Russian Orthodox priests as heretics, and Armenians definitely so. Thus eastern 'heretics' were coming to Iceland unopposed, presumably to visit Icelandic Norsemen with eastern affiliations, if not ancestry. Some of these Armenians might have been dualistic Paulicians, but this is pure speculation. One overwhelming conclusion provided in this article, is that Iceland was extremely tolerant of foreign belief systems.

THE MANICHAEANS

Since the early 3rd Century AD, the 'Religion of Light', begun by Mani, proved to be an extremely durable heresy, with a widespread following and eminently successful missionaries, who promoted this religion throughout Europe, North Africa and all the East.

What sort of a man was Mani? We know that he belonged to the Magian priestly caste, ⁴⁶⁷ and grew up in Chaldea. ⁴⁶⁷ There he undertook his duties as a Magian sage, ⁴⁶⁷ and became knowledgeable in the sciences, including the construction of terrestrial globes. ⁴⁶⁷ Thereafter he converted to Christianity, received the sacrament of holy orders, and served as a Christian priest until defrocked and excommunicated. ⁴⁶⁷ As he went about his work he donned a scintillating blue mitre, robe, and carried a staff. ⁴⁶⁷

The young Mani was said to be very wise, and at last learned of his mission to spread a new gnostic religion to the world. Through the agency of his tutelary angel Tawm (who spoke directly to him) Mani set about composing the books of enlightenment which contained the core teachings imparted to him from above. These he illuminated with religious drawings, just as he would later do his temples. Once he had grown old and brave enough to begin his mission, he managed to gain an audience with the unusually liberal-minded Emperor Shapur to explain the principles of divine light, but in typically white Magian fashion, Shapur wanted to slay him then and there as a heretic. However as fortune had it, the emperor's attitude changed, and his meeting with him was propitious. From that time Mani gained powerful Persian royal backing for his cause.

From its very earliest days, the religion of Mani succeeded in gaining large numbers of conversions throughout Europe, North Africa, Asia Minor, China and Central Asia, mainly due to its powerful amalgamation of religious theories from major world religions. Manichaeism was a popular religious movement built from elements of Buddhism, Zoroastrianism, Christianity and Judaism, using the myths, legends, lifestyle and beliefs devised by Mani. Accordingly, Manichaeism drastically gnawed away at these other faiths, a fact which, from its earliest beginnings, drew it into direct conflict with the religious authorities of these various creeds (and Ancient Rome), and guaranteed that Manichees would be systematically exterminated as time went by. They devised missionary texts, to implement their conversion efforts. Those written by Mani himself were:

The Living Gospel Treasure of Life

Book of Mysteries Shapuraqan Psalms and Prayers The Book

Treatise

of Giants Historia Arcana

Other Manichaean titles scribed by various authors after the 2nd Century AD were,470

Christianily's Greatest Controversy - Probuse to Conocide

Immundissimi ManichaeiLetters of ManiCoptic psalmsMysteries of ManiPragmateiaManichaean mythThe Gospel of LifeAdam, child of demons and his salvationHymn cyclesMani, apostle of Jesus Christ

Since there was a great deal of popular support for the teachings of Mani, the fortunes of Manichaeism rested almost exclusively on the amount of repression wielded against it by successive Zoroastrian, Christian and Muslim regimes. The Zoroastrian priesthood regarded the Manichaes as heretics, not apostates, which is a sure sign that it deviated from Zoroastrianism only to a *minor*, *yet unacceptable degree*. As it turns out, the biggest cause for concern was their ability to create political subterfuge, a wish to destabilize worldly authorities, especially the kings. During the last days of the Sassanian Empire, Zoroastrian society had collapsed to the point where it only consisted of autonomous areas under the control of certain Iranian princes, who were the cement holding their faith together. But, just when the Magian people were at their weakest, the Manichaeans endeavoured to undermine the people's support for Zoroastrian Orthodoxy, and thus corroded the resistance of struggling Zoroastrian princes at ground level.⁴⁷¹

As the Zoroastrian Emperor Bahram afflicted the Manichees with persecutions and capital punishment, many ventured eastward across the river Oxus and found a degree of support among the Turkic Khans. The Manichees' greatest coup was the conversion of the Uighurs, a Turkic race from Central Asia. This allowed for the formation of the First Uighur Empire, which was overthrown by the Kirghiz Turks in 843 AD, and later re-established in a region of China, near Tibet. Doth of these Empires served as spring boards for the penetration of their religion into China. Banished from the Western world, Manichaeism found sanctuary in the East, where it received a favourable reception, surviving at least until the 1600's AD. It is noteworthy that oriental Manichees had representation within the various subversive lotus groups then active throughout Imperial China. Doth and China.

With the dispersion and depletion of Turkic power, the Uighur dynasty rose to prominence and scraped together an empire west of the Altai mountains, which was to last between 744 and 840 AD.⁴⁷³ Its strength lay in its close interaction with the Chinese in matters of commerce, and the use of Sogdian administrators who oversaw much of the trade and taxation which kept the Empire afloat.⁴⁷⁴

It was in the year 762 AD that the Uighur Khagan I-ti-chien resolved to become a Manichee, following his seizure of Lo-yang. ⁴⁷⁵ Forthwith, the Kaghan gathered a trusty band of Sogdian Manichees, and embarked upon a mission to convert his many subjects. ⁴⁷⁵ This he achieved in a very short period by apportioning his populace into self-governing 10-person Manichee cadre groups. ⁴⁷⁵ This had the effect of bringing the faith to the very lowest rungs of Uighur society. As happens with any spontaneous conversion polemic, there was

dissension among various societal groups.⁴⁷⁵ Little co-operation could be expected from the nobility, or the far-travelling Turkic nomads who rejected many aspects of Manichee asceticism.⁴⁷⁵ Sporadic schismatic anti-Manichee revolts materialized which blasted holes in the Uighur trade and governmental infra-structure.⁴⁷⁵

It took until 795 AD for the Manichaeans to establish any credible presence among the high-born Uighur families.⁴⁷⁶ Though the harnessing of the aristocracy had the effect of helping legitimize its appeal, it still could not enjoy full hegemony in the eclectic religious forum of Central Asia.⁴⁷⁶ There the Elect vied with Buddhist and Nestorian Christian preachers for the attention of the masses.⁴⁷⁶ As a consequence of this Uighur society became polarized between the countryfolk who adhered to a traditional Mongol shamanic lifestyle, and highly literate Manichaean mercantile groups and city-dwellers.⁴⁷⁷ Out in the sparsely populated grasslands and deserts of Middle-Asia hybridized variants of the Manichee creed no doubt gained footing, as elders and wise-women passed on their muddled, undereducated beliefs to their descendants.⁴⁷⁷ Such heterodoxies may have been formal enough. As with any newly born child, it is often hard to see whether it resembles the mother or father more closely. So too it is with heresy, or religious hybridization.

The Roman Catholic Carpini mission recorded in their travel log, the presence of a certain group of pagans (as the Fransiscans called them) in China, who also happened to worship Jesus.

'Although they are heathens, (they) have an Old and New Testament, together with their own way of writing, many lives of the Fathers, hermits, and buildings like churches in which they say prayers at the appointed time. They allege also that they have certain special saints of their own. They worship one God, and believe in Our Lord Jesus Christ and in life eternal'. 478

Their clean-shaven adepts thought well of western Christians generally, and were prolific alms-givers. But they differed from traditional Christians in that they didn't believe in the idea of baptism. Technically no known religion or heresy fits the above description in its entirety. Some details may be incorrect, or poorly understood by the Fransiscans, thus resulting in an improper reporting of the facts. If we assume that the details are a faithful record of this religion, then the source of such a creed could be as follows:

Nestorians The most likely explanation is that these folk were Nestorians, albeit ones who had been infected at some stage by the Manichaean heresy of renouncing baptism with water.

Manichees Manichees could agreeably conform to this description, but references to the Old Testament render such an identification impossible. That is unless they were followers of an heretical form of Manichaeism, which had by that stage begun using the

Torah. Such an eventuality seems slight, especially when you consider that Yaweh was considered demonic, though nonetheless possible in a truly dualistic world.

Buddhists The Fransiscans might have encountered Buddhist monks, monasteries and literature. The only thing is, they must have forgone an immense body of Buddhist literature in favour of the OT and NT, plus renounced many aspects of traditional Buddhism.

Magian Christians The likelihood of them being Magian Christians is reduced if the Old Testament mentioned is the *Torah*, and not Magian pre-Christian scripture. Refusing to baptize the faithful (in a river) could be part of such a faith, but only if the Magian influence was an ancient one.

The peace-loving nature of Manichaeism proved to be the Uighur Empires undoing, for it resulted in a de-facto demilitarization which only encouraged attacks by the multifarious Kirghiz warbands that savaged the Uighurs, in unison with Mongol associates. ⁴⁷⁹ The year 840 AD saw the total collapse of their state, and a diaspora that took disenfranchized Uighurs of every social group into China, and westwards too. ⁴⁷⁹

It comes as some surprise to learn that Manichaeism was extant in Africa during the 8th Century AD, many hundreds of years after its supposed eradication there. As it happens, Manichees were finding their way into Germany at that time, from unspecified locations in Africa, or so Pope Gregory claimed. The pope warned St Boniface in no uncertain terms 'under no circumstances should he accept Africans who dare to apply for admission to ecclesiastical orders, because some of them are Manichaeans'. Africans in this case might mean negroes (of the sort later depicted in Bosch's manichee-style paintings), but might also relate to the ancestors of Germanic Vandals and Goths, who once settled in North Africa.

Once they had gained Imperial favour in 9th Century China, Manichees began returning to Baghdad, Samarkand, Khorezm and other places, which aroused feverishly anti-Manichee sentiments among Muslims there. The potential for Islamic reprisals against Manichee immigrants was quelled by a threat from their powerful Manichaean ally in the East, the Chinese Emperor. He declared his intention to obliterate every Muslim in the area if they harmed even a single Manichee. Even so, in the 9th Century AD, Islamic theologians undertook the systematic persecution of the Manichees, which still had a lot of grass roots support in Arabia. Manichees must always have been numerous there, for after Mani's death, the Manichees were led by his successor (the *Archegos*), a supreme religious monarch, whose seat of power was in Babylon. According to a long-standing tradition the Archegos had no degree of authority if he did not reign from his seat in Babylon (in reality Ctesiphon, ie; Ecbatana, the Medean capital). For this reason Manichees tended to congregate in that region. 482

Nevertheless this doctrinal point later gave rise to a schism between mainstream Manichaeism and a group which 9th-10th Century AD Arabs called the *Dinawwariyah*, which was led by a dissenting member of the Elect named Mihr.⁴⁸³ These schismatics moved their headquarters away from Babylon to the Amu Darya river.⁴⁸³ Other leaders such as Buzurmihr and Yazdanbakht created further chinks in Manichaean unity with the result that the Manichees became split into the *Al-Mihriyah* and *Al-Miklasiyah* factions.⁴⁸³

Come the 10th Century AD and the Zoroastrian uprisings of 930 AD, large numbers of Arabian Manichees took to the roads to take their message of the illusory crucifixion, and Christ, the saviour serpent to the masses. Any potential resurgence was very short-lived though, as Muslim authorities of the Abbassid Caliphate suppressed the putsch and started hunting down Manichees, from the lowest to the highest. They left no stone unturned. As a consequence of this the number of Manichees had thinned so drastically that by the 10th Century AD there were hardly any of them left in Arabia.

Their principle belief that the world was evil proved counterproductive to their cause. A standard non-procreationist doctrine emerged from this, effectively banning the Elect from breeding, and certainly curtailing any sustainable birthrate among the hearers. In effect sodomy and oral sex were not unlawful, since pregnancy could not result. So if an authority wished to exterminate their religion, all one had to do was wipe out the Elect. And this is exactly what the Inquisitors tried to do. Once the Elect were gone, the rites of Mani could not be carried out, souls could not be liberated, Manichaeism could no longer spread by missionary endeavour, nor could it be passed down to descendants, who would have been unlawfully born in any case. If one were thorough enough a Manichaean civilization could be deconstructed over the space of a few years.

THE MANICHAEAN WORLD VIEW

Manichaeans saw the entire world as a demonic abomination created by Ahriman (the Prince of Demons), a place where both light and darkness mingled. Ahriman's second-incharge was Kuni who made war against Ahura Mazda and swallowed all the light emanating from the Omnipotent one, just as black holes consume entire star systems. This was one of the most traumatic and cataclysmic moments in the life of all spiritual existence.

The material world was formed in such a way as to mirror the divine and heavenly realms in almost every detail, but instead the radiant light and goodness of the majestic Ahura Mazda was thrust into bodies, tombs of flesh. From the demon's skin was created the sky, from his bones, the mountains. The forests and plants were the hairs which sprouted from the scalp of the Kuni demon. Everything, every creature in the world, was demonmade; four-legged animals were four legged demons, two-legged animals were two-legged demons etc.⁴⁸⁶

The entrapment of humanity came to pass when the Archon of Darkness bludgeoned the Primal Man (who was a manifestation of the human spirit), and cast him down into the very lowest extremities of the darkness, where he lay bewildered and pondering his fate in execrable suffering, fear, and loneliness. But as he languished there the Primal Man hollowed in grief to the Living Spirit in the upper limits of the celestial sphere, petitioning him to come to his rescue. And at that came the voice of the Unknowable Father promising to come and loosen him from the imprisonment of the blackened archons. Down into the depths of the lower spheres the Father sent his five heroic warrior sons, who descended fully armored, to make war on the archons, and who also served to hold back the portended eschatological destruction of the cosmos by divine fire.⁴⁸⁷

Thereafter humankind was created in the form of Adam and Eve, and Cain and Abel. From that point their creation story exploded into a star-spangled gnostic extravaganza. It happened like this according to the Manichaean doctrines outlined in the writings of Al-Nadim. Various divine archons had sex with each other, thus conceiving Adam. Once he was born Eve arose from a second sexual encounter between the archons. Thereafter Jesus came and shut up the archons so that they could not cause any more trouble, and he set about schooling Adam about the importance of celibacy. After a further successful attempt the imprisoned archontic power impregnated Eve with a child called Cain, who was also called the Red Man. Conce born, Cain sired Abel by his mother, plus gained another two daughters as a result of a further union with his mother, and later bedded them also. The gross sexual impropriety continued. An angel known as Al-Sind molested one of Cain's daughters by Eve, and once the child of that union had been born he did not recognise it as his and wanted it slain. Taking pity on the newborn, Adam made off with the babe to protect it. He fed it with lotus milk and fruit, but later fled to the garden-like Paradise of Light once he discovered that Al-Sind was out to kill him for raising the child.

Heaven contained many trees, walls, gates and towers, whereas Hell was a foreboding primordial subterranean region choked with bracken, cavernous chasms and vents 'of violence' which spewed smoke from ever lower depths. There fetid water tainted the landscape. There seems are to be landscape.

In the heavens were the Mazendaran demons, who swallowed all the light radiating from the two great luminaries, the sun and the moon. Periodically the Glorious ones (the Lords of the Zodiac), attempted to spring the incarcerated light from these Mazdendaran jails, by bringing the virginal daughters of Time (which were associated with the zodiac) before these aerie demons. Upon seeing the ravishing maidens, the demons spontaneously ejaculated, and their seed fell down inside the earth in the form of light particles, which gave birth to flora. This entrapped light climbed up out of the soil in the form of trees, cereal crops and bushes.

nurtured and maintained by Ahriman, who desired that countless forms of life should spring forth in abundance. **Paradoxically, while Ahriman was the creator of the material world (not the spiritual), he was also the agent of its destruction, through the dispensing of manifold afflictions. The demon, so to speak, readily giveth and taketh away according to his whim. The Manichees perceived that existence in this world was but temporary, a house of cards blown down piece by piece each time something died. Their proof of this was that, once dead, the same living object disappeared from the earth for all eternity, never to grow again. ***

The Elect saw it as their duty to undo the harm of creation by liberating the imprisoned light. 490 Once light was freed, in a typically Magian way it re-ascended into the heights of space to the Sun and the Moon, and thereafter made its way towards heaven on a Pillar of Praise. 490 There it mixed with the highest light forms and was subjected to a kind of purgatorial burn-off which further refined the escaping light by eating away whatever darkness was still mixed with it. 490

Manichees also believed in the Great Architect, one name for the Great Power of the Greek philosophers, maker of the physical and metaphysical world. The Great Architect was the builder of the next world, the creator of the new heaven and earth, the place of repose for all existence rescued from the primal darkness.⁴⁹¹

Their philosophical emphasis was on the corrupt nature of the physical universe, the differing principles of extremes and their eternal battle with each other. The Manichees worshiped Jesus, the serpent of salvation; who encouraged mankind to dispel the evils of the world by becoming spiritually perfect. They claimed that Jesus didn't assume a physical body, but a mystical one, and hence did not come here in a tomb of flesh, but spiritually. To them, the crucifixion was a preposterous lie. By Manichaean accounts, Mani, their founder, was Christ's successor, who claimed to be the personification of the Holy Spirit, the 'helper' Jesus promised to send to his followers. He portrayed himself and his teachings as the final evolutionary stage in the missions of a series of prophets, such as Buddha, Zoroaster and Christ. For this reason Mani took for himself twelve apostles in imitation of Christ, and wrote seven gospel-like works.

In his commentary on the Manichees, Al-Nadim recorded that Mani claimed the Jewish prophets of old were 'demon-inspired', not the least of which was Jesus Christ, whom he termed Satan himself. 490 This claim is difficult to resolve logically; if Mani was sent by Jesus, and Jesus was Satan, does it then follow that Mani was a minion of Satan? It is likely that this detail was incorrectly gathered and noted by Al-Nadim, or otherwise spawned by baseless, anti-Manichee rumor-mongering.

Mani was eventually flayed and decapitated by Karter, the most influential high priest of the Zoroastrian Magi.

MANICHAEAN DRESS AND RITUALISM

Very few details are recorded of Manichaean ritualism, but one might envisage that it was very elaborate, with great pomp and ceremony. Incense, hymns, music and a feast of fruit were the predominant features.

The Listeners or Auditors met on a day separate to the Elect, the former on Sundays, the latter on Mondays. Their service consisted of singing hymns and fellowship. Few indeed had any contact with the Manichee bishops and the larger circle of Elect, in their region, perhaps as a safety measure. Each group of Manichees would expect to be administered by their own member of the Elect, a sort of parish priest if you like.

The ultimate Manichaean rite was a ceremony which transformed a hearer into a member of the Elect. This was the long awaited moment of every Manichae's life, taking the novice from being a prisoner of the world, to a liberated soul, no longer bound by the shackles of death. But this was not a ritual to be taken lightly, for it could only ever be performed once. Having received this Manichaean sacrament, the Elect was not permitted to kill anything, nor were they to perform a whole array of tabooed acts, such as having heterosexual intercourse (because of the ever-present danger of pregnancy).

Only the most stoic of individuals dared undergo the rite in their earlier years, for the office of the Elect demanded a life of utter austerity. So demanding was this lifestyle that the ordinary Listener shuddered at the thought of not being able to meet the proper commitments of the office, even despite the fact that becoming an Elect meant sure salvation. For this very reason, most Listeners would only undergo the rite on their death-bed. If however the person recovered from their life-threatening malaise, they were left with the unhappy prospect that they may inevitably fall back into the damnable ways of the world. If a consecrated Elect felt themself lapsing, invariably they went on a hunger strike, thereby ending their life, and therefore any chance of lapsing altogether. This suicidal death-rite was known as the *endum*.⁴⁹¹

It was particularly important that the Elect never lapse, for whomsoever they had consoled or liberated would be dragged down with them, in their fall.⁴⁹² For this reason we might guess that they were watched by their followers like hawks.

In the apostolic Christian text *De Moribus Manichaeorum*, penned by the ex-Manichee St Augustine, in the year 388 AD, as a refutation of the Manichaean way of life, we see the intense scrutiny the Elect lived under.⁴⁹³ Apparently the Manichaean bishops in Rome liked to blend into the local scenery to escape the keen gaze of their underlings, but the efforts of one extremely zealous and wealthy convert there made life hard for them.⁴⁹³ All the bishops were gathered together at one and the same safe-house, so that they could be well cared for, and their every move monitored.⁴⁹³ After only a while living there it was discovered that none of them were capable of living up to the rigid ascetic standards prescribed by Mani. In

the end they cracked under the strain.493

As one of the Elect, a Manichaean wore robes of pure white, with a tall white bonnet, which had a chin strap, and two ribbons trailing down the back (similar to those of the Magi). At the front of the robe was a white panel breastplate of embroidered cloth, bordered perhaps in squares of red, and with other insignia.⁴⁹⁴

THE FRUIT FEAST

To explain the importance of Manichaean feasts, one has to gain an understanding of their religious views. At the moment of death the corpses of the Elect disintegrated and fell back into the gloom of the underworld, while their souls separated from the flesh, which had become corrupted. Once in the ether the souls of the Elect were greeted by angelic guides who rallied to their aid fending off any demons that came to pounce on the soul.

The souls of those who were simply hearers were merely guarded from the demons by the angelic essences. ⁴⁹⁵ While they might have rendered pious aid to the elect, their actions were still incapable of lifting them up to paradise in the Garden of Light. ⁴⁹⁵ From that time their soul remained in limbo in this world until one day liberated by an Elect. ⁴⁹⁵

These Listeners (who had not received the *consolamentum* ceremony) were doomed to be reincarnated as a piece of fruit until rescued by one of the Elect. Since light was originally swallowed by the demons, in their mind it was only fitting that liberation, and re-unification of the soul with the divine light, could only be accomplished once their light particles (contained in the fruit) were swallowed by a being of light, namely the Elect. The ceremonial consumption of Listeners' souls may have given rise to rumors of ritual cannibalism.

Whenever the Manichaean communal fruit feasts took place the Listeners gathered in their local place of worship, normally a building with walls elaborately decorated in asiatic geometric and floral symbols. From Manichaean illuminated manuscripts we know that carpets were laid out on the floor in several sections, with the Listeners on one side of the room and the Elect on the other. In the middle of the room two of the highest ranking elect (one male and one female), sat on thrones. In front of them were two tables, one which held a platter of bread buns, and the other which supported a large bowl of fruit. The melons were piled at the bottom and the lighter fruits placed on top of them. This mound of fruit was crowned by grapes.

The fruit feast was central to Manichaean ritual. Augustine tells us their holy foods consisted of those edibles which were receptacles for light particles (ie; light and souls that needed liberation). One could assess the relative holiness of a given foodstuff using three separate criteria, taste, aroma and color. Augustine comically mocks them about pork fat, saying that by their own standards it should be very holy, but is banned.⁴⁹⁷

To release the light particles, prior to consuming them, the Elect rolled the fruit about, and

this had the effect of releasing the rays of light. The most popular fare consisted of pears, apples, melons, cucumbers, cabbage and mushrooms. Golden grains like wheat could have their light liberated in the form of beer, or where the grain was milled, mixed and baked, in the form of cakes and biscuits. The form of cakes and biscuits.

Certain inhabitants of the pre-Islamic Volga Bulgar region were said to have written in Manichaean script, 500 and this seems indicative of a Manichee presence there. During the 10th Century these devotees were flushed out Arabia by reprisals against them, 501 no doubt causing a fair number to relocate into Russia, along with Magians and other committed pagans. It is probably for this reason that the Russian and Polish words for 'fruit' or 'a water melon' are arbuz and harbuz. 502 These were derived from the Persian garbuza ('melon') via the Kipchaq, Turkish and Crimean Tatar words of similar form. In the Ukrainian garbuz means 'a pumpkin'. 502 This seems to indicate that a diverse range of fruits and vegetables were imported into Russia and Poland by the various Asiatic immigrants, a number of which also happened to be Manichees. Melons were certain to have been on the menu, baklazhan 504 also, the Slavic word for 'egg-plant' (of Arab/Persian origin).

One Russian word for a garden bashtan came from the Turkic/Persian bostan. In eastern religion this word might have applied to holy groves, perhaps even Manichaean orchards. 505

Listeners normally did all the work for the Elect, who had to be supplied with food, clothing and all their other earthly needs, and who did little more than eat, pray, chant and meditate for the freeing of light particles, which were trapped during the fall of the physical world. Because the Elect were prohibited from killing any living thing, they ate only fruit, which did not require the uprooting or destruction of any plant. Contrary to root crops like carrots and parsnips (which were full of darkness), the fruits which hung from fruit-tree branches were believed to be repositories for large quantities of light particles. ⁵⁰⁶

Daily Listeners gathered a lavish feast for the Elect to dine on. Before any one of these feasts, Listener servants walked about the orchards, picking their fruit (the reincarnated souls of dead listeners) by the basketful; apples, pears, and other fruits, but more especially grapes and melons. These were then presented to the Elect. With the commencement of the ceremony, the Elect scoffed down cakes, flowers, fruit juices, beans, mead, cereal grains, beer, mushrooms, filling their distended bellies to bursting point. In Rome some of the things they ate were regarded as 'rare and foreign vegetables', indicating that the Manichees had their own supply sources for Asiatic vegetables. Hopefully the fruity souls of one's loved ones would be eaten during the Elect's daily ritual feast, for it was stated that Listeners were continually reborn as pieces of fruit until one day devoured by a member of the Elect. Once eaten, the soul was emancipated from the moribund world into a perfect body, and thus extricated from the entrapment of darkness, through the Elect's body, a gateway to the spiritual realm of best existence.

The Magi reserved harsh condemnation for Manichees, speaking of 'the fiend, the broken-down Manih, and the destruction of the wicked who were listening to him'. He tried to kill the world of righteousness, and proclaimed that the Creator and Destroyer were one and the same. Magi further described his doctrines as 'that excretion', which is 'a perpetual effusion', 'and they who stirred up the effusion afterwards think it theirs, and that which is a perfect ceremonial of the demons occurs'. Manichaeism, though partially borrowing from Magianism, was seen as devil-worship in one of its finest forms. Their stance on them closely resembled that of medieval Christian clerics.

The predictable execution of Mani by the Zoroastrian religious hierarchy, and his passion were enacted annually during their month-long *Bema* solemnities,⁵¹¹ which for Manichees was their version of the Christian Paschal sacrifice of Christ crucified. Little is known of the ceremony's format, mostly because the most important of their ceremonies were held behind closed doors. Again, it probably centerd around a meal of fruit.

Only a person who was capable of abstaining from sexual intercourse, wine and meat was able to join the esteemed ranks of the elect,⁵¹² though hearers who wished for a higher level of involvement with the cult could serve the Elect as personal servants, or warrior Guardians.⁵¹² The Elect were forbidden to kill under any circumstances, whether trees, flies, ants or people. It was a major point of difference with the Magi. As the Turks themselves noted, this level of pacificism rendered them vulnerable to attackers. To guard them from the threat of slaughter (which they were so often exposed to) a specific class of listeners known as the Guardians was instituted, whose duty it was to defend the Elect from all aggressors. Even in the French Neo-Manichaean colonies of Languedoc and Montseguer, we find evidence of the Guardians, whose heraldic devices very much resembled the Manichee cross (ie; a Maltese cross), but with three pearls at the end of each arm of the cross.

Every day at dawn, a Manichee had to wake from slumber and, after having washed themself, lay prostrate on the ground before the rising sun as prayers were uttered. 512 Like the Magi, the Manichees had other prayer sessions scheduled for various times of the day, in accordance with the position of the sun. 512 Their elaborate calendar of fasts was dictated by the position of the sun throughout pre-defined stations in the Zodiac. Inevitably Manichees were engrossed in the science of astrology, perhaps not just to perform ceremonial calendrical calculations, but for the formulation of predictions also. Mani's commandments 512 were as follows:

- 1. Do not steal
- 2. Do not lie
- 3. Do not kill

- 4. Do not be greedy
- 5. Do not be an idolator
- 6. Do not fornicate
- 7. Do not be indecisive 8. Do not be slothful
 - Do not be slothful in matters religious
- 9. Do not perform magic

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NEO-MANICHEES

THE BOGOMILS

The faith of the Bogomils (literally 'The beloved of God') was particularly prolific in Bulgaria and Macedonia at the turn of the first millennium, though they could also be found in Bosnia, Serbia, Albania, Asia Minor (10th C.), Byzantium (10th C.), Italy, France and Germany (12th C.). The standard tools of their trade were preachers armed with the Bogomil catechetical texts *Liber Secretum*, *Vision of Isaiah*, and the *Legend of the Cross*, amongst others. ⁵¹³ So effective were the wandering Bogomil priests, that in the nearest reaches of Byzantium's eastern Anatolian provinces, whole cities were converted to their heresy. ⁵¹⁴

They appeared as if from nowhere, yet from the outset Bogomilism already possessed a fully structured priesthood, closely resembling that of the Manichees. Evidently such an organization could only have come about in heathen lands, already steeped in Magian and Manichee dualistic traditions, places like Russia and the Urals. The essential teachings of priest Bogomil (the alleged founder of the sect) were encapsulated within a Bogomilian version of dualism, described by inquisitors as an 'unholy trinity'. It was comprized of God, the 'unknown father in heaven' and his two sons, Jesus and the Devil, both of whom were entitled to at least some worship. Satan (or more precisely *Satanael* or *Satanail*, the Hebrew terms) was the 'hard-done-by son' in need of some real understanding. This devil was the creator of everything that we see, the entire material world. According to the Russian *Hypation manuscript* of 986 AD, Satanail was 'the adversary', the 'enemy of God'. The Bogomil heretical godhead has a significant parallel, namely the Rus' pagan triumvirate of Svarog, Belobog (Dazhbog or Khors) and Chernobog, perhaps indicating that the cult began in Slavia, and was known in Rus'.

This Unholy Trinity (which was totally different from the Christian Holy Trinity) was devised by individuals attempting to integrate the existence of the independently-acting evil principle into their belief system, and the son of the same, the absence of which deprived them of a full and complete understanding of the cosmos. It might conceivably have began in Pontus as early as the 3rd Century AD, as the following passage from Eusebius intimates;

'Others like the Captain himself, <u>Marcion</u> introduced 2 sources (dualism), these included Potitus and Basilicus, who followed the Pontic wolf and failing, as he had done, to find an answer to the problem of evil, took the easy way out and announced 2 sources (dualism) boldly and without proof. <u>Others of them again plunged into still worse error and posited not merely 2 but 3 natures</u> (an Unholy Trinity).'⁵¹⁸

One frank admission made before a Byzantine heresiographer revealed that the Bogomils displayed fealty and devotion towards the Antichrist,⁵¹⁹ whom they regarded as

their spiritual father, and creator of the world. If this comment was not in reality a gloss included by the inquisitor (who the detained suspects had earlier tried to convert!), then we might be looking at evidence that the Bogomil movement was the creation of black or grey sorcerers who had migrated into the Balkans from Rus', and who subscribed to a form of dualism that incorporated the dark side, complete with demoniacal devotions.

The first stage of becoming a Bogomil (meaning 'beloved of God') was the *Baptisma*, where Christians belonging to the apostolic Church were <u>re-baptized to rid them of the Holy Spirit imparted upon them by the Church</u>, in order to prepare them for higher levels of knowledge and initiation. During this ceremony, the teachings of St Paul, certain Gospel readings and psalms were recited, whilst an *edited Bible* was placed on the candidate's head.⁵²⁰

A period of rudimentary tuition and extreme regimes of asceticism were experienced by the novice until the grandest initiation phase was undertaken. In the elevation to the *perfectus* level (the perfect ones), a mock sacrament of holy orders took place, whereby the bible and the presiding *perfectus*' hands were placed on the initiate's head as the spirit was called down. Having received this Spirit, (the inquisitor Zigabenus called it the 'Seal of the Devil'),⁵²¹ the member of the Elect was then able to enter the final, highest grade of initiation.

The Bogomils enacted heathen ceremonies akin to those performed by the ancient Greeks, or at least that is how the Byzantines described them. Hellenic ritualism is presumably a reference to bread buns, the pouring of libations and cattle sacrifice. Bogomil rituals also concerned the performance of spells and alleged *daemone*-worship. Other Balkan carvings, depicting a pair of riders facing each other, imply these deities were Mithraic rather than Greek. However the inclusion of *fleur-de-lys* and swastikas on their stecci carvings, Wagian Zurvanites powerfully present in Bulgaria, and in pagan Rus' also.

Of all the Christian heretics under the sky, none were as successful, crafty or skilled at waging war against the cross as the Bogomils. Their elaborate missionary activities saw them gain the confidence of traditional Christians. They used sly ploys to effect this; the veneration of icons, saints and even the construction of churches, which were intended to be seen as public signs of their orthodoxy.⁴²⁵

There is some evidence for the veneration of bogus saints and icons, but in the following instances it is difficult to say which specific group of dualists was responsible. Under dualism, just as there was a Virgin in heaven above, there <u>had to be</u> a corresponding defiled Whore in the dark half of creation below, an inverted, topsy-turvy reflection of that which was above in heaven. From Magian scripture we know that such a whore was Geh, the harlot who acted as the devil's advisor in certain matters. Since the dark side of existence was very important in the lives of the black families, it makes you wonder whether the pagan

heretics ever rendered Ahriman and the Whore into religious icons. In relation to this there seem to be distinct parallels with this Pure Mother/White Son and Filthy Mother/Black Son of the heretics, and a series of icons found in various Christian parishes in Poland, a land where Zurvanite pagans once lived.

Apparently there are a number of icons in Eastern Europe which significantly differ from standard Church iconographical standards, which, I might add, were very, very stringent indeed in their requirements for the depiction of saints, martyrs, Christ and Our Lady. These protocols required them to be shown in silver framing, radiant colors, gold leafing, pearls, inlaid gems, to give them a fittingly glorious appearance. The dubious icons in question are the so-called 'Black Madonnas', a series of religious paintings in which the Virgin Mary and her son, Jesus, are depicted as being as black as the ace of spades, instead of radiant white. Clearly, even by Church standards, something is amiss here. Let's examine the facts and search for plausible reasons for the blackening.

- 1. Almost all icons of antiquity were executed with paints made from a base of albumen (egg white), tinted with various pigments, powdered gems and gold dust. Frequently the image was painted over a board made from layers of wood veneering. As the icon aged, the albumen began to naturally darken, and blacken due to the accumulation of a murky film left by candle and lamp smoke, which built up over centuries. Thus, today's museum curators and art-dealers gauge the age and authenticity of any genuine icon by its degree of blackening and discoloration.
- 2. Perhaps these icons were painted or carved by Zurvanite/ Christian 'dvoeveriye' dualist heretics a thousand years ago, who had originally been worshiping the black Madonna, not as the Virgin Mary, but the Great Whore, the unholy goddess of black witchcraft and vexation. According to one source, a number of 'black Madonnas' came into Europe via the Middle East, which dated back to Roman and even Phoenician times. Thus these black mother images are believed to be of eastern origin, and pre-date Christianity by a considerable amount of time. The ancient Aryan Hittite insignia of the double-headed eagle, so profoundly linked with European royalty, also appears to be associated with the image of the black madonna. A golden two-headed eagle can be found on the hem of the Madonna in the famous Eastern European icon 'Our Lady of Czestochowa'.
- 3. Some black madonnas might be icons defaced during the Byzantine iconoclastic controversy. Having said that, images were normally destroyed in these incidents. So blacking out images with paint is unlikely to have been your typical iconoclast's weapon of choice.
- 4. Another option is that they were heretical icons slotted into the local Church by heretics, allowing it to receive the veneration of parishioners, blissfully unaware of the icon's

nature, or something that was blatantly venerated by heretical dualist Christians since the earliest years of the Church. Pranks such as sprinkling 'black relics' among the Christian community's 'authentic' ones was apparently a common Bogomil ploy.

Certain renditions of the Madonna were actually executed in black paint, black stone or ebony. 526 Considering the level of Magianism found in Europe, particularly in the Christian sphere, these icons are plausible depictions of Geh, the Great Whore (dressed in her scarlet finery), holding Ahriman (Satan), 'an innocent little boy', and in no way a depiction of Christ and the Virgin Mary. Some postulate that the black Madonnas represented the Earth Mother, but if so, why was she never depicted surrounded by crops, sucklings, and herd beasts, but instead frequently shown with a starry moonlit night in the background, carrying a single child in her arms? You be the judge!

From a modern perspective each of the black Madonnas deserve to be examined in their own right, to determine the cause of the blackening in each case. Only in this way will controversy surrounding them be settled, once and for all.

I will now present a comparatively isolated case of a saint whose complete mortal remains are to be found in more than one location. It certainly seems that unknown persons had successfully installed the body of a bogus saint in addition to that of the real. How might such a thing transpire, and could it be connected with the perfidious intrigues of practicing dark heretics? The case of St Canice is particularly illustrative of the issue. In Ireland there was famous saint by the name of Canice. Now upon her death there was a major dispute between the citizens of Aghaboe and Kilkenny concerning the ownership of her mortal remains, which, as with all saints, would no doubt provide miraculous cures, intercessions and so forth. 527 Both parties were so adamant in their claims, that it developed into a fight to the death.⁵²⁷ In the aftermath of the battle it proved impossible to identify Canice's body, because two coffins lay among the debris strewn on the field of conflict, and neither could be opened. T Consequently both factions returned home, a coffin a piece. T One St Canice now became two St Canices. It seems wild beyond belief that people willing to feud over her remains didn't even know what she looked like. Or was there an imposter who had duped the inhabitants of Aghaboe and Kilkenny into believing that she was Canice, giving rise to the feud? Here we find the most plausible reason for the phenomenon of double or even triple saints. In cases like this, what motives would an imposter have? Did it start as a joke that got out of hand? Was it a totally unrelated corpse, that of someone who posed as the saint in their daily life, and was officially proclaimed as such after the person's death, by clerics who did not adequately know the true saint?

At the end of it all we are left with a real dilemma. Do you discontinue public access to both remains, knowing that one of them is the real saint, or do you allow public access to

continue knowing that one is false? The fact remains; one group of people gathered about the remains of a charlatan, or someone mistakenly identified as a given saint. A tightening of canonization procedures, including desiderata such as a detailed analysis of the candidate's life, ever aimed to avoid a repeat of fiascos like this.

For the pseudo-monk and the demonic prefecture (as the inquisitors regarded them), no river was too wide, nor mountain too high in their quest to invent new and even more ingenious ruses to destroy the Church and its teachings. Their most notable achievement was the deepest possible penetration of the Byzantine Church, in just about every province you care to name; barely a diocese was left untouched. ⁵²⁸ The level of damage done to the Orthodox ecclessiastical mechanism, by their infiltrators, was said to have been so extensive that they constituted a virtual subterranean component to the Church of the east, that, in the view of Euthemius, was quickly enveloping and swallowing the newly ordained into their web of godlessness. ⁵²⁹

The Orthodox monk Niphon, proved to be an committed advocate of Bogomilism, a travesty against his religion for which he was tried, defrocked and thrown into jail. Even as Michael II ruled the Byzantine Empire, his supposedly trustworthy Patriarch Cosmas II emancipated the anathematized Niphon, and was regularly seen in company with him, even inside the patriarch's chief residence. Perhaps he was only trying to win Niphon back for Christ, but it all looked rather suspect. Inevitably Cosmas lost his high office by virtue of his heretical affiliations. In short, the Bogomils had proven themselves capable intriguers and proselytizers. Who else could have swayed the minds of the leading Orthodox figures in the land, if not learned and highly skilled orators? The dynamic spread of Bogomilism was formally reported in the writings of Theodore, the Antiochan patriarch some time after the year 1185. According to him the whole region was fairly embalmed by this heresy. The chief remedy they sought was to immolate the key proponents of their unorthodoxy, and the total expurgation of their written works, which, it was guessed, would slay their teachings.

THE BOGOMIL ANTI-POPE

Stoyanov deals with the surprise emergence of heresy in medieval Europe, including The Antipope', a figure that can ultimately be traced back to a pagan pontiff of the Bulgar Magi. This so-called 'Father of heresies' was the driving force behind the intense barrage of heretical missionary activity venturing forth from the Balkans. He himself was deemed the ultimate adversary of Rome and Byzantium. It was not long before Pope Urban declared the Balkans the most spiritually forlorn place on the face of God's earth. 534

The Bogomil pseudo-pope was rumored to have his throne in Bulgaria, the nerve-center of all heresy. This anonymous arch-heresiarch acted as the grand mediator between all

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heretical sects and plotted the stratagems needed to catalyse the downfall of the Church, especially via monastic infiltration. Even in the 10th Century he was laying the groundwork for the wholesale export of Manichaean heresy to western Europe via Arab-occupied Sicily. Bogomil preachers, now well-primed for their western peregrinations, departed the safe company of their spiritually profligate potentates in Bulgaria.

The role of these ministers in the wider penetration of dualistic heresy into greater Europe can be seen by tracing the passage of one Bogomil treatise, the *Liber Secretum*. It was originally written in Bulgaria, then sent to the heretical Cathar parish of Concorezzo in the North of Italy, which in turn influenced their brethren in Desenzano, Lombardy and French Languedoc. ⁵³⁵ *Liber Secretum* proved too controversial for many absolute dualists, provoking a damaging internal schism. By the early 11th Century they were beginning to secretly plant Catharism in Flanders, Northern Italy and certain parts of the Frankish kingdom. Through obscure Orthodox accounts of two-way religious discourse between the Bulgars and Franks, come hints that east-west heretical liaisons already existed in the period just prior to the coming of the new millennium. And so it came to pass that the newly-coined French word for heretics was *Bulgares*, ⁵³⁶ showing once again that (Magian) Bulgars and heresy were like candles on a cake.

THE BOGOMILS ENTER EUROPE

Anecdotal historical evidence alludes to doctrinal discourse between a small group of Franks (Germans and French) and the Bogomils. This was confirmed by the arrival of Frankish pilgrims in Bulgaria in the 10th Century AD, an event which pre-dated the entire French Cathar movement, and a datable thread in an heretical alliance which soon flailed Europe. A number of grave-markers (engraved with *pentagrams* and *roses*) can be found in Europe and the Balkans, religious images normally ascribed to Bogomils, *so there appears to be a physical connection between the Balkans and the West as well.* The same could be said for the artificial cranial deformations found in Languedoc. It was a known Bulgar practice, caused by the constrictive tightening of turbans and head bindings.

As early as the mid-1100's, Bogomils ejected from the Balkans by the Byzantine and later Bulgarian anti-heresy crusades were pouring across the borders of the German Holy Roman Empire at a steady rate. ⁵³⁹ But would they be strangers in a foreign land? Far from it! The wearisome travellers were well greeted by the German people upon their arrival, who virtually saw them as long lost heroes. Were they? Was this the glorious home-coming of the Magi to Germany, after an enforced absence first brought about by Charlemagne? By Church accounts, the people's love for them was so great that their activities could not in any way be halted by the Church authorities. ⁵⁴⁰ It is unlikely these figures received such a rapturous welcome if they were part of some obscure Bulgarian cult. Instead they were

religious figures honoured by the masses, even before they had arrived in the Holy Roman Empire. Either Bogomilism was already endemic in Germany by the 12th Century (which is doubtful), or the Bogomils were in actual fact Magian-Christians infected by quasi-Manichaean ideas, entering Germany from both the Balkans and Slavic east. Many Bogomil missionaries were involved in mercantile pursuits abroad, and in Germany these figures tended to congregate around Cologne,⁵⁴¹ the future home of the relics of the Three Wise Kings, destined to lay in the grand imperial cathedral.

The notes of Roman and Byzantine inquisitors investigating detained Bogomil agitators revealed confusing sources for the heresy which remained the subject of constant deliberation; namely, Massalianism, Paulicianism, Zurvanism, Manichaeism and magical gnosticism, with Paulicianism and Manichaeism being the least influential of all the sects involved. Rampant low-key devil worship of the Chaldean variety was employed by Bogomils, an activity without too much difficulty tied to Massalians, Slavic dualistic Volkhvy and Russian Chaldeans (otherwise known as kolduny). Chaldean devil worship was discussed in the True History of Wizards and Witches, and as you may recall it required the use of God's name while in a state of spiritual grace and perfection to effect the bullying of daemones.

Bearing in mind these factors, the Bogomils almost without question owe much of their beginnings to a mass arrival of dissident Black Bulgar, Magyar or Rus' *Volkhvy* Magi and Chaldeans. These newcomers brought their quasi-Zurvanite beliefs, dualistic-magic and hierarchy into the movement almost intact. In support of this, Zaehner, a major authority on Zoroastrianism is convinced of a Magian Zurvanite genesis for the Bogomil heresy.⁵⁴⁴ This seems highly likely. However, in the Bogomils one can also perceive genuine Chaldean influences, ancient Chaldeanism of the sort once found in Mesopotamia or the back woods of Russia.

The Bogomils mutated from a pagan into a nominally Christian heresy somewhere towards the end of the 10th Century AD. A *Volkhwy* document discovered in an Albanian heathen monastery possessed an unusual Magian-style chronology, roughly synchronized with the Christian calendar. 545 At face value Balkan heathens were 1,000 years into the period of renovation brought by *Sraosha*, the pagan Messiah. As Constantinople and Rome progressively converted Eastern and Western Europe, the various Chaldeans, Manichees and Magians, whether Christian or not, found themselves squeezed into smaller parcels of land. Whereas previously they found sharing the same breathing space a little unbearable, their new situation forced a level of interaction normally avoided in prior times. From this came a sharing of ideas. From varied sources, Christian priests learned that the Slavic and Bulgar Magi had dissolved away into nothingness, only to form the Rotu, a clandestine brotherhood that served as a pagan occult university. 546 The oath-sworn candidates

themselves constituted that invisible institution, and their supposed aim was to keep alive the miracles of the occult, divination, necromancy and mediumship for future generations.

And due to their great diligence and zeal in the dissemination of the Bogomil creed, they had a full heretical empire to their credit, stretching from the Balkans to the farthest reaches of the Holy Roman Empire and the English Channel. Their many successes were, at every stage, under-pinned by an ability to re-organize and amalgamate heretics from diverse philosophical backgrounds into one coherent unit. The beliefs of the once illustrious gnostics, and heretical bulwarks such as the Marcionites probably suffered extinction through ignoble anonymity; their individuality, and waning vibrancy ultimately consumed by the sheer focus, ingenuity and determination of the Bogomil elite.

For the Byzantine inquisitor Zigabenus', his confrontation with the Bogomils was akin to being face to face with the Devil's ritually invested priesthood, who, by their own admission, were 'Magi'. Theologically, his comments are not as evangelically fundamentalist as they first seem to the modern reader, especially if he had been in any way dealing with black Magi and quasi-heathen Chaldeans.

For the Bogomils the arrival of the 11th-12th Centuries AD brought a time of reckoning, and so they dug in their heels, taking the fight to the core of the Church, *surrounding her from within*. Bogomils successfully penetrated monasteries in the East (especially in Anatolia), and the orthodox monasteries of Mt Athos. Due to the offbeat activities happening there, one could easily suspect Bavaria's Benedictine monasteries (Salzburg and Reichenau) as well.⁵⁴⁸

The Bogomil brotherhood doubled as a finishing school, wherein heretical brethren learned all that was necessary to live among Byzantium and Rome clergy free of detection. Not long afterwards (in the 12th Century), western Christendom experienced outbreaks of simony and concubinage in certain parishes, as frenzied magical activities (including necromancy), and advanced stereoscopic star maps⁵⁴⁹ were found among errant clergy. In the East, the monastic brothers at Chios were found performing what were described as Mithraic magical rites, whilst in the Benedictine brotherhoods, equally bizarre occult performances bore all the hallmarks of Bogomil or Magian infiltrators.⁵⁴⁸ Heads rolled ... literally!

As with the Manichees, it was crucial that Listeners live in close proximity to the *Perfecti*, who were their only means of mystically entering into heaven. It was almost a fate worse than death to die without the *consolamentum*. Consequently, some have theorized that Bogomils formed whole communities within gnostic dioceses, each thought to faithfully mimic apostolic diocesan boundaries. So remarkably resilient were they that the cult only began to fold under the Ottoman Turkic annexation of the Balkans. Unconfirmed reports suggest that isolated neo-Manichaean splinter groups were still extant in the Balkans in the 1600-1700's. Sol

The heretical hierarchies

The four original Apostolic Sees commonly taught that Christ invested the power of the Apostles upon selected members of his Church by means of the Holy Spirit,⁵⁵² leaving a priesthood consisting of apostles (bishops) and presbyters (priests), and the minor office bearers of deacons, readers, ushers and exorcists. It seems to have been a priesthood formed by God's Spirit rather than a purely Magian or Rabbinical bloodline, and this if nothing else was a major departure from pagan religious thought, and yet they had very many similarities with these other priests.

By analysing the hierarchical structure of the various medieval heretical movements it is possible to discern a series of *organized religions* which sprang from a synthesis of the Magian, Manichaean and pagan gnostic priesthoods.

BOGOMILS	MARCIONITES	PAULICIANS	GNOSTICS	MANICHEES
Anti-pope	Bishops	Apostles	Perfecti	Archegos
Apostles	Priests	Priests	Listeners N	lagistri apostles
Perfecti	Deacons	Deacons		Bishops
Listeners				Elect
				Listeners

Speir battle with the Spurch

With such a sizeable influx of dualist heretics entering Byzantium and the Balkans in the 8th-10th Centuries AD, it is only natural their mere existence provoked a severe backlash. For the Church, heresy was a crime worse than homicide, the mass-murder of souls. It was to be purged from the face of the earth, by repeated and vigorous polemical reevangelization missions in the first instance, or physical force in the face of continued intransigence. As sworn enemies, the Church and heretics waged war against each other, seizing their opponents by the throat with a tenacity barely imaginable. Both eastern and western Europe was scorched by this hidden war (mainly aimed at the Elect and Magi), which touched many families, and affected generations.

Byzantine and Roman inquisitorial authorities from this period, right throughout the Middle Ages were convinced that heresy and the occult went hand in glove. Everywhere the same recurring theme of devil-worship and fortune-telling seemed to crop up. These perceptions later shaped and nurtured the so-called 'stereotype' of the witch and her (and his) craft. In some cases, occultism probably only constituted a minor co-existent element, or fringe undercurrent within heretical communes, rather than a professed dogma. Bearing in mind the Magian and Chaldean philosophical/religious foundations of the Bogomils, and

their apparent charter for the destruction of the Church, it really is not all that surprising that evidence of a magic-heresy linkage began surfacing. This was a primary reason for the Church's overkill in their handling of heresy, for it was now inexorably married to the 'coevil' of sorcery.

In the pope's 'Pressing Danger' letter of 1434 AD, he specified various archetypal witches frequently found consorting with devil-worshiping heretics. These included 'Christian and Jewish magicians' (ie; Jewish Magi and Magian Christians).554 Those scholars who cleave to a belief in the learned origins of witchcraft insist that the cited comment is vacuous, utterly baseless. Instead all blame for the witch persecutions rests squarely on the sort of religious jingoism found in papal encyclicals of this kind. Bogus traditions circulated in medieval demonological texts are touted as an equally great culprit. However, excavations at Novgorod Russia have proved beyond all doubt, and for all time, what witch trials have specified all along, the factual existence of practicing witch-Christians. For it was there, in layers dating to the 13th Century AD that they chanced upon demi-Christian spell scrolls, with Christian prayers written backwards, in cyrillic mirror writing.555 Certain Novgoroders were etching topsy-turvy Christian prayers in their spells, a distinctly Chaldean practice. The precept behind this style of sorcery belongs to the due order and rites of the devil, 'as it is above, so shall it be below' ... so shall it be backwards. So to pray to the devil, or more particularly to the Antichrist, one said anti-prayers, a deviant reflection of the prayers offered to his enemy Jesus. From Stuart Clark's book, Thinking With Demons, we already know that many early modern tractates on diabolism simply encompassed European folk magical traditions on ritual inversion. On the other hand, many centuries previously, we heard of ergi in Scandinavia, a class of pagan rite using perversion and 'upsidedowness'. A considerable number of zmeiovik (serpent) medallions were also found at Novgorod, 556 showing Christian imagery on one side and the face of a medusa-like fiend on the other. Some had been confiscated, and were thus excavated from the house of a Christian priest. Others were loose finds around the city. Elsewhere in Europe we discover the 'Black Pater Noster', 557 the black 'Our Father', in connection with maelific witches. Even today the Catechism of the Catholic Church contains the strongest possible condemnation of prayer-magic, damning it as a gross violation of God's first commandment.

Heretics loathed the Church for several reasons, not the least of which was its denial of their right to preach dualism and alternative biblical interpretations. On more than one occasion heretics confessed to the inquisitors that Christendom was practicing an improper form of the faith, and that they alone held to the true tradition. Some claimed apostolic successorship, others to the contrary. The latter heretics championed a form of Christianity that formed under peculiar circumstances, such as those described in Chapter I. By their reckoning Rome and Byzantium had got it all wrong. The Neo-Manichees, being of

Manichaean origin could not see a scriptural basis for the sacraments, and like Marcion, accused the Church of leading the people astray with unsound teachings, useless works and rituals. Since the Church was very much involved in the protection of creation, and maintaining the world order, Manichaeans lambasted it as 'Babylon the Great Whore', which stood in opposition to the blinding light of their Elect.⁵⁹⁸

In this age, politics and religion were so deeply related, that an ideological attack on the Church became an attack on the state political apparatus. As defender of the faith, the state refused to sit idly by while such an unmottley crew of dissenters forged on unabated. State responses to such spiritual rebellion varied depending on the level of relations enjoyed between a given monarch and their Holy See.

As time went by both sides turned to violence to defend their rights of belief and worship. It was a religious war rarely fought on the streets, but which proceeded with renewed atrocity, time without end, partitioning whole communities wherever heresy had taken root. The pyres of heretical martyrs, a growing conflagration, provided the eternal fuel for anti-Church sentiment. It seems the more who died, the bigger that hate became. What started out as a fight over the penetration of dualistic dogmas into Europe, ended up a protracted conflict over the execution of heretics by the state.

For hundreds of years heresy and astrology had been cut out of Western Europe like a gangrenous sore and all but ceased to exist. But from the 10th Century AD, the timetable for the re-introduction of dualistic heresy, astrology and high magic was going ahead at some pace, the invasion had begun, with Magi, Manichees, Neo-Manichees, Magian-Christians, and pagan gnostics pitting themselves against the Byzantine and Roman inquisitors and heresiographers. The latter officers played lead roles in the war of attrition, as the battle to save the teachings of the Roman and Byzantine churches from the corruption of practical dualism mutated into a vortex of incendiaries and wafting smoke.

The first canon released by the 4th Lateran Council in 1215 AD amounted to a frontal assault on the dualistic doctrine of 'the Good God' and 'the Evil God'. It deemed the teaching forever heretical. The council's message was simple; there only ever was one God. Far from being a God, Satan was really a devil, a deceiving force who prompted man to commit evil acts and engage in the worship of all things false and non-existent.



During the rule of Emperor Manuel, the problem of heretics in Byzantium had become so perilously critical that the bishops had (despite great effort), failed to stem the tide of

heresy, and lost control of the situation. From that time, only Imperial military intervention would prove sufficient. In the Holy Roman Empire of the 10th-11th century, the 'heatwave' of heretics had not yet begun arriving *en masse*, but throughout Byzantium and the whole of eastern Europe it was a vastly different story, an image of what was yet to come in the West. During the reign of Emperor Alexius I Comnenus, right up until the time of Bohemund I's antics in Antioch, the relationship between Constantinople and the Vatican was slowly on the mend. Pope Urban II mustered and dispatched loyal Christians from other parts of Europe to rid the East of the unwanted Mohammedans and free Antioch, Jerusalem and the Holy Sepulcher.⁵⁶¹

With the visible Muslim enemy gone, Alexius now directed his anger toward the invisible heretical enemy who was spawning everywhere, declaring war on all heresy within the bounds of his domain. ⁵⁶² Singled out for more intense scrutiny was Philippopolis, ⁵⁶³ then widely regarded as a nursery of evil, and a blot on the face of his empire. Paulicianism was consigned to the pages of history by this campaign. In that same region Bogomils too felt the sting of the Orthodox state.

For the most part Alexis' reign was characterized by waves of denunciations against heretics and trials that hoped to weed out ancient philosophies and heterodoxies that were again coming to public attention.⁵⁶⁴ These were to some extent intertwined, something obvious to Orthodox onlookers in the trial of John Italus, in the year 1082 AD.⁵⁶⁵

Next Alexius attempted the eradication of the bold and exceedingly evasive Bogomils, who had 'weazeled' their way into every conceivable level of society, including the highest aristocratic families (through marrying their daughters to Bulgarian nobility, notably the not-so-repentant Cometopuli brothers). Even at this early stage, the highest strata of Byzantine clergy was being infiltrated by the 'snakes', as they called them. For

Eventually Alexius finally got his hands on Basil (whose name is derived from the Greek word *Basileuo* 'a king'), at that time thought to be the supreme Bogomil pontiff. After putting him under house arrest (the domicile was recorded as having suffered repeated ghostly attacks), Emperor Alexius himself labored long nights to make the Arch-heretic 'recant', through debate. Finally, in 1111 AD, he was burned at the stake, one very happy man. Though by now, his 12 apostles, his reigning successor and a small army of adherents were very much at large, and hopping mad. Where would it all end? Where indeed! Whilst Alexius' dragnet managed to pull more than a few Byzantine heretics out of circulation, the Balkan frontiers were experiencing a heretical *tour de force*. For the emperor, the patriarch and the pope this was surely the mouth of Hades, for in Albania and Bosnia, the churches (both Roman and Byzantine) had begun lapsing so far into dualist heresy that they were deemed unrecoverable for a very long time indeed!



Redieval intrusions of the oriental traditions

Europe on the Brink - the onset of disaster

The 'dangerous re-emergence' of the 'new-breed' heresy, Neo-Manichaeism, exploded out into Western Europe in a way that took European reformist clerics largely by surprise, a philosophy that proved to be the Church's and prevailing authorities' worst nightmare come true. It had all the hallmarks of a 'second-coming' of the Manichees, and was profoundly linked with millenarianism, the belief that Christ's reign was soon to be established on earth. The year 1,000 AD was fertile ground for many end of the world stories. Wandering preachers stirred up small communities whenever signs appeared in the sky, concurrent with wars or the outbreak of plagues.⁵⁶⁹

Among heretics, a revival of the long-disappeared Manichee doctrines figured heavily at the dawn of the 12th Century, especially intent on destroying the prevailing medieval 'world order'. As we know, beliefs of this nature had already spread rapidly from the East into the heartlands of the continent. These movements stayed true to one of the basic tenets of Manichaeism, namely that the 'evil-powers of the evil material world', in which ruled Yaweh, the Jews, royalty, the rich and the Church, had to be overthrown by a new spiritual

kingdom of light, an egalitarian society, free of classes, distinctions, personal ownership of land or wealth.⁵⁷⁰ The principal means by which they proposed to achieve this aim was by resorting to anarchy in various ingenious forms. This manifested itself in incidents of civil disobedience and hysteria. They almost universally seem to have been organized and prodded along by robed monk-like figures (perhaps of the variety recorded as thronging in the Baltic, the Balkans and Rus') and not a few de-frocked and excommunicated clergy. 571 The most daring and infamous of these anarchistic plans was the well poisonings, a scheme in which bags of poison were to have been placed in the water supplies of major cities and when most of the cities' inhabitants had dropped dead, the new regime, and people sympathetic to it, could then take over Europe. The intended scale of this conspiracy sent shockwaves around Europe, with the alleged plot rumored on a street level to have been masterminded by Jews and lepers. Once news of this got out it provoked a massive anti-Jewish backlash which took direct papal intervention to stop, but only after many people had been killed. And later, during the 'Black Death' of the 14th Century, Jews were being blamed for causing the outbreak of the plague, 572 something which touched off further waves of violence against them, and which only came to an end once the Church hierarchy finally managed to convince the people that Jews were dying of the plague just like everybody else. So serious had the situation become that many Jews were placed under the direct protection of the Holy Roman Emperor. 572

Of interest was the emergence of several Messiah figures from the Low Countries (ie; Holland and Belgium) in the 12th Century, men of flesh and blood worshiped as living gods, figures such as Eon, Adelbert, and Tanchelm of Antwerp, only some of many whose names were never recorded. While there are accounts of such figures dating back to the 6th Century, from 1100 AD onwards there appears to have been an escalation in the number of mortal deities appearing around Europe, particularly among the Franks. Most importantly they were widely credited with remarkable powers of prophecy and healing (in other words they were heathen god-priests or demi-Christian saints). These figures began by gathering large followings, which generally made a living from donations and the proceeds of misappropriated loot. It was often the case that these monies were redistributed back to the poor. There are recorded instances where these 'Christs' were seen as serious rivals to the clergy, and at times required bishops to pay homage to them before their large entourage of followers, by force if necessary.

Who were these men the Church called Antichrists or false-Christs? While we might think that Eon Jesus Christ⁵⁷⁶ was a corruption of the Greek pagan gnostic Time God Aion, the appending of 'Jesus Christ' to the end of his name perhaps signifies that he might have been, as unbelievable as it may sound, a biblical gnostic. Other peasant uprisings were forged by charismatics and gifted fakes desiring personal popularity and financial gain.

Most of these 13-16th Century arch-heretics (predominantly of Slavic origin) hailed from the East, and could be traced back to Poland and more especially to Bohemia, from whence they could reach out into and 'blight' Bavaria and the German heartlands.

The Adamites, Hussites and Taborite Brethren, were all led by apocalyptic visionaries and their Elect. These associations of 'Enthusiasts' in very many cases demanded that their haughty followers start killing everyone not a member of their organization, viewing them all as 'servants of the Antichrist'; they were the instruments of God's wrathful justice, who came 'like a thief in the night'. And come they did, in the form of guerrilla bands which ransacked and torched every settlement in raiding distance, ready to make sure that the blood of the children of the Antichrist (ie; everyone who was not part of their sect) 'flowed deeply' over the face of the earth. 575 As time went by there were more and more Messiahs who drew their followers into open conflict with the Church and the prevailing order. Men like the resurrected pretender, the Pseudo-Baldwin, John Milich, Matthew of Janov, Joss Fritz, Thomas Muntzer, Matthys, Hans Hut, Bockelson, the loom-worker Niklas Storch (the Bohemian), Janko Wirsberg (under an unnamed Fransiscan absconder claiming to be the Messiah), 'The Master of Hungary' and Emico of Leiningen. 575 As in the case of Hans Bohm (the Piper), robed figures (usually termed fugitive monks) could often be discerned loitering somewhere in the background, in an advisory capacity.⁵⁷⁷ Bohm (perhaps meaning that he was of Bohemian extraction), was so skilled at manipulating the masses that he could muster eager crowds in the order of 70,000.578 His charisma might be traced back to the fact that he was both a piper and a drummer, a performer who knew how to captivate crowds of people. This might simply have been one of his natural skills, but then again, taking into account his poetic and oratory prowess, it may indicate that he was a descendant of the Skomorokhi (pagan Slavic bards, actors, and musical magicians), or gypsy players. I say this because he was also tried on charges of working magic⁵⁷⁹ and preaching heresy against the body of the Church.

The heretics had many astounding military successes, predominantly because they had acquired substantial military backing from bands of roving mercenaries. Termed *Brabancons*, these warriors (who loitered in the area of Brabant) made a profitable living by conducting large scale military conquests inside Europe which were little more than looting operations, and orgies of destruction. From their Frisian homeland the raiding cartel descended upon the various rural provinces of France like a *'plague of locust'*, wrecking fields and particularly the manufacturing capacity of the artisans.⁵⁸⁰

In the early 1400's there were the Adamites, who, like the Mazdakites, adhered to a communist-like lifestyle, sharing all property, and the women folk amongst each other. Under their spiritual leader (and <u>sect match-maker</u>) Adam-Moses, the Adamites focused on Christ's words to the Pharisees, 'Harlots will enter heaven before you do'. Accordingly, this

happy band based their whole life around the 'deep wisdom' of this one biblical line, falling into the category of a free-love nudist colony, captivated by naked romps around the communal bonfire, to the tune of hymns.⁵⁸¹

From 1520 AD onwards, Niklas Storch in particular, and his collegiate Elect, mobilized enough of the peasantry to enable them to conduct open warfare against the Church. The religious hierarchy of Storch's cult was comprized of twelve primary apostles, and a further seventy-two apostles (an organizational structure similar to that of the Manichaeans). A Manichaean connection might also be discerned in comments such those of Muntzer which derided the eating and drinking of the upper class as beastly. The Manichae Elect required strict abstinence from wine and meat, but there are no records that I have read which portray the prophetic elect of the Middle Ages as vegetarians. It was either not the case, or simply went unrecorded.

By the 16th Century, the level of insurrection against the Church and the authorities in Germany had reached such a crescendo that an undetermined number of militia and clergy, and roughly one hundred thousand peasants, had died during the battles, raids, sieges and reprisals that characterized this phase of German history. The war-bands of the heretics were not always of inferior quality either. From the pages of one illuminated Church manuscript, penned during the Hussite Wars in Germany, there is a picture of a commando saboteur dressed in a diving suit. This apparatus consisted of flippers, and a hood (complete with transparent eye-holes) which was connected to the surface by a breathing tube. The insurrectionist is seen to be carrying crates, which were either victuals for a besieged heretical commune, or even gunpowder as some have suggested. The commune in the commune of the pages of the heretics.

Another anarchistic method was the hijacking of peasant crusades. Some of the saddest stories to emerge from the period of the Crusades in the Middle-East concern the formation of the later 'peasant crusades' which were conjured up by 'wandering-monks', who, by skillful oration, succeeded in mustering large numbers of pious farmers and the lowly, all armed with threshing sticks, scythes and work tools. These cumbersome and unruly bands set off thinking that they were heading towards the holy lands, but, not too far from home, they found themselves succumbing to seductive sermons made by the robed 'wandering-Elect', the 'Pure ones' (best equated with the Manichaean term 'Cathar') who assured them that they too could take part in the building Christ's kingdom on Earth if only they would start by destroying the present order throughout Europe. Riding high on the crest of the wave, the 'Elect' diverted the pilgrim serf-warriors towards churches, manors and monasteries where they dragged the petrified friars out into the streets to be slain (which the Elect claimed was the ultimate act of piety), and then set about torching the countryside and Church property. Some of these not-infrequent incidents most assuredly stemmed from people's reactions to new interpretations of the Bible gaining currency at the

time (on account of unprecedented access to vernacular translations of the Bible).

However, the belief that the Manichaeans were directly responsible for causing many of these civil disturbances, and the spreading of 'heresies' (as discovered by the inquisitors), was discredited (by past and modern scholars) and pushed very much into the background from the 16th Century onwards. The Inquisitors' accounts were refuted between the 16th-20th Centuries, almost solely on the basis that there were supposedly no Manichees on the continent at the time whatsoever. Not so! It is *definitively known* that the long-expelled Manichaeans were living not only in Bolgar, Siberia and Central Asia, but on the steppes of Rus', among the Pecheneg hordes; hordes squashed into the Balkan bottle-neck due to population pressures created by the arrival of Silver Bulgars, Magyars, and Kipchaqs.

Regarding the 10th Century emergence of Neo-Manichaeism, its origins are traceable to the six main Bulgar 'churches' once located in the Macedonian/ Balkan region. From there, these heretics began radiating outwards into Germany, Italy and France, giving rise to a number of dissident Protestant Christian groups like the Cathars, Albigenses and so on. And wherever they sprouted, the inquisitors had to scrape the cobwebs off *Acta Archelai*, 'the tried and true weapon' first used by the Church Fathers against the Manichees many centuries prior, leaving a vapour trail wending from Bulgaria to Languedoc and the Lowlands.^{585a}

"A world ripe for the picking — the Soun of a now pagan ora

By considering sundry evidence that supports Pliny's account that the druids of Gaul and the British Isles were Magi, 586 and numerous anecdotes of the Church's ongoing problems with handling the resident blood-Magi of Europe, so we can appreciate how the Slavic lands, the Balkans, Hungary, Britain, France and especially Germany, which had once been part of the original Slav homeland, were already pregnant with white and black Magian views concerning the heavens, creation and the underworld. Over the past two to three centuries, academics and Protestant theologians have normally credited the widespread portrayal of malicious demons during the Middle Ages to the inventive and repressive 'fire and brimstone' mind of the Church. On the contrary. These visages were merely representations of beliefs that had been there all along, long before the advent of Christianity. For within the pagan psyche, they earnestly believed that stinking and inglorious wretches would rush up and seize upon the fearfully distressed soul in gangs as it arrived in the underworld, all ravenous in their intent to cause affliction to the malefactor who, not having confessed the heinousness of his death sin, remained still in an even more fallen state. And it was into this hyper-fertile field of recently converted Poles and Saxons, a land where powerful magus-Princes once wielded power (and continued to do so), that the Magi, Magian-Christians and their followers chose to wander in the centuries following the

conversion of Rus', to once again re-sow the seeds of their most ancient culture. In the Late Middle Ages and Renaissance period, these adventuresome bands, very often Slavs and Scandinavians, gave rise to covens of 'white' and 'black' witches and warlocks; those who healed and those who harmed, some of whom followed Christianity.

The first discovery of the Geretics

Malleus Maleficarum stated that the heretics were not an entirely new phenomenon; they had always been there;

'I have explained all this at length that the reader may understand that these evil arts did not suddenly burst upon the world, but rather were developed in the process of time....' 588

When the German clergy first began to encounter the Magi (and perhaps even Chaldean sorcerers) in Hungary and other such places (meeting on a scale not seen since the time of the apostles and those first few hundred years of Church history), they initially thought they were Christian priests. These clergy (and the later inquisitors) were genuinely, deeply and profoundly disturbed by the manner in which the 'sorcerous heretics' sought to 'mock' the Church by 'mimicking' the Church's hierarchy, the sacraments, holy water, candles and confession. The Church saw these 'copy-cat' sacraments⁵⁸⁹ as rituals needed to 'placate their Satanic master'. In their medieval minds, this newly encountered pagan priesthood was nothing less than the 'Church of Satan'; even more especially so when the magical ordinances and devil-worship of the infernal devotees came to light. Inquisitors were most anxious to uncover further revelations concerning their movements, their infra-structure and beliefs.

In the life of the Church, the Middle Ages was the unfurling of an apocalyptic doom, for in those tumultuous centuries the many-faced beast of the apocalypse had begun to crawl out from its lair in the East after a thousand-year absence. From each of its necks sprouted yet newer heresies, which once decapitated, allowed others to freely grow in their place. And so in their mind the power of that beast grew even stronger, most numerous and skilled at devouring souls.

Perhaps the greatest beast of all was a realization of what probably occurred during the earliest years of the Apostolic Church, clues that must finally have dawned upon the Patriarchate of Constantinople and the papacy. What they collectively learned of the Magi, Manichees and Chaldees and their customs during the 10th to 16th Centuries, must have hinted at a range of possible scenarios for the genesis of Christianity, some of which did not look terribly good from a Judaeo-Christian perspective, and none of which could be proven or disproved with any absolute certainty. Thus began the Holy Inquisitions, a formal series of inquiries that sought to determine the source of the heretics. From intelligence the

inquisitors managed to gather through diverse means, they discovered one major finding. From their crude observations, it appeared to them that the heretics sought to mock the Church and her sacraments, mimicry through which they gained the power to perform false-miracles. In an undetermined number of instances they were probably witnessing white Magians conducting their own fertility ceremonies. However some of their detainees may well have been black witches and warlocks. Since dualist sorcerers had as their one fundamental philosophy the catch-cry 'as it is above, so shall it be below', and witches anarchistically destabilized many aspects of Christian and pre-Christian society, with recourse to inverted behaviour and ritualism. It's a repeating theme.

At first inquisitors may have seen actual or so-called mockery by witnessing or recording details of pagan rituals such as the *dron* or *Haoma* consecrations and desecrations. But later (according to *Malleus Maleficarum*) there was a change in the habits of the heretics, and they sought to get their hands on the Eucharist itself, to cause it defilement and harm, in a perverse variant of the mass. However, on account of these *rudimentary* similarities between Church and white Magian ritualism, the Church was even more vulnerable to infiltration by the Magian-Christians in areas prone to the old ways, a scenario demanding the constant surveillance of the entire clergy in an endeavour to seize upon heretics as soon as they started operating in a given area. And, no one, but no one, was above suspicion. If news came to the attention of the inquisitors concerning the complicity, trial, suspicion or conviction of bishops *and the highborn* in the 'crime of heresy', or the sheltering of 'white' heretics, then the Holy See in Rome was to be informed without further delay. Failure to do so drew the immediate penalty of excommunication.

The infiltration of the Church by the Wagi

The very moment the Roman Pontiffs heard news that the 'witches', Magi and pagan gnostic philosopher-astronomers were coming back into Europe (especially from the 12th Century AD onwards), they knew that very drastic measures were needed to halt their progress. The Magi and their pagan revival had to be nipped in the bud, especially those operating inside the clergy, and consorting with the nobility. If they were to gain a footing in Europe, it would only add to their twin woe of endemic demi-paganism.

The winds of change blew through the medieval Roman Catholic Church like a gale, chilling wayward elements of the priesthood to the core. It all came to a head during the 1st and 2nd Lateran Councils (in 1123 and 1139 AD respectively). Gone were the discussions on the simony and concubinage (see chapter I) then rife among disobedient segments of the clergy. Now came papal edicts demanding the overthrow of any priest found guilty of these practices. The time of reckoning had come, and eventually these canonical regulations became heavily codified. Just some of the more important changes to canon law formalized

during the 3rd Lateran council (of 1179 AD) included measures to ensure that elected popes were installed with 66% or greater backing among the cardinal bishops. In this way he sought to remedy the debacles caused by the number-crunching minions of the Frankish emperors, and their usurper anti-popes, who ravished the integrity of the papacy throughout the previous century. It was decreed that bishops were prohibited from ordaining priests unless they provided them with satisfactory upkeep; one very major initiative designed to alleviate the temptation to pursue simony. And besides, the formerly widespread poverty of small time parish priests could no longer provide a shield for simoniacal Magian-Christian priests, who would no doubt have continued to accept sin payments, not because they needed the money, but on strictly Magian theological grounds. This would really flush them out into the open. Pope Alexander III went on to censure any clergyman who requested fees for performing marriages, funerals or any other Church sacrament for that matter. Whichever priest levied or received monies from his parishioners unbeknownst to the bishop was to be excommunicated if found guilty. To impose personal fees of this nature, in this fashion, amounted to simony.

Clergy were not allowed to meet with women, and fraternization with nuns was banned. It was a simple yet effective ploy calculated to deconstruct the elaborate web of hereditary benefices then extant in Europe, and to prevent next-of-kin marriages and concubinage. Now convents came to resemble places of worship and chastity instead of royal harems.

Malleus Maleficarum decreed that anyone who had contact with witches and heretics ought be classified according to the frequency of their liaisons with the said groups. Receptores were those who enjoyed their company only infrequently (and who may or may not be suspected as complicit in their 'crimes'), whereas receptatores were those who had deep, intimate and regular contact with them. The 'Hammer of the Witches' further specified that 'those temporal Princes are always receptatores who simply will not or cannot drive away such heretics. But receptores may be quite innocent'. The latter emphatic observation was highly predictable considering that pagan priests in Western Europe fulfiled important roles within the pre-Christian civil administration. And 'In the Italian cities of the 12th and early 13th Centuries it was tacitly accepted that highly respected noblemen and women were 'heretics'; indeed, in Italy at this time 'nobile' was synonymous with 'heretic'.

Since a number of nobles were implicated in white witchcraft, some researchers have gravitated towards a view that the conviction of so many high born was merely the result of mischievously lethal power plays invoked by their adversaries. No doubt dishonourable aristocrats realized in the Inquisitions their best opportunity yet to mount serious attacks not only on the life, but the credibility of their opponents. As in Islamic jurisdictions relatives could seize the wealth of 'spiritually wayward' kin, which would come to them at their death. Norman Cohn tends to make the grabbing of the accused's wealth a primary

motivating force behind the continuity and scale of the Inquisitions. ⁶⁰⁰ But one point he has totally overlooked is that in certain cases, heretics such as the Waldensians and Cathars were spiritualist, pietist sects, which required their followers to live a life of austere poverty. What wealth and estates could someone have ever hoped to confiscate from any genuine Waldensian or Cathar? So in my estimation money-grabbing was rarely a major motivating factor behind someone making depositions implicating an individual as a Cathar or Waldensian. Where Magian, rather than Neo-Manichaean heretics were concerned, money would probably have been there in abundance, and likely to be confiscated. In any case, I have yet to see somebody provide a statistical study of the amount of property confiscated following sentencing in a number of countries.

It is also equally plausible that many nobles were in truth, practitioners of the magical arts (as the accounts so often allege). This would make a lot of sense, mainly because the Magi and Magian-Christian priests possessed royal bloodlines, and in both pagan and medieval times (where Magi were present) would have constituted a certain, if not sizeable, portion of the nobility.

Rome remained adamant. Under pain of excommunication, kings and European royals were forsworn to uphold the faith of the Catholic Church and eradicate the lively serpent of heresy' wherever it be found. For some European royals this was a hard line to follow, because it meant going against the Magi, who in many cases, were their relatives by blood. A devastatingly new mechanism was put in place by the Church whereby naughty, uncatholic royals could fast become unroyal, lower than peasants. Any heretic manifestly impenitent;

'can be degraded by a bishop or by an Inquisitor, declared deprived of all titles, possessions, honours and ecclesiastical benefits, in fine of all public offices whatsoever. ... this is to be understood only of the descendants on the father's side, and not on the mother's'. ⁶⁰¹

In practice the high-born could only have their illustrious peerage confirmed by certification issued by a Catholic bishop. This was without doubt Rome's ultimate weapon to ensure at least the public obedience of the European royal houses, a war-hammer more feared than any threat of excommunication. Otherwise they, and every succeeding generation, lost public acceptance of their status, and their royal blood. From that time the lineage faded into poverty and obscurity, unable to be confirmed. Claims to royal ancestry by later generations of dispossessed blue bloods were probably regarded as dubious, greeted with a disbelieving wink (ie; where's the evidence?), except among those royal circles who actually knew which of their kinfolk had gone under, and were still willing to provide them with discreet means of support. Relatives on a heretical father's side were singled out for punishment in the last line above. Note well that Aryan blood was patrilineal,

whereas Jewish and Chaldean blood passed down the line matrileneally. Considering the main thrust of the papal reforms it becomes clearer what sort of people were being suppressed in the above-mentioned clause from the *Malleus*. Magian Christians were severely caned, taking the full brunt of the Inquisitions rage. This sort of legislation only succeeded in paving the way for Jews, Jewish magicians, heretical Chaldeanized Christians and Neo-Manichees, over the charred corpses of Magian Christians.

The alleged close-connections between the royals and pagans may have lasted some time. In his *De la Demonomanie des Sorciers* of 1580, Jean Bodin, ⁶⁰² a witch-hater of the old school directed the following indictment against the high born, for their leniency, if not complicity with the light and dark witches:

'Now it is not within the power of princes to pardon a crime which the law of God punishes with the penalty of death - such as are the crimes of witches. Moreover, princes do gravely insult God in pardoning such horrible crimes ... Those too who let the witches escape ... rest assured that they will be abandoned by God'. 602

Heretical sorcerers were by no means a new phenomena in Germany, and had been present there from earliest times. This was probably widely believed, for at various points in *Malleus Maleficarum* witches are termed *'modern witches'*. 603 This naturally indicates that trial bodies understood that these folk were practicing a more recent form of popular witchery, which had evolved out of earlier ceremonial observances. It is my contention that between the 13th-18th Centuries this modernity led to the craft being barely a pale image of what it once was, degenerate if you like. Time only diluted the homogeneous purity of what was once core Indo-Iranian and Indo-European ritualism. Still, by interpolating what we can from the trials, with linguistic, historical and folkloric sources, a reconstruction of the purer beliefs becomes much more feasible, and with this comes a better understanding of those times. Until now only a bare handful of academic researchers have ever been granted permission to access the Vatican and inquisitorial archives. Thankfully, Cardinal Ratzinger has recently eased access restrictions to these prodigious untapped archives. This will effectively permit a greater understanding of witchcraft as it was once practiced, in different parts of Europe, throughout various periods.

Inquisitors, as distinct from parish priests, only sought to investigate certain types of suspects, mostly the aristocracy and clergy. This in itself probably shows that the 'real witches' who operated within a factual and still functional underground movement were far fewer in number than the many who practiced looser forms of the arts, picked up from village superstition and lore. The Inquisitors were tasked with bringing the former to trial. For a long time Rome was in no position to challenge them. For example, centuries before the compilation of *Malleus Maleficarum*, the Bishop of Winchester received disturbing news from his dear friend Boniface around 742 AD. In his letter Boniface spoke lamentably of the

many 'false priests' in Germany,⁶⁰⁴ who lived 'on milk and honey',⁶⁰⁴ and who had a wide range of food taboos, including the consumption of bread.⁶⁰⁴ These priests allegedly applauded the ordination of practicing criminals, including murderers,⁶⁰⁴ and freely interacted with local pagans. If true, the implications of this were grim for the apostolic missions, and even the Magians. You see, black Magian necromancers (or at the very least pagan sacrificers) were evidently being ordained as parish priests, and finding their way into the presence or service of the Teutonic kings.

Greatly troubled, Boniface sought guidance from an English bishop on the subject, especially concerning the rigid ecclesiastical oath he had made to Rome, according to which he was not permitted to fraternize with heretics. Boniface's dilemma was that in order to organize Catholic affairs in Germany (ie; protection for clergy and nuns, the security of Church buildings, and the enforced prohibition of pagan rituals and idolatry), he needed to have free access to the Frankish Merovingian Prince. Paradoxically, this oath was the one thing prohibiting him from gaining an audience in the throne-room. You see, if he adhered strictly to the oath, Boniface would never get a chance to see the Prince, owing to the multiplying number of 'false-priests' frequenting the illustrious Merovingian royal court. The distraught Boniface lamentably adds ... 'if I refrain from seeking their advice, from agreeing with their views and from taking part with them in the services of the Church, I shall have done enough'. 604

Speaking disdainfully of King Louis' 'spiritually reprobate' advisory body at court, the Christian writer Radbertus detailed 'witchcraft everywhere ... lot casters, seers ... dream mediums ... and a whole crowd of other initiates in the malefic arts', 605 which Christians felt compelled to eject from Louis' royal company.

Frankish rogals - successors to the Werovingians

The Franks and their princes, the successors of the Merovingian kingship, were firm adherents of the old ways, even though they had formally entered the medieval Christian era, and not only them, but their Bulgar friends to the East⁶⁰⁶ who, in the 9th-11th Centuries, were giving the Byzantine emperor and patriarchs a very hard time in relation to paganism and heresy.⁶⁰⁶

In the mid 9th Century the exiled Patriarch Photius managed to stage his return to Constantinople by planting a document divulging that the Emperor, Basil the Macedonian, was a blood descendant of the Persian (magus) kings. ⁶⁰⁷ Apparently Basil seemed quite unaware of this and wanted the implications of it further explained to him by Photius. Photius only too willingly obliged. ⁶⁰⁷

For obvious reasons the magus-kings stood in direct opposition to the Church's highest prelates; they had blood which entitled them to be not only temporal rulers, but religious

leaders in their own right.⁶⁰⁸ The primary aim of the medieval Christian clergy (loyal to Rome) appears to have been to win over these magus-kings to the apostolic faith, and thus abandon paganism or the demi-paganism which so characterized their era, and the old ways.⁶⁰⁸

Back in the age of the heathen, the German kings could only ever be drawn from specific blood stock. ⁶⁰⁹ It was the custom, say, of the Heruli and Burgundians that they choose their kings from among the royal family bloodlines. ⁶⁰⁹ As a rule, these bloodlines were regarded as coming from the God Woden or from a serpent (in the case of the Merovingians). ⁶⁰⁹ The favoured candidate was selected on the basis of his overall suitability for kingship, and in particular due to his battlefield skills and courage; in short his warrior acumen. ⁶⁰⁹ They might also throw down any lacklustre king in order to replace him with a candidate more highly regarded by the people. The outgoing royal figure was normally slain by his successor. Magian scripture tells us that the slaughter of a deposed ruler was traditionally carried out among the brigantine war bands of the Zurvanite magus wizards, or by white Magians, but only if the ruler was a bloody tyrant.

In Olden Russia princes were subjected to regional councils, and had to be elected by a majority of the free citizenry. In that part of the world they assumed the guise of modern politicians, doing house calls, and whatever else might enhance their community standing.

There were two streams of thought about kingship among the German Franks. One group considered that it must be hereditary, others an office obtainable only via democratic popular mandate. The papacy and a number of princes worked furiously to suppress the custom of hereditary rulership. Not that medieval hereditary rulers were bad, it's what lay behind it all that was a cause for concern at the Vatican. Not that having magus blood (also called fairy blood in that age) was of itself detestable to Rome, but it was the penchant of certain members of a given house to subvert Rome's reformation cause that the Vatican treated with great disdain. If they acted in line with Rome, then I suspect their ultimately Persian or Turkic lineage was of little concern to a reformist pontiff.

In the main, the 'infamous' Gallic royal bloodlines were accused by the papacy of being supplicants and abettors of the Antichrist, which it was the German people's duty to repel at any cost. ⁶¹² This appears to have been a shrewd ploy to splinter ties between the Franks, which once existed on a pagan level. Some Germans heeded their call, many did not, with the result that the path towards promoting the magisterium among the Franks was an extremely arduous process. ⁶¹²

Louis the Pious entertained the presence of numerous diviners, including ones who performed pantomimes. I guess this is a reference to actors playing roles, such as in the divine comedies once enacted by the Magi, Mathematicians and pagan gnostic philosophers. Musicians of high birth found a surge of popularity around 1080 AD, and

gained considerable reputations playing music in the royal courts. As a rule their poetry and songs were especially tailored to suite the occasion. Frequently compositions contained references to past events and ancestries, not to mention that bygone age, the pre-Christian epoch of heroes and fantastical beings. It was counter-schooling of a different kind. The Church branded their tales false histories.

Apparently clergymen also recognized the people's interest in epic folklore. During mass, a dozing congregation would become invigorated at the very mention of the old ways during homilies issued from the pulpit.⁶¹⁵ With all this happening the papacy became very isolated from the halls of European power, and had to redouble its efforts to gain any sort of influence over the Franks, Lombards, Spaniards, Scandinavians, Slavs, Italians, as well as the Greeks.⁶¹⁶ Inevitably it required the financial and secular support of the mighty emperors if it was to prosper and operate effectively in its missions of conversion.⁶¹⁶

The Franks were not the only ones the papacy had to worry about, for to the East lay an equally great menace. Slavic and Prussian royal brides were highly sought after in Germany and Scandinavia. Fit In the period between the late 10th Century AD and the 1230's repeated denunciations were issued regarding the level of intermarriage between German nobility and Slavic royals. This was merely a manifestation of the close ties which existed between German and Slav, and were current throughout medieval German society at that time. Western (and perhaps Eastern) Slavs from every walk of life lived side by side with the Germans until the anti-pagan crusades destroyed the close cultural and inter-familial bonds that once existed between them. Until then Germans thought nothing of offering lodgings to the Slavs.

Across in Ireland, in County Armagh especially, kingship was hereditary, and unusually unorthodox marital customs prevailed there. 618

The major Frankish royal bloodlines were the Salians, the Angevins and lastly the 'accursed' Hohenstaufens. Another medieval bloodline was that of the Welfs (lit. 'the Wolfs', signifying it probably originated in Gothic royal bloodlines), which, together with blended Magianism and Christianized heathen Chaldeanism extended into the English, Russian and German royal families through intermarriage. The Salian emperors, who reigned from the years 1024 AD to 1125 AD, probably carried Frankish royal blood that arose from the line of the Ottos. Description of the Ottos.

The papacy and such emperors did not always find common ground, with the result that the popes often fought against their designs. It is no secret that the papacy reserved the right to depose any ruler who conspired against the teachings of the Church. 621 Try as they may, the Church was in no position to achieve this for some time. For instance the office of Holy Roman Emperor rose to special prominence through the emergence of the royal German (Swabian) House of Hohenstaufen, which the papal fathers deemed to be a very great

enemy of the Church.⁶²² The Hohenstaufens had extensive ties with French bloodlines, and were regarded not only as of royal blood, but of <u>divine descent</u>.⁶²² Henry IV attracted the detestation of the Pope (Paschal II), who regarded him as a heretic of immense magnitude, a problem that only swords could fix.⁶²³

In time the German kings came to see themselves as the hammer and armor which the Church needed in its battle against the forces of the Antichrist, which were assailing the Church of Christ every which way. Others followed suite. The Bulgars, Croats and Serbs offered their loyalties to the papacy too, and the Russian prince Isyaslav sought out closer links with the Vatican around the year 1075 AD.

When it came to interaction between popes and emperors the friction gauge was often set on red. Kings were a two-edged sword. Some rulers were so magnanimously receptive to the pontif's vision for the Church that they ended up being canonized as defenders of the faith, the greatest asset Rome could ever have hoped for.

State paganism only came to an end once kings refused to consort with the wizards of old. The demise of Irish druidism was signalled once the paschal fire was lit in the Church at Slane. Those druids(Magi) still in attendance at Loiguire's court no doubt sensed the imminent end of their teachings and usefulness to the king. As elsewhere in Europe, the Irish monks were compelled to administer the demanding functions once attended to by the druids; health care, education, religious benedictions and mingling with the high born. In doing so they put an end to the people's reliance on the pagan priests, healers and academics, and this greatly improved their chances of gaining converts.

Many non-compliant royals still had to be subjugated. For this reason reformist popes threw their mitres into the ring with recalcitrant monarchs, increasingly so as more and more blue bloods cleaved to their version of the faith. The 12th Century author Gerard of Evermord petitioned the high born for aid in defending the Church against the beast that was soon to arrive, warning them not to act against the Church through schismatic precepts and activities:

'I then ask, supplicate, and beg you to meet with Margrave Albert before the conference of the princes at 'The Wood' and carefully to persuade him to show himself a spokesman of Christ and defender of the monasteries'. ⁶²⁷

In a manner somewhat similar to the Muslims, Christian authorities combated heathenism by controlling the types of marriages permitted in society. During the earliest years of the pagan conversions in Europe, the Church countered the growth of Magian families by expressly forbidding marriage within close degrees of kinship. What Magi there were, might be spotted around the community by incestuous nuptials, or by people organising strange custodial and intra-family adoption arrangements for their children.

Others might have avoided the close scrutiny of the Church by loitering with Gypsies or other nomads, and moving on to other towns if they encountered too many problems in certain areas.

For example the initial examination of a witch or wizard required them to swear by the four gospels. Now if they passed that test, they were then asked a variety of questions focusing on the bloodlineage of their parents, former places of abode, and in particular if the accused had lived in foreign districts, especially in such places as are most frequented by witches'. See

The Gypsies (Tsigany) were a nomadic race that entered Europe in the 10th century from the East, via Rus'. They are believed to have originally migrated from India. Gypsies are said to have been endogamous, forming relationships with their nieces. Nor would they let their relatives be buried in the ground, and exhibited many overt signs of being Magi, or initially of partial Magian origin. Consider the similarity between the Persian word Ahriman (the Prince of Evil) and the following Gypsy words: *Arman* - 'an oath' or 'an evil curse'; *Armandino* - 'the damned'. Their remarkable prophetic powers were likewise noted.

If the most part of them were not exclusively Magian, some must have been pagan gnostics. Many Gypsies regarded themselves as the descendants of the Egyptian priests and Pharaohs. Belonging, as it were, to a thriving counter-culture, it is more than reasonable to suspect that during their westward passage through Rus' and Easter Europe, they were picking up Magian passengers and transporting them all over the continent. Probably for this very reason Gypsies were subjected to horrendous persecution throughout the Middle Ages, and even into modern times. Armed militia remained vigilant for the unexpected arrival of Gypsy caravans and wanderers in their dioceses. Some towns (particularly in the Holy Roman Empire) erected signs showing Gypsies hanging from a noose. It was an obvious clue that local authorities were not keen to have them come and live in their neck of the woods. Despite this, the harsh European anti-Gypsy legislation of the early modern era, which provided for capital punishment, was sometimes designed to make them settle down permanently, or get out of the area altogether.

Later, following the Council of Trent in 1547 AD, every Roman Catholic parish and diocese was ordered to keep formal genealogical documentation on their parishioners. Back in those days we may presume that parish priests fastidiously scrutinized these genealogical records over generations, and tens of generations, and asking an age-long question to couples petitioning to be joined at the altar (which is still asked even today!). 'Are you related to each other in any way'? In Russia they were less tactful. Before marriages were solemnized, Orthodox priests bluntly asked prospective couples if they possessed heretical grandfathers, and Volkhvy (ie; Magian) grandmothers. ⁶³¹ Only by these means could they pinpoint those families suspected of Magian or Chaldean heritage. They were then prevented from ever

being married or ordained, should they attempt it. As it turns out, this happens to have been one of the primary focuses of the Inquisitorial authorities, the desire to allow the continuity of the Catholic/Orthodox Christian priesthoods free from the interference of Magian-Christians.

Referries Obristian priests versus the Ragian Obristians

According to Church documentation, some priests and monks were known to have been mixing in with the heathen Magi, even joining in their rites, something which sent tempers well past boiling point at the Vatican. Priests were not permitted to fraternize with the Magi in any way, and those that did, did so under pain of excommunication from the Church. This all stemmed back to the Church's desire to provide visible differences between the Magi and the Christian priests. Some clergymen were doing nothing to help Rome's cause, in fact they only served to amplify growing fears of the true extent of the Magi's presence inside the Church.

Incest was banned during the Middle Ages.⁶³⁴ This is not only an admission that endogamy was occurring in the wider community, but that in prior times a next-of-kin marriage was most likely acceptable; hence the need for a ban.

In Germany there were rumors that marriage within the third degree of consanguinity (ie; the great grandchildren of a common ancestor) was sanctioned by Gregory I's correspondence to Augustine, yet the same paperwork was never discovered in Rome or anywhere else. Since the alleged papal dispensation had for all intents and purposes vanished, it created a diplomatic impasse in Germany, for foreign Churchmen were eager to rescind such unions, if indeed they had been validated in the first instance.

In Cyrill's text *Life*, the saint upbraided the German clergy for allowing the old pagan marital customs to thrive, which included 'illegitimate unions', meaning unions within close degrees of kinship. ⁶³⁶ Cyrill records that King Ragnachar of the Franks 'was so sunk in debauchery that he could not even keep his hands off the women of his own family. He had an adviser called Farro who was given to the same filthy habits'. ⁶³⁷

Heretics, we are told, were supposed to have bred with relatives even in the first and second degrees. This was a very common allegation against them across numerous countries, so much so that it was seen as an indispensable part of their religion. Many academics regard these accusations as slander, plain and simple, but considering the overwhelming weight of Magian data throughout Europe, it is more than likely that these heretics were Magi and Magian Christians observing next-of-kin marital obligations; and in some cases black Magi. So prevalent were cases in which clergy were implicated as magical practitioners that in 1318 AD, Pope John XXII convoked an assembly to enquire yet further into the matter, and to take steps to remedy the situation. As a result of investigations into the simony and

prohibited sexual liaisons of suspect clerics, many Christian priests were found to be resorting to the forbidden arts, ⁶⁴⁰ and punished accordingly. Once apprehended they might be thrown into jail on bread and water *for the rest of their natural life, or even executed if they remained obstinate,* refusing to abjure the rites and customs accompanying the old faith. During the same period *Byzantine authorities were more lenient,* but still demanded nothing less than the formal expulsion of any priest found conducting the ceremonies of the magicians.⁶⁴¹

The level of disobedience and misconduct was so widespread that every clergyman was automatically suspect, even those who had nothing to do with the Magi and other sorcerers. We might think that these innocent clergy were grieved by the incidents occurring around them, and perhaps maddened by the impact that it was having on their lives, especially those who were happily married. Although the Middle Ages can be regarded as an age of Christian miracles, there was a level of deep suspicion concerning alleged marvels, which were rigorously investigated. So deep rooted was the level of official scepticism that some Christian saints who lived during the Middle Ages were suspected of being heretics, and suffered vilification on account of their miraculous powers.⁶⁴²

And what about the case of an archdeacon in the diocese of Richmond in England, who, on his visits to wealthy estates, dragged along such an unwieldy retinue that it gluttonously ate his hosts out of house and home, sending some into virtual bankruptcy. Not only did he require over ninety horses, but was accompanied by just over *twenty dogs and several hawks*. Instances such as these might have been more common than you think, for in 1179 the Third Lateran Council saw fit to prohibit clergy from ever keeping dogs and hawks. ⁶⁴³ It is perhaps only natural that these accounts conjure up images of such extravagance that the pope ended up banning them, but there is another plausible reason. If a number of Magian-Christian clergy kept hawks and dogs for funerary purposes, after the manner of the Magi, and the scale of this was discovered by Rome, this may have led them to immediately proscribed them as canonically unlawful.

As strange as it may seem, clerical hairstyles were another important area which fell under the gaze of the reform Papists. Since old-style magus priests were required to grow beards and their hair quite long, and uncut (like Jesus), the Church demanded that Christian priests wear short hair, tonsured on the crown. Gate Tonsuring was practiced in both the Eastern and Western Church, once again to provide medieval Christians who were still in the twilight zone between Christianity and paganism, with clear boundaries between the Church priests and the Christian Magus wizards and wise women.

The eastern Church still permitted its clergy to wear beards and long, though tonsured hair, whereas Rome was more fastidious. Catholic priests were almost always to be clean shaven, and their hair close-cropped and tonsured.

That the Magi were responsible for these many transgressions against Rome is well supported when one considers the emergence of isolated reports during the early Middle Ages, of an untonsured 'Pope of Heresies' in Bulgaria, 615 and unseemly marital behaviour by priests in more remote places (such as Wales). Well we are all human, and of course prone to human frailties, especially of a sexual nature. No one, even clergy, can be thought incapable of acting upon 'pressing temptations' as they arose. As in the general populace it would be only natural that from time to time incidents would arise within the married priesthood such as adultery, or even homosexuality, and these shortcomings most assuredly attracted strong condemnation, especially in those times, for they were seen as grave affronts to the faith. But word had begun to arrive in Rome of happenings in certain parishes whereby priests were maintaining a wife and one or more illegal concubines⁶⁴⁶ (described as Focaria⁶⁴⁶ - hearth girls ie; fire tenders). That they were kept with the full blessing, connivance and financial support of the congregation made these cases scandalous beyond words. Perhaps some or most of these incidents were genuine cases of 'Christian charity' at the parish level, shown to the shamed parties of relationships that went horribly wrong; however it should be stressed that in some cases the ongoing nature of the illegal liaison was utterly sanctioned by these parishes, which can be suspected of unapostolic leanings. The Magian character of these little set-ups cannot escape comment, for we see not only further evidence of simony (Magian sin-payments) but a means by which ingenious Magi wandered into the area, gained ordination by marrying a local girl free of 'dubious' lineage and then had another woman out in the community who, being of Magian extraction, could bear him children and keep the bloodline alive.

In the 10th Century AD, the Anglo-Saxon King Edgar (who inclined towards Rome) stressed that *adherents of the old faith still far outnumbered those loyal to the Church*, and consequently this paganism had penetrated into the priesthood. ⁶⁴⁷ Later, in 1282 AD, there were more dangerous outbreaks of witchcraft among the English clergy, which culminated in the embarrassing conviction of the Bishop of Coventry in 1303 AD for performing 'unhallowed' rites dressed as an animal with horns. ⁶⁴⁸

The marriage ban

Because Magi could only propagate, and even multiply their priestly bloodline through endogamous pregnancy, the papacy decided it was imperative that they not be allowed to remain breeding inside the Church. If they and their children had 'gone to seed' and begun to comandeer the priesthood through a series of very damaging ordinations, it could lead to the formation of Magian ecclesiastical sub-dynasties over a few centuries. Accounts from England, to name but one place, show that the sons of priests in some dioceses were inheriting parishes from their fathers, so that the Church in those regions fell into the hands

of certain families.⁶⁴⁹ This arrangement eventually attracted the scorn of the papacy. Despite anathema after anathema, a number of parish priests on the British mainland still continued to keep their hearth girls, in addition to their wives.

Roman pontiffs (like Pope Innocent II) employed diverse measures to combat heretics, the foremost being a decision to seal off the Roman clergy for eternity, by a formal decree demanding ecclesiastical celibacy. In this way the bloodline of any Magian or Magian-Christian joining the Catholic church would be snuffed out by an inability to breed via the next-of-kin marriage. Whereas the Byzantine ecclesiastical hierarchy adopted a different stance, advancing the promotion of emasculated priests to major offices. It was a drastic measure to be sure, but nonetheless highly effective against white Magians. ⁶⁵⁰ In this way the Byzantines were assured that their eunuch bishops were more likely to be apostolic in their understanding.

By enforcing a blanket ban on priestly offspring, the papacy could sit back and take note of who was defying it. The most likely transgressors would have been Magians or disgruntled clergy, unhappy about the impact that the decision had on their lives. This served to shield the Church from the large numbers of Magi and Magian-Christians present in, or coming back into, Europe. But this in itself was not enough to guarantee their exclusion from the priesthood. There needed to be the strictest possible vigilance as to the activities, whereabouts and the sorts of ties the clergy were having within the community.

Medieval Ireland too experienced kin-based sponsorship for the position of parish priest, as well as control of the monastic system. Postings of this nature assumed the nature of hereditary entitlements, fill though I have not read whether or not the same sort of matrimonial practices displayed by British clergy, were existent in 10th Century AD Ireland. As in Britain, medieval Frankish clergy were being found guilty of fathering illegitimate children, often to women of noble stock. 652

In Bruno of Segni's treatise *On Simoniacs*, the simoniacs are portrayed as holding *immense sway* in the medieval Church, peccable priests who freely entered marital bonds that reformist Rome could only deem unholy.⁶⁵³ It was also noted that one could barely find a normal, non-simoniacal priest, owing to the fact that many had been ordained by simoniacal bishops.⁶⁵³ Simony (the buying of holy things, including payments of money to have sins forgiven) was widely attacked by the Church hierarchy once its true dimensions were discovered, and it became a centerpiece for the papacy's package of reforms, which aimed to totally eradicate such practices.⁶⁵⁴ But in doing so, they had unwittingly waded into a theological battle of such ferocity that kings did everything in their power to prevent the new reforms germinating in their kingdoms, or in the lay invested parishes of their nobles. In more than one instance this led to scenarios where a given pope was held under house arrest or deposed by anti-popes loyal to the Frankish monarchy.

Simony had been part of Church life from Roman occupied Gaul right through to the coming of the Franks.⁶⁵⁵ Henceforth simony reached endemic proportions in the 6th Century, contemporaneously with the explosion of 'false-christs' (who were in reality pagan saints) in that area, as documented by Gregory of Tours.⁶⁵⁵

Farther afield, and in an earlier time, we find a 'false-bishop' procuring a parish in the North African city of Cirba by bribery, much to the abhorrence of local Coptic Christians. We are told that factional disputation was the inevitable result, with parishioners angered by the many hooligans, prostitutes and miners that congregated around the usurper. But the weightier cult imprisoned the locals so that the unprincipled candidate could take the role of bishop there unopposed.

In the West, the many cases of concubinage and priestly offspring directly contravened Rome's long-standing prohibitions. In the thousand years before 1079 AD a Roman Catholic priest could freely marry unless he was already ordained, though he was not to have children under any circumstances, but was to live in conjugal harmony with his spouse. This simple Church celibacy law was the most ingenious way of ensuring that any Magi who had originally converted to Christianity would be the last of their generation, thus subtly eliminating the purity of the Magian bloodlines. If accounts are to be believed, the *Focaria* concubines kept by the English clergy sought to give these 'priests' not just one child, but many, many children.⁶⁵⁷

These many factors proved to be the issues which prompted Pope Gregory VII's historic priestly celibacy edict in the first place, issued in 1079 AD. As a result of this, no Roman Catholic clergyman was permitted to marry, or to have children; ever! Siring heirs, especially heirs destined to inherit parishes was regarded by the papacy as an abomination, not because the act of procreating in the priesthood was wrongful, but what lay behind it, an unholy triad of simony, concubinage and of course magic! Catholic priests had to be celibate, whereas the white Magi thought it wholly improper not to breed, and what is more, that celibacy was an atrocious act against the Creator. Yes Magian-Christian priests evidently continued with the old ways in defiance of Rome, but by then they would have been visible to the discerning eye. Collectively these varied prohibitions helped distinguish Magians within the priesthood, wrenching away their camouflage. All that remained was to process the suspect, by interrogating them for further information about their heretical affiliates and placing them on trial. Afterwards they were jailed for life, or executed where they could not be ideologically reclaimed to Judaeo-Christianity.

More studies need to be done by modern academics in an attempt to recover from medieval manuscripts the fullest extent of 'devious' matrimonial customs and simoniacal practices in continental Europe, and in particular the dates and locations for such events.

Late November 1119, following the Rheims synod, Archbishop Geoffrey descended on

the city of Rouen (a French city formerly known in Gaulish times as *Rotomagus*.⁶⁹⁹) ready to hand out remedial punishments to the dissenters.⁶⁶¹ There the petulant priest threateningly brandished the sword of excommunication before them, as the prize for opposing his reforms.⁶⁶¹ But in the eyes of the pertinacious clerics mustered before him, he saw reflected the bluntness of that sword, to his stark horror. The defaulters remonstrated repeatedly, and were heedless and contemptuous of his authority. Like impish schoolboys before their headmaster, sighs and groans of non-compliance grew loud among them. The most vocal denouncer of the new reforms was arrested then and there, sending a clear message to all present that the issue was not negotiable. Defiance filled the air as he was dragged away to share a prison cell with common criminals. Filled with uncontrollable anger, Geoffrey hurriedly vacated their company and ordered that his retinue of men-at-arms should venture back inside the building and flog the rebel priests with rods.⁶⁶¹ The battered clergymen made off into the streets, armed themselves, and set out to give battle to the archbishop's men.⁶⁶¹ A rolling melee ensued which saw the anti-reformists gain the upper hand, and then lose it as onlookers came to the archbishop's aid.

They (the rebel priests) carried the sorrowful tidings to their parishioners and concubines, and, to prove the truth of their reports, exhibited the wounds and livid bruises on their persons. The archdeacons, and canons, and all quiet citizens, were afflicted at this cruel onslaught ... such unheard-of insults'.661

But very little changed. It was in the November of 1266 that Archbishop Odo of Rigaud had reason to investigate Rouen yet again. Reports hastening from there were a cause for grave concern. Incidents of heresy supposedly resolved up to a century before were again on the rise. St Stephen's parish priest, Lord Gilbert, a man of the royal blood, had overstepped all bounds. Multiple canonical crimes mired his record. The lacklustre and improper manner in which he performed his priestly function were unmistakable clues that his ministry was not what it ought to be. First of all there was no evidence that he had ever been ordained, and few could verify his whereabouts or daily doings. Secondly there was that scandalous matter of his own niece, who he maintained as a concubine, and who carried his child.

Other lesser indiscretions could be pinned on priests in that parish; pawning holy books, gambling, drunkenness, sexual incontinence (whether with adulterers, or concubines or by casual carousal), brawling, pastoral sloth. Repeat offenders could expect to surrender their parish to the Church authorities, willingly or unwillingly. Either way they would never be in charge of a parish again. Other lesser in the charge of a parish again.

Frankish priests were renowned for their flagrant disobedience towards papal authority.⁶⁶¹ Even so their rejection of the reformist agenda did not constitute the same level

of disloyalty displayed by Merovingian clerics. Gal Consequently the mere release of the papal encyclical *Ordericus Vitalis* in their region was by no means a guarantee that it would be observed. Gal As the new canonical laws became better promulgated the hiatus in ecclesiastical discipline was more evident. In such a circumstance loyal factions within the Catholic clergy blasted the recalcitrants, handling the matter in whatever way they saw fit. Some saw rash and violent methods as pleasing. Gal

One Brother Berthold of Regensburg earned considerable repute as a public orator on apocalyptic themes, thematic indeed under the circumstances. All over Germany he travelled gathering many townsfolk to his meetings. At each destination his assistants raised a towered belfry, surmounted by a wind-banner. From its cupola he schooled attendees about the dangers of the Antichrist, and explained the roles of the seven Asian bishops as angelic heralds of the end time.

These reappraisals of canonical policy, and their implementation might also have had an unwanted side-effect; preparing the way for the emergence of Chaldeanism and neo-Manichaean heresies within the priesthood; the second wave of heresy. For no sooner had they managed to eliminate Magian-Christian heretics than another, different breed of heterodoxy mustered strength; in the case of the Manichees anti-Jewish, anti-royal, anti-Church.

Despite the stern level of oppression fielded against the heretics, and the attendant seriousness of the varied happenings, one comical episode stands out above all others, appearing in the annals of Jordan of Giano. 603 In 1219 AD a sixty-man delegation of Italian Fransiscan brothers turned up in Germany knowing virtually nothing of the German language. 603 As strangers in a foreign land they soon found that one word above all others gained them hospitality and good cheer - 'Ya' (German: 'yes'). In fact they liked the word so much the brothers chose to answer questions in the same way; a smile, a nod, a 'Ya'. Well that was until the day someone asked them 'whether they were heretics, come now to infect Germany after the same fashion wherewith they had already perverted Lombardy'. 603 As they were being dragged off to prison, divested of their clerical robes, or held for derision in the public stocks one cannot help feeling that each and every one of them lamented that poor choice of words, which so tarnished and destroyed an entire Fransiscan missionary venture.

As amusing as the event may seem, behind it can be found yet another cause for frantic finger pointing and ubiquitous heresy allegations, namely cultural and linguistic misunderstandings. For this reason it is natural that chinks appeared in the unity of the Greek, Roman and Eastern European churches, not to mention the Armenians, Copts, Antiochans and so on. Hence it came to be that these various subdivisions of the same flock eyed each other with increasing suspicion.

Magian-christian churches

Earlier in this book I spoke of medieval writings which helped concretize the mythos of Prester John, a descendant of the Three Wise Kings (and supreme ruler of the Magian-Christians). In an attempt to resolve an ancient theological rift within the Church, the legendary ruler threatened to advance into Europe intent on capturing and annexing many realms by force. Indeed he hoped to bequeath these same realms (including Rome, Germany, France and Britain) to his future son. Did he not claim, that as a warrior-priest, he was Christ's true representative on earth, a Magian-Christian, the King of Kings to whom many nations gave homage?⁶⁶⁴ John's letters condemned Rome and Constantinople for adulterating the faith, something which he would soon remedy, militarily. Pope Alexander was dismayed if not angered by the smug claims of Prester John, to which he responded by dispatching a letter reinforcing papal primacy.

Are these instances evidence that Magians were seizing control of traditional Catholic parishes in some areas, or were the rebel clergymen establishing new churches from scratch, built or sponsored by nobles sympathetic to their cause?

For much of the preceding thousand years the Magian Christians were out to win converts, unconverting local populations of closet pagans and Magian-Christians where possible. Even so there is just cause to suggest that a *certain proportion of this rival clergy were* the leaders of Magian congregations who, like the Goths, Celts, Bulgars and Hungarians, just walked into Europe from the East, in their thousands!

The latter proposition, if it did actually take place, was on a scale that boggles the mind, yet not beyond the realms of possibility. You see between the 7th to 10th Centuries AD the European populace doubled in size to approximately 22.6 million, but this figure is only a an estimate. The urbanization of Europe and advances in agricultural technologies are normally credited with being the cause of this population explosion, 665 however I would like to add a large migration of Easterners and Scandinavians into Europe as an additional, if not significant catalyst for this demographic outburst. Indeed the leaps in agricultural ingenuity and the formation of more advanced urban models might easily have been attributable to these newcomers and the esteemed learning of the Magians who accompanied them (See the *True History of Wizards and Witches*).

The most likely scenario is that some, if not many of, the suspect parishes were not strictly Magian temples, but Magian-Christian and Chaldeanized churches. And the priests who served in them were expanding and fortifying their ancient versions of the faith throughout Europe, something which riled the Catholic popes and Orthodox Catholic patriarchs to no end. In both *Malleus Maleficarum* and Eymeric's *Directorium Inquisitorium*, it was alleged that the magicians sought to re-baptize infants lost to their religion. 666 Baptism was never a feature

of Manichaeism, so white Magianism and Chaldeanism seem to be a much sounder source for the practice. And if it was, then, in a Prester-John-like scenario, the witches and heretics were assuredly hoping to unconvert Europe, and bring the children back into their fold. For their part medieval reformist clerics thought this infernal.

Building on pagan holy siles

In the post-conversion era chapels and churches retained many features commonly associated with pagan temples. Religious and historical commentators normally attribute these unusual stylistic embellishments and architecture to the finishing touches of a converted master wood-engraver or ex-temple-builder.

Some places of worship were renovated pagan temples, steered towards serving the needs of Christian congregations, and therefore provide physical evidence of the pre-existing pagan religion's form. Priests of the early Gaulish missions felt that reclaiming pagan holy sites for Christian usage (by sanctifying the area with crosses, holy water and prayers) was inherently dangerous. ⁶⁶⁷ Building on them could be even more spiritually risky. By their estimation the ancient paganism apparently still contaminated the site. ⁶⁶⁷

Others held a contrary view. They took a chance, hoping to see whether converts might be reaped in greater numbers by meeting them half way, bearing a fistful of concessions. In 6th Century AD Cornwall, a Welsh cleric by the name of Samson came across a pagan ceremony being performed before an 'unholy idol'. Though some present hurled abuse at the clergymen, others explained that the proceedings were simply a theatrical performance. In retribution the cleric cut two crosses into the southern, eastern and western faces of the idol (which was in the form of a standing stone), and a single cross on the north. It is believed that he did this to permit the idol's resident demon a northerly escape route. In such a way had Samson recycled the pagan cult site as a place of Christian significance.

Even more ambitious projects lay ahead for the like-minded. In a letter to the Anglo-Saxon bishops, Pope Gregory informed them that the conversion of the pagans was an arduous process, destined to take centuries. In his opinion preachers had to be flexible and non-dogmatic to win over their confidence. Concerning the pagan temples and shrines on the British mainland, Gregory authorized their refurbishment as Christian churches, if their design and layout allowed for it. It was a provisional dispensation, valid only after the idols and pagan religious trappings housed within them were torn down. Pagan sites of an utterly dubious nature were, as ever, to be demolished, and the site of the cleared ruins used as the foundation for a Church.

Feast days could likewize be renovated. The ancient heathen custom of religious banqueting, during which cattle were killed and feasted upon, was permitted to continue,

but solemnized as Christian festivals. Pagan rites were prohibited during the killing and butchering of livestock. Instead meat was blessed in the name of Christ. In Scandinavia we even hear of laws demanding the brewing and blessing of beer in Jesus' name. Heathen libations were now hallowed for the new faith.

The astonishing practice of renovating heathen temples or building churches on pagan sites actually provides further valuable clues about the mechanisms of the conversion process. Any suggestion that erecting parishes on the smashed and gutted debris of pagan holy sites automatically made them holy to the heathen mind, seems ridiculous. This long-touted explanation is far from incontestable. Would a Buddhist pagoda built over a destroyed St Peter's Basilica make Catholics any keener to become Buddhists? Does the Islamic 'Dome of the Rock' (built on the razed Jewish temple) in Jerusalem make Jews want to become Muslim? I don't think so! It was one of the greatest causes of medieval Jewish-Muslim hostilities in Jerusalem, and still a sore point today.

However, if Christianity and the paganism known to European heathenry were interlaced to the point where the pagans perceived that Christianity was an extension of their creed, then this custom makes complete sense. It would have been a very helpful measure, perhaps fully expected, even demanded by converts under the circumstances. That is not to say that Christianity was incapable of spreading of its own accord among peoples whose religious beliefs were not even faintly related to those of the Church. For instance, Christianity has thrived in places as culturally diverse as South Africa, Nigeria, South America, Vietnam, the Philippines, and just about anywhere else you care to name. Nevertheless, the fact that the pagan Slavs were predominantly of the Magian faith ensured that the conversion (renovation) of their religion to Christianity was a whole lot easier once churches were built on the foundations of defunct temples and fire houses.

One school of thought is that Russian and Scandinavian stave and cupola churches represent excellent survivals of pagan temple-building methods. Such architecture is quite unique to these areas, but not without comparable precedent. The Slavic linguistic subfamily harbors a gamut of architectural terms once used during the Christian era, but which originated in asiatic paganism. In the *True History of Wizards and Witches* readers were greeted with a wealth of linguistic data suggesting that Slavic temples were formerly associated with the religion of the Magi, or, as it happens, the faith of the Magian Christians. Quite apart from that, the nearest most comparable architectural style to the Norwegian stave churches can be found in the Buddhist world, in far off Thailand (fig 10.6, 10.7). This analogy is far from wildly speculative, since there is evidence of a Germanic Gothic Buddhist presence, indicated variously by linguistics, and second century inscriptions in Poona India, not to mention Buddhist artifacts in Scandinavia.

Whether the Church in Rus' and Scandinavia followed the lead of British clerics, by

redecorating pagan temples as Christian churches escaped the historical record. If they did, then in some regions priests were demonstrably tasked with gutting and decorating Magian fire temples and Buddhist-style pagodas. Norwegian stave churches seemingly amalgamated Buddhist building design, but incorporated facets of Magian and Assyrian imagery. Central Asia is a likely point of origin for stylistic hybridizations of this nature, for it is in such places, like Parthia, that Buddhism, Chaldeanism and Magianism happily coexisted in the pre-Islamic age.

Panning forward from the initial centuries of the first millennium, into the early medieval period, the design of major churches at senior episcopal seats becomes a good deal stranger. Magian-Christians seem to have purposefully built their own churches and cathedrals inside Europe, using exceedingly advanced architectural techniques and contraptions. For this reason Romanesque architectural examples of the Middle Ages exhibit carved imagery largely of eastern beginnings, arising out of Anatolia, the Caucuses and *Ancient Sumeria*. Consequently it seems inconceivable that the builders introduced their unusual craft from the holy lands. Having said that the crusaders did have a presence in Edessa, which might account for at least some of these features. As you may have read in the *True History of Wizards and Witches*, orientalism, in its may forms, had been in Europe since the Bronze Age. Whatever crafts arrived home with the crusaders were only secondary to the greater part, arcane traditions that hung over the continent like fog.

Over the next few pages you will include in a curious array of medieval Christian art, placed in juxtaposition with their earlier pagan counterpart (figs 6-13). Comparing these styles allows one to see that many medieval churches were decorated with Persian and Assyrian angels, sphinxes and griffons. This strongly suggests a Magian and Chaldean presence in Europe, one sufficiently well placed to be decorating churches and cathedrals in oriental fashion. And the Roman Mithraic motifs (fig 11)? They tell a story all of their own.

Holy places became somewhat taller than they used to be, now incorporating steepled or flat-topped towers and belfries as an integral part of their design. The will and know-how to construct them blossomed in Europe during the 12th Century AD in all its glory. In very many ways they resembled Magian temple towers and belfries once found in Slavia prior to its conversion, and in Persia before that. I devoted a small portion of the *True History of Wizards and Witches* to exploring the types of holy towers and belfries situated around heathendom. Compare the illustration of the pagan Slavic tower (reconstructed from Islamic accounts, archeological reconstructions and an excavated architectural model) with British belfries (fig 5.5, 5.7), or the tower of the Persians situated in Edessa.

A certain song composed by a medieval Christian named Francis Petrarch seems to identify these towers with the heresies of distant Babylon, and so, quite possibly

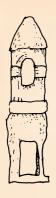


Fig 5. 1 Excavated architectural model of a Slav tower

Fig 5. 4 Circular Russian

stone tower, Middle Ages



Fig 5. 2. An octagonalshaped belfry of the sort used by the Russian Church. It probably represents a pre-Christian architectural style.

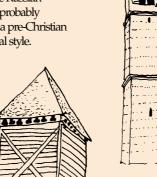


Fig 5. 5 Yarpole bell tower, England 1200's AD



Fig 5.3. The frequently honeycombed 'fairy chimneys' of Asia Minor (Cappadocia, Turkey.) may have been forefunners of the Slavic wizard towers, and later Christian belfries

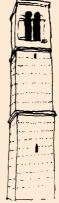
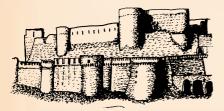


Fig 5.7 Similar window style, Peterborough Cathedral, England

Fig 5. 6 The socalled Tower of the Persians. Edessa, Turkey



-Allia

Fig 5. 8 The crusader castle Kraak de Chevaliers



Fig 5. 9 The two-thousand year old citadel of Bam, Iran.



1 Fig 7. 2



Fig 7. 3



Fig 7. 4





Fig 7. 5

Fig 7. 1 A decorative church relief showing a goat being set upon by two lions, early 1200's, Souillac, France.

Fig 7. 2 Lion biting the flank of a bull, Persepolis, Achaemenid Persia. The lion represented the king, and the bull, his sacrifice.

Fig 7. 3 A royal centaur as found on a Cathedral at Yurev, Russia, 12th C. AD.

Fig 7. 4 A similar, but much earlier relief, Hamadan, Achaemenid Persia.

Fig 7. 5 Yazata genii from a wall relief at Susa, Achaemenid Persia.

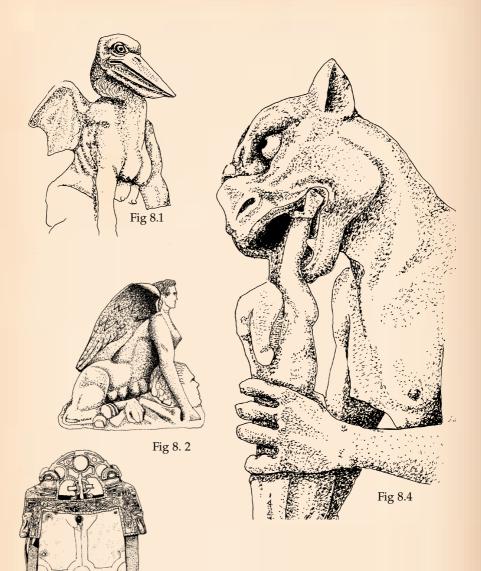


Fig 8. 3. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. AD, Co Tipperary, Ireland.

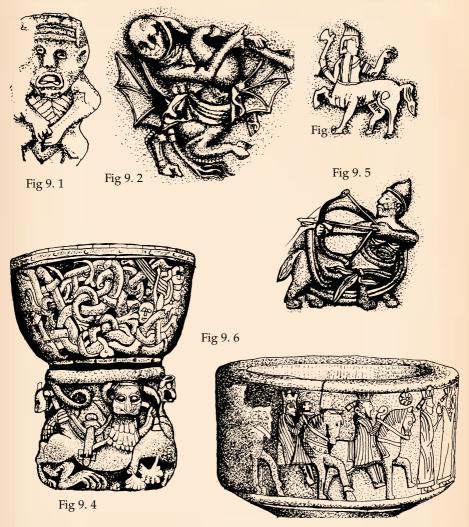
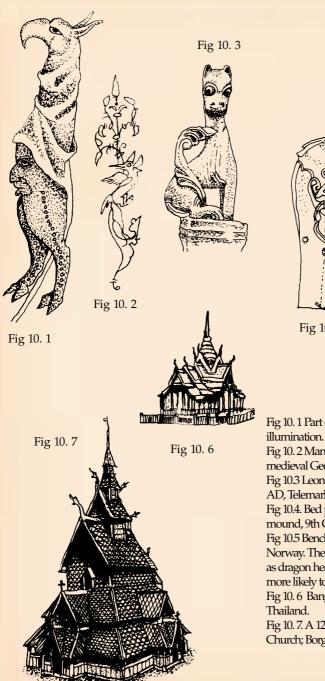


Fig 9. 1. Sheila na gig from the wall of an Irish Church at Cavan. They were also found on Frankish and English Church monumentation. Displaying one's genitalia has long been a remedy against the evil eye of maelific witches, presumably because the genitals were a weapon of fertility.

- Fig 9. 2. Winged, goat-legged piper on a choir stall, Cologne Cathedral, Germany.
- Fig 9. 3. Centaur, from a 12th Century Church, Yurev, Russia, 12th C. AD.
- Fig 9. 4. Baptismal fonts; end of the 12th Century AD, Medelpad, Sweden.
- Fig 9. 5. Centaur from a 12th Century AD Church, Studenitsa, Serbia.
- Fig 9. 6. Baptismal font depicting the Three Wise Magus kings; 12th Century AD, Ostergotland, Sweden.





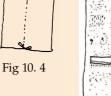


Fig 10.5

Fig 10. 1 Part of a western medieval

Fig 10. 2 Manuscript illumination from medieval Georgia.

Fig 10.3 Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 10.4. Bed post from a pagan grave mound, 9th C. AD, Norway.

Fig 10.5 Bench pew; 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.

Fig 10.6 Bang Pa In Summer palace,

Fig 10.7. A 12th Century AD stave Church; Borgund, Western Norway.

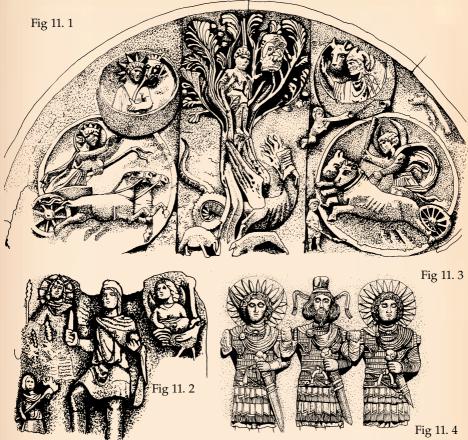


Fig 11. 1 Relief from a 1204 AD baptistery, Parma, Italy. It is a Mithraic scene depicting Sol Invictus racing his magnificent chariot towards the enemy, who drives a rickety ox-drawn chariot. In its path can be seen a holy torch-bearer (dadophorus). In the midst of the combat is a holy tree, in this case probably a pomegranate, leaves from which the Zoroastrians use in their bareshnum baptismal rite. The tree is being attacked by the dragon, no doubt a representation of Ahriman in this case. Medieval sources spoke of the many powerfully influential heretics in Rome, who frequented even St Peter's Basilica. Such a relief may testify to the truth of these statements.

Fig 11. 2 A pre-Christian Roman Mithraic dualistic wall relief, depicting Mithra, flanked by Sol Invictus and one of the *dadophori* on his right side, together with the moon on the left.

Fig 11. 3 Syrian dualistic wall relief. At the center is the high God Baal-Shamin, in juxtaposition with Agli-bol and the expected saviour Malak-Bel. & Fig 11. 4 Sol Invictus, from a Roman fire shovel.

Fig 11.5 Image from a Swedish Church trunk. Its format conforms to that of a Mithraic bull sacrifice, though in this case the victim is a deer.





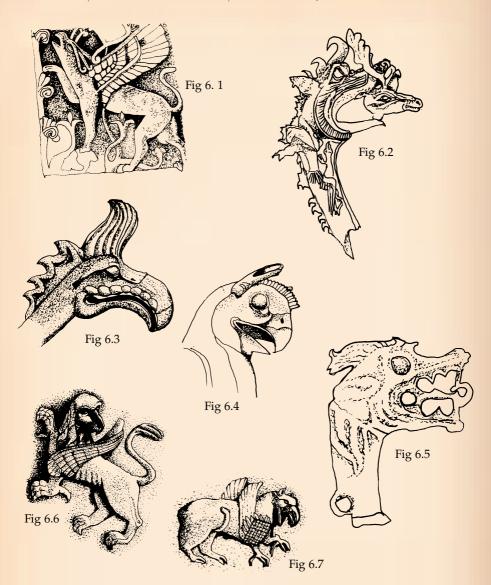


Fig 6.1. Mesopotamian sphinx.

Fig 6.2. Scythian griffon's head, Pazyrk Siberia 6th C. BC.

Fig 6.3. Carved griffon head, Pazyrk, Siberia, 6th C. BC

Fig 6.4. Griffon head, Persepolis, Iran, 5th C. BC.

Fig 6.5. Norse pin decoration, Gorodishche enclosure, Novgorod, Northern Russia,

10th C. AD (a style also known in Sweden).

Fig 6.6. Griffon guardian on a Church door, 12th C AD Pisa, Italy.

Fig 6.7. Church portal Griffon, Navarra, Spain, mid-1100's AD.



- Fig 7. 6 Winged genii do battle on the walls of Germany's Freiburg cathedral.
- Fig 7. 7 Greek sphinxine genii.
- Fig 7. 8 Egyptian sphinx.
- Fig 7. 9 Assyrian scorpion archer c. 1100 BC.
- Fig 7. 10 Egyptian soul-bird 100 BC-100 AD.
- Fig 7. 11 Royal bird-man fighting a dog or wolf; Orthodox cathedral at Vladimir, Russia.
- Fig 7.12 A Zoroastrian angel carrying what is believed to be a victory garland. It closely resembles the Christian angelic form promoted by western artisans and painters. From a commemorative relief dedicated to King Chosroes II,

Chaldeanism or Manichaeism. Part of his chant reads 'Its idols will be scattered on the ground, and its high towers, enemies of heaven, and those who live in them will be burned inside and out'. Evidently Petrarch was a committed reformist.

The amazing scale of Magian and Chaldean penetration into Europe's churches can only be realized when you look at something as illustrious as Chartres Cathedral in France. There you will find ornamental columns decorated with the signs of the zodiac (fig 13.2), gargoyles (fig 12.2), centaurs (fig 9.3, 9.5) and creatures similar to male *divas* (bird-men and women). Normally quite at home in Slavic pagan temples, these carvings now found pride of place in Christian churches. For example an excavated Roman sculpture (Fig 8.2, a Mithraic winged genii {ie; angel} perched over human remains), is conceptually similar to the pelicanheaded multi-breasted creature found at Notre Dame (See fig 8.1).

Many view these items of heathen religious art as the handiwork of pagan craftsmen. This fancifully naive remedy fails to explain the scale and preeminence of the religious sites so decorated. How is it that gargoyles jutted out from the uppermost parts of cathedrals? They seem a little peculiar on such major places of Christian worship, and yet they are there. Considering their oriental origins, and the stature of these cathedrals, it seems fairly clear that such images were well received, not by the reformist camp, but by clerics of the old school.

Christianized Rus' does not miss out on the pagan-Christian trappings either, as is evidenced by the engravings incorporated into the design of Vladimir Cathedral, or at Yurev. Evidently in France, Russia, Germany and Britain, the papacy and eastern patriarchs had no degree of authority, even to the point of being unable to prevent the construction of cathedrals with dualistic pagan effigies and decorations from Asia Minor at the very least. The Church was besieged by friezes and sculptures that epitomized everything the reformists were trying to uproot and replace. Having said that, some believe they served instructional purpose.

Yes, there was something monumental happening in Europe. Dualistic Magian-Christians and Chaldeans were dabbling in constructs far exceeding sleepy country parishes. Now they turned their hand to imposing and seemingly immortal cathedrals in nerve centers of secular power! Their projects seems to have proceeded without let or hindrance; at least initially.

The same familiar theme appears time and again; the Three Wise Kings, arguably one of the most poignant Christian images of the Middle Ages (fig 9. 6). Not to be overlooked is Cologne, a premier site for Christian pilgrims, whose sumptuous Imperial cathedral was made all the more famous by the 12th Century AD arrival of the holy relics of *Gaspar*, *Melchior and Belthazzar*, ⁶⁵ the three astrologer magus-kings who travelled far to see the baby Jesus at Bethlehem. The Church of Chaldon in Surrey England indulged in a slightly

different style of art. Its feature wall mural appears Mesopotamian or Babylonian.6%

Devoutly Catholic Ireland could not escape the new ways either. There the Romanesque phase was ushered in by the synods of 1111 and 1152, which veered the Irish church from its ancient style of primitive monasticism. These earliest Romanesque buildings are thought traceable to Norman influences between the 9th and 12th Centuries AD. Many strange creatures adorn their walls, some with weird facial masks and woven beards. Germany was probably a further source of inspiration. The grandiose fortified monastery of Cashel, Co. Tipperary was expanded upon progressively over the centuries, beginning life as a castle for the monarchs of Munster. Such lords financed the construction of Cormac's chapel, a notable feature within the complex. The monastery is an emboldened Frankish Romanesque style, strongly resembling a church at Ratisbon Germany, perhaps owing to connections between the Irish clergy, and those in mainland Europe. A five-story round tower was added to it c. 1011 AD, around the time it was confiscated from the nobility and handed over to Roman Church authorities.

This was the dawn of the 11th Century AD. Despite the boundless impressiveness of the new monastic buildings, something unusual was happening to the faith in Ireland. It was going into a tail-spin. In 1183 AD Gerald of Wales wrote of an Ireland greatly at variance from St Patrick's Catholic legacy. Heathens frequented many districts. Religious objects found inside the churches also bore pagan features. Intricate 'Irish' manuscript illuminations really only began to flower from the 7th Century AD onwards. Delicate interweaving and freakish images were just some of the artistic trends that had somehow found their way into Ireland, from, it would seem, such far off places as Greece, Egypt, Persia and Armenia. From the 11th Despite the boundless impressiveness of the new monastic buildings, something unusual was happening to the faith in Ireland. It was going into a tail-spin. In 1183 AD Gerald of Wales wrote of an Ireland greatly at variance from St Patrick's Catholic legacy. Heathens frequented many districts. Religious objects found inside the churches also bore pagan features.

A certain whale-bone chest proves the Anglo-Saxon ability to weld heathen and Christian tradition together without flinching. On it we find extensively carved motifs including the Epiphany's 'Adoration of the Magi', unmistakable by the presence of a runic inscription that reads 'Magi'. But on the same object Weyland the Smith can be seen making a skull-cup from the head of his enemy's dead son, not to mention him ravishing the same man's daughter as revenge. The control of the same man's daughter as revenge.

In Western Europe the ubiquitous pagan embellishments were probably due to the high level of support displayed by the aristocracy and Frankish princes towards the Magi and Magian-Christian priests. These were the very royals who bankrolled the costly cathedral projects in the first instance, and who would have liked things done their way. Royals spearheading the construction of early monasteries throughout Europe particularly felt the cold stare of the papal reformists.

Rather than being branded religious recalcitrants simply by virtue of their family line, Anglo-Saxon nobles were caustically referred to as being of 'that race'. 680 This same barbed

comment likewise appears in European witch trials, where indicted witches were said to be 'of the race'. [68] Here European kings (and witches) are castigated not only for their bloodline, but for being part of a certain racial group (namely incarnate Aryan angels). As you shall see papal reformists hoped to exterminate this race wherever it be found, across the breadth of Europe.

Unless crowned heads (loyal to Rome's version of the faith) acted to halt these activities, then the papacy was powerless to stop them, unless of course they wanted to risk raising a papal army to storm into these countries and pull them down. This would have been exceedingly unlikely, and unwise too! Not that the papacy ever had an army of a required size. For muscle power it relied on kings sympathetic to its cause. They might be French, German or Italian. These varied kings, at various points in medieval and renaissance history were played off against each other as circumstances dictated. It was power politics, pure and simple.

How else might something as enormous as quasi-Magian cathedrals have been built without attracting the immediate attention of Rome? Well we know that heretics had penetrated the halls of power in the Byzantine Church by the 10th-11th Century AD. Sala What of Rome? Could it be that in the Western Church, heretics managed to commandeer a number of key positions among the cardinals, thus preventing the pope from discovering what was actually happening in these areas? If one were to answer based on surviving historical documentation, parish ornamentation, or extant and authenticated written folklore from the Middle Ages, the answer must be an overwhelming 'yes'. Professor Heer sums up the situation in the following terms;

'The Church was in fact becoming clericalized, a process hastened by the shocking discovery (circa 1200) that the whole of south-western Europe and western and southern Germany was riddled with 'heresy', heresy which in some places was so extreme that it led to the establishment of an opposition church. The church's answer was to erect a huge administrative machine, to establish new religious orders ... to intervene directly in the external and internal affairs of the nations'. §82

He added, 'The shock consisted in the realization that Christendom, an indivisible unit, had suddenly become permeated and undermined by sects whose views on religion, the world, and sometimes also on politics, differed totally from those of the Church'. 682

Unless such 'errors' and 'misdemeanors' were reported to the reformist Holy Fathers by bishops and clergy in these localities, then Rome was probably none the wiser. Anyhow, the papacy did eventually find out. Drastic problems prompted drastic, often knee-jerk responses.

Earlier I examined the known process of tearing down pagan temples to build Christian churches where they once stood, and the role that this practice may have had in winning over the pagans. Yet, few readers will realise that the period of the papal reformists⁶⁸³ saw the destruction of many important churches and cathedrals, usually by fire. On each occasion these places of Christian worship were rebuilt completely anew, even up to five times in the case of Chartres (and even then it still looks Magianized). Why demolish major church buildings that took years, even decades to build, especially those at the center of a functional bishopric; an act which would have caused considerable disruption to the diocese? Was it to realize their dreams of owning a more prestigious icon of the faith than other nearby dioceses, and thereby attract larger numbers of pilgrims, and their fat purses? Or was it to demolish what were nothing less than than Magian-Christian churches, a practice found throughout Slavia, where Orthodox Christian authorities burned to the ground any monastary found to have been infected by heresy.⁶⁸⁴ I believe they did so not only for spiritual reasons, but to eradicate unorthodox stylistic features.

Is it a coincidence that extremely old churches still stand in France and Germany (some dating as far back as the 4th Century AD), yet very few examples of Church architecture have survived dating to the time of the Merovingian magus-kings (481-751 AD), 685 and their *Adelskirche* (the Church of the nobility). Could it be that these later churches disappeared for a reason?

In Russia, the practice of fabricating churches from wood led to the disappearance of all early medieval examples, perhaps by fire. The oldest surviving wooden church there today, dates to the 14th Century AD. And yet, in Norway we still have Norse stave churches that have survived since the 12th Century AD, perfectly intact. Perhaps we are just lucky that fire had difficulty torching churches in Norway. Not so in Sweden. The Christian Church raised over the pagan temple at Uppsala was torn down in the 13th Century AD, only to be replaced by a bigger one. It may be that these buildings had to be rebuilt to accommodate growing numbers of parishioners, but alternatively they might have been superseded by less-paganized architecture, which Rome was much happier with, or, in other cases, buildings which cleaved to the old school. In England, Canterbury cathedral was built on the rubble of an earlier Saxon one, which met the unfortunate fate of accidentally burning down in 1067 (a year after the Norman invasion),686 or suffered from arson. The original Cologne cathedral, extant between the 4th-13th Century AD (which later housed the very relics of the Three Wise Kings retrieved from Milan and brought back to Germany by force of Prussian arms) was also incinerated. One gets the impression that onlookers stood by as it burned. The supposed reason for this was to construct a newer and more prestigious cathedral to shelter those same relics. 687

How does a stone cathedral burn down anyway? Flames would have been hard pressed

to reach their high vaulted ceilings. They had stone floors and walls, and usually there were no wooden pews to speak of during the Middle Ages, to fuel a blaze. And what about the parishioners sure to be inside, or priests and monks performing round-the-clock prayers during the daily and nightly offices? Wouldn't they be keen to put out a fire in their church or Cathedral if they saw one?

Although a certain number of churches were destroyed in a whirlwind of Slavic and Viking raids, many churches appear to have been demolished long after these attacks had subsided. One logical explanation is that devastating blazes were often caused by lightning strikes on the steeple, where shingles ignited, burning away most of the roof supports. But if lightning was a major culprit, some cathedrals appear to have been luckier than most. For almost 1,000 years the cathedral at Cologne avoided death by fire, but succumbed to the flames (coincidentally) during a period of papal reform. Either it was impervious to lightning strikes, extremely fortunate, or the victim of a deliberate fire-bug. If we discount the possibility of lightning strikes, then we are left with the need to explain why monumental feats of masonry just happened to burn down. The conventional explanation is that Cologne Cathedral's destruction was occasioned to build a grander, more fitting repository for the relics of the Three Wise Kings. But in the case of Chartres it was levelled and rebuilt a total of five times; only on the last attempt it was bedecked with zodiac columns, gargoyles and otters.

Hardly any of this makes sense unless you admit that certain Church factions in France, Germany, Russia, Scandinavia and England were deliberately razing cathedrals and churches to the ground in order to rebuild on the same site, and rebuild their way. The undeniable fact is that they represent pre-existing heathen artistic styles from Scythia, Iran and Mesopotamia, entering Europe on grand and unprecedented scale. Knowing this enables one to make a number of inferences;

- The churches in question were built by order of the nobility, who were already heavily steeped in the old ways, though under the guise of Christianity. Surviving historical sources admirably support this line.
- The images were allowed by the apostolic church as a concession to pagan converts.
- 3. The affected apostolic buildings were merely renovated pagan temples.
- 4. These were Apostolic Churches built by pagan craftsmen, who couldn't resist dabbling in the old ornamentation, irrespective of what the local bishop or parish priest may say. I hazard a guess that artisans were not invested with unilateral decision-making powers of this kind.

- 5. Magian-Christians were building their own parishes, in the manner they were accustomed to.
- Magian-Christians were taking over extant apostolic Church buildings and renovating them in a way they saw pleasing.

In all they seem to constitute <u>physical evidence</u> that the Apostolic Church, as we know it, was engulfed by non-Jewish influences. Some call it 'the period of Babylonian captivity'.

The despized imagery persisted for some time. We find Renaissance murals showing Christ, Mary and Joseph seeking sanctuary from Herod in the Egyptian cult center of Heliopolis (literally 'the City of the Sun'). 688

While they are not as durable as European monumental masonry, the surrealist works of the late medieval artist Hieronymus Bosch appear to contain important Manichaean religious symbolism. They supply ageless proof for the additional existence of European Manichees, or at the very least Europeans exposed to their teachings. This form of demi-Christianity, also of Persian origin, is additional to the Magian Christian traditions. Oh how complicated those days must have seemed.

In the Carrying of the Cross, Christ is seen carrying his cross all the way to Golgotha, while in the foreground heretics are being prepared for execution. Here the heretics are likened to Christ, for in both cases they are being prepared for death at the hands of earthly authorities.

Of note is the frequent absence of Christ's halo when he is depicted in his earthly state. St's Mary, Peter and others are similarly devoid of this traditional emblem of sanctity. This intimates that Bosch only regarded them as holy in their spiritual or risen state, or that they were not holy at all.

Christ can be seen dressed in black, standing in front of the altar and his own crucifix. ⁶⁹¹ In this state he is shown with a halo. As in many of his paintings, demons have a triumphal grip on the world, ⁶⁹¹ and in this particular painting Christ is barely perceptible in the background, standing in relative obscurity.

In *The Marriage at Cana*, Christ is again shown garbed in black, only this time he presides over a feast of wine and animal flesh.⁶⁹⁰ These may be robes of mourning, and intended to signify Christ's displeasure about having to dispense wine to the wedding guests (these things being prohibited to Manichees).

In Terrestrial Paradise of the Third Heaven, a congregation of nudists is shown gathered, perhaps in some kind of religious assembly, ⁶⁹² they are in company with a white-clad angel. But in front of them, what should we see but a figure in an elevated position, seemingly in charge of the gathering. Interestingly the not unhandsome figure holds aloft the cross, and is shown with black, perhaps even bat wings, though most of his body is obscured by trees. ⁶⁹²

Is this a depiction of Satan, and if so, does Bosch mean it to signify that Satan is the real leader of Christian worship, that Satan is actually the anointed Christ, or alternatively that even Satan will offer homage to Christ one day? Whatever the case, any of these alternatives were blatantly heretical in nature, though somewhat similar to questionable Islamic recollections of Manichaean doctrines. Furthermore, if it is a rendition of Satan, it is the only one that I can make out in his paintings.

In a very Manichaean sort of way, Bosch's is a world assailed and corrupted by demons, from every direction. Animals are perverted, trees withered, and buildings ramshackle, if not in an utterly advanced stage of dereliction. He painted the world with subdued colors and hues, further sullied by lively and imaginative depictions of demons. We are left with the distinct impression that devils had overrun the landscape to such an extent that it was their world.

In *The Haywain*, God is shown casting the rebel demons down upon the earth when Adam and Eve ate of the forbidden fruit. As is not uncommon for the rendering of kings and Christ, God is shown holding the orb (sphere) of the world in his left hand, but curiously it is a black sphere. The morbid portrayal of the world as black represents a significant deviation from standard means of illustrating orbs, and might indicate that Bosch, in typically Manichaean fashion, saw the material world as black and morose in nature, when compared with the spiritual existence. In the eye which appears on the obverse of *St John of Patmos*, not only is Christ seen sprinting to calvary together with a large number of fleetfooted observers, led by a man blowing a horn, but he is shown crucified, and being laid out for the tomb. For a Manichee or Neo-manichee these are unlikely depictions since Manichaeism does not adhere to a belief in the reality of Christ's material body, and for that reason the crucifixion also.

In all, I agree with Lynda Harris. Bosch was prone to portraying heretical concepts in his paintings. Although his beliefs seem to reflect Manichaean tenets, there are other facets of his art work which show that it was not traditional Bogomilism, but a curious melange of various heretical themes.

Fruit seems to be a central theme in Bosch's *Garden of Earthly Delights*, in the form of raspberries, gooseberries, blackberries, blackcurrants, cherries, peaches; vegetables do not appear to be present. In this light-bathed etheric dreamscape, the animals appear in an uncorrupted state, unlike his other paintings. Angels carry items of fruit into the sky. The souls of the blessed are seen climbing out of the pieces of fruit, or still inside the fruit peering out. From a traditional Manichaean perspective, fruit carried immense stores of light particles, and became a receptacle for the souls of hearers who had left the world without the *endura* or *consolamentum*. Once these pieces of fruit were eaten by the Elect the person's soul was freed from the fruit to enter heaven. Some figures are shown eating the fruit, others

are shown gathering and carrying fruit, while yet others are shown crowned by berries or items of fruit. So Is it possible that those with fruit headdress are intended to be the Elect? Equally compelling is that there are no children shown in the painting. You see, Manichees did not pass on their religion by having children and teaching them their faith; instead they chose to convert others. In this way they succeeded in gathering together all the souls of light ensnared by the stifling evil of the material world. These blessed ones are shown naked, unencumbered by the music, dice, games, wine, meat and lavish clothing so typical of Bosch's depictions of the demon-choked earth. The *Garden of Earthly Delights* is a rare glimpse of happiness, a paradise. Some would call it a Manichaean paradise.

In Arne Jönsson's Tractatus de summis pontificibus, it records that in the mid-1300's the Roman Catholic Swedish visionary St Bridget (while on a pilgrimage to the Vatican at plague time, and where she would later live) lamented that even the holy city of Rome itself had fallen into a deplorable state, wherein the churches were diverted from congregational worship, only to see service as urinals, kennels and stables. Contrary to our misguided view of a high and mighty medieval Catholic Church (which controlled the hearts and minds of Europe with an iron rod and fire and brimstone sermons), the Vatican was literally fighting for its very survival against a large number of parishioners and clergy, in various parts of Europe, who were indulging in heretical forms of the faith, or no longer cared. But in time Rome succeeded in clawing its way above the quagmire of heterodoxy so rampant throughout the medieval countryside. Only via the agency of the Dominican and Fransiscan friars, and in particular the Inquisition (which was truly the 'hammer of the heretics') did they come to achieve this. Inevitably Rome (and Orthodoxy) was left with a whole range of monumental Church architecture (which still survives) that still carried the scars of those heady days, when the magisterium was kissed by Chaldeanism and Magianized Aryan Christianity.

These many traumatic events (for both sides) soon came to a fiery end, due to a change in internal Church methodology concerning the treatment of apostates and heretics inside the clergy, and in the community at large. From that time on there was a clandestine war going on within the Roman Catholic Church, as the reformist popes attempted to regain control of an exceedingly desperate situation. If Rome was to succeed in this venture the first thing it had to do was win the monarchs over to its judaized version of the faith, rather than the Chaldean, Magian, or Magian-Christian philosophies they so openly adhered to.

The overt and covert implantation of Magians and Chaldeans into monastic communes, and those schooled in the ancient philosophies, with their astronomy, philosophy, the ancient sciences, bull-sacrifices and classical mythology, would not have been as difficult an achievement as one might think, especially in Western Europe, where clergy (and Magi) freely wandered the countryside seeking the patronage of Lords and Barons. These 'heretics'

were not adverse to climbing abbey walls either. In Rus' 690 and the West monasteries had to post formal sentry watches in an effort to detect any illicit movement of the so-called 'snakes' in and out of the communes. These were religious brothers rostered to prevent criminal activity on those 'holy precincts' (ie; the pilfering of stores), and committed to stopping the so-called 'serpent of apostasy' from entering their orders at nightfall to snatch away impressionable young novices 'with their deceptions'.

Soon Rome prohibited the formation of parishes as a result of special deals done between 'wandering priests' and secular lords, instead of solemnized and authorized by bishops. From this quarter was said to emanate decadence beyond knowing, wrongdoing and heresy as a matter of course. Those parishes formed in this manner were utterly disowned by the papacy.

And so it came to be that the clergy, and the monks especially, came under ever increasing internal scrutiny to discover the true extent of the heathen penetration of the Apostolic Church. To effect this, the pope countenanced the order of the Dominicans, the equivalent of the Roman Catholic Church's elite internal security forces. These mendicant friars, in company with troops, moved out into the countryside, where the real action was happening. At parishes and monasteries where they stopped over, staying for even up to a year, they scoured the cloisters aiming to get their hands on any heretic who should cross their path.

Though widespread, the perception that clerics alway preferred a 'seek and destroy' approach for converting pagans and Magian-Christians is flawed. Many open minded priests trod the tightrope between the pagan and the Christian faith in order to 'save souls'. There were complex reasons for this. Professor Flint's assertion that the Church was only using miracles, intricate prayers and exotic relics to declare war on the resoundingly-popular magical arts is sound, particularly when viewed in light of the examples she provides. ⁶⁹³ But, in addition to this, it is possible to discern, through the haze of these obscure traditions, the existence of a certain number of clergy who had once been Chaldeans or Magi, and who had converted to Christianity and become priests. These ex-Magi, Christian sorcerers and practicing Magian-Christians believed that magic and astrology wasn't just a way to draw converts, but integral to the Christian faith. They knew well the way the pagans thought, and perhaps even in reformist times, took the initiative to step in with Christian substitutes for paganisms. In the end they only succeeded in creating Christianized observances barely separable from the old ways, a micron-thin wall partitioning the varied creeds. Often these attempts to provide Christian alternatives for the pagan ordinances were so borderline that they attracted howls of disapproval from fellow clergymen during the Middle Ages. For instance, growing forces within the clergy sought to utilise signs of the zodiac for Church purposes, and make them holy by giving them biblical explanations, or assigning an apostle

to each sign. These practices were prohibited by the papacy, especially where Jesus was depicted as the sun, positioned at the center of his zodiacal kingdom.⁶⁹⁴

If it happened that there was a widespread, yet unsanctioned, public perception during the Middle Ages, that the process of conversion to Christianity was merely the 'Time of Renovation' foretold in the Magian scriptures, then the degree to which paganism and Christianity remained fused together may have seemed perfectly acceptable. An aggregate amalgam of paganism and Christianity can be found on much of the monumental masonry dating to the Middle Ages. The Gosford Cross (which freely synthesises scenes from the Norse Ragnarok and Christian Armageddon) is but one of many examples. This marriage of ideas is, once again, interpreted as the dabblings and embellishments of ex-pagan craftsmen rather than the (intentional or unintentional) intermingling of the faith of the Magi, with Rome and Constantinople's version of Christianity. The pagan craftsman theories must be seen as wholly unsatisfying. For a start didn't the priests have any say over what was carved into their Church columns? It is difficult to believe that craftsmen had such free reign to style a Church in whatever manner they felt like. Moreover, the quasi-pagan imagery on many Church buildings of the time is so widespread that, for the most part, there was little or no perceptible distinction between both faiths. Clergy in paganized areas acquired the nature of trail-blazing frontiersmen, ready, willing and able to experiment with new ways to divert and convert the pagans away from the Magians and Chaldeans, the pagan priesthoods still milling about under the eaves of the Church, and by no means crushed. Their methods did not always receive Church endorsement, and more than once were regarded by the ecclesiastical authorities as mixing the holy name of Christ with practices which, according to some commentators, bordered on the spiritually profane.⁶⁹⁵ Official Church denunciations of these ventures into unchartered waters reached a cacophony in the early Middle Ages. Some Church leechbooks were probably written by white Magians or philosophers. So blatant was the nature of the remedies they recommended to the reader, that other interpretations seem less likely. The Church aimed to weed out these practitioners and eject them from the flock. On one hand you had blurry pagan-Christian treatments formulated either knowingly or unknowingly, or, on the other hand unabashed pagan rites.⁶⁹⁵

"Wedieval Catholic views on the Wagi

The tussle between the pro and anti reformists was so widespread and intense that some Church writers felt compelled to write treatises and sermons about the Magi, adding their weight to what Rome put forward on the subject.

The Magi in the New Testament Book of Matthew were looked upon somewhat differently from the Magi of medieval Europe. In no way were they termed Maleficii (magicians who

used harm magic), but simply astrologers. This might lead one to believe that they were best likened to Zoroaster's white priesthood, and not the Zurvanite or black Magian variants which appear to have been the more prevalent in Europe. Nor does the royal nature of Matthew's Magi begin to be stressed until the 12th Century AD. These white Magi were seen as kind, helpful and basically good in nature, as the Magi were. The laudable and principled natures of these particular Magi was stressed by more than one Church writer.⁶⁹⁶

Anxieties in the community over the customary intermingling of Magian and Church rites were particularly obvious during the Church's Epiphany celebrations, on the feast day of the 'Three Kings', which remembers the joint adoration of Christ the child by both the Magi and secular Jewish shepherds. As with every mass, the officiating priest gave a homily (sermon) to the congregation on topics that were of concern to the Church in connection with doctrine, or to the relevance of scripture, and the way it should be applied in one's daily life. We are most fortunate that historical records have been preserved concerning feedback offered by parishioners in response to medieval homilies on the Epiphany. Such inquiries in essence focused on whether or not it was truly necessary for the Magi to abandon astrology and magical practices. At the dawn of the Middle Ages the Church was united in its response: the arts of the Magi were anachronistic and of no (further) use to the faith, and yet before too long figures were already beginning to surface who spoke contrary to this view, deeming magic and astrology to be of immeasurable benefit to the Christian faith. ***

Medieval congregations were well disposed towards some priests and not towards others. Parishioners reviled the reception of communion from the hand of disliked priests, and one may wonder what the criteria for their perception of an unfitting clergyman was. Was it that they didn't tell enough old stories? or weren't dispensing charms and wards against evil, like they're 'supposed to'? Were they shunned for openly supporting the Church reforms of the papacy? Was it because their Christianity was a little too Jewish for their liking? The answers to these question would be just as linked with the era and place in which the priest spiritually raised his parishioners.

Bearing in mind the level of patronage offered to the priesthood by the nobility, might the high born have placed certain pressures on *their* clergy, to make them behave in a certain way. If so, what problems arose between a priest and his sponsor, when clergymen were being compelled to accept Rome's package of ecclesiastical reforms, reforms wholly or partly unpalatable to the benefactors who controlled their purse strings?

Several early and medieval Christian theological writers went to great lengths to contrast Matthew's Magi (typecast as men of exceptional piety, virtue and ethics, who received prophecies of a truly divine nature), with the *Maleficii* Magi (who were dualistic wizards, many of whom toyed with the dark side). Some Churchmen clearly understood the various delineations within the magus priesthoods. It seems strange they knew that

traditional Magi (of Zoroaster's original priesthood) took no part in black wizardry, whereas the classical world's academia was widely divided on the subject. They saw Magi as practitioners of magical arts cognisant of, and bristling with, demonology. Clearly reputable Catholic clerics had a better overall understanding of the Magi than Greek or Roman writers on the subject. Far from being better educated in the old ways, some priests may have been covert Magi engaging in a surreptitious public relations exercise.

The white Magi barely attracted the same level of scornful revulsion that the wizards did. They were already widely mythologized in medieval lore, and deeply loved by the people. So much so that the resting place of the relics of the 'Three Wise Kings', in Frankish Cologne, was the premier destination for medieval Christian pilgrims in Western Europe. They were seen as astrologers, but not sorcerers, something amply stressed in the Persian Avesta.

Their 'infringement of the divine majesty' could not go unavenged forever. The reformists saw witchcraft, in its diverse forms, as a significant, sentient doctrinal embolism. In various regions at varied times it threatened to end the life of the Church, as we know it today. So the reformist authorities prepared to excise this offending wound to the body of the church. With mailed fist and sharpened sword in hand, the new guard stood ready to sever, once and for all, the gordion knot of unorthodoxy.



The 'final solution' to the Great Geresg

'Desiring with the most heartfelt anxiety, even as Our Apostleship requires, that the Catholic Faith should especially in this Our day increase and flourish everywhere, and that all heretical depravity should be driven far from the frontiers and bournes of the Faithful ... when all errors are uprooted by Our diligent avocation as by the hoe of a provident husbandman'.⁷⁰⁰

And so, in the 13th Century AD, began Rome's 'final solution' to the problem of the Magian Christian ecclesiastical infrastructure throughout Germany and France. This new way of thinking was firmly rooted in the writings of St Augustine and later St Thomas Aquinas ('Let them come home'). According to this policy, the heathens and heretics were to convert to the required form of the Catholic faith, or die. Clergy were to spare no amount of effort promoting the Gospel and accepted Catholic practices. They were to persist with their efforts at all costs, even if it required lengthy periods of time. But in the end, if subjects persistently rejected 'the redeeming message' the secular authorities were henceforth commanded to bring in the troops and begin their grotesque handiwork. It was seen as an act of love.

The sentencing procedure was as follows. Those gravely suspected of heresy were made to publicly recant their errors, the bishop stating;

Wherefore, and not without reason, holding you gravely suspect of such heresy (naming it), we have caused you as one so suspected publicly to abjure all heresy in general, as the canonical

Christianily's Greatest Controversy - Probuse to Conocide

Fig 14. 4 Fig 14. 7



Fig 14. 5

Fig 14.7 Bust of Apollo-Mithras-Helios-Hermes

Fig 14. 8. An Orthodox Christian priest in ceremonial vestments, of a sort worn for countless centuries. It may be purely coincidental but they closely resemble the attire of Magians depicted in reliefs on the walls of the palace at Persepolis, Iran.

Fig 14.9 The mitre of Pope Boniface VIII, tried as a magician and heretic Fig 14.10 Traditional episcopal mitre



Fig 14. 9

Fig 14. 10

sanctions bid us'.701

'And if with true heart and faith unfeigned you have returned to the unity of the Church, you shall be reckoned from henceforth among the penitent, and as from now are received back into the merciful bosom of the Holy Church'. TO 2

And it was said to them,

'You shall put on over all the garments which you wear a grey-blue garment after the manner of a monk's scapulary, made without a hood either before or behind, and having upon it crosses of yellow cloth'. ⁷⁰³

This penitential garb was to be worn at all times for a prescribed period. 66 Whereafter such a penitent was required to show himself outside the door of a church on certain holy Catholic feast days, in default of which the penitent might have the entire terms of their penance re-assessed, or even overturned. 66 These vistas of a long-forgotten Europe conjure the unsettling images of the *Juden* from beyond the grave, who, during the Nazi holocaust, shambled about, with yellow stars of David sewn on their clothing, hated by greater society for their bloodline and beliefs, and lamenting an uncertain future. Condemned prisoners, whether clerics or laypersons were 'set on a high place in the presence of the secular authorities'. 703

Where the heretic was an ordained minister, his fellow, though apostolic, brethren were called to gather around and witness his defrocking;

'the bishop shall don his pontifical robes, together with the other prelates of his diocese in their vestments and copes, and the prisoner shall be clothed and robed as if he were to minister his office; and the bishop shall degrade him from his orders ... so in degrading him he shall take off his chasuble and stole, and so with the other vestments'."

This having been done a relapsed heretical priest was handed over to the secular arm for the commission of the death sentence. But that was not before publicly recounting the extreme lengths they went to to assess the truth of their judgement of the accused's guilt. From this moment priests stood constant vigil over the condemned heretic. News came from the court, 'let them inform him of the sentence to come and of his death, and strengthen him in the faith ... console him and pray with him'. They should 'beware and be on their guard not to do or say anything which may enable the prisoner to anticipate his death'. Accordingly the detainee waited an uncertain amount of time, fidgeting, praying in the manner accustomed to their faith, until at last soldiers came. Their hands tightly trussed, and the lead clasped firmly in the militiaman's hand, the condemned heretic or witch was led off. They walked down a street lined with hecklers and jeerers. Their mind is numb, their throat parched, their lips trembling, the pulse of their heart resounding in their ears. Through the sea of faces they sometimes see someone they know, the local baker, an uncle, the innkeeper, their neighbor,

their accusers. Some countenances cause them to smile inwardly for there they see a member of their group, one they refused to betray to the authorities. They know their beliefs will live on, their people. And so they mount the pyre and die, engulfed by crackling fire and smoke. European cities were often 'cleansed' of paganism and heresy in just this fashion (fig 14).

Throughout the length and breadth of Germany, the likes of Conrad of Marburg and his team of Dominican Inquisitors were up to their ears in surprise investigative raids and often arbitrary sentencing and capital punishment, summary frontier justice which severely shocked the pope once news of it eventually reached him. It was also commonplace to see the Dominicans sentence 'corrupted' priests and nuns, to burn on the pyres as witches and heretics, a point seldom if ever mentioned nowadays when talking about the anti-witchcraft inquisitions. This was and is evidence of a war for control of the Church of Rome during the Middle Ages, far more gruesome and historic than the later 'Great Reformation', with the reformist papacy directing everything at its fingertips against heathens and alternative Christians within the clergy, and the general community.

The severity of the methods employed to repress heathenism and the craft no doubt varied as circumstances dictated, and continued for many centuries. In August 1628, extreme measures were brought to bear on the city of Wurzburg, Germany. The Chancellor's correspondence reflects his shock, disbelief and dismay concerning the alleged extent of the witch infestation, which evidently took the form of Magian-Christianity or Mithraism.⁷⁰⁶

As to the affair of the witches, which Your Grace thinks brought to an end before this, it has started up afresh, and no words can do justice to it ... The richest, most attractive, most prominent, of the clergy are already executed. To 6

In it the reeling official described the horrors enveloping Wurzburg as the 17th Century round-up fanned out around the city. He mentions what groups of citizens were yet to be executed or taken into custody as a result of information gathered during the operation, and in the weeks that followed. The Chancellor seemed taken aback by the suddenness of the event. Perhaps the troops had been specially brought in from further afield to accomplish the task. Thus one avoided alerting local suspects to the planned raids. As the fateful moment approached, men-at-arms probably mustered at staging areas about the city after nightfall and, at an appointed time, speedily entered targeted premises simultaneously, right across the city. Until then Wurzburg's inhabitants continued their daily routines blissfully unaware of the punishment about to befall them. What is clear is that well-placed clergy were some of the first rounded up by the secular arm. This suggests that the soldiers and militia knew exactly who they were looking for, and once detained the accused appear to

Fig 14.2





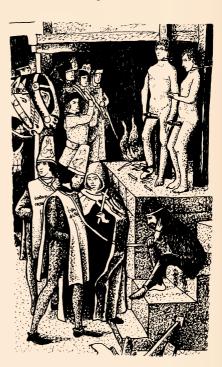


Fig 14.1. A heretic is shown wearing a mitre, and a chasuble decorated with demons and the face of the Antichrist. Some are shown with a fire surmounted by a red chevron, perhaps intended to symbolise a fire house. In this case the indicted witch-heretic may have been a ritual fire tender.

Fig 14.2. White mitred heretics being led from the 'Act of Faith' to their impending death. France, Late Middle Ages.

have been speedily sentenced. The mere fact that the Chancellor had to give the local bishop the bad news about his priests, means that they were probably summarily executed, before the bishop even had a chance to arrive at the scene. Still others remained at large, either taking flight, or shuddering in their homes, fully expecting a death blow to rain down on them any moment ... members of the judiciary and legal profession, 30% of the princebishop's seminarians, government officials, physicians, the high born, and individuals so highly placed that one would 'marvel' or 'scarcely believe it'.706 The Chancellor appeared especially traumatized after seeing many sons of the nobility incinerated. Their ages ranged from 9 through to 14.69 The cases against some suspects may have been damning, for he states that certain officials 'must be executed'.706 Their fate appeared already sealed. No reprieve, no need for a trial, no escape. As a post script to his letter the Chancellor mentions that an 8,000-strong outdoor gathering of Christian witches had recently been conducted, somewhere near Fraw-Regenberg. At one juncture in the proceedings the officiating devil (at least that is the term used in the text) had the name of the attendees recorded in a book. The Chancellor adds; 'We hope, too, that the book in which they are enrolled will yet be found, and there is no little search being made for it'.706

You may ask why key elements of the legal system were culled by the inquisition with some relish, in this incident. That is because in former times the Magi were widely employed as magistrates throughout the ancient world. This continued to be the case for some time.

The white Magian-Christian 'heretics' no doubt held witch trials of their own, something which I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that the poisons of black witches were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins. To For God had 'made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches'. Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. This very psalm, derived from King David, begins 'God standeth in the congregation of the mighty; he judgeth among the gods.' In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which goes on to read: 'Thave said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes'. Here God's earthly judges are not only living gods, but sons of his. For the power of God included judging all things under heaven. The same concepts are found in the Greek word theos, which meant both 'a God' and 'a magistrate'.

The Ordeal was a trial mechanism known especially to Aryans, Hindus and Magi, during which an accused was placed before the scrutiny of the divine being and justice gods rather than the judgements of a mere jury. Under Vedic and Magian law, defendants and

accusers could undergo bizarre ordeals to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that God would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, a sort of bishop who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the 'Ordeal of the Sacred Twig', the 'Ordeal of Heat', the 'Ordeal of Over-eating', o'Ordeal by walking on a water-filled bladder containing instruments of wounding', and the 'Ordeal of Cold'. The barsom or heat ordeals were recorded in the *Nikadum nask*. To this can also be added ordeals of poison and the outpouring of molten brass over the chest.

The Magian trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres. ⁷¹⁴ By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron nine paces. ⁷¹⁵ The hands were examined for scarring, which served as God's verdict.

Aryans held that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed. This is reminiscent of the Norse duellers who made a living seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence. And what should we find in Christian Europe, but the application of ordeals during witch trials! Similar fire ordeals survived the transition to Christianity, and continued to be used by medieval Christian authorities. However Malleus Maleficarum, the witch trial manual, cautions judges not to rely on the outcome of fire ordeals, saying that witches have some way of coming through unscathed. In the West, during the Christian era, consecrated baptismal water was employed in trials, where the water itself declared the drinker guilty or innocent. If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wayward elements of society can be found engrained into the Magian psyche. Dunking was another ordeal found in medieval

Europe, but ultimately the original Aryan 'Ordeal of Water' followed a different format. The accused entered a body of water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. The archer promptly dropped his bow, ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent.⁷²¹ Much the same rational applied during witch dunkings. If water, which is pure, rejected the witch due to her unholiness, then she was guilty.

Without onlookers to objectively record the turbulent happenings of de-paganization, major events passed with hardly a word preserved for posterity. The Islamicization of Central Asia and Persia affords a striking parallel. There we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records. 22 Still we are fortunate in the extreme that medieval Christian annalists did leave a trail of evidence for the future, albeit one that has been sieved and diluted, till it represented but a watery tincture of what was once known.

In other places sketchy details continued. It was in the year 1555 that a Father Nunez received important correspondence from St Ignatius of Loyola in Rome. Nunez's missionary outpost (situated in Ethiopia, a place famed for frankincense and other rare and pure aromatics) was said to harbor a colony of Christian heretics, devotees of Prester John the Priest-king. In this instructive letter Rome provided advice about how to persuade these heretics to the Catholic cause. Ceremonially speaking the Jesuits recommended replacing their 'baptisms and other ceremonies' with a spectrum of festivals known in Catholic Europe. Ignatius expressed some regret about 'the exaggented esteem they have for bodily mortifications (penitential floggings being the intended meaning here)'.

There were important reasons why a great many Manichees, Magian-Christians and white witches would rather burn than convert to Apostolic Christianity, Judaism or Islam. What led them to choose this path? What was the crux of their disagreement with Rome, one so irreconcilable that it was better die than concede to Rome's version of the faith? In attempting to answer this we happen across a gargantuan philosophical dispute that had dogged the Apostolic Church since its very inception. You see behind reformist Apostolic Christianity lay the God of Israel, who was very far removed from the Magian perception of the divine being. Their view of God more closely resembled the Father of the *New Testament*, a loving, generous creator who did everything in his power to nurture and protect the world. Such was the Father who so loved the world that he sent his only son to redeem it from death. No amount of preaching by Christian missionaries could make them think of their creator as one who hated them, or birds and trees. Not even the life or death choice of the *auto da fe* (the public denunciation of heretics, otherwise known as the 'Act of Faith') could guarantee a conversion.

To become a Jew, Muslim, Catholic or Orthodox Christian was therefore akin to becoming a devil-worshiper, according to the oriental thought process. For this very reason anti-Semitism was probably seen as virtuous by a broad cross-section of pagan and demipagan society throughout much of Europe and Russia. Only after the burnings, only after sermons repeated over generations, only after the church schooling would the anti-Semitism begin retracting ... ever so slowly.

As neo-Manichees, Chaldeans and Magian Christian heretics stood helplessly before the bishops, clerics and inquisitors presiding over the *auto da fe*, their life hanging in the balance, one cannot help feeling that it was a spine chilling experience for them. Their minds were disturbed by the implications of the choice. Would they buckle and become Christian, after the manner of the Jews ... and in so doing embrace demon-worship? Would they become sons and daughters of this fiend of the pit? Or would they die a martyr? Whatever the case, these views would disappear from society, one way or another ... the inquisitors would see to that.

Yet Rome's position on the Jews themselves stood perched on the edge of a precipice, tottering in the breeze. In areas where the old believers were strong in numbers, and persecuting Jews, the Church and certain Catholic kings hoped to protect the latter. Yet during the Spanish Inquisitions Jews and Muslims found themselves the focal point of the inquisitorial purges. It was a yawning chasm that threatened to swallow them up. In a Catholic state they were considered among the damned ... cut off from the sacraments ... cut off from the Most High. There was no room for them but to convert or die. The matter of the persecutions against Spanish Muslims was particularly fuelled by a desire to pay them back for the persecutions which Christians endured from the Moorish authorities. During the 16th Century especially, the scales were tipping a different way.

To effectively ensure the eradication of 'witches' from Christian society, it was necessary to uproot the nests of heresy and paganism still rampant throughout the east, and to destroy certain families lest they breed and so ensure the continuity of the bloodline. Military force was required. Though this amounted to just minor police actions and counter-insurgency operations in the West, the only manner in which they could successfully rid themselves of the magicians was to go straight for the source; Poland, Scandinavia, Finland, the Balkans, the Baltic zone and the Russian fringe. This was a grave priority for Rome during this late stage, and in the East, Byzantium's regional assets had been literally overrun during their confrontation with the Great Heresy, leaving their forces stretched to the limit, particularly after their 11th century debacle at Manzikert, where much of the Byzantine army was wiped out by the Turks.

Despite this shortcoming, Emperor Alexius Comnenus sought to rule over an Eastern Roman Empire free of heretics, by formulating a military stratagem that succeeded in

severely eroding the free-ranging heresy of the Balkans.⁷²⁵ By this time though, Anatolia had been consumed by Islam, and over that way the pockets of heretics no doubt happily slotted in amongst the many dualists now largely tolerated by the Muslims. Having firmly entrenched themselves as the primary faith of the region, Muslims entered a period of extreme religious tolerance, which allowed for the presence Magians and other dualists, as long as they were loyal to the Islamic authorities.⁷²⁶

In the West, the Germans (many of which sided with the pope by that time), and some Crusaders (who had been withdrawn from service in the Holy lands), formed the battle-hardened nucleus of a strike force projected into these 'trouble areas' from the 12th Century onwards. In truth the zealous northern Crusade that was unleashed on the last of the animists, witches and wizards was only partly to do with conversion, but was equally concerned with the political objectives of the papacy and the acquisition of land in the East by the German nobility. Even so they dearly hoped to penetrate right across the north of Russia, and reach Bolgar in the Urals (a former Magian center). This arrangement between the pope and now-loyal members of the German aristocracy permitted a formal occupation of the Baltic by the Teutonic Knights, to act as a buffer zone against further incursions by Slavic Magi, and/or allow Catholic priests to operate in the Baltic without fearing for their lives.

During the 11-1200's the Balts prepared for the onslaught of the German crusaders by erecting defensive constructions in many places, and generally arming Baltic society. In this way they hoped to maintain their freedom, both political and religious. The majority of the work done on the fortifications coincided with the demise of pagan Slavic unity under Christianization, but began initially with the rise of the eastern princes between the years 800-1000 AD. By and large Western Slav fortifications were built in the middle of lakes which were joined to the mainland by causeways.728 Originally, medieval Western Slav housing was laid down in a fairly chaotic manner, devoid of any uniformity. But as they began work on the forts they saw a need to make use of all available space, with the result that their housing was built in a more organized fashion. Archaeologists have thus far discovered several thousand Wendish hill forts dating to this period of the northern crusades, and less than 1000 in Bohemia and its environs.⁷²⁹ Due to the relatively high level of preservation of medieval artifacts, the magnitude of the destruction inflicted on the last of these Eastern pagan enclaves is repeatedly discernible within the archeological record. 730 Many settlements and fortifications were obliterated with their inhabitants once taken by the German invaders and their Saxon side-kicks.

The initial penetration of the Baltic zone was led by troops representing the trading interests of powerful Nordo-Germanic mercantile groups.⁷³¹ But before long the opportunity to convert the pagans to Catholicism (before the Orthodox priests did) became the motive

for sending in the Germanic military orders.

Danish expeditionary forces under King Waldemar departed from their coastal raids on the Balts (which so characterized the late 12th Century AD), and probed deep into Latvia during the 1200's. There he found support from the local Archbishop who, sensing an encroaching Russian Orthodox presence in the area, gave them the authority to grab whatever nearby territory still lay in the hands of pagans. This land-grabbing spree by the Danes started a mad free for all, as the Germans, and Germanic settlers in the area took matters into their own hands, and started annexing as much pagan land as possible. This 'we've got to get there first' attitude accounts for the rapidity with which Baltic lands were snapped up by the western marauders.

German clergymen accompanied the forces eastward, and were employed in the process of conversion. Yet this was only one, albeit small, face of the Baltic Crusades. As the German warriors devastated resistance within the Baltic zone, in readiness for their new overlords, the local bishop, and papal emissaries (sent to the area to report back to the pope concerning political developments in the area) ended up as little more than back-seat passengers. As the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless aristocrats forged ahead unchecked, with clear designs on establishing their own petty kingdoms. Better the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless aristocrats forged ahead unchecked, with clear designs on establishing their own petty kingdoms.

With well honed swords the devout warriors of Western Christendom rode off into the East to convert the Slav pagans to the faith of Christ, 'through the teachings of the Holy Fathers', or wipe them from the face of the earth for all eternity. Knighted gentry from all over Europe gathered in Germany, mounted up in raiding parties and, together with their retainers, rode into the 'monstrous' Baltic and Slavonic nations to go 'Slav-hunting'. No doubt some frivolously regarded these expeditions as a kind of warriors' jaunt, a boys weekend with a little bit of spectator sport thrown into the bargain.

Under Eric IX (c. 1150 AD), the newly-converted Swedes, the sons of the very Vikings who not too many centuries earlier had been laying waste to monasteries, were out there with Christendom's finest, fighting hard for the Cross in the Church's war against the Mohammedans, pagan Finns and heretics. This campaign again saw Scandinavian youth prepare for war like their forefathers, travelling considerable distances in search of adventure and a worthy foe, whose demise helped build many a man's reputation for gallantry. They were in there boots and all; from the deserts of the Middle East where their martial blood raged against the Crescent, to the frosty northern reaches of Scandinavia where they hunted down and slew the Lappish sorcerers in their camps, and into the Upper Baltic and the Russian fringe where they sought to crush the last of the heathen (and gain a bit of Finnish real estate). At home, much later in the Middle Ages, they stoked the fires with witches most numerous.

In the East, the German crusading campaigns proved to be counter-productive to cordial Slav-West relations, for the Slavs themselves were struggling to implement their own Christianization missions, under difficult circumstances and against overwhelming odds. These 'anti-pagan' border incursions proved to be an unwelcome and added stress to local Russian authorities. Russian, and to a lesser extent Greek Christians did not have time to go crusading in the Middle East; their crusade lay all around them every day of their lives. Ultimately though, the pagans did not go down without a fight, especially the Prussians; it was a protracted and very bloody affair for the Germans. The Anti-Prussian military campaigns succeeded in giving the Catholic Church a permanent presence in the Baltic. Church dioceses were founded in in the Baltic zone in 1230 AD, at Reval, Fischausen (1243), Dorpat (1224), Uxkul (1184), Riga (1201), Heilsberg (1243), and Culm (1243).

The task of totally eradicating the Magi from the Baltic proved an impossible dream though; too many Balts were willing to stick their necks out to save them. 735 In Adam of Bremen's day (the 11th Century AD), before the Northern Crusades, countless pagan priests lived in Latvia and similar Baltic locations; houses were teeming with them. But by the time these areas had been under sustained Teutonic occupation their numbers must have dwindled significantly as they were captured by the authorities, or escaped further abroad, perhaps to live with relatives in foreign royal courts, or discrete rural locations. Yet they still continued to exist with relative impunity in major Baltic cities (despite the risk of apprehension), in safe houses which the faithful provided for them. So, Baltic cities were a real godsend to the fugitive Magi. Though under siege, the pagan priests could emerge from hiding to launch hit and run attacks on the invaders. Using their sacred authority they whipped up a spirit of defiance against the Germans, rousing contingents of Semogallians for battle at short notice. 735 With so many Germans in the area they had to keep constantly moving to avoid detection, unable to build permanent shelters of their own. Those that tried their luck living out in the forests found the going much tougher, and many probably starved or even froze to death during winter, that is unless their followers kept them supplied with sustenance and shelter. In one surviving case a pagan priest was grabbed by a military patrol of Teutonic knights in a very famished and sorry condition, having lived on nuts and poor nourishment too long.735

Meanwhile, the Balkan Crusades (c. 1227 AD), centerd on the occupation of Bosnia and the much hoped for invasion of Bulgaria to be spearheaded by King Bela IV, his Hungarian army, and the Croats (under the watchful guidance of the Dominican Friars). However the whole operation came into less than unexpected hitches. So soon after the senseless sacking of Orthodox Constantinople by the 4th Crusade, Bulgaria, the heartland of the heretics, was in no mood to have its sovereign borders violated by Roman vassals. Heretics or no heretics, this was Bulgaria, it was their land, their Church, and their heretics, a Bulgarian problem

which they and they alone had the right to solve without foreign interference. Bulgarian brinkmanship thus averted the invasion, but it still took centuries before they succeeded in weeding out the heretical dualist sorcerers.

Unfortunately for the Holy See of Rome, these Bulgarian offensives against the heretics had one very unhappy side-effect; large numbers of displaced heretics and their families began crossing into Italy, Austria and Germany. And so the self-perpetuating story went on and on.

Potential reasons for similarities between obristianity and

Because the Church and *New Testament* outwardly seemed to have much in common with the scriptured Zoroastrian faith, it particularly lent itself to the absorption of Magian Christians, or pagans who still retained diverse beliefs, magic and customs from the old faith of Zoroaster.

Despite this finding, the many points of similarity between Christianity and Magianism (examples raised throughout this book) gave rise to a genuine and cherished belief among the Magian-Christians that Christ was their Messiah, not the Jewish Messiah (points probably raised by the excommunicated heretic Marcion in his 2nd Century accusations that the Church had botched the entire message of Christ). To counter this, the Church deemed it heretical to conduct Church services without readings from the Jewish Old Testament (which also contains passages pointing to Jesus as the Messiah), as the heretics were wont to do. Furthermore, Rome had to lean heavily on the Old Testament when trying to reinforce the traditional beliefs of the Church. For example, in the British Isles we see far-flung bishops writing to Rome about local customs, asking whether menstrual women could enter Church, whether demi-incestuous or step-marriages were permissible, and what should be done about the idols and customs of cattle sacrifice so common there. Catholic responses to these questions normally referred to Old Testament passages, and not the New Testament, as one should expect.⁷³⁷ As in Western Europe, the Eastern clergy (such as Patriarch Photius) also tended to quote from the Old Testament as much as they possibly could. 738 I suspect the rationale for this was to stress the Jewish component of the apostolic faith.

All the above examples lead to a number of possible reasons for the similarities, points that Zigabenus (a medieval Byzantine heresiographer) and the inquisitors no doubt agonized over once they had begun encountering the heretics eye to eye, and upon hearing what they had to say, the utterings of believers who had been cut off from the Apostolic Christians for a good 1,200 years. Whether the Apostles and the early Church knew of these many correlations and turned them to good effect is scantily recorded, but one thing is

certain. By the Middle Ages these alternative Magian views and perceptions of the Gospel story were regarded by the Church as the product of demonic inspiration. And it was more than well enough commented upon by the inquisitors that the heretics had a deep, 'diabolical' understanding of the Gospel, an altogether uncatholic understanding which they could not proceed to challenge. This understanding contained teachings which had not been perpetuated or recorded by the churches of Greece and Rome, but probably formed among the infant communities of Persia in the first centuries after Christ. Apparently the heretics perceived a vast weight of additional meanings in the New Testament, invisible to non-Magian readers, and which lacked any form of Church approbation, at least in later times.⁷³⁹ Maybe Gospel passages like (NT) Luke 17:37, where Jesus says of the end times, 'where dead bodies lie, vultures gather', or 'Let the dead bury their dead' (possibly oblique references to Magian excarnation rites, and the impropriety of burials in the soil). St Augustine makes reference to the prophet Daniel's testimony about the anticipated resurrection. 'Many of those who are sleeping in the heaped-up earth will rise up, some to eternal life, some to shame and eternal disgrace. Then those who understand will shine like the brightness of the vault of heaven, and many of the just will shine like the stars for all eternity'.739a

Could it be that burial mound kurgans are the intended meaning of the 'heaped-up earth' mentioned in scripture? In Dina-i mainog-i Khirad XXVII: 27-31 we learn that many of the Magian faithful preferred to be buried in a constructed 'mausoleum', an 'enclosure of Yima', which took the form of a barrow or mound. Inside this subterranean domicile their body slept peacefully, but after some 600 years, 6 months and 16 days they would awaken from their slumber, to live once more. Only when they did they would be free of all corruption, remaining inside the vault for a time, until finally emerging following the period of apocalypse portended by the pagan seers. To this end, a person's remains were interred in a mound, often within a boxed enclosure with grave goods suitable for their post-resurrection existence.

A belief that heroes still slept inside the hills and mountains can be found in numerous places across Europe, well into Christian times. As with the Iranians, it was almost universally believed that these figures were destined to arise during a time of great woe in the world, or to once again defend their race from tyranny and oppression. Ragnarok, or the 'Armageddon' of the Magi (see the *True History of Wizards and Witches*), was such a time, the onslaught of the evil legions.

In the Iranian world, the building of subterranean grave-homes was related to a firm belief that the dead came back to life underground. The ideology is laterally related to a topic found in *Vendidad*, *Fargard II: 1-43* and *Dadistan i Dinik XXXII-XXXVIII*. They talk of the Var, an underground complex built by the ancients, that was the salvation of their people during a past apocalyptic event, an event destined to revisit the world one day. The priests of the

Iranians, the Magi, envisaged the future apocalyptic doomsday would incorporate the death of the heavens, and the onset of a Terrible Winter, a precursor to a great deluge that would swamp the earth, and wipe out all trace of civilization and mankind. The oldest sources mention it as being an endless rain, but this changed later to include a devastating fire-storm from the heavens. At that time there was to be a great battle, in which the holy gods and saints engaged their dark-half in mortal combat, and the serpents of iniquity slain. Endless myriads of demons would relentlessly assault the walls of the highest heaven, warriors of light and darkness struggled in life or death combat. Such was the war of Verethraghna, sweet the blow of victory against the most omnipotent of all demons, Ahriman, and his children. On that spiritual D-day, the bow was to be a highly favoured weapon, together with the spear. In this life, men-at-arms were to build up a store of ammunition ready for this last apocalyptic war in the after-life, and males strove to become expert bowmen, learning archery from their earliest childhood. During the battle, the earth and the mountains (ie; where the demons crashed into the earth) would melt, leaving a new and flattened world. For the task of re-organising and re-populating the earth, the Magi and their people needed equipment and supplies used in daily life, especially goods belonging to their respective feudal social classes. Weapons were layed to rest with warriors, tools with tradesmen, farmer serfs with agricultural implements, plus food, a wife and her jewellry, servants, horses, dogs and maybe a boat or two, depending on one's status.

In Scandinavia and Old Russia, barrow burials died out with the coming of Christianity, so it is fairly certain that mound erecting had a religious genesis incompatible with the teachings of the judaizing reformist Church. Mounds only continued to be built during this period in rural areas, so the survival of mound building there can be attributed to the fact that the countryside saw very little missionary activity until the 13th Century onwards.⁷⁴⁰

All things being equal, inquisitors were told not to engage in dialogue with heretics, and it became mandatory that priests investigating heresy *had to be licensed*, and accompanied by no less than two tried and true lay members of the Christian community. Perhaps these were only to act as witnesses for any statements made by the prisoner, but they may also have served to 'shield' the priests from enticing heretical commentaries, or to prevent collusion between prisoners and priests who had been won over to their line of thinking, and fallen in behind the heretics.

Whilst the Holy Mass is fundamentally different from Aryan and Zoroastrian pagan liturgies on very many ritual and conceptual points, there also happen to be some awesome scriptural and ritual parallels, some would even call them direct borrowings; especially with regard to certain *New Testament* passages, the equipment used to perform the mass, vestments, whippings, confession, the seven deadly sins, saints, candle burning during prayer, holy water etc. A number of Magian rites are so closely related to the ritualism of the

Church that they are difficult to write off as a mere coincidence.

All we have left from that remote era is a wide spectrum of festive and sacramental observances, the Bible, Eusebius' extensive *History of the Church*, and a few other loose documents such as the *Didache*, the Strasburg papyrus, Hippolytus of Rome, Justin the Martyr, to name but a few. Not everything survived the primitive years, especially so in the Jewish world, where all mention of Christ was eventually expunged from their writings by the rabbinical, anti-christian alumnae. Even in the early 300's AD, the illustrious Church historian Eusebius flatly exclaimed that neither he nor any other bishop of his time was entrusted with the real meaning of the *Book of Revelation*. He presumed that the meaning would only be cloaked for a time, instead belonging to a future unknown generation. He did, nonetheless declare it apostolic, as did the Church Fathers.

This overwhelming paucity of surviving information from the Church's earliest years may conceal its greatest and most controversial secret. Namely that *Apostolic Christianity was essentially a new religion*, yet at the same time a Jewish-pagan synthesis, a merging of two flocks under one faith, and one shepherd. The Epiphany is merely emblematic of this fusion. Many will cringe at the very thought, though nowadays I feel it is the only comprehensive explanation for such an enormous range of historical, linguistic and archeological controversy. If there ever was a formal link between early Christianity and Zoroastrianism (even just a partial borrowing of customs), the universal Church certainly would not be tripping over itself to admit it, at least not during the Middle Ages anyway. After all, Plutarch's portrayal of Zoroaster altered the perceptions of whole generations, type-casting him as some kind of a super-thaumaturge or arch-wizard, which simply wasn't true. This meant that any formal comparison or association between the two faiths would leave a bad taste in everyone's mouth. Not only that, but specific references to this prophet could have alienated converts who entered Christianity via other doorways, namely Judaism.

A study of some of the earliest liturgies reveals a creeping in of 'heretical' ritual practices during some Masses, especially in the oriental parishes of Asia-Minor, all of which appear, at certain points in the service, to confuse or wrongly compare the Mass with the original Yasna liturgy (which of course are two different things). The Nestorian practice of addressing part of the Mass to Christ specifically (Christ being for all intents and purposes part of the indivisible trinity), is mirrored in the Yasna's liturgical dedications to the Sayoshant, the 'Lord of the Resurrection', via the Srosh Yast. As in Western Europe we also hear of sacramental chalices brimming with milk and honey. Other explanations for these ritual similarities are few. Maybe some 1st to 4th Century writers, and oriental priests had become confused by elements of the mass, causing it to become corrupted in fringe regions. Perhaps other clergymen had taken it upon themselves to ad lib during the service to please the locals. But this was forbidden; Mass had to be performed exactly, in a ritually precise manner, to effect

the transubstantiation of the bread and wine into the actual body and blood of Jesus Christ. Priestly training for the performance of Christian eucharistic ritual, a form of ancient mystery, was very precise. In any case, anecdotes bear the indelible stamp of 'heresy'.

In early Christian communities the presumed aim of the following excerpt from (NT) St Paul in 2 Corinthians 11:3-4, 13-15 was to help believers distinguish between what form of priest and faith was authentic, acceptable and correct, and which were not.

'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works'. The content of the property of the content of the content

Evidently the rival priesthoods outwardly resembled the apostolic Christian clergy in certain respects.

- The heretics were also believers in Jesus, but espoused a different Gospel (the story of Christ's life)
- 2. The heretics had their own apostles.
- 3. The heretics dressed in attire so similar to the 'apostles' of Christ that they could be mistaken for them. This of course indicates that the 'apostles' of Christ dressed in a special manner. In the writings of Eusebius we learn that Christian bishops were robed and wore the mitre, a tall pointed bonnet in some ways reminiscent of those worn by the higher ranking Magi, also similar to those worn by medieval Rabbis.

St Paul seems to identify them as Jewish Christians, the Nazarenes.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool, ie; in jest). 'I am more; in labors more abundant, in stripes (of the whip) above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save One. Thrice was I beaten with rods, once was I stoned'.'712

But they weren't the only false-teachers. Sorcerers, perhaps the second wave of 'antichristians', are certainly consigned to hell in Greek versions of the *New Testament*. But which ones? Some? All? It becomes important to look at the exact words used. As you may have read in the *True History of Wizards and Witches* the world of the magicians and wizards was exceedingly complex in terms of politics, philosophy and ritualism. Terminologies applicable to such figures are all-important, yet treated in a very cavalier fashion by modern translators. The oldest versions of the *New Testament* are all written in Ancient Greek, the