

year to fight the evil witches.<sup>841</sup> Considering many aspects of their cult I perceive them as dualistic animists, whose traditions were shared by shamans in Eurasia. The *benandanti* went to war versus the maelific witches four times each year. Having been called to arms by a golden *"angel of heaven"* by the sound of its beating drum, they mustered together on the field of battle.<sup>961</sup> They stated that the good angel *"stood near our standard"*.<sup>961</sup> Their weapons were of sorghum, which, being a cultivated crop, would truly be harmful to witches and demons under Magian theology. Troubled by an Inquisitor's repeated and disbelieving questioning, a nervous *benandanti* detainee stated *"Our angel is handsome and white, and their angel is black and and is the Devil"*.<sup>961</sup> Elements within the group were confused by aspects of their beliefs.<sup>961</sup> While one might think that this indicates the implausibility of *benandanti* testimonies, as to their membership of the said society, for reasons which I shall soon explain, confounded details should be seen as natural in the 16th Century. Even asking members of a typical Christian congregation what their faith requires and professes, you would still yield varied accounts. Yet this could not dismiss their very existence.

Reports of a race of shape-shifters, who could assume the shape of wolves goes back as far as 500 BC, at the very least. Herodotus explained that Neurian wolfmen inhabited the Northern parts of Scythia.<sup>902</sup> They had their own princes, and followed Scythian customs.<sup>902</sup> These tribesmen, he claimed, could change into the shape of wolves at particular times of the year.<sup>902</sup> Sadly he says little else that could yield further details concerning their history, or how long they had inhabited these parts. Out in woodland Scandinavia, and Baltic hinterlands this supposed fable about dog-men proved to be anything but. In Ratramnus of Corbie's letters to Rimbert the matter of the dog-headed men in Scandinavia arises.<sup>963</sup> These the 9th Century AD missionaries termed *Cynocephali*. Were they fictitious Rimbert had asked, or were they men who needed to be converted?<sup>963</sup> Rumour had it that the dog-men dwelt in villages, wore clothing, tilled the soil and kept livestock.<sup>963</sup> That the pagans themselves knew of such persons is corroborated by a number of Germanic and Scandinavian literary references, in addition to pictorial renditions of fully clothed and shod dog/wolf men on a variety of plaques and memorial stones. In at least one case they are shown in juxtaposition with animals, signifying that the artist wanted to contrast a wolf man with an animal. It would not be out of place to suggest that the *Cynocephali* wore a canine or vulpine facial mask.

After all masks have been discovered in both Scandinavia and Russia in high states of preservation, and dating to the Middle Ages.<sup>94</sup> In Novgorod the masks were not animal skins slipped over the head, but purposefully made strap-on leather plates with hideous countenances (complete with rows of jagged teeth, or horny stumps).<sup>94</sup> The wearers probably terrified those unaccustomed to seeing them. Country folk entertained similar customs. The European mummers, who were much condemned by Catholic and Protestant preachers alike, have until this century gone about at Christmas-time dressed as goats, stags, bears and the like, often draped with bells.<sup>95</sup> They made their way into the villages seeking food and alms, but wished misfortune on those stingy enough to turn them away empty handed.<sup>96</sup> That such recent ceremonies have an historical precedent is proven by renditions of men dressed as animals in mediaeval illuminations.<sup>96</sup>

Wolf/dog men were certainly not confined to the Nordic and Teutonic sphere. Wolf or dog-headed folk lived in Slavia too. The name of the Wendish Wilzi folk meant the "wolf-people" or "the terrible-people".<sup>56</sup>

As to be expected, the Mongols met with various kinds of shape-changers during their conquest of European Russia, the Urals and Western Siberia. Much further eastward, near Tibet, they encountered wolf-people who consumed the bodies of their kin after they had died.<sup>57</sup> West of this place the Mongols chanced upon men who lived on steam that emanated from boiling meat, and others known as the dog-heads, and yet others who were supposed to have had the hooves of oxen.<sup>57</sup> Other seemingly ridiculous tales were recounted, but they bear features of witch shape-shifting frequently associated with European coven gatherings. Filled with anxiety over their humiliating defeat at the hand of Prester John, and fearing that they would be executed for their failures upon returning home, the fleeing Mongols came to Nochoy Kazdar (the land of dogs), where, we are told, the local menfolk assumed the guise of dogs.<sup>58</sup> These dogs raged against the Mongols in huge packs, a veritable army of them, and inflicted a heavy toll on the ragged Western horde.<sup>58</sup> On his mission to the Great Khan, the Fransiscan monk De Bridia learned that Mongol horsemen had also chanced upon dog-headed men in the (Ural?) mountains near Russia.<sup>59</sup>

Even later, in 1557, the German ambassador to Muscovy (Sigmund Von Herberstein), noted for the disbelieving reader that he clearly saw, with his own two eyes, a group of dog-headed men standing about chatting by the side of the road.<sup>90</sup> They otherwise dressed in peasant-style garb, that is, in the characteristic white smock of the Slavs.<sup>90</sup>

THE SPIRITUAL WARS OF THE BENANDANTI

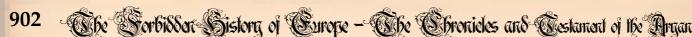
AN ANGEL FOUGHT ON THEIR SIDE

THE DEVIL ACCOMPANIED THEIR ENEMY

WOLF MEN REPORTED IN SCYTHIA DURING THE BRONZE AGE

> MISSIONARIES HEARD OF DOG-HEADED MEN IN 9TH CENTURY SCANDINAVIA

> A german Ambassador Saw dog-headed men in 16th century Muscovy



The academics who mustered at a 1985 symposium into the conversion of the Norsemen speculated that *Cynocephali* were members of a military brotherhood once extant in pagan Scandinavia.<sup>991</sup> Certainly there is linguistic and historical/folkloric evidence for such a finding, not only there, but in Russia, Germany and the Baltic zone.

SHAPE-CHANGERS COULD BE MALE OR FEMALE

**ESTONIAN TRIALS** 

THE WOLF MASTER

Beliy volk, leader of the russian werewolves

For the Balts wolf-men were a fact of life. But in the Baltic-Scandinavian region though, werewolves were not necessarily of the male sex. Such data may reflect an additional tradition of lycanthropy, or dispel the theory that they were members of a pagan military brotherhood. <sup>992</sup> In the opening years of the 17th Century there were 18 recorded trials held at Meremoisa (Estonia).<sup>990</sup> Some 31 individuals were prosecuted for shape-changing. Thirteen of them were male, and the remaining 18 female.<sup>990</sup> During the trial defendants admitted that they donned wolf pelts when they transformed into wolves, and kept them concealed under stones when they were not being worn.<sup>993</sup> As they bounded through the forests by night they hunted small game.<sup>99</sup> They operated in groups, moving about after dark as a wolf pack might.<sup>93</sup> The prosecutor was keen to establish whether these werewolves went hunting in a purely spiritual form, or whether they did so in the flesh. The legal implications of this are obvious; if it was a physical event, then obviously the individual had potentially perpetrated crimes in the flesh.<sup>99</sup> Under examination by the prosecution they admitted undergoing a mental transformation, becoming for all intents and purposes a wolf. That is despite the fact that they had before hand dressed as wolves to complete the effect. One of the accused admitted finding a leg wound the following day, inflicted by a dog encountered during his nocturnal roaming.<sup>993</sup> As to how they began their career as werewolves, two themes emerged. In one case a woman was given roots to eat, and in another a young man's shape-changing was inaugurated by receiving a pelt from a black-clad man.993

Baltic Livonia (a region supposedly festooned with werewolves even as late as the 16th Century) has yielded some very interesting accounts of demi-Christian beliefs personally held by werewolves. Having witnessed the image of a limping child around Christmas time, the werewolves collectively mustered for war, and came out of the wilderness, driven forth by a master carrying a whip (consider the parallels here not only with the Magi, but the flagellant movement which appeared in Europe during the early Middle Ages).<sup>594</sup> The master was so deeply loved by them that they could not envisage any greater lord in this world than him. He forced them to cross over a river, which parted at the sound of his whip.<sup>594</sup>

This wolf-leader might have been a Russian for such a figure appears in Eastern Slavic folklore as *Beliy Volk* (the White Wolf), Lord of wolves, werewolves and the beasts of the forest.<sup>95</sup> The inclusion of *Beliy* ("white") in his title is, I believe, indicative of his good, rather than malign disposition.

The act of fording the river (presumably situated in Estonia) was viewed as crossing over into the lands of the dead. From the Magian perspective this could equated with traversing of the river of molten metal which separated hell from paradise. On Judgement Day, it would cause indescribable torments to the unholy.

The Livonian werewolves however crossed the river without even getting their feet wet (something a Rus' Volkhv claimed he could do).<sup>94</sup> They professed to be the ultimate adversaries of the witches, a point which typecastes them as holy beings and champions of the good, rather than ferocious predatory beasts.<sup>94</sup>One Livonian werewolf, called Thiess, spoke frankly about his lycanthropy while held in detention by the Christians, and as a result was sentenced to a mere 10 strokes of the whip by the authorities.<sup>94</sup> This is a far cry from burning at the stake, and at one time it is highly likely that werewolves were tolerated as a nuisance, and not always subjected to the severe chastisements that witches could expect.

Stories of the Estonian werewolves call to mind Gerald of Wales's tale from the border of Co. Meath and Ulster in Ireland.<sup>96</sup> Similar reports of Wolf-people persisted there from ancient times, through to the 13th-14th centuries.<sup>96</sup> Oral lore of this genre continues to be gathered by Irish folklorists. According to Gerald's testimony a travelling priest and his young companion were approached by a werewolf petitioning him not to be afraid.<sup>96</sup> To allay the priest's trembling heart the werewolf entered into religious discourse.<sup>96</sup> To his great suprise, the wolf professed Catholic ideologies, and divulged that he was from Ossory, thereby condemned by St Patrick, as his ancestors were, to transform into wolves for seven years, as a penance.<sup>96</sup> Still he was perplexed and disturbed how a wolf might converse like an ordinary person. The werewolf hoped to receive the sacraments from him, further pleading for his help in giving the last rites to his she-wolf companion. "the priest, full of fear, followed him ... In the hollow of the tree the priest saw a she-wolf groaning and grieving like a human being, even though her appearance was that of a beast.". 9%

the Gorbioben History of Europe - The Chronicles and Destament of the Argan

The wolf bitch cried out for mercy, beckoning to be consoled by *extreme unction*. She seemed pious enough, but the cleric was visibly upset by the mere suggestion he should administer the last rites to a wolf.<sup>99</sup>

"To remove all doubt he (the man-wolf) pulled all the skin off the she-wolf from the head down to the navel, folding it back with his paw as if it were a hand. And immediately the shape of an old woman, clear to be seen, appeared". "

Only at that point was the priest sufficiently convinced that it wasn't sacrilegious to heal her spiritual suffering. Upon completion of the sacramental sealing, the she-wolf was once more fully clothed in her suit. Shortly thereafter, the wolf-man peeled away his costume too, allowing the priest to witness his flesh and blood humanity. As thanks for the holy man's kindness, the werewolf guided them across the unfamiliar terrain and bid them farewell on their journey.

The Brotherhood of the Green Wolf was yet another European pagan-Christian fraternity associated with lycanthropy, and perhaps distantly related to druidic traditions peculiar to their green-clad Ovates.<sup>9%</sup> The Green Wolf, the head of their brotherhood carried the cross, and wore green robes, as well as a tall conical hat (like the Magi), with a green cowl or mantle draping down from the bonnet and over the back and shoulders. He performed "mass" amid bell-ringing, and led the circular fire dancing which was carried out by garland clad participants especially on 23 June. After midnight the festival developed into feast, and finally a lascivious free for all. This is an exact description of the festive rites which took place on Kupalo's Eve in Rus', a celebration of verdancy, fertility and free-love. Participants acted as if they were throwing the Green Wolf into the fire during the Christian era, but in pagan times, he might actually have been burned alive. These sorts of proceedings, which seem like tomfoolery, are commonplace at European festivals, which until recently were conducted on the 23 June. As Frazer points out, this is probably evidence that these rites were of fair antiquity, but then again they might indicate a movement of pagan-Christian religious customs from east to west, or west to east. Interestingly, the green vestments worn by the Green Wolf arise in accounts of the witch attire described in Murray's book, the *Witch Cult in Western Europe*. It is doubtful that the Green Wolf and Grets' were one and the same, but the outward similarity is intriguing.

We find mythological references to cat-headed and dog-headed men farther back in pagan Irish history, in the Irish "Finn cycle".<sup>597</sup> It recounts tales of the Tuatha de Danann, a Northerly race that plucked Ireland from the hands of the Firbolgs.<sup>597</sup> Fertility gods, spirits and demons featured in the religion of the legendary Tuatha de Danann.<sup>598</sup> If, and I stress if, the two werewolf traditions are related, then we can be sure that some of them at least were Christians untainted by heresy. Yet it is more than likely that a good proportion of them were heathen priests and priestesses. Irish shape-shifters might also be cats. In ancient Celtic times an Irish revolutionary named Cairlone was supposed to have had the head of a cat. Considering the tale of the Irish-folk in wolf-suits, it is plausible that Cairlone might have been dressed as a cat, if not a lion. Whatever the case he is said to have incited the lower classes into a revolt against the kings.

Tens of centuries later, in 1662 AD, one Marie Lamont claimed she participated in a group sabbath where,

"They, in the likeness of "Kats", and the Devil as a man with cloven feet, made a charm with "wyt sand" against Blackhall younger and Mr John Hamilton"."

Shape-ehangers

As the name *oboroten'* in Russian suggests, shape-changers were the contrary ones, nature's little aberrations. But Hollywood has given us a very inaccurate view of what shape-changers were. Thankfully Ginzburg reveals a more authentic side to them, the life of pain endured by these werecreatures, who were also called *Kresniki* among the Slavs (literally meaning *'Defenders of the Cross'*)<sup>1000</sup> An uncomfortable connection with Christianity it may be, but it is one repeated not only in Slavia and the Baltic, but in Ireland.

No one has ever deciphered the words of one "werewolf" burned at the stake. Turning to the Churchmen he lamented that he couldn't understand why they were killing him because *they were meant to be on the same side!* By my estimation, his final comments reveal that pagan Slavs perceived that the werewolves and the Church had one and the same duty in this life, to pit their skills and abilities against the witches and black sorcerers who were annually

IN IRELAND A PRIEST ENCOUNTERED TWO WEREWOLVES

903

THEY TURNED OUT TO BE PEOPLE DRESSED AS WOLVES

FINALLY THE PRIEST AGREES TO GIVE THE FEMALE WEREWOLF HOLY COMMUNION

**IRISH SHAPE-CHANGERS** 

DEFENDERS OF THE CROSS

Some werewolves Claimed to be on the Same side as the Church blasting the fields and stock bestowed by the creator.

Although *oboroten'* were poorly understood by the masses, most people had heard enough to make them realise their importance in the confrontation between the forces of creation and destruction, and therefore the abundance of crops during the following harvest. Still, Russians wanting to protect themselves against lycanthrops kept a "snake-killing axe" ready at hand.<sup>1001</sup>

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When in their shape-changed form, or in the process of transforming they were kept at arm's length, but once they had embarked upon a night's activities and returned, they were shunned like the plague, for fear of what may had came back with them. Very often, those wounded in a night battle returned tainted with infectious diseases.

### **Undergoing transformation**

As we know from eye witness accounts of the Sabbath, the oboroten's form was a *strictly spiritual emanation*. The person would fall into a heavy coma, as the other self proceeded to issue forth from the nose or open mouth. Often the witches donned masks or other regalia linked with the nature of the animal to help signify to those present that they had already undergone an inner and outer transformation into the shape of the creature whose form they took. Having entered the netherworlds of the other side, the spiritual oboroten' posed little risk nearby residents. In truth, their inert body was much more vulnerable to a multitude of dangers, as they ventured into the twilight lands above and beneath this world of ours.

The unusual ability to change one's form from that of a human to an animal was considered to be the direct result of a number of factors, not the least of which was a surge of lunar power during the birth of a child. And there were other causes for lycanthropy, such as;

### **BEING BORN MALFORMED**

Some part of the person's body was corrupted or impaired.

### BEING BORN WITH A BIRTH CAUL SMOTHERING THE HEAD

If a child was born in this manner they were bound to undergo transformation in later life, seeking to engage in night battles against the destroyers where possible.

### BEING SUBJECTED TO SORCERY OR CURSED TO ADOPT AN ANIMAL'S FORM

Any person who remained a shape-changer on account of sorcery was doomed to suffer these quasi-human mutations at the Moon's fickle say-so until the sorcery was removed by the one who cast the spell in the first place. When Slav sorcerers invoked a spell to undergo a transformation into animal form, they performed a single backflip; and this was said to cause their altered state. Margaret Murray noted the many incidents of backflipping during the sabbaths. This was perhaps a prelude to their adoption of alternate forms, and their subsequent embarkation on voyages to the other world.

### HAVING ONE PARENT WHO WAS AN ANIMAL

In their fairytales, Russians believed that some people were actually created from a union between both man and animal. The Eruli might also have held such a conviction.

In the other world, dark sorcerers habitually appeared as blackened figures with long messy hair, crazed eyes and gnarling salivating jaws lined with menacing fangs. This is a perfect Magian description of the fiends, the black (Ashemaogha) families. Their joints were swollen, and limbs frequently corrupted in some way. During battle with the white oboroten' they screamed and wailed as their prey neared. These hags and warlocks were the baleful witch invaders, who were normally of foreign extraction; the black warrior animals invading the fields of the Slavs would have been Alanic, Bulgar, Finnish, Lappish, Lithuanian, Latvian, Macedonian, Norse, Prussian, rival Rus' tribesman, Serb or Albanian.

Recromancy

The mediaeval necromancers performed their arts using the rites of *Goetia*, which even Cornelius Agrippa (a Renaissance author on the occult arts) felt squeamish about describing, for he mentions *the rituals ran contrary to* 

HAGS AND WARLOCKS

NECROMANCY WAS CONTRARY TO ALL KNOWN LAWS



### decency and were condemned by all known laws.<sup>1002</sup>

In *Malleus Maleficarum*, we discover what the clergy understood to be the primary difference between European white and black magic of the 1200-1400's AD. White witches often performed magic by etching characters into pure and noble substances like gold, silver and sparkling gemstones, whereas in a precise inversion of the above rites the black witches fondled and engraved disgusting substances. And I might say that these were interesting observations made by the Inquisitors, because they indicate they were actually encountering people performing ancient dualistic rites. This is further reinforced by the fact that the Magi are repeatedly mentioned by name in Mediaeval Church texts. Unless the Inquisitors were fully conversant in Magian scripture (which I doubt) it is difficult to visualise how they so precisely recorded ritualism of the white and black Magi; unless they were actually dealing with Magi of both the white and black variety.

It is certain that prosecutors and Inquisitors were frequently confused by regional ritual variations, and learned of more specific practices as they went along. They probably asked probing questions in the first instance, trying to ascertain whether items contained in a given witch-confession conformed to known ritual frameworks hitherto documented by the inquisition locally or in other parts. These were deliberately leading questions, designed to coax a suspect into talking, at least to begin with. This gave the interrogator something to work with. The types of question then put to a suspect once the detainee had begun giving details would then depend on how experienced an inquisitor was with the sheer diversity of pagan religious expression. For example in some witch trials, we learn of rites requiring the dispersion of fire ash over water courses and pastures, or rubbing it into animal hides.<sup>1003</sup> Behind them one can discern a white magian anointing designed to promote fertility and health on the recipients. But would the inquisitors brand these as demonic rites? Only time and experience would tell.

There is no confusing the motivation behind certain other rites that emerged during the investigative process. Magian scripture tells us that the devil's (Ahriman's) powers of necromancy were invoked by the ritual handling of rotten or putrid substances quote "full of stench", and through the speaking of curses and abominable words, and the performance of filthy, as opposed to clean or holy acts. Cannibalism was another feature of black Magian necromancy, for *Dinkard VIII*, and other "white" Zoroastrian texts condemned the eating of cadaver or excrement. Moreover the Magi wrote,

"About the sin of making people eat bodily refuse, and bringing it unlawfully to their person or clothes; and of going to a menstruous woman, or wizard".<sup>104</sup> Those who "muttered phrases at the time of contamination by dead matter"<sup>1005</sup> were similarly condemned.

The Qur'an is another possible source of information on the infernal rites, for it states that,

"You are forbidden (to eat) carrion, blood, and the flesh of swine; also any flesh dedicated to any other than god. You are forbidden the flesh of strangled animals and of those beaten or gored to death ... also of animals sacrificed to idols".<sup>1006</sup>

The *Qur'an* saw fit to prohibit this fare (ie; as not *Halal*), as well as foods killed in certain ways because of their connection with pagan slaughtering methods. Swine was a popular feasting food in Mesopotamia and Iran, and forbidden under Jewish law, which Islam was partly based upon. Strangling or bludgeoning were a means of ritual killing used by the Zoroastrian and pre-Zoroastrian Persians, and therefore unsuitable within the new Muslim order. Carrion is also understandably included, for it was equally banned in the Magian texts as a feature of the devilworship in their region. Al-Masudi related that in 10th Century AD Arabia the rebel Zanj of the Azaruqa (a type of cult) were frequently found guilty of committing atrocities against people who they had captured.<sup>1007</sup> Tales of cannibalism against bodies of the sick are also characteristic of this group.<sup>1007</sup> If someone fell seriously ill, their relatives ghoulishly congregated around them and allegedly devoured the corpse while they yet lived.<sup>1007</sup>

The white Magi tried to convert those addicted to witchcraft where possible "And they who are defiled by a propensity to stench are thereby welcoming the demons and fiends, and are far from good thought, through vexing it; and a distance from them is to be maintained of necessity in sitting and eating with them, except so far as it may be opportune for the giving of incitement by words for withdrawing from their sinfulness, while converting from that propensity".<sup>1008</sup>

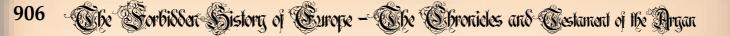
HANDLING FILTHY SUBSTANCES

HANDLING STENCH

CANNIBALISM

EATING EXCREMENT

CANNIBALS IN ARABIA



THE RUSSIAN WORD FOR FAECES ALSO MEANT "TO BEWITCH" OR "TO VEX"

BUSURMAN

REPORTS OF FILTHINESS IN SLAVIA

**REVOLTING FOOD** 

WASHING IN WATER POLLUTED BY PHLEGM AND MUCOUS

Doubtless to say these Zoroastrian priests were not out to convert will-o-wisps, but real people. The culprits in this case were demon-consulters who defiled themselves with stench. Having gained an understanding of the connection between excrement, disturbance and demonolatry we can now appreciate that the notion was present in pagan Russia, and therefore attributable to black Magianism. You see gavno the Russian word for "shit" comes from govno (Bulgarian, Serbo-croat, Slovenian), hovno (Czech) and gowno (Polish) which stem from the Russo-Slavic ogaviti ("to vex", "to bewitch", "to cause distress or disturbance") and the Slovenian ogaven (something "foul," "filthy", or "disgusting"), which in their turn originated from the Old Indian guthas or gutham ("filth" or "dirt"), and the Avestan word gutha, or the Armenian ku, which relate to "manure" or "droppings".<sup>1009</sup> Here we have evidence for a linguistic connection between shit, magical vexation and disturbance in Russia, which I am willing to bet is connected with Magian scriptural references. Their writings describe a form of black Magian necromancy that required the burial of stench, filth or faeces in order to provoke disturbance in the cosmos through the agency of demons. They no doubt wore faeces as others would perfume. Consuming bodily refuse would have been even more efficacious. Busurman, Basurman and Besermen were words used in Old Russia when referring to "pagans".<sup>100</sup> Whether they were first used before or after Rus's conversion to Christianity has not been determined. They are related to the Kazakh and Kirghiz word Busurman and the Turkic Musurman.<sup>100</sup> According to one interpretation these words are connected with the Russian word *musor* which means "filth" or "refuse".<sup>100</sup> This may amount to evidence of persons who were by nature filthy, or who were slanderously portrayed as filthy. Might these words also have signified the presence of necromancers (with Turkic ancestry) in both pagan and Christian Slavic society? If they did, then the suspects were necromancers related to the devil-worshipping Turks recorded in the Book of Bundahishn as having invaded Iran and introduced their demons to the Magian faithful.

Germans and Greeks spoke of the Pechenegs and more especially the Slavs as being disgustingly unclean races of stinking wretches. We might think that this was German slander against the Slavs, if it were not for the Primary Chronicle. The monk describes the various races who lived in and around Kievan Rus'. Many of these places were not Christian, and in many cases he spoke of his pagan fellow-countrymen in constructive and even praiseworthy terms. However some of his most scathing comments were directed against several Slav tribes (which lived in the area sometimes termed Black Russia, which seems centred in and around the area of the Pripyet marshlands). These tribes (the Vyatichians, Drevlyanians, Radimichians, and Severians) were described by the Chronicler as living like beasts, uttering many obscenities (especially in front of their womenfolk), and consuming unclean substances. Similar things were said about the witches of Western Europe during the witch trials. According to Murray, while the ritual foods of the witches Sabbaths were frequently tasty and palatable, there are accounts of witches having to eat ritual food at the banquet which was of a thoroughly unwholesome or disgusting nature. This might only be attributable to poor culinary skills, but then again it may have been the intended form of the meal. As it happens witches made their oaths swearing by rotten food, even back in Roman times. Both Ibn Fadhlan and the Germans described the pagan (Rus') Slavs as an extremely dirty people.<sup>1011</sup> Other accounts portray them as scrupulously clean. Rather than dispense with either historical reference we might consider the implication of dualistic doctrines on the level of cleanliness observed. Whites pagans would be ultra clean, whereas blacks pagans would have been ultra-filthy.

Ibn Fadhlan observed that when the pagan Russes did wash, it was with tainted or polluted water. A fresh bowl of water was not used for each washer, and instead a slave girl was required to carry the same wash bowl around to each man to wash from, *but not before each washer had blown his nasal mucous and spat phlegm into it.*<sup>1012</sup> Some commentators have said that Ibn Fadhlan's observations are untrustworthy because they believe that he was viewing and recording the behaviour of the Russes on the Upper Volga through the eyes of a Muslim who typically expected to wash using fresh running water. From this perspective you can understand his disgust at seeing so many people using a single wash bowl, but even so it is difficult to explain away his recollections of them deliberately spitting phlegm into the wash water. In Ibn Fadhlan's full account of the Rus' funeral we do not see him condemning the pagan observances which he saw. If he was in a mood to lambast paganism, one would expect his testimony to be riddled with caustic barbs; this however is not the case. So do Ibn Fadhlan's observations amount to an independent confirmation of what the Christian Chronicler mentioned concerning certain Slavic tribes? Were these deliberate acts of daily defilement, such as one would expect from the black Magi and their

brigantine followers, whose lives centred around pillaging, slave-trading, drunkeness and whetting their immense sexual appetites?

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This last possibility seems all the more likely when you consider that these particular Slavs appear to have had *customs which were an inversion of Orthodox Zoroastrianism;* much closer to the funeral rites of the Hindus. For example the Russes were incinerated on a funeral pyre, *and yet it was only the corpses of their lowly slaves who were left out for the ravens and hounds to consume.*<sup>1013</sup> Ibn Fadhlan further stated that those who they regarded as criminals were hung by the neck from trees, and left hanging there until the corpse had rotted and fallen apart.<sup>1013</sup>

Other necromantic methods performed by the witches included the exhumation of mortal remains for their use in magic.<sup>1014</sup> Witches also used "voodoo dolls" (made of cloth or clay) to inflict harm on adversaries, and brought them to life by a consecration with water.<sup>1014</sup>

## On the importance of crime

The white Magi professed that from the very moment the demons crawled out of the abyss, and were thrown out of heaven, they landed in the world and set about polluting the perfect nature of everything created by Ahura Mazda. Not one area of existence would be left unscathed by their disorderly conduct, even society itself. According to the Magi, at the end of the world the lands would be filled with brigands and robbers, and the reign of crime would be found in every place, for crime was one of Ahriman's most potent weapons against the law and order of the Good Sun, Ahura Mazda.

Though the evil spirit of Ahriman (*Angra Mainyu*) went about its own business to procure and implement his corrupting designs throughout every age, it would not act alone. Out there, scouring the world in unison with the demons were his special priests to aid the spirit of unholiness in its endeavours; where there was happiness they would bring sadness and grief, where there was health they would bring disease, where there was light they would bring darkness, where there was peace they would bring anger and nervousness, where there was stillness they would bring disquiet and disturbance, where there was cleanliness they would bring filth, where there was order they would bring chaos, and where there was law they would bring crime. For every giver there is a taker......

Mediaeval witches were much preoccupied with harming cattle or stealing milk from the udders of their neighbour's cows, and honey from their hives.<sup>1015</sup> In this way they would rob the white pagan families of the substances which they used to sustain the celestial gods (of beneficence, plenty and fertility), and at the same time seize that which belonged to others, with the aim of making it their own. They could prevent the making of *Haoma* or butter to feed the holy fires by destroying milk; they could prevent the brewing of mead by destroying hives. So widespread were accounts such as these that Cohn describes them as stereotype incidents fabricated by the Church. But the contrary is in fact true, that they were elements of an organised infernal religion, which popped up in accounts with such uniformity and regularity that they reveal the spread of the black arts far and wide throughout Eastern and Western Europe.

Even in 16th Century Switzerland we find reference to the *Schurtendiehe* and the *Stopfer*. During festivals the *Schurtendiehe* dressed in masks and dresses (kilts?), and made their way into the villages *to rob houses*.<sup>1016</sup> The term *Stopfer* indicates that they had the role of piercing things.<sup>1016</sup> I believe that like the witches they jabbed themselves and other persons to draw blood, for ritual reasons. They also carried clubs.

There were two forms of robbery known among the Visigoths (of Spain/South West France), one to enhance personal wealth and <u>the other to invoke magical forces</u>.<sup>1017</sup> This second class of crime was in effect a black-magical ritual. I am willing to speculate, that the unholy nature of the crimes unleashed maelific powers. These misdeeds appealed to the Infernal god, so much so that the devil dispensed black magic as a reward to those of thievish might. A connection between magic and crime can be found in the Old Russian words *Bedunitsa* or *Bedun'ya* ("a witch", "a sorcerer" and "a brigand").<sup>1018</sup> The root words from whence they arose were *Bida* and *Beda* meaning "misfortune" or "poverty". In Slavia notions of witchcraft, sorcery, misfortune, destitution and robbery had therefore become linguistically fused together. As you will recall Bida was Chernobog's she-goat mistress. Treatises such as *Hisperica Famina* suggest a consummate fear of criminals in Britain.<sup>1019</sup>

Judging by Pliny's attitude towards law-breakers it is likely that Romans generally believed that criminals had an adverse effect on fertility. He emphatically stated that, "Farming carried out by criminals is abominable".<sup>1000</sup>

DEMONS BROUGHT CRIME INTO THE WORLD

ROBBERIES WERE PART OF THE INFERNAL ARTS

> THEFT UNLOCKED MAGICAL POWERS

"Farming carried out by criminals is abominable"



### GRAVE-ROBBING

A CHRISTIAN PRIEST SAID GRAVE-ROBBERS WOULD ROAST IN HELL

### CRIMES AGAINST THE FAMILY

FAMILY DISUNION

**KIN-SLAYERS** 

Wealth was not the only thing that the witches wanted to steal. Accounts of the witches Sabbaths reveal that the coven leader required the witches to break open *specific graves* to obtain body parts, which were repositories of spiritual power.<sup>1021</sup> As you will have read in Part I, these body parts were probably relics of the Fravashis, the pagan white and black saints.

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Some archaeological evidence suggests that grave robbing was anything but a cliche, but a fact of life during the pagan era in England.<sup>1022</sup> It was present among the Slavs too, as is evidenced by the following Russian Mediaeval Christian homily.

"but since in various and sundry ways many often times destroy their own souls by committing robbery, or by killing, or by stealing, or by robbing tombs, all men for enemies and adversaries and are ambushed by all; they are rebuked as evil and are reviled and there they will be roasted in the hell of fire without end".<sup>1023</sup>

Certainly the name of the pagan Slavic black Magi, the *Garabancias*, is related to *grabar* (Russian and Ukrainian), and *grabarz* (Polish), all of which mean a "gravedigger".<sup>1024</sup> It is possible that these are related to the Old Slavonic word *grabiti*, which in the Western Slav tongues meant "to work over an area with a rake".<sup>1024</sup> These came from Baltic words meaning "to snatch", "to grab", or "to steal", which in turn arose from the Old Indian *grhnati* and the Avestan *garavnaiti*, which possessed the same meaning as in the Baltic equivalents. What is more they are related to the English word *grab*, meaning "to grab or snatch".

Not all incidents where graves were broken open to remove goods would have been grave robbing. It was often the case that one's relatives exposed the gravesite to retrieve goods, as occurred during the Rus' funeral on the Volga. But even so clues are there that tomb or barrow robbing took place for religious and magical reasons.

Crimes against the nuclear family and kinship bonds was another prominent characteristic of the Magian apocalypse. Black magians probably sought to play an active role in splitting kinsmen; to bring on that cruel time of foreboding, just as they would do with the many other evils intended to afflict mankind and the world of creation. As part of their wider rebellion against worldly authority, the witches attacked not only male household heads, but chieftains, elders and, best of all, kings. In this next account we find a Scandinavian pagan witch doing just this;

"Then they began again <u>with enchantments and witchcraft</u>, to try if they could destroy their father. The sorceress Huld said that by witchcraft she could bring it about by this means, that <u>a murderer of his own kin</u> should never be wanting in the Yngling race; and they agreed to have it so. Thereafter they collected men, came unexpectedly in the night on Visbur, and burned him in his house. So sings Thjodolf: –

"Have the fire-dogs' fierce tongues yelling Lapt Visbur's blood on his own hearth? Have the flames consumed the dwelling Of the here's soul on earth? Madly ye acted, who set free The forest foe, red fire, night thief, Fell brother of the raging sea, Against your father and your chief.".<sup>1025</sup>

Huld the witch wanted to provoke the slaughter of kinsmen, and incite others to murder their temporal ruler, their father and tribal chief. Witches, the Hulda folk probably practiced rites so notorious that they had to be kept hidden from others. Consider the Old Icelandic *hulda* "a cover", or "a veil", "secrecy", "hiding" and *huld* ("a giantess" or Troll-kona {a female troll})<sup>1026</sup>

PIPERS AND DANCERS

THE DEVIL'S DANCE



In extant first-hand accounts of the witches we are told of the ritual dances that covens participated in across Europe, even as late as the 16th Century AD.<sup>1027</sup> They were performed as hymns were sung, and frequently to the accompaniment of piped music, very likely bagpipes such as those still used in Britain and the Balkans.<sup>1027</sup>

One was a circle dance, with Satan at the heart of the circle, sitting or standing atop a large rock in his mask and costume. As he sat or stood, the coven danced around the centre, arm in arm, *in a direction that was opposite to the way the sun travels*. At other times they danced back to back instead of face to face.<sup>107</sup> Another major version of this was the "follow the leader" dance. In it the Man-god Satan, presumably the most evil member of the coven, led his devotees single-file, *in a snaking manoeuvre*, with him at the head of the column of devotees.<sup>1027</sup> Among the pagan Eastern Slavs they performed the *Koliada* ("wheel dance") which was also called the *Khorovod* dance, a gyrating



circle *that moved in the same direction as the Sun*. I believe *Khorovod* is a word built from the Russian words *khoroshiy* (the Good one) *vodit'* ("leads"). Thus the *Khorovod* was most likely the Sun dance of the white pagans, which was in all likelihood led by the holiest or most righteous person in their group, maybe a white Magus. Based on folk superstitions it is possible to suggest that moving sunwise could procure protection against the forces of evil.

In the British Isles for example, the custom of doing things in a sunwise direction to avert misfortune has been superstitiously observed by people visiting someone's farm, women stirring cake-mixtures or teapots, setting the dinner table, or handing out drinks, sailors coiling rigging ropes, physicians performing cures, maritime navigators



plotting courses, funeral processions entering a graveyard - the list is endless.<sup>1028</sup>

The pagan Slav *Koliada* incorporated the piped music and drums of masked actor-musicians<sup>1028</sup>, who led the community in the dance (notice the similarities here with the witches of a much later period).<sup>1029</sup> Directly associated with this Slav rite was the presence of a horse that was golden in colour, or alternatively a black steed.<sup>1029</sup> It might also be a white or black bull. Analysing this data in the light of dualism leads one to believe that the pagan dance had two separate variants, one white the other black. One a dance of death, which took place at locations where a person had passed away, or at funerary gatherings. Serpents were profoundly linked with this dance, for not only did the dancers normally wield snakes in their hands, but the body of the deceased was often transported about on a magical sled, whose runners were regarded as snakes that slithered along the ground. Certainly Zmeya-Volos, the Great Serpent was the psychopomp or the Good Shepherd of the Underworld, who ferried the souls down to their new abode in the counterworld. Several taboos were associated with the *Smrtno Kolo*, namely the mentioning of the words *Smrtno Kolo*, or making any reference to the serpent.

It is of note that Slav bagpipes were called *roga*, because there is an inference here that the pipes which sprouted from the air bag were horns (as in antlers, or the horns of herd beasts). Moreover, the instrument itself was engraved with a serpent, and regarded with utmost reverence. This indicates that it was seen as much more than a musical instrument; magical at the very least, or perhaps even divine.

It *might be* totally unrelated to the subject, but I recently purchased a CD of *traditional Gypsy music* indigenous to Macedonia, Anatolia and the Balkans, which was collected during a field trip by a German musicologist by the name of Wolf Dietrich.<sup>100</sup> The music follows the same basic raga style (pipes and drums) once practiced throughout much of pagan Europe and India. One song was of special interest, entitled *Antikrystos* (Antichrist). It is impossible to say for certain just how old this song is, but there is no reason why it could not be of considerable age, especially when you consider the supposed reputation of the Gypsies for both magic and theft. Whether these things are true or not I can't say, for like any itinerant alien culture passing through Europe, it is only natural they would be persecuted as outsiders, perhaps for little or no reason.

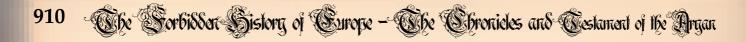
The opposite of this dance of darkness was the Khorovod, the dance of life, during which many Slav pagans, like

THE SUN DANCE

Fig 52. Mediaeval circle dancing. Note the dark attire of the participants, the veils, the pointy black mitres. Note also that the dancers appear to be moving anticlockwise, ie; antisunwise, to the tune of pipers. In other words this is more likely to be a depiction of a witch sabbath than a garden party.

> SUNWISE, THE GOOD DIRECTION

SLAVIC BAGPIPES WERE SEEN AS MAGICAL



FLAGS WERE CARRIED IN PROCESSION

THE DEVIL'S FOLLOWERS PROFESSED THAT LUCIFER'S REIGN WAS SOON TO COME

THE POPE SHUDDERED

LUCIFERIANS SAID THAT GOD WOULD FALL, AND THE DEVIL WOULD ATTAIN POWER

THEY SAID WE SHOULD DO THINGS CONTRARY TO GOD'S LAW

LUCIFER'S ARRIVAL WOULD COINCIDE WITH UNPRECEDENTED GLOBAL CALAMITIES

HEAVEN WOULD BE DEVASTATED

THE WORLD WOULD TURN UPSIDE DOWN the numerous Celts, immersed themselves in the joy that is life itself; merriment, happiness, the warmth of the sun's gentle glow, a festival of togethemess. Throughout Eastern Europe the masked dancers went by various names - *Ceata* (Romania), *Coledari* (Bulgaria and Serbia), *Eskari* (Macedonia), *Kolyadanti* (the Ukraine), *Regos* (Hungary), and *Surovaskari* (Bulgaria).<sup>1031</sup> Besides being garbed in diverse costumery as they performed plays, these troupes carried swords and flags as they made their way along in procession.

That flags were produced during witch ceremonies from time to time testifies to the pagan origins of witchcraft. As you read in Part I, flags were an important feature of Aryan paganism: the Indo-Aryans used flags during war, as did the Iranians. In the case of the Iranians, battle standards were carried during spiritual warfare. The western Slavs also thought enough of their banners to place them inside the temples near their idols. Clearly their flags were holy or of great significance to the tribe.



The Papal Bull *Vox in Rama*, was issued in 1223 AD pursuant to information gleaned by (the Inquisitor) Conrad of Marburg during his work among the heretics then arising in Germany.<sup>102</sup> The information was apparently gathered as a result of torture, but as mentioned elsewhere, the level and frequency of torture can only be guessed at without any systematic study being conducted. By all accounts though, Conrad was thorough and ruthless when it came to weeding out, interrogating, sentencing and punishing these heretics.<sup>1032</sup>

Here are just some of the details in the Papal Bull. In France, Italy and Germany it became apparent that many of the dualist heretics were dedicated body and soul to the demon Lucifer (an infernal angel from whom light emanated - the so-called "false-light") *and his coming reign*.<sup>1033</sup> These devil worshippers believed their master was in truth the creator of the world and the heavens above and below. By their reckoning Lucifer had, contrary to all justice, been falsely imprisoned in the abyss by his enemy, a vindictive and unjust God, who Lucifer was destined to vanquish, allowing Lucifer to one day regain sovereignty over the world that he himself had made in the beginning.<sup>1033</sup> Pope Gregory IX shuddered at the very thought of what was then transpiring in Germany around 1232 AD. The Luciferians were swelling in size, and the Catholic faith suffered as a result of their pestiferous, soul destroying teachings. For they;

"... blaspheme against the Lord of Heaven, and in their madness say that the Lord has done evil in casting Lucifer into the bottomless pit ... These ... people believe in Lucifer and claim that he ... will ultimately return to glory when the Lord has fallen from power. Through him and with him they hope to achieve eternal happiness. They confess that they do not believe that one should do God's will but rather what displeases him".<sup>1034</sup>

In other words, the Luciferians believed that the heavenly god was like the devil, and the devil the High God. Such a teaching appears in the Magi's *Book of Bundahishn*, in relation to the Iranian black Magi, as recounted earlier. Thus the advent of this religion is traceable to Iran, and very worrying not only for the Christian Church, but the smallish heretical cults who were being infiltrated by them too.

Lucifer was to be a resident of the underworld only for the time being. In their cosmological view, during a future time of celestial cataclysm, he was to be returned to his exalted station high in the heavens, where he belonged. This would occur only when the many orbs of the heavens had collapsed, and plummeted down through the earth and come out the other side, *as the world turned upside down, placing the underworld where heaven was.* The choirs of white angels would thus plunge into the bowels of the Abyss, amid all the chaos prompted by the apocalyptic topsy-turvyness. This teaching is exemplified by the writings of Lucan, who around 200 AD made reference to the dark, overgrown and foreboding groves of Marseilles, amongst whose contorted light-starved limbs snakes slithered about, and where "unmentionable" rites were once performed. It was there that many pagans feared to tread lest they unhappily chance upon the "Lord of the Grove". On the witches Lucan wrote;

"A people envied by the gods, have skill, <u>Begot by the Evil One</u>, even at their will The <u>heavens for to blemish</u>, and the things Which are <u>in heaven, and on Earth to bring</u> Lucifer's devotees, *his special friends*, were to wage war against this usurper god by doing everything contrary to that which he held dear (ie; indulging in gross immorality, crime, manslaughter); *they were to offend this god in every conceivable way*. In practice it meant that they should contaminate more conventional religions, effacing their professed holiness by perpetrating religious crimes. For them causing outrage was piety, and many terrible things happened at their gatherings, or shortly thereafter. Their leading devil, Lucifer was a blackened beast-like a cat, not unlike a panther; and what is more, a regular attendee at their ceremonies. And they would kiss his anus hot after participating in a group orgy, where all present copulated with whomsoever they latched onto once the lights were doused. There was supposedly no end to their enormities. In one Mediaeval witch trial, a most devilish Luciferian zealot allegedly perpetrated not less than 30 homicides, to cause maximum offense, distress and injury to his father's enemy, the "unjust god". Even more than that we see the many crimes of the Luciferians as a rebellion against the "unjust" legal codes which had seen their master wrongfully entombed in the Abyss in the first place.

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Lucifer had freed them from the heavy burden of god's strictness. As a reward for their allegiance and piety, the unencumbered followers of Lucifer would be raised up to heaven, and receive the reward of eternal life which he promised, as the angels fried in the underworld below. In their mind, the setbacks which their master Lucifer had suffered in this world would thankfully only be temporary, and thus it was imperative that his loyal devotees do everything in their power to ensure that the currently reigning god was overthrown, opposed and in every way cast down. Because activities performed underground were concealed from the oppressive god's view, they sought to escape his persecution by carrying out their rites in subterranean locations, in realms where Lucifer was held bound.

If we are to believe an account in the Russian *Primary Chronicle*, many folk in the post-conversion era were prepared to believe in an imminent inversion of the earth (such as that mentioned by Lucan), prophesied to occur through the flipping of the poles in 1076 AD, thus causing a reversal to the direction in which rivers flowed, and a reversal of a given land's position in relation to another.<sup>1036</sup> From the tone of the Chronicle, the (black) Magus who appeared in Kiev in the year 1071 AD had the people eating out of the palm of his hand, as he preached his "good news", that the world would turn upside down some five years later.<sup>1036</sup>

The heathen Slavic wizards spread a strange and possibly related doctrine in the early years of the 11th Century AD. They told all and sundry that the Devil (who they called "the antichrist") was the creator of the material body, while god was merely the maker of men's souls.

"Then Satan quarrelled with God as to which of them should create man out of it (the straw stained with God's sweat). But the devil made man, and God set a soul in him. As a result, whenever a man dies, his body goes to the earth and his soul to God".<sup>1057</sup>

The internal dates assigned to these events by the Chronicler place these happenings 147 years earlier than the emergence of Luciferianism in Germany around 1223 AD.

The 14th Century trial of three devil-worshipping Greek monks by the Bulgar Tsar' probably concerns similar doctrines.<sup>108</sup> They advocated that god was ruler of this world, whereas his enemy ruled in heaven.<sup>108</sup> This can only be an allusion to Luciferian cosmology, which held that the spiritual lord of heaven was the eternal foe of the fabricator of this world, namely the devil. It is a view identical to that posed by the black Magi. The other interpretation is still Luciferian, namely that the world's inversion had taken place, god was caste down onto the earth, and the devil was ruling in the heavens. They were not however put to death by the Orthodox Church, but banished, but only after they had hot branding irons pressed into a prominent location, namely their face.

As with the Russians, an unknown number of Finns advocated similarly, or knew of the devil-as-the-creator myth at any rate. In the lead up to this next quotation from the *Kalevala*, an ogress (ie; a hag) spat mucous into the water, causing three nymphs to wonder what sort of creature it would turn into if the creator put life into it. And then we hear:

ONE PERPETRATED 30 HOMICIDES

LUCIFER HAD BEEN WRONGFULLY JAILED IN THE ABYSS

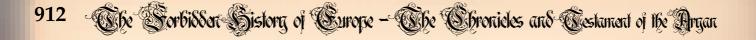
LUCIFERIANS BELIEVED THE DEVIL WOULD BREAK FREE FROM THE PIT

A MID-11TH CENTURY RUSSIAN MAGICIAN PROFESSED THE WORLD WAS ABOUT TO TURN UPSIDE DOWN

> THE DEVIL AS THE CREATOR

GREEK MONKS TRIED FOR THEIR LUCIFERIAN BELIEFS

THEY WERE BRANDED AND BANISHED



LUCIFERIAN-STYLE BELIEFS FROM FINLAND

LUCIFERIANISM RESEMBLES BLACK MAGIANISM

THE MAGI SAID DEMONS FIRST TAUGHT MANKIND TO BELIEVE THE DEVIL WAS THE CREATOR

THE HELLISH DOCTRINES AND DEEDS OF THE BLACK MAGI

AHRIMAN HATED SOULS

2.

SOULS CAME FROM THE DEVIL'S ENEMY IN HEAVEN

DOING EVIL WAS NECESSARY TO PURGE SOULS FROM OUR BODIES, AND HAND THEM OVER TO THE DEVIL

AFTER DEATH THE DEVIL WOULD RE-ANIMATE THEIR BODIES, BY THE POWER OF THE UNHOLY SPIRIT "But the Demon got to hear the vicious man to take note: he (the devil) became a creator, the Demon gave breath to it ... and it turned into a snake, it changed into a black worm ... Tuoni-hued maggot".<sup>1099</sup>

Remembering that the Kalevala was compiled in 1835, it is impossible to assign an historically reputable date for this item. Whether they borrowed the tale from the Russians, lent it to them, or shared it with them in equal parts, owing to commonalties in their pagan ancestry, is unlikely to be answerable any time soon.

The Luciferian creed was characterised by a soul-body dualism that amounts to a direct inversion of standard Manichaean and Dionysian "evil-flesh" theology, comparatively speaking, *and similar to that which is formally outlined in the Magian book of Bundahishn, as being the diabolical doctrine which caused man's fall from grace in the first place.* The Iranian parallel sequel to Adam and Eve's eviction from Eden, is found in Magian scripture, and recounted here briefly;

"And afterwards, <u>antagonism rushed into their minds</u>, and their minds were <u>thoroughly corrupted</u> (by the demon), and <u>they</u> exclaimed that the evil spirit (Lord Ahriman, the father of lies) created the water and earth, plants and animals, and the other things as aforesaid. That false speech was spoken <u>through the will of the demons</u>, and the evil spirit possessed himself of this <u>first enjoyment</u> from them; through that false speech they both became wicked, and their souls are in hell until the future existence".<sup>1040</sup>

Pursuant to their hellish doctrines, Ahriman's followers "foster villainous outrage, and <u>they say the best work for</u> mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those too, that they exterminate their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion ... and this is their praying, that whenever it is possible for them they shall cause misery to others ... they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness".<sup>104</sup>

From the above scriptures we can deduce that traditional black Magians believed that;

- 1. Since it was the eternal enemy of Ahriman who made souls, they felt that souls were infernal manifestations. By means of souls, Ahriman's enemy, the spiritual god, had successfully invaded all creation, in effect stealing and polluting the soulless physical bodies which the Devil had made.
  - They most likely professed that the destruction of these same souls had a cleansing effect, detoxifying the bodies lovingly made by their master, and which still belonged to him. Succinctly souls did not belong to Ahriman, only their material bodies.

And it is from this Magian forum that Mediaeval Luciferians inherited their religion of "sacrilege". Luciferians might also have thought that souls were permanently affixed to their host bodies, at the moment the body was taken captive by the soul, and only death would bring release from its tormenting presence.

In Sweden an alleged oath of fealty to the devil, made by witches, included the confession "*may my soul never return to heaven*".<sup>1042</sup> Evidently Swedish black witches believed in souls, but, I contend, hated them.

Considering the Magi's statement that devil-worshippers wanted to destroy their own souls, black Magian Luciferians probably wished to steal off with them to the underworld. There devils would perform grand deservation rites and torture on the unwanted souls, so loved by their Father's enemy. Thus souls were the greatest spoil taken in this war between the two gods.

Luciferian defilement rites succeeded in expelling the soul, whose detested existence they recognised, and catapulted it into hell. Thereafter the soul was to be destroyed. All the while the bodies of the devil's own lived on through the powers of Ahriman, becoming the living dead.

In *Dinkard IX* the white Magi recorded that the servants of Ahriman believed they had no need of souls whatsoever, for after they had fallen into death, their Lord would reanimate them by his immense power, allowing them to be eternally alive in their death. The Magian *Varstmansar Nask* links the living-dead to the concept of heresy and apostasy.

"The evil spirit who is heretical, O Zarathustra! with his own creatures, O Spitaman! becomes buried in the earth; the evil spirit (Angra Mainyu) is among those buried in the earth - who are the demons - where their bodily form is completely shattered. And

up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die".<sup>1043</sup>

Here we discern the black Magian doctrine of a physical re-animation rather than the spiritual resurrection expected by the white Magians. In other words, once the bodies of devil-worshipping liars and heretics were committed to the ground, they were seized by the great fiend, broken by the corruption and stench of death, but re-formed and granted the right to live for ever and ever in infernal joy, unable to die. The Roman Lucan wrote on a like topic, indicating that similar views were current in Rome.

"She (the great witch of the underworld) inhabited deserted tombs ... knowing the abodes of hell, and the mysteries of subterranean Pluto (the god of death and the underworld) ... She buries in the grave the living whose souls still direct their bodies while the years are still due to them from destiny, <u>death comes upon them reversed</u>, and <u>the dead escape from death</u> ... But when the dead are coffined in stone, which drains off the moisture, absorbs the corruption of the marrow and makes the corpse rigid then the witch eagerly vents her rage on all the limbs, thrusting her fingers into the eyes, scooping out gleefully the stiffened eyeballs, and gnawing the yellow nails on the withered hand".<sup>1044</sup>

As has already been mentioned, the black Magi of the pagan Slavs believed that Antichrist (ie; Chemobog/Ahriman) was *the giver and taker of life*. Stoyanov relates that the Luciferian heretics who began to appear in the Mediaeval Balkans, among the Bogomil communities, were also professors of this belief.

Russian folklore suggests that Russian and perhaps Finnish demonolators of the Northern interior regained their lives once more. We find it in a long standing tradition that the living dead (known as *Eretnik, Eretitsa, Eretnitsa*) existed, and continued to exist in many parts of Russia, especially in the North and North-East of the country, as well as along the Volga River and across the Urals in Siberia.<sup>1045</sup> This is an obvious reference to heretics (Old Russian: *Eretik*), who legend has it lived out in the forests, or under the earth. These *Eretniki* were Kolduny (ie; Chaldeans) also, and in the Northern port of Archangelsk there is a further tradition likening them to living demons. Perhaps the pagan Slav belief in Vampires, and *Eretniki* (meaning undying sorcerers and demons) is related to the aforementioned passage contained in the *Varstmansar Nask*. That Russian *Eretniki* came bursting forth from under the ground might just be a popular superstition, but it might also relate to Kolduny undertaking factual subterranean journeys (to hide in caverns, or fossick for gems), and later emerging onto the face of the earth come nightfall.<sup>1045</sup> It might also be directly related to the above-mentioned passages, which, I'm sure you'll agree were unknown to the average unlearned and unconverted forest peasant of farthest European and Asiatic Russia. Just how did they come by these strange, black Magian beliefs? I think the answer is self-evident.

As it happens very many Mediaeval heretics with Luciferian allegiances chose to die on the pyres of the Inquisition rather than confess their "crimes". Perhaps by dying unrepentant, and in this manner, they expunged the "evil soul" from their own bodies, sending it into the underworld, to the enemy of their father, for its impending suffering and execution. Their death was a martyrdom grounded in unspirituality. In other words European witches and heretics, like the black Magian Turko-Iranian devil worshippers before them, wanted to lose their souls. They perhaps pined for the moment when the light of their soul was extinguished forever, thus rendering them pure.

The Magi held common beliefs concerning life, death and the creation of the world. From the Magian creation myth I have outlined some of the basic tenets which underpinned the Luciferian doctrine which the black Magi disseminated as they ministered among the newly baptised Eastern Slavs in 1071 AD. They were teaching (or reminding) the people of the doctrines of this lord, who they affectionately called the "Antichrist", the ruler of the Abyss below. And what is more, by revealing the impending inversion of the world, they were informing the Slavs that the time for his emergence from the Abyss was near at hand - they would, by inference, soon see him fully dignified in the Heavens, enthroned where the usurper god once was. Yes, their god, who some would call the greatest criminal mastermind to have ever existed was about to spring himself from jail - the sleeper was about to arise. Unless the Russian Christian chronicler was well versed in Magian lore, it is most unlikely that the account of the Antichrist was his gloss, and in fact represented a truthful recounting of teachings espoused by some of the black pagan priests *still walking freely in the newly converted Rus*'.

Some might say St. Augustine's *City of God* provided sufficient elements of the Luciferian tradition to be an antecedent, though in his tales of Lucifer, the supposed advent had already taken place prior to his time.

MAGIAN NECROMANCERS WERE AMONG THOSE TO BE RAISED BY THE DEVIL

913

"Death comes upon them reversed"

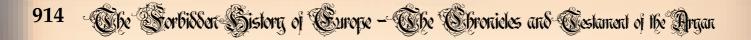
ANTICHRIST, THE GIVER AND TAKER OF LIFE

> THE ERETINIKI RETURNED TO LIFE INSIDE THE GRAVE

Now buried, they became undying demons and vampires

UNREPENTANT 'TIL THE VERY END

ANTICHRIST, RULER OF THE ABYSS



A CELESTIAL EVENT CONNECTED WITH LUCIFER WAS REPORTED BY ST AUGUSTINE

RIVERS FLOWED BACKWARD

BLACK MAGIAN CRIME-FATHERS

LUCIFERIAN DOCTRINES HAVE BEEN RECORDED OVER A VERY LONG PERIOD

Cohn Believed That The Church Deliberately Constructed The Stereotype of The WITCH FROM CLASSICAL SOURCES

MANY WITCHES REFUSED TO ABJURE THEIR CREED, EVEN WHEN OFFERED A REPRIEVE FOR DOING SO

BULGAR INTERACTION WITH THE MEROVINGIANS "For astrologers have their written rules according to which they compute, by calculations thought to be infallible, the past and future movements of the stars". "The star (Lucifer) actually changed its colour, its size, its shape, and its course; a thing which had never happened before ... in the reign of King Ogygus, according to the famous mathematicians Adrastus of Cyzicus and Dion of Neapolis". "... and in reliance on those rules (of astronomical computation) they (the astrologers) have been bold enough to assert that what happened then to Lucifer (who manifested himself as a celestial aberration) never happened before and has never happened afterwards". <sup>1046</sup>

What allegedly followed thereafter was a number of portents whereby rivers in a number of locations stood still, or even flowed backward. If the *Primary Chronicle's* author used Augustine as a source of inspiration for his Luciferian-style information, then of necessity he had moved the chronology of the event forward to the 11th Century. Being a mostly Roman Catholic saint it is exceedingly unlikely that Augustine's *City of God* was taught to the greater part of the Russian peasantry, particularly along the northern fringe, which had to wait until the 13th Century before it saw any sort of sustained Russian Orthodox missionary ventures. Roman Catholicism was at that time profoundly anathematised by the Orthodox authorities, further guaranteeing that the likes of St Augustine received little air play. Equally importantly the full range of details found in the Magian texts and the creed of the Luciferians is not contained in the *City of God*. Even if the Chronicler had drawn on Augustine, he still had to obtain a wealth of information from other sources, sources that, to the best of our knowledge, did not exist in Church libraries.

So it would appear that the teachings of the black Magian "crime-fathers" were bandied around Rus' and the Baltic thick and fast during the early Middle Ages. In fact, so prevalent was brigandage and piracy among the Slavs and Balts, that one of the main reasons why the Hanseatic League was formed was to counter their impact on East-West trade. The League stationed warships in the Baltic to escort mercantile shipping, and was forced to establish countless fortresses to protect merchants doing business in the East.

So there you have it, all the main accusations levelled against Western Luciferian heretics and the late Mediaeval witches. The only thing is they do not appear written in the supposedly stilted handwriting of a 13th-16th Century Roman Catholic Inquisitor, but in an 11th Century AD Russian Chronicle, the writings of Lucan, and, last but not least, in the Magi's *Book of Bundahishn*, amongst others. On top of this we have additional corroboration from enduring Russian folk traditions, grounded in some of the country's most secluded and least evangelised areas, areas that border Asia.

According to Cohn the widespread incidence of uniform data on the witches across many nations was not indicative of the existence of a widespread infernal cult of intriguers, but merely a debased stereotype which the Roman Catholic Church had deliberately conjured up during the 13th Century AD, as an unhappy biproduct of the Inquisitions. Norman is just one of a whole school of academics who contend that baby-eating, incest, promiscuity and abhorrent sexual behaviour that would not result in pregnancy were preposterous allegations, a bad joke, merely diabolised cliches. The Mediaeval documentation was therefore flawed, and so riddled with Church propaganda that they are unworthy of any credence whatsoever.

You could really forgive people for thinking in this manner, but the fact is that such a doctrine was in no way a fictitious or libellous nightmare designed by the clergy, but a very ancient teaching stretching back to Iran, the heartlands of the Magi. And even there it was shunned, hunted down, persecuted and punished with a capital sentence. As you have read, the acts of pious devil worship were *virtually the same among the Magi, as they were among the Mediaeval witches*. So were the Inquisitorial reports merely a recourse to an alleged defamatory default procedure which human beings resort to whenever they want to denigrate people with different beliefs, or does the sheer prevalence of this data throughout the 11th to 18th Centuries AD reveal the sinister activities of black dualist occultists across Europe, rather than simple cliches? So precious were these acts to Mediaeval black witches, that very many of them *freely chose, in the open forum* of the town squares, to be burned or strangled at the stake rather than publicly renounce their belief in such ceremonies during the so-called "Act of Faith", where they received their last chance of a reprieve.

Heretical nocturnal frivolities were already present in Western Europe some 100 years prior to the first recognised arrival of the Cathar heretics.<sup>1047</sup>Already the Bulgars, who the Roman and Byzantine Churches regarded as the greatest heretics of the age, were developing their ties with the Merovingian Magus-princes.<sup>1048</sup>This might be



one reason for the spontaneous eruption of the Luciferian doctrines in Christian France around 1022 AD,<sup>1049</sup> which so alarmed the papacy. Franco-Bulgar interaction might easily have permitted the seepage of this creed into Western Europe, but then again Lucan has already given us clues that this very same teaching was present even in Roman occupied Gaul. By Church reckoning as many as 80,000 inhabitants of Central-Eastern Europe were devoted to Lucifer, mainly Bohemians and Austrians.<sup>1050</sup> Similar figures were reported among the Basques, at their mass gatherings.

The spread of these doctrines might also have been attributable to Spanish and Norman/Anglo-Saxon pagan pilgrims, who journeyed to the far-eastern Baltic area during the Middle Ages, or a little known colony of Frisians (fur traders?) that lived near the Swedes, North of Novgorod, in Rus' Presumably the Frisians were travelling back and forth to the Lowlands (Holland and Belgium) on ships which periodically left the Baltic and sailed down to their ancestral homelands, sited along the seaboard of the British Channel. Therefore the Luciferian creed probably reentered Europe from two different directions, the first being by sea (Frisians, Norsemen, Spaniards, Basques and English), and the second route via Bulgaria, Prussia, Bohemia, Hungary and Poland (pagan Slavs).

Beliefs identical to the twisted and inverted doctrines of the German heretics in the 1200's AD were present among the Magus preachers of Rus' as far back as 1071 AD. Clearly the link between the 'Luciferianism' of the German heretics and pagan Russians is a strong one, perhaps signifying the movement of these religious concepts out of Russia and into Germany sometime between 1071 and 1223 AD.

## Why was lucifer like a eat?

The heretical Luciferians discovered in Germany confessed their lord was a being whose upper body was that of a glowing man, and lower body that of a black cat.<sup>1051</sup> I will now expound several reasons why this may have been so.

- 1. One possibility is that Lucifer was not a black cat at all, but a black *got*, a Black God, who among the Slavs was alternatively called Chernobog. But due to a play on words, a new image developed over centuries, which saw him become a black cat, rather than a *got*.
- 2. The image might have arisen from a mistranslation of Gypsy and Turkic words for "goat" (*katts, keth, katsi, kadza,* and *kasaga*) into Russian, German and other European languages.
- 3. The Lucifer lauded by Germanic witches may have been related to the Midgard serpent of Scandinavian mythology. According to Norse tradition the Great Dragon was able to adopt the form of a cat under the influence of Loki's magic.<sup>1052</sup>
- 4. An even more unlikely interpretation can be found in the Egyptian *Book of the Dead*. The following excerpt, which I include here for the sake of completeness, was taken from the *Papyrus of Nebseni*. Despite being an Egyptian religious text, it carries significant Magian influences.

"Tam the Cat which fought near the Persea Tree in Anu (Heliopolis ie: The City of the Sun) on the night the Neb-er-tcher were destroyed. (This war over a tree can be compared with the assaults of the black Magi and the forces of evil on the Haoma tree of the Persians) Who is this Cat?

This male Cat is Ra himself....He is like unto that which he hath made.....As concerning the fight which took place near the Persea Tree in Anu, these words have reference to the slaughter of the children of rebellion, when righteous retribution was meted out to them for (the evil) which they had done. As concerning the "Night of the Battle", (these words refer to) the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth)".<sup>105</sup>

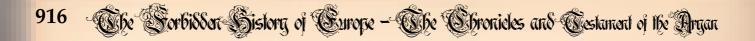
Accordingly Lucifer, the half man, half cat could have been a misguided depiction of the radiant feline Sun god Ra, who also participated in the Persian war against evil, theoretically alongside the white Magi. Opposing the Egyptian sun-worshippers that protected the tree were the followers of Set, himself a dethroned god of evil, whose name and image were stricked from all Egyptian monumental masonry. Only the occasional statuette of him remains.

The alternative viewpoint put forward by Cohn, is that *Vox in Rama* (the Papal Bull issued against the Luciferian heretics) was based on the fictitious revelations fabricated by Conrad's blinding zeal during the 13th Century AD

REASONS WHY THE DEVIL WAS PORTRAYED AS A CAT

THE EGYPTIANS BELIEVED THAT THE CHILDREN OF THE REBELLION WOULD STORM HEAVEN, AND FIGHT OVER THE PERSEA TREE. RA WOULD FIGHT

LUCIFER WAS HALF MAN AND HALF FELINE



rather than actual evidence of any such cult. The fact that the fundamental tenets of the "Luciferian doctrine" were already being perpetuated in Iran, Roman Gaul, and in 11th Century Russia (some 200 years earlier than the main thrust of the Inquisitions), means that this view is open to serious question. As discussed previously, based on linguistic material from continental Europe, and accounts of pagan pilgrims from certain parts of Europe coming to Rus' and the Baltic during the Middle Ages, it is possible to suggest that this cult had its own missionaries. Since many details contained in *Vox in Rama* tally with data gathered in Russia concerning early pagan beliefs I am willing to speculate that there was a factual connection between the movements of eastern pagans and the emergence (or resurgence) of devil-worship during the Middle Ages.

In the tale Svyatogor, Mother-earth and Destiny<sup>35</sup> we learn of the tallest and strongest giant in existence, who lived in exile atop a distant mountain, and was not permitted to tread upon the earth. In pride he looked up to the god of the sky and swore that he would fasten an iron chain to the heavens, if he should ever get the chance to walk the earth. With this chain he would pull down the celestial sphere and cast it down below the earth, thus turning the world upside down. After many forays about the land, he ran across a smith who told him where his future wife lived, for she had been sleeping upon a pile of dung, near a kingdom situated next to a sea (Constantinople?, Khorezm?, Itil?). Having reached her, Svyatogor rained death upon her with his deadly sword, but only after leaving money for the bride price. Thus he made her his wife only moments before he slew her with his own hand and departed. While the woman appeared a hag of sorts the first time he saw her, she turned into a glorious maiden shortly after he left the grisly murder scene, and rose to become the greatest trader in all of history - everyone did business with her. Her city became filled with wealth from every part of the world, carried hither and thither by her fleets of red sailing vessels. It was in Kiev that Svyatogor ran into her again, and like every man who had ever met her, became infatuated with her admirable beauty. He fell in love with the wife he had killed, and who had arisen. From this Svyatogor realised that he could not escape his destiny, nor the verdict the gods would hand down against him. In the end Svyatogor was entombed for ever and ever, but not before lamenting that he had not breathed death instead of strength into the body of Ilya Muromets, his "brother". If Svyatogor was really a Russian folk pseudonym name for Lucifer and his wife Geh, the Great whore, who according to the Magi was the goddess of wicked witches, then we can compare this with a biblical passage in the Book of Revelation, which may have been the underlying theme for the story. Alternatively the Magian epic may have been a contributing component of the Book of Revelation.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered <u>with great admiration</u>. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of Kings and they that are with him are called, and chosen, and faithful...... And the woman which thou sawest is that great city, which reigneth over the kings of the earth (ie; Babylon ... And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour thy judgement has come. And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed ....

IN ONE RUSSIAN FOLK TALE, A PAGAN DELEGATION IS SENT TO BABYLON

THEY SAW WITCHES THERE

INSTEAD THEY CHANCED UPON THE CITY OF THE SUN

THIS IS A PAGAN-CHRISTIAN MYTH

ELEMENTS OF THE ANTICHRIST MYTH ARE FOUND IN A RUSSIAN FOLK TALE



## Was Sueiserianism an inversion of Maniebaeism?

Stoyanov comments that the Devil worshippers who intermingled with the Neo-Manichaean Cathars of 13th Century France were propagating a "heresy of a heresy".<sup>105</sup> If the information at our disposal is true, that is exactly what it appears to have been, a *deliberate inversion* of the puritanical Neo-Manichaean heresy of Catharism, then sprouting in France around 1022 AD. About 1207 AD a Cistercian abbot, one Ralph of Coggeshall promoted decretals of the Luciferianism present in Rheims during the 1100's.<sup>107</sup> The sect directly implicated was the Publicans (thought to be a corruption of the term Paulician), who were at that time evidently migrating into France and England.<sup>1057</sup> Many points require mentioning, as for instance his likening of Publican marvels to those of Simon Magus.<sup>1057</sup> Publicans appear to have been absolute dualists, offering homage not only to Jesus, but to the devil, "an apostate angel" whom they called Luzabel (Lucifer).<sup>1057</sup> Prior to her execution the "Witch of Rheims" explained the teachings of her sect, testifying that the devil "presides over all the material creation, and all things on earth are done by his will. The body is shaped by the devil, the soul is created by God and infused into the body; whence it comes about that a persistent struggle is always being waged between body and soul".1058 The Luciferianism in this case appears to have been appended to Manichaeism, for clearly sect members cherished their souls more than their bodies. Their dietary constraints (eg; the refusal of dairy produce) conformed to Manichaean precepts, as did their rejection of the Old Testament, marriage and the Christian saints. Yet they were further alleged to have carried out "exectable sacrifices to their Lucifer at stated times and ... sacrilegious infamies".<sup>108</sup> Their womenfolk supposedly pretended to be models of chasteness, all the while they discretely behaved like whores.<sup>1058</sup> If true, these last details point to an absolute dualist form of Manichaeism, that hoped to simultaneously appease the god of souls, and the god of the material world. The performance of hidden Manichee rites is corroborated by the Magi, who, like the Christian monks, wrote of "the deceivers, the very great and very mighty, very evil-teaching and empty-skulled Manichaeans, whose devotion is witchcraft, whose religion is deceitfulness, and whose teaching is folly and intricate secret proceedings".<sup>1099</sup> So there may have been rogue demonolators in their midst. Consider the following passage of Manichaean scripture, which is bursting at the seams with Magian apocalypticism, giving cognisance to the existence of Az, witches and demons;

"Thereupon the Az from all that progeny of the demons that had fallen down unto the earth from the sky put on as a garment these two, the male Asreshtar and the female Asreshtar, lion-shaped, lustful and wrathful, sinful and terrible ... Az herself from the primeval beginning in that Hell of Darkness, her abode, had taught the demons and witches, the demons of wrath, the Mazans and Asreshtars, male and female, lewdness and copulation, so again thereafter Az began to teach also these ... that had fallen upon the earth from the sky ... so that they might become lewd and copulate and, with joined bodies, be mixed together so that dragon progeny might be born from them, and so that Az then might take and devour that progeny in order to make herefrom two creatures, a man and a woman".<sup>1099</sup> Here the cannibalisation of the serpent children gave rise to human demons.

Accordingly the witches of Rheims were just some of the dualistic Neo-Manichees who participated in this war between the spirit and the flesh, by alternately ritually appeasing the spirit and the flesh. For instance the convicted 14th Century black witch Anne Marie de Georgel maintained views very close to purist Luciferianism. Namely that the devil (the lord of this world) was as equi-potent as his eternal enemy the God in heaven, in both power and dominion.<sup>1060</sup> As for that matter of souls, they did exist, but those won over by Satan were held captive on the earth.

Church accounts of the Luciferian Cathars reveal a faith so different from the true beliefs of the puritanical Manichaean Elect that according to Cohn, this is a sure sign that most of the information gathered by the Inquisitors had been forged, or based on the reports of fanatics so drunk on religion that they saw a devil lurking behind every blade of grass. It was a senseless beat up of people who didn't believe in drinking alcohol, sexual intercourse or eating meat. In some respects I agree with Cohn's prognosis; any suggestion that debauchery was a standard facet of purist Manichaeism are misguided, that is except for forms of sexuality that do not result in the issue of children (eg; sodomy, oral sex). The supposed labyrinthine exploits of the sect were irreconcilable with the true beliefs of the Manichaean Elect, or the commandments of Mani, the founder of Manichaeism. As it was the Elect (as their priests were called) were bound to rigorous vows of poverty and chastity, a total distancing of oneself from the evil, devilcreated world. So the austere "white" Neo-Manichaeans (who originally wore black robes) probably stayed well clear of lurid sexual behaviour. That is not to say that all the reports of diabolical activity were untrue. One possibility

LUCIFERIANISM WAS THE EXACT OPPOSITE OF MANICHAEISM

THE WITCH OF RHEIMS

THE WAR BETWEEN BODY AND SOUL

THE MAGI SAID THE MANICHEES HAD HIDDEN RITES

THE DEVIL IMPRISONED SOULS

DEVIL-WORSHIPPERS MIGHT HAVE EMULATED THE DARK SIDE OF MANICHAEISM, WITH A PERVERTED FORM OF JUDAISM

is that these dark rites are attributable to the weighty residual influences of Zurvanite absolute dualism in Asia Minor. Additionally the especially damning Inquisitorial reports concerning the Cathars were probably attributable to a group of Luciferians, who were in every way the opposite of the Cathar Elect, but who viewed themselves as an indispensable part of Catharism. They had bored their way into the puritanical sect, then introduced a necessity for devil-worship as an integral part of cult activities. It is known that dualist heretics of the black side had a duty to emulate that which was above, so that the counterworld would have its accompanying mirror-image likeness, but in antithesis. If the Cathars had been infiltrated by black Magian Luciferians, then their inversion of Neo-Manichaeism, might outwardly have appeared as a twisted and wholly unorthodox form of Judaism, festooned with magicians. According to Manichaean (and Magian) philosophy, Yaweh, the god of Israel was a voracious demon, the demi-urge. He was an opponent, not only of Christ, but Ahura Mazda. Yaweh's other name was Yaldabaoth, and according to them this infernal world-maker appeared as a lion, the biggest of all cats. This would help explain why Lucifer was represented as a cat among the Luciferian Neo-Manichaeans. Admittedly lions are not black in colour, but from the Manichaean perspective, the Lion god of Israel could certainly be seen as black, but black in nature, rather than colour. If the above scenario actually took place, then we have evidence that even smallish heretical movements were being penetrated by a "Religion of heresies" during the Middle ages, a faith of inversion, who put into effect the very tenet formalised in the Emerald Tablet of Hermes Trismegistus - "As it is above, so shall it be below". So did the Neo-Manichaean Cathar Elect, like the early Christians, suffer unjust persecution for carrying out rites that they never even performed? Could it be that the many Church denunciations against the extremely pious Neo-Manichaean preachers (accusations of sodomy, incest) would have been better directed against the handiwork of a shadowy cult which had been lurking behind them, mimicking and bastardising their faith through the performance of Jewish rites which were the exact opposite of everything the Manichees ever believed? Remember, while the Church was utterly opposed to the Cathar view that Yaweh was the devil, many Inquisitors, the enemies of the Neo-Manichees, willingly conceded that the Cathars lived an austere life of moral restraint, and yet there was no shortage of accounts detailing their supposedly infernal activities. To my mind it seems conclusive that, in many cases, Inquisitors were witnessing a perverted form of Manichaeism, with the traditional pietist Manichee creed flipped upside down through the teachings of black Magian infiltrators, keen on bringing the world out of order.

Forbioben History of Europe - The Ebronicles and Destament of the Argan

Some six styles of witchcraft are perceptible in varied witch trial accounts



Fig 53. Buddhist demon.

# Empires of the black Ragi

In summation, European witches were probably party to a variety of *infernal traditions*, or to dualistic sects that outwardly seemed morally forthright, but which knowingly or unknowingly contained an infernal component. These styles of witchcraft could only be properly differentiated by the Inquisitors using skilled interrogation techniques. In saying this I am not alluding to torture alone, but the sophistication of the questions posed to suspects, who in many cases would have been fairly reticent. The various sects are as follows;

**OBJECT OF VENERATION** 

### SCHOOL OF WITCHCRAFT

1. 2. 3. 4. 5. 6.

Magianism	Chaldean/Iranian daemones
Dionysianism	Titans, fauns, satyrs
Mithraism	Chaldean/Iranian daemones
Inverted Manichaeism	Jewish angels
Chaldeanism	Chaldean, Babylonian and Assyrian daemones
Dualistic animism (shamanism)	Evil spirits and Buddhist demons

In some of these the devil is portrayed as a goat or dog, and in others a cat (ie; a lion). But in every case we are looking at a treacherous, twisted deity, supremely hateful of that other god, who ruled in the heavens above.

If these many analogies are correct then we are close to recovering some of the undocumented beliefs of the pagan black Magi, or fine-tuning what is already known of them, by means of retrospective reconstructions made possible by a detailed and open-minded analysis of Late Mediaeval/Renaissance documentation on the witches. The Zurvanites and pagan Gnostic cults such as Mithraism and Neo-Pythagoreanism had common ritual regimes which resembled those of the Rus' dualistic Magi. This is unlikely to be a coincidence. At best these were a



borrowing of nifty rituals that possessed some appeal, or at worst they are evidence of the penetration of pagan Gnosticism and Mithraism by the Magi, of both white and black varieties.

Mediaeval Jews were reputedly great spreaders of the infernal arts during the Middle Ages, and for this they endured persecutions by the Church, and more especially by the general public. The term "witches sabbath" is a vestige of this superstition that Jews were witches and abominable baby eaters. Quite clearly this was a racist perception aimed at derogation, but I am inclined to think that at least a small portion of the mediaeval Jewish community (who had emigrated from the collapsed Khazaria) were still practitioners of the magical arts, once performed in pre-Judaic Khazaria. Before their conversion the Khazars were undeniably dualistic, and their form of Judaism deviated substantially from that of the Orthodox Rabbis, which apparently later came to Itil and cleaned up the sorts of dualistic Kabbalistic activities which were going on there.

The many rites already mentioned are also conceptually similar to those of the black "shamans" who headed the dualistic animist cults common to Rus' and the Urals, plus Central and Western Siberia. They are all dualistic, and all of the above permit the adoration of good and/or evil, by means of white and/or black ritualism. This synthesis of animism and Magianism can be seen in similarities between the Magi and the dualist white and black shamans of the Finns. These points of semblance are given added significance considering the close proximity within which they both lived. For instance is it a coincidence that Finnish and Western Siberian shamans also believed in a bridge to the Heavens, which could become as thin as a razor (an exact description of the Magian Kinvat, the Bridge of the Separator). Moreover, the stark resemblances between Tibetan shamanism and Persian Magianism (like the defleshing of corpses) have been much commented upon in the past, because they are quite numerous indeed. Such features seem to prove a northward movement of the Magi as their civilisation gasped for air, asphyxiated by the armies of Islam. That Turkic shamanism and Manichaeism was liberally bathed in the doctrines, terms and practices of the fugitive Magi is repeatedly found in this book and equally compelling.

## Human and animal sacrifice in the black witch rites

That Mediaeval witches were accused of ritual homicide and animal sacrifices bespeaks a correlation with certain aspects of paganism. In repeated instances the sacrificial methods used by witches have a Chaldean or black Magian character, but they incline more towards black Magianism of the sort discussed and condemned in the Magian texts.

The animal and human sacrifices of the witches were frequently performed in private, and only occasionally at their group gatherings. Unfortunately witch trial documents rarely describe the precise manner of a given ritual slaying allegedly performed by a suspect, but the effusion of blood seems to have been a common central feature of the killing.<sup>1055</sup> Bearing this in mind it was far more common for them to draw blood from themself using a jabbing instrument than an unrestrained string of ritual killings. The following is a precised list of sacrificial methods used by the witches. In practically every case the maelific offering had a necromantic aspect.

- 1. Feeding a demon familiar bread or milk.
- 2. Eating pies or bread tainted with the boiled flesh of a murder victim. This victim, usually a baby might have been freshly killed, or a decaying corpse used in its stead. In either case it served as a defiling agent for what might otherwise have been wholesome food.
- 3. Eating a sabbath meal of bread, wine and beef.
- 4. Eucharistic bread or wine, that had been defiled and eaten, or fed to a demonic familiar.
- 5. Eating desecrated pagan ceremonial foods and libations.
- 6. The ritual slaughter of a dog, cat or chicken.
- 7. The sacrifice of babies, sometimes pierced with instruments.
- 8. Sundry poisonings.

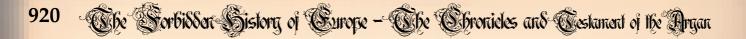
Therefore witches made animal sacrifices only infrequently, in simple homage to a given devil, or they did so to obtain their intercession. Where animals were slain, the victims were usually only small animals like cats, dogs and chickens.<sup>106</sup> As it happens these three species of animal were deemed holy to the white Magi. So too the cattle that were sometimes slain to provide repast at their communal banquet

Usually the sacrifices were much more sedate; milk or bread fed to a familiar who was considered to be a

RITUAL HOMICIDE

TYPES OF OFFERINGS

SACRIFICES AS A RITE OF ADORATION, OR TO GAIN INTERCESSIONS



BLOOD NEEDED TO FEED FAMILIARS, WHO WERE SAID TO BE DEVILS

THE FEEDING OF WITCH FAMILIARS WAS CONCEPTUALLY SIMILAR TO THE SPECIALISED SACRIFICIAL METHODS OF SOME RUSSES

SIMILAR TO CHALDEAN RITES, BUT CLOSER TO THE BLACK MAGIAN

**BABIES SACRIFICED** 

A PIE MADE FROM A ROTTING BABY

**CATTLE MUTILATION** 

personification of a demon in animal form, or small amounts of spilled blood. Familiars might be a dog, a cat, a weasel, a toad or some such creature. In 1566 an English woman, called Elizabeth Francis confessed that her grandmother privately inducted her into the arts of witchcraft and,

"counselled her to renounce God and His word, and to give of her blood to Satan (as she termed it) which she (the grandma) delivered (to) her (Elizabeth) in the likeness of a white spotted cat, and taught her to feed the said cat with bread and milk, and she did so. Also she taught her to call it by the name of Satan, and to keep it in a basket".<sup>1067</sup>

Whenever Elizabeth sought intercessions from the devil she fed the familiar with blood, bread or some other offering, and it would speak to her, and grant her requests.<sup>1067</sup> Such confessions immediately call to mind the sacrificial practices of the pagan Russes. On the Upper Volga one was seen giving thanksgiving offerings of meat to a few different gods. He presented the offerings without a priestly intercessor by hanging the meat portions around the necks of the idols, which had the form of carved posts. Dogs came thereafter and ate the meat portions left for the god in question. The pagan who left the offerings was delighted that the dogs had eaten the sacrifices. For he was visibly glad, professing that "*he* (the god) *has consumed my gifts*".<sup>1067</sup> Therefore it is likely that the act of feeding a familiar with the sacrificial offering (whether animate or inanimate) was the primary means of giving sustenance to a deity. In brief, the continental European witch practice bore some resemblance to a pagan Russian means of making offerings.

Sacrificial blood-letting of the sort practiced by European black witches seems distinctly Chaldean, and yet the fact they didn't kill creatures in groups of prescribed number (except in the case of the Italian fairy cult), or burn the offering until there was nothing left makes them unlike Chaldeanism. This leaves black Magian ritualism as their closest possible precursor, for their infernal arts required the ritual defilement of holy objects, milk and bread, plus cannibalism and the killing of good animals, amongst which were the dog, cat and chicken. So many aspects of European witchcraft can be found in the scriptures of the Magi that we can suggest a factual connection. Some of these witch rites also match the supposed sacrificial regimes of several heretical groups covered previously.

Some European witches made animal sacrifices more than others. After the initiation of one Daeneus into a witch coven it was said that *"euery day afterward offreth something of his goods to his patrone, some his dogge, some his hen, and some his cat"*.<sup>1069</sup> At certain times children were sacrificed by the (black) witches. These were allegedly eaten by the coven, or burned. This is another allegation which seems to have stemmed from the anti-witch polemics of the Middle Ages, and yet we find that they go back a very long way.

Helen Guthrie was one of a gang of 5 witches which, in 1661 at Forfar, gouged the decaying remains of a baby from a church graveyard.<sup>1099</sup> A pie was made from the rotting flesh carved from its head and appendages so as to render them invulnerable to confessing their arts.<sup>1070</sup>

It is entirely possible the burning of an unbaptized or bastard child was an actual event, one of the highest forms of rite ever performed by the black Magi. It may have been a ritual that in some ways parodied the Christian mass where the Eucharist, the Body of Christ (which is supposed to take away the sins of the world), is eaten by the congregation in the form of holy bread. But in this black ceremony, I hypothesise that it concerned the slaying and cremation of a child that represented Satan, the "Black Son", of God, (he who caused the sins of the world), and who would perhaps one day be immolated by his own father.

Since the black Magi hoped to cause maximum distress to the labouring ox, I theorise that in practice this led to milk stealing, or even the deliberate mutilation of their udders, severing off the teats and so on. *Article 84* of the Mediaeval Russian law codes, the *Russkaya Pravda* states;

"And wheever <u>vilely maims</u> or slaughters anothers horse or cattle shall pay a 12 grivna fine, and for the damages, amends to the owner".<sup>1071</sup>

To put this in perspective that is the same blood-money price for killing a prince's farm manager, and more than double what you'd pay for murdering a peasant. Sure, one could accidentally maim anothers horse or cow, but what does this mean *"viley maims"*. Article 84 was undeniably formulated to stamp out cattle mutilation of a callously vicious or malicious nature, in the newly converted Russia. It appears self-evident; they had a problem with horse and cattle mutilators in Russia not long after its conversion. I suggest the offenders were witches. Even if



the said Article was an early Mediaeval form of animal cruelty legislation, we would still need to explain why it doesn't apply to other animals. On the other hand it might have had something to do with the Turkic custom of tapping blood from the veins of cattle, and horses more especially, to make libations. Certainly the Prussians (and by inference other pagans in their region) were also supposed to have incorporated the blood of draft animals into their intoxicating libation. Whatever the case, this is an anti-pagan legal Article.

CATTLE MUTILATORS STILL ACTIVE IN RUS' AFTER THE CONVERSION

### On eoek saerifiee

One name for Russian sorcerers was *Kudesnik*, and due to its phonetic affinity to two other words *kudakhtan'e* and *kudri*, one can suggest that they were long haired priests somehow connected with chickens or cackling birds. Since Rus' pagans were known to have slaughtered chickens to Volos the serpent of the underworld,<sup>1072</sup> it is my contention that *Kudesniki* slaughtered fowls in sacrifice. But why chickens? While some might say they were cheaper than lambs, pigs or rams, I believe there was a deeper religious significance behind cock or chicken sacrifices, mainly because a number of wealthy mediaeval necromancers were reported to have killed them during their rituals, and they had enviable sums of money at their disposal. Cock sacrifice during the performance of witchcraft may be elaborately intertwined with the fact that they were closely allied with the Good Sun, especially in Magianism. Like the dog, the cock acted as a sentinel against the onset of evil, and so by killing them, the witch ridded the world of the security which they provided, and gained infernal merits for their troubles. As the wise Magi declared;

"when a hen utters a crow in a house, or the cock crows unseasonably, it is desirable that they do not kill it, and do not consider it a bad habit. Because it is uttering that crow for the reason that a fiend has found a way into that house, and the hen or the cock, alone, does not possess the power that would keep the fiend away from that house, and the hen is going to give the cock assistance, and utters the crow.

Therefore, if any time the chance happens in that manner, it is requisite to bring another cock, so that they may drive away that fiend through the assistance of one another. And if a cock crows unseasonably it is likewise not desirable to kill it, because the reason may be this which I have stated.

For it is declared in the good religion, that there is a fiend whom they call Seg (the secret-moving deceiver who causes annihilation), and in every house where an infant exists, that fiend strives that she may cause some misfortune to come upon that house (eg; cot cleath). So it is necessary that they should keep a cock on the watch for her, so that it may smite that fiend and force her to the road away from that house".<sup>1073</sup>

The black Magi were probably preoccupied with the business of slaughtering cocks, for they loomed large in the battle against the witches, and warred against the demoness Seg. Even more than that the act of killing a cock was considered extremely sinful.

"And there are several things the slaughter of which is very bad, and the sin is very abundant, as the lamb, the kid, the ploughing ox, the war horse, the swallow bird that catches the locust, and the cock; <u>and of the whole of these the sin is most as regards the</u> <u>cock</u>. If it becomes a necessity, it is proper to kill a cock that does not crow, and it is necessary to consecrate their heads. Any head of an animal, not consecrated, it is not desirable to eat, so that it becomes so far a righteous gift. If one be not able to consecrate the head, it is requisite to consecrate one kidney as a substitute for it".<sup>1073</sup>

Right across Europe a custom developed whereby, the cock, the friend of the morning sun, was placed atop roofs in the form of a weather vein, both to frighten off witches and avert the destructive lightning strikes which the tempestarii (storm raising witches) called down upon the earth.<sup>1074</sup> In Scandinavia it was thought that a cock would warn the gods that Ragnarok was upon them.

Memories of the cock and his once highly regarded role still exist today. There is a continuing belief which has persisted in England, even as late as this century, that cocks prophesied, and that it was bad and unjust to chase away any cock that came crowing at your front door.<sup>1075</sup> Its crow was an omen of coming misfortune, perhaps even a death in the family, particularly if it sounded during the night.<sup>1075</sup> There is an obvious link between their call, and the threat of coming annihilation to someone you knew. To see a cock and hen sitting together was a good omen, and

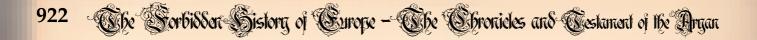


Fig 54. A roof-top weather vein from Eastern Europe. It provided protection from witches.

**COCK SACRIFICES** 

COCKS WERE SENTINELS AGAINST EVIL

COCKS WATCHED ONE'S HOUSEHOLD, PROTECTING IT FROM A HIGHLY DISCRETE DEATH DEMON



THE MAGI TAUGHT THAT IT WAS VERY SINFUL TO KILL A COCK

JUVENILE AND INFANT REMAINS FOUND IN AN UNDERGROUND VAULT

THE SACRIFICED CHILDREN WERE OF NOBLE PARENTAGE

THEIR BODIES WERE BURNED IN A FURNACE

GOD, THE MAN-EATER

REAL GODS NEEDED IMPORTANT SACRIFICES

THEY SHALL NOT WEEP

often portended a coming marriage. These superstitions resemble those outlined in Sad Dar.

And on the contrary, there are superstitions that you must kill a crowing hen, else it would bring misfortune; but the very persons who advised people to kill the hen would themselves not do it when pressed.<sup>1075</sup>

Magian scripture mentions that the heads of any chicken sacrificed was to be consecrated beforehand. The heads of sacrificial victims were consecrated by other races, by the outpouring of a libation in order to make the offering holy, presentable and befitting. Herodotus tells us that the Scythians sacrificed their war prisoners only after tipping wine over their forehead.<sup>1076</sup> The pagan Gnostic priests of Egypt inspected their white sacrificial bulls at some length, and rejected them if even one black hair was detected.<sup>1076</sup> Those that were satisfactory had their heads anointed by a libation, and their horns bound with a seal impressed with the mystically engraved magical ring worn by the high priest.<sup>1076</sup> Druids placed seals on the heads of their sacrificial cattle. Whether the pagan Slavs sealed and anointed the heads of their intended sacrifices has gone unrecorded.

### Ebild saerifiee

Did people really sacrifice their own children? It's an interesting question. Historical accounts mentioning the exposure or sacrifice of one's own offspring have been regarded by "right-thinking people" as a non event, untrue, lies. But just when you thought there has never been any physical evidence for child sacrifices, archaeologists have discovered an underground vault at the site of the once great Carthage (see fig 118, Part I), perhaps the same one referred to by Agathocles as recounted in the writings of Diodorus Siculus.<sup>1077</sup> It contained numerous examples of infant and juvenile skeletal remains, usually in a charred state, which were associated with furnace altars. What is more, wall motifs were found thereabouts showing depictions of human sacrifices.<sup>1077</sup> We know from Diodorus that *the children chosen for sacrifice were of noble parentage*,<sup>1077</sup> a custom also noted among the Celts. Priests participating in the sacrifice of the noble youngsters *played tambourines and pipes, and wore masks*.<sup>1077</sup> At the *night time ceremony* the children had their throats slit, and after being placed in the hands of an idol were lowered into the flames at the foot of the idol.<sup>1077</sup> Parents had to watch their children killed in this fashion without weeping at any stage.<sup>1077</sup> Such intricate details can easily be found replicated in the testimonies of witches, and witnesses to their rites, which took place throughout the next 1,500 years across Europe. Particularly interesting is the Celtic parallel, for in both cases the sacrifice of high-born children brought about the spiritual purification of a person; atonement.

Consider also the following accounts from that same part of the world, that in some ways echo the happenings in the Carthaginian vault;

The Gospel of Philip:63, a Valentinian heretical text excavated in Egypt this century stated;

"God is a man-eater. For this reason men are (sacrificed) to him. Before men were sacrificed animals were being sacrificed, since those to whom they were sacrificed were not gods".<sup>1078</sup>

There you have it. Real gods needed important sacrifices, people for instance. Only false gods accepted anything less. As regards this Carthaginian prohibition on weeping, we find that Mediaeval witches were supposedly unable to cry either. So too the pagan Danes:

"Tears and plaints and other forms of compunction, by us regarded as wholesome, are by the Danes so much abominated that one may weep neither over his sins nor over his beloved dead".<sup>1079</sup>

This might have been a residual Indo-European custom, for there was originally a taboo binding on female Brahmin, that if they should cry it would cause the destruction of their kin and kingdom.<sup>1080</sup> Only in Europe, it seems to have applied to menfolk also. *The Primary Chronicle* reported the following pagan Russian sacrifices.

"Vladimir then began to reign alone in Kiev, and he set up idols on the hills outside the castle with the hall (and tower): one of Perun, made of wood with a head of silver and a mustache of gold, and others of Khors, Dazh'bog, Stribog, Simar'gl, and Mokosh. The people sacrificed to them, calling them gods, and brought their sons and their daughters to sacrifice them to these devils. They desecrated the earth with their offerings, and the land of Rus' and this hill were defiled with blood".<sup>1081</sup>

From one British witch trial we hear that ...

"They sacrifice their owne children to the diuell before baptisme, <u>holding them up in the aire unto him</u>, and then thrust a needle into their braines".<sup>1082</sup>

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This reference deserves further comment. Firstly, does the fact that the witch raised the sacrificed child up in the air mean the witches believed their God was currently ruling in the heavens above? Such was implied in the confession of one Widow Coman *who stated that the Devil was already sitting at the right hand of the Father*.<sup>1083</sup> This account dating to the 17th Century AD could easily reflect elements of heretical Massalian trinitariansim, which advocated the redemption and justification of Satan over the top of Christ.<sup>1084</sup> In relation to this, Inquisitors were said to be disgusted at the mere existence of star charts which were beginning to appear during the Middle Ages. They depicted demons in charge of the heavens, and were drawn by "black" witches.<sup>1085</sup> Might these maps indicate that some witches believed their lord had already risen from the Abyss? Secondly, the mention of needles being thrust through the head of the victim is paralleled not only by accounts of the behaviour of the Magi. According to the Magi this was one of the outrages perpetrated by demons in the underworld against sinners. Other admissions of their activities such as;

### "they burne their children when they have sacrificed them"<sup>1086</sup> or "This must be an infallible rule, that everie fornight, or at the least eurie moneth, each witch must kill one child at the least for hir part".<sup>1087</sup>

These two prior-mentioned baby sacrifices have similar characteristics to Chaldean child sacrifice. Perhaps these English witches were the descendants of *kolduny* (Chaldean sorcerers) who had migrated into Russia from Southern Iraq, and thence into Europe.

To re-kindle Louis XIV's passions for his ex-mistress, a ceremony was held in 1679 AD by a Parisian Grand master, who also happened to be an abbot named Guilborg.<sup>1088</sup> By his own admission, and without torture Guilborg confessed to having sacrificed a child to achieve this end.<sup>1088</sup>

The next anecdote came from a monk operating in the Padua area of Italy, one Bernardino, in the year 1427;

"One among the others....said and <u>confessed without any torture</u> that she had killed thirty children by sucking their blood (ie; their life); and she also said that <u>she had liberated sixty of them</u>... And furthermore she confessed that she had killed her own son, and turned him into dust, some of which she gave people for such purposes".<sup>1089</sup>

I would like to highlight the comment that she had "liberated them". This strongly savours of Manichaeism, Gnosticism or even Dionysianism, where the body was seen as evil, and the spirit pure. The death of the body meant the liberation of the soul from its doleful incarceration. It is conceivable that Manichees might have martyred children to save them from enduring the pains of this world, though it is difficult to prove the factuality of these sacrifices without hard physical evidence. Even then charred remains tell us little, unless they are found in a ritual context. Moreover the Elect were against all killing so one of the Hearers might have performed the act if such a deed was ever sanctioned by the Manichees.

In the ancient world the belief that life resided within the blood was widespread. Might the drinking of the blood have represented the moment the victim's life force fled the body spurting out from severed or pierced veins?

There are some stark similarities between details found in this example and what was written about the Chaldeans (by Al-Nadim) and the Paulician heretics (by a high-ranking Armenian cleric named John IV), in particular the killing of the child and pulverising its body to dust.

Even in our day we have evidence for widespread "infanticide". For example it is well known in India that Hindus kill many of their daughters at birth, mainly because it is highly desirable that they have sons, and to avoid the financial burden of dowries on the family. This may seem repulsive to Western readers, yet we should pause for a moment to understand that in the Hindu scheme of things these children will live again, in one form or other. In India this is considered women's business, and it is not a happy occurrence for all concerned, including the mothers themselves, many of which feel saddened by having to do it, due to family or social pressures. Moreover many Western women choose to abort their own children for financial reasons, to save their career, or due to psychological reasons, a shortcoming in the relationship, abandonment, and so on. The main difference between Western and Indian women is that the termination of the childs life is inter-uterine in the West, while in India the child is more

CHILDREN SACRIFICED

Some said witches should kill a child per month

An italian witch claimed to have sacrificed 30 children by taking their blood In her words she had liberated them

> LIFE RESIDED WITHIN THE BLOOD

> > INFANTICIDE

often than not carried full term. The child might be buried alive, or even have hot oil poured down their throat. It's an tragic situation which the Indian government and the World Health Organisation is trying to prevent with better availability of contraception and education programmes.

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Clearly these are not sacrifices, but I include mention of these practices to illustrate that in many societies it is considered socially acceptable to kill your own children, yet it is still a taboo subject. If these things are true, can we then say that religious infanticide is fictitious? Is it so hard to believe that ancient cultures could have possessed religious concepts which permitted the killing of children when we ourselves are slaughtering millions upon millions of innocent unborn per annum world wide?

# \*Witcherast never existed?

The problem of identifying actual diabolism within the pre-Christian pagan religion (the "Old Faith") is greatly amplified by the writing habits of early Churchmen, who frequently referred to pagan gods as devils. As a result of this gloss, the ability of scholars to discern a factual underlying substrata which included the intentional homage of demons (as distinct from the celestial fertility gods) has been significantly hampered. In response to this need to sift fact from fantasy, the late Margaret Murray resolved to scrutinise the evidence through the eyes of an anthropologist, in an attempt to gain an objective view of the primary historical data.

But the answers she arrived at drew her into direct confrontation with later generations of her academic peers, who adhered to the prevailing view at that time, that witchcraft never existed. For the past few decades her books have come in for a real bashing by academics specialising in the study of witchcraft. Their main gripe was that Murray had the audacity to suggest that, based on the evidence she presented, that aspects of witchcraft were a religious manifestation of rites enacted by a heathen cult of considerable antiquity, which had been present across much of Europe and Britain.

Murray's real crime was postulating that, in a number of instances, trial data showed evidence that the devils and shape-changers were, in reality, human beings that, as a consequence of their rites, underwent a psychological mutation, plus changed their attire to suit this new persona. These, she said, were elements that can be understood anthropologically, in a religious sense. Attendees were dressing as animals and demons, however it was the demons that were, and remained, true demons, whether dressed in their costume or not.

For this assessment she was scourged at the pillory. Not content with condemning her work on legitimate academic grounds, Cohn went a step further and began to grossly misrepresent the aim of her two books the *Witch Cult in Western Europe*", and the *God of the Witches*. His mud slinging stuck well and truly, after which no self-respecting student would be willing to soil their hands with them.

Those who believe Cohn has proved that witches never existed are seriously delusional; he does nothing of the sort. What he does highlight though, is a number of factors which helped disseminate the "witch craze" mentality, and the actual or potential travesties inherent in the legal processes used to try suspects. This was no doubt a result of his chosen field of specialisation - persecution studies, and in particular the persecution of the Jews.

Murray, being an anthropologist amongst other things, decided to look at trial documents as would an anthropologist rather than an historian. For this reason it explored a new dimension to the subject of witchcraft. A great deal of her books are taken up with excerpts from her sources (which also include examples in the French and German), and a certain amount of explanation. One suspects that she could have transcribed even more trial documents if she wished, but as it states in the introduction to *The Witch Cult in Western Europe "there are limits to the size of a readable book"*. In any case she provides more extracts than does Cohn. In her introduction to the *Witch-Cult in Western Europe*, Murray states;

"Among the believers in witchcraft everything which could not be explained by the knowledge at their disposal was laid to the credit of supernatural powers... The common beliefs as to the powers of the witches are largely due to the credulous contemporary commentators, who misunderstood the evidence and then exaggerated some of the facts to suit their preconceived ideas of the supernatural powers of the witches; thereby laying themselves open to the ridicule of all their opponents, past and present".<sup>100</sup>

She then went on to explain that the fantastical phenomena which the witches experienced (like shape-

THE MURRAY SAGA



changing) were for the most part a spiritual experience, though sometimes enacted in the flesh. For this reason their testimonies carry a blend of real and surreal. She states that once these glosses of mysticism are stripped away (which were very real in the participant's mind, a point amply reflected in the court transcripts) one finds a factual substrata of religiosity that is reflected in a number of primitive societies.

### Next Murray states,

"The evidence which I now bring forward is taken entirely from contemporary sources, i.e. the legal records of the trials, pamphlets giving accounts of individual witches, and the works of Inquisitors and other writers".<sup>1090</sup>

Now I want to stress the next point ... she proceeds to say "I have omitted the opinions of the authors, and have examined only the recorded facts, without however including the stories of ghosts and other "occult" phenomena with which all the commentators confuse the subject (in an anthropological sense). I have also, for the reasons given below omitted all reference to charms and spells ... and have confined myself to those statements only which show the beliefs, organisation, and ritual of a hitherto unrecognised cult".<sup>1090</sup>

Well I think that says it all. She left these things out, not because she felt they should not be mentioned, or detracted from her argument, but because it only padded out the anthropological examination which was the central theme of her book.

Now let's see what magic Cohn weaves with her work. Cohn begins by summing up Murray's major arguments for those who are unfamiliar with them. He then says;

"The only way to find out is to examine her sources in their original contexts - a tiresome task, but one which is long overdue." "The relevant passages in the Witch-Cult carry references to some fifteen primary sources, mostly English or Scottish pamphlets describing notorious trials. Now, of all these sources only one is free from manifestly fantastic and impossible features - and even in that one the Devil, though "a bonny young lad with a blue bonnet", has the conventional requirements of a cold body and cold semen, and gladly mates with a witch aged eighty".<sup>1091</sup>

He starts out, "Margaret Murray was not by profession a historian but an egyptologist, archaeologist and folklorist. Her knowledge of European history, even of English history, was superficial and her grasp of historical method was non-existent".<sup>1092</sup>

Where does Murray say she is examining these court transcripts under the guise of an historian? She doesn't. Next he accuses Murray of selectively quoting from her sources, stripping away tales of the fantastical to add to the validity of her earthly explanations for the cult. Anyone who has read Murray's work would legitimately have known about the methodology she employed. They would have known she believed that hallucinatory experiences were simply a part of shape-changing. While Murray admitted these mysterious phenomena were very real to the witch, she left them out, preferring to show that for the most part witches met in the flesh, the devil himself being a man dressed as a goat, or in black, or in a variety of other etheric forms, or modes of attire. It was at such times that a mystical oil was dispensed by the man-devil and duly applied by those present. Consequently participants at the gathering experienced feelings of flight and euphoria. How can anyone have a problem with what Murray did, I ask you?

Cohn launches a series of tirades against her omission of text in which members of a Scottish coven transformed into horses. Again a gross misrepresentation of her methodology and aims. Then comes Cohn's crescendo of attack;

"Murray is of course aware of these fantastic features - but she nevertheless contrives, by the way she arrangers her quotations, to give the impression that a number of perfectly sober, realistic accounts of the sabbat exist".<sup>1093</sup>

Cohn further adds that a subsequent exploration of shape-changing in many primitive cultures has not yielded any satisfying evidence that shape-changers formed formal societies or religions. That's a fairly bold statement, untrue at that. As it happens shape-changing of the sort portrayed in Murray's accounts is a perfect description of pagan Norse, Slavic and Alanic shape-changing.

Those who believe there were no such things as witches, are obviously unaware that Al-Nadim wrote about sorcerers and magicians in Mediaeval Iraq and Mesopotamia who worshiped devils, using either Chaldeanism or the so-called "condemned system" which required the deliberate pursuit of evil. These societies had existed in Harran, and somewhere near Basra for several hundred years before Christ and continued to do so until the Middle

Ages. And then there were the Eastern European witches.

Like Cohn, I have problems with Murray's work, though this disquiet extends more to the number of cases which she drew upon. Just how widespread was the sort of material she presented throughout Europe? In attempting to answer this one finds the single greatest shortcoming of witchcraft studies, a lack of scientific procedure when assessing the phenomenon of European witchcraft as a whole, and indeed a heavy reliance on English works, themselves fairly threadbare when it comes to assimilating foreign witch data from many parts of Europe, including Eastern Europe especially. So controversial are the witch trials that nothing less than a total round up and microscopic analysis of <u>all</u> surviving documents (or should I say what's left of it) shall enable us to make definitive statements about the witches.

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The amount of information supporting the general observations of Murray means that many academics will rally to double and re-double their efforts to nail Murray's door shut. As in the past some will attack the mere concept that witches once existed by labelling those who support that line as "lunatic fringe". The remainder will do this not through through vociferous outbursts, but by ignoring the very existence of such a portal. Every hope lies therefore in those who are prepared to admit that Murray's shortcomings were due to her inability to further develop and support her thesis in an academically hostile environment, rather than the successes of later opponents in exploring such a line of enquiry and finding it to be false or unsustainable.

Their arguments against her studies were numerous, but looking closely at the historical records leads me to believe, like Murray, that the prevailing notions of many modern academics on the subject of witchcraft are incorrect. The main points which they have used to debunk the concept of witches as members of a formal pagan religion are as follows, and which I will now address;

1. What kind of a religion could be based around the worship of a man dressed up as a goat or dog, and revel in such seemingly inane ceremonies as whippings, uttering obscenities, destroying plants, crops, stock, people, and the stealing of milk from cows, burying porridge, or flying around on (besoms) brooms!

I believe I have adequately shown thus far that these rites can only be properly understood in a dualistic context. They constituted black mirror image ceremonies which were parodies or inverted opposites of the white Magian rituals, and which had to be so, if their full efficacy was to be brought to fruition, on behalf of their Lord, the Evil One.

2. There is no evidence that pagans were members of an organised religion, as the witches were recorded to have been! Clearly, written records stemming from the ancient world and the Middle Ages seem to indicate that actual blood Magi, such as those which served the dualistic religious needs of the Iranians, were active throughout the Slav lands, as well as in ancient Egypt, Rome and Briton, and perhaps even in Scandinavia, Germany and Gaul.

The best part of *The Forbidden History of Europe* is dedicated to illustrating the organised nature of pre-christian pagan religion in Eastern Europe and elsewhere on the continent. In Russia, as abroad, the descendants of these earlier pagans lived on, many continuing to preserve the old ways. For instance in folk hymns native to the Yaroslavl region of Inner Russia, we learn of *an organised earthly society of witches*.<sup>104</sup> They sought to bring much harm to mankind by their misdeeds, mainly by milk stealing and crop damage.<sup>104</sup>

3 If the witch covens were supposed to be survivals of an ancient pagan religion, as Murray suggested, then how is it that most Church evidence depicts them as heretics beholden to a white or an infernal deity, rather than focussing on the pagan nature of their organisation? In other words paganism, Witchcraft and heresy were separate issues, and not inter-related.

Paganism, heresy and witchcraft were anything but unrelated beliefs. Anyone who has delved into the subject of dualistic heresy will know that the line between paganism, heresy, witchcraft and Christianity was exceedingly blurred. But why was this so? Professor Zaehner, a renowned specialist in the study of the Magi, has strongly assertively theorised that Zurvanite Magi were responsible for many of the heretical concepts circulating in Medieval Europe,<sup>105</sup> and which so raised the wrath of the Church authorities that the inquisitions were their chosen response to this unwanted influence. But what factors could have provided for such elaborate inter-connections between paganism, heresy and Christianity? The link between paganism, Christianity, heresy and witchcraft, I believe, can be found within the eschatological myths of the Magi, stemming from a Magian belief in the coming of

PAGANISM AS AN ORGANISED RELIGION

PAGANISM HAD A WHITE AND DARK SIDE

PAGANISM, HERESY AND WITCHCRAFT WERE OFTEN RELATED

THE DEVIL AS THE ENEMY OF THE SUN

ENEMY OF THE SUN-CHRIST Sraosha the incarnate Word of God, the virgin-born world Messiah, who among the pagan Slavs was referred to as Khors or Khres, and Keresa, the Zoroastrian word for Jesus.

The Forbioben History of Europe - The Chronicles and Destament of the Argan

Another vital clue so often overlooked by researchers is that Satan, the so-called "Enemy of Mankind", was perceived as a horned goat or dog, and yet the Bible does not described him in this manner. No, this sort of infernal iconography belongs fairly and squarely to the pagan Magi. How is it then that mediaeval European witches chose to depict Satan in the same way as the horned god of the black Magi? Why did the heathen Slavic Volkhvy Magus priests use this same image for Chernobog (the Antichrist), the vehement enemy of Dazhbog (the Good Sun), or Keresa (Jesus the Good Sun)? In attempting to answer this we arrive at the heart of one of the most enduring heretical myths of the Middle Ages, that the Antichrist was the fallen brother of Jesus Christ.

### 4 Witchcraft was simply a superstition, a fantasy of religious zealots!

Whether or not witchcraft or miracles actually work is not something I propose to delve into. What I do want, though, is to show that people of the Middle Ages definitely did believe it existed, and for this very reason, the subject warrants closer attention, commensurate with the importance of the subject. The deaths of up to 150,000+ people can never be described as a fantasy.

In Western Europe, convicted witches and heretics were subjected to what was termed an "Act of Faith", or *auto da fe*, a formal part of the legal process with regard to these two "crimes", that preceded the *possible execution of a capital sentence*.<sup>106</sup> The "Act of Faith" was an organised public gathering convened in the village or town square (see p. 850). There the convicted offenders was paraded in front of large numbers of townsfolk, who were encouraged to attend. In readiness for an "Act of Faith" the convicted witch or heretic was normally required to wear a tall pointy white hat or bonnet (not dissimilar to those of the white Magi) as they were led onto an open air dais surrounded by the assembled citizenry.<sup>107</sup> Paintings by Goya and Berruguete are just some of those showing the continuation of this Mediaeval practice even as late as the late 1700's AD.<sup>108</sup> Those who had been convicted of "Crimes against the Faith" were collectively stood atop a platform, and each permitted to have their say.<sup>108</sup> They had basically two options. To recant their "error" in matters of faith, or to continue to adhere to a belief in the "heresy" or witch rites. Again, as mentioned, those who chose to admit that they had done "wrong" and turned their back on the "falsehood" that they had so long adhered to were permitted to leave, having been fully acquitted by their own recantation.<sup>108</sup> Those who refused to abjure, descended the dais into the custody of militia, who then escorted them to the place of their execution (if this had been their second offense of that nature), or back to the dungeons for further attempts to convert them (if it had been the first occasion that their "crime" had come to the attention of the authorities).<sup>1099</sup>

Since witch trials were such a public affair, are we expected to believe, as many scholars tell us, that up to 150,000 people felt shy about denouncing a fictitious black god that they didn't really believe in, and chose to be strangled or burned to death at the stake for a non-existent faith, rather than recant what many scholars see as a petty or worthless belief? Would they have wanted to die for what scholars have been saying was a fictional or illusory religion rather than make a painless and simple admission of their guilt, and a recantation in the freedom of a public forum - then walk off scot- free? This was the very thing that would have saved their lives!

Are we expected to believe that they forsook their own lives, and in some cases endured torture (which for some clerics was aimed not so much at cruelty, but at making the prisoner renounce their "error") if, in the coven members' minds, witchcraft was nothing other than a fabrication, a farce and a fantasy? No, for the witches at least, the Black God was very real, and worth being martyred for I might add.

# 5 Witchcraft was an imaginary offense, a trumped-up charge diverted to sinister ends, and used to persecute medieval feminists, or anyone else who disagreed with the Church apparatus in any particular matter.

If witchcraft was a Church contrivance, as some scholars have claimed, then why was there any need to get rid of trouble makers and dissenters by inventing a supposedly fictitious event, a phoney category of crime, when they could have been "railroaded" on a whole range of other crimes, which would also have attracted the same penalties of death or imprisonment? Why was there a need to compromise the entire legal system by inventing non-existent crimes? Why are acquittal rates so high in many areas? Surely if there was a judicial conspiracy at work there would have had even bigger body counts.

CONVICTED WITCHES WERE SUBJECTED TO AN "ACT OF FAITH" 6 If the witches were the survival of an ancient pagan religion, then how is it that they were absent in any great numbers in Western Europe in the few centuries leading up to the witchcraze of the 14th-15th Centuries AD? If witches were pagans, and they had been there all along, why was there such a large time lag between the end of the pagan era and the emergence of the witches?

Gorbidden History of Europe - The Chronicles and Destament of the Argan

It is my belief that scholars who have adopted this stance have not looked at the available evidence dating to before the 13th and 14th Centuries, or abandoned it as untrustworthy. Sadly few writers, such as Adam, turned their hand to writing about these issues in the 10th-11th Centuries AD, so their works are often all we have to rely on. Others may have been written, but did not survive the past 1,000 years. The truth of the matter is that records of criminal trials were hardly ever made at the beginning of the Middle Ages, hence historians have little or nothing to work with during the early Mediaeval period of witch activity in Europe

In 572 AD deacon Peter (who served at Alais, where there were once many Gothic parishes) was tried before St Nicetius on the charge of murdering Bishop Sylvester by magic.<sup>1100</sup> Having taken an oath of innocence before the assembled laity and clerics he was exonerated of complicity and freed. But the deceased's son's anger was not assuaged by the verdict, and so he slew Peter down some alleyway in 574 AD.<sup>1100</sup> This was, as it were, a sorcery trial, a trial of black magic, and the proceedings were recorded only in the briefest possible terms. We know nothing of the statements tendered by the prosecution and defence, only the outcome. For all intents and purposes this was a 6th Century AD witch trial, though not so named.

Our next problem is that historical documentation on witch trials, when it was made, was often destroyed (like so many of the forbidden books) sometime thereafter. So we have the non-existence of a written account, which some will say weighs heavily against an earlier wave of witch persecution, during which historically unverifiable trials were held. Consider what Adam of Bremen said;

"In fact they say, he (King Olaf Tryggrason (whose personal standard was a black serpent of a white background)) was also given to the practice of the magic art and supported as his household companions all the magicians, with whom that land was overrun, and, deceived by their error, perished".<sup>100</sup>

Other stories quite contrary to this were in circulation about King Olaf, which Adam also included.

"They say that among other virtuous characteristics of his was a great zeal for God, so that he routed out the magicians from the land. Although all barbarism overflows with their number, the Norwegian land in particular was full of these monsters. For soothsayers and augurs and sorcerers and enchanters and other satellites of Antichrist live where by their deceptions and wonders they may hold unhappy souls up for mockery by the demons".<sup>102</sup>

At length they say, the most blessed King Olaf was driven from the throne of Norway by a rebellion of the nobles whose wives he had apprehended for sorcery'<sup>1103</sup>

The last two quotes are in accord with what *St Olav's Saga* says about Trygvasson. In *Olav's Saga* we find that mass witch burnings had occurred as early as the close of the 10th Century AD, for it was then that the Christian King Olav Trygvasson seized the moment at the Thing assembly at Tunsberg, Norway, demanding that all the sorcerers <u>and</u> witches be expelled from his lands.<sup>104</sup> Wherefore he conducted a search for all persons known to be involved in the arts, who were then brought to his hall. There, amid a lavish feast which he had prepared for them, he set the building ablaze, burning to death all but one, who escaped and went into hiding.<sup>104</sup> This macabre event went undocumented; there was no trial held in their defence, nor do we even know how many perished.

Admittedly Adam of Bremen was reporting what others (who he does not identify) had told him regarding King Olaf Tryggvason, who died about the year 1,000 AD, and this is probably the main reason for divergent stories about his behaviour. Adam reckoned that Norway was fairly overflowing with magicians; but this was some 484 years earlier than Pope Innocent's 1484 AD mobilisation against the witches of Germany. Scholars such as Gwyn Jones disregard Adam's references as unreliable, perhaps because Adam did make some obvious errors in some instances where he was understandably credulous of inaccurate testimonies and stories supplied to him about the surrounding nations. But some of these informants were reigning monarchs, and therefore individuals with a better than average understanding of what was happening in their respective domains.

Anti-pagan zeal is unlikely to have coloured Adam's mention of sorcerers, in fact he did not include his own opinions about them in these extracts. Adam did not want to slander the pagans, just simply report what appears to have been occurring in nearby lands. There are a number of instances where he referred to the Slav pagans in benign terms, even though they had been ravaging the Holy Roman Empire.

Lastly although Olaf's affiliations with the magicians appear to be the subject of contradictory reports, the presence of manifold magicians appears to be a common thread. Yes, witches were present in Western Europe, the Baltic and Scandinavia, perhaps in vastly reduced numbers, or in some cases even in large numbers between the 8th and 10th Centuries AD, if sources are acceptable. *Malleus Maleficarum* specifically stated that witches had always been present in what is now Germany. From what accounts I have read, it appears to me that the number of witches in Europe began to increase steadily between the 10th-13th Centuries, but by the 14th Centuries the influx had reached endemic proportions, perhaps indicating that many were arriving in Europe from elsewhere. Icelandic law might provide a reason for large-scale movements of witches, after the 12th Century in particular.

Mediaeval Icelandic juries (twelve in number) were to try cases involving sorcery. "If someone uses spells or witchcraft or magic ... the penalty is lesser outlawry", and "If a man practices black sorcery, the penalty for that is full outlawry".<sup>105</sup> For legal purposes Icelanders classified sorcery as maleficia if "through his words or his magic a man brings about the sickness or death of livestock or people".<sup>105</sup> These laws were first committed to writing in 1117 AD. It is therefore an acknowledgement that witch trials, for want of a better term, were being carried out in early 12th Century Iceland. Whomsoever was found guilty of black magic could not expect to be treated any differently from any other full outlaw. They were to be banished. A light sentence one might guess, but it was everyone's civic duty to kill a banished fugitive on sight if they were encountered after their sentencing. The smartest thing a convicted Icelandic sorcerer or witch could do was head to sea, set foot in a new country, and start a new life.

If there had originally been magicians in Europe, why did they diminish in number? It is my guess the bulk of the white and black witches probably left Western Europe moving eastward or northward in the wake of Charlemagne's brutal missionary activities among the Franks, and yet others stayed put in Western Europe confining their pagan religious activities to customs which did not attract the death penalty. But if Western European witches had been displaced and gone to live among the Slavs and Balts, then why did witches later choose to move out of Russia, the Baltic, Poland, and Bulgaria and back into Europe during the 12th-14th Centuries AD? This is the million dollar question which will help us understand the factors which led to the witch explosion. I believe there are several possibilities for their emergence;

### a. A CHANGE IN THE WAY WITCH TRIALS WERE CONDUCTED

Norman Cohn explains that the rise of western witch trials during the 16-17-18th Centuries was attributable to the abandonment of the old Talion legal system in western Europe.<sup>1106</sup> The Talion was a penalty inflicted on whomsoever brought false and vexatious charges against a person. If you could not prove the charges levelled at the accused then you might even forfeit your life, or be sent to the galleys in Mediaeval Italy. Accordingly malicious litigation was only infrequently entered into prior to the 16th Century AD, because it was just too risky.<sup>1106</sup> With a freeing up of the legal system, the witches that had always been present now became liable for prosecution on an ever increasing basis, giving the impression that there was a sudden increase in their number. Some believe the ability to submit anonymous accusations helped things along. During the 1500's, in places such as Venice, denunciation boxes became a feature of the Inquisition, and are still to be found there. These drop-off points allowed citizens to make allegations against supposed witches and heretics, and are testimony to the freedom that people experienced when making such accusations.

While allowing for anonymous accusations, at no stage did the Holy Office permit witnesses to entirely avoid the investigation process. In the inquisitorial text *Sacro Arsenale* of 1653 Masini wrote *"since we do not inform him who the accusers are, it is necessary that the evidence for conviction be absolutely clear and beyond doubt"*.<sup>1107</sup> While it seems unfair that a defendant's accuser remained anonymous, there was a specific reason for it. Once detained the defendant was required to list all of their local and family enemies, and whomsoever bore grudges against them.<sup>1107</sup> It the person was a witch then more than likely they would have vexed many of those they listed. If few of them had been hexed by the suspect then the person was less likely to have been an active witch.<sup>1107</sup> Rather than give a list of false names to throw the inquisitors off their trail, it was in the defendant's best interests to be as accurate as possible, even if they

CHANGES TO LEGAL PROCEDURES MADE IT EASIER TO MAKE ALLEGATIONS OF WITCHCRAFT

THE ACCUSED WAS NOT TOLD THE NAME OF THEIR ANONYMOUS ACCUSER were a genuine witch. For if one of the names recorded by the accused matched that of an accuser, the Inquisitors began a lengthy inquiry into the possibility of slanderous false witness on the part of the accuser/s. By listing the name of a personal enemy, the defendant could cast aspersions on the veracity of the accuser, thereby helping their case.

b. WITCHES DID EXIST DURING THE EARLY MEDIAEVAL PERIOD, AND EVEN BEFORE THAT, BUT DUE TO A LACK OF SURVIVING LEGAL DOCUMENTATION FROM THOSE TIMES, THERE APPEARS TO BE LITTLE EVIDENCE FOR IT ON ANY SCALE. Witch trials shall ever remain a paradox for researchers, for when pagans were at their most numerous, very little documentation was kept; indeed it was not required by law. It was only 500 to 700 years later, after paganism had undergone substantial devolution, that legal documentation became commonplace in many areas. Accordingly witchcraft, whether real or imagined could only ever have appeared in trial documents from the 15th Century AD onwards.

I will now briefly examine witch trial methodology in mediaeval Scandinavia and Russia, and the Holy Roman Empire prior to the late Middle Ages. Charlemagne's *Laws for Saxony* ensured that recalcitrant pagans among the newly converted Saxons would be slain for continuing heathen rites. One might guess that a considerable number were put to death during the 9th Century, pursuant to these laws. Yet, to the best of my knowledge, there is no documentation to speak of. Clearly the absence of documentation does not prove the absence of witches and pagans in Saxony. However the existence of anti-witchcraft laws for Saxony indicate they did exist, but that statistics and details were never kept. Why draft legislation to combat a non-existent practice?

In Early Mediaeval Russia and Scandinavia heathens had no rights under the law. The same goes for Islamic countries where infidels derive no benefit from Islamic law, and where, from time to time Muslims killed nonbelievers with total impunity. *In Christian Europe if you were not baptised you automatically lost your case*. There was no need for a trial of any kind, whether for witchcraft, or any other crime. Sweden first recorded their laws in the mid-14th Century.<sup>1108</sup> Here the absence of written records is the everlasting bane of folklorists and mediaeval researchers seeking to trace back customs which appear to have originated during the Middle Ages.<sup>1108</sup> Obviously they had laws against witchcraft on the Danish peninsula, and in Sweden, so they must have had trials. *The non-presence of trial documentation is not proof that trials never took place*, but simply that they were not written about, or that the documents have subsequently been lost or destroyed (intentionally or accidentally). *This is a major point*, one that cannot be stressed enough. Does the proliferation of witch trial documentation in the 16th-18th centuries indicate that witchcraft only began in the 16th-18th Centuries? Many scholars have tried to push this line of thought, but it is fundamentally incorrect.

*The prosecution of witches was an inherent part of Sweden's first recorded legal process*, though by definition criminal witchcraft only applied to cases of maleficia, that is, where a person or cow had been maimed or killed by black magic.<sup>1109</sup> The same can be said for Danish Church laws (posted around 1170) who applied the same definition. These Danish laws predate those of the 13th Century secular courts in Jutland, so presumably cases concerning death magic were only heard by an ecclesiastical judge or panel prior to 1241 AD.<sup>1109</sup> Not until the 1400's did *secular* Danish legal codes contain provisions for trying witches.<sup>1109</sup> Thus prior to that time, the Danish witch trial was a Church matter, not secular. More often than not a pagan witch was not a baptised Christian, and therefore they instantly lost their case, hence no need for a trial and no need for documentation. History would never remember these cases. If laws against witches were in place from the first, then it is certain that witches had been there too, hence the need for the law. References to sorcerers repeatedly appear in the Sagas, and in the writings of Adam of Bremen, which date to between the 10th and 12th Centuries AD, up to 400 years earlier than the first promulgated Swedish anti-witch laws. But during this 400-year stretch what happened to witches? Well we simply don't know. Many writers negate the implications of this, the witch phenomenon's most hazy period, by insinuating that there were no sorcerers around the 10th Century. Any reference to them was made by monks or people who had received Christian schooling, and therefore they were lies, untruths, plain and simple.

But below we will examine what I believe was their most likely fate, in that time when records were neither made nor kept.

To achieve a conviction a witch had to be caught performing the act.<sup>110</sup> Once the crime was established, and the offender convicted, the laws of Sweden in the 1300's demanded that the guilty party be subjected to the retribution of the deceased victim's family.<sup>110</sup> This penalty probably reflects a more ancient pagan tradition for the punishment

WHEN PAGANS WERE AT THERE MOST NUMEROUS NO TRIAL DOCUMENTS WERE KEPT

PAGANS HAD NO RIGHTS UNDER CHRISTIAN LAW

HOW COULD THERE BE A TRIAL?

ANTI-WITCHCRAFT LAWS, BUT NO COURT TRANSCRIPTS

SWEDEN'S FIRST RECORDED LAWS INCLUDED ARTICLES AGAINST WITCHCRAFT

ORIGINALLY A WITCH HAD TO BE CAUGHT IN THE ACT



and lynching of witches and other serious criminals.<sup>1110</sup>

Having been sentenced the offender was turned loose, and probably gathered their possessions for a speedy flight to some other district. They knew full well that a vigilante posse would be hot on their trail any time soon, if not immediately. They might not even have had time to make preparations for a quick departure, cornered on their way home from the place of sentencing and put to death by vengeful and irate relatives.

One of the earliest recorded precedents for kinsmen taking vengeance on magicians exists in the Russian *Primary Chronicle*, relating to events of the year 1071 AD. Following an incident at Beloozero, during which the Yaroslavl sorcerers killed many women, one of Svyatoslav II's tax collectors headed out after them in company with a Christian priest.<sup>1111</sup> After prolonged chase, and a hand to hand engagement with the magicians and their supporters (during which the priest was slain), the prince's agent, Yan, eventually took them into custody. After a theological sermon by the sorcerers, who declared themselves worshippers of a demon called the Antichrist, they went on to demand to see the Prince himself, presumably to receive a trial before him.<sup>1111</sup> They said Yan had no right of jurisdiction over them.<sup>1111</sup> Yan disagreed. His response was to have them beaten and tortured in the field, ordering their beards excruciatingly plucked out.<sup>1111</sup> Following this they were gagged (perhaps so they could not utter spells) and bundled into the first of two boats. Next both vessels set off downriver, to where the river Sheksna opens, all the while Yan kept the sorcerers' boat a safe distance in front. Having reached that point Yan turned to the locals who had assisted him in capturing the magicians and said:

"Has any relative of any one of you been killed by these men?". A few of them replied they had lost family in the incident. "So <u>Yan ordered them to average their kinsfolk</u>. They then seized and killed the magicians, whom they hanged upon an oak tree".<sup>1112</sup>

This was no doubt a practical manifestation of *Article 1* of the Russian Mediaeval law code, the *Russkaya Pravda*, itself based on earlier pre-Christian law. While the *Russkaya Pravda* does not expressly mention a penalty for witchcraft, this article prescribes that *the aggrieved family is obligated to take vengeance on anyone who has killed a member of their family*, by whatever means.<sup>1113</sup>

Barring the seemingly ridiculous comment about the Antichrist (for which a possibly valid explanation has already been fielded), the remainder of the Chronicle entry seems perfectly feasible and logical. There was no trial under these circumstances. They had captured the offenders, they were so to speak "guilty"; all that remained was to pass sentence using vigilante justice not unlike that portrayed in the 'western' movie "Hang 'em High". Doubtless to say that "kangaroo-court" procedures of this kind were open to the worst imaginable abuses. The *Pravda* does not delegate to tax collectors the role of Justicier in frontier locales, but evidently Yan took it upon himself to act as one. That is not to say that these were unlawful proceedings. After all, the *Russkaya Pravda* was simply a list of articles composed to clarify new additions and amendments to the pre-existing heathen law codes, which were already known, and did not need to be recorded within the body of the *Russkaya Pravda*. It is therefore plausible, but by no means certain, that an officer of the prince could act as a judge, if circumstances so dictated.

By Maksimov's reckoning 18th and 19th Century Russian witches had lost any understanding of exactly where their kind (their bloodline), had originated.<sup>1114</sup> Evidently witchcraft had fallen into a disorganised and degenerate state compared to what it once had been, and their numbers dwindled.

Throughout Mediaeval Russia it was customary for folk to inflict cruel reprisals against local witches and sorcerers. For example, during the first half of the 1400's some twelve witches were burned alive at Pskov. Due to the unregulated, extra-judicial nature of anti-witch proceedings in Russia it is impossible to arrive at a realistic figure for the number of persons killed there for using witchcraft on their neighbours, whether truly or falsely.

Even so the Middle Ages saw the emergence of more enlightened Church fathers in Russia, who tried to stem the tide of the time-worn witch-hunting practices that permeated their society. But in that unforgiving time these particular clerics stood little chance of gaining receptive ears, and largely failed to make an impression.

Foremost among them was Bishop Serapion of Suzdal, who pitted himself against his society's customary readiness to ascribe misfortune and calamities to witchcraft. He said *"All of you are still captivated by the pagan arts of the Volkhoy* (ie; Magi) ... *believe me, you are burning innocent people!"*.<sup>115</sup> From his comments it is more than clear Serapion did not believe in the existence of either witches or witchcraft. Innocent souls were being superstitiously held

OUTLAWS HAD TO RUN FOR THEIR LIFE

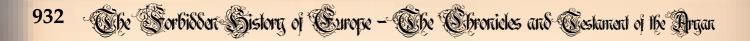
> VIGILANTES COULD KILL THEM ON SIGHT

A RUSSIAN TAX COLLECTOR HANGS MAGICIANS WITHOUT TRIAL

THE RIGHT TO KILL THE SAID MAGICIANS BELONGED TO THOSE WHOSE KIN HAD BEEN KILLED BY THEM

COMMUNITY REPRISALS AGAINST WITCHES

A RUSSIAN BISHOP TRIES TO STOP PEOPLE BURNING WITCHES. HE CONNECTS THE PRACTICE WITH THE OLD FAITH



WITCH BURNINGS IN RUSSIA

A NORSE SORCERER ACCUSED OF WITCHERY

KOTKEL SLAYS HIS ACCUSER WITH STORM MAGIC

EVERYONE WANTED KOTKEL'S BLOOD FOR THIS

THREATS WERE MADE TO HAVE HIM LEAVE THE AREA, OR THE LOCALS WOULD KILL HIM AND HIS FAMILY

KOTKEL'S ASSOCIATE HEXES THE COUNTRY SIDE

HE WAS BASHED TO DEATH

THE COURTS HOPED TO REGULATE THE PROSECUTION OF WITCHES accountable for the misfortunes of other people, and died accordingly. Serapion's encyclical is significant in that it not only connects witchcraft to the Magi, but witch hunting also. The Frankish *Capitulary for Saxony* tell us much the same thing.<sup>116</sup>

It was by god's laws that the Russians handed down the death penalty, for those convicted of witchery on the basis of witness' testimonies. They could expect to be dunked in water and burned. During the reign of Tsar' Alexei, one Olena was condemned as a heretic and subsequently incinerated at the stake, together with her many magic books, roots and herbs. She was convicted not only for harming individuals with her artifices, but for healing a number of others with her special remedies. In 1674 we hear that the wife of one Theodosius was burned to death for witchcraft. In 1730 the Russian senate saw fit to highlight an existing edict regarding the witchcraft laws, which demanded death by fire for those so convicted.<sup>1117</sup> This grim reminder no doubt arose in response to an increased presence of sorcery and witchcraft in the wider Russian community. In 1779 a bishop reported the emergence of sorcerers and magicians of both genders, who were turning the faithful away from the Orthodox faith, and allegedly infecting many people with illnesses by means of certain worms.<sup>1118</sup> They dragged the sorcerers in front of the senate, accused of renouncing the Christian faith, and pacts forsworn to the devil who gave them the worms.<sup>1118</sup> Having heard what the sorcerers had to say, the Senate referred the matter to the jurisdiction of the civil court system.

Such was the newer and more civilised means of dealing with witchcraft: taking it out of the village neighbourhoods, and bringing it into the better regulated secular court system. The same intricate web of local family-reprisals that we find previously mentioned in Russia was also active in pre-Christian Scandinavia, as is evidenced by the Norse *Laxdaela Saga*. Kotkel and his family;

"were making life unbearable with their thieving and sorcery, and enjoyed the protection of Hallstein the (pagan) Priest".<sup>119</sup>

In retaliation for a raid on his farm, Kotkel recited magical songs atop a specially prepared platform, which had the effect of raising a storm, to sink Thord's vessel, for daring to formally accuse him of witchcraft. Consequently both Thord and his crew were drowned as the ship sank.<sup>1120</sup>

"Everyone felt that death was the only proper end for people who performed the kind of sorcery that Kotkel and his family had done".<sup>1121</sup>

Here Kotkel and his kin were judged guilty by community consensus; not by any legal gathering. Oddleifsson gave the area's priest an ultimatum, *"sending the sorcerers away, or else, he said, he would kill them"*.<sup>1121</sup> And so Kotkel's family moved to a new residence in Laxriverdale. From the very moment of their arrival the local folk were keen to kill them, within at least three years, it was hoped. And so the cycle of trouble raised up once more. Kotkel was seen making magical chants by a number of people. After his witchery laid low Kari, son of Hrut,

"Olaf said that Kotkel and his wife and sons must be put to death immediately - "however belatedly".1122

So an avenging mob killed them all, then placed Kotkel's body under a pile of stones, known ever after as "the Devil's caim".<sup>112</sup> The outlawed fugitive sorcerer Stigandi remained at large after Kotkel's death, and was suspected of causing a loss of sheep's milk throughout Hundadale.<sup>1123</sup> They tracked him down and captured him with a view to killing him. To prevent Stigandi from hexing the surrounding country side with his evil eye,

"they took out a bag and pulled it over his head". But "there was a tear in the bag, and Stigandi could glimpse the hillside .. it was a fine stretch of land, rich with grass; but suddenly it was as if a whirkwind came and turned the whole sward upside down, so that no grass has ever grown there since".<sup>1123</sup>

This outlaw was bludgeoned to death with stones, thereby ridding the area of his worrisome activities.<sup>1123</sup> A realisation that such loose procedures had inherent shortcomings may have convinced the Swedes to implement a more formal, more centralised procedure for sentencing witches. This new system was introduced around 1350 AD. Now witches were to be judged by a bishop's court, and amendments were made expanding the list of witch crimes to include any form of black magic.<sup>1124</sup> References to witches having to be caught red handed were omitted,<sup>1124</sup> so this may signal a venture into newer legal territory, where a range of other proofs and verbose



arguments could be tendered before the court. Although death magic still remained a capital offense, harm-working sorcery was only finable.<sup>1124</sup> Still, extensive court transcripts were not made during this period.

So paradoxically, the time frame for the Christianisation of early Medieval Europe coincides with a lack documentation. Because trial records were rarely kept or made, we will never be able to calculate the number of pagan Saxons slaughtered pursuant to Charlemagne's *Capitulary for Saxony*, their names, their sex, or their offense.

Many were lost in seemingly endless battles with the Franks, though a lack of casualty records prevents us from establishing even a crude figure for those killed in action. At one point we even hear of 4,000 being executed for their part in an uprising against the Emperor.<sup>1125</sup> There are no names mentioned, just an isolated, off-the-cuff remark about the body count. Nor will we know how many pagan Prussians and Balts were killed during the Northern Crusades. We will never know the names of the many sorcerers burned to death in a feast hall at the command of King Olav Trygvasson. These countless executions took place long before the alleged beginning of the witch trials during the Renaissance. They also had the effect of multiplying the true number of people slain for the arts by a considerable degree; numbers we'll never know.

c. INITIALLY THE WITCHES DID NOT EXIST IN EUROPE IN ANY QUANTITY, BUT THEIR NUMBERS BEGAN TO SWELL AS MORE OF THEIR KIND BEGAN MIGRATING INTO WESTERN EUROPE FROM THE 14TH CENTURY AD ONWARDS;

### I THE ARRIVAL OF ZOROASTRIANS IN RUS'.

In ancient times white Magian vigilantes pursued the devil-worshipping black Magi, seeking to exterminate them at every turn. The arrival in Rus' of "white" Orthodox Zoroastrians fleeing the Muslims and Turks in Central Asia might have prompted the black Magi of Slavia to seek safer territory. These Zoroastrians would have been as keen as the Church authorities to expel or eliminate this more archaic wave of devil-worshipping Magi.

### II THE ARRIVAL OF THE GOLDEN HORDE.

Perhaps the Mongol overlords made life difficult for the Magi and Chaldeans then living in Russia. Certainly they were responsible for destroying the Chaldean temples at Harran, so why not harass the Russian *Koldumy*?

### **III** THE CAMPAIGNING OF THE TEUTONIC KNIGHTS IN THE BALTIC.

Magicians, necromancers and soothsayers were fairly commonplace throughout the Baltic region according to Adam of Bremen. Many resided in Latvia, and the lands of the Ests which was formerly known as Askala (the realm of wizards). But all this changed during the 13th Century, with the Teutonic Knights undertaking anti-pagan crusades there.<sup>1126</sup> This might have dislodged large pockets of pagan sorcerers and witches, compelling them to move further afield. It is also possible that many Germans and Saxon occupation troops might have interbred with the local inhabitants and brought forbidden, long eradicated heathen customs back into Germany once they returned home from the anti-pagan Baltic Crusades.

### III THE BALKAN ANTI-HERESY CAMPAIGNS.

At the beginning of the 12th century the Byzantine Emperor declared open season on the colony of Paulician Magian-Christian heretics then inhabiting the Balkans together with Massalians, Bogomils and similar neo-Manichaean cults. One can only guess how swollen the Paulicians had become by the 12th Century. No doubt interbreeding would have substantially increased the original population of 200,000 forcibly repatriated there in the 10th Century. As the war intensified many Paulicians evaded his onslaught by slipping out the back way and migrating into 12th Century Austria, Germany, Bavaria, Bohemia in sizeable numbers.

IV THE OLD FAITH WAS BEGINNING TO REORGANISE AND REGROUP UNDER THE INFLUENCE OF A MAJOR PAGAN RELIGIOUS FIGURE.

By the 15th Century AD, we discover the emergence of a new pagan pontiff in the Baltic states, who in every sense rivalled the Christian Pope and the Patriarchs of the East. This might also be tied in with the myth of Prester John, and the migration of his Magian nation from the inhospitably cold Ural mountains into a Europe that he promised to invade.

VIGILANTE BEHAVIOUR WAS NO LONGER THE NORM

THE NORTHERN CRUSADES PROBABLY FLUSHED THEM OUT OF HIDING

CRUSADES AGAINST HERETICS IN THE BALKANS LED TO THEIR DISPLACEMENT, AND RELOCATION ELSEWHERE MUSLIM REPRISALS

### V MUSLIM REPRISALS AGAINST THE DUALIST CULTS OF THE ISLAMIC EAST

The ForbioSen History of Burge - The Chronicles and Destament of the Argan

Norman Cohen has erred when he stated witches were an exclusively western Catholic phenomenon. The truth of the matter is that throughout the Middle Ages the Abassid Caliphate was riddled with dualist heretics and sorcerers, some of whom professing doctrines that accommodated formal ritualised devil worship for a variety of reasons. Eastern dualists were composed of Manichees (including a number of offshoot sects), Paulicians, Marcionites, Mazdakites, Magi, Gnostics, Greek philosophers, the so-called Nabataeans and Chaldean sorcerers. Mediaeval Muslims were fairly tolerant of Jews and Eastern Christians or anyone that was part of a faith sanctioned by the Koran (as long as they didn't start trying to convert Muslims from Islam). Many dualists did not fall into this category however, though for the most part the Abassids ignored the existence of the average dualist hearer, and chose to pursue and execute the perfecti or priests of these religions. Some of the dualists were extremely well organised, and shut themselves up in remote, heavily fortified enclaves which the Muslims could not penetrate. Accordingly the few dualist priests that did survive continued practicing their faith for a very long period unmolested. Dualist migrations into Europe probably coincided with periods during which Islamic authorities made reprisals against them and their priests.

### VI TO HELP FULFILL A DIVINE/INFERNAL PROPHECY

"And when the thousand years are expired, Satan shall be loosed out of his prison (in the Abyss). And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and decoured them".<sup>1127</sup>

One of the most bizarre and seemingly unlikely reasons of all is that they came to Europe to help fulfil Biblical and Magian apocalyptic prophecy, by bringing the religion of Ahriman (the Antichrist) among the white Magian and Church flocks, and to surround of the camp of the Saints, namely the Churches of Rome and Constantinople. This would have been to bring about the creation of the much-portended reign of the Antichrist, a Kingdom of Chaos beginning at the end of the first millennium AD, that would see much war, destruction, pestilence, and apostasy, as well as widespread ecological and social disaster.

A quote was provided earlier in this chapter detailing one witch's professed belief that he was participating in the erection of Satan's kingdom on earth. Potential evidence for 'Luciferian' missionary activity in the shadow of the Church has already been presented.

### VII THE BLACK DEATH

The 13th Century Black death resulted in severe social disturbance and population dislocations. The movement of refugees, including sorcerers, between European nations by land is under-documented. There was plenty of opportunities to accuse prospective witches of bringing on plagues with black magic under such circumstances. This social group was more likely than others to take flight if they were being harassed by local townsfolk.

VII DURING THE 13TH-14TH CENTURIES THE RUSSIAN ORTHODOX CHURCH HAD BECOME INCREASINGLY ADVENTUROUS IN THEIR PHYSICAL AND THEOLOGICAL ATTACKS ON THE PAGAN PRIESTHOOD AND SORCERERS. THIS SAW AN INCREASE IN THE SEVERITY OF SECULAR PENALTIES FOR THE CRIMES OF WITCHCRAFT AND "HERESY".

Another reason for the European migrations of eastern witches and sorcerers was a change in the Russian Orthodox Church's attitude towards them, which saw the clergy turn up the heat on "black" heretics, who were engaging in worship of the horned god. Perhaps witches and heretics were treated much more harshly in Rus' than in 12th Century Germany, some 400 years after its conversion.

To give you an even better idea of how stern and unrelenting the Russian Orthodox Church's position was in relation to this matter, the Russian priest St Avraamij of Smolensk was threatened with death at the stake by his fellow priests because of his allegedly dubious or borderline preaching methods, which, we might think, had a demi-pagan tinge. Yet, he was never formally tried as a heretic, or even branded as one. If this is the kind of treatment a priest (who was later canonised for his many successes in the conversion of the pagans) could expect for activities which were perceived to be on the edge of acceptability, how much more iron-fisted would they have

CHURCH CRACKDOWNS ON THE PAGAN PRIESTS OF EASTERN EUROPE



been to those confirmed to have been performing witchcraft and devil worship?

Since Rus' cities were the only real bastion of the Church among the Eastern Slavs during the Middle Ages, the pagans moved out into the countryside, in every direction, to escape the attention of the authorities, and freely practiced the old faith. Serious missionary work only took place in these areas from the 13th Century AD onwards, when the Church erected frontier monasteries, especially in Finnish zones. These allowed for permanent ouposts from which the Russian Church could launch its prolonged presence among people who were still practicing "heathens", not just pagan residue, but true practitioners of the Old Faith.



The greatest problem with modern writers on the subject of witchcraft is they confine themselves to placing history on the psychiatrist's couch and, with white coat, clipboard and pen, only hear what the patient is saying, rarely listening to, or better still understanding the patient. They dare to presume they have the right to act as the judge and censor of history, rather than its examiner.

History cries out to us that many Europeans of the past 500 to 1,500 years actually believed in the existence of magic, and unless one come to grips with this, we remain very far from delving into their minds. For example, a proper and complete analysis of traditional Australian aboriginal life is pointless unless it is examined in the context of mystical beliefs like the 'Dreamtime', perhaps the most important thing they possessed, for in it lay a profound understanding of the world in which they lived. Whether we believe in the dreamtime or not is irrelevant to the study of a people who did. *In examining the witch phenomenon it is imperative that we concern ourselves with what Mediaeval Europeans believed, instead of experimenting with social studies and conspiracy theories.* 

The primary Mediaeval sources are studded with ritual inversion and testimonies of the devil as a dog or fly, or masked witches shape-changing into animals, or riding out into the night on the backs of fellow coven members. Some historians believe this is all the more reason to disregard the accounts as stupid, flippant, and unworthy of academic analysis. By adopting this approach many modern witch commentators *have greatly failed us* in the objective study and assessment of witchcraft. What they are doing is like an atheist saying that there is no such thing as Christianity because he believes in neither miracles, nor Christ, nor the efficacy of prayers, lit candles and holy water. Whether one feels that given religious observances harness and yield actual powers or not does not impact on the factual historical existence of that religion. The same could be said about shamanism, Islam, Magianism, Buddhism, Hinduism, animism and so forth. You, the reader, may not adhere to these faiths, but I'm sure it would not lead you to disbelieve the very existence of their organisational infrastructures, holy sites, and religious texts. Yet that is precisely what many witch researchers have tried to do. Very sad.

Immense support for the notion of a clandestine corporation of devil-worshippers comes from the mouths of the witches themselves. On certain points their admissions show some semblance of uniformity across a number of countries. So to counter the harmful impact of these confessions on their theory that witches never existed, some academics saw fit to alienate this damaging evidence by saying that it was merely the product of torture, and largely fake. A certain group of academics specialising in the infamous Spanish Inquisition have advocated differently.<sup>1128</sup> Their study of inquisitorial regulations and trials statistics shows that this theory cannot be applied to the witch phenomenon as a whole. Having scrutinised the 350 years worth of archival documentation generated by the Inquisition, they discovered that the Spanish Inquisitors applied torture in only 2.5% of instances! 1129 As it rightly points out, the treatment of witches in Germany, France, England and Scandinavia was a lot harsher, and suspects fared rather poorly in these other locations.<sup>1129</sup> Even so, we would do well to refrain from commenting on alleged levels of torture until a study as equally comprehensive as the Spanish one has been undertaken in these other countries. This is not going to be easy. For example in Britain witch trial court transcripts were only available for five counties. To accept modern theories that wholesale and widespread torture was standard procedure without there ever having been an empirical study of all surviving trial accounts, is not only unscientific, it's gullible. It's like trying to find the most popular brand-names on sale by polling just 10 people. Until a significant statistical sample from all countries involved has occurred, for me anyway, the general level of torture applied to witches elsewhere can only ever remain a question mark. Even so, statistics are available for some countries, and I will present these in a short while. As a matter of fact there is not even common consensus on the number of witches executed, with estimates ranging EUROPEANS ONCE BELIEVED IN MAGIC

RITUAL INVERSION WAS

WITCHES THEMSELVES CONFESSED THAT THEY WERE PART OF A BIGGER CULT

SOME SAY THESE STATEMENTS ARE FALSE CONFESSIONS

> BUT IN SPAIN ONLY 2.5% OF SUSPECTS WERE TORTURED!

NO AGREED FIGURE FOR THE NUMBER OF WITCHES EXECUTED from as little as 50,000 through to a ridiculous 9 million. Nothing can more glaringly illustrate the paucity of serious study than this!

The Forbidden History of Europe - The Chronicles and Destament of the Argan

In how many instances were prisoners cut short in mid sentence, when they started divulging things the Inquisitor didn't want to hear. I say this in response to Cohn's single account of Inquisitors desisting from recording the confession of a witch once the accused started drifting off into accounts of a witch dressed in snow white robes. He says they were nothing less than carving the witch's confession; he might be right, but then again the priest might have been protecting the interests of a fellow cult member, rather than their mutual enemy the black Witches. Not impossible when you consider one example fielded by Murray in which a witch was acquitted on the basis of the immense good she had performed for her community. White witches were sometimes, if not often viewed differently from black witches. Sure they were irritating, but whether they were to be repressed, and what penalty they would pay varied according to time, place and judicial sensibilities.

Bearing in mind the strict rules in place for the scrutiny of witnesses against witches, how many cases were tossed out of court due to insufficient evidence? What were the motives of torture? Political subterfuge? Since a person walked free by confessing and renouncing their participation in witchcraft, were many instances of torture the Inquisitor's desperate attempt to extract the very confession which would save the accused's life, and more importantly their soul? We have written regulations to this effect.

The Inquisitorial guidebook *Sacro Arsenale* specifically stated that torture enabled confessions, *with the aim of reconciling the sinner with god*.<sup>1130</sup> In other words the expressed aim was not so much to inflict cruelty, or sate their desire for vengeance, but to extract a confession from a reticent suspect against whom their was already a burgeoning mass of evidence implicating them in the arts of witchcraft. The text went on to say,

"It would be iniquitous and against all human and divine law to expose anyone to torment without weighty evidence".<sup>1131</sup>

Only once the details had been submitted before a panel of six or so legal and theological experts could a decision be made about the suitability and permissibility of torture. In borderline cases a pronouncement was required from Rome as to whether a confession could be extracted by torture.

Or were the Inquisitions, as some have claimed, an instrument used to seditiously forge a sub-human picture of the witch using fictional, contrived evidence, and by soliciting certain answers that followed a standard formula which the Inquisitors dished up to the accused ('now repeat after me' ...., etc). They maintain that the Inquisition could then be used as a tool of state, where nefarious clergy could indiscriminately slaughter whomesover opposed them. In the light of so little systematic study, this last view is an absolute disgrace, and very unscholarly. Sure show-trials are not unknown throughout history (eg; Macarthyism, the Stalinist purges), and no doubt would have taken place in an unknown number of witch trials. But certain academics theorise that alternative power-seeking motives were at work, and automatically default to the universality and totality of this conspiracy motive. And what is even worse, they then go on to employ that theory to vindicate stuffing the primary historical evidence, those priceless documents, into the dustbin of history. This is not only irresponsible, but very scary. Doing this to the primary sources is like someone 500 years hence "exposing" the filmed images of naked Jews running to their deaths in Nazi pit graves, or allied bulldozers piling the emaciated corpses of the liberated Belsen camp, as a cruel hoax, and having people believe that. Just as Jews died in WW II precisely because they were Jews, the fact remains, very many people died during the 12th-16th Centuries AD for the "crime" of witchcraft. And yet, we are expected to believe that (by some estimates) in excess of 150,000 people died without some underlying cause (perceived or real) besides the Church's attempts to create a powerful mind control tool! And I am not by any means insinuating that there was one single cause; life just isn't that simple. Was it all a fantasy, a sham, an imagination? Come now! Whatever the underlying causes of the witchcraft, be it schizophrenia, exotic mental illnesses, a vivid imagination, or diverse ancient cults, including the black Magi (the existence of which has been illustrated in this book), superstition or, more likely, a combination of all of the above, we must never erase history. We would do well to remember that in the minds of most Mediaeval folk, theirs was an era of magic and miracles. This can be the only sane conclusion emanating from the historical record.

I have no qualms whatsoever drawing on the firsthand data put forward by Summers and Murray because their work differs from many others on one major point. They preferred to present the data unabridged, rather than

TORTURE WAS ONLY TO BE USED WHERE THE CASE AGAINST A SUSPECT WAS OVERWHELMING

IT HAD TO BE AUTHORISED BY A LEGAL PANEL

SHOW TRIALS

COURT TRANSCRIPTS SEEN AS A WASTE OF TIME



drift off into lengthy opinion and commentary, which needs little reference to primary source material. Commentaries are one thing (and very necessary), but transcribing data from the past accounts, word for word (if you have access to it), is just about one of the most important things that a historian can ever do. This is a significant deviation from the work of many other authors who condemn the factuality of Mediaeval witch cults using attitudes better left to feminist lobbyists, social theorists and psychologists, than historians. I found Murray's work particularly helpful in that it preserved the finer "superstitious" details, primary sources which clearly show that in very many cases Satan was *a man-God* dressed as the horned-god, or little treasures like besoms and ash branches which, as you will have read in Part I, were integrally linked with the rituals of the white Magi.

I have noted a dearth of published first-hand accounts (confessions, witnesses, accusations etc) from the earliest years of the witch cults in Europe, when the first witches spearheaded the witch-explosion, that particularly mobilised during the 13th Century. This is an extremely important phase in the history of the witches. I think there needs to be more work done in this area, not just more commentary and opinion. There should be an emphasis on the translation of court transcripts and other civil documentation on the witches, from both western and eastern European sources, and from Arab documentation in the Middle East, Asia Minor and Central Asia. Nonetheless, in what accounts we do have, there can be little doubt that the witches were tied in with the pagan rites of old ... Jews, Saxons, Germans, Scandinavians, Slavs, and Celts were all supposedly guilty of it.

Unlike the Roman Catholic Inquisitors and court scribes of Western Europe, Russian Orthodox clergy saw little reason to put pen to paper about the customs of witches. Why should they, when just about everywhere they looked they could find practicing sorcerers who had local parishioners and demi-pagans endlessly knocking at their door looking for remedies, talismans, curses and the like. This scantly recorded Russian literary tradition (which contains precise details that predate by several hundred years demonological beliefs that emerged during the Inquisitions) makes it all the more interesting to find a widespread belief in demons (even specifically named demons) in villages from Arkhangelsk to the Urals and as far south as the Ukraine. From mediaeval documents we know that they believed in demons a thousand years ago, and still do so today. This is without parallel in the modern West. How did such a commonality of demonological beliefs come about without an accompanying literary tradition? The answer comes as no surprise - the highly evolved Russian demonology was spread about by word of mouth; by town and village folk and the large number of practicing witches and wise folk of the countryside.

For all I know there may be an extensive range of witch trial documents in Russia slotted in among other standard court documents, but at no time during the nine to ten years that it has taken me to compile this project have I found a written study on Russian court trial procedures between the Middle Ages and the modern era. If they are available they will need to be scrutinised at length.

## Des political correctness have a place in historical studies?

Margaret Murray is not the only scholar to be harangued by those who have adopted a "politically correct" stance in relation to the witches. Montague Summer's translation of the legal tome *Malleus Maleficarum* comes in for a real dressing down by proponents of the "witchcraft never existed" camp. It is variously attacked on the basis of him being a committed Roman Catholic priest, or a notorious Satanist, depending on who you want to believe, or as being a conglomeration of superstitions and old wives tales. In no way do the "witches never existed" faction succeed in denouncing his scholarship or translating skills. After all, being a pre-Vatican II Roman Catholic priest, he had to know Latin before he could graduate from seminarian to priest. They described him as a fanatic, but his attackers seem equally fanatical in their denunciations. What these people fail to recognise is that his book was a translation of existing copies of the *Malleus* from Latin into English. It was *not a book of commentary or opinion*, but the direct translation of a valuable historical document, perhaps one of the most important in the study of later witch trial methodology in Western Europe. But why are they so caustic in their attacks on Summers' *Malleus*, a translation that to the best of my knowledge has stood the test of time? The answer is they needed to assassinate the historical record in order to allow them to weave their elaborate "politically correct" theories, many of which cannot be sustained when held against the legal framework under which the Inquisitions were supposed to be conducted.

Only after rigidly applying some back-to-basics scholarship can we penetrate this hiatus in objectivity, to gain a clearer picture of what actually happened. The scale of legal abuse that they suggest simply could not have occurred

Uniform Demonological Beliefs in Many Parts Of Russia

DENOUNCING THE MALLEUS MALEFICARUM BECOMES CRUCIAL FOR THE CONSPIRACY THEORISTS

THE LEVEL OF TORTURE THEY SUGGEST WAS NOT SANCTIONED BY THE LEGAL SYSTEM

> You could get sacked for unauthorised torture sessions

under the regulations prescribed by *Malleus Maleficarum*, for it shows the stringent legal protocols which were set up to aid the Inquisitors in their work. What they neglect to mention is the *Malleus'* rules for when torture could be applied, and the *intense scrutiny* of witnesses by priests in an attempt to discern whether they were bringing false charges against an innocent person. Ultimately witnesses were sternly warned of impending damnation for calumniating.

Some inquisitors went beyond what they were permitted to do The "Hammer of the Witches" was not the only instructional text to be used. For example in Spain, Inquisitors were bound by the framework of the *Instruciones - Del Santo Oficio*, a manual issued by Madrid to guide agents of the Holy Office. It provided a comprehensive code of ethics and conduct which Inquisitors were to apply strictly, lest they lose their post. An over-enthusiastic recourse to torture was not countenanced by this manual; likely to get an Inquisitor ingloriously sacked in fact! We don't know how many inquisitors risked their careers for the sake of performing clandestine tortures sessions, lacking any official endorsement whatsoever. I would guess that Inquisitors who best fitted this mould were relatively few. Still, some Inquisitors far transgressed the bounds of what they were permitted to do by virtue of their deputisation to the Holy Office. Upon hearing of Conrad's extrajudicial punishments and executions in Germany, Pope Gregory replied "*We marvel that you allowed legal proceedings of this unprecedented nature to continue for so long ... without acquainting us of what was happening. ... we declare these proceedings null and void ... We cannot permit such misery as you have described".<sup>1132</sup> Though in this case, Conrad surprisingly remained off the leash, as it were, until assassinated by some nobles who were next on his hit list.* 

By scrutinising the views of the "witchcraft never existed" faction more closely, we uncover a very false view of the trials. By their spurious reckoning the law codes within *Malleus Maleficarum* were *almost never adhered to*, with magistrates and vengeful clergy habitually seeking torture and secular execution as the preferred means of dealing with suspects at every available opportunity.

Cohn matter-of-factly states (providing little or no evidence) that *"Torture was employed, and so ruthlessly that many who refused to make a false confession died under it."*.<sup>1133</sup> Sidky is another fan of this theory.<sup>1134</sup>

Not only does the scale of this alleged abuse run contradictory to *Malleus Maleficarum*, but statistical evidence based on case histories. Even more tragically, Cohn's statement presumes that the aim of the Inquisitions was to illicit false confessions. Consider for a moment archival documentation from the Spanish inquisition depicting prisoners uttering blasphemies to escape the privations of the swollen and famished secular jails; to savour the better upkeep provided in the Inquisitor's cells. This is a very different picture from Cohn's, but we don't know how typical it may have been. Such a scholar insists that the penal codes were almost never observed by the judiciary! I find it absolutely ludicrous to suggest that judges had copies of the *Malleus* at the bench, *but never adhered to the prescribed mechanisms of law* contained in it. This manner of scrutiny, once applied to the witch trials as a whole, led to conclusions so wide of the mark, that it is equivalent to preparing for a moon mission, by sending the crew towards pluto. A brief look at some witch trial statistics verifies this.

## ESTONIA 1520-1730

Tried (% M/%F) 1135	Executed (% M/%F) <sup>1135</sup>	acquittal rate
205 (57%/28%/ 15% unknown)	65 (40%/45%/15% unknown)	68%
making a person ill or maimed <sup>1136</sup>	24%	
killing with death magic <sup>1136</sup>	21%	
devil-worship <sup>1136</sup>	15%	
harming cattle <sup>1136</sup>	12%	
harming person or property while <sup>1136</sup>	11%	
in vulpine form		
Witchcraft related theft <sup>1136</sup>	6.5%	
blasting fields <sup>1136</sup>	2%	
libation desecration <sup>1136</sup>	2%	
fire-starting <sup>1136</sup>	5%	
TORTURE: Commonplace. <sup>1137</sup>		

IN ESTONIA THE CONVICTION RATE WAS NOT ALTERED BY THE USE OF TORTURE TO ANY GREAT DEGREE



CONCLUSION: Most trials involved the indictment of male witches. White magic was not on trial, only maleficia. Eleven percent of indictments were made against shape-changers, not for the act of shape-changing, but for property damaged caused while in an altered state. As you will see, the common use of torture did little to lift the conviction rate.

FINLAND 1520-1690					
Tried <sup>1139</sup>	Executed <sup>1139</sup>	acquittal rate			
710	115	84%			
FINLAND 1665-	1684				
Tried (%M/%F) <sup>1139</sup>	Executed <sup>1139</sup>	acquittal rate			
474 (11%/89%)	104 (49%)	78%			
Torture: Little or none	.1140				
SOCIAL STATUS OF DEFEN	DANT/ACCUSER <sup>1140</sup>	DEFENDANT	Accuser		
lower class		69%	35%		
burghers		26%	12%		
military, clergy, admin	istrators	4.6%	53%		

CONCLUSION: Of the 149 defendants most had little or no property. Half of the accusers were clergy, administrators and, to a much lesser extent, soldiers. The relative absence of torture in Finland when compared with the use of torture in neighbouring Estonia, meant a 10%-16% reduction in the number of Finns who would have been executed had they been tried in Estonia. Some 20% of those convicted escaped execution and received fines or flogging in lieu.<sup>1141</sup>

INOKWAY 1551-1700			
Tried <sup>1142</sup>	Executed <sup>1142</sup>	acquittal rate	
863	280	68%	
white magic <sup>1142</sup> making a person ill or r killing with death magi		33% 16% 19%	
devil-worship <sup>1142</sup>		16%	.8% of suspects were tried and executed
harming cattle <sup>1142</sup>		6%	ON THE BASIS OF
harming someone's luck <sup>1142</sup>		1%	INFORMATION
infertility and discord in relationships		1.7%	EXTRACTED BY TORTURE
blasting fields <sup>1142</sup>		2.4%	
fire-starting <sup>1142</sup>		.7%	
TORTURE: Minimal usag	ge.		

CONCLUSION: Of the 863 Norwegians tried for witchcraft, torture was used in only 4.6% of cases, and of them only .8% were tortured before the sentence was handed down. In other words, of the 32% convicted and executed only .8% died on the basis of evidence obtained by the use of torture! In other words *torture had practically no impact on the verdicts*. One third of the cases involved white folk magic and charges for shape-changing are absent.

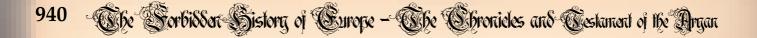
NORWAY 1551-1760

Tried (M%/F%)<sup>1143</sup> 474 (11%/89%)

TORTURE: ?

Executed<sup>1143</sup> 151 Acquittal rate 68%

IN ENGLAND 90% OF THOSE ACCUSED WERE WOMEN



MANY RECORDS ARE MISSING THERE

CONCLUSION: Most English trial records no longer extant. These figures are based on Essex, Hertfordshire, Kent, Surrey and Suffolk. Of those convicted, 10% received a year in jail instead of a capital sentence. Almost 90% of the accused were women. The acquittal rate was on par with that of Estonia and Norway, and marginally worse than in Finland.

## **IRELAND 1580-1582**

Tried<sup>1144</sup>Executed<sup>1144</sup>approx 2003

Acquittal rate 98.5%

TORTURE: Insufficient details

### HUNGARY 1520-1777

Tried <sup>1145</sup>	Executed <sup>1145</sup>
932	449

acquittal rate 25%

TORTURE: Insufficient details to gauge its impact.

CONCLUSION: Due to a loss of documentation under Turkish occupation, only 57% of the trial records have survived leaving 43% with unknown trial results. In other words we do not know what happened in 710 cases.

Nonetheless the Hungarian response was very heavy handed. If we add the 24% acquitted of wrongdoing to the 25% who received imprisonment, fines or lesser penalties, this amounts to only 49% escaping a capital sentence. The comparatively high conviction rate in Hungary is probably due to the absence of a defence counsel in most trials. This was a point of deviation from other European trials. You see defence counsels were another ground-breaking innovation instituted by the Inquisition, who felt that a defendant had a right to an attorney, whereas it was commonplace for civil courts to disallow a defence counsel.<sup>1146</sup> A further 2.4% of the defendants suicided or were killed in prison, or died at the hand of lynchers. As in England 90% of those indicted and executed were women. Catholic clergy took almost no part in these trials. When combined with the impermissibility of a legal defence counsel, this may account for the lack of restraint displayed by the Hungarian authorities.<sup>1147</sup> As you have witnessed in the preceding statistics witches in some countries were often female, but not always so.

Seemingly sexist comments hounded the mediaeval witches throughout the centuries that followed,

"it is no matter for wonder that there are more women than men found infected with the heresy of witchcraft. And in consequence of this, it is better called the heresy of witches than of wizards, since the name is taken from the more powerful party. And blessed be the Highest Who has so far preserved the male sex from so great a crime ... therefore He has granted to men this privilege." "three special vices appear to have special dominion over wicked women, namely, infidelity, ambition, and lust. Therefore they are more than others inclined towards witchcraft, who more than others are given to these vices".<sup>1148</sup>

Its hard to avoid commenting on the misogynistic manner in which these passages were presented in the *Malleus*. Some see it as proof that the Church had been unjustly persecuting witches *because they were women*. Perhaps this was a factor in some cases. But how do we reconcile this with the fact that many European female witches were defended in court by men, and, as revealed by Sharpe, the principle accusers of English female witches were frequently other females. More work needs to be done in this area to statistically determine the number of sexist comments made by the judiciary in the trial documents, as also the sex of the accusers in other countries.

We might also consider that some women were falsely accused of the crime by their husbands and shadowy mistresses hoping to wed them, to get them out of the way for ever. Since remarriage was not permitted in Catholic countries following a divorce, witch accusations could have provided an excellent means of getting rid of the old wife, and gaining community acceptance for the new. But against this supposition it should be noted that this hypothetical practice would have been universal to all Catholic countries, which is not the case. One would also think that wives would have some inkling that their husbands had a mistress, and would have been keen to raise the issue in court where their accusers were somehow connected with the husband or the mistress.

What is more, many witches were lonely elderly women. Obviously they posed little threat to society, and may

43% OF TRIAL DOCUMENTATION IS MISSING IN HUNGARY

Few accused witches escaped death during the hungarian trials

Malleus maleficarum contains sexist comments

IN ENGLAND WOMEN WERE THE MAIN ACCUSERS OF FEMALE WITCHES



have been persecuted owing to folk superstitions which typecast them as devilish hags. On the other hand they might have been lonely old women *because they were witches*. As in the Muslim countries, marrying witches was socially reprehensible, and very risky considering that one's life could be turned upside down at any time if one's spouse was indicted for the arts. Kinsfolk would have done everything in their power to dissuade their menfolk from marrying into families imputed to be inheritors of the old tradition. Nor would clergy be keen to solemnise the marriages of suspected witches. Where actual witches did marry, I venture to guess they wedded men unmindful of public opinion, or men belonging to bloodlines similarly immersed in witchcraft and other long standing pagan traditions. But the very fact that parishes kept genealogical records meant that it would have been difficult for them to conceal a factual family tradition of witchcraft. Thus very few witches would ever be able to have a traditional Church wedding, there was too much against it.

Nonetheless the remarriage theory is still worth looking into, as such a practice might be identifiable where the husband speedily remarried. Yet such incidents may not be indicative of a mistress waiting in the background, waiting to step in the moment the man's wife was executed. There must have been a large number of widowed fathers generated by the execution of their wives. Little attention is paid to the social impact of the witch trials on the lives of these men. Just how did they juggle their work commitments and care for their motherless children at the same time. For some the answer would be to live near relatives, others to slide into dire poverty, and yet others would have re-married as speedily as they could. Some would have abandoned the children, handing them over to relatives or nuns.

Even so, I want to draw parallels between Al-Nadim's comments on the practices of the female Chaldean sorceresses and some of the rites mentioned in trial documentation, not to mention the *Malleus Maleficarum*, which distinctly conform to Chaldean magical theories, such as the invocations of devils, the invocation of the divine name, etc. Since there is some evidence for Chaldean witchcraft in Europe, trial documentation for regions indicting unduly high numbers of female defendants should be scrutinised to see if Chaldean-style sorcery was part of the evidence collected against female suspects. Where there is a statistical correlation between Chaldean features in the evidence, and a preponderance of female suspects, then we can probably identify the accused as Chaldean witches (who were mostly female), and regions where the Chaldean arts were practiced.

# The innocent victims

The real reason why some academics considered it imperative to portray the witch trials as an orgy of torture was to eliminate factual, historical data. This gave them the freedom to develop every imaginable theory besides the obvious; that some suspects were actually witches. You see, witches were normally tried on points of proof supplied by their own confession, which may or may not have been obtained by torture. In a yet to be quantified number of trials, witches were convicted and executed because they freely admitted that they had been devil-worshippers, or had practiced witchcraft. Others no doubt were innocent.

However in our search for justice, the law has never proved infallible. In every age (the period of the Inquisitions included) innocent lives have suffered along with the guilty. The likelihood of becoming an innocent victim can be attributed to false incrimination, a case of mistaken identity combined with being in the wrong place at the wrong time, and false confessions, buckling under torture, or where a person directly implicates themself by tendering to the authorities incorrect information or inopportunely phrased statements.

False witness can also be achieved by means of torture, which some have claimed was a standard feature of the inquisitions, and hence the reason why witch trial evidence should be taken with a grain of salt. Recent research has shown that the right to torture was not abused to the extent that Cohn and others suggested. So it is not possible to make a single definitive statement about the scale of torture other than to say that its frequency depended on the country in which the trial was conducted, and the time frame during which it was held.

## Forture

Torture is permanently engrained into our mental images of the Inquisition. Many researchers focus on this aspect of the period, elevating it as the tool of choice for social control, and mercilessly used by royalty and the Church. By this means the fantastical being known as the witch was born, with the guidance of clerical

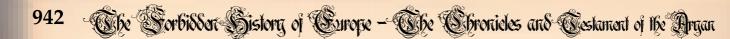
PERHAPS HAVING SOMEBODY ACCUSE YOUR WIFE OF WITCHCRAFT WAS A WAY OF GETTING RID OF AN UNWANTED SPOUSE

BUT MANY WITCHES

Women from families of known witches would have found it difficult to marry in christian society

THEY BECAME LONELY OLD SPINSTERS BECAUSE THEY WERE WITCHES, OR DESCENDANTS OF THE SAME

Some suspects were innocent of witchcraft allegations



TORTURE AS A MEANS OF SOCIAL CONTROL

ACQUITTAL RATES SHOW THAT THE JUDICIAL SYSTEM PROCEEDED WITH CAUTION IN WITCHCRAFT TRIALS

TORTURE CAN INCREASE THE NUMBER OF CONFESSIONS

Some who died were INNOCENT propagandists of course. One of them, Sidky, attributes the most part of the witch phenomenon to *"the effects of hot pincers and boiling oil on the human physiology, forced confessions, sensational show trials, exemplary punishments, and the sociological functions of torture rooms and executioner blocks"*.<sup>1149</sup> But what he neglects to consider is trial statistics. We know that torture created some innocent victims, this is irrefutable. But with an average rate of 68% escaping state execution, it's hard to maintain the conspiracy theory. In fact these statistics indicate that witch trials were, generally speaking, conducted with extreme caution, a great many suspects declared innocent before the law. Therefore we might guess that judges were not overwhelmed by a desire to burn witches at the slightest provocation, and seemed content to give them the benefit of a doubt where the case against them could not be convincingly proven. Such measures were no doubt in place to minimise the likelihood of a wrongful conviction.

However, in matters concerning heresy and witchcraft, the church and secular authorities knew that innocent victims were inevitable, but hoped to curb the number of cases where innocents were indicted, by taking every care assaying the evidence, closely examining witnesses, or indeed the applicability of torture. Still, they didn't want to avoid punishing the guilty for the sake of a few blameless souls, who, at the end of the day, would certainly end up in heaven, having died a Christ-like death, innocent to the last. Despite this there is evidence that some ecclesiastical and secular officers payed scant regard to the concept of innocent victims. During the attack on the stronghold of the Neo-Manichaean Cathar heretics at Languedoc France, the order was given *to attack everyone living inside the confines of the castle.* When it was suggested that there may be innocent Catholics in there, the reply was to continue with the operation ... "God will look after his own". Considering that the castle was a bastion of Neo-Manichaeism they might have felt that all its inhabitants were either guilty, or guilty by association, or at the very least tainted by the heresy in question.

Returning to evidence for the impact of torture, we will look to Denmark. In 1522 the new Danish King (Frederick) did away with earlier Church laws, declaring that they should no longer be applied. Talion-style legalism was invoked. Now, to obtain a conviction one had to have a damn good case against the accused, and even then it was still possible to discredit prosecution witnesses comparatively easily. Verdicts were made by a jury, and only after this was torture inflicted on the accused. It has been noted that the number of Danes who confessed to witchcraft, of their own volition, without torture, were comparatively few. This suggests that *the application of torture helped to increase the number of confessions in later Danish trials.* That much is self-evident and completely understandable. But did it necessarily mean an increase in false confessions, where the accused was brow-beaten into admitting things they never did? Let's examine this question in closer detail.

We do have evidence for the improper use of torture in order to gain a conviction, or gaining a false confession as a result of torture. Take the case of Johannes Julius, tried and executed at Bamberg 1628. He noted in a letter sent to his daughter that he admitted to things which were not true, hoping that it would satisfy his tormenters, and cause an end to the intolerable suffering he had endured through repeated torture sessions (including thumbscrews, leg-screws and the strappado).<sup>1150</sup>

"For they never leave off with the torture till one confesses something; be he ever so good, he must be a witch. Nobody escapes, though he were an earl ...".<sup>1151</sup>

In this particular case, we have an opportunity to compare the Church's version of the trial, with the accused's. And let me say there is some variation in the two accounts. Still the quoted statement is written from his own perspective; he was innocent, perhaps others were too. Before the date of his execution Julius was convinced that everyone must be also. And for what it's worth, Earls were marked men unless they were pillars of Catholicism.

A Roman lawyer condemned the use of torture for according to his observations "many (guilty) defendants because of their patience and strength are able to spurn the torments, while others would rather lie than bear them, unfairly incriminating themselves and also others".<sup>1152</sup> Julius was probably one of these hapless souls.

Now we will also look at the opposing stance. Consider this. One of the last remaining adherents and survivors of an ancient religion or mystery cult is on trial. Firstly they have seen many of their creed executed at some stage or other. They have seen what happens when a sect member makes a statement implicating fellow-believers and their entire families. They have seen what impact even a single execution has on their crumbling religion, and on the integrity of the doctrines they adhere to; especially if the doomed person is a priest.



Confessing their cult activities and doctrines to the clergy and secular authorities would have had inherent spiritual dangers also. It was sinful for Magians to speak about the sacred mysteries and teachings of the religion with non-believers.<sup>1153</sup>Inevitably the more committed a detained witch was, the more reticent they would be.

That inquisitorial torture often had minimal effect on extracting confessions capable of obtaining a conviction against the suspect is statistically verifiable, for with amazing regularity many who underwent torture changed nothing of their original statement.<sup>1154</sup> And this is exactly what you would expect to see during the torture of an actual witch. If a genuine witch couldn't keep their mouth shut then they could expect retribution from their own, as was stated in the case of a Scottish witch by the name of Rebecca.

"If shee should discover anything, they all told the said Rebecca shee should endure more torments on earth then should be in hell and the said Rebecca told this informant that shee promised to keep all their secrets; and moreover they all told her, that shee must never confesse anything although the rope were about here necke, and shee ready to be hanged".<sup>1155</sup>

Hence, Inquisitors with more than an inkling of suspicion about a suspect might be prone to doing an additional interrogation session or two, believing the "witch" more obstinate than usual. Perhaps if they gave the thumb-screw an extra twist they might get someone to break, perhaps they might discover a secret circle of old believers. Applied torture, the prosecutors hoped, would loosen their tongues.

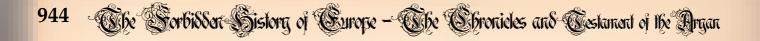
If some witches were, hypothetically, sacrificing their own babies, by piercing a needle through their head (as was claimed during French trials) would they tell all? Would they divulge the fullest extent of their religious activities, which others (having a different set of beliefs and moral codes) would call crimes? I venture to guess that a genuine witch would be extremely unlikely to proffer information about their rites, or those of their coven. At least not without a fight. Why would they? They would have everything to lose by openly confessing; they would be burned alive. Worst of all, if they did confess an involvement with the witches then the Inquisitors would probably never let up with the torture, knowing for certain that locked away somewhere in the person's mind was the information they needed to break their organisation even further. Many of these old believers preferred martyrdom than contributing to their own demise, and the collapse of their religion. In this respect they were not too different from the early Christian martyrs. Others, under the influence of narcotics, or through superior mental toughness, stoically endured the torture. As distasteful and pathetic as it may seem, Inquisitors were sometimes compelled to use torture, because in some instances they were unable to solicit a confession otherwise. The reason for this is the nature of the alleged crime, where maelific witches are concerned. Just how do you convict someone who has allegedly been killing large numbers of victims in secluded places, far from prying eyes? There is unlikely to be a mass of physical evidence, especially where the victims are cremated, as the witches were supposed to have done. On top of this there would be few if any witnesses. A modern parallel is afforded by accused mass murderers. That they were ever apprehended and detained is nothing short of a miracle (usually achieved by a streak of good luck and excellent police work). Perhaps they told the wrong person about what they had done, perhaps it was by pure chance that they were seen committing a crime. How often have we seen them on TV laughing and snickering during the trial. What are they laughing about anyway? What is there to laugh about? Is it because they have a sick sense of humour, or because the joke is on us? Is it because they know something we don't? Are there other unknown victims out there that the police have no evidence for, and never will? Would the accused volunteer information about these additional victims if the police had no idea that the suspect (detained for other crimes) was responsible? How different, and more complete, would their testimonies be if the mass murderer had been tortured? As it stands offenders do not have to supply information if it could incriminate themselves. Accordingly police only get true and complete confessions from suspects such as these, where a mass murderer wants to incriminate themself. Where there is no body, no evidence, no witnesses, dubious witnesses, or witnesses who can be made to look dubious, actual offenders can escape conviction. In fact it would be true to say there is no crime! That is despite the fact that they have left a trail of bodies in their wake, who will forever remain missing persons.

## Salse or inaccurate testimonies

Even nowadays there are not a few claims of innocence made inside jail. Some of these have a basis in fact, while others are simply hard luck stories concocted and circulated by criminals hoping to gain an early release. Innocent persons can end up in jail only where there is a compelling case against them; a case built on information sufficient to THERE WERE MIXED FEELINGS ABOUT THE USEFULNESS OF TORTURE IN LEGAL CIRCLES

WITCHES THREATENED APPREHENDED SECT MEMBERS

WITCHES HAD EVERY INCENTIVE TO REMAIN SILENT



convict somebody, but which is untrue. Current theories about the witch trials suggest that some suspects were being convicted due to imprecise and false testimonies. This is absolutely correct; even *Malleus Maleficarum* admits as much. For this reason there is a section of the Malleus devoted to witness assessment, including whether or not a known enemy of the accused should be considered an acceptable witness.

REASONS FOR FALSE TESTIMONIES

1.	Personal gain	A convicted witch might under certain circumstances expect to have their goods	
		and land confiscated in addition to other penalties. These assets would go to the	
		King and the Church normally.	
2.	Vengeance	You could bring charges of witchcraft against a person in order to settle a	
		vendetta or neighbourhood argument. It was also another option for those	
		wanting to rid themselves of their spouse. With their husband or wife executed as	
		a witch they were free to take another lover, perhaps one they had been meeting	
		for some time.	
3.	Political gain	One could eliminate a political or business rival by having someone accuse them of	
		witchcraft.	

THE EVIL OF FALSE WITNESS UNDER OATH False testimonies occur even in this day and age. In the USA, in states where capital punishment is still performed, death row prisoners have been executed protesting their innocence to the bitter end, and only later is it discovered that they were in fact innocent of all blame. This is especially likely to occur when evil individuals seek to misuse the legal system, and twist it to their own advantage. At other times witnesses are genuinely mistaken by what they have seen or heard, and hence tender inaccurate information which can be used to convict a suspect. The only way we can reduce the likelihood of false witness is to repeatedly grill the witnesses. This procedure is followed today, as it was during the Inquisition.

The sad fallout from false or inaccurate testimonies is that prisoners are occasionally heinously executed, and their name sullied, for something they never did. No doubt such instances will continue for as long as state execution remains. That is the great paradox of any legal system; occasionally a wrong judgement will be pronounced. Where actual frame-ups have occurred is the law and the judge to blame, or false-accusers? Clearly it is the false-accuser, whoever they may be.

Let us look at the psychology of a tortured innocent. A blameless detainee is taken into a torture chamber. If before hand they felt their captors wanted to squeeze a false confession from them, they would be even more determined not to give them one. Why? ... pure survival instinct. By giving a false and incriminating statement about themself they know they will forfeit their life. Even worse than that, they know that their wife (or husband) and children could expect financial and emotional hardship, and even follow-up persecution by the local community. Their family name would now be falsely associated with the arts of witchcraft. This would have a flow on effect to one's larger family, and to ones direct descendants, many generations hence.

No, the innocent man or woman wants to live. All they have to do is maintain their innocence throughout the pain of interrogation, then their pleas of innocence will be vindicated. Sure its going to hurt, but at least they will be alive at the end of it, and their family name cleared of any impropriety. Knowing the grim penalty that would await them, those with the strongest fortitude would have resisted torture to save their lives, though an unknown proportion may not have been so lucky.

Why use the whole torture facade anyway? Why not just draft false confessions, and get an expert forger to replicate the suspect's signature, or make their mark? Why not apply the same means across a whole nation? This convincing argument is yet another that can be used against those who maintain that torture gave life to a tradition of witchcraft that never really existed. If there was an official Church programme to fabricate a uniform body of evidence about the witches, using false-confessions adhering to a specific format (as Cohn hints), it either failed or never was. That is because there are no stereotypical features that can be held up as definitive and universally characteristic of the witchcraft phenomenon throughout Europe over the 500-600 years of trials.

Examining the case of the Knights Templar, we discover that right up until the eve of the crackdown against them, they had no idea what was about to happen.<sup>1156</sup>The day of their arrest must have come as a real shock, since



most Templars were taken into custody and put to the torture. Whether or not they were held in separate cells in each instance is important, and needs to be established. Nowadays police segregate suspects and witnesses to ensure that those mentioned are not concocting stories, or alibis. In the Templar trials we do know that a group of suspects sharing the same cell devised a uniform group confession.<sup>1156</sup> Surprisingly their statement conformed to the so-called heretical depravities alleged by the French crown.<sup>1156</sup>

Still conflicting details did emerge the confessions. A variety of statements were made, which only sometimes corroborated each other. The ramifications of this are enormous. For instance if there was actually an heretical Templar idol capped with a single or many-faced head, surely there would be a standard description unveiled under interrogation. But there wasn't. The confessions allow us to reach the following conclusions:

- 1. Some suspects had seen the idol and confessed as much,<sup>1156</sup> but most of the Templars knew nothing of it. This seems in perfect accordance with what was stated, namely that only a certain select element within the Templars performed the key rites of the organisation.
- 2. Why is it that only a certain number of tortured suspects supplied a description of the idol similar to that mentioned in the charges against the Templars? Did their recollections of the prior-mentioned idol only result from the promptings of their interrogators, and if so, why didn't they cajole every other suspect in the same way, to achieve a compelling, nay watertight case? Thus some confessed to having worshiped the said idol, while a great many did not.
- 3. Guilty and innocent persons were tortured during the repression of the Templars. Attempting to penetrate the secrets of a reticent organisation observing clandestine rites, by means of torture, unfortunately required that all members be tortured. This is tragic. But how else do they get adherents to confess, where there are no witnesses, if not by torture.
- 4. Some innocent suspects had folded under the weight of the torture and, in the delirium of pain, gave contradictory information about the idol in question, supplying descriptions of an idol which they had thought up, just to get their questioners to leave them alone. Their information would therefore be fictitious, and deviate from the alleged facts by an unknown degree, depending on the level of imagination used to compile the response.
- 5. But they might also have been guilty, instead compromising the existence of another idol (which did not have the same form as the one which gave rise to the repression), but whose form the inquisitors knew nothing of.
- 6. The torturers *did not compile systematic false-testimonies using the tools of torture*. If they did, there would be a preponderance of confessions which confirmed the allegations. This was not the case.

So what of the other details? Some common themes became apparent. For instance, three kisses were given to their commander, while others received such kisses.<sup>1157</sup> And Templars wore the pure white shirt and belt of their order, even at night as they slept.<sup>1157</sup> White Magianism affords striking parallels in this respect. Persians kissed each other on meeting, offering their cheek to a person of lower rank, or kissing the cheek of those of higher rank.<sup>1157</sup>Those of relatively low rank neither offered, nor received a kiss, but simply bowed or nodded. This was known as the "kiss of peace".<sup>1158</sup> Every white Magian lived and slept in their holy shirt, firmly trussed about the waist with the sacred belt. Clearly the use of torture here succeeded in producing a certain amount of uniform testimony, a proportion of which was no doubt factual.

Templars were mostly drawn from the artistocracy and foresworn to individual poverty, chastity in the service of Christ and the Holy Virgin. Very often they were well educated also. Through donations and trade the Order itself accumulated vast wealth. Many see the seizure of their financial and land holdings as the primary reason for their persecution and disbandment in 1312. Having lived in the Holy Lands for several centuries it is plausible some brethren of the military order became enamoured with oriental dualistic traditions. In odd instances this may have led to desecrations and even idol worship (in the form of a human skull mounted on a post). But the Order as a whole was probably innocent of any involvement. Notwithstanding those brothers burned at the stake in the preceding two years, the bulk of the defunct order simply transferred to other orders. The Templar Grand Master Jacques de Molay was one of the unlucky ones put to death, but not before prophesying the death of Pope Clement

THE SUPRESSION OF THE TEMPLARS

V and France's King Philip IV. It came to pass exactly as he foretold.

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Trial judges were required to use their wide powers of discretion when determining the means that would be employed in the questioning and sentencing of the accused. It might be torture (which could be as severe as the rack, or as psychologically torturous as sleep deprivation), it might be subsisting on bread and water in prison, and apparently one of the preferred methods for obtaining confessions (as contained in *Malleus Maleficarum*) was for a priest to place his hands on the witch's head as a prayer was recited, which was worded in such a way as to provoke tears in the accused's eyes if they were repentant. But they won't tell you about that, because it doesn't fit into the neat stereotype that many academics have tried to build concerning the conduct of the Inquisitors!

For example, it was serious business being a witch, one could easily expect to be lynched if suspected of harmworking on local residents. There are accounts from the early mediaeval era of clergymen having to halt peasants with murderous intent from venting their anger on a captured black magician.<sup>1159</sup> Whether innocent or guilty of the charges, some clergy tried to protect alleged offenders rather than kill them, perhaps to enable them to get a fair trial, perhaps because they thought they were innocent, perhaps because they didn't even believe in the existence of witchcraft, or in rare circumstances, perhaps because they were part of the same coven.

Nowadays there seems to be an excessive fixation with the use of torture during the Inquisitions. No doubt travesties of justice had occurred during the Inquisitions, where due to political expediency persons were hurriedly tried and convicted for witchcraft. But to suggest systematic abuse of the magnitude Cohn and Sidky suggest is simply a disgrace, especially when there has not been a wide reaching pan-European study into the incidence of torture during the witch trials, nor the inclusion of modern statistics and data concerning the observed effects of torture on the human mind and body. Due to the work of some scholars, the picture is clearer for some countries than others.

Only a systematic study of each and every heresy and witch trial case will uncover the true extent to which magistrates and the clergy chose to deviate from the prescribed methods for conducting trials. Until such time as this study has occurred, we would do well to treat with scepticism the validity of claims that widespread abuse of the system was the norm.

That the complexity of the questions put to witches evolved as the centuries unfolded, is seen by some as proof that the authorities were contriving a new public image for witchcraft. Now they had familiars, now they had witch paps, now they were defiling the Eucharist. Proponents of this line of thought maintain that it was this modification to the nature of questioning that had the effect of altering public perceptions about exactly who and what a witch was. Through these works of fiction arose a hideous, anarchistic being; the witch. These novel images of witchery fed out into the community to the attention of ruder minds, which lapped it all up, like a cat drinking milk. Equipped with this new information the peasantry now became capable witch spotters. From there it was only a short step to an explosion of witch craze mentality, vigilante behaviour, fevered allegations and so on. Society was now free to see in marginal societal elements these same features.

Enhanced public awareness of who the witches were was only partially responsible for the increasing spate of witch accusations. What really led to an increase in the number of trials was the changing times (an increasing faith in Catholicism), the introduction of new legal procedures (which did not recognise vigilante behaviour as a means of attacking witches), and the arrival of newer immigrants who adhered to pagan traditions forced to withdraw from these nations at the time of their conversion. Witches of course had always been there, but the Christianisation of these nations led to a reduced presence. Those that remained were tackled by the time-honoured tradition of community reprisals where they had drawn too much attention to themselves. Most folk already knew of the various folk superstitions concerning witchery, without the Inquisitors having to tell them. As for the change in the kinds of questions put to suspects, inquisitors began learning progressively more about the newly imported lifestyles and beliefs of the witches, heretics and sorcerers, who they had begun encountering once again, several centuries after the Christianisation of their countries. Some of these traditions in witchcraft and heresy were of a type not previously experienced in these countries, while others partially conformed to traditions already known, such as Manichaeism. Consequently Inquisitors were able to pose better educated legalistic questions to accused persons based on their enhanced understanding of who the witches and heretics were.

JUDGES HAD WIDE POWERS OF DISCRETION

DIFFERENT METHODS OF INTEROGATION COULD BE USED. NOT ALL OF THEM ENTAILED PHYSICAL ABUSE

SOMETIMES CLERGY PROTECTED ACCUSED WITCHES FROM ANGRY MOBS

MORE WORK NEEDS TO BE DONE ON THE IMPACT OF TORTURE



# Witch trials - the death of paganism

The Burning Times should be seen in a far bigger context than the elimination of black and white witches. It was the final phase of the de-paganisation of Europe, which is totally different from the Christianisation of Europe, but which helped bring about the same end. The further we enter the Christian era the more virulent the attacks on the witches became, on the head people of the Old Faith. The fewer that remained, the more devastating their death would be. Witches were put to death in ever greater numbers over diverse geographical regions of the European continent. And as it went on year after year a substantial devolution of religious understanding among the adherents of the Old Faith was under way. Robbed of their books, holy sites and religious teachers, their heavily codified teachings were progressively reduced to crass superstitions as the believers preserved the old ways differently in areas where their scattered enclaves existed.

To illustrate the plausibility of this theory, we will assess what would happen if somebody wanted to destroy a hypothetical organised religion with its own priesthood, holy books, temples and believers. To begin with they would need to demolish the organisational structures that support the faith. Doing so would be a relatively simple matter, requiring only the freedom to use strong arm tactics. Phases associated with the death of a religion include;

#### 1. BURNING DOWN TEMPLES AND DESTROYING RELIGIOUS SITES/IDOLS.

Following this phase, believers could no longer meet publicly. Organisational cohesion begins to break down. Members of the religious group lose contact with each other, as do the priests that help administer the religion. To survive this persecution, adherents must renew connections between believers and religious leaders in secret.

2. DESTROYING THE BOOKS WHICH ENCAPSULATE THE CORE TEACHINGS OF THE RELIGION.

The more extensive the scriptures of a religion, the less likely it would be for devotees to adequately remember what the books once contained. Therefore it would be practically impossible to faithfully reconstruct the religion from what they remembered. If one gathered together 80% of this religion's texts and destroyed them in a single moment, the following day perhaps 80% of the religion would not even have the faintest idea what to believe, at least not exactly anyway, not in the precise manner.

Perhaps for this reason the Magi chose to memorise their scriptures by rote learning. Sure, they could also record their religion in writing if they wished, but by learning their holy writings off by heart, sentence by sentence, they had an emergency reserve of scripture that could be tapped into if the books vanished. Such contingency plans enabled they to bring their religion back to vitality (though not perfectly) following Alexander's book-burning spree against the Magian holy texts. Keeping one's religious/philosophical teachings in books alone makes believers lazy and a religion susceptible to demise if its texts are lost from circulation.

#### 3. KILL OR DETAIN FOR LIFE THE PRIESTS AND PRIESTESSES OF THE RELIGION.

As the teachers disappear, they can no longer guide the faithful as to the true form of their creed, nor can they meet with other religious leaders to help the believers regroup, and re-establish a new and lasting organisational structure.

#### 4. SECRET SOCIETIES ARE FORMED

With their religious leaders gone survivors take to the roads hoping to encounter old adherents. If successful they will have found support in both a practical and religious sense. Perhaps they would choose to settle there in a discrete community, hoping to avoid detection.

During the conversion of Iceland pagan and Christian negotiators compromised for the sake of peace. Though it was agreed that they should become Christian, the pagans insisted that horse meat banquets, infant exposure and the old law codes should still be permissible. These pagan observances were to be acceptable only in so far as they were conducted in private places. But if it should happen that they were witnessed by some onlooker, then charges could be brought against the individual. As a penalty the practitioner became a lesser outlaw. The only possible result of such arrangements is an underground cult following for the old ways. More implacable devotees were thus forced into becoming secret institutions, or lonely isolated individuals, whereas previously they were free to worship the gods of their ancestors in an open and forthright fashion.

WITCH TRIALS HELPED DE-PAGANISE EUROPE, BY JAILING OR BURNING PRACTITIONERS OF THE OLD FAITH

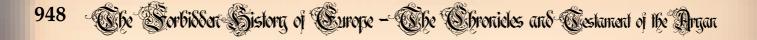
> TEMPLES, IDOLS AND OTHER HOLY SITES WERE DESTROYED

PAGAN BOOKS WERE BURNED

THE MAGI MEMORISED THEIR HOLY BOOKS, LINE BY LINE

THE HEATHEN PRIESTS WERE HUNTED DOWN

THE OLD BELIEVERS FORMED SECRET GROUPS



PERIODIC REPRISALS AGAINST SURVIVORS WHEREVER FOUND

MISSIONARIES ARE ACTIVE WHILE THE POLEMIC IS TAKING PLACE

THE LEGAL SYSTEM IS DENIED TO MEMBERS OF THE OLD FAITH

**PUBLIC HUMILIATION** 

THIS HAPPENED IN MUSLIM AND CHRISTIAN COUNTRIES 5. INITIATE VIGOROUS SEARCHES AIMED AT FLUSHING OUT THE LAST OF THE RELIGIOUS LEADERS, TEXTS AND ORGANISATIONS WHICH HAD ESCAPED THE INITIAL PERIOD OF REPRESSION.

Wherever outbreaks of their activities were found in latter times special efforts would ideally be re-doubled to uproot the last of the religion, thus completing the job, the eradication of an organised religion.

Where the persecutors were hoping to instal a new religion, intense missionary ventures would be simultaneously sent out into the communities, into the religious vacuum. Converts to the new faith would be offered enhanced rights and social freedoms over and above those of the old faith. As a consequence of this the adherents of the old faith become progressively more marginalised, and reduced in status. Many would be coerced into swapping to the new religion, if only to give themselves a better life.

Pagans unmoved by the ministrations of the Christian preachers operating out of Salzburg Germany could expect an immediate fall in social status. At Ingo's banquets converted peasants were treated to the most lavish fare, served from utensils fit for a king, yet the unbelievers were *"forced to sit outside like dogs"*. *"Out of my house and eat your food like dogs"* he yelled.<sup>1160</sup> It is on record that the degradation experienced at such social events caused a great multitude to convert.

The situation was much the same throughout Islamic society. Non-Muslim citizenry were termed *Dhimmi*, that is second-rate citizens with no right to legal representation or redress under Islamic law.<sup>1161</sup> Again, suspects were automatically guilty where Muslims brought allegations against them.

This also happened under Russian and Scandinavian mediaeval law - to avoid the baptismal font meant one automatically forfeited whatever law cases they were involved in. In Iceland the penalty for not bringing a newly born to be baptised was lesser outlawry, and the accompanying loss of social status.<sup>1162</sup>

The impact of these varied scenarios would have been amplified as time passed by; the religion degenerating daily. So it is easy to envisage how an organised religion could be reduced to a corpus of differently remembered folk superstitions over a large area in but a short space of time, perhaps even less than a decade, depending on the intensity of the persecution and repression brought to bear against the religion.

Without onlookers to objectively record the happenings of de-paganisation, major events could pass without hardly a word preserved for posterity. Such was the case during the Islamicisation of Central Asia and Persia, where we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records.<sup>1163</sup> Still we are fortunate in the extreme that Mediaeval 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.

You will notice that the rapidity with which such designs can be accomplished is directly proportional to how quickly secular rulers and the military apparatus can be harnessed for such action, and their level of willingness to prosecute and participate in these designs. Whereas operations of this kind would have been impossible at the dawn of European Christianisation, it only managed to grow proportionately as more and more European kings became Christian.

Just as Magianism and pagan Gnosticism were uprooted by Islamic Jihad, so too were European pagans and Magians subjected to the same rigorous systematic de-paganisation agenda. At the end of it all we are left with secret societies, persecuted marginalised members of the community, and increasingly denounced folk superstitions.

In this model one notes striking similarities between the mechanisms of Christianisation and Islamicisation, and surprisingly the de-Christianisation of the old pagan homelands (described in Part I). Succinctly, the aim was to pluck the promoters of the old faith from society by conversion, execution, imprisonment or banishment. Banishment was of course the most humane method of removing their presence, but was inherently dangerous in that they could re-group and multiply elsewhere. The pagan religious leaders were the voices of dissension that fulminated against the rise of the new faith. Sifting through the tumulus of mediaeval European history one sees that Christianisation did not go unopposed by the heathen intelligentsia. They too proved apt at responding with military force against Church property and clergy, as well as re-educating their flocks, to fortify them against the overtures of the new religions.

For example, it happened that 17th Century protestant Swedish witch-hunters asked Estonian witchcraft suspects specific kinds of questions, focusing on whether they had established pacts with the devil, or flew in the



air.<sup>1161</sup> The nature of this questioning was probably in part based upon contemporary demonological treatises. Yet in cases where torture was applied, the accused rarely if ever alluded to demonic compacts.<sup>1165</sup> To be sure some interrogation sessions started out with the detainee making mention of the devil, but very quickly digressed, with them confessing to dealings with fairies and wizards.<sup>1165</sup> The statements they tendered were elaborate to say the least. What we are probably witnessing in these instances, is evidence of citizens still interacting with surviving members of the old pagan priesthood during the 1600's. In an area formerly called Askala (the land of wizards) in heathen times, it is eminently plausible that peasantry remained in contact with their sorcerers, or harboured them during the Christianisation period, when practitioners of the arts were deposed. During that late era their hold over the locals was, it would seem, considerable. And that is because the withdrawal of the Teutonic knights and the Catholic church from the region had allowed them to fall back into the old ways, the wizards free to emerge from hiding. In the year 1667 the protestant monarch of Sweden received a communique from the Church commission of Livonia. It brought to his attention "terrible idolatry and heathen blindness that has power over thousands of miserable souls in this country".<sup>1165</sup> Further investigations reported that large crowds of Estonians still gathered for heathen festivals on a holy hill, or in groves, and even at the Chapel in Risti.<sup>116</sup> That is despite frequent threats that troops and cavalry would be used to break up communal meetings of this kind.<sup>1165</sup> Nevertheless the assemblies continued as always, until the Estonian holy sites were finally destroyed, in the late 17th Century, early 18th Century.<sup>1165</sup>

During the course of some 12 years, Stuart Clark compassed a unique and robust study of demonological texts produced between the 1500's and the 1800's. Having conducted such a study, he concluded that the dissemination of learned writings on demonology are unlikely to have prompted frenzied outbursts of witch-hunting.<sup>1166</sup> They did, if anything, reflect views already held by the wider community, for a great many Europeans already acknowledged a lucid framework of dualistic philosophical theory, which explained the forces at work in their life.<sup>1166</sup> The devil was reputed to mimic the order of the world, his realms and subjects being altogether antithetical to what one found in heaven. These widely held folk beliefs underpinned people's notions of witchcraft at that time; the law and written texts on demonolatry merely embodied this. Clark further examined the impact that these writings may or may not have had on the European psyche. Unfortunately, due to the cumbersome size of his work, Clark was unable to devote equal space to the ultimate origins of European lore surrounding the antichrist, ritual inversion and other forms of demonolatry then known ... their origins.

In examining the many examples of witchcraft throughout this book, we must account for one major point. How is it that Western European prosecutors and defendants were exchanging blows over evidence which seems quintessentially Magian, Manichaean, shamanistic, Dionysian and Chaldean in nature?

Even as the smoke of the anti-Murray gun-play fast dissipates, the possibility of re-opening her door is not beyond our grasp. Though clearly not of the Murrayist school, and in a sense condemnatory of her stance and methodology, the modern English folklorist Ronald Hutton comes to the objective conclusion:

"Instead of shunting the Murray thesis and Frazerian folklore into an academic cul-de-sac.. there is obvious need now for a proper study of the treatment of ... paganism and Witchcraft in the English speaking world. Only when that work is complete can the significance of early 20th Century British folklore studies be properly understood.".<sup>1167</sup>

To call it a "*cul-de-sac*" is being kind. Murray's work was in reality flung down a bottomless, seething abyss. And with her demise, any willingness among researchers to probe the factual existence of witchcraft further vanished.

Until this point the study of witch trials has been the preserved domain of individuals dipping and diving out of select accounts; some more thorough and methodical than others. At periodically convened conferences their individual findings have been presented to their peers. But it seems to me that there needs to be a systematic allocation of research projects, one more scientific in nature, looking at each case, dissecting them. Certain scholars are already doing this, each applying a different set of questions. Some are better at doing it than others. Though these studies have not plumbed the fullest possible amount of data contained within the documents, there can be no doubt that their efforts are already allowing us to see things more lucidly. James Sharpe's examination of English witch trials between 1550 and 1750 is an example of what can be achieved.

Perhaps the establishment of an international panel might be helpful in such an endeavour, directing the enquiry process of autonomous academic groups in the many European countries where witches were executed .. countries

like Finland, Germany, England, Spain, Estonia, Latvia, Greece, Russia, Albania, Arabia. This could not even begin until;

1. Each country has determined the precise amount of surviving witch trial documentation in their safekeeping.

The Forbidden History of Europe - The Chronieles and Cestament of the Argan

2. A uniform yardstick is established against which each and every trial can be examined. This will enable us to establish firm statistics about the trials. The control criteria should not be drafted with any specific theory in mind, but should ideally serve to identify the presence or absence of common traits over diverse regions, during different time periods.

Suitable questions might be ... What were the total number of acquittals in a given country in a given span of years, and what were the reasons for the acquittals? What was the total number imprisoned, or the accused's gender? What were the total number of executions and *relapsae*, plus the social status of the accused when compared with the accuser? What law code or local regulations were in force during the trial? Were the accused tried by villagers, local magistrates, priests, inquisitors or protestant ministers? How often were suspects tortured? What sort of torture was applied to the accused, for how long, and for how many sessions? Were there incidents of unsanctioned torture in a given area? Was torture applied before or after the verdict was handed down? What was the percentage ratio between the number tortured and the number convicted? In other words what effect did the torture have on the conviction rate? Who gave the authority for torture to be used? Did a given magistrate have a reputation as a 'hanging judge'? What sort of defence counsel did the accused have? What portion of the overall number of criminal trials did witchcraft related crimes constitute as opposed to other crimes.

Features of each trial will need to be compiled statistically. Were there references to dogs, milk stealing, familiars, storm raising, riding to sabbaths? Do descriptions of the devil indicate that he or she may have been a person disguised as such? Were there allegations of harming cattle, sheep or horses? Did the accused commit crimes, cause a public disturbance, wreck public property and so on? Was the person accused of divination, dispensing poisons, herbal remedies or amulets? Did they use a cauldron and "broom"? Was there evidence for blood-letting? Where animals were sacrificed were they burned? What is the total number of European witch trials for which prosecution documentation exists? What time periods had no trial documents?

By applying these questions, and many others, we will establish a blueprint for identifying what sort of features were universally common, and which were confined to certain geographical areas only. This will tell us what species of witchcraft prevailed in particular areas, what state of degeneracy it was in during a given decade, and even what family names were connected with a given cult.



The number of individuals tried and executed for unorthodox Christian beliefs may have been enormous. Just check out the following scene.





# Potential reasons for similarities between Opristianity and Magianism

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 from a Christian.<sup>1168</sup> 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.<sup>1169</sup> 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 agonised 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.<sup>100</sup> 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* 

IF THE MANY SIMILARITIES WERE NOT A COINCIDENCE, THEN WHAT LOGICAL EXPLANATIONS CAN WE FIND FOR THEIR EXISTENCE?

HERETICS SAW THINGS IN THE GOSPEAL THAT WERE INVISIBLE TO OTHERS

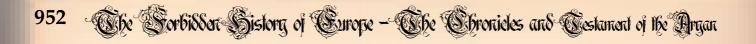




Fig 55

The Var

BARROW BURIALS PHASED OUT UNDER CHRISTIANITY

PRIESTS WERE NOT TO EXCHANGE WORDS WITH THE HERETICS are sleeping <u>in the heaped-up earth</u> 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'.<sup>1171</sup>

Could it be that burial mound kurgans are the intended meaning of the '<u>heaped-up earth'</u> 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 'Armaggedon' of the Magi, 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 civilisation 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 judaising 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.<sup>1172</sup>

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*,<sup>1173</sup> 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

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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'.

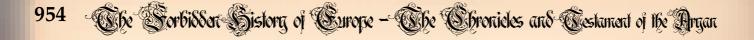
In early Christian communities the presumed aim of the following excerpt from (NT) St Paul in 2 Corinthians 11:3-4, 13-15 was to help believers distinguish between what form of priest and faith was authentic, acceptable and correct, and which were not.

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'.742

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

- 1. 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

CHRISTIANITY WAS A JEWISH-PAGAN SYNTHESIS



ST PAUL SPEAKS OF THE NAZARENES

SORCERES ARE CONDEMNED IN THE NEW TESTAMENT? SOME OR ALL?

GOETIA, RITUAL DEMONOLATRY

DIVINING IN A RAVING TRANCE

WITCHCRAFT AND HERBALISM

THE POWERFUL AND TOXIC PLAND ACONITE 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 of 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 labours 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'.<sup>1174</sup>

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 have tirelessly read throughout this book, 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 evangelists' weapon of choice. Modern bible translations roundly condemn witches, sorcerers and magicians. As you are about to see, ill-informed translation practices put a very different spin on the words found in the original texts, probably deliberately contrived to make the *New Testament* faithfully emulate a pentateuchal exegesis.

For example *Goes* (from the word *goao*), meant 'a wizard', 'an impostor' or 'a seducer'.<sup>1175</sup> From this also comes the term *Goetia*, a form of sorcery employing ritual inversion to procure the allegiance of devils.<sup>1176</sup> This style of black sorcery was otherwise known as the condemned system of demonolatry, achieved through perversion, filthiness and love of demons. The Goetian art differed from ancient Chaldean demon-summoning in that it utilised sordid anti-ritualism to achieve its ends rather than high moral purity (of a sort allegedly known to King David), as in the latter case. To a certain extent the art of *Goetia* is akin to *Yatukih*, an art of black wizardry (as found among the heathen Chaldees) which the white Magi wanted stricken from the face of the earth. Its practitioners were, in their eyes, children born to the great demon himself, not created, but much rather miscreated as incarnate devils. It should be noted that western inquisitorial bodies in the medieval period encountered both *Goetia* and Chaldean interplay with demons on an ever-increasing basis, in addition to white magic. Collectively *Goes* represents a blunt attack only on black witchcraft, warlocks and maelific witches.

*Manteuomai* ('to divine', 'to utter spells', with the insinuation that raving is an integral part of this art) is also found in the *New Testament*. This term is related to *mao*, or *mainomai*, meaning 'to rave like a madman'.<sup>1175</sup> Evidently this form of divination took place during a disorderly, raving hyper-trance, perhaps to the recital of mantras. I will shortly discuss the inveighed rituals that promoted this particular style of prophesying.

To do so we must first examine the word *pharmakon*<sup>1175</sup> ('a physician who dispenses remedies', or alternatively 'a poisoner'), which, somewhat incredulously, is nowadays translated in the bible as 'sorcerer' or 'magician'. *Pharmakeia* ('medication') in turn becomes 'witchcraft' or 'sorcery' whereas it should better relate to plants and medicines dispensed by a druggist, whether a chemist or poisoner. Having said that various white witches, sorcerers and magicians were esteemed apothecars who healed a great many throughout antiquity with their ingenious natural cures, yet it is improper to apply *pharmakon* to the latter on a general basis. Are we then to believe that physicians and holistic herbalists are condemned to hell, or is the Bible attempting to decry certain practices known some two thousand years ago, but unknown today?

I believe the Bible is alluding to several drugs used by certain factions of Magi, in ritual libations; namely *ephedra* (from whence comes 'speed'), *hemp* (marijuana) and *bisina* (aconite). The mystical *bisina* rite effectively induced a form of near death experience, with the drug poisoning the mortal body so grievously that one's soul was catapulted into the ether, to see heaven or indeed the darkest nether regions. Depending on the dosage received a practitioner might have raved incoherently, and suffered convulsions and even premature death.

As a point of origin for this drug-induced necromancy we need look no further than Eurasia. Professor



O'Flaherty examined the use of the drug in the Hindu world. She equated the use of *visa*<sup>1177</sup> (*bisina*) with the drink Brahmin ascetics gulped from the poisoned cup of Rudra. It drove Brahmins into a delusional state, allowing their soul to drift up into the etheric winds, on a wind-horse, to walk amongst the Gods. But, the treacherous God Rudra, the poisoner, was both good and bad - he could take the voyager's life en-route to the heavens. So on the strength of this it would appear that *bisina* could potentially cause the drinker to prophesy and chatter incessantly, in a state of ecstasy, blurting out conversation from the hereafter.

Magian scripture speaks of certain devil worshippers in their part of the world, the 'raving ones with dishevelled hair', the servants of 'the Serpent', the fury-drinking Ashemaogha (as mentioned in the Avesta and Pahlavi texts).

In the 4th Century AD Bishop Eusebius<sup>1178</sup> recorded a fresh harvest of 'false-prophets' in Pontus Turkey, Christian heretics who '*raved and chattered*' uncontrollably in a state of disturbing ecstasy.

*Bisina* was known to Arabs too, further testifying to its Eastern origin. Al-Masudi records one instance of *bish* poisoning. In the cited case it was administered in wine. By his account *bish* is to be taxonomically identified with monkshood (aconite) and normally grew on the Indian sub-continent, as well as in Tibet or in Turkish areas.<sup>1179</sup>

Evidently it was being cultivated and used in pagan Russia too, just as it had been in India and Iran. According to Lozko, the heathen Russes drank a magical libation called *bisina*, made from *bis*,<sup>1180</sup> a highly toxic plant extract easily able to kill the drinker. As it happens *bis* is mentioned in the Vedic and Avestan scriptures of the Hindu Brahmins and Iranian Magi, and there it is equated with the plant *Napellus moysis* - the very poisonous plant aconite. Magi held that *bis* was '*the height of hemp*' in potency, well used to converse with spirits, or as a necromantic substance that facilitated the summoning of demons and angels. It was as if a door to the other side were suddenly wrenched opened, leaving the practitioner open to commerce with good and evil spiritual beings.

The *Primary Chronicle* mentions a pagan Russian magician calling demons while lying on the ground.<sup>1181</sup> We do not know what empowered him to do so. Perhaps it was a gift imparted to him at birth through his bloodline, or a facet of shamanism, but it might also have been prompted by *bisina*. In Old Russian, *bes* meant 'a demon', and *besedovat*' meant 'to talk or chat with something'. Perhaps *bisina* allowed the pagan Russes to talk with demons. For all we know *bisina* users may also have utilised additional equipment in their arts mirrors, crystals or cauldrons of oil or water, in conjunction with the *bisina* infusion.<sup>1182</sup> This inference is all the more reasonable considering that pagan Russians possessed books on mirror and crystal divination, though we are none the wiser as to the contents of these texts.

These rituals seem to have percolated into Europe from the Asian fringe. So not surprisingly aconite is commonly associated with medieval witches, and appears repeatedly in a number of European witch trials.<sup>1183</sup> Prosecution documentation indicates that monkshood was not typically drunk during their sabbaths, but absorbed into a witch's bloodstream through the skin in a controlled manner, after the application of an unguent laced with aconite. After this the witches mystically flew to the other world.

Similar methods were supposedly used by Nostradamus during the Renaissance. He reportedly used an unidentified substance to help him reach heightened states of alternative consciousness, as he peered into a bowl or cauldron of water. The substance he relied on was dangerous, perhaps the highly toxic *bisina*.

We are most fortunate that an original *bisina* ceremony (as performed by witches and magicians) was preserved in the Magian *Book of Arda Viraf*, at a time when their religion was at the point of collapse under Islamic domination. It provides glimpses of the *bis* ceremony, the abject fear associated with the laced tincture, and the spiritual ecstasy and flight accompanying the rite. What you are about to read is an amazing tale about a gathering of wizards at a fire shrine in the highlands of Islamic Iran. Similar clandestine assemblies took place under the nose of Church authorities in medieval and renaissance Europe. There they were vigorously suppressed by witch-hunting authorities especially where witches were discovered flying by the power of aconite-based ointments.

*(there were <u>other Magi</u> and Dasturs of the religion; and some of their number* (clearly not all) were <u>loyal and apprehensive</u> (probably signifying that the *bisina* ceremony was officially frowned upon by the Zoroastrian priesthood, and here conducted only under the gravest of circumstances).<sup>1184</sup>

The Dastur high priest commanded 'it is necessary for us to seek a means, so that one of us may go, and bring intelligence

Aconite used throughout Eurasia

> ACONITE KNOWN TO THE ARABS

NOSTRADAMUS USED A DANGEROUS SUBSTANCE AS HE DIVINED THE FUTURE IN A BOWL OF WATER

> MAGIANS PERFORM A BISINA CEREMONY DURING A TIME OF CRISIS

*from the spirits'* as to whether the Magi's elaborate rituals, prayers and customs *'attain unto God, or unto the demons, and come to the relief of our souls, or not.'* <sup>1184</sup> In other words to obtain spiritual proofs as to whether the Magian faith was, at that time, good or evil.

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Magian believers were summoned from outlying regions to muster at the glorious Frobag fire temple, thought to have been situated in Fars Persia, or Afghanistan. Seven men were selected from among the congregation, seven men good, blameless, respected and true. From this group they singled out one man, a very reluctant Arda Viraf from the Iranian city of Nishapur.

'Viraf, as he heard that decision, stood upon his feet, joined his hands on his breast, and spoke thus: 'If it please you, then <u>give</u> <u>me not the undesired narcotic</u> till you cast lots for the Mazdayasnians and me'.<sup>1185</sup> The very thought of taking the brew and participating in the spiritual journey left him petrified. He felt comfortable participating in the rite only if they 'drew straws', so to speak, thereby mitigating whatever sin might originally have been associated with the ritual); and if the lot come to me, I shall go willingly to <u>that place of the pious and the wicked</u>, and carry this message correctly, and bring an answer truly.' <sup>1185</sup>

Viraf lived with his seven sisters as though they were his wives. Contrary to Parsee practice Viraf seems to have married within his nuclear family. Perhaps this was once acceptable, however catastrophic losses among the faithful, whether through migration, conversion or other forms of attrition, may have left them with no other option but to tie the knot with immediate family. So his sisters were understandably upset at the thought of him undergoing such a dangerous ordeal.

They said to the high priests 'Should you send him, before his time, from this realm of the living to that of the dead, you will commit an injustice on us without cause.' <sup>1186</sup> (ie; if he dies on the other side, our lives will be destroyed). The priests promised that he would return to them seven days hence in good health.

Viraf assented to the conclave's request, and made ready for the mystical odyssey stating; 'It is the custom that I should <u>pray to the departed souls</u>, and <u>eat food</u>, and <u>make a will</u> (ie; by imbibing the aconite there was every expectation of death); afterward, you will give me the wine and narcotic (ie; the bisina).' The Dasturs directed thus: 'Act accordingly.' <sup>1187</sup> (Here the ritual is not only authorised by the high wizards, but ordered to proceed). The recipient of the narcotic had to be a safe distance from the congregation to prevent spiritual contamination. 'And afterward, those Dasturs of the religion selected, in the dwelling of the spirit, a place which was <u>thirty footsteps from the good'.</u><sup>1188</sup>

'And Viraf washed his head and body, and put on new clothes; he fumigated himself with sweet scent and spread a carpet, new and clean, on a prepared couch. He sat down on the clean carpet of the couch, and consecrated the Dron, and remembered the departed souls, and ate food'.<sup>1188</sup>

Here he performs the three-day dron ritual, normally done at funerals to invoke Sraosha the Redeemer's protection on the other side. 'And then those Dasturs of the religion filled <u>three golden cups</u> with <u>wine</u> and <u>narcotic of</u> <u>Vishtasp</u> (here aconite is mythically associated with the legendary King Vishtasp); and they gave <u>one cup</u> over to Viraf with the word 'well-thought,' and the <u>second cup</u> with the word 'well-said,' and the <u>third cup</u> with the word 'well-done'; and he swallowed the wine and narcotic, and said grace whilst conscious (it probably took effect rather quickly), and slept upon the carpet'.<sup>1188</sup>

Throughout his absence of spirit, a crew of magicians, deacons and Viraf's own next-of-kin stood watch over his inert remains, tending the holy fire, burning incense, reading prayers, chanting. The rite lasted a full week, leaving Viraf comatose for the entire period.

'And the soul of Viraf went, from the body, to the Chinwad bridge of Chakat-i-Daitik, and came back the seventh day, and went into the body. Viraf rose up, as if he arose from a pleasant sleep, thinking of Vohuman and joyful'.<sup>1189</sup>

All the onlookers were extremely happy to see him return from the other side alive and in one piece. The Dasturs asked Artay to recount whatsoever he had seen on the other side, his bizarre visions of angels and demons.

VIRAF DRANK THE LACED WINE

HE FELL INTO A DEEP SLUMBER, POSSIBLY A COMA

VIRAF CROSSED OVER INTO HEAVEN AND HELL



But before they set to work they ordered he be properly nourished.

The Dastur summoned a scribe to make a faithful record of his spiritual journey *'and he wrote correctly, clearly, and explicitly'*. The remainder of the *Book of Arda Viraf* is composed of surreal imagery from the kingdoms of light and darkness, so vivid that they would do justice to any of Bosch's paintings.

In short the Bible's condemnation of *pharmakon* most likely refers to the ritual use of narcotics (such as those employed in Magian war libations), poisoning in general, and the controversial ceremonial use of aconite in particular. The only other interpretation is that doctors, healers, herbalists and chemists rank amongst the damned. White witches, it seems, aren't specifically mentioned at all.

As part of its spectrum of boogey-man terminology, the *New Testament* also employs the words *mageia* ('magic') *mageuo* ('to practice magic'), which come from *Magos*, and which means, in the Greek, 'a wise man', 'a Magian' or 'a scientist', 'the three wise men who came to Bethlehem for Christ's Epiphany'.<sup>105</sup> By no small sleight of hand, the word term *Magoi*, as used in the *Book of Matthew* is mysteriously expanded in English translations as 'kings', or 'astrologers' when it should really read 'Magi'. Three Wise Kings in turn becomes Three Wise Magi (ie; white wizards). As a result the lay reader remains oblivious to the true identity and likely religious practices of Christ's most distinguished guests. In this biblical episode the Magi are not condemned in any way by Mary or Joseph. We don't see Matthew lead off on a trail of invective like "and that was the first time the godless heretics dared to appear before us". Evidently certain Magi were acceptable to the holy family. *Magos* now becomes a complicated issue for Christians because the term is found twice elsewhere in the *New Testament*, but unfavourably so.

The first refers to a Bar-Jesus, an Elimas, and then there was Simon the Samaritan. 'Simon magus' is castigated as bound for perdition in no uncertain terms. Later Christian apocrypha (eg; the *Acts of Peter*), the writings of the Church's first heresiographers (eg; Irenaeus and Hippolytus), plus Eusebius record enough of Simon's teachings to uncontestably prove that his art was unrelated to Magian ceremonials ... he was a pagan Gnostic sorcerer.

Now we must probe the issue still further to ascertain what schools of Magi Elimas and Simon belonged to. Many philosophical camps of Magi existed throughout antiquity. Not only did many not agree with each other's teachings, some were repulsed and outright antithetical to the magical practices of other philosophers, and especially to the enforcement of the new Sassanian orthodox vision instituted in the 4th Century AD. The Persian Emperor Shapur II's royal edict for the entrenchment of Orthodox Zoroastrian religious teachings meant royal backing for a repressive crackdown. Insofar as the Magi are concerned not everyone found the changes tolerable. Now 'different groups, schools and sects' <sup>1190</sup> had fallen on the King's bad side.

Maγευo, which specifically relates to the art of the Magi is seldom found in the New Testament, appearing only in the *Book of Matthew* with reference to the Persian Magi (who were spoken of in the most favourable terms), and in *Acts 13: 6,8.* The latter passages read as follows:

"And when they had gone through the isle unto Paphos, they found a certain Magus, a false prophet, a Jew, whose name was Bar-Jesus".<sup>1191</sup> Here the false Magus seems to be one of the Jewish Magi, and consequently at variance with the Persian Magi on a number of points. This might account for why the apostles saw him differently from the Three Wise Men. Jewish Magi are possibly referred to in (*NT*) *Acts* 19, though the term *Magos* is nowhere to be seen in this portion of text. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and preveiled against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed and shewed their deeds. Many of them also which used curious arts (evidently tomes of Jewish and Greek pagan Gnostic sorcery, black in nature) brought their books together and burned them before all men".

"But Elymas the Magus (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith".<sup>192</sup> The situation is less clear in this instance. Elymas' name is suggestive of an Aramaic connection, but this doesn't narrow him down as a Persian, Chaldean or Assyrian.

Panning back several hundred years, from Persia to Judah, we can see some of the unusual philosophical forms

A SCRIBE RECORDED WHAT HE SAW

MAGIC

JEWISH MAGICIANS ARE THE POSSIBLE OBJECT OF THIS NEW TESTAMENT PASSAGE adopted by Magians in the far-flung reaches of the former Persian Empire. Professor Thiering describes Simon magus as a prominent head-magus immersed in Graeco-Jewish gnostic magical traditions. Such a scenario is barely surprising. After all Judah had long been under Persian sway in times past, but passed over to the Greeks after Alexander the Great's armies won Jerusalem. Vestiges of bothe these former civilisation never entirely died away, dwelling, as it were, in Samaria, among the Magian Samaritans of West Manasseh.<sup>1193</sup> Simon's Magianism may have been of a more unorthodox kind, a cross-synthesis of Jewish kabbalism and Hellenic pagan gnosticism, liberally immersed in *legerdemain* (the performance of stunning illusions through chicanery and an enhanced knowledge of science), which though marvels, were not considered miraculous in the true sense, though having their outward appearance.

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Biblical and pagan gnostics held the spiritual world as superior to the physical. It necessarily followed that Christ's human incarnation was an insolent lie, theoretically impossible since deities and inviolate spiritual beings could never enter the base state of flesh, only daemones. Gods could and did come to earth but only in the spirit. Elsewhere in the pagan world incarnate deities are more familiar to the likes of Hindus, Buddhists and Magians.

Gnostic spiritualism and its gloomy contempt for the physical world, was definitely on the outer with the apostles, something alluded to by St Paul when he said *'every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist'*<sup>1194</sup> What he is really doing here is giving gnosticism a silver bullet. By default Manichaeism takes the same round to the back of the head.

So Simon Magus is an improper epithet. He is more properly Simon the Samaritan or, as can be demonstrated, Simon the gnostic sorcerer. But in contradiction to this, Simon was supposedly worshipped in the flesh at his temple on the Tiber River in Rome, called *Sanco Deo*, the Holy God.

Nor indeed do we find extensive Christian anti-Magian texts in those formative years. I for one find this very surprising, particularly when you consider that Magi were a Persian priesthood, serving a state enemy of Rome. It seems only certain types of Magi drew the negative attention of the apostles.

Despite these many similarities and theological inconsistencies one thing can be emphatically stated. If the Apostolic Church and Christianity really did owe *part* of their genesis to an admixture of Jewish, Chaldean and Iranian religious thought, resulting from the mass conversion of Chaldeans, Zoroastrians and Zurvanites and their white Magi during the very first years of Christianity, *the truth of it had long been forgotten, seemingly lost without a trace.* It might have been a very fearful discovery during the Middle Ages, if indeed it was not already known within the inner sanctum. So I will now examine compelling explanations for these similarities.

1. The Church priesthood was *a long lost branch of the Mithraic brotherhood or the wise white Magi.* This argument simply doesn't hold water, mainly because there are just so many fundamental differences in points of doctrine and ritual, unacceptable to conventional Magians. Neither Zoroaster's name, nor the name of any Iranian angel or *fravashi* is represented in the *New Testament*.

DID THE SIMILARITIES COME ABOUT THROUGH AN ACCIDENTAL FUSION OF BELIEFS?

WERE THE FIRST

FIRE-PRIESTS?

CHRISTIAN PRIESTS

ZOROASTER'S LONG LOST

EARLY PRIESTS MIGHT HAVE ENHANCED THE BIBLE BY ADDING ELEMENTS WHICH WOULD BE ATTRACTIVE TO PROSPECTIVE PAGAN CONVERTS 2. The Church was a freak of history, *resulting from an <u>accidental fusion</u>* of Jewish and 'pagan' religion. The process of conversion is a very haphazard thing, especially where it takes place over a broad expanse of the earth's surface across an incredibly long period of time. So this is a very distinct possibility. Nonetheless there are just too many biblical references regarding extremely important concepts found in 'pagan' scripture to deny that there was not at least a formal acquisition of important elements of Zoroastrian dogma by the Apostles no less, and at the highest levels of the Church, during its earliest period. These things were so important that they decided to formally incorporate them into the Church's magisterium (articles of faith). Magian converts were the most likely cause of any accidental fusion of Christianity and Magianism. Looking at the Armenian or Anglo-Saxon conversion experience yields valuable clues as to how the Christianisation of the Magian pagans occurred in Britain and the Caucuses. In Armenia and England *the pagan priests and flamens swapped straight over as Christian clergymen*.<sup>1195</sup>

3. After discovering that the Jews were hardly interested in Christ's message, the Church might have chosen to use pagan 'stage-props', as well as prayers and doctrines that were similarly worded to Magian writings,

as a missionary ploy to opportunistically cash in on the Middle East's residual Zoroastrians more easily. Again a possibility, but if the oriental traditions found in the Gospel were merely ideological putty to be played with freely, why were they adopted to the point of constituting an official 'dogma' or amendment to Christian scripture with Magian phraseology. Magian philosophical concepts and certain portions of Iranian scripture appear to have been reproduced in the *New Testament*. Occasionally these were things recorded in the Bible as being uttered by Christ himself.

4. Perhaps *Christianity itself was an offshoot heresy of the Magian religion*, though I consider this most unlikely. Christianity, or at least a major faction of clerics (including apostles) spent the first couple of hundred years trying to keep the Magi out of the priesthood. For them, the magus, his stars, his floggings and fire temples were in no way fitting intercessors before God, and nothing whatsoever to do with the faith. *At every stage of its history powers within the Church pursued and destroyed the Magi.* If Christianity was a Magian heresy of the first magnitude (which is what the Sassanians saw it as), it seems strange that the Church directed its every efforts toward the unthinkable, the destruction of their groves, fire temples, prayers, and the all-important priestly family bloodlines, who were burned at the stake. In short Christianity, in unison with Islam, dismantled Magianism through public humiliation, introducing laws favouring the new order, all artfully designed to elicit conversions lest they suffer social isolation, poverty and physical attack.<sup>1196</sup>

5. Perhaps the Christian priesthood had been infiltrated by the white Magian-Christians at some time during the early Middle Ages, and the original message of the Church hijacked and obscured by a mist of Magian traditions imported by the usurpers. While there is some evidence for serious Magian incursions into the Church between the 6th and 12th Centuries AD, it should be noted that many of the Magian parallels had been there from the beginning of the Church, enshrined within the scriptures. Unless of course one was to speculate that these 'heretics' had rewritten the Bible to suite their tastes. Yet if this scenario were true we would expect to see a validation of Magian views and customs by an brazen mention of Zoroaster's name, *and an even deeper reveiling in Zoroastrian thought and religiosity*, which is lacking. For instance, where are *kustik* belts, sacred shirts, holy porridge, *Haoma* libations, penitential whippings, and sin payments mentioned in the *Bible*? The answer is you won't find them. Accordingly there is absolutely no chance that such hypothetical textual falsifications ever took place, much less went unnoticed until this very day. If they had done so, these Magians would logically have done far more damage, so to speak, to the texts, rendering them far more Magian in nature.

6. Some fundamentalists will see the Zoroastrian scriptures are 'a plant by the Devil' sent to deceive Christians, and vice versa the Bible a vessel of Ahriman sent to decimate the Zoroastrian flock (or what's left of it).

7. It's all a coincidence, a product of universal consciousness. I'm not going to even bother commenting on this option. Could this ever be a convincing argument for such a broad cross-section of corroborative material?

8. *Sraosha* and the Jewish Messiah were one and the same person, and as a result, Christianity was carefully designed to cater for the sensibilities of both Jews and pagans (Magians). The Bible tells us that Christ hoped to bring the Gentiles into the Father's faith. This option is a purely philosophical argument.

9. The Christian faith was a totally new religious vision, *resulting from an official fusion of carefully selected elements of the Jewish and the Zoroastrian faiths*, a fusion which ultimately stemmed from the Messianic beliefs of both religions, fundamental links which may or may not have been apparent to the apostles before they set out on their first missions in the East. What is more certain is the overwhelming reception they did receive once they arrived. For proofs as to whether this occurred during the first two hundred years of the Church, we can look to official Church teachings, historical documents and the *New Testament*, and then compare them with the *Old Testament*, the *Avesta* and *Pahlavi books*. In doing so we find very many things that are almost identical, yet witness the absence of crucially important Magian doctrines and practices (from the *Avesta* and *Pahlavi* writings), which the apostles decided not to include in the *New Testament*, jettisoned as being unacceptable to Christianity, especially their dearest rituals.

DID WHITE MAGI PENETRATE THE CHURCH AND BEGIN CHANGING THE FAITH TO SUITE THEIR TASTES?

ARE THESE SIMILARITIES A "TRICK OF THE DEVIL"?

WERE JESUS AND SRAOSHA ONE AND THE SAME?

> IT IS ALL A COINCIDENCE

CHRISTIANITY WAS NEITHER JEWISH, NOR PAGAN, BUT A RELIGION BUILT AS A SUCCESSOR TO THESE FAITHS, DID THE EARLY PRIESTS SCREEN UNWANTED PORTIONS OF JEWISH AND PAGAN RELIGIOUSITY TO FACILITATE THE FUSION OF TWO DIFFERENT FLOCKS THE SON OF MAN

Only the final option appears capable of withstanding sustained scrutiny. Evidence for such a methodology in the formation of the *New Testament* can be found in the *Book of Jude*. In it the apostles had no qualms incorporating a select quotation from the *Book of Enoch*, though the full book of 'Jewish apocrypha' was considered heretical. It conclusively proves that the infant Apostolic Church was willing to authorise portions of nominally heretical sources as part of the Church's beliefs, but beyond that the further acquisition of customs and scriptures from those same sources was deemed heretical and very unholy. Another prominent element of the *Book of Enoch* found pride of place in the main body of the Gospels, namely the "Son of Man" an epithet Jesus himself used in reference to himself. Now the *Book of Enoch* was compiled some time around 200 BC and set in a period after Noah and his sons extricated themeselves from the great flood. It therefore predates Christianity and Judaism for that matter. While Kabbalists cared for the text there is no reason to specifically associate it with Judaism since not a single Jewish patriarch is recorded, although Jewish archangels such as Michael, Gabriel and Raphael are mentioned.

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This apocryphal apocalyptic text extols the virtues of this Son of Man "This is the Son of man who is filled with goodness with whom goodness lives, and who reveals all treasures that are concealed, for the Lord of Spirits chose him … Yes, before the sun and the signs were created, before the stars of Heaven were made, his name was named before the Lord of Spirits. He will be a staff to the good to stay themselves and not fall, he will be the light of the Gentiles, and the hope of those who are troubled of heart … And so he was chosen and hidden before God, before the creation of the world and for eternity. The wisdom of the Lord of Spirits has revealed him to the holy and the good, for he preserved the good".<sup>1197</sup>

The "Son of Man" will be present at the Resurrection, at the side of the Lord of Spirits. Here are but two Gospel references to the Son of man.

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith. What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face".<sup>198</sup>

"The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth".<sup>1199</sup>

There can be little doubt certain aspects of the *Old Testament* were used, in an instructional sense, to identify Jesus as the Messiah, but an an even more significant proportion appears derived from Magian sources. But this is never spoken of, mostly for political reasons.

Upon his resurrection Christ spoke to those who went to his empty sepulchre saying; "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (ie; those Jewish scriptural references pointing to Christ's Messiaship)".<sup>1200</sup> It was therefore improper for Christians to entirely do away with the Old Testament inside the new faith. Yet by the same token it was impious to slavishly peruse the Torah for all the answers for earthly conduct.

Building further on this argument, if the apostles experienced no disquiet resorting to Enochian phraseology, it is equally plausible they adopted a similar stance in relation to certain aspects of Magian scripture. Hence the countless elements of Zoroastrian thought in the gospel, and analogous sacramental observances in the primitive and medieval Church. And as for why the name Zoroaster does not appear at any time in the *New Testament*; this might be directly attributed to false assertions made by Plutarch and the Greek philosophers that Zoroaster recommended sacrificing to God and the Devil.<sup>1201</sup>

The *New Testament* provides written proof for a new way of thinking, a sort of fellowship between the pagans and the Jews under the single banner of a common Messiah responsible for saving them from the hungry grave. This might be what St Paul speaks of when he says "*Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all*" (Colossians III:11). But in practice the heathen converts ended up with the raw end of the deal, ideologically speaking. Jesus evidently did not treat the nearby Samaritans with the same open contempt as mainstream Jewry. On the contrary. The parable of the Good Samaritan is a particularly fine example of how magnanimously good a Samaritan might be to his neighbours.



Elsewhere, in *John IV*, Jesus runs into a Samaritan. At first meeting the Samaritan woman recoils in shock. Jesus is clearly signposted as a Jew, and this demanded little or no contact between them. Instead of being elitist Christ asks her for a drink, and chatted about their common ancestor Jacob. Following Jesus' supernatural visions about her multiple live-in male partners, the woman ran back to her village and returned with a vast throng of potential converts. In a short time many were convinced that Jesus was '*the Saviour of the world*', or as I see it one with a role every bit similar to that of *Sraosha*. With respect to the Samaritan nation, Jesus explains to his disciples that, '*One man sows, another man reaps.' I have sent you to reap a harvest in a paddock where you did not work* (ie; where you never preached); *others worked there* (ie; the Magi), *and you profit from their work'*.<sup>1202</sup>

What he is really saying, I believe, is that the Magi had sown the seeds of their Iranian apocalyptic and messianic doctrines throughout Samaria in the past, and it was Jesus and his disciples who would reap the full benefit of their crop. Jesus concludes the parable by saying *'the man who sows and the man who reaps will be glad together'*. This resulted in the formation of two different Christian Churches, one of the circumsised, the other Gentile. St Paul wades even deeper into the heart of the matter.

'Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles (ie; the non-Jewish heathens)'.<sup>1205</sup>

Which in other ages was not made known unto the sons of men, as it is now (in the form now) revealed unto his holy apostles and prophets by the Spirit; That the heathens should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister ... that I should preach among the heathens the unsearchable riches of Christ; and to make all men see what is <u>the fellowship of the mystery</u>, which from the beginning of the world hath been hid in God, who created all things by Jesus ... to the intent that now unto the principalities (heavenly kings, departed princes, magistrates and so forth) and powers in heavenly places (archangels) might be known by the church the manifold wisdom of God'.<sup>1204</sup>

I want to focus your attention on St Paul's term of phrase "this mystery among the Gentiles". Evidently he is referring to a set of sacred gentile mysteries or teachings (traditionally occult {meaning 'secret'}), that exist among the Gentiles (ie; Aryan gentiles!), which God had for so long concealed "from ages and from generations", but revealed to his saints on earth. Not content with mentioning it once, Paul yet again refers to "the fellowship of the mystery, which from the beginning of the world hath been hid in God".

That is not to say that everything ran smoothly, or that the full number of apostles were magnanimously in agreeance. We get a glimpse of this jockeying for politcal and theological control of the nascent Church in the *New Testament*.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions (divisions and arguments) among you. Now this I say, that every one of you saith, I am of Paul (St Paul); and I of Apollos (St Apollos); and I of Cephas (St Peter); and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' <sup>1205</sup>

St Paul was the rookie apostle, a Jew by birth, and a Roman citizen, deputised in a divine vision to preach the Gospel among the *goyem*, the heathen gentiles. In some of his writings he explains his mission.

'But I certify you, brethren, that the gospel which was preached of me is not after man (ie; not a single apostle conveyed this to me). For I neither received it of man, neither was I taught it, but by the revelation of Jesus christ. For ye have heard of my conversation, in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted ST PAUL SPEAKS OF A SACRED MYSTERY AMONG THE GENTILES WHICH HELPS EXPLAIN THE CHRISTIAN FAITH

IT, LIKE THE EARLY CHURCH, WAS SECRET OR "OCCULT" IN NATURE

Paul's missions were conducted some distance from Jerusalem it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers' womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen'.<sup>1206</sup>

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To begin with Paul didn't spend much time in Jerusalem, he was busy trekking about the northern countryside talking to pagans of varied traditions - Greek pagan gnostics, Chaldeans and Zoroastrians. His travel itinery included Arabia and Syria, then back to Jerusalem, where he touched base with Peter and James. There was not another apostle to be seen; all of them, with the exception of these two, had departed the Holy City, and were out preaching to the pagans. *Now the things which I write unto you, behold, before God, I lie not'*. Peter and James hadn't even left the city! It was as if their Gospel belonged only in Jerusalem. Paul proceeded on his way once again, venturing up into Syria and Cilicia for a very long time, and on account of this *'was unknown by face unto the churches of Judaea which were in Christ'* 

This private council was, as it were, a debriefing, where the rough and ready Paul brought Peter up to speed

Appearances were deceiving, as Paul was soon to discover in Antioch. His fellow apostles treated him and his

about what had happened far outside Jerusalem's sway throughout the previous fourteen years, his latest and

busiest round of missionary work. Already, with impeccable insight, he could sense the Jewish brethren were

'Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of <u>false (judaising) brethren</u> unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage'.<sup>1207</sup>

"And when James, Cephas and John, who seemed to be pillars (of Christ's faith), perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship;

that we should go unto the heathen, and they unto the circumcision (Jews)'. 1208

trying to exert a controlling interest in how things were to unfold.

# Peter and Paul had a falling out

A associates differently in public than in private. It was as though he and the other preachers to the Gentiles were being double crossed about the future direction of the Church; 'But when Peter was come up to Antioch, I withstood him to his face, because he was to be blamed. For before that certain (apostle) came from James (back in Jerusalem), he did eat with the Gentiles: hut when they were come (the Jewish brethren) he withdrew and

But when Peter was come up to Antioch, I withstood him to his face, because he was to be blamed. For before that certain (apostle) came from James (back in Jerusalem), he did eat with the Gentiles; but when they were come (the Jewish brethren), he withdrew and separated himself, <u>fearing</u> them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas (a preacher to gentiles) also was carried away with their dissimulation. But when I saw they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, lixest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?<sup>120</sup>

You can almost hear him speak, his testy, terse words reverberating throughout 2,000 years of Church history. What in the hell's going on Peter? Are the heathens part of our Church or not? What are you playing at? Where are you taking us? This is not what Jesus wanted from his ministers, converting the Church into a Jewish clone. That's the past. Although we are born Jews we're supposed to live like heathen Gentiles! The concept of a Catholic (ie; universal) church was on the line.

What this scripture collectively describes is the makings of a major division in the early Church. It was small at first, but as time progressed, some time between the 2nd and 3rd Century AD, it grew into a schism of dire proportions, so much so that by the time you reach the first universal synod in Byzantium, the Arian, or as I believe

TRYING TO PUSH JEWISH CUSTOMS ONTO GENTILE CONVERTS

EFFECTIVELY THERE WERE TWO CHURCHES IN THE BEGINNING - ONE TO THE JEWS THE OTHER OF THE GENTILES



Aryan Christians, were in the absolute minority, and could be picked off at will. The very existence of this synod was permitted by the cessation of Roman persecution against Christians, but parodoxically it arose during the period of Sassanian repression against followers of Jesus. So it is doubtful that Persian prelates were able to attend in any significant numbers. If they did the whole event may have turned out very differently. In that first apostolic generation it was like a snowball rolling down hill, picking up more mass and volume as it gained momentum, rolling on and on, until Judaeo-Christianity prevailed, until at last it comes to an abrupt stop ... in the burning times of medieval Europe.

Paul warned the like; 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed'. <sup>1210</sup> Here he pronounces anathaema against Judaisers who do not believe the Gentile has any place in Christ's salvation or his Church. Paul repeatedly drills his readership about the acceptability of his missions to the Gentile nations.

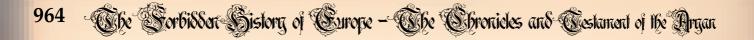
"And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes (including quite a large number of Gentiles), they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life (ie; whose names were already recorded in the Book of Life at the beginning of time) believed".<sup>1211</sup>

From the *New Testament* and bishop Eusebius' writings it becomes clear that Jews were widely seen as a powerful minority group in the ancient Universal Church, by far the greater bulk of believers drawn from converted heathens. As if to convince a disbelieving audience, Eusebius states '*I have received documentary proof of this, that up to Hadrian's siege of the Jews there had been a series of fifteen bishops there'*.<sup>122</sup> These particular prelates were all ethnic Jews, and their religious reign in Jerusalem, however brief, lasted until they were wiped out during the Roman assault. By his testimony the apostles deemed them appropriate for the position of bishop. Here the very presence of a Church in Jerusalem seems to have required persuasive arguments on Eusebius' part. The notional existence of scripture with an overly Jewish flavour seems to have been bitterly unpalatable in certain quarters too. Eusebius tells us that '...<u>some</u> have found a place in the list (of accepted scripture) for the 'Gospel of the Hebrews', a book which has a special appeal for those Hebrews who have accepted Christ'.<sup>1213</sup> Eusebius went on to say that this particular gospel was familiar within ecclesiastical circles, but by no means used by all, yet not considered heretical.

Some biblical passages assumed a whole new meaning when viewed from a Manichaean or Magian Christian position. To them, aspects of Christ's teachings could only appear riddled with Magian tradition, expounding the advent of the 'Deliverer'.

'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true. Jesus answered and said unto them. Though I bear record of myself, yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the father that sent me. It is also written in <u>your law</u>, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' To this the rabbis replied 'Where is thy father'? Jesus said 'Ye neither know me, nor my Father'.<sup>1214</sup>

Two points emerge in this passage. Firstly Jesus speaks of rabbinical law as 'your law', just as he spoke of synagogues as 'your synagogues'. Christ then divulges that the Jewish priests didn't know the identity of the Father in heaven. If they did, they would have realised who Jesus was. So far Jesus doesn't sound very rabbinical, especially in his fierce anger toward the temple authorities. In Magian rhetorical speech serpents are mightily associated with



JESUS CONDEMNS THE RABBIS

JESUS INSIDIOUSLY TRIED DURING THE THICK OF NIGHT

Some of Christ's PARABLES SHIELDED A SECRET BODY OF TEACHING FROM THE UNINITIATED

EUSEBIUS CLAIMS ONLY JOHN, JAMES AND PETER (THE THREE MAIN CHRISTIAN JUDAISERS) WERE TAUGHT THE HIGHEST OF THE CHRISTIAN MYSTERIES

MAGI SLAUGHTERED THE DEVIL'S CREATIONS

apostasy, for it is into snakes that apostates transformed after death, upon their arrival in the abyss. Christ's condemnation of the Rabbis 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell', might therefore be interpreted as 'You apostates, you nest of apostates, how can you escape the damnation of hell'.

After listeners at the Temple refused to embrace Christ's message, Jesus said to these Jews, who claimed to be descendants of Abraham:

'<u>Ye are of your father the devil</u>, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. He that is of God heareth God's words: ye therefore hear them not, because <u>ye are not of God</u>. And because I tell you the truth ye believe me not ... He that is of God heareth God's words: ye therefore hear them not, because <u>ye are not of God</u>'.<sup>1215</sup>

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass the sea and land to make one convert, and when he is made, ye make him twofold more the <u>child of hell</u> than yourselves".<sup>1216</sup>

Jesus retorted that the Jews belonged only to this world. They replied with the comment 'Say we not well that thou art a Samaritan, and hast a devil?' These same temple priests would later be present at his trial. Christ again scripturally associates with the dark side, for when they sent guards to collect Jesus from the Garden, pending his trial in the thick of night, Christ states 'but this is your hour, and the power of darkness'.<sup>1217</sup> In Magian lore the devil's time begins after sundown.

Jesus was especially inundated by curious natives of Jerusalem on another occasion, wanting to know if he was the Messiah, and hear it from Christ's own mouth. His reply to such an eager crowd is surprisingly blunt. *"I told you and ye believed not ... the works that I do in my Father's name, they bear witness of me ... ye believe not, because <u>ye are not of</u> <u>my sheep</u>, as I said unto you. My sheep hear my voice, and I know them, and they follow me".<sup>1218</sup>* 

Jesus' often agricultural parables (eg; (NT) Matthew 13) were clearly intended to reach a certain target audience, 'children of God' who were in all likelihood folk familiar with eastern dualistic traditions. Those who were not his children would understand nothing of the parable of the weeds and the sower, or the sheep and the goats. In fact Christ refused to elaborate upon the full meaning of the parables, for the benefit of his disciples until the many confused listeners had disbanded. After a sermon on the growing of fruit and the mustard seed, the *Gospel of Mark* states; 'And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples'.<sup>1219</sup> Clearly Christ's teachings were not intelligible to your average listener, and even had to be explained plainly to the apostles when nobody was around.

There may even have been a heirarchical distribution of superior mysteries and knowledge among his disciples, but as in the case of Paul, these secrets were passed on to the disciples <u>after</u> Jesus had ascended into heaven.

Almost 1,700 years ago Bishop Eusebius reproduced a small portion of the 8th Book of Clement which states as much: *"James the Righteous, John, and Peter* (the three main Judaisers) *were entrusted by the Lord after his resurrection with the higher knowledge. They imparted it to the other apostles, and the other apostles to the Seventy, one of whom was Barnabas"*.<sup>120</sup> That he sees fit to mention Barnabas by name out of the main apostolic reservoir may go back to the argument between Peter and Paul. In Antioch Barnabas parted ways with Paul, his long time travelling buddy, thereafter abandoning the mission to the Gentiles and joining the mission to the Jews. What caused Barnabas to dump out on Paul. Was it judaising secrets divulged by Peter, secrets known to but a few, secrets in some way contrary to those professed by St Paul?

It could be argued that Christ was only preaching to certain segments of the Jewish community (perhaps Essenes), the remainder finding his teachings too esoteric and unintelligible. The sort of phraseology found in Jesus' sermon seems to reflect Magian ideas about *khrafstras*, or to put it more simply, the children of the devil. Magian scripture alerts us that not every being or creature in this world was born of God. The earth was simply a stage where light and dark forces intermingled, much like a great chess board. The Avestan Persian word *khrafstras* (ie; whatsoever beings and creatures were sired by Ahriman in the Abyss) represented an entirely different range of



created species ... the demon-born who stood in direct opposition to everything good. Their role, their very reason for being, was to bring vexation to the world of agriculture, mankind and the animal kingdom in general. For this reason the Magi were said to *'kill everything with their own hands, except a dog or a man, and they think they do a meritorious thing when they kill ants, serpents, and other reptiles and birds'*.<sup>121</sup> In practice only certain breeds of fowl were killed. Gnats, flies, cockroaches, spiders, mice, moths, snakes, scorpions, toads, lizards, centipedes, worms and the like were all fair game, to be crushed under foot with glee.

Debates between Magi and Rabbis took place infrequently. A hitherto unknown Magus seals his theological dispute with a Jew by discussing the existence of *khrafstras*, enquiring whether or not Jews felt Yaweh was responsible for creating *'vermin and creeping things'*.<sup>122</sup> His listener answers in the affirmative. Such replies must have left nervously incredulous Magi worriedly shaking their heads. Jesus appears to use a *khrafstras* example from the plant kingdom to explain the origin of good and evil, and their respective fates on Judgement Day, the final reckoning.

'The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, <u>his enemy came and sowed weeds among the wheat</u>, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the weeds also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it weeds? He said unto them, an <u>enemy hath done this</u>. The servants said unto him. Wilt thou then that we go and gather them up? But he said, Nay; lest ye gather up the weeds, ye root up also the wheat with them. Let them both grow together until the harvest (ie; permit them to mingle in the material world), and in the time of harvest I will say to the reapers, gather ye together first the weeds (the devil's children), and bind them in bundles to burn them: but gather the wheat into my barn'.<sup>1223</sup>

He went on to explain that 'the field is the world; the <u>good seed are the children of the</u> <u>kingdom</u>; but the <u>weeds are the children of the wicked one</u>. The enemy that sowed them (the weeds) is the devil; the harvest is the end of the world and the reapers are the angels. As therefore the weeds are gathered and burned in the fire; so shall it be in the end of this world'.<sup>1224</sup>

The text has an unmistakably dualistic feel; the existence of a creator-devil, the enemy of god the creator, is clearly attested. Note that the devil doesn't tempt wheat into becoming a weed. Wheat is wheat and weed is weed; they both have two totally different natures. The devil sows the weeds directly, a very different crop to wheat, baleful growths hated by God.

This dualistic phraseology allows us to delve inside Christ's mind, and by implication the mind of the Father who sent him. Here Jesus openly admits that not everybody on earth is born of god ... some are children of the devil. Christ is in effect confessing the existence of another power beyond the "One God", a dark malevolence, also with the abilities of a creator.

Jesus gave his disciples the power to exorcise; 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diesases'. This gift is explained a little further in Luke X: 19-20 'Behold I give unto you power to tread on serpents and scorpions, and <u>over all the power of the enemy</u> (ie; the Devil); and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven (ie; you have this gift only because you are sons and daughters of heaven).<sup>125</sup> Now if rabbinical and Chaldean teachings on the Most High were inculcated into Christ's mind this same phrase should have read 'Behold I give unto you power to tread on serpents and scorpions, and to remove the harms that the Father has set against you for your wrongdoings; and he will resolve not to hurt you, and he won't send his servile devils after you'. To this end Christ's exorcisms may have been more white Magian in their underlying principle than Chaldean.

Or think of it this way. Jesus is repeatedly portrayed as an exorcist of unclean spirits and devils throughout the Gospels. If medieval legend is to be trusted Christ's powers of demon-expulsion were allied with David and Solomon's Chaldean-style rites of exorcism. In this case the demons were rebel powers, fallen creations who

MAGI DID NOT BELIEVE THE CREATOR GAVE BIRTH TO VERMIN

THE DEVIL SOWS WEEDS AMONG THE WHEAT

THE DEVIL'S SEED WAS EVIL BY NATURE

THE DEVIL WAS ALSO A CREATOR, THE MAKER OF NOXIOUS THINGS

JESUS GAVE HIS DISCIPLES THE POWER TO DRIVE OUT DEVILS

Some of Christ's MIRACULOUS ACTIVITIES WERE A PARADOX IN JUDAIC TERMS disobeyed God's will. Yet enigmatically they are described as obediently under the Most High's direct control. In other words they are controlled rebel spirits with fallen natures, controlled by fear. Under this scheme if god wants to hurt you he says 'go afflict such and such', and the devils go and do his will. Next comes the inevitable sickness and infirmity. In white Chaldeanism it is only through the power of their god-given monarchy and spiritual purity that kings and graced devotees can undo a demonic infirmity sent by the Most High God.

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Whereas in the Magian view God made everything perfect, and did nothing evil besides disown the devil's children on Judgement day, or send servants into the world to physically halt wrongdoing. But the Devil, the vexing antigod responsible for all calamity and misfortune desired to harm, kill and pollute God's magnificent creations. By the power of God Magian exorcists hoped to drive off the physical ailments and afflictions invoked by Ahriman the adversary, whether through certain spells, or their astonishing abilities as surgeons and physicians.

Now in the Gospel demons are driven off because they recognise Jesus' power, and are afraid of his ability to destroy them, just as flame applied to a weevil causes it to scamper and burrow deeper.

If, as the rabbis taught, demon-caused maladies were a just punishment, the wish and will of Yaweh, why is that Christ spends much of his mission combating devils and the worries they cause, which, based on current teaching, would have been sent upon the victim by himself anyway? If Jesus is the son of the Father (indeed one and the same as the father), and one who tirelessly vanquishes and banishes the demons responsible for leprosy and blindness, why does he do so, when, according to judaising doctrines, he sent them in the first instance? Clearly Jesus' father and Yaweh may not be identical.

Christ met staunch opposition from the Rabbis for healing a woman incurable for almost two decades, on a Sabbath Saturday. In his own defence Jesus states "and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?".<sup>126</sup> Notice he doesn't say 'this vile sinner who the father has bound for good measure'. Christ felt genuine pity and hurt for god's children suffering in this prolonged manner. By extension the Father was also aggrieved at their state, far from being the demonic cause of their condition, as many have been taught to profess.

As in Magian tradition, Christ healed during the day. As for instance the healing of a congenitally blind man, where he states ; 'I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world'.<sup>1227</sup>

When it comes to demon smiting, Magian scripture portrayed Sraosha as the ultimate demon-killer.

In the *Book of Genesis* we find yet another irreconcilable clash between Judaism and the teachings of Jesus Christ. Yaweh says to Adam "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee".<sup>1228</sup> In Jewish lore it was Yaweh who fashioned noxious bushes, thorns, weeds etc (which would hamper man's agriculture), and not only them, but Satan himself and a large retinue of demonic vitae.

In the light of the fact that Yaweh is not mentioned in the NT under any of his traditional Jewish epithets I want you to contrast this previous quote from Genesis with what issued from Jesus' own mouth: Jesus is very emphatic ... *"the weeds are the children of the wicked one"*. So if Christ tells us weeds came from the devil, and OT tells us that Yaweh made these weeds, what does that tell us about Yaweh, the high God of Judaism?

And I think this is fairly born out in *Revelations XXII*, where listners are unable to change their nature, but to stay just as they are; '*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still'.* In the end everything would be sorted out, not on any earthly day, but on Judgement Day. God's children and the *khrafstras* were like alien life forms staring at each other over a chasmic void.

You may recall that Iran's ritual intercessors included fire priests (Arthravan) and sacrificers (Magi). It was the role of magus sacrificers to execute all ritual, and indeed penal killings. The more of the devil's creatures a Magian killed, the more greatly heaven blessed them. Rich boons rained down by God's light in answer to their zeal. With each fly squashed, with every serpent crushed, with every criminal executed, the universal reign of the devil's miscreants grew less and less. Light increased in the world. Likewise, in the plant kingdom, agriculture improved the verdant, abundant growth of crops and medicinal plantstuffs, at the expense of weeds and poisonous growths, each ruthlessly weeded out of the ground with a similar level of vengeance. Some schools of Magi (we know not

JESUS PERFORMED MIRACLES ON THE JEWISH SABBATH, IN OPEN DEFIANCE OF RELIGIOUS PROHIBITIONS

IN THE OLD TESTAMENT YAWEH IS THE CREATOR OF EVERY SPECIES OF PLANT, INCLUDING WEEDS

CHRIST SAYS WEEDS ARE THE CHILDREN OF THE WICKED ONE

EVEN ALLOWING FOR THESE THEOLOGICAL ARGUMENTS AT NO STAGE DID THE NEW TESTAMENT RECOMMEND AN OPEN PERSECUTION OR LIQUIDATION OF JEWRY



how many, but probably in the minority), felt that all *klurafstras*, even those in human guise should be exterminated as a favour to the creator. Human *klurafstras* fell into the category of incamate-devils: homosexuals, negroes, whores, atheists, criminals, evil witches and demon worshippers, including Manichees and (by virtue of the deity's antics) devotees of Yaweh. Having said that we are only talking about fringe elements, for if it were widely accepted that this is proper conduct, not a single Jew would have made it back from Babylon alive. Having said that this very thing almost took place at the hand of Haman who planned to exterminate every last drop of Jewish blood, but was prevented from doing so as Esther the King's wife intervened on their behalf. In the end Haman was hanged on the very gallows he planned for Mordecai. As it stands the Aryan Persian kings had many dark-skinned subjects, and helped the Jews return home to Jerusalem.

While Christ employs *khrafstras*-style phraseology, not once does he recommend exterminating Jews, prostitutes or criminals, or anybody else for that matter. On the contrary. He reached out to them, hoping to spread his wings about them like a mother chicken. Jesus earlier reiterated he had not come into the world to destroy it, but to give everybody a chance to live again after they had died. Vengeful repercussions of this kind would only come to the fore at his second coming, at his spiritual praesidium in the afterlife where he would be like a crushing force ... like falling masonry. Then the casting away, and the burning, would truly begin. The power of his mercy will be great for those who showed mercy in this lifetime. Even prostitutes and criminals could be plucked from the certainty of hell if their faith in him were great enough, for example Mary Magdalene or the criminal crucified beside him on that black Easter Friday. Sin or compliance with the divine will were merely symptoms of whether or not God had his mark on you, of whether the father had given one to Jesus prior to their birth.

Christ himself may have believed in the existence of incarnate demons, a teaching well known to the Magi. Consider (NT) *John 7:70,* in which Jesus exclaims the following about Judas '*Have I not chosen you twelve, and one of you is a devil*'!

Upon the resurrection of Lazarus Christ announced, '*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die'.*<sup>129</sup> Here, and from other portions of scripture, Christ portrays himself as the pre-ordained resurrector, the enemy of death sent down from heaven to save the world from the grip of his tyrannical, chthonic nemesis. He expounded the portentous signs of his second coming:

'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory'.<sup>1230</sup>

In all, this passage apparently encapsulates features of Magian eschatological lore. As stated previously, John's *Revelations* seems to have prevented the Persian version of Christianity achieving even greater heights of popularity and Church endorsement. Be that as it may, certain clergy throughout various periods felt that this prophecy did not properly belong in the canon. We know this through the writings of Eusebius, himself a former believer in the Arian Christian code. Remembering that the New and *Old Testament* were simply compilations of separate books of Jewish and Christian texts, Christians in different regions didn't always agree on the full number of texts to be included in the canon. In the *History of the Church III:25* the bishop recorded what were then the essential components of the *New Testament*, according to 4th Century practice:

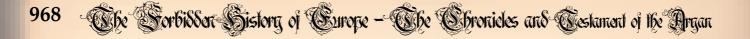
*To these* (the four gospels, the *Acts* of the Apostles, *1 John*, *1 Peter*) *may be added*, *if it is thought proper*, *the Revelation of John*<sup>1231</sup> ... Clearly an unspecified number of churchmen felt uneasy about including the final revelation, which they held to be 'spurious'.

For many a reformist preacher the *Book of Revelation* was a very handy thing to have around. Together with Christian holy feasts like 'the circumcision' (which emphasised the Jewishness of 'the Redeemer'), it served a particular purpose, holding back the ancient rising tide of royal involvement within the greater Church. Under their

Everybody is to be tried on judgement day

INDIVIDUALS WILL BE KNOWN BY THEIR WORKS

CHRIST STATES THAT HE IS THE RESURRECTION



A NUMBER OF EARLY CLERICS DID NOT ACCEPT THE CANONICITY OF THE BOOK OF REVELATIONS

TAKEN IN A CERTAIN CONTEXT IT PARED BACK THE POWER OF EARTHLY KINGS formula Christ would oppose the kings in that final battle of the apocalypse. For the Old Believers though, *Revelations* might not have inherited a respectable place within accepted scripture. The power of kings therefore remained fully intact, as also the libation rites that gave rise to the Arthurian grail legend, so immensely popular around Europe. Elsewhere in the *New Testament*, the reign of kings is amply defended. (*NT*) 1 Peter 2:13-17 reiterates Jesus' earlier teachings about obedience to the authorities, stating;

'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto <u>them that are sent by him for the punishment of</u> <u>evildoers</u> (ie; magistrates, soldiers and officers of the king), and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. honour all men. Love the brotherhood, Fear God. Honour the king'.

Miraculous powers, a man-God, a beard, long hair, a sacrificed king, lover of the poor, enemy of demons; some might ask the obvious question 'Was Christ a magus, as the Rabbis alleged?' Well the Magi might not have thought so, he simply didn't have the bloodline. Having said that the last great redeemer *Sraosha* was to be without bloodline, born of a virgin.

Magus-blood was patrilineal. In other words it came from the father's side, but it might also come from the mother if, and only if, her husband had the blood. Jewish blood was matrilineal; you inherited your Jewish blood from your mother. Such was also the case in semitic Chaldeanism.

The issue of Christ's genealogy became of utmost importance in determining exactly who he was, and who he claimed to be. Eusebius wrote on the genealogy of Jesus, so as to clarify any misconceptions that were present in his day, as to the source of the Saviour's blood.<sup>122</sup> Much later, in medieval Kievan Rus', the same topic also emerged in the *Epistle of Klim Smolyatich*, a Russian preacher.<sup>123</sup> We might think that there was some need to defend Christ's Jewish genealogy in olden Rus', and this is exactly the sort of Christian preaching that one should expect from the apostolic reformists in a Magian-Christian environment.

Joseph's lineage is technically relevant to Jesus the man, even though he is a surrogate father. Within Jewish society Christ's paternal lineage must still have been considered that of Joseph, despite the matter of his virgin birth. Bishop Eusebius explained why this was so.

"The genealogy of Christ has been differently recorded for us in the gospels of Matthew and Luke. Most people see a discrepancy in this, and through ignorance of the truth each believer has been only too eager to dilate at length on these passages, So I feel justified in reproducing an explanation of the difficulty that has come into my hands ... The names of the families in Israel were reckoned either by nature or by law; by nature, when there was genuine offspring to succeed; by law, when another man fathered a child in the name of a brother who had died childless. Thus neither of the gospels is in error, since they take into account law and nature.' <sup>1234</sup>

He concludes by saying "In tracing thus the genealogy of Joseph, Africanus has virtually proved that Mary belonged to the same tribe as her husband, in view of the fact that under the Mosaic law inter-marriage between different tribes was forbidden".<sup>124</sup>

Mary's cousin Elizabeth was a 'daughter of Aaron' and this might lead one to speculate that Jesus was a Levite. Alas the situation is far more complex. A cursory perusal of the situation prevents us from perceiving other remarkable features of Christ's bloodline. The *Book of Matthew* thinks Joseph is significant enough to mention, for Joseph's is the genealogy supplied in Chapter I of the same, not Mary's (whose lineage would be a perfect quote). In *Matthew I* it is recorded as follows;

Abraham > Issac > Jacob > Judas > Phares > Esrom > Aram > Aminadab > Naasson > Salmon > Booz > Obed Jesse > David > Solomon > Roboam (plausibly Aryan female line mentioned) > Abia > Asa > Josaphat > Joram > Ozias > Joatham > Achaz > Ezekias > Manasses > Amon > Josias > Jechonias (taken to Babylon) > Salathiel > Zorobabel > Abiud > Eliakim > Azor > Sadoc > Achim > Eliud > Eleazar > Matthan > Jacob >

PATERNITY BY BLOOD AND BY NATURE

HIDDEN COMPLEXITIES ARE FOUND IN CHRIST'S GENEALOGY Let me say it has some real surprises in it. Only once in this entire genealogical list does a female enter into the equation, and even then it is likely she is not a Jewess. For instance Obed is the issue of Booz and the Moabitess Ruth. Joseph's side of the family, quite apart from having Kings, had its fair share of miracle workers. Obed gave rise to Jesse who begat David the King over Israel, from who came the great king Solomon the Wise "of her that had been the wife of {the Aryan Hittite officer}Urias (and herself most likely Aryan)". Then there was King Hezekiah (the destroyer of Moses' snake staff) who sired Manasses (who was interrelated with Magi then resident in the same region of Judah).

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With respect to Christ's bloodline, and especially in the case of the Kings of Judah, it is traceable to Abraham (born near Ur), patriarchally speaking, yet in a matrilineal sense it takes us back to Solomon, son of King David by Bathsheba (the former wife of the slain Hittite Urias). Bathsheba's genealogy is not spelled out besides her being the daughter of Eliam. If it should happen that Bathsheba's ancestry was Aryan Hittite, as in the case of her late husband Urias, then it was at this point that the Jewish kingship came to share the blood inheritance of the Aryan kings. Such a possibility might help explain why Jesus supposedly had blue eyes, an unusual genetic trait for Semitic Jewry. The whole matter of Bathsheba, mother to King Solomon the Wise, led to the fall of King David's throne, for he acquired her by evil means during a seige of an enemy city.

#### 2 Samuel 11

"And David sent to (his general) Joab, saying send me Uriah the (Aryan) Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah. Go down to thy house, and wash they feet. And Uriah departed out of the king's house ... But Uriah slept at the door of the king's house, with all the servants of his lord and went not down to his house .... David said unto Uriah. Comest thou not from thy journey? Why then did thou not go down unto thine house? And Uriah said unto David: The ark, and Israel, and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields: shall I then go into mine house to eat and to drink, and to be with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

In other words how could he, as a loyal royal officer, rest easy when the king's house was still vulnerable to attack, and his fellow comrades, his brothers in arms, were billeted out in the field during a time of war). Uriah begged to go back to the front. So David gave him leave to depart the following day, but devised a plan to steal his wife Bathsheba by having Uriah killed in combat.

"And he wrote in the letter, saying Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass".

In response to David's betrayal of his loyal Aryan warrior, the God of Israel caused Nathan to recite a parable;

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meant, and drank of his own cup and lay in his bosom, and was unto him as a daughter ... but took the poor man's lamb".

David received a further disturbing message from the prophet Nathan, that rocked his kingship,

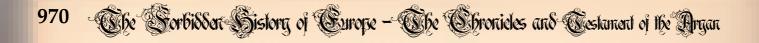
"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives ... and the house of Israel and Judah: and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword and have taken his wife ... Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast (greedily and unjustly) taken the wife of Uriah. For thou didst it secretly: but I will do this thing before all Israel, and before the sun".

On the subject of marriage Christ says very little, apart from a brief discourse to some Rabbis about the

Possible, if not probable Aryan ancestry via Joseph

DAVID LOST HIS KINGDOM FOR CONSPIRING AGAINST URIAH, A LOYAL HITTITE OFFICER SERVING IN HIS ARMY

GOD CHASTISED HIM FOR THE ACT



JEWS WERE NOT ALWAYS PARTIAL TO THEIR KINGS

JEWS WERE RELATED TO THE CANAANITES

SOLOMON HAD SPECIAL MYSTICAL POWERS

HIS ART FOR COMMANDING DEMONS WAS PROBABLY TRACEABLE TO TAHMURATH, THE PERSIAN KING

DAVID MAY HAVE LEARNED THE CRAFT AT THE ROYAL COURT irrelevance of marriage in the afterlife. So it becomes difficult to assess what Jesus felt about next-of-kin marriage. Only Paul speaks about the topic (within one's own nuclear family), and in the most vehemently condemnatory manner. All things considered this points us in the direction of Chaldeanism, but a form of Chaldeanism heavily steeped in the teachings of the white Magi.

The Jewish kingships of Israel and Judah experienced mixed fortunes with respect to the general populace, and the prophets and priests in particular, with whom they were frequently at loggerheads. They initially arose during the era of the Judges, when the seer Samuel installed Saul as the first king of the Israelites.

Current theories suggest the Jews were descended from a nomadic desert people known as the Habiru, some of whom entered the service of the Egyptian pharaohs, but later returned to their homeland. One line of thought is they were originally Canaanites and Mesopotamian settlers. This might account for their very early observance of Caananite traditions, including idol worship. As a conglomeration of tribal entities they colonised, or indeed resettled in the region of modern Israel, during the two centuries prior to the first millennium BC. Independent confirmation of their existence comes by way of Egyptian monumental masonry, which made them of Canaanite stock. At long last they had settled down, establishing some six different ritual shrines, often sporting horned altar pedestals. Throughout much of the pagan world practically identical pedestals were associated with fire-worship, with sacred woods and incenses burned in legless metal bowls mounted upon the altar 'horns'. A similar kind of altar may have been used by the father of John the Baptist, who had been inducted into the priestly order of Abia.

'According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense ... the angel said unto him fear not, Zacharias: for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John'.1235

From time to time a prophet emerged among one tribe or other. Samuel was both prophet and Judge, an especially great Seer of precognitive visions from the supreme God, among the Jewish peoples. His mother Hannah had given him to the Sons of Eli, who served as priests. As in the case of the Magi, he wore a sacred white robe, and apron.

Like the Magi, the Jewish kings, such as David and Solomon, from whom Jesus was descended, were reputed to be priest-kings, and skilled magicians, at least according to traditions extant in the Islamic world during the Middle Ages. *Psalms* and the *Book of Kings* were mightily connected with the wise men of the Jewish monarchy, David especially. Consequently they became preferred *Old Testament* reading in medieval western Europe. Al-Nadim recounts that 'Solomon son of David, for both of whom may there be peace, was the first person to enslave the jinn and the devils and to use them as menials' ... 'a Persian Jew named Al-Hurmazan ibn al-Kurdul used to write for Solomon the son of David' (ie; acted as Solomon's personal scribe or vizier). 'The first person, according to the doctrines of the Persians, who made slaves of them (the genii and devils) was (the Iranian king ) Jamshid ibn Tahmurath (aka Hushang)'.<sup>128</sup>

It went on to say 'Solomon, son of David ... sat in audience and summoned the chief of the jinn and the devils, whose name was Fuqtus (or Quftus)'. 'Fuqtus taught him to know the name of each demon, one by one, and also its influence over the sons of Adam'.<sup>1236</sup> These Solomon then bound to his service. The Fihrist goes on to list some 71 demonic servitors by name, amongst whom was Satan, a demon very low on the pile. This should not be confused with devil-worship however. The Qur'an has something to say about this matter, namely that; "some of those to whom the Scriptures were given cast off the Book of God behind their backs as though they know nothing and accept what the devils tell of Solomon's kingdom. Not that Solomon was an unbeliever: it is the devils who are unbelievers. They teach men witchcraft and that which was revealed to the angels Harut and Marut (Hindu deities) in Babylon".<sup>1237</sup>

Whether the Muslim testimony reflects an historical reality is another matter, especially since David spent most of his early years shepherding his father's flock. If he did acquire these learned arts, it would have been through Chaldean mentors, or even well-versed relatives, attached to the royal court. Egyptian and eastern connections with the Jewish monarchy were inevitably rather ancient, for Nebuchadnezzar the king of the Babylonians took



ahold of Judah and took many of its inhabitants into captivity, to serve as vassals for his empire. The *Book of Daniel* goes on to say:

"And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes. Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge and understanding science and such as had ability in them to stand in the king's palace, and whom they might teach the learning and tongue of the Chaldeans".<sup>1238</sup>

It was precisely at this point that Jewish royalty were inducted in the Chaldean arts. According to Old Testament writings certain Jewish seers and prophets gained an enviable reputation at the Babylonian court. "There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans and soothsayers: For as much as an excellent spirit and knowledge, and understanding interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar".<sup>129</sup>

It was here that Jewesses interbred with male Magi once Babylon was consumed by the Persians and Medes, giving rise to a party of priestly Judaeo-Aryan Magi of uncertain size, which, owing to differing ideologies on certain points, must have experienced difficulties interacting with Zoroastrian Magians and rabbinical Jewry.

Anyhow Al Nadim describes a system of belief closely resembling ancient Mesopotamian Chaldeanism, inevitably found in the region of ancient Israel. Could it be he was mischief making? The 2,000-year old Qumran scrolls found 40 odd years ago suggest not. Unusual monotheistic teachings of Chaldean origin were evidently in vogue inside the Jewish royal chancellery, upon their emancipation from eastern captivity, perpetuated in tandem by elements of the unorthodox Essene community in the two centuries before the birth of Christ.

Hymn 4Q400 mentions the word "gods" (denoted by *elohim* or *elim*). In this scheme the Most High is equated with the "*King of the gods*". So in a monotheistic context you may ask, just who are these 'gods'. Angel gods is what the Essene texts chiefly allude to. 4Q403 continues in much the same way, "*Let the Holy ones of the gods sanctify the King of glory, who sanctifies by his holiness all his holy ones. Oh Princes of the praises of all the gods, praise the god of majestic praises".<sup>241</sup>* 

It only gets better when you read 4Q405, for here we discover that many of these gods are images painted or rendered on bricks in temples and royal chambers. Check this out! "The figures of the 'gods' shall praise the most holy spirits of glory; the floor of the marvellous innermost chambers, the spirits of the eternal gods, all ... figures of the innermost chamber of the King, the spiritual works of the marvellous firmament are purified with salt, spirits of knowledge, truth and righteousness in the holy of holies, forms of the living 'gods', forms of the illuminating spirits. All their works of art are marvellously linked, many-coloured spirits, artistic figures of the 'gods' engraved all around their glorious bricks, glorious figures on the bricks of splendour and majesty. All their works of art are living gods and their artistic figures are holy angels".<sup>1242</sup> The author of 4Q405 did not venture to name the gods subordinate to the supreme being, and so it is my considered opinion he is describing images formed by the telestic art, and most likely of Egyptian or Chaldean origin.

Even more interesting are the zodiac charts found in Hebrew and Aramaic variants which, apart from marking the moon's transit though the traditional zodiac or mentioning divine omens associated with lightning, contain physical descriptions of individuals in accordance with their pre-ordained mixture of light and darkness. For example 4Q186 mentions one whose "spirit consists of six parts in the House of Light and three in the Pit of Darkness. And this is his birthday on which he was born: in the foot of the Bull. He will be meek".<sup>1243</sup>

The *Thanksgiving Hymns* refer to foreign prophets who posed some danger to Essene teachings, seemingly luring them away from Yaweh ... "from the mouth of lying prophets deceived by error who speak with strange lips to Thy people and an alien tongue, that they may cunningly turn all their works to folly".<sup>124</sup> Hymn 12 refers to them as "teachers of lies and seers of falsehood, have schemed against me a devilish scheme, to exchange the Law-engraved on my heart by Thee for the smooth things (which they speak) to thy people".<sup>124</sup> So the Essenes were constantly watchful for 'the spirit of apostasy'. This can be taken to mean eager to identify latent unorthodoxies with respect to their sect should alien ideologies penetrate the

THE CHALDEANS TOOK THE JEWISH ROYAL FAMILY INTO THEIR CARE, AND EDUCATED THEM IN VARIOUS FIELDS

According to the Old Testament Daniel had pride of place among the king's entourage of viziers

THE MOST HIGH GOD IS THE KING OF ALL THE GODS

UNDER THIS THEOLOGICAL REGIME OTHER SUBORDINATE GODS CARRIED OUT DUTIES ASSIGNED BY THE SUPREME GOD

ASTROLOGICAL TEXTS

FALSE PROPHETS

Essenes were watchful for heresy and apostasy community with affiliated eastern non-Jewish brethren. True the Essenes had adopted foreign customs, but this was not to extend to abandoning Yaweh and the Mosaic law, which had to be scrupulously attended to.<sup>1245</sup>

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"If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says; "Let's go and worship other gods whom you have not known! Do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHVH, the god of your fathers ... That prophet or dreamer shall be put to death for he has preached rebellion against YHVH, your God ... You shall rid yourself of this evil".1246

"Every man who preaches apostasy under the dominion of the spirits of Belial shall be judged according to the law relating to those possessed by a ghost or familar spirit (qv Leviticus 20)".1247

A full scale massacre of fellow Israelites is recommended where a number have apostacised.

"Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city ... you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword". It goes on to say "You shall assemble all the booty in the square and shall burn it with fire, the city and all the booty, as a whole-offering to YHVH".1248

As for foreigners desirous of passing on their idolatrous love of the gods "You shall utterly exterminate the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you", 1249

### MELCHIZIDEK APPEARS IN THE ESSENE TEXTS

**ESSENES EQUATED** MELCHIZIDEK WITH THE ARCHANGEL MICHAEL

MICHAEL MIGHT HAVE BEEN JERUSALEM'S **GUARDIAN ANGEL** 

WAR OF THE ANGELS

The Essene War Scroll mentions angelic military operations during the end times, directed against the 'wicked Gentiles';

"against the sons of Lud; during the third, against the remnant of the sons or Aram, against Uz and Hul and Togar and Mesha beyond the Euphrates, during the fourth and fifth, they shall fight against the sons of Arpachshad; during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam, during the ninth, against the sons of Ishmael and Keturah. In the ten years which follow, the war shall be divided against tall the sons of Ham ... during the ten years which remain, the war shall be divided against all the sons of Japheth in their habitations".1250

The Essene Levite contingent played a vital function in the war between light and darkness in the material world, proclaiming dire maledictions:

The Essene wise men corniced anti-gentile conflicts as integral to their devotion to YHVH, and a precursor to the end of days, which would see the eruption of war in heaven, as they battled to maintain the integrity of their god and teachings, buffeted by an overwhelming number of gentile nations. Their written apocalypticism features angelic warfare, the principal protagonist being the "Messiah of Aaron". Upon his arrival, a vast contingent of angelic forces, mustered under Archangel Michael (Prince of Light) or Melchizidek, would set out to make war against the Gentile nations and their kings, against the seed of Shem, Ham and Japheth (see p. 126), culminating in the destruction of Rome. Collectively these nations were termed the 'Army of Belial'.

It should be noted the Essene use of Melchizidek differs from that found in the New Testament, in that Essenes equated Melchizidek with Michael the Archangel, Israel's warrior angel and protector. Whereas he was a pre-Mosaic king of Abramic vintage, predating the entire Jewish religioius tradition. Even so it is remotely plausible Melchizidek was, and remained, the angelic guardian and protector of Salem, being for all intents and purposes its ancient spiritual and temporal king. This being the case Jews may have adopted their veneration of Archangel Michael from Jerusalem's traditional inhabitants, for having acquired Salem on a permanent basis, they fell under his guardianship from that time. A premium quality analogy can be found in foreign immigrants to Rome making sacrifice to Romulus, the patron guardian of the Roman Empire. From that time Romulus watched over them, and the empire. Melchizidek was Jerusalem's very own pre-Mosaic Romulus, so to speak, and Yaweh the original tribal god of the Jews brought into the city from their nomadic camps in the region's unforgiving and desolate wastes, and who felt his devotions slipping away under gentile influence, whether they be Semitic or Aryan.

LEVITES

"And the Levites shall curse all the men of the lot of Belial, saying 'Be cursed because of all your guilty wickedness! May he visit you with destruction by the hand of the vengeful Avengers! May he visit you with destruction by the hand of all the Wreakers of Revenge! Be cursed without mercy because of the darkness of your deeds! Be damned in the shadowy place of everlasting fire! May God not heed when you call on Him, nor pardon you by blotting out your sin!"<sup>1251</sup>

Through their faith and goodness in everyday affairs the kings and magistrates of the Jewish nation became close to the Most High God, and being in his favour, had the power to command demons. Practically speaking one could order demons to leave a host, freeing a person of possession, curing one of plague, blindness, or any other malady brought on by demons. Being of David and Solomon's blood, Christ may have held similar powers (as the *Talmud* professes), arts traceable all the way back to King Jamshid ibn Tamurath of Persia. Again this should not be confused with devil-worship, but a spiritual power over demons. With the exception of bloody sacrifices and blood-letting, Chaldean rites were made manifest in the following spectrum of familiar 'medieval' ritualism;

'there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expitations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for obtaining the bounty of the gods'.<sup>152</sup>

Christ's ritual order, that of Lord Melchizidek, no doubt predated the arrival of the Jews, possessing from early times a quasi-Chaldean nature, but with a highly significant substrata, or foundation of Magianism. Orthodox Zoroastrian texts speak of such wizards though pejoratively, despite the fact they were once the predominant form of Magi in many areas of Iran and its outlying satrapies. It might also explain why Jesus refrains from using the Hebrew word *adonai*, instead choosing the *Abba*.

While the Chaldean art required the spilling of blood to bring about miraculous events,<sup>1253</sup> the priests of the *New Testament* no longer performed blood sacrifices, since Christ himself was the last sacrifice, the perfect unblemished lamb. A mighty king's blood had gushed out, a king who had offered himself freely into the arms of death, so as to rise high in the heavens. As it said in (*NT*) 1 Peter 1, 'Forasmuch as ye know that ye were not redeemed with the corruptible things, as silver and gold ... but with the precious blood of Christ, as of a lamb without blemish and without spot'.

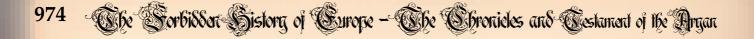
This notion of a last great sacrifice, the ultimate royal sacrifice, may have had some appeal to eastern Chaldees, with the result that even more conversions could be achieved, beyond those of the Magians, Jews and pagan gnostics. However, under the new order Chaldean converts were no longer permitted to ritually interact with demons, whether through personal purity and godliness, or via the more ancient condemned system of demonolatry. Clergymen now encountered a problem all too familiar to the white Magi, the unwanted and worrying presence of devilish warlocks.

As Jesus hanged there on the cross, preparing to stare into the face of death, he must have felt very alone. The Rabbis, the Elders, the Roman soldiers, Mary, John and his few followers in attendance were beginning to slip from view as he lapsed in and out of consciousness. Now there was only him, God the Father and death. And it is at such a private moment, in the lives of all men, that we are one on one with the supreme being; everything that we are, everything that we were. It may come as some surprise then that Jesus cried out to his father not in Hebrew (the religious language of the Jews), nor in Pahlavi (the tongue of the Orthodox Zoroastrians), but in Aramaic, a common tongue known throughout Judah, Mesopotamia, Chaldea and Persia. Such then is the significance of the untranslated Chaldean biblical sentence in *Matthew 27:46*, some of the last mortal words of Jesus *Eli. Eli. lama sabachthani. 'My Lord!, My Lord! Why has't thou left me'*. At that, life passed from Christ's earthly body into the hereafter. Grim omens and miracles followed;

MELCHIZIDEK PREDATES THE JEWISH ARRIVAL IN JERUSALEM

> New Testament priests refrained from blood sacrifices

JESUS CRIED OUT TO THE HEAVENLY FATHER IN ARAMAIC NOT HEBREW



As his soul parted the earth split asunder. The dead began to rise from their grave

VARIOUS INTEREST GROUPS STRUGGLED FOR CONTROL OF THE PAPACY

CYRUS THE ARYAN KING RELEASED THE JEWS FROM THEIR EASTERN CAPTIVITY

HE GAVE THEM PERMISSION AND FUNDING TO REBUILD THE TEMPLE

THE ARYAN KINGS HAD A CERTAIN ECUMENICAL FLAIR WHEN IT CAME TO HANDLING THE RELIGIOUS AFFAIRS OF SUBJECT PEOPLES 'the sun was darkened, and the veil of the temple was rent in its midst'.<sup>1254</sup> 'And the earth did quake and the rocks rent. And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many'.<sup>1255</sup>

Perhaps the greatest virtue of the Gospel story is that its many eclectic features allowed it to overwhelm an area of the world amply immersed in spirituality and religion. This syncretic creed had all the makings of a superreligion, if only teachers from these rival faiths would back away, and desist from eulogising the peculiarities of their respective teachings to new converts, because in such a forum one risked alienating varied members of the Church. For the Christian apostles the coming of *pseudoapostolos* (false teachers/ false apostles) must have seemed inevitable and impending, as in fact it was. From this came a sort of siege mentality, which has accompanied the Church until this very day. Being an institution it was always vulnerable to the politicking of powerful competing forces, namely the Jews, Chaldeans and Magi. At various periods each of these parties took their chance to grab the papal throne and control of the Church.

But the story doesn't end there, becoming stranger still. Earlier in this book I described the Magi's uncompromisingly harsh attitude towards the God of Israel. In the *Book of Ezra* we learn of the Jewish emancipation from Babylonian captivity, at the command of Cyrus, King of the Persians. Every nation held in Babylonian bondage was repatriated to their former homelands. As with most of the pagan kings, Cyrus was eager to patronise the tribal and national gods of other people, so as not to offend any celestial powers that could bring trouble to his dominion. Persian kings had an awesome reverence for prophecies, especially of a holy nature, deeming them to have originated in heaven. For this reason they surrounded themselves with wizards (ie; wise men) of varied schools and ethnicity, including Magi, Chaldeans and Jews. Perhaps due to the miracles, precognitive visions and dream interpretations of Jewish prophets like Daniel, the Achaemenid dynasty seems to have taken a particular interest in the Hebrew God. And so the king financed the reconstruction of Solomon's demolished temple from the Persian exchequer.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying. Thus saith Cyrus king of Persia, the Lord god of heaven hath given me all the kingdoms of the earth and he hath charged me to build him an house at Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the god) which is in Jerusalem".<sup>1256</sup>

Cyrus was very generous with them. "Even those did Cyrus king of Persia bring forth by the hand of Mithradath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them thirty chargers of gold, a thousand chargers of silver, nine and twenty knives".<sup>126</sup>Thanks to his munificence the Jewish temple was finally completed in the year 515 BC.<sup>127</sup>

Cyrus patronage should not be misinterpreted as an act of conversion to Judaism, to the exclusion of Persia's native beliefs, simply ecumenism in its finest form, by one of the greatest Aryan kings. After all he had given a small fortune in reward money to an Egyptian who found a replacement for their deceased Apis bull. By looking after the gods of subject peoples he ensured they remained happy and, more importantly, their gods stood in his corner.

Cyrus' ecumenical flair was truly all encompassing, as is evident in his praise of Babylon's 'Lord of the Universe' Marduk: "May all the gods, whom I have bought into their cities, pray daily before Bel and Nabu for long life for me, and may they speak a gracious word for me and say to Marduk my Lord: "May Cyrus, the king who worships you, and Cambyses, his son, be blessed".<sup>128</sup>

And it is in this spirit that the Persian monarchy treated Jewry as favourably as the king's many other minorities, perhaps even more so on account of their loyalty to the Persian throne when so many satrapies sought to break away from the empire. Some would go so far as to say he had a Jewish fan club. So great an impression did Darius leave on Jewish warriors serving in Elephantine that they wore out the papyri of his immortalising autobiography



through repeated reading. His avid readership needed replacement copies! 1259

With Sheshbazzar (a prince of Judah) at their head, the Jews made it home to Jerusalem, not only materially and financially prepared to rebuild the temple anew, but equipped with eastern philosophies, learned during their exile abroad. Whereas previously their souls were destined for Gehenna, the pit of the underworld (a more Babylonian expectation for post-mortem existence), now Jewish theologians had acquired firm ideas about the notion of a future resurrection, partly through their prophets (eg; Ezekiel), partly due to an accumulation of oriental ideology.

Some of the greatest philosophical mysteries were answered by the discovery of the Dead Sea Scrolls by Bedouin tribesmen in 1947. Evidently a rival Jewish priesthood called Essenes existed outside the walls of Jerusalem. They were party to a dualistic cosmology somewhat similar to early Zoroastrianism.

The *Dead Sea Scrolls* date from the 2nd Century BC through to 70 AD, the year of Jerusalem's visitation by Roman military might and the casting down of the temple.<sup>1260</sup> Being sealed up for that entire period they constitute an invaluable record of unusual religious undercurrents within Judaism. The recovered texts consist of some 800 loose leaf parchments and papyri (500 of which were found in cave 4), nearly all of which were scribed in Hebrew, but also including isolated Aramaic, and more rarely, Greek versions.<sup>1260</sup> Most of the works were religious rather than secular literature, and for this reason no chronicled events are to be found amid the caches, which is a pity.

Throughout its entire 200-year history the Essene holy centre serviced the religious needs of roughly 4000 brethren, though the small number of graves thus far discovered (1,100) do not allow for communes in excess of 200 at any one time.<sup>1261</sup>

The Community Rule, a Sabbath-obserbant Essene version of a monastic rule, served to govern the lives of brethren by strict adherence to Mosaic laws, policed and safeguarded via a rigorous scheme of penitential observances (not including scourgings and mortification), the height of which was expulsion from the brotherhood.<sup>1262</sup> Provisions for capital punishment existed (outside of Roman law, and therefore secretly) in cases of defaming Israel, treason and even in cases of demonic possession leading to apostacising behaviour. <sup>1262</sup> Current concensus is they were not proto-Christians, indeed no evidence of Christian symbology was ever found during excavations thus far. Their penitential canon differs considerably from the Magian *vendidad*. If Essenes had drawn some inspiration from Magian or Chaldean teachings, that was about as far as it went. Their home-grown mode of life and regulations therefore differed considerably from that of the Magi.<sup>1262</sup> Essenes adhered to traditional Jewish Kosher laws, ate dressed in clean white garments, but only after purificatory ablutions.<sup>1263</sup>

The Essene commune was frequented by Jewish seers from time to time, for in their *Temple Scroll* the Tetragrammaton is replaced by the first person singular, indicating Yaweh was 'personally dictating' Talmudic precepts of temple worship to the brethren, through some prophet or other. The Qumran *Temple Scroll* goes into the Atonement ceremony in some detail, that is the selection of a sacrificial goat for Yaweh, and the live gift of a goat for Azazel (which carries the sins of Israel out into the desert) after being banished from the temple (as found in the Talmud).<sup>124</sup>

Azazel was one of the four great demonic princes, namely Samael, Azazel, Azael and Mahazael.<sup>1265</sup> His name is found in the Jewish Kabbalistic *Book of Zohar* as the father of sorcery through whom certain aspects of high magic are performed *"They (sorceres) would not have been able to bring them down (the power of the celestial bodies) but for UZZA, AZZA and AZZIEL who taught them sorceries whereby they brought them (the power of the celestial bodies) down and made use of them".<sup>1265</sup> The Book of Enoch further describes it as the demonic spirit that taught mankind to manufacture metal goods, and implements of war, jewelry and <i>"the use of antimony, and the beautifying of the eyelids, and ... colouring tinctures"*.<sup>1265</sup> Azazel therefore seems to have been known since Babylonian times. Agrippa further divulges that Azazel is swift, governing flesh, and in nature a serpent, the prince of deserts who devours the body of the dead. It was, in apocryphal Jewish lore, responsible for the post-mortem corruption of the flesh.

Essenes had a regulated prayer cycle established for sunrise and sunset (also called the 'beginning of the watches of darkness').<sup>126</sup> It was far simpler than the prayer schedules proposed by Chaldeans, Magians and Christians.

Their traditions were somehow associated with those of Melchizidek (briefly mentioned in their scrolls), but more especially to the sons of Zadok, a Jewish priestly line no longer serving in the temple. In the power play that followed the Maccabaean revolt against Greek rule in 169 BC, Menelaus' priestly group prevailed in Jerusalem, forcing the Zadokite priests (the Sons of Zadok mentioned in the New Testament) to withdraw to Ptolemaic Egypt. SHESHBAZZAR LED THE JEWS ACROSS COUNTRY TO THEIR ANCIENT HOMELAND OF JUDAH

THE DEAD SEA SCROLLS PROVE THE EXISTENCE OF DIFFERENT RELIGIOUS UNDERCURRENTS IN JERUSALEM

No more than 200 lived at the Essene community at any one time

JEWISH SEERS

VARIOUS DEMONS WERE KNOWN TO THE JEWS

> ANOTHER GROUP OF JEWISH PRIESTS ESTABLISHED THEMSELVES IN PTOLEMAIC EGYPT

There they established a second Jewish temple see at Leontopolis,<sup>1267</sup> itself of questionable acceptability, since, of old, Jerusalem was the only fit and proper place for the celebration of Jewish temple rites. This Egyptian connection might account for some of the telestic and astrological material found in their archives.

A candidate for entry into the Essene sect;

'swears to them terrifying oaths, that he will reverence the Deity, that he will observe justice toward other human beings ... that he will always hate the wicked and struggle with the upright, that he will always keep faith with all others, especially with authorities, since no ruler comes to rule apart from the will of God'.<sup>1268</sup>

The Forbioden History of Europe - The Chronicles and Destament of the Argan

Dressed in clean white linen they ate a common meal after grace, giving 'homage to God as the sustainer of life'.<sup>1268</sup>

'From the God of knowledge comes all that is and will be... He put in (humanity) two spirits that they should walk according to them until the time of His visitation: they are the spirits of truth and of iniquity (also referred to as the 'angel of darkness')'.<sup>1269</sup>

The dualistic *Manual of Discipline* proceeds to describe the behaviour attributed to either of these spirits, behaviour symptomatic of one's proclivity to one of the spiritual powers.

THE HOLY SPIRIT AND THE SPIRIT OF INIQUITY GOVERNED EACH MEMBER OF MANKIND IN VARYING PROPORTIONS

ESSENES USED A SOLAR CALENDAR

ESSENES BELIEVED A WHORE RESIDED IN HELL

EVIL SPIRITS TAUNTED SINNERS FOR THEIR WRONGDOINGS 'for God has set these two spirits with equal influence until the end-time and has put eternal hatred between their division. The deeds of iniquity are an abomination to truth, and an abomination of iniquity are all the paths of truth ... At the time of His (God's) visitation He will destroy the spirit of iniquity forever ... Then God will purge by his truth all the deeds of human beings, refining for himself some of mankind in order to remove every evil spirit from the midst of their flesh'.<sup>120</sup>

As for the species of Jewish dualism espoused by the Essenes, it seems to have resembled early Magianism and Chaldeanism in certain respects. Some key textual phrases found at Qumran resemble those used by Persians and their Magi, as for instance *"The Age of Wrath"*, *"until the determined end, and until the Renewal"* (here meaning resurrection and the chrysalis of created existence, which would mutate into a new indissoluable form, eternally living in the presence of the divine being).<sup>1271</sup> This seemingly oriental messianic expectation, newly acquired in the era of Ezekiel, and the high watermark of Jewish spiritual evolution, was a far cry from the morbid subterranean afterlife expected throughout much of the ancient world, which saw mankind separated from the creator eternally, grievously lamenting how *"in death there is no remembrance of thee; in Sheol who can give thee praise"*.

Important aspects of their calendrical observances are solar in nature and therefore a divergance from traditional Jewish lunar reckoning.<sup>1272</sup> At this stage there is no recorded evidence of Persian intercalcation methods in maintaining the exactitude of their solar calendar over centuries.

Jewish Essenes also professed the existence of an unholy whore in hell, as is evidenced by 4Q184, entitled the Seductress.<sup>1273</sup> Magian doctrines associated with Geh, the great whore and courtezan to the Evil One affords a striking parallel to that found in this Essene passage: *"Her hands are defiled with iniquity, her hands have seized hold of the Pit Her legs go down to work wickedness, and to walk in wrong-doings ... Her clothes are shades of twilight, and her ornaments plagues of corruption ... She pitches her dwelling on the foundations of darkness"*.<sup>1273</sup>

Egyptian mythological elements seem to have gained currency, suggesting a level of ideological contact with exiled Zadokite priests serving in Ptolemaic Egypt. The Essene *Damascus document* refers to a portion of the *Book of Numbers "The sceptre is the Prince of the whole congregation, and when he comes he shall smite all the children of Seth"*.<sup>1274</sup> Seth in this case may well be the cthonic deity Sutekh, otherwise known as the Egyptian version of the Devil, the sworn enemy and inveterate foe of Horus and Osiris. For such children are associated with "*traitors*" who "*wallowed in the ways of whoredom and wicked wealth* ('wicked wealth' meaning ill-gotten gains or 'black money')".<sup>1274</sup>

Essenes evinced that wicked spirits were tasked with degrading the righteous for their sinning, but not their spiritual annihilation; "all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilith, the howlers and the yelpers they appal their heart and their ... in the age of the domination of wickedness and the appointed times for the



*humiliation of the sons of light, in the guilt of the ages of those smitten by iniquity, not for eternal destruction, but for the humiliation of sin*". This parallels Magian teachings about the sort of salvation they could expect under the Deliverer, horrendous punishment for sins ... yes. Eternal damnation for god's children, no.

1QS III informs us the God of Knowledge placed all mankind under the prospective lordship of two entirely different spirits, each manufactured by Yaweh. "But the God of Israel and his angel of Truth will succour all the sons of light. For it is He who created the spirits of Light and Darkness and founded every action upon them and established every deed upon their ways".<sup>1277</sup> On this basis the Essenes can not have been absolute dualists, but more likely adherents of a chaldeanised Jewish godhead. Their monotheistic godhead appears as follows;

This can be compared with the very early Zoroastrian perception of the One God

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU Also called the Holy Spirit, begetter of *Asha* ('the Truth') ANGRA MAINYU Also called The Spirit of Wickedness, begetter of *Druj* ('Lies')

The Magian model had two variants; where the spirit of wickedness was the direct creation of the High God (a sort of Zurvanite philosophical bent), and one where it was a sentient unspiritual evil altogether unrelated to the Supreme God, which appears as follows in a more evolved dualistic form;

### AHURA MAZDA (CREATOR, LORD OF LIGHT)

# AHRIMAN (THE EVIL ONE/ DESTROYER)

In the scroll of *Melchizidek 10:7*, found in cave 11, Melchizidek is said to have 'atoned ... for all the sons of (light and) the (men of the l)ot of *Mel*(chizidek)', taking 'his stand in the assembly of El (God), in the midst of the gods'.<sup>1277</sup> As I have already explained monotheism takes different forms. Where angels and holy beings (some of whom have taken on human form, such as prophets and judges) are emanations of the divine being, they share in part (if not fully) that divinity, but are not separate deities. Angels and genii, are spiritual aspects of the divine being, yet not gods, although they might have powers equivalent to that of a 'heathen' God, with respect to altering courses of events, or communicating between the celestial and terrestrial worlds. Heaven was therefore a very busy place, bustling with countless angels and divine beings, none of whom subtracted from the oneness of the 'One God', or of the Supreme God (as in a God above all other Gods). At first glance Melchizidek seems to have been incorporated into a scripturally-based Jewish monotheistic, polytheistic pantheon, which included angels, judges, kings (eg; Melchizidek, David) and princes. Under Christianity Jesus Christ joined their esteemed numbers, seated at the right hand of the deity, serving as the heavenly high priest (See the *Book of Hebrews*).

In the Melchizidek text 'gods' is denoted by the term *Elohiym* (Hebrew: 'gods', 'magistrates', 'the very great', and 'angels') being the plural of *Eloahh* (Hebrew: 'God', 'the Deity').<sup>1278</sup> This same philosophy appears to have been reflected in the Greek teachings, in words such as *Arche* and *Archon*, which are laterally related to *Theos*.

αρχη (arche 'magistrate', 'power', 'principality', 'rule')<sup>1278</sup> αρχηγοζ (archegos 'author', 'captain', 'prince')<sup>1278</sup> αρχο (archo 'to reign or rule over')<sup>1278</sup> αρχων(archon 'chief:, 'magistrate', 'ruler', 'prince')<sup>1278</sup> θεοζ (theos 'God', 'the Supreme God', 'magistrate').<sup>1278</sup>

This startling information has a direct relevance to Jesus Christ, the historical personage. Jews confronted Jesus with that great burning issue, what they saw as Christ's foremost blasphemy and crime against Yaweh, 'thou, being a man, makest thyself God' (NT) John X: 33-36.

*Jesus answered them, Is it not written in <u>your law</u>, I said, Ye are Gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* 

Melchizidek appears before the divine

BEING

THE SPIRITS OF LIGHT

AND DARKNESS

JESUS BELONGED TO THE ETERNAL ORDER OF MELCHIZIDEK, PRIEST AND KING

Jewry refused to believe that god had a son



'Ye are Gods' is a direct allusion to (OT) Psalm LXXXII 'I have 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'. The psalm ends with David's petition 'Come O God, and rule the world; all the nations are yours'.

Jesus draws on Davidic Jewish scripture to explain his divinity. In so doing he is identifying himself not only as one of the divinely angelic judges dispatched from heaven to bring a true form of law over the earth, but God himself, the ultimate judge. In (NT) *John VIII:* 23 Jesus further explains his heavenly origin and destination to a Jewish audience. *'Whither I go ye cannot come ... And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world'.* 

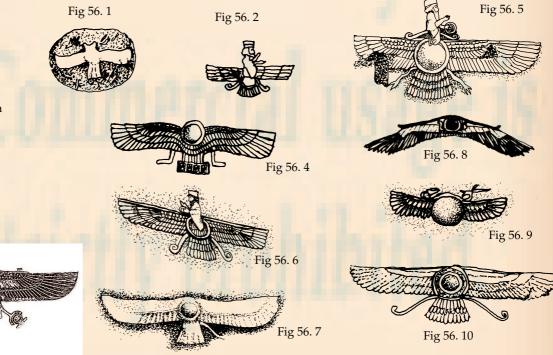
The appearance of Melchizidek in the Essene texts suggests certain elements of Jewry had come to embrace this pre-Abrahamic figure as their very own, or even that the Essenes were not ethnic Jews in the traditional sense, but descendants of Jerusalem's indigenous Mesopotamian inhabitants from before Abraham's arrival, something that would have seen them shunted from the city, and might account for their need of a desert retreat. According to Eusebius Herod burned Jewish genealogical lists to snuff out future Messiah figures, thereby erasing public records detailing which Judaean families were of Ammonite and Moabite stock. In short we don't know nearly enough about the ethnic component of the Essene sect, but Jebusites were spoken of in the Qumran scrolls and so still alive and well during the era of Jesus Christ.

The Christian writer Bishop Eusebius of Caesaria further mentions Essenes were antichristian, thus precluding them as the earliest Christian fathers, or, at the very least, at loggerheads with the early Christian leadership, including Jesus Christ himself. Eusebius expounded what he knew of the Melchizidek teaching.

'The Lord said to my Lord, 'Sit at my right hand, Till I make Thine enemies the footstool of Thy feet ... From the womb before the daystar I begat thee The Lord swore and will not repent: Thou art a priest for ever Of the order of Melchizidek'<sup>1279</sup>

He continues ... "This Melchizidek is introduced in the sacred record as priest of God Most High (the word YHVH is not mentioned), though not consecrated with any prepared chrism or even belonging by birthright to the Hebrew priesthood. That is why it is according to his order, not that of the others who received symbols and patterns, that our Saviour has been called Christ and Priest with the backing of an oath. And so the record does not state that He received physical chrism from the Jews, or even that He belonged to the same tribe as the acknowledged priests, but that before the daystar (the sun), that is, before the construction of the world, He had his being, and holds His priesthood deathless and ageless to all eternity."<sup>129</sup>

Bishop Eusebius' efforts compare very favourably with the content of the 2,000-year old scrolls discovered at Qumran. "Abram camped in the valley of Shaveh, which is the valley of the king, the valley of Beth-ha-Kerem; and Melchizidek



THE JEWISH GENEALOGICAL TEXTS WERE BURNED BY HEROD

Essenes were not Favourably disposed towards Jesus or Christianity

Fig 56.1 Seal of Hezekiah, Judah 8th C. BC Fig 56.2 Darius' seal, 512 BC Fig 56.3 Egyptian Fig 56.4 Aramaic King Kapara, 9th C. BC Fig 56.5 Cyrus' palace, Persepolis, Iran 550 BC Fig 56.6 Cyrus' palace, Persepolis, Iran 550 BC Fig 56.7 Xerxes Fig 56.8 Menkhepere Thutmoses III Fig 56.9 Assyrian Fig 56.10 From the royal palace of Darius, Susa Iran

Fig 56. 3





king of Salem brought out food and drink to Abram and to all the men who were with him. He was the Priest of the Most High God".<sup>1280</sup> In the Essene writings Melchizidek returns to the fray in the battle of the Apocalypse, redeeming the "sons of light", possessing the lot of Melchizidek.<sup>1281</sup> There he gains forgiveness for the disgraced, through divine grace, forcefully removing them from the grip of Belial. But we also find a Melchizidek text in the Egyptian Nag Hammadi codexes, an eclectic conglomeration of Christian and Gnostic apocrypha dating to the 4th Century. The writings were originally ordered destroyed by the Coptic Patriarch Anastasius but buried by disobedient monks until the end of days. Evidently Christians and Gnostics layed claim to the former priestly King of Jerusalem. Somewhat paradoxically the Nag Hammadi writings contain the writings of a prophet called Zostrianos, a mutilated text purportedly originating in the teachings of Zoroaster, but on closer examination found to be Gnostic and Hellenic. The title was clearly penned by individuals who honestly believed they were propagating Magian teachings, or who decided to falsely ascribe them to the Aryan prophet to lend them some authority and validity. The former stance could only have eventuated among mystics descended from Magi left behind as the defunct Achaemenid empire was forced to abandon its Egyptian holdings. Stylistically there is no philosophical connection between their beliefs and Magian practice, unless they belonged to doctrines destroyed by Alexander, which I personally doubt.

As for the royal house of David, there was definitely more to it than met the eye, if the highly-regarded King Hezekiah's seal is anything to go by. As in Egypt, Persia and Assyria the royal seal of Hezekiah, the 13th linear ancestor of Jesus Christ, took the form of a winged sun disk. He also used a second variant, a typically Egyptian winged scarab.<sup>1282</sup> It should be noted these seals were employed during his period of independent rule, on supplies to help withstand Sennacherib's Assyrian invasion of 701 BC. This suggests an ideological, political, or even familial connection between the royal house of Judah, and those of Egypt, Persia and Assyria. In the ancient world these images signified a dynastic symbolic portrait, and were representative of a given king or ruler's *fravashi* or pre-existent soul bird. The precise form of Hezekiah's seal seems closer to Assyrian variants of the image.

The Jewish prophet Malachi might be alluding to the use of a dynastic solar disc among the Jewish kings, when he pens the following reference to the Messiah: *"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings"*.<sup>1263</sup> So with all these wierd and wonderful connections throughout the east it comes as no surprise that the Lord Jesus was described as having brown hair and blue eyes.

Accommodating information found in the scroll of Melchizidek, one sees the Essene vision of heaven, a markedly different proposition to the unencumbered monolithic monotheism of the Sadducees. It can be seen in the following terms;

### YAWEH (THE MOST HIGH)

THE HOLY SPIRIT Gods (divine beings such as magistrates,

#### THE SPIRIT OF INIQUITY

Murderers, fallen angels and devils, princes, Essenes, Melchizidek), Angels

The classic difference between Magian and Essene doctrine is best shown by comparing the following:

Х

YAWEH (THE MOST HIGH)

THE SPIRIT OF INIQUITY

Murderers, fallen angels and devils

Murderers, fallen angels and devils

THE SPIRIT OF INIQUITY

Gods (divine beings such as magistrates, princes, Essenes, Melchizidek), Angels

AHURA MAZDA

# THE SPIRIT OF TRUTH

THE SPIRIT OF TRUTH

Gods (divine beings such as magistrates, princes, Essenes, Melchizidek), Angels

MELCHIZIDEK BROUGHT FOOD AND DRINK TO ABRAHAM PERSONALLY

HEZEKIAH'S SEAL WAS A WINGED SUN DISK

Fig 57. The seal of the Persian King Xerxes



Jewish Kabbalists held similar views on the nature of the damned. The Second Enochian text, the *Book of the Secrets of Enoch*, has an altogether different provenance from the *New Testament*, appearing in Slavic variants owing to their importation into Eastern Europe from Khazaria. The title is dedicated to the patriarch Enoch's journey into heaven and hell, wherein he describes visions of the seven heavens, and the depths of perdition. The abyss of terror was reserved for the unholy ... criminals, the envious, the untruthful, those who 'sin against nature', "*which is enchantments and devilish witchcrafts ... those who corrupt children through sodomy, who perform magic* (I don't know the exact word found in the text)".<sup>1284</sup>The Zoroastrian model is very similar indeed to that of the Essenes.

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## AHURA MAZDA (THE SUPREME GOD)

Spenta Mainyu (The Holy Spirit)

The Holy Immortals (kings, princes, magi, saints), yazata genii and angels

## ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

Criminals, whores, killers, warlocks and witches of the dark power and devils

The main difference between the two philosophical systems still remains, as before, differing perceptions of the relationship between the creator and destroyer

The opening words of the King James Bible, bear witness to the primeval connection between Christianity and the great Sun-kings, even into the Early Modern era, and became emblematic of a rift between kings and Vatican reformists. It may also have occasioned the death of Tundale, its author, by fire.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star (ie; the death of), Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding case of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility.

I once had it said to me that the Catholic and Orthodox priesthoods are 'all magicians and witches', or 'the closest thing to pagan priests that you'll ever see'. It's an opinion freely-circulating since the Protestant Reformation, which at its height saw Roman Catholics burned to death by their fellow countrymen as witches. From the information presented in this book, you probably realise that such perceptions are not supported by the evidence, though it outwardly appears to be so. Christianity is, after all, a 2,000-year old religion. One point really needs to be stressed: the present Roman Catholic and Orthodox Church priesthoods were predominantly composed of converted pagans, but were not in any way officially allied or affiliated with the Magi. Nor have they ever formally recognised a connection between the two religions. Sure there was a honeymoon period. During the Middle Ages a certain unknown number of clergy were Magian-Christian, Chaldeans or Manichees, but, by the time of the Inquisitions, these were the very 'heretics' the medieval reformist papacy sought to totally eliminate by complete allegiance to the magisterium, life imprisonment, or death at the stake. Especially since the reforms of Vatican II it would be true to say that Catholic priests are the closest things to Rabbis you'll ever see, without actually being Rabbis. Like Islam, which also contains folk-customs that are remaining vestiges of this elder pagan faith (eg; the epithet Allah comes from the Chaldean term 'elah' the Deity', 'the Most High'), the Church actively worked against the white priests, magicians, their next-of-kin marriage, and in the end exterminated paganism and this other demipagan intermediate form of Christianity from the face of the earth. In all of Magian history, rarely had the Magi met a more formidable adversaries than the Christian and Muslim hierarchies, who reduced them to little more than a nifty word for a magician, its true meaning lost.

EUROPEAN ROYALTY ASSOCIATED WITH THE SUN-KINGS OLD

CHRISTIANITY IS A VERY ANCIENT RELIGION



In conclusion, the centuries following the death of Jesus Christ generated an unbelievable level of controversy and religious upheaval. On one hand we have converted religious figures like the Rabbi Joseph of Arimathea (who resettled in Roman Britain), a staunch follower of Jesus, and the Three Wise Magi, who promoted the infant Christian Church throughout the Orient. On the other hand we see Jewish and Persian authorities undertaking their own waves of repression against Christian dissidents. During the late Middle Ages times had changed, permitting Catholics and Orthodox believers to go on the rampage in their turn.

Even in our own time, death seems to have had the ultimate victory. The true significance of Jesus Christ, it would seem, finds its greatest fulfilment only on Judgement day, when he presides over a mass-resurrection, turning up to claim his own. At that event he is a sword to the unrighteous, the flock-splitter who leaves the remainder to their father, the demon of the left-hand path. And so the devout hoped;

'To stand before the blessed and holy Trinity and clearly see its ineffable glory and by its unchangeable and overpowering light -the rays of the three Suns- be made resplendent and shine, and to receive the glow and the rays that emanate from there and to rejoice in them, trusting in Christ that if one dies by the law of nature, yet he shall live with Christ in the ages'.<sup>1285</sup>

You will note Grigorii's reference to certain "laws of nature" as the cause of mortality. Such phraseology advertises his adherence to pagan gnostic perceptions about aging and death. Rather than being demon-caused (strictly speaking), death came as one's triangles (ie; one's cells) lost their ability to replicate.

'So the triangles composing the food and drink which it takes into itself from outside are older and weaker than those in itself, which are new and break them up and absorb them, feeding the creature on substances like its own and making it grow. But when the root of the triangles (ie; the stem of the cell) is losened by the many trials they meet in the course of time, they can no longer cut up into their own likeness the triangles of the food taken in, but are themselves easily broken up ... and in the process the creature fails and declines into the condition which we call old age'. <sup>1286</sup> The text was a Platonic pagan gnostic scientific discourse, possibly written around 388 BC.

And the final destination for the 'saved'? A weakening Jesus lets the cat out of the bag as he hanged on the Cross. In laboured breathing the Saviour musters enough strength to succour one of the condemned criminals, to squeeze out the Aramaic "Today you will be with me in Paradise". The precise word found in the New Testament, as used by Jesus, is  $\pi\alpha\rho\alpha\delta\epsilon\iota\sigma\sigma\zeta$ , a Greek word appearing some three times in the Christian bible.<sup>1267</sup> It was drawn from the ancient Aramaic Persian term *pairadaeza*, which is a reference to the holy, forested groves, in which the Aryan faithful once worshiped the divine being, and in heavenly gardens too, a sort of Garden of Eden if you like. This seems in accordance with what *Revelations* tells us about the luminous god's heavenly city and its gardens, which possess a stream of life-giving water, and the trees of life which dispense their fruits twelve times per year.

Pious and righteous Muslims expect much the same in the afterlife, God willing; "The righteous shall dwell in gardens watered by running brooks, honourably seated in the presence of a Mighty King".<sup>1288</sup>

Essene *Hymn 18* contains features suggesting the Jewish brotherhood of astrologers, deemed heretical by the reigning temple priesthood, held similar notions. It speaks of a heavenly garden paradise, making special reference to a sacred tree whose sanctity was concealed from the world. *"Thou didst set a plantation of cypress, pine, and cedar for Thy glory, trees of life beside a mysterious fountain, hidden among the trees by the water, and they put out a shoot of the everlasting Plant. ... And the bud of the shoot of holiness of the Plant of truth was hidden and was not esteemed; and being unperceived its mystery was sealed. Thou didst hedge in its fruit O God with <u>the mystery of mighty Heroes</u> and of spirits of holiness and of the whirling flame of fire. No man shall approach the well-spring of life or drink othe waters of holiness with the everlasting trees, or bear fruit with the Plant of Heaven, who seeing has not discerned and considering has not believed in the fountain of life, who has turned his hand against the everlasting bud".<sup>1289</sup>* 

The once-controversial *Book of Revelations*, allegedly written by St John, refers to a heavenly city, otherwise known as the New Jerusalem (so named after Melchizidek's Salem). Eminently-visible Judaising passages have found their way into what some Church Fathers decreed should be the final chapter of the *New Testament*. John's apocalyptic imagery takes the form of a spiritual journey, and no doubt it had certain attractiveness for Jews. The following seems to be a scriptural manifestation arising from the mission to the Jews, but in a fuzzier way, was also

A RABBI AND PAGAN WIZARDS FOLLOWED BEHIND JESUS INTO THE NEW FAITH



JESUS ASSURED THE DYING CRIMINAL HE WOULD JOIN HIM IN PARADISE THAT VERY DAY

THERE IS A HEAVENLY GARDEN

HOLY TREES THRIVE IN THIS ANCIENT EDEN philosophically accessible to Gentiles who knew venerable Magian lore about the heavenly city.

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"And he (one the angel guides) carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem descending out of heaven from God. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: and had a wall great and high and had twelve gates, and at the gates, twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates: on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb".<sup>1290</sup>

Agrippa extrapolates upon the teachings of the ancient holy heroes, which (possibly for political reasons) included apostles as pre-eminent among their number. Being a magician, Agrippa's words in the following quote describe an alternative perception of the *Book of Revelations*, and its mention of the names of the twelve tribes of Israel.

"Therefore out of the number of these almost infinite there are twelve chief, viz the twelve apostles of Christ, who (as the evangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly city, who rule the twelve signs, and are sealed in the twelve precious stones, and the whole world is distributed to them: but their true names are these: the first Symehon Hacephi this is Peter, the second Alousi, whom we call Andrew, the third Jahacobah, this is James the Greater, the fourth Polipos, whom we call Philip: the fifth Barachiah, this is Bartholomew; the sixth Johanah, whom we name John: the seventh Thanni, whom we call Thomas; the eigth is called Medon, whom we call Matthew; the ninth is Jahacob, this is James the less; the tenth is Catepha, that is Thadeus; the eleventh Samam, who is Simon the Canaanite; the twelfth Matattiah, who is called Matthias. After these are the seventy-two disciples of Christ, who also themselves do rule so many quinaries of heaven and tribes, people, nations, and tongues. After whom is an innumberable multitude of saints, who also themselves have received divers offices, places, nations and people into their protection and patronage, whose most apparent miracles at the faithful prayers of those that invocate them, we plainly see and confess".<sup>1291</sup>

The New Testament continues; 'And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it, and the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of life'.<sup>1291</sup>

THE KINGS WOULD WALK THROUGH THE OPEN GATES OF HEAVEN

GOD, THE LIGHT OF THE HEAVENS

The kings would be there too, unaccused by prelates of wild heresy allegations, the mortal suns taking their inherited place, resting from the tribulations of providing rightful and adequate governance to their earthly subjects. Neither sun nor moon is needed to illuminate the celestial city of massive dimensions, only the golden aura, the white, pure light of god (God is a shining light) and his holy spirit. The *Qur'an* describes Allah's appearance along practically the same lines as Christians, Kabbalists and Magians. *"God is the light of the heavens and the earth ... Light upon Light; God guides to His light whom He will"*.<sup>1292</sup>

The heavenly holy city of the Magian righteous is briefly described in *Farvardin Yast I:3 'It looks like a palace, that* stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over three-thirds; it is like a garment inlaid with stars, made of heavenly substance'. Such was paradise lost.

Looking at things objectively it certainly seems that Christ, King of the Davidic line, and his apostles, were attempting to reinstall the Jewish kingship, a kingship party to Magian teachings. But the priests of that day would have none of it. Not that having their own king was politically disastrous during Roman rule. It's just they preferred the false king Herod and a bandit to their resplendant Sun Christ. And so they crucified their brown-haired, blue-eyed king, using prevailing Roman law to exact the capital punishment prescribed by the Sanhedrin. The Procurator of Jerusalem, having found Christ guiltless of raising strife against Rome, washed his hands of the whole sorry matter after handing down the death sentence. The trauma of the event came back to haunt him later in life, leaving a suicidal Pontius Pilate with a need to make restitution. So, perhaps at the behest of his wife (profoundly won over by Christ's miracles) Pilate tried to absolve himself by presenting a case to Emperor Tiberius, that Jesus be declared a god before the Roman Senate.<sup>1293</sup> He failed.

# pilogue

# Paganism in our time?

Every tale should have a beginning and an end. So we should ask, when did the last of the pagans die out. Let us now examine what many will see as an unlikely hypothesis - that genuine families of white witches and devil-worshippers have survived into our time, practicing their religions in secret. Though some would call it a non-question., some data directs us to seriously consider that paganism has endured into comparatively recent times. Catholicism is a genuine survival of a 2,000 year old religion and is still here, as is Orthodoxy. Islam is still here, some 1,300 years later. Jews, Parsees and Hindus practice faiths up to several thousand years old and are still here. Why couldn't white (fertility) and black (destructive) paganism have survived into the 20th Century in some cases? Are we so arrogant to believe that Christianity, Islam and Judaism are the only faiths capable of surviving the past 2,000 years?

If there should be any doubts in your mind as to whether Magi were *alive and well in Europe even as late as the 16th Century* (ie; 300-400 years ago) then ask yourself this question. Where did Bruegel (nicknamed "Hel"



Bruegel) see the raised metal defleshing platforms he depicted in his 1562 AD painting of hell, the *Triumph of Death*, devices once used by wealthy Magian dignitaries in Central Asia? Where in Western Europe did he see the <u>roofed</u> <u>Slavic crosses</u> and <u>rotting bodies tied to trees</u>, or the <u>tower with the fire burning brightly on top</u>, in <u>conjunction with these same</u> <u>de-fleshing platforms</u>? (fig 58). Clearly white Magians were present in Renaissance Europe, and by implication the devil-worshipping black Magi were also present, something admirably corroborated by the witch trial documents which were only starting to peter out by the 18th Century.

Some clues may lie in reports that have persisted down throughout the ages, and more recently from stories coming from Europe and the USA in the 1990's. These concern police investigations into a spate of claims by distraught young women, that they had been involved in "Satanic rites" during which they freely offered a child to the devil, a baby whom they, as brood-mares, had carried in their own womb, a child sired by an orgy. According to these reports no evidence of such crimes was ever found. But then again *material evidence* for these rituals was rarely if ever found during the witch trials of the Inquisitions or in the subterranean *Mithraeas* that tourists visit annually in Europe, and upon which parents once lovingly offered their own unwanted progeny to be immolated for the propitiation of Ahriman, the Black God. Naturally the mental well being of the persons involved is open to serious question, but if it could be proven that these incidents actually occurred, then potentially we may be looking at a deluded act performed by *very unhinged people*, or alternatively the ongoing continuity of rites of considerable age, through discrete family bloodlines of equal longevity.

Fig 58. The "Triumph of Death" Note the defleshing platforms

WHEN DID PAGANISM COME TO AN END? It has recently come to light that many of these claims were the result of skillful coaching by psychologists trying to make a name for themselves (and milk their clients' medical insurance funds), and the promptings of Christian fundamentalists; and I would tend to agree. If historical accounts can be relied upon, the so-called modern devil worshippers (if they were genuine) would not be in any way afflicted by multiple-personality disorders stemming from "suppressed horrors". After all, they were born into this faith; they loved, worshiped and feared the horned god, the father of the world, in just the same way as a Christian loves Christ. They petitioned their black God for aid, and he was believed to give it.

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No, genuine Satanists out in the community would be more likely to remain fairly quiet about their ceremonies, and would probably conduct these rites in such discrete places as cellars, basements, and abandoned mines. They would be unlikely to spill the beans on the identities of their fellow coven members if apprehended by the authorities. Hanging themself, just as the mediaeval witches once did, would be more their style.

Fictitious reports? Perhaps yes, perhaps no! Take the recent cases of Fred West in England (who hanged himself in jail), and a Belgian (Frisian) Satanic cult, both of which were taken unaware by police, after which it was discovered they they had been slaying people, often their own children, in underground basements. Particularly worrying was the Belgian cult dedicated to Abrasax, an Infernal Lord of Ancient Egypt, best equated with Ahriman or Satan. Following a tip-off and surprise raid, police found evidence of an illicit trade in unregistered, sold or kidnapped children which were held in abysmal conditions pending their sacrifice.<sup>124</sup> Yes, this actually happened. Blood-filled crucibles, ritual objects, a calendrical document (listing some 18 sacrificial dates) as well as a disturbing letter to a sect member requesting them to somehow acquire another eight individuals for ritual slaughter.<sup>124</sup> In early January they had been planning to kill a young person in honour of a certain Saint Winnibald, a victim who was yet to be obtained.<sup>1294</sup> It is conceivable this cult headquarters alone was killing at least 18 people per year.<sup>1294</sup> Since it lay undetected for so long, Belgian police are reported to have said that several hundred victims may have met their deaths at that location.<sup>124</sup> How many such "Houses of Horror" are there out there? If the Belgian 'occultists' were merely deranged copy-cats, or fantasy-Satanists, probably very few. But, if this is an actual survival of dark heathenism, then there may be far more people going under the knife than you think. So how do 18 persons just disappear without anyone knowing or caring? Were they people raised in seclusion since birth to one day undergo a ritual death, or were they, as in the times of pagan Rus' and Arzah, travellers, or even drunks, vagrants, criminals, or disaffected youths drugged and snatched on a chance basis, and nowadays reported as missing persons. Remember, thousands of people go missing annually. Can we really be so sure they are all suicides, or troubled individuals wanting to escape their jaded past, or gambling debts, and make a new start for themselves somewhere else? Infrequently we hear of kidnappings where a child or youth is never heard from again. It sometimes happens that police believe that there was no known motive for their disappearance (eg; custody disputes and child slavery), thus indicating that they had perhaps been snatched on a purely random basis. The younger the child, the more worrying a child's disappearance becomes, because we are robbed of plausible explanations as to why it happened. Wild assertions that some evil was afoot, are not too wide of the mark. One Iranian Yast tells us that paedophiles were not welcome at the pouring of the Haoma libation under any circumstances. This prohibition was due to the depraved nature of their sexuality. In reality a paedophile loves children in every way, so much so that they lose control of the situation and go beyond the edge of decency by trying to engage them in sexual acts. Deep down they don't really intend to hurt a child, this is an unintentional byproduct of their actions. However what I find particularly interesting about the Belgian case is that they were "Satanic" paedophiles who were killing the children. This is a significant deviation from "normal" paedophile activity. Moreover they had a long history of convictions for other crimes, and were engaging in the "Satanic" mysteries. These many points, and the seemingly well researched nature of their operation are indicative that they might well have been involved in the continuity of the "black rites" rather than acting upon some "video-inspired fantasy". Newspaper articles mentioned blood-filled containers. Since the blood belonged to animals, I would be interested to find out whether it belonged to cattle, chickens, dogs or wolves, because they are the sort of blood products prescribed for the black rites. One theory that I have read suggests that blood symbolised much more than a being's life, it was the creature's soul. If it should happen that human blood was amongst the collection, these might, based on the theory just mentioned, signify imprisoned souls.

DO GENUINE MULTI-GENERATIONAL SATANISTS EVEN EXIST?

A RITUAL BASEMENT WAS FOUND IN BELGIUM



And just who was this Saint Winnibald, worshiped by the sect with an act of human sacrifice every 7th of January? The mere notion that the cult was making offerings to Saints is, to my mind, indicative that they were actual inheritors of the ancient rites, rather than simply acting them out. This point is not generally known. Obviously the Church has never countenanced the offering up of things other than prayers and good works to the Saints on their feast days. And during the Christian Mass, their many good achievements and life story were traditionally recounted for the congregation to seek solace from, and even to emulate in their daily life. Well, I can think of two possible conclusions.

1. According to the religious views of the black Magi, that which is holy must be defiled, in mimicked rites, rites which were of an inverted or twisted nature. Accordingly the human sacrifice performed by these individuals may have been a parody of the Church's actual feast day of Saint Winnibald, where innocent young lives, who had also undergone prior torture, were offered up to the Christian Saint instead of prayers.

2. It should be noted that the true St Winebald's feast day is the 18th of December, not the 7th of January as observed by the Belgian cult. This might indicate that their St Winnibald was a person other than the Catholic St Winebald. But who? My preferred option is that these Belgians had a devotion for a black Fravashi, the soul of a Saint of Evil, an anti-saint, who chose to call himself Winnibald. Mediaeval black witches were often named after saints, so there is an historical precedent. I wonder what this Winnibald's hagiography may have looked like. As an anti-saint his life's story would would be rife with tales of heroically evil intent and deed. Perhaps he might have organised and taken part in some gratuitous large scale massacre of innocents, a high level assassination, a famous armed robbery, or something along those lines. Since the Mediaeval magicians are known to have drawn upon the power of the exhumed bones of infamous criminals, necromancers and black magicians, we might ask whether "unholy relics" of this nature were found at the raided headquarters of the sect. The use of "unholy relics" was a parody of the Church's use of the major relics of the Saints, whose holy mortal remnants are normally situated beneath the altar stone, and whose very presence helps further augment the holiness of the Church building in which they reside.

Besides investigating the horrors associated with this Abrasax cult, modern Belgian law enforcement agencies have had recurring nightmares concerning a band of balaclava-clad assailants in the province of Brabant (which as mentioned in Part I, Chapter VIII was the home of the Brabancons brigands during the Middle Ages), who are still at large despite having used the same getaway car each time.<sup>125</sup> In the early to mid-1980's these unknown assailants unleashed a horrific spree of carnage during which, over that period, they shot to death almost 30 people and injured several hundred others.<sup>125</sup> The motive? It doesn't appear that there was one ... all of these victims were ordinary people just going shopping when these characters started mowing into them with random shotgun fire.<sup>125</sup> Were these attackers video-inspired crazies, or might there have been a "satanic" thread behind these killings and maimings? And what about the recent case of the Hungarian protestant minister discovered to have murdered his wives and children, <u>whose</u> remains were found in a large six-roomed underground basement.<sup>1296</sup>

The riddle of whether or not black paganism still exists today may never be successfully resolved, even if an arrested basement killer confessed to it. How willing would such detainees be to make sworn statements about their activities if they were genuine black pagans? Not very likely! If they do exist the pressure on them to keep silent now would be far greater than at any time throughout the history of the infernally-inspired witches, especially owing to the fact that we no longer believe that black witchcraft exists, or ever existed. Like Fred West, one person involved in the Belgian affair has already suicided. This might just be the consequence of their own guilt getting the better of them, but then again, it might be exactly what is expected of them if they should end up in the custody of the authorities. The accounts of the original witch trials show that the coven head would threaten to kill any witch in danger of breaking their vow of silence about their activities, thus compromising the security of the entire coven. There are instances when they succeeded in killing jailed prisoners who had confessed and recanted, because it was absolutely forbidden for anyone to turn their back on the black god once they had come to him under oath. Take the cases of Rebecca and Alesoun Peirson:

"If shee should discover anything, they all told the said Rebecca shee should endure more torments on earth then should be in hell and the said Rebecca told this informant that shee promised to keep all their secrets; and moreover they all told her, that shee must SACRIFICES MADE TO A SAINT WINNIBALD

ST WINNIBALD IS NOT TO BE CONFUSED WITH ST WINEBALD



LATE MEDIEVAL WITCHES WERE THREATENED WITH DEATH AT THE HAND OF THEIR OWN SECT MEMBERS

A PRISONER DIES UNDER SUSPICIOUS CIRCUMSTANCES IN JAIL

ARE CROP CIRCLES PRODUCED BY MEANS OF WITCHCRAFT?

CROP CIRCLES HAVE BEEN APPEARING IN ENGLAND AT LEAST SINCE 1655 AD never confesse anything although the rope were about here necke, and shee ready to be hanged."

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"Alesoun Peirson was burned as a witch, having gained her knowledge from the fairies, who threatened that "Gif scho wald speik and tell of thame and their doingis, thay sould <u>martir</u> hir".<sup>1297</sup>

Witches on occasion appear to have had free and easy access in and out of the jails. In at least one case an escapee freely surrendered to the authorities more impenitent than ever, and was consequently executed of their own volition. One's fellow cult mates, or people angered by the person's crimes, could very easily gain access to the jails also, in order to kill an incarcerated prisoner. Concerning the death of John Reid, an Englishman, in the year 1696 AD, it was said that,

"After his confession had called out of his prison window, desiring Bailey Scott to keep that old body Angus Forrester who had been his fellow prisoner close and secure; whereupon the company asked John, when they were leaving him on friday night the 21th of May, whether he desired company or would be afraid alone, he said he had no fear of anything: So being left till Saturday in the Forenoon, he was found in this posture, sitting upon a stool, which was on the hearth of the chimney, with his feet on the floor and his body straight upward, his shoulders touching the lintel of the chimney, but his necke tyed with his own neck-cloath to a small stick thrust into a hole above the lintel of the chimney".<sup>128</sup>

The surgeon attending the scene declared he had died of foul play inside the jail.

These last incidents relate to the behaviour of witches held in custody yesteryear. Nowadays an accused "satanic" murderer (if such things do exist) would have every reason to snicker as he or she sits in the dock. Why? One thing modern black pagans would enjoy (which their predecessors could never have counted on), is a nonbelief in their very existence. You see, even if they did confess, few people would believe them anyway, labeling them nutcases. As one Australian homicide detective-sergeant explained to me, a fair percentage of the more macabre killings are carried out by people who are *not even mad; they're just bad; very, very bad*!

Even so admissions of Satanic devotion nowadays are not always reliable. Neo-Satanists are predominantly self-styled individuals so disenchanted by society that they find in Satanism a means of expressing their life-long revulsions. Heavy metal and black metal bands who overtly profess satanism very often admit they are simply "taking the mickey" out of everybody; it's just a marketing tool. Some witches (if they do exist) might get a great laugh out of performing the old rites without fear of apprehension. As stated earlier one ceremony performed by the black witches entailed the trampling of crops with wide boards tied to their feet. A couple of years ago there was a spate of UFO "crop circles" (mysterious circles of flattened crops which some have associated with UFO landing sites) which began appearing in wheatfields in a certain part of England. Not long thereafter a group of hoaxers owned up to the deed and showed a TV crew exactly how they did it. Dressed in black cowled robes, and with boards on their feet, they formed a line radiating out from a centre point and proceeded to walk around in a circle crushing the crops under foot as they went. Were these hoaxers merely a team of pranksters trying to get a few chuckles by deceiving the public into thinking that UFO's were responsible, or were they genuine black pagans hamming it up for the cameras, and getting a real kick out of doing it in front of a prime time TV audience utterly oblivious to what they were doing before their very eyes? Not once in the report was it explained why they were dressed as they were! If a largish proportion of these "crop circles" were being made by actual black witches, then it might be possible to guess the location and prevalence of genuine black witchcraft in a given area by the number of "crop circles" that appear across the countryside. Similarly, where these circles only appear every other year it might indicate that the perpetrators were simply hoaxers. In his 1655 book Antidote against Atheism, Henry More wrote;

"It might be here very seasonable to enquire into the nature of those large dark Rings in the grass, which they call Fairy Circles, whether they be the Rendezvous of Witches, or the dancing places of those little Puppet Spirits which they call Elves or Fairies".<sup>129</sup>

Thus it would seem that, based on this account, "UFO" circles were appearing in the grass as far back as the mid-1600's AD, during an era when maelific witches were avidly pursued by the secular authorities. If infernal witches are the possible cause of "crop circles", might modern black witches also be responsible for the so-called



"alien abductions" and "cattle mutilation" that infrequently accompany reports of these circles. It's food for thought. Remember in both the fairy incidents and the "UFO landing zone" cases, men-in-black could plausibly be associated with incidents in which individuals are kidnapped and prodded with sharp instruments, perhaps iron goads. In modern times cattle are found drained of blood, and dairy cows with their udders and teats mutilated. The New Mexico Livestock Board has investigated quite a few cattle-killings. Based on their evidence, a certain amount of it is attributable not to UFO's, but the activities of disturbed youths, or some hitherto unrecognised cult. Allegedly some families are more susceptible to these "alien abductions" than others (though few would believe them), and are said to be able to show the puncture wounds they received from the sharp instruments which were jabbed into them. I don't know whether police departments have ever examined the possibility that some of these people are telling the truth, and being abducted from time to time by "men-in-black" who steal blood from them, sacred blood belonging to certain families only. If such temporary kidnappings are actually taking place there would have to be genealogically traceable connections with the mystical bloodlineages of Mediaeval Europe. Perhaps police ought to give some of these claimants a fair hearing, if for no other reason than to prove or discount the possibility that they have been abductees.

Widespread reports of incest within the community might be symptomatic of a diseased society, but could it not also indicate that, in isolated cases, we might be dealing with customs handed down by wizards from generation to generation, and which were necessary to maintain the purity of their family bloodlines?

Consider also the organised crime syndicates, the Godfathers, that are *causing* the strategic crime-waves that afflict our cities. Are these organizations run by people ready to destroy peoples lives, and dismantle the fabric of our society for the promise of billions of dollars in "black" money, which is then recirculated on an equally black market, or are they headed by figures who consider these activities to be an unholy duty? Are the many mafia gangs which strangle Russia, and which are now making their way into America only symptomatic of people trying to survive at any cost, or could the Garabancias, the "bandit-priests", still be highly active, as they once had been in heathen Slavia. So endemic is organised crime in Russia, that special forces cadre are presently being used in an attempt to clean up the streets! I once had it said to me "Do you think that lawlessness and crime can destroy a country". My answer ""Yes", a reply directly relevant to the happenings that have dogged modern Russia. The all pervasive lawlessness is slowly but surely exterminating the socio-economic gains of their post-Communist reconstruction efforts. Russia is a land of polar opposites. On one hand you have an extremely civilised, well-educated and industrious race that has managed to maintain the world's only operational space station. Russians have had to work harder than most Westerners just to survive. Even more amazingly, we are told that citizens have continued working despite not having been paid for a number of months. Their behaviour is truly remarkable in the light of such adversity, and something you would probably never see in Western society. Understandably many Slavs have buckled under the pressure and have looked towards crime as their only means of subsistence, a situation that tends to feed on itself ever more greatly as the situation there steadily worsens. But laying concealed behind it all may be something far more sinister in some cases. I am told that Slavic mafia fraternities bear the tattooed insignia of an 8-pointed star encompassing a glowing eye, an evidently pagan image. I am unaware of how prevalent such tattooes may be, but if they are, then this is the face of Russian crime that I find most disturbing. For behind it lies a pictorial representation of organised criminal enterprise. But is this sort of image purely fortuitous, or evidence that a certain number of the crime syndicates are run by black families? Whoever they are, these blood-sucking leeches, and their corrupted enterprises, are killing a nation, and scaring away the very foreign investment that gives a hope of a better life to ordinary Russian people. The crime bosses also siphon off foreign monies thereby dragging down foreign companies by their web of deceit, and redirect such funds to expand their growing international drug running, crime and prostitution. It will not be until this wave of corruption is stamped out that Russia can look forward to better times.

The commonplace killing of children in the womb, a lust for black money, broken families, the defilement of the world, the extinction of many species of plants and animals, obscene levels of de-forestation, polluted seas and riverways, mass starvation. Some readers will be left with the distinct feeling that the Horned God has finally won his bet against his brother, a bet supposedly made before Ahura Mazda many thousands of years ago, a bet that he could, through the agency of *Angra Mainyu* (the Unholy Spirit) and his special agents the black Magi, make mankind

INCEST

### ORGANISED CRIME

THE WORLD IS UNDER THREAT OF ECOLOGICAL AND SOCIAL CALAMITIES believe that evil is good and the good evil?

Much of the English pagan revival during the 10th-11th Centuries AD was originally attributable to the still pagan-Christian Norman invaders which took over England, though it had always been there even in Saxon times. For all its attempts to eradicate witchcraft from society, and from the clergy in particular, Rome's efforts seem to have failed in some areas, such as the Basses Pyrenes region during the 1600's, where many of the clergy were practitioners of witchcraft. And at Lille, large witch festivals were held, that were well attended by personages from every walk of life, not the least of which were nobles and clergy of many and varied ranks.<sup>1300</sup>

The Forbidden History of Europe - The Chronicles and Destament of the Argan

Do not think for a moment that Saxony relinquished the Old Faith all that easily either, for even in the 20th Century AD, before both world wars, some Westphalian menfolk still reputedly knew the precise whereabouts of the old idols.<sup>1301</sup>

And what possible conclusions can we draw from the following group of Bavarian revellers (fig 59.1), photographed late last century with pitch forks while wearing their goat and bull masks? Are they just a bunch of fun guys looking for laughs, along the lines of modern halloween revelry? Or might they be culturally-aware villagers trying their level best to carry on an enigmatic local tradition handed down to them by their ancestors, simply because it is fun to clown around? Or could they be the real thing? Or even just one of them? If they were genuine devil-worshippers would they tell you if you asked them? Obviously they wouldn't, and as a result one could never prove they were black witches. If these were demonolators parading for a box camera then I suspect local 18th-19th Century AD Bavarian police reports would reflect abnormal happenings in the area; harm to livestock (especially cattle), missing persons and so on, perhaps even with a cyclic regularity, an almost ceremonious regularity. If this kind of documentary evidence is lacking then we would do well to regard this gathering as purely innocent entertainment.



Some pagan customs lasted until the 20th Century



Traditional revelry with an ancient pedigree can be found not only in Lambert Germany, but in Kilorglin, Co Kerry Ireland. The origins of the Puck festival are ultimately unknown, and it continues simply because its a good place to meet friends, enjoy yourself over not a few beers, and trade livestock. It's a great tourist attraction too, drawing visitors from Germany, America, Spain and other such places. Even so what are we to make of reports that in days of yore it was visited by Persians who made the long trip to Ireland to attend it. Some regard their past attendance as mere heresay. But if they did come there yesteryear, one might guess that this was a non-Islamic Iranian presence. Were these persons who wandered about the fair looking up at King Puck with different eyes? Did they have an understanding of the proceedings totally at variance with that of the many Irish fair-goers who wait all year just to go there and have a good time with family and friends?

Fig 59.2 is a 1994 photograph from inside a Sicilian crypt, where for hundreds of years, until comparatively recent times, dead bodies have been suspended in wall niches, in a funeral rite that has all the tell tale features of excarnation. Mausoleums served a similar purpose allowing the bodies to be exposed in stone crypts well free of



the soil. Underground mausoleums can be found in France and Germany too.

We hear tell of the Volkhvy in Permia and Siberia even as late as the 19th Century AD.<sup>1302</sup> On the eve of the year 2,000, the Volkhvy Magi are apparently still active in Russia today, primarily in the more far-flung regions.<sup>1303</sup> But what is so amazing about that; witches have always been a standard feature of everyday Russian village life, and still continue to perform the same function nowadays. One only has to look at the Ukraine's equivalent of the Statue of Liberty, a massive titanium statue fondly called *Kiev'ska Ved'ma* (ie; "the Kievan Witch") erected at the supposed site of Vladimir's original idol sanctuary! Just 100 years ago, peasants in many parts of Russia were still converging to celebrate religious observances before particular holy birch, lime, pine, spruce and fir trees, offering incenses among which was camphor.<sup>1304</sup> In an article recently published concerning the growth of white and black witchcraft in Russia, we learn that witchcraft has reached unparalleled heights of popularity there, so much so that Russian TV channels have their own TV-sorcerers which enjoy the same level of fame as US TV-evangelists.<sup>1305</sup> If "New Age"

spirituality is popular in the US, it is nothing compared with the level of acceptedness that it has throughout Russia. In Moscow you apparently need a license to practice "white" magic.<sup>1305</sup> This we may presume is because a number of them help heal the body and minds of their clients, filling the role of naturopath and psychologist. Whereas in the US people often have their own family psychologist, in Russia many go to white witches for health and prosperity, or to black witches who are supposedly well able to exterminate or cripple business rivals by sorcery.<sup>1305</sup> What's changed?

It is perhaps then no small coincidence that since the fall of Communism individuals have come forward in Russia claiming to be blood descendants of the Magi. In secluded provinces they kept their faith in the old ways enshrouded by secrecy, far from the prying eyes of the Christian priests and atheistic Communist officials. It is my understanding the Parsees are presently assessing the plausibility of their claims, especially in the light of their ancient legends, that ancestral believers migrated into Russia.

In examining the existence of black and white pagan practices it would not be proper to say that Germans do this, Irish, Chaldeans and Scandinavians do that, or Slavs are fond of doing so and so, in order to demonise entire cultures. In our search for surviving paganism we must begin by assessing certain families rather than whole nations.

The last reported witch burning in Poland took place as recently as Autumn 1947.<sup>1306</sup> The finer details of the incident are quite interesting, but it is even more notable for its depiction of mob violence, the sort of thing witches had to contend with for much of their history.<sup>1306</sup> Just a few years after WW2 had ended, large numbers of refugees moved about Europe, trying to make contact with friends and loved ones. One such family was the Mayowie (the Mays), one Karol and his daughter Eva, who returned to their very small,

unassuming ancestral village at Kamionka, in the Bieszczadach region of Poland. No sooner had they entered the outer limits of the village, than they were seen by a local who ran into the village yelling that the Mayowies were back. At that one hell of a commotion broke out, as angry villagers darted out into the streets, pursued and captured the pair. You see before the war, the Mays had a name for themselves as witches, and now they were here once again in Kamionka. But not for long! The locals bundled them into a house and set fire to it. At the height of the blaze they were amazed that no cries were emerging from inside, only the child laughing. A mood of despondent gloom descended upon the onlookers, all fearful that the May's were putting a curse on the village from within their fiery coffin. To negate this danger a quick-thinking villager threw a small amount of alcohol into the inferno. At that the girl's insane laughter turned to mortified screams. As if out of some horror movie she burst out of the building, reeling in pain, her hair engulfed by flames. She staggered and fell. As she tried to stand up, vomiting blood, the villagers cried "burn you witch". But she wouldn't stay down. Bystanders yelled to put her back in the house, but all were too afraid to touch her. Various persons ran off to get the necessary implements to achieve this end. One grabbed a cow chain and bound her, as others began hacking into the youngster with farming tools. Meanwhile grimacing faces nearby frightfully interjected, telling the key vigilantes to prevent her



Fig 60.1. Statue of Mother Russia



Fig 60.2. At Christmas time in Slovenia it was customary for a person to dress as St Nicholas (Santa Claus). Surprisingly he was normally followed by devils (*parklji*) that came to punish wayward children.



Fig 60.3. A Slovenian mummer's costume normally worn annually around Christmas time. As with werewolves, the custom might have originated in the Magian *hamaspathmaidyem* festival, when the souls of the fravashi saints flew down to earth to visit the souls of the living. As with the Magian tradition, turning them away brought misfortune upon a household, a fond welcome bringing blessings. RELATIVELY MODERN CASES OF WITCH LYNCHINGS EXIST IN EASTERN EUROPE

THE WITCHCRAZE

from scratching the ground, otherwise nothing would grow there for seven years. Anyhow they successfully plunged Eva back into the burning house, whereafter the roof caved in. And that was the end of it; or so they thought. Shortly afterwards war-weary units of the reformed Polish army, tasked with bringing law and order back into the war-ravaged region, entered Kamionka as part of their duties. Only what they found there was a murder scene in which a man and his daughter were burned alive for being witches, and virtually the whole village was implicated. Disgusted beyond belief, military officers convened a field trial to try the offenders. As a result of this the main ringleaders were shot, and others taken away to serve jail terms. Following tiresome years of war, in a land where Nazi death camps once existed, the angered Polish military unit wanted to efface this whole sorry episode. As a parting gesture, the soldiers were ordered to herd the inhabitants out of the settlement and they then used their weaponry to raze it to the ground. All that was left of Kamionka was a pile of ruins, nobody lived there, nothing grew there. Perhaps justice was done, but then again maybe the young Mayowie girl had the last laugh on Kamionka. I cannot however guarantee the veracity of this incident. Military records should exist somewhere testifying to the correctness of the alleged event, as reported in a polish newspaper of that period, and subsequently reprinted in the referenced periodical.

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Just a couple of years ago (in 1997) the Tarasova family of Terekhovo (in Russia) was almost wiped out by locals who went to their home with the sole aim of *killing the entire family*, who they claim were witches who had been summoning anthropomorphic beings to haunt their village.<sup>135</sup> This is all perfectly understandable in a land where a great many believed in werewolves less than 100 years ago. As recently as the Russian revolution, we hear of a devastatingly effective partisan leader who transformed into a werewolf whenever he was sent out on a mission.<sup>1307</sup> Obviously he only dressed as one, just as the witches once did. In another instance a coven of modern Russian black witches (many of whom professed to be lesbians) explained how they *worshiped a rat*.<sup>1307</sup>But stories of this nature have been going on for some time now. I myself have met a person who claimed his grandfather was burned at the stake in pre-revolutionary Russia for being a werewolf, and another whose Latvian father told them stories when they were children, of the war going on between the white priests and the black priests. And what about the mystical monk Rasputin, the long haired and bearded charmer in black robes who wooed the Russian royal family with his amazing feats? Russian Orthodox believers assert that Rasputin was an imposter in no way connected with their Church. Perhaps they're right.

These points permit one to gain some understanding of "witch-craze" mentality that tore through Mediaeval and Renaissance society. Society's recognition of the very existence of black witches, and human sacrifice as an act of religious worship, can create widespread fear, loathing and suspicion, which allows for scenarios in which fundamentalists and vigilantes descend into hysteria as they try and rid society of these acts. There can be little doubt that it was the prevalence of actual dualist witches in the Middle Ages that permitted witch hysteria to balloon out of all control in Church (Catholic and Protestant) circles, but more importantly on a street level.

If white and black pagans have survived into the modern era, we must be very quick to differentiate the residue of paganism from true pagans, who have inherited and guarded the secrets of their ancestors. Remember, *it is one thousand years later*. Whereas a thousand years ago it might have been possible to confidently conclude that a person possessing a treatise on astrology and magic was very likely an astrologer or magician (although they might not necessarily have been), it is highly unlikely and ridiculous to assert that anyone who reads the astrology section of their magazine, or has books on herbal medicine in this day and age, is a pagan with a record of unbroken bloodline and religious practice stretching back a millennium or more. This is merely backwash from that age. However we might have cause to ask why it is that modern astrology books often contain the same sets of predictions for a given set of planetary positionings as contained on Babylonian tablets unearthed by archaeologists many thousands of years later.<sup>1308</sup> Does this mean that this same knowledge has been handed down to the present day by persons unknown, who were the actual inheritors of the ancient ways? I believe so.

For those still unconvinced of organised paganism's factual longevity consider the bands of muslim women who, earlier this century, dressed in mourning robes, and lined the banks of the Nile, to witness archaeologists make off with the contents of emptied pharaonic tombs, as they shipped the royal mummies out of Egypt. Somehow I don't think their sad wailing indicated they were sorry to see gold and tourist attractions being taken abroad. It is more likely that they were crypto-pagans saying good-bye to the Sun Kings from beneath the veil of

### Islam.

And last century Lenormant declared "I think M. Oppert was right in recognizing a trace of the Magism of the ancient Medes in the odd religion of the Yezidis or "worshippers of the devil", who dwell at the present time (c. 1877) in Irak Adjemy and the north of Mesopotamia; for this religion professes in its doctrines the Mazdean dualism, but in its worship it only renders homage to the wicked principle". 1309 By a stroke of good fortune I have met Chaldean Christians here in Australia, people who well knew the many Yezidis of Northern Iraq. They worked and lived alongside them in their villages, and studied engineering under them at university. They claim that the Yezidis are basically good folk, and highly intelligent. Their way of thinking reportedly differs from that of 'ordinary people'. For instance if you stamp on the ground in anger they might threaten to harm you for offending their lord beneath the ground, the ultimately redeemable fallen angel Melek Ta'uz. Owing to their mutual status as minorities in Iraq, Christians and Yezidis have endured Muslim reprisals from time to time, and for this reason both groups regard each other favourably, despite the religious chasm separating them. Yezidis have their own saints too, more likely than not conceptually derived from the Yazata beings of the ancient Magi. One has a chapel dedicated to him, not plush or ornately decorated, but deliberately left in a decrepit state, strewn with the crumbled remains of time-worn masonry. To access the chapel one enters a door chiseled with a serpent motif and magical signs. Their brand of devil-worship emanates from a belief that the devil, will one day return to god's high favour. Those who were loyal to him throughout the long years of his abandonment would, according to their doctrines, be joyfully rewarded at that time.

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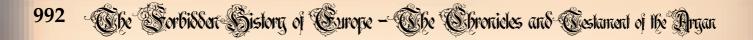
You might recall in Part I how I discussed the Quedlinberg reliquary, showing Christ as Lord of the Zodiac,<sup>1310</sup> or the mosaic of Helios Christus found under the foundations of the Vatican, and in Part II how this version of Christ was known to Magian-Christians in Russia under the name Khres, which evidently stemmed from Keresa, the Magian term for Christ. Similar perplexing symbolism can be seen one thousand years later in a St Andrew Prayer Missal<sup>131</sup> written by Dom Gaspar<sup>1312</sup> Lefebvre then an abbot at the Abbey of St Andre, Belgium, in 1951. One illustration in the missal depicts Christ not as someone hanging on a cross, but as the radiant sun (captioned "Christ, The Sun of Justice"); likely proof that white Magian demi-paganism had penetrated the Church in some parts of Europe in antiquity and still continued to exist for a thousand years; into the 20th Century! And as if that isn't enough, all the signs of the zodiac appear in "the Proper of the Saints" (tables of religious feast days listed on pages XXIV-XXVIII), which as stated was an officially banned practice. The Church has always officially hated astrology (at least since the Middle Ages anyway), so why would this Belgian Abbot have such a prayer missal drawn up, and drawn up in English for that matter? What should we see on the title page? A picture of priests celebrating mass at the altar, an altar from beneath which flows spring water which is being lapped up by a pair of deer. This could easily have been a deer scene straight off the wall of a Russian temple, only it wasn't; it was straight out of one very unconventional Belgian prayer missal published in 1951! What is equally interesting, is that this missal was released (in a manner contrary to Canon law) without a Nihil Obstat, at that time a mandatory caveat, declaring the work to be free from doctrinal error in the eyes of the Holy See in Rome. My feeling is that the real reason why it lacked a Nihil Obstat is that it would never had got one in the first place. It did however have the Imprimi Potest of the Abbot, and the Imprimatur of the Vicar General of Belgium. So on the basis of this I would suggest that Jesus, the Sun of God has been clandestinely worshiped in Europe for at least the last thousand years, though to an unknown degree. Not only that, but it would appear that rogue elements within the Catholic Church have continued to pass on this old version of the faith much to the disdain of the Papacy. Indeed the hardline Archbishop Le Febure was excommunicated by Pope <u>John Paul II 313</u> not so long ago. I am unsure of the details surrounding this incident, but it may have had something to do with him avoiding the papacy's Vatican II modernisation policies. And could there be anything behind his name Gaspar Le Febvre? Le Febvre happens to be pronounced Le Fay, literally meaning "the Fairy". His first name is of course drawn from Gaspar, one of the three wise Magus-kings who adored Christ during the epiphany.

The image of the Christian astrologer priest is an ancient and recurring one. Upon the death of Gerard, the early 12th Century Archbishop of York, it was discovered that he had an astrological text hidden within the bed upon which he transpired.<sup>1314</sup> By the late 17th Century *not a few ministers of the post-reformation Anglican Church* were still held to be expert astromancers.<sup>1314</sup>

Around the British Isles one also found sectarians devoted to venerating the planets as gods (perhaps after the Chaldean tradition), and indeed those who held Christ to be the sun.<sup>1315</sup> The latter view is best illustrated in the trial of

IN 1951 SOME Catholic books still contained the old symbolism

> The archbishop of York dies with an Astrology book Under his pillow



WILLIAM BOND TRIED FOR SAYING JESUS IS THE SUN

WILL THE ISSUE OF CLERICAL CELIBACY BE RE-EXAMINED INSIDE THE ROMAN CATHOLIC CHURCH?

Some French Catholic Priests Allegedly Knew The old Rituals, but Were too Afraid to Perform the Rites

CLERICAL MISCONDUCT IS RIFE NOWADAYS IF MEDIA REPORTS ARE TO BE BELIEVED one William Bond, who was prosecuted in Wiltshire England for professing that Jesus is the sun, while the apostles were the *"twelve houses"*, the signs of the zodiac.<sup>1315</sup>

During this same period the Church of England was still prosecuting the so-called cunning men and women, who were deemed living gods in a number of places, and who engaged in astrology and healing, pursuits that can only be described as white magic or witchcraft.<sup>1316</sup> These folk were, it would seem, inheritors of an older pre-Christian religious tradition, probably that of the Magi.

One of the biggest single issues confronting modern Catholicism is the issue of whether married clergy can be ordained, as they once had been during the first one thousand years of the Church. Considering the many factors which led to the historic decision to ban married priests, and priestly offspring, is there another discrete message behind Pope John-Paul II's declaration that the issue of married ordination is simply not open to discussion? Does this mean that the Church perceives that there is still a pressing danger to the priesthood from the very wizards who provoked the situation in the first place?

According to Frazer, the author of the *Golden Bough* (published at the beginning of the 20th Century), many French folk in his day believed that a Catholic priest who had fallen from eternal grace was the only one capable of performing the black mass, the devil's high rite. Frazer states "*Very few priests know this mass* (the formal procedure for conducting the black mass), and three-fourths of those who do know it would not say it for love or money". In doing so they would forfeit their eternal soul.<sup>1317</sup>He adds "No curate or bishop, not even the archbishop of Auch, can pardon them; that right belongs to the pope of Rome alone".<sup>1317</sup>

In essence the damned ritual (formerly known in France as the Mass of St Secaire) entailed the worst imaginable ceremonial inversion of the Catholic mass, with a reversal of the conventional rubric, performed in the dead of night, amid the ruins of a de-consecrated Church that had fallen into a dilapidated state.<sup>1317</sup> A black host was a primary ingredient, washed down by a libation of corpse-water, or in other words well-water polluted by the body of a slain infant. This is in every respect an infernal dualistic rite.<sup>1317</sup>

Where Frazer obtained this information he does not say; perhaps it was simply folk superstition. If it were true, then the culprits responsible represented a minute and highly secretive cell within the Church committing the most abominable of spiritual crimes. Members of the Capuchin order were allegedly notoriously receptive to the advances of villagers petitioning them to lay curses on their enemies by this infernal doxology.

In Canada, Australia, Britain and America there have been startling tales of widespread paedophile rape of children living in Catholic boarding schools, and in November 1996 Greek Orthodox authorities saw fit to censure an entire monastery, after it was discovered that the brothers (almost to the last person) were engaging in homosexual orgies. Crippling burdens have begun to dog their sister, the Cyprian Orthodox church. Clergy have been accused of the sexual abuse of nuns (by errant STD infected clerics), carousing with prostitutes, knavish monetary scams, the disappearance of parishioners' donations. As in less happier times, when the Mediaeval "robber-priests" plied their trade, Christian clergy are being spat on by passersby, purely on account of the misdemeanours of a few. A number of Catholic priests have also left their vocations, ashamed to stand in front of congregations because of the numerous child-molestation allegations rocking the priesthood.

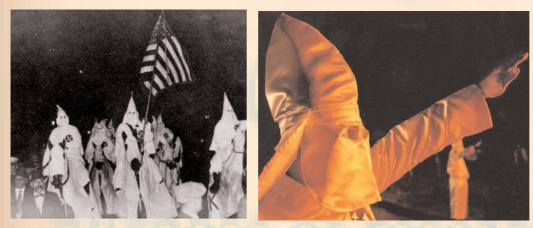
So all is not well for the Church. Evidently some ordained ministers were probably never cut out for that kind of life anyway, perhaps pursuing a vocation that their family desired. Others may have lost their faith along the way. But can we really be so sure that this is evidence of the Church's slide into decadence, or are certain instances indicative that our infiltrator friends are still at work all these years later, hoping to land a killing-blow or two on a Church, made weak and vulnerable by the departure of its believers, dazzled by the glitz of fast 20th Century life? Unlike good priests who work quietly in the background trying to make their community a better place to live in, these other souls are pulling in big headlines, and doing unseasonable damage to those who are trying their level best to care for the sick, the homeless, and raise orphans. Now, as in the past, clerical misconduct is an internal matter, with the Ecclesiastical hierarchy left to pick up the pieces, and attempt to reconcile matters to the satisfaction of all aggrieved parties. But the gravity of certain types of misconduct are such that embarrassing police involvement are unavoidable, and greatly warranted for that matter.

Nowadays (as in the past), most people would not be incensed by the presence of white pagan priests, if they are ever discovered; they are exceptionally fine human beings. That is unless you were on the wrong side of the



law or the natural order, because they believed in counteracting "evil" by physical force if need be. They were a criminal's worst nightmare come true. White Magians would be unlikely to receive any adverse public reaction unless they were resorting to their old vigilante lynchings, perhaps killing homosexuals, or even abortion doctors. Slaying or persecuting Negroes might be another of their activities. This could be traceable to *Bundahishm XXIII:*2;

"This, too, they say, that in the reign of Azi Dahaka a young woman was admitted to a demon and a young man was admitted to a witch, and on seeing them they had intercourse: owing to that one intercourse the black-skinned negro arose from them".



Might the Knights of the Ku Klux Klan (who dress in white robes and pointy hats) be distant descendants of white Magians that had migrated to America after being hunted down, imprisoned and executed for centuries back in Europe? Well for a start the KKK was an organisation founded after the close of the American civil war. It was, and still is, an extreme display of old-school WASP (White, Anglo-Saxon Protestant) Christian culture. In many areas certain core families lay at the heart of the group, and these were supplemented by affiliated memberships. Is it purely fortuitous that this secret brotherhood is led by a Grand Wizard who preaches about the moral decline of America and "good old-fashioned family values" while at the same time killing or disciplining negroes? To many this is excessive if not criminal behaviour, but in their eyes, at least in former times, this is the way you confront evil in the world; a summary hanging here, a flogging there. Is it a coincidence that their customs contain fossilised elements of freemasonry, banned by the latter organisation since the 1830's. Is it a coincidence that they dress in a manner similar to underground elements within the Roman Catholic Church that parade every so often in Europe, and have done so since the Middle Ages? If they were in any way influenced by white Magian morality, albeit in a Christian format, the clansmen would consider it a holy duty to make modern society a better place to live in, performing a variety of useful roles such as doctors, policemen, soldiers, politicians, and pest exterminators. If particular elements within the Ku Klux Klan are descendants white Magian wizards who had converted to Christianity, then why all the secrecy? The best answer is that they have to remain secret; there are so few of them left. And what ones are left (said to be around 3,000) would feel besieged by evil. One can scarcely imagine what fearful thoughts must invade their minds each time they hear of televised homosexual parades, with State and public blessing. Not only would the "decay of society" send them messages that the Devil's time is upon us, but they have to jealously guard their blood inheritance (from people who don't even faintly understand their point of view), fearful that their bloodline will be contaminated by "degraded" liaisons. For this reason their parents would be very choosy about who their offspring married. Genuine white Magians would not be even faintly inclined to join organisations such as the New Church of Wicca, a modern white witch organisation founded this century based on a variety of writings published by Gerald Gardner, a former member of Crowley's Golden Dawn. Instead they would be content to practice the old ways among their own inner circle of believers. I find it intriguing that the KKK should espouse these organisational characteristics and beliefs many decades before the Magian scriptures first became available to even the best Oxford scholars. We must also explain why they congregated in the southern states. Perhaps the old believers had migrated to sunnier climes. Whatever the

Fig 61.1. A recently discovered clan wall mural. Note the similarity in their ritual attire. Fig 61.2. No, this is not a Tennessee Klansman but a depiction of one of the many anonymous Catholic Christians who takes part in the Sancta Semaina procession held annually in Spain, normally carrying large candles and staffs. The festival dates to the Middle Ages. case, only a study of their past charters and documents, dating to last century, will confirm or deny a white pagan origin for the organisational nucleus of the KKK

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The discovery of genuine black cult activities, if indeed they do exist, would merit the attention of the "secular authorities", such as the police, when and where ritual homicide could be proven beyond any shadow of doubt, and vigorously prosecuted. No doubt Police would relish the task of pursuing the sort of perpetrators discovered in Belgium, with the same gusto as the militias, Christian priests and Muslims of the Middle Ages, or the white Magi of ancient Iran, Rome, and Egypt. As it stands the FBI has formulated its own attitudes towards supposed incidents of practical Satanism. These are tabled in the *Investigator's Guide to Allegations of "Ritual" Child Abuse*, released by their Behavioral Science Unit, based at the National Centre for the Analysis of Violent Crime, Quantico, Virginia. FBI law enforcement investigators have established that "Satanists" fall into three categories, disaffected youths, self-inductees, and the so-called Orthodox Satanists.<sup>1318</sup> The first group is self-explanatory. The second, the self-inductees, are lone individuals who first became interested in the satanic mysteries by watching videos and reading occult literature. Since a number of them also happen to be hardened criminals, it has been noted that some of them have been using this knowledge to modify their criminal behaviour, so that it faithfully reflects Satanic precepts.<sup>1318</sup>

Little is known of the last group, the hardcore Orthodox Satanists who have rarely been infiltrated by police officers, and hence there is a relative absence of hard facts about their beliefs and activities.<sup>1318</sup> Considering a lack of information either for or against, the FBI generally disregards suggestions that an unknown segment of this group is composed of the so-called "multi-generational" satanists, those who inherited their religion from the remote past.<sup>1318</sup> Until now there has been no statistically verifiable connection with organised crime. Where criminality is involved, most exponents of Satanism are found to have committed minor crimes, though major criminal behaviour is known also. And now for the categories of crime that they are supposed to be engaged in, whether individually, or as a group:

Gang activities and violence<sup>1318</sup> Destruction of property<sup>1318</sup> Religious desecrations and thefts, especially from church buildings and graveyards<sup>1318</sup> Grievously harming animals<sup>1318</sup> Paedophillic interference with children<sup>1318</sup> Kidnapping<sup>1318</sup> Homicide, sometimes in a ritual context, and suicide<sup>1318</sup>

At the end of the day, whether a criminal is a satanist or not has little bearing on an investigation. After all, a crime is a crime, irrespective of whether or not the offender believes himself to be part of Satan's army or a "will of God" killer.<sup>1318</sup>

The history of witchcraft carries dire warnings. Vigilantes really have no place in confronting witchcraft, if indeed it still exists. Late Mediaeval, Renaissance and early modern witch accounts reveal tragedies where drunken "do-gooders" took the law into their own hands, with the result that some old lady got drowned or strung up on a mere suspicion, without there even being an investigation. Vigilantes really were one of the most dangerous elements of the witchcraze phenomenon, the uncontrolled element. The FBI terms the hysteria which gives rise to this behaviour as hypervigilance and paranoia. Where it takes over, a person is in danger of carrying out lynchings, an act intrinsically criminal in nature, by modern standards of law.

DID SOME OF THE OLD BLOODLINES SURVIVE?

# Witches and pagans in the new worlds

With paganism under siege by sweeping religious reforms in Western Europe during the 10th-15th Centuries, and their groves and springs perpetually at risk from contamination, it is highly likely that many white pagans chose to migrate to the New World, where the vast tracts of land gave them some breathing space. Considering the type of customs you are about to read of, it is more than likely that Catholic and Protestant authorities failed in their bid to burn all the family bloodlines that were the life of the old faith. We might guess that black (and presumably white) witches moved to America, and settled on the East coast (in Pennsylvania especially), where folk



recollections about witches clung to the region like a fly to fly paper, and where the notorious Salem witch-trials were held. Wherever one finds large stands of birch and ash trees, particularly golden ashes and Rowans, one might guess these were areas formerly settled by white pagans many hundreds of years ago, during the colonisation of North America. Actually many ashes do grow there, but more than 20,000 have just been cut down due to an infestation of Asiatic wood borers, an infestation that proved too financially expensive to treat.

And in South America, there are a number of Catholic parishes (originally founded by the Spaniards), which are run by lay people who use candles, flagellation, flowers and magic in their services, something which have long been a topic of scandal. This is normally seen as a chance synthesis of Christianity and local pagan practices. However, in a television documentary I once saw, one South American parish's most prized statue was that of Jesus Christ wielding a spear. Is this in reality a Gothic depiction of Sraosha, the tall and mighty-speared god? If so, then some of these dubious parishes might actually have been founded by dissident Magian-Christians, who had fled the European killing grounds from the 16th Century onwards, rather than established by the Catholic Church. To this day voodoo ceremonies have remained active in Northern Brazil, brought there centuries ago with the flourishing trade in African slaves, slaves who did not want to leave their ancient sorcery on the old continent. Traditions with an inherently white Magian flavour can be found in different parts of the former British Empire also.

From the British Isles we hear condemned those who resorted to the second sight, a powerful type of clairvoyance that is inherited through the family usually. What is to some a gift capable of helping others for a price, is to the Church a curse that the faithful should steer well clear of. And by some accounts Poland has the greatest concentration of 'psychics' in the world. It is entirely likely that such reputedly metaphysical powers were handed down through a line of descendants since the Middle Ages, and long before that.

One highly relevant aspect of European witchcraft needs to be discussed, though it is avoided by academics, as irrelevant to studying the history of the witches, the ultimate taboo ... the possibility that white and black witches had actual powers. Of necessity historians must adopt this stance, for they are in the business of dealing with demonstrable facts. Magic and miracles do not fall into this category, because even where the outcome of a prayer or spell is perceived to have been achieved, it is impossible to 'prove' that the words or rituals had a causal effect. However the history of the Magi tells us in no uncertain terms that they were able to utter freakishly accurate prophecies, and had other 'mystical' abilities, some of which were due to their provess in the sciences. Did they achieve this reputation because their followers and clients were mindless cretins, or because they had successfully and repeatedly proven their supernatural gifts before discerning audiences. With the Magi constituting a certain proportion of the European population might it then follow that certain people nowadays inherited this ancient gift, if it did exist, through the blood of ancient kinsfolk that escaped the pyres of the burning times, whether they know it or not. The 20th Century answer is of course that their audiences were misguided, their minds inflated by fantasy. However in 1988 I had a chance meeting with a fellow who was able to divulge extremely personal information about me free of charge, many things that I alone knew. He just came straight out and told me what colour tie I wore on a significant day of my life. That he even guessed the memorability of this day was intriguing enough. He told me of five different places I would live over the next 8 years (providing precise descriptions of features peculiar to these dwellings), only one of which I had any say in acquiring. His utterances concerning these and very many more things were not the best out of 200 guesses, but one extremely accurate reference to my past and future after the other. In fact he was even able to correct me about my recollection of particular happenings. My question to him was obvious "How in the hell did you do that". Since this occasion I have had cause to wonder about the possibility that there are people out there who can actually see the future. Surely I am not the only person to have encountered someone such as this. That is not to say that this person was a Magian, in fact he claimed to be a born again Christian, and that the power came from the Holy Spirit. I have only his word for it, still that does not prevent me from pondering over how such a thing can happen.

Claims of paranormal skill are certainly not peculiar to Christians. Clairvoyants are regularly sought out by a great many people from all walks of life too. They do so in most cases because these individuals are often, if not sometimes, able to recount remarkable and extremely detailed information about the querant's past and future life. Of these many querants, some will re-visit clairvoyants and seers to be re-assured, with a need to hear something good about their future, and will grasp at anything they say as believeable. Others will do so because a perfect

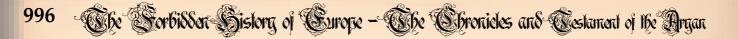
UNUSUAL PARISHES WERE FOUNDED IN SOUTH AMERICA

VOODOO TRAVELLED TO THE AMERICAS WITH IMPORTED AFRICAN SLAVES

THE MYSTICAL POWERS OF THE SECOND SIGHT

### PARAPSYCHOLOGY

CLAIRVOYANTS EXIST NOWADAYS, NORMALLY REFERRED TO AS "PSYCHICS"



SEERSHIP IS FULL OF PARADOXES



ARYAN CUSTOMS LIVE ON AT WAR CEMETARIES

AN AUSTRALIAN SHRINE TO THE FALLEN stranger has recalled things that were sufficiently accurate to negate the scepticism inherent in us all. As accurate as the abilities of some may be, I hazard a guess that few if any are so good that they can predict lottery numbers, numbers that would enable them to become millionaires and retire from doing readings at \$20-40 a consultation. Paranormal activity is hard to measure by any standards, just as one's personal experiences are not easily shared with others. If you are in pain, you cannot share that pain with an onlooker, or a doctor. They merely see signs on one's face, wincing, a contorted brow, trembling, crying and the like. Just because we cannot experience what another feels does not mean it does not exist; their pain, their horrors, their joys do exist, and they are real to the people involved, despite the fact that you cannot 'prove' this to someone else. The same could be said for love, hate, greed, jealousy; how can we measure the degree to which these things dwell within us, how can we quantify them with known scientific methods? Clearly we can't, yet they are factual and unconstrained dimensions to human experience.

In a past context we hear that the pagan Norsemen believed that gifted individuals could make their soul leave their body (in the shape of an animal), and dispatch it to a distant geographical location (like Iceland) to verify specific details. ... details which were only later confirmed by direct contact with the same location. Odin was reputedly able to curse his enemies, or bring his friends victory in battle, just by a touch of his hand. Such tales have a very direct relevance to the witches, who were tried on the basis of their preternatural abilities and beliefs.

And then there are the many professed miracles of the Middle Ages. In each and every case historians are compelled to interpret them as works of literary fiction, yet in more recent times we had the Catholic mystic Padre Pio whose stigmata were so large that a book could be read through them. The wounds lingered for years and were assessed by two doctors, one of whom was an avowed atheist. The holes disappeared without scarring hours after his death. If, and I stress if, this is true, then his wounds defy the normal constraints of science and physical existence. By implication it might be remotely plausible that some of the more amazing claims of mediaeval miracles had some basis, despite the fact that this can never be proven. These and a host of other stories are easily shrugged off as lies and primitive superstition unbecoming of the 21st Century, that is unless you yourself have been exposed to such happenings. In mentioning these points I do not seek to prove the unproveable, phenomena that not everybody has witnessed, despite the multitudes who have.

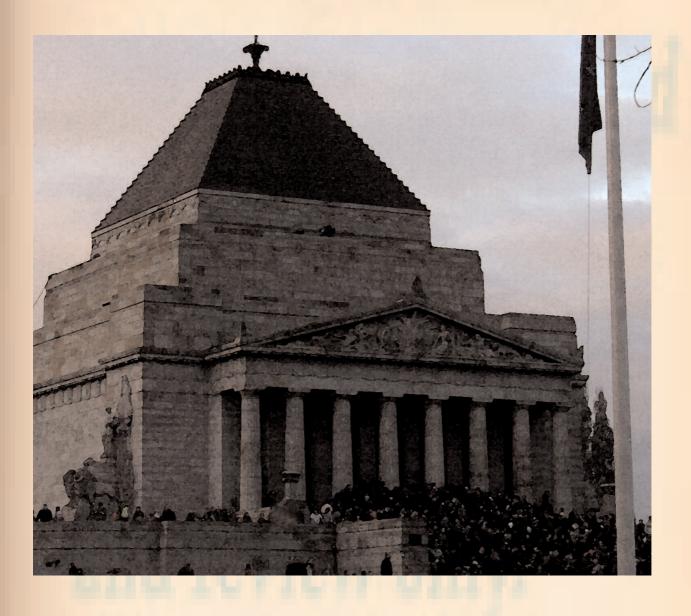
Nowhere is the perpetuation of Aryan observances more obvious than at war cemeteries and cenotaphs in Europe, and the former colonies. For example Australians and New Zealanders were imbued with the martial spirit from the time of their nationhoods, ever on guard to protect the needs of King, country and Empire. As was common in Europe up until the start of this century, many young lads rallied to their King's cause, and freely gave their lives in far away lands they probably knew little of. These were ordinary people from every walk of life, often farmers, cattlemen, tradesmen and teachers who, once a war was declared, fairly ran to the recruiting offices upon hearing the news, only to find them swamped by lads seeking to enlist. They picked only the best, at least initially.

In Melbourne, Australia, we have the Shrine of Remembrance, which was built to commemorate our war dead, our fallen sons. The edifice has a magnificence that would do justice to any of the old pagan temples. On the 11th of November each year, at 11 o'clock (the time of the World War I armistice) the rays of the sun flood down through a specially designed aperture, that only permits the entry of sunlight at that time and date annually. Thence the light of peace descends into the Shrine's crypt, and illuminates the memorial stone commemorating their sacrifice. There is an air of reverence about of the place, one could say an inherent holiness. Outside, the eternal flame burns as brightly as ever, a sentinel to their memory, guarded not only by armed officers, but by specific legislation that ensures an unfailing gas supply.

On ANZAC day (April 25), the yearly holiday dedicated to remembering our war dead, many thousands of veterans and citizens gather before dawn at the shrine to pay homage to the sacrifices of our past men at arms. Prayers and hymns are recited at the assembly. As the sun's morning rays approach the darkened horizon a lone bugler plays revile whereby their souls awaken, standing to, as watchmen ready for duty. Not long thereafter comes the haunting "last post", seemingly laying to rest their souls from the privations of battle. Then, at a solemn moment in the proceedings, we hear a saying well known to Australian ears ... "at the going down of the Sun, and in the morning we will remember them ... Lest we forget". Only hours later old comrades gather to march line abreast to the shrine, accompanied by pipers and drummers. Held respectfully aloft are the banners and colours of extant and

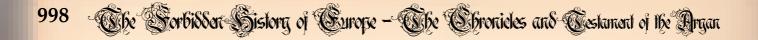
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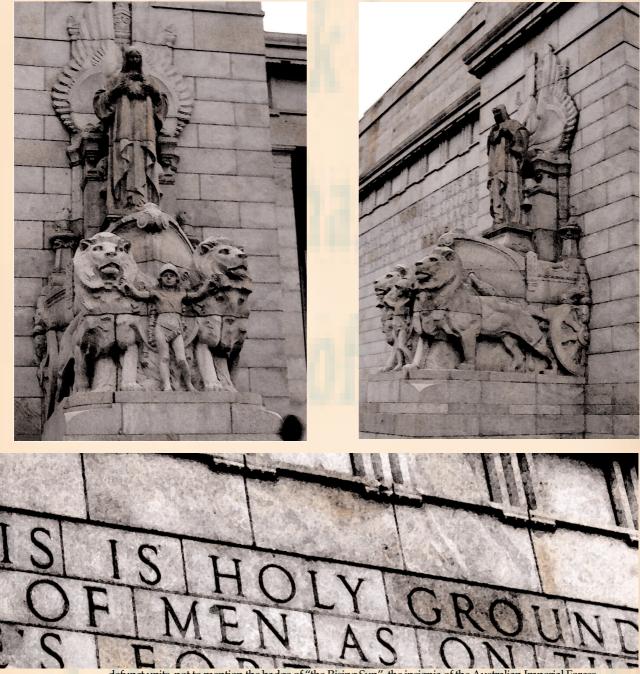






The sacred eternal flame. The Shrine of Remembrance, Melbourne Australia





Inscription from the grave of Harriet Chatfield, buried 1859, on the Isle of the Dead, Port Arthur, Tasmania. "Her soul to who gave it rose. God led it to its long repose, its glorious rest. And though the mother's sun has set its light shall linger round us yet. Bright Radiant Blest". Lord R. Inscriptions in Stone -The Isle of the Dead Port Arthur, p. 29

defunct units, not to mention the badge of "the Rising Sun", the insignia of the Australian Imperial Forces.

Various elements of Aryan flag-lore live on, though it is hardly likely that any of us understand its origin. It is standard practice around the world, that national flags are hoisted skyward to the recital of a national anthem, which is arguably the hymn of one's people. The reverence with which this is done is especially noticeable during military flag raising ceremonies, normally timed to coincide with sunrise and sunset, or at military funerals. Traditions surrounding unit flags and banners seem steeped in the ancient mystique of the Aryans. I myself took part in a ceremonial parade in which the Queen, Her Royal Majesty Elizabeth II, presented a new set of colours to the Royal Australian Navy. The flag itself was not couriered out from England. Instead Prince Philip and the Queen made a journey to the other side of the world, to present the new flag in person. And let me say it was an extremely lavish and prestigious ceremony.

In many countries the armed forces are the last bastions of that ancient warrior spirit, and real sticklers when it comes to observing inherited military and unit traditions.

If you asked the average Australian what all these customs really meant (ie; their origin and purpose), they wouldn't have the faintest idea. It's just the way things are, a manifestation of culture perpetuated by most if not all, by the force of habit alone.



Evidently the ways of the Aryan had spread abroad to many a country, but as the march of time progressed mercilessly their meaning dissipated. Fewer and fewer people understood the ancient customs and traditions which had built their respective societies. The last practitioners of the old faith saw their world crumbling around them year by year. The "unadulterated" paganism which the old believers knew and loved, suffered its greatest setbacks during this 20th Century and is unlikely to have survived past the 1940-50's on any large scale for several reasons;

 The advent of electric stoves and gas ovens would have devastated the home hearths, the last refuge of the holy fires that once burned across the length and breadth of Europe. It could be argued that this only resulted in the disappearance of certain hearths, since true believers never abandoned their home fires.

Only those who did not fully observe the old traditions would have swapped over to gas and electricity.

- 2. Widespread "spiritual" and "ecological" defilement caused by conversions and the polluting discharge of heavy industry.
- 3. The introduction of compulsory state school education, which demolished piece by piece the so-called superstitious beliefs of the pagans, which were actually religious observances. One can only wonder how much paganism died in the mind of a young child forced to sit in the corner of a classroom wearing a white pointed dunce's cap to humiliate them.
- 4. The most damaging attack on the old ways has come by way of political correctness, the doctrines of the Post-Modernists, that have been so well endorsed by Western society, lapped up by individualists like a cat drinking milk. They amount to a massacre of the old ways. Now it is no longer fashionable to base your life around your family and the state. What really matters is personal wealth, careers and other status symbols, as well as whatever else makes you feel good, whatever the cost.
- 5. Two successive generations of menfolk who taught the old ways to their children lay dead on the European battlefields of World War I and II. These closet pagans, the most loyal and the best, would have been some of the first to enlist, ever eager to join the thick of the fighting. Amid the indescribable carnage they died by the thousand, bearing arms in heroic struggle, whether Englishmen, Frenchmen, Latvian, German, Italian, Ukrainian or Russian, to name but a few. Probably for this reason only a select few Westphalians knew where the idols are still hidden this century. Before 1914 however those wise to such matters would have been far more numerous.

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In the late 1800's European monarchies enjoyed power and prestige greater than at any time in their history, existing side by side with republican "reformed" governments such as those epitomised by France and the USA. Their colonies dotted every corner of the globe, allowing scientists, explorers, aristocrafts, entrepeneurs to play the world stage. Underdeveloped peoples came to enjoy the fruits of westernisation - new building techniques and technologies, health care, language. In return these lands yielded manpower and valuable natural resources that fuelled Europe's astonishing industrial growth. Underwriting such imperial splendour stood vast armies and navies, the devoted disciples of their kings. Wilhelm II's speech at a military oath-taking ceremony in Potsdam, on November 23, 1891, typified the mood of the era, an age stretching back long before William the Conqueror, into the parched deserts of Iran and Central Asia. "Recruits of my Guards Regiment! You are assembled here from all quarters of my realm in order to meet your military obligation and have in this holy place sworn loyalty to your kaiser even unto your last breath. You are still too young to understand all of this, but little by little it will be made known to you. Do not bother yourselves too greatly about all this but trust in God, now and again say an "Our Father," which has many a time renewed a warrior's courage". (Version 1, according to the Breslauer Lokalanzeiger). Here he appears to allude to the coming revelations being unearthed by

THE MILITARY ADHERES TO MANY ANCIENT OBSERVANCES

PAGANISM TOOK SEVERE BLOWS LAST CENTURY, FROM WHICH IT WOULD NEVER TRULY RECOVER

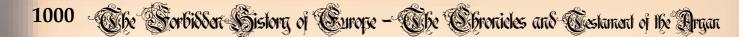






Fig 63. The verdant German, Alpine countryside in spring



Fig 62. Adolf Hitler. Patriot, warrior, politican, artist, writer.



orientalists of every persuasion (historians, linguists, archaeologists and philosophers). Academia was at last filling in some of the major gaps in historical understanding, the chapters erased by the inquisition were coming into broad daylight.

England, Germany, Austria-Hungary and Russia may have been the zenith of earthly power, but few realised the dire magnitude of the industrialised slaughter about to be unleashed on an unsuspecting world. In that day swordsmanship and musketry had given way to zeppelins, aeroplanes, heavy howitzers, gas, bombs and machine guns. Yet for all this, the ancient elan still remained, goading Europe's youth into a gargantuan mincer during campaigns of staggering intensity. Cavalry, the chivalrous face of European warfare since time immemorial would swiftly become obsolete. On the 4th day of August in the year 1914, on the eve of the Great War's outbreak, Kaiser Wilhelm steeled his people for battle. *"Remember, the German people are the chosen of God. On me, the German Emperor, the spirit of God has descended. I am His sword, His weapon, and His vice-regent. Woe to the disobedient and death to cowards and unbelievers."* 

The impending conflict, the primordial Aryan trial by arms between kings, was eagerly awaited by European gentry; the great test of true manhood. Hitler was just one of many to hurriedly enlist once war was declared. He even personally attended the Kaiser's public oration in Berlin. As he professed in *Mein Kampf*, the Germans were one heart with their Kaiser. The rest is history. WWI; total dead 15 million, slightly more than half of which were military. The Great War took more than just a generation, it dismantled imperialism.

The year 1945 marks the end of Aryan civilisation. In effect the Third Reich was the ancient order's last great turn out, prior to its emasculation after World War 2. The story begins in a Germany gripped by chaos. On November 10, 1918 Imperial Germany awoke in shock after four long years of war ... Kaiser Wilhelm II had been forced off the throne by a cartel of conspirators (the so-called "November criminals") and hounded into exile in Holland. Caesar was no more. Amid the ferment and privations of war-torn German society the provocateurs installed a new form of government to replace the Kaiser, abandoning the ancient monarchy in favour of a Democratic Republic, the Weimar Republic. The catastrophic political developments were but a pretext for the signing of an armistice that would put an end to the Great War, which was signed only a day after the King was deposed. The conditions of the treaty were heavily stacked against Germany, in fact so costly the life of their nation would be crippled for some time to come.

The seeds of the next war were planted. With respect to the Versailles treaty reparation payments, Germans were not only compensating their former enemies but effectively paying for the bombs and bullets that killed their sons. On top of that they lost land. Whole regions of Germany were sliced off the fatherland, disbursed as spoils of war. With these tracts of land came a number of ethnic Germans who didn't always fit into the racial composition of their new parent country. It was with a need to rectify injustice that Hitler would later embark on war, aiming to undo the crimes of the "November criminals", the authors of the humiliating armistice treaty.

With the forced abdication of the Kaiser, and the foundation of the Weimar Republic, Communists, emboldened by the Russian Revolution, made their grab for power in Germany. But on April 30 1919 a 20,000-man counter-revolution ensued, orchestrated, funded and armed by the Thule Brotherhood (an anti-Semitic, quasi-masonic fraternity founded in 1912 AD). It was they, a conglomeration of nationalists, lawyers and those of the blood, who organised the foundation of the German National Socialist Worker's Party (ie; Nazi Party) as a means of combating the red menace. Only the de-mobilised patriot Hitler, army elements and members of the National Socialist Worker's Party stood in the way of the rebels.

At the start of it all Hitler was just a front man for a variety of special interest groups, all of them counterrevolutionary in nature. The times were such that only a common man could be trusted by Germans, and win over the affections of workers entranced by the leftist cause. Such a figure was Adolf Hitler, an Austrian patriot who served in a Bavarian infantry regiment (under King Ludwig III of Bavaria) during the Great War. While at the front he received the iron cross twice, first and second class, the nation's highest awards for gallantry. Adolf, the consumate German nationalist was shot and gassed during the course of the war, yet remained undaunted by his country's reversals in fortune, even when those around him faltered.

He was still recovering from the gas injuries when the armistice was signed. After the demobilisation he lived the hapless life of a homeless war veteran, deeply embittered by Germany's defeat and left to scrounge a meagre