

The Witch Hunt – and why it is still misunderstood and important at the same time

deutsche Version [hier](#) und [hier](#)



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*'For 50 years I have never read a book that suchlike hits the nerve of our occidental culture'.
It is unfortunate that this outstanding work is only available antiquarian.
Or should I say it is indicative of the spirit of the present?'*

Who persecuted the Witch-Midwives?

And why?

Or

How the anti-sexual morality in Europe was established

by Ottmar Lattorf

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I would like to thank [Prof. Bernd Senf](#) from the University of Applied Sciences in Berlin, who had invited me for 10 years to the topic of Witch Hunt to the University of Economics and Law Berlin during his lectures on the works of Wilhelm Reich.

The publisher of this brochure is the author himself:

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Design by Ottmar Lattorf.

The cover picture is (on the bottom, depicts) a woodcut by Gustav Dore titled 'La danse du Sabbat'.

*Malleus Maleficarum = latin for 'The Hammer Against Witches', here short **Malleus**'*

MALLEVS

MALEFICARVM,

MALEFICAS ET EARVM

hæresim frangere contereus,

EX VARIIS AVCTORIBVS COMPILATVS,

& in quatuor Tomos iuste distributus;

*QVORVM DVO PRIORES VANDAS DÆMONVM
versutas, prastigiosas eorum delusiones, supersticiosas Strigimagarum
ceremonias, horrendos etiam cum illis congressus; exaltato demque
tam pestifera secta disquisitionem, & punishmentum complectuntur.
Tertius praxim Exorcistarum ad Dæmonum, & Strigimagarum male-
ficia de Christi fidelibus pellenda; Quartus vero Artem Doctrinalem,
Benedictionalem, & Exorcismalem continet.*

TOMVS PRIMVS.

Iudices Auctorum, capitum, rerumque non desunt.

*Editio nouissima, infinitis penè mendis expurgata; cuique accessit Fuga
Dæmonum & Complementum artis exorciticæ.*

Vir sine mulier, in quibus Pythæicus, vel diuinationis furis spiritus, morte moriatur

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'None are more hopelessly enslaved than those who falsely believe they are free'
– Johann Wolfgang von Goethe

note – corresponding footnotes are located at the end of the article as '[annex](#)'

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Gernot Geise – 'Witches: The denigration of Wise Women'

The cultural researcher Gernot Geise presents in this article the meaning and essence of historical Witchcraft and describes how the Malleus began.

He illuminates in an groundbreaking way previously unknown connections from the Celtic-Germanic Culture.

In particular, the History of language and everyday Life are the subject of his observations.

The term 'Witch' comes from the word 'Hagia' = Holy.

note – the actual meaning of the word Witchcraft is 'Art (or craft) of the Wise'

1. About the Malleus – and why it is still misunderstood and important at the same time

One would think that such an old theme has no meaning for our lives today.

Some even say that everything has already been said about the Malleus.

But neither one nor the other is true.

Rather, the Malleus has been one of the most serious social catastrophes of the last 1000 (thousand) years, with results we still suffer today without realizing it.

For example, we have to complain about the loss of effective Herbal contraceptives; as well as the neurotization of the emotional life and the ditches between the sexes.

Even the population explosion or the emergence of the phenomenon of the mass has causally to do with it.

Also, the time factor was immense: after all, the persecution took more than 400 years.

The Malleus has led to a total change in mentality and human feeling, but then became epochal and decisive: the feeling of the neurotic, modern man.

By way of of Malleus, in an important area of the human (self-) cognition process – in the realm of feeling – there were taboos and disabilities that were introduced and 'cultivated' in a nationwide and epidemic way.

It accrued taboos and emotional disabilities that were previously unknown to the people.

Although we now consider ourselves at the height of a stage of cultural development in western industrialized societies, we doubt that in terms of people's ability to love, their ability to feel, their sexuality and their love lives.

Rather, it seems that we are in one of the deepest valleys in which people can be thrown!

The average love life in the industrialized countries seems to be the underdeveloped remnant, a degeneration form of what was possible in old, other or 'primitive' cultures between the sexes of self-perception and ecstasy! [1](#)

And one of the main reasons for the regression was the Malleus.

If one explores the History of humanity in terms of love life and feelings and gathers clues that allow conclusions to be drawn about the quality of the relationships between the sexes, one finds that in many ancient Cultures (for example, in the european Middle Ages, in ancient Greece, in ancient China, in ancient India) and in many so-called 'primitive' tribes (for example at the North American Indians, the Pygmies, the Indian rainforests or the South Seas) a much more affectionate, solitary, patient and sex-friendly intercourse among humans –has been – and partly still exists – than what we perceive from our developed industrialized countries. [2](#)

In many of these ancient times or 'primitive' societies, people have – or have had a very different idea of a quality of life and a 'standard of living' as defined today in western industrialized countries.

And that goes for our Ancestors too.

Many peoples and (lost) societies have given emotional and sexual feeling a very high priority.

Also in Europe before the Malleus.

Many of these societies were / are from an ethical point of view astonishingly peaceful, astonishingly humane and seemingly highly developed.

Not all.

But some.

The complications between the sexes in the industrialized countries and the manifold psychological problems do not represent the normal standard within Human societies, but are the exclusive typical feature of modern times and the spread of patriarchy.

The cultivation of sexual power and human love for mutual edification and empowerment, as it is known from ancient India, ancient China, matriarchal Tribes or even in the beginnings of the European Middle Ages, has disappeared as a popular mentality within the capitalist societies.

Such would also be harmful to the market.

A good that is freely and easily available to everyone, such as Love, is bad for the capitalist economy.

It is in the nature of this economic system to gain profits from all walks of life and especially from emergencies.

The ruling elites learned in the Early Modern Age that such vital energy as human sexuality can be used for control and structural purposes.

Through destruction and irritation of man's capacity for love and scarcity of it not only creates new markets:

The prostitution, the sex and porn industries, but it also created a very different social and economic dynamics in the new mass society of the obedient.

The ruling elites learned:

'The more one was prepared to austerity, to renounce even his most basic needs, the more easily he let himself be commanded.'

But the fearful obeying has its price with which we all live today: Emotional complications in the love relationships, in the marriages and in the families are today an everyday mass phenomenon in the industrialized countries.

In addition, without the possibility of repeated, sexual and emotional gratification and recognition, a person falls permanently into sadness, self-doubt and depression.

He gets angry (mad), odd and mentally ill.

As a result, in the small social frame as well as in politics, man tends to unconsciously act out irrationalities and material compensations.

This material compensation of '*unlived life*' (Kurt Tucholsky) is what the dumb economists of the universities call the 'standard of living' of Western industrial nations!

Moreover, the simple acceptance of this material, western standard of living as a desirable state of affairs for everyone (also referred to as '*the American way of life*') has become a legitimation for the worldwide plundering and consumption of all Earth's resources and the forces of people.

For heroin addicts would be referred to here as 'drug-procuring crime'; drug related crime.

For the morbid needs and compensations of the (still) moneyed consumers in the metropolises of the (so called) 1st World and for the endless greed for ever larger profit margins of the large trans-national multinationals and their vassals in the parliaments, the globalized mass media find only very flattering words: '*progress*', '*development*', '*the economy is booming*', '*the market is flourishing*', '*the economy is growing*' ...

The Malleus and the resulting social processes have led to a restructuring of the man, capable of loving to the Homo Normalis of industrial society.

In addition, this emotional restructuring has proven to be a very effective and cost-effective control – and governance – mechanism for the rulers.

Authoritarian bred and (unconsciously) timid people are much easier to manipulate.

Thus, our present mode of feeling is no longer natural, but the result of a long bloody struggle against the sexual desire and against the self-determination of man in general, and represents the dreadful individual price that modern man and his Ancestors, for the last 500 Years for the Constitution of bourgeois, patriarchal industrial society had to pay.

With our private neuroses, we pay for the existence of capitalist patriarchy as such.

But not only that: our private neuroses are the best guarantor of the perpetuation (conservation and maintenance) of this bourgeois patriarchy, because this life-form creates again and again secondary needs (greed, envy), which must be compensated.
For which there will be a market again

The obedient crowds, the afflicted neurotic and psychotic are all the desired psycho-social results of a murderous war against the sexual desire and sexual culture of our Ancestors.
A war under the cynical motto '*The Sanctification of Life*' at the end of which millions of women had 'gone' and that knowledge about Herbal contraceptives had been 'lost'.
A war that was waged at the beginning of modern times by the roman catholic church in Europe to increase the number of births in an historic emergency. 3
In a 500-year-old bloody fight, women have been taught the '*biological desire*' for children, no matter what their situation.

Sexuality has been reduced to the reproductive function and everything else (singing, dancing, being 'lewd') has been made into a death penalty.

And though '*our*' history books 4 teem with wars, no textbook will enlighten us about this crucial war for the minds and hearts of people.

A war that continues and is cultivated to this day 5, although the pivotal military-terrorist phase was the heyday of the Malleus (around 1450-1650).

And it was a war preceded by a propaganda-battle unprecedented in its History, but exemplary for today's propaganda campaigns.

This war, which led to the control of the women's labor activity, not only led to the desolidarization of man and woman, not only to the loss of medical and hygienic Culture (for example, Herbal contraceptives) and erosion of Popular Culture in general, but also resulted in the population explosion.

After there was the too much of children, a new form of public intervention in the sexual life of man was installed: the education of the children was born.

Pedagogy and sexual policy was first felt, developed and cultivated by the friars and henchmen of the catholic church during the Malleus.

The subsequent installation of fear in our souls through the '*black pedagogy*', the promotion and establishment of stupidity and the establishment of a moral authority, a kind of 'brain police', were great '*civilizational achievements*' of the bourgeois-early-capitalist era at the end the Malleus.

The '*human material*' (Gunnar Heinsohn) was adapted in the course of modern times to the technical and economic requirements of burgeoning bourgeois capitalism.

There was also resistance to it, but the private neuroses of an elite of rulers of the Late Middle Ages spread, became a social dis-ease, and eventually led to the use of attendance recorders and goose step.

Modern man, the Homo Normalis, is not just so grown organically, 'evolutionary' into today's History as one would normally imagine, but was once murdered-and-bred-into-'existence' over a period of 500 years!

This is important to understand because modern man in industrial societies is challenged today more than ever to act in accordance with his humanistic aspiration, which he gained in the 20th Century.

The lack of consciousness and the deformed emotional structure of modern man, the so-called '*subjective factor*' as it has been analyzed in the ideology of the '68-Generation' [video: Why the West HATES and is DESTROYING Itself](#), today represent one of the greatest major problems on Earth.

People in the 3rd World are already trying to stir the dumb citizens of the '*First*' World.

At the moment it is up to us to recognize and act on the emotionally underdeveloped people in the industrial metropolises, the problems that this capitalist patriarchal economic system has created globally.

At the moment, it is up to us, the emotionally underdeveloped people in industrial metropolises, to recognize and act against the problems that this capitalist patriarchal economic system has created globally.

Not only do the sensitive spirits in the industrial metropolises suffer, the whole Plane-t suffers, the peoples suffer, Nature suffers.

For the short-term profit maximization of the few trans-national corporations we, the modern media-doped world idiots have approved large risks in the meantime (for example, the slow destruction of livelihoods for us, other peoples and other creatures), which has long raised the question of the spiritual Health of Homo Normalis.

Undoubtedly, the normal citizen in today's dis-information-society is also exposed to manipulations of gigantic proportions that are historically unique.

There is a media war over human consciousness and a stultifying war versus the interests of the people.

Individual neuroses, social irrationalities and perversions of all kinds have long since permeated our modern everyday life and today are systematically tickled and cultivated by the media corporations and the dumbing-down-industry.

It is time for us to recognize the multiple connections between our little (love) life and the great Cosmos, between the emotional and sexual misfortunes or happiness of human beings, and the impact of this on the economic and political realities of our society.

Today you can not wait for any political parties in the hope that they will then call for a revolution or solve the problems for us.

We, ourselves, are all in demand.

Every single one of us.

We should rather take ourselves and our sensitivities and subjectivity seriously, and get to know better the interactions between the so-called '*subjective factor*' (man with his emotional life) and the political and economic realities so that these factors can be changed more successfully.

Working on our consciousness, healing trauma and mental injury in self-governing, non-profit circles is a very meaningful work and prayer and can not only narrow the trenches between the sexes, but also create a more peaceful world.

It was my wish to contribute a little.

Ottmar Lattorf in December 2003

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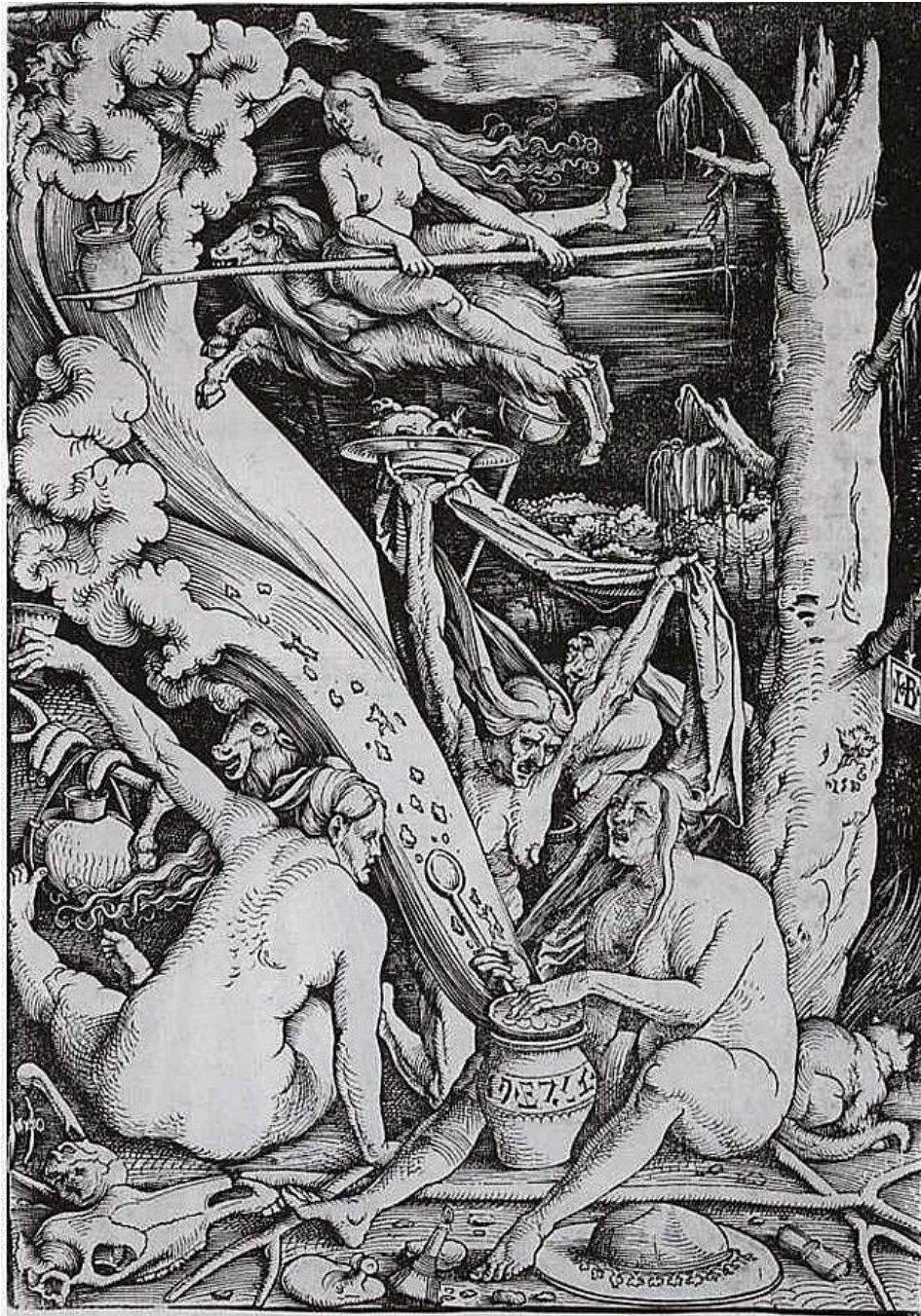


image: Hans Baldung - 'The Witches', woodcut 1508

2. The historical framework

If you want to understand the present as it is today, then as a questioning and researching person, you can not avoid dealing with the Past.

Even if you're dealing with an event that's Centuries back, like the beginning of Witch-Midwife persecution, there's nothing left to do but deal with the times and eras prior to this..

Unfortunately, I have found that this rule is often not applied even in the institutions that are usually seemingly professionally dedicated to this topic.

Thus, there is an official professional Witch research in the historical seminars of the universities that produce quasi-official genesis stories of Malleus, but would not answer essential questions about Witch Hunt and can not offer a plausible scenario of the background.

Unfortunately, universities today are no longer a haven of objectivity, and hardly anyone seems to be interested in a serious discourse ACROSS disciplines.

This means that one must also classify these institutions, the sciences and their methods in a historical framework.

For the universities and the scientists do not float in a vacuum, but are anchored in a reality of which in many ways makes objective and neutral research subjective and partisan.

Especially historiography, psychology and economics, but also biology and computer science are interwoven in their results of fashions, ideologies, unreflective methods, questionable basic assumptions and today more than ever by profit interests, which are generally not very helpful in finding the truth.

It is also true in scientific circles: *'He who pays the piper, calls the tune'*.

In the United States, 70% of academics already work for the world's largest and most active destruction machine, the Military-Industrial Complex and its media.

But also in Europe is increasingly only explored what suits the big investors right down to the ground and can bring profits.

Many explosive basic findings simply go by the board.

So it happens that many scientific news of elementary importance never reach the ear of the common man.

There is no censorship, but even the academic mainstream has many filters.

That's why so much that is *'politically incorrect'* is only discussed in small internal circles ...

In the following, for the understanding of the **Witch-Midwife-Persecution (Malleus)** and for the insight of the sexual hostility I will base on three of these human-historical, but scientifically secured sensations.

1.) In archeology and in prehistory and early history, a so-called paradigm shift is in the making, as recent INTERDISCIPLINARY research results can not confirm an old opinion, namely that there must always have been war between people.

Born in Baltin and former Professor of European Archeology Marija Gimbutas (died 1998), the philosopher and historian Heide Göttner-Abendroth, the geologist Wilhelm Reich, specialist and climate researcher James DeMeo and others have plausibly shown [6](#) that a long, peaceful, Culture-Creating, ('*matriarchal*') period in the History of mankind took place.

The established, academic mainstream wraps itself in silence, defaming one or the other researchers, but are not discussed the arguments of Abendroth, DeMeo or Gimbutas and others.

Since societies in this (*pre-'patriarchal'*) period, about 3500 to 50,000 Years before Christ were structured according to completely different principles of order than we know today from our patriarchal societies, H.G. Abendroth describes this time as '*matriarchal*'.

Likewise, Cultures and societies that still exist today and that we sometimes perceive only as so-called 'primitive' Tribes may be called 'matriarchal'.

The economist Bernd Senf, who teaches at the University of Economics and Law in Berlin, speaks in this context of 'affectionate Cultures', a transcription which is very close to a significant trait of the matriarchal societies and is more understandable.

2.) There has also been a change in Europe at the time of the Persecution of Witches (from about 1360 to 1820), in fact an intensification of the patriarchal feudal society to a patriarchal, bourgeois and capitalist society.

The Feudal Age was in many ways less patriarchal and less 'sinister' than generally believed, although the Middle Ages were also very male-dominating and patriarchal, and although the unfree peasants and serfs were not allowed to leave the 'clod'.

3.) The time of Malleus is only one major step in the spread of patriarchal, sexual repressive and violent societies. [7](#)

In that sense, I regard the Witch-Midwifery pursuit as a historically late stage of sexual suppression, but crucial for the development of capitalist patriarchy.

However, this patriarchal and martial era does not go back to the earliest beginnings of humanity.

4.) The socio-historical significance of the psycho-social state of illness circumscribed by Wilhelm Reich as 'emotional armor' has never been discussed by the established university history and social sciences [8](#). Although there is no serious reason to integrate people's emotional states and gender-relations as another essential category in human history and social research.

The therapeutic practitioner and social scientist Wilhelm Reich already pointed out in various publications in the thirties of the twentieth Century (amongst others in the book 'Mass Psychology of Fascism') how it can be possible that emotional / sexual disturbances of humans not only can people have individually detrimental consequences, but, as a massively occurring social epidemic, they can prepare and create the ground for social irrationality and violence.

Even today, fifty years after the death of W. Reich, hardly anyone devotes himself to the individual foundation and genesis of social irrationality, although it is evident in our civilized societies and encounters us in politics and economics on a daily basis.

5.) What today comes to us as sexual and interpersonal emotional disturbances in humans is not just the necessary and informal consequence of the christian occidental faith, but above all the result of ecclesiastical and state murders, which stretched for Centuries and mainly hit local women.

The emergence of anti-sexual, bourgeois and authoritarian (child-) education is itself the gentle 'progressive' continuation of the stake and historically not the beginning of the destruction of the love capacity of 'civilized' man.

In the following I will try to describe three coherent facts:

- Insights into the social fabric of medieval society with regard to the sexual economy of man before the Malleus.
- Some of the economic, social and psychological causes of Malleus at the beginning of modern times.
- Some about the development and the background of the anti-woman and anti-sex delusion in the

theory-constructing upper class of the then society.

- Every set of important details and references to the economic, social, moral, sex-economic 9 process that explain how and in what time the 'human animal' could be alienated from his biological and loving nature. That certainly did not happen voluntarily!

It also seemed to me to make sense to assume that it was the feudal and modern patriarchy that was not a socially homogeneous society.

So I'm not talking about class neutral people, but in Marx's sense, in one case, I'm referring to members of the parasitic upper class and, in the other case, to the members of the subjugated, rural lower classes.

This distinction allows the separate study of different social areas; for as far as social behavior, moral values, self-understanding, education, the emotional-sexual pattern of behavior, and the nature of the socialization of people are concerned, the ruling elite differed greatly from the respective subjugated and dependent population.

In part, these patterns of behavior have also influenced each other.

The spread of the sex-repressive patriarchy, with all its psycho-sexual, social, economic and environmental disadvantages, is by no means a completed historical act in times of globalization.

To this day, it is an ongoing dynamic process that has only other forms and dimensions than 250 Years ago, or at the beginning of modern times or before antiquity. 10

I recall the effects of global climate change, the global extinction of species, the spreading deserts, the destruction of the rainforests, the increasing poisoning of our habitats and the increasing misery of the people in the metropolises and in the so-called Third World, the brutalization of the political customs in particular by the USA, under the lash of the big banks and the transnational corporations. 11

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3. About the 'Witches' in the Middle Ages

or

From the sexual-friendly remnants of archaic lifestyles of european Tribes

The History of European Witch-Midwife Persecution begins in Roman antiquity, with the establishment of the christian faith as a state religion and the collapse of the roman empire.

As a small sect within the roman empire, the christians were first persecuted and murdered by the henchmen of the roman empire, but then, in an adventurous process, became a state church.

That was in the Year 400 AD.

The roman empire had an unimaginable decline in its population (11/a) and breeding attempts to increase the number of slaves were unsuccessful.

For the slaves were able to defend themselves successfully against pregnancies and births, they had appropriate herbal remedies (11/b).

Only another reproductive morality of the subjugated slaves could have outlined the rudder for the collapsing empire.

The roman empire as a political entity collapses about 480 AD due to a lack of manpower, but not without launching the feudal levy economy.

The feudal taxation was a new way of doing business that met the economic interests of the subjugated and the slaves so far that they could at least be willing to reproduce themselves 12.

After the military spread of the successor empires of the Romans in Europe, most of the surviving and subjugated members of European Tribes (Usipetes, Eburones, Sicambri, Treverians, etc.) found themselves as obedient and bondsmen peasants dependent on Europe's new great power: the Roman Catholic Church. The last Tribes, fiercely fighting on German soil and struggling for their autonomy, were the [Frísians](#) and the [Saxons](#) of northern and central Germany.

The Saxons were subjugated by the military superiority of Charlemagne in a brutal 30-Year War (772–804 AD) [13](#).

The over Centuries organically grown Germanic Tribes were destroyed, the Tribal Religions forbidden, compulsory Christianization arranged and carried out.

These measures can be compared to the assassination and subjugation of the North American Indians by the US in the last 250 Years. [14](#)

The concrete social life of the former tribal members thus forced into serfdom was still strongly influenced by the archaic values and ways of life of the former, much freer Tribal Societies.

The people were decentralized and scattered, settled on agricultural land in smaller and larger farms.

Sometimes up to 70 people lived under one roof in a kind of production and consumption community.

Life had a very different character than life in industrial society.

The neighborhood was considered as a complement to kinship.

Friendships, neighborhoods, affinities overlapped into an indissoluble whole.

The whole Year was divided by religious and secular Festivals.

Of course, because members of the former Tribes were now scattered across different farms and courts across the country, they also felt the need to see again the former Tribesmen and distant relatives.

This happened at certain times, for example, at the Full Moon, in certain Sacred Places, at the old Holy Meeting Places, at Groves, in Glades or at Warm Springs.

With suspicion, the Catholic Church and its delegates tried to watch over the public life and behavior of the people.

In one of the most important collections of church records of the Abbot Regino of Prüm (c. 906), the Canon Epsicopi is contained, of which is said to include the moral intentions of the church of the time. [15](#).

In this law-work on the implementation of Christian world views among the then population became Heathen-practices described, which were outlawed and should be eradicated.

Thus, in this book 'there is talk of vows on Trees, Springs and on certain Stones, which were considered as Altars and filled with Candela.

It would say that such Trees dedicated to the demon are to be excavated with roots, likewise the Pagan sacrificial Stones are to be removed.

At the beginning of January, Pagan customs should be kept away, and people should not believe in luck or unhappiness or the influence of the Stars on the fate of men ...

No work may be started with spells or symbolic acts, so one may only recite the 'Lord's Prayer' and especially the Creed when collecting medicinal Plants'. [16](#)

It goes on to say ... 'under the guidance of a council decision that Christians must work with fear and reverence at the wake; Magic songs, jokes and dances on such occasions are an invention made by Heathens on the teachings of the devil'. [17](#)

Furthermore, the faithful abbot asks: '*Have you drunk any potion prepared from Herbs and other materials to remain childless, or did you cost' de semine viri'* [18](#) so that he burned in love with you?' [19](#) The book reflects and outlaws the hitherto normal everyday behavior and the Culture of the subjugated 'unchristian' Heathen, which incidentally was next to rural population also a name for someone who worshiped the 'Heath', so the 'divine power'. [20](#), [21](#)

So these Pagans, descendants of the ruined and militarily defeated Germanic tribes, gathered on certain Days of the Month, in the Year, at very specific Places in Nature to cultivate their ancient Cultures and Traditions, which were part of their identity. [22](#)

We are talking about Nocturnal Festivals in selected Places in Nature.

But it was not until the late fifteenth Century – during the Time of the Malleus – that the Inquisition called these meetings 'Sabbaths'.

The Sabbath was the holy day of the Jews, when nothing was allowed, no trade, no work, only one thing was allowed that day: intercourse.

The Ancient Archaic Nature Religions – from which the Witchcraft sprang from – purported the worship of Mother Nature's creative Powers, the kinship of all Life forms, the Fertility of Living Beings, the Celebration of Life, and the Celebration of the immense Power of Human Sexuality.

One felt in many different ways related to all creatures and felt involved in the Eternal Cycles of Life. Almost all the early peoples had their own Traditions and Festivals for the worship of Diversity and Beauty of Nature, the Fertility of the Forests of the Soil, Animals, Women, Sexual Attractions and physical Love [23](#). 'Religion' meant the collective ritual attachment and reflection of the people on the forces of Nature, the celebration of the same and at the same time the care of their own physical and also sexual energies and mental potentials.

It seemed only logical to implore a Good Harvest by means of mimetic magic, for example through pantomime, disguise, dancing and intercourse on the fields that had been ordered.

Religion meant to confirm itself as a small particle in the Great Cycles of Nature and as part of a conspiratorial community.

Behavioral instructions, morality, creeds, authoritarian dogma, and sexual hostility, as the roman catholic church advocated, did not originally have anything to do with religion.

Only with the use of religiously coded ruling ideologies did our present idea of religion come into the world.

'A significant difference between worship of the Witchcraft and other western religions is in clothing. Most people got spruced-up for going to church.

Witches undressed.

The main reason is that the Witches believed in a force that exists in their bodies.

This power radiates from their body and would be obstructed by their clothing.

This power is the magic of the Witchcraft.

Faith in this is the essence of this religion, says Frank Donovan in his book, '*Magic and Witch Cult*' [24](#)

These services were held during the Full Moon and were also a meeting place for exchanging important information, mass picnics, carnivals, drinking orgy and Healing Ceremonies.

To ensure the need for a relative seclusion from unwanted spectators, hooligans, bailiffs or later the Witch hunters, and to bring together undisturbed the desire for a rude and vociferous exuberance (the 'Heathen

Noise'), these people were forced to spend their Festivities far out in the Wild, to hold on Fields, in Forests, in remote clearings, in Caves or Fairy Circles.

From Midnight to cockcrow these Festivals lasted *'from a gathering of a community that wanted to show in everything how much they saw themselves as a close-knit circle, about a gathering of traveling students, young knights in search of Wisdom, and especially after great Love, journeymen, who were concerned with the True Mystery of Mastery in their profession, Midwives, Herbal Witches, Musicians and Jugglers'*, 26 to the silent, sacral meeting of less, still remaining carriers of an ostracized, outlawed and setting archaic-matriarchal culture - they all met at those blazing Fires in the Full Moon Nights - depending on how massive the ecclesiastical, state and social persecution intervened.

The most important part of the meetings was the dance.

On the one hand, it was a religious act to receive supernatural help through pantomime or animal disguises and coloring, on the other hand, it was emotional stimulus.

Of course, Dancing was not done without Music.

There were Ritual Dances at the beginning of such meetings, but also those that took place after the obligatory Feast.

The latter were used to break down inhibitions, for example, to reach emotional ecstasy.

After further Dance phases the participants cultivated their sexual interests, indulged themselves to sexual Love.

Those who attended such Festivals seem to have had a great time. 27

A young woman tells a french Inquisitor:

The Sabbath was a veritable Paradise of indescribable joy that was there, finding that time passed too quickly with so much happiness and pleasure.

They deeply regretted having to leave the Festival, and already wished for the Time when they might return. 28

The Sabbaths continued to live as Folk Festivals for Centuries after the Cult of the Witch had been driven underground.

An example is the May Festival, which were celebrated throughout the 18th Century.

These Festivals had no conscious religious significance, but masks, Celebratory Meals, Dances and Free Love were part of these Celebrations. 29

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4. Medieval Preventive Health Care



A variant of these Nocturnal Assemblies were the 'Wildbaths at Warm Springs' ³⁰, the 'Maienbäder' (May Baths) and later appeared in the towns and villages the so-called Bathhouses.

However, these meetings in these village and urban Bathhouses have more of a secular character. Preventive Health Care played a big role.

Folk Medicine was concerned with these treatments, at these meetings it was less about the salvation of seriously ill people than about the '*fulfillment of the great power*'.

This was meant very concrete. ³¹

The conventional medicine known to us today did not exist in the Middle Ages.

The poor population, in cases of sickness, misfortune or even birth, consulted the experienced Wise Women, Saga, Venefica, Bella Donna, or Women of Us (*Customs-Wifes*), who '*knew the customs of healing, sometimes of ruin*'.

Such well-endowed women, '*and in a long archaic Tradition*', had a high and dreaded reputation, regardless of their social position in the village.

They knew the Mores and Customs – exactly according to the regulation – knew rhymes and put together proverbs for baby name-giving Ceremonies, Weddings and Funerals, and provided good mood for Weddings.

Since their special talent usually extended to the field of Folk Medicine, to magical Healings and Incantations (in the southern German vernacular called '*brauchen*' '*Customs*'), their name explains itself as '*Customs-Wifes*' (*Brauchweiber*).

'*It is very important*,' says the Archaic Notion, '*that man, who has somehow come to gloomy thoughts, first of all lets rise his Vitality*'.

Only then will the body and mind be ready to take up once more the good powers of Nature'. 32

The same guarantor from whom this quote originates tells the Folklorist Sergius Golowin about the members of the Tribes of their Homeland, who still had the power of procreation with '*more than 100 Years*': 'If they felt a little uncomfortable, then they did not wait at all until they fell into despair, thereby completely poisoning the juices of their bodies and subsequently becoming the victims of some plague. Their tribe prepared for the frail old, if they were so important to them that they wanted to hold them back on the Earth, a beautiful Feast with the first quarter Moon. It was made music for them and the young Girls of the Tribe danced for them. If the old people were alive again, laughing and dancing, then the danger was at first banished and they could act like young people. 33

The Maïenbad (May Bath) was also supposed to renew the '*Life Forces*' of the healthy so that they not only did not suffer from illness for a whole Year, but were allowed to fully enjoy their existence. The process of Healing should last '*twelve Months, then one must rejuvenate again! Otherwise, after the harsh and sunless Winter Season, the thirteenth Month will bring misfortune. This thirteenth Month must be dedicated to Health and awakening all its Life Forces in May. Then one can be sure to stay strong and healthy for the next twelve Moons*'. 35

To the cures at Warm Springs or in the village Bath Houses, together with the amusements by the bathing girls, belonged not only continued bathing in the vats '*with Pure Spring Water*', but also the participation in the large bath of the rejuvenation, which is the whole Nature granted to start fertility in the new Spring and Summer.

One had the idea '*that even the air of the Month of May may be salutary; even more beneficial is the Morning Dew, with which one washes and which one collects, as well as a bath in the Night of May or in the Morning of the Day is of particular effect*'. 36

Body parts washed with May Dew (Maitau) would not age for a Year. However, it was considered bad to talk during the wash.

Naked people who danced there on the Night of May 1 and bathed naked in the Sacred Springs or in the Dew of the Meadows, were considered the christianized, un-informed contemporaries and later the henchmen of the Inquisition as members of an incredibly magical covenant, who committed their Sabbath.

The supporters of this popular Health Care were the Wise Women and the Bath Women, who, moreover, were of the opinion that in May (Maïen) one can only lose all tiredness and the concomitant excess of Life if the people find joy again thru the opposite sex. 37

The locals called these meetings, for example '*Accademia*'.
'*Acca was an early Goddess who was worshiped in the Nordic countries, especially Lapland. There she was called Pohjan Acca, for her kingdom is Pohjan, the land of the Wind and the Dawn that appears to us in the Northern Light*'.

The name of this Goddess was also found in ancient roman Mythology, where she was called Acca Laurentia and protected the Fertile Farmland. She was celebrated by the women in joyous Blowouts. A Festival in her honor was an ACCAdemia with songs, dances and academic discussions. This is the original meaning, which was later used changed patriarchally', explains Heide Göttner Abendroth in the annual program of her Academy Hagia International.



5. About the bustle in the Bathhouse and other 'lewd' customs of the common people

From the Archaic 'Sabbaths' and Accademia at Night, the Bathhouses and the Bathhouse Culture developed over the course of time under the pressure [38](#) of the catholic vice squad in the slowly emerging cities. In almost all accounts of the medieval Bathhouse Culture, whether it is merely an architectural depiction of the (barber surgeons) *Bader* or *Baderinnen* or descriptions [39](#) of the profession of Bathing Women [40](#), the cheerful, lascivious, and rude exuberance of the events, which probably took place in the Bathhouses, glimmers everywhere need to have.

However, the cultic-like nature of these Rites became more and more in the background: the bathing eroticism increased, detached, '*secularized*' to the sociable pastime'. [41](#)

In summary, one could say that the Bathhouse was a special mixture of disco, indoor pool and brothel (*but also for women!*).

Where, in contrast to the existing, real (bathing) brothels, it was not about paid prostitution of men and women, but about the then common kind of Holistic personal care and sociability.

The Bathhouses can be found in almost every place, no matter how small, in the European Middle Ages.

'The special note of medieval bathing is its unveiled 'libidinous, often almost orgiastic' character. [42](#)

The Bathhouse was also '*the center of folk Healing*'. [43](#)

The bath was usually attended in company, at set times, because the heating of the baths otherwise would have come too expensive.

The way from the abode in the village to the Bathhouse was often covered only with a hip cloth or unclothed. [44](#)

'During the bath and after was eaten together, drunk and sung and who the befalled the desire, was allowed to pursue depending on the tendency frivolous amusement or the most rude erotic exuberance.

Contemporary sources mention again and again that there was certainly equality between the sexes. The man wore at most a tight loincloth, the so-called *Niederwadt*, or even just a so-called *Wadel*, a small tussock in his hand, to cover the genitals when he got out of the bath.

The clothing of the woman was of the same kind; it consisted of the so-called *Bader*, a sash, which covered them only provisionally.

The woman was even distinguished by the fact that she shows herself naked much more often than the man.

However, the woman did not neglect to dress in any other way: she emphasized her nakedness by making her a 'doffedness'.

This she achieved by the most careful composition of her hairstyle and by putting sparkling precious jewels in the bath: necklaces, bracelets and the like; now she was the undressed spicy lady.

From the original distress one has thus made a virtue for one's own and another's pleasure.

This custom of common bathing of both sexes and the frequent complete nakedness of the woman prevailed unabated until the 13th and 14th centuries ...' 45

'In many baths there were one or more chambers, into which a couple, sufficiently heated, could retreat at will, in order to complete the game begun in the bath there to the mutually desirable end'. 46

It was believed that during the hours spent visiting the Bathhouses only then the forces and juices be set in motion – and thus created the best conditions for maintaining health – if this is promoted and flanked by sensual performances of all kinds.

It was about stimulating everyone, including the sexual senses, and illustrated that in ancient Times Folk Medicine and the arts of merrymaking (such as music, dance, theater) represented a great inseparable unity.

The Bath Girls were not whores, but were among the women who did not only know about 'the right use of good Water' or special Herbal Mixtures, which was probably a real science.

But they were also experts in dance, music, singing, massages, etc., and thus enjoyed great prestige.

From the 14th Century we know from monks circles about the baths of Wiesbaden, Germany they were 'feast of the belly, public house of Venus, plaything of the devil'. 47

It was said at the time that even very decent women returned from visiting these places 'as vicious women'. 48

Also from the deliverances of the 'Alpine Baths' one still knows of 'the swirling vapors which, together with the music and the dance of the Bath-Girls, put the people in the Water in a mood that they believed to be in the Earthly Paradise and everything around them is beautiful'. 49

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6. Between the sheets

Another interesting reference to the sexually casual customs of the late Middle Ages, we have from the graphics of the shared sleeping quarters in the servants house.

Whereas in the 14th century, in the aristocratic and clerical ruling classes, there is a development towards the private (= the converse of the social which finally marks the reclusiveness), the opposite is true at the time of the Middle Ages in the thatched servants' house or in the inns: for the majority of the population there were communal (shared) beds, in which the servants and maids, wayfarers, prelates, the sheriff

([Schultheiß](#)), the musicians, the children and sometimes the gentlemen crowded 'and in which, much to the displeasure of the church, frequently more than ten persons bar naked slept through each other'. [50](#) As a simple rule, 'if you keep your shirt on, you signaled to the bed-mate that you do not want to be bothered'. [51](#)

Since the church was able to 'penetrate into the middle of such beds' by means of the auricular confession [52](#), in her fight against 'immorality' tangible, quantifiable and categorizable concrete examples were obtained.

The confessors narrated the priests of things that were not or hardly disapproved of among Pagans: oral sex, incest in the broadest sense, female homosexuality, masturbation, and anything but missionary style. The church responded very hesitantly: first she advised those affected to abstain sexually, which then resulted 'in more than 150 Days of chastity per Year, and therewith spouses – and only spouses – only left 200 Days it was discretionary 'for them to sleep together'. [53](#)

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7. Contraception and Autonomy of Women in the Middle Ages

The female sovereignty in sexual matters manifested in the heterosexual pleasures of the Bathhouse Culture corresponded to the relatively large degree of autonomy women were able to gain in professional matters during the Middle Ages. [54](#)

In Cologne, for example, there were guilds, in which there were only master craftswoman, handywomen and so on and owned by women.

'The image of a relatively sovereign position in the Middle Ages is also topped off withby the fact that, before the middle of the 14th Century, prostitutes were honored in their home communities and not – as in the early "Modern Times" – ghettoised and governmental harassed.

In the medieval church there are both: convictions and lucrative participations in the brothels'. [55](#)

What was extraordinarily important to the position of the woman and may sound strange to our modern-day ears is that '[contraception was a givenness of Medieval Culture](#)'.

In the Middle Ages, as well as in almost all so-called 'primitive' Indigenous Peoples, women and men have excellent herbal contraceptives and abortifacients.

Without such knowledge even such a Sexual Bathing Culture would hardly have been possible.

Moreover, neither in medieval Europe, nor in any non-European peoples before colonization, there are indications of unwanted pregnancies, infant mortality, childbed fever, or maternal distress. [56](#)

Carriers of this medical knowledge about contraception were mostly specialized women.

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8. The Onset of Forced Sexual Morality

In all the wars that have been waged in the Middle Ages and the modern era, and of which 'our' history books are stuffed, is the one war that attracts the least attention, even though it was the most significant in human History: the war against the sexual in man.

In literature on the late Middle Ages and on the developing modern age, there is a break, a tremendous moral shift towards sexual hostility, but the various rapporteurs plausibly explaining this reversal; they

just describe it according to the motto: 'Before it was easygoing, then, somehow no more and everything became more stringent'.

The sharpest legislative expression of this change is found in the imposition of the death penalty for non-marital sexual pleasure and the ostracism of everything connected with it, in the 1484 'witch-bull' ordered by Pope Innocent VIII ('*the innocent*') and in the *Constitutio Criminalis Carolina* (CCC) of 1532 under Emperor Charles V.

The death penalty for enjoyment sexuality was thus valid for most of the European continent.

This led to a kind of forced celibacy for unmarried people.

Only those could marry who had a suitable husbandry. 57

This monstrous and radical moral upheaval is the result of the so-called Witch-Midwife Persecution, which began after 1360 and transformed the whole of Europe into a moral-police terror regime.

These monstrous events, their socio-economic background and the consequences of mass psychology represent the real 'slump of sexual forced morality' in Europe 59.

Almost all of the emotional deformities and mental disorders with which 400 Years later legions of psychologists grapple, begin here.

The persecution of the Witch has resulted in a violent transference of the anti-sexual characteristics of a fanatical section of the ruling clerical male league to the entire population.

That was the effect.

Superficially, we are dealing with a misogynist delusion of mentally disordered clerics.

But which could have erupted 500 Years earlier.

But didn't.

For the delusion is only half the story.

This systematic and mass murder of women who were carriers of Traditional Medical Knowledge and who made blithe, so inconsequential, sexual enjoyment of the subjugated population possible, had a cool rational reason that was shared by all the scholars and greats of the time (Albertus Magnus, Roger Bacon) who joined the feminicide unconditionally.

It was simply about defending the wealth-absorbing private interests of the ruling ecclesiastical and aristocratic castes in an economically and socially strained situation.

The installation and enforcement of the anti-sexual morality was a means to defend their private interests, albeit with monstrous long-term consequences.

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9. About the time when the catholic church was only formally anti-sexual

In order to further illustrate the course of events leading to the Malleus, we must once more briefly delve into the socio-economic peculiarities of the rising Middle Ages.

The transformation of the social structure from Roman slave sale-capitalism into a feudal, dependent peasantry takes place in a slow and brutal process that only from the eighth century on could unfold its entire economic dynamism and led to a certain prosperity for all estates.

This relative prosperity was favored by various circumstances:

1. The climate was well-disposed towards the peasants:

Between 800 AD and 1320, after the cold climatic epoch of the '*Pessimum of the Migration Period*' (about 500 to 800 AD), the so-called '*climatological*' or even '*medieval optimum*' arose in the Northern Hemisphere.

This meant for the people that the local average temperatures were much more pleasant than it is today. The historical reports describing socio-economic factors are already very numerous from that time.

Among other things, widespread winegrowing in England at that time is proven'. 61

Greenland, where the Normans settled in 982, was not covered in ice and it was easy to cultivate.

It was green, which is why it was also called '*green*' (Greenland = green Land).

Also on the Baltic coast one could harvest olives in mild Winter Months.

Overall, it must have been a very agricultural-friendly weather during this period.

2. The restored peasant family:

The former slaves who worked under the truncheons of the overseers in the large agricultural enterprises, the latifundia, and the surviving members of the subjugated tribes, were made bonded peasants and serfs in the course of the establishment of the feudal duties-economy, and settled on widely scattered farms.

They now had more individual freedoms and could develop a certain self-interest in reproducing themselves.

So they kept quasi by themselves a steady production of workers in motion.

3. Technical innovations:

There were various technical improvements and innovations at the Time that made agricultural production relatively effective.

It was essentially the heavy reversible plow on wheels, the three zelt farm system (crop rotation), and the integration of the horse with bridle and horseshoes, as a draft animal in agriculture.

These three factors greatly increased agricultural productivity.

4. The not very numerous, non-inheriting sons of the wealthy peasantry were equipped for the settlement of second-class and remote soils.

As an incentive, the actual marriage and the founding of a family are facilitated. 62

All these factors lead to an overall increase in the population in the Year 1000 from 38.5 to 73.5 million people in 1340.

The slow but steady rise of the population was accompanied by a standard of living that was bearable even for the serfs. 63

During this period of the Middle Ages, contrary to its original and primordial views and ideologies, the catholic church was hardly forced to take any firm action against the permissive and swinging Love life of the dependent and subjugated.

But on the contrary.

'Innumerable monasteries were the busiest brothels in some areas the nunneries were the preferred sleazy hotels and dormitories of the nobility and the horny Squires ...

There was in fact often more desire and joy and as much boundless exuberance as in the Women's Houses (= the actual brothels of that Time), and, moreover it cost the incoming guest not a thing, he only needed to pay with his potency ...

The confession and the confessional provided all the prerequisites for the successful seduction of a woman, and at the same time the cheapest that ever existed'

But not only orgies of the imagination were celebrated in the confessional, millions of women have there, subjugated by the power of the church over their minds, lost not only their spiritual, but also their physical innocence ...

So there were just as many congregations in which not only every nubile girl, but every woman who still had any physical stimuli, invariably counted to the secret harem of incumbent priest. 64

Although there was a condemnation on contraception and abortion, it was handled loosely.

At church congresses, premarital sexual intercourse or prostitution were classified as 'intemperance' – but the church fathers themselves adhering to it: during the councils and congresses, but also in 'holy' Rome or where otherwise the ecclesiastical masters gathered, also met a lot of women, prostitutes, who were always at the service of the church fathers.

The church was regionally involved in Women's Houses and brothels, and at the church congress in Toledo in 750 AD, it was seriously debated as of when a woman is a whore: already with 40 suitors or only at 23000 (!). 65

In their own way, the clerical masters have modified and used the sexual joy of the subjugated.

Even Luther could not equate the papacy with fornication.

The formally strict prohibition of infanticide also required no strict supervision, ie. the avoidance or elimination of unwanted children was tolerated unless it was an open infanticide as long as morality was shown respect. 66

That sounds brutal.

In fact, the medieval peasant women were so sovereign in terms of fertility that, if it came to an unwanted pregnancy, they could heave an unwanted child gently into the hereafter after the birth.

This was deliberate, gentle and always agreed with the mother with the help of the local Midwife ('Witch') and was flanked by the circle of the related adult women of the mother.

For example, cripples were never accepted.

They were generally sent back.

But this attitude also meant that there was no unwanted and consequently neglected and psychologically deformed offspring!

The fertility of the woman and the care of physical sexual desire were still among the areas of control of the subjugated population, especially women.

The collective self-compulsion to avoid physical pleasure, as has been common in Europe for more than 200 Years, was not yet developed at that time.

It was also common practice for children to be born only where an economic future could be promised to them.

Everything else was considered irresponsible!!!

Childbirth was not an individual matter, but a question that affected the community in particular the future of the community.

Comparable social practices can be found worldwide among different Ethnic Groups, such as the North American Indians, where, for example, women not indiscriminately and haphazardly simply begot a child, as first and foremost is common practice today in industrialized countries.

If the population had simply doubled, as happened several times in Europe, that would have been in foreseeable time, war with the neighboring tribe means, of course, the resources (wild animals, forest, gardens) were limited.

This old understanding of farmers' responsibility for the next generation has also been broken in the wake of the Malleus and banned from people's minds and hearts.

The concrete individual economic responsibility for the born children was transformed in an abstract, fictional, moral responsibility before God.

The means for this were, for example, propaganda writings for the parents, especially addressed to the woman. [67](#)

The propagandistic '*Sanctification of Life*' – but only of unborn life – was the overarching motto of Malleus.

The fruit was considered to be God's work and holy and had to be protected under all circumstances, even if millions of women, Witch- Midwives, had to be burnt.

The bourgeoisie at the same time, in the end, garnished this de facto irresponsibility towards children with the romantic idea of joy of motherhood, the sole purpose of women and the bourgeois nuclear family as a treasure in this terrible world.

See, for example, the work of Rousseau – an excerpt of it in the appendix 'Rousseau'.

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10. The Plague and its social consequences

But the economic prosperity of the Middle Ages, the continued abundance of wealth for the clerical and aristocratic class faltered, growing into a bloodcurdling crisis when 1/3 of the population died in the course of the fourteenth Century of the Black Death, the Great Plague.

The causes of the Plague and the decline of the population were the following:

There was a dramatic Climate Deterioration; from 1305 to 1880, the Weather was characterized by the so-called '*Small Ice Age*'.

The peasants could not adjust immediately to this abrupt Change In The Weather.

The beginning of the 14th Century was characterized by extremely cold and rainy periods, especially during Harvest Times (for example, 1315–1318). [68](#)

In addition, since the soils had exhausted, this led to huge crop losses.

Between 1335 and 1352, Europe was plunged into an uninterrupted series of Bad Harvests.

This eventually led to a Food Crisis and Famine.

The malnourished people could not offer much resistance to the Pestilence that periodically appeared in this Century.

1348 was the most disastrous, but not the last Year of Plague in the 14th Century.

'It is safe to say that in terms of mortality, this Plague has outdone all the catastrophes that Europe has experienced over the last thousand Years – a catastrophe far greater than that of the two World Wars of that Century combined. [69](#)

In England 60% of the population died and in some regions there were only the owning class with titles of ownership, without the associated serf-farmers. [70](#)

It is easy to imagine the decline in the usual standard of living, for example, in ecclesiastical possessions,

where about half of the workforce was missing.

The labor-shortage meant that ecclesiastical and secular possessors had to compete for workers who could demand more wages and more freedom because of their relatively small numbers.

The feudal system was shaken by the rebellions of the serfs and peasants.

In England, the system of serfdom collapsed as early as 1381.

This led to a completely different mode of production: [71](#) agricultural capitalism.

However, there were also other consequences of the labor shortage:

Wherever possible, efforts were made to increase the utilization of employed peasants and workers:

- Time management began to matter.
- the tendency to make labor and workforce redundant through new inventions, technological innovations and rationalization increased.

The invention, technology and science boom that we still suffer today has its roots here and later becomes an essential prerequisite for industrialization. [72](#) (letterpress, steam engine, lenses, guns, watch, ocean-going vessels with hemp-rigging).

The central response of the landlord class was the attempt to regain or expand control over the peasants.

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What was the Plague?

There were two different types of Plague; one, sometimes deadly bubonic Plague and the other almost 100% fatal lung Plague.

After infection by infected fleas (sitting on rats) or droplet infections (as in the case of colds), bubonic Plague took 2-5 Days and lung Plague 1-2 Days to onset of the dis-ease.

The first sign was high fever, headache and lucifugous.

In the bubonic Plague chills arose and the lymph nodes (especially in the groin and armpits) turned bloody and began to form necrotic, decaying enlargements: the bumps.

The lung Plague rapidly developed into a type of bronchitis, then to pneumonia with bloody highly infectious expectoration followed by shortness of breath, bluish discoloration of the skin due to hypoxia and circulatory failure.

It comes to violent bruises in the chest, peritoneum and pericardium and usually very quickly death.

The Plague pathogens are immobile rod-shaped bacteria.

They are carried off by rats, from which fleas can infect themselves.

Significantly, the germs in perished animals and also in the expectoration are infectious over several weeks.

After the occurrence of an infection in humans, the lung Plague was very feared because of the direct highly dangerous droplet infection.

It was enough even minimal infectious doses to sprout the highly virulent germ.

compiled from: Medical Microbiology by Agnes Straimer and Robert Glötzinger

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11. The murderous character of the catholic church before the Malleus

As the largest landowner, the church was hit particularly hard by the crisis, it played a pioneering role in organizing measures to stabilize this feudal exploitation system.

However, the character of the catholic church should not be confused with charitable-looking Heinz Rühmann characters, who take care of lost sons in an alms-collecting manner. 73

In the Middle Ages, the catholic church developed into the all-pervading political and economic factor #1. which, '*in the name of God*', in the name of Jesus Christ and in reference to the Bible, commits the most outrageous inhumanities and blasphemies.

In the 4th Century, when Christianity was transformed from the role of the ostracized minority to the privileged state religion; once '*the freedoms and rights of non-christians and non-catholic christian minorities were curtailed*'. 74

In 380, when the catholic church was declared to be the sole state church, every roman citizen had to be an orthodox christian.

Paganism and heresy were considered state crimes.

Visits to Pagan Temples or offerings were punishable by death or banishment.

Christian squadrons, monks, bishops and laymen stormed and plundered Pagan Places of worship.

The inner-roman catholic christianization came to it's conclusion under the Byzantine emperor Justinian I (527 to 565), who ordered the forced baptism, renewed the death penalty and declared all the Pagans and non-catholic christians 'rightless'. 75

Therewith, a totalitarian regime that would shape Europe in the following christian centuries was founded. The decisive basic type of ecclesiastical conflict was the Crusade.

The Crusade's ideology: either unconditional subjugation of non-christians under the political and economic rule of christians with subsequent baptism and ecclesiastical indoctrination or - also in God's name - extermination.

The seven great Orient Crusades were religious wars of conquest, 76 which sprang mainly from the economic interests of the northern Italian cities (Venice, Pisa, Genoa) and the political-economic power greed of the knights, princes, kings and popes.

Objectively, they served the colonial subjection and exploitation of the currently relatively peaceful living Middle Eastern tribes.

The profits of the christian arms dealers, who of course supplied to the Mohammedans, soared.

The replenishment suppliers made the biggest deals of their era. 77

Squeamishly these gentlemen - even before the Malleus - were never with their enemies.

But on the contrary.

About the bloodlust of the crusaders in the conquest of Jerusalem in 1099 is written in the 'Gesta Francorum' the following eyewitness account:

'Soon ... all the defenders fled from the walls through the city, and ours followed and drove them ahead, killing them and sabering, to the temple of Solomon, where there was such a bloodbath, that our people waded in blood ankle-deep.

Soon the Crusaders raced through the whole city, gathering gold, silver, horses and mules; they plundered the houses.

Then, happy and weeping for joy, our people went to worship the tomb of our Redeemer'. 78

'Richard the Lionheart had massacred 2-3 thousand Muslim prisoners during the 3rd Crusade, as negotiations with Saladin faltered.

The guts of the bodies were ransacked for swallowed gold.

Finally, the bodies were burned to discover gold in the ashes.

Also well known is the Wendish Crusade of 1147 and the activity of the Teutonic Order (Knights), about which the catholic historian Hans Kühner writes in summary that these units were nominally religious orders for the proselytizing of Pagan eastern provinces, while in reality a capitalized, barbaric military dictatorship of the greatest kind whose main occupation was the genocide of Pagans'. [79](#)

Thanks to constant wars of conquest and a sophisticated tax system, the papacy had itself in the the late Middle Ages 'up-thieved' to the richest financial power in Europe.

Pope John XXII (1316-1334), for example, consumed his revenue as follows:

'63,7% for his wars, 12,7% for civil servants' salaries, 7,1% for alms, including church new buildings and proselytizing, 3,3% for clothing, 0.17% for jewelry, 2.9% for buildings, 2.5% for kitchen and cellar, 4% for friends and relatives'. [80](#)

All this was flanked by the Christian conception *'that all the grievances and conflicts among men are a consequence of their disobedience to God's holy commandment'*. [81](#)

At home, the Christian situation looked similarly barbaric.

In addition to serfdom, *'slavery persisted throughout the Middle Ages'*. [82](#)

These slaves were instructed to worship their owners as the 'image of God'.

Popes and bishops, prelates and monasteries had thousands of slaves who had to plow and work the huge estates and manors.

Runaway men were relentlessly caught, brought back, and provided with iron necklaces bearing Christian symbols.

The church-law listed all slaves as objects under the category 'church property' (*human material*).

In 1179 slavery was threatened all opponents of the roman papacy on the 3rd Lateran Council.

Thus the popes imposed slavery on Venice in 1309, 1482, 1506, and slavery on the whole of England in 1508, though the punishments could not be carried out'. [83](#)

As breeding material, so the catholic justification, God has imposed subordinate and superordinate orders, from which originate authority and slavery.

This state lasts until the end of the world and can not be reversed - precisely because the evil is in man himself.

All such attempts are regarded as sacrilege.

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Proclamation Of The Conquistadores to the Native 'Americans' (Conquistadors Proclamation)



The 'Indians' of America, on every beach, was solemnly read out the following of the glad tidings of joy, the so-called '**Proclamation Of The Conquistadores**':

'God the lord has transmitted to Saint Peter and his successors the authority over all the peoples of the Earth, so that all men must obey the successors of Petri. Now one of these popes has made the rediscovered islands and countries [America's] with everything thereon the spanish kings to present, so that therewith, by virtue of the endowment, are her majesties [the] kings and lords of these islands and the mainland. You are now called upon to acknowledge the holy church as mistress and domainer of the whole World and to pay homage to the spanish kings as your new lords. Otherwise, with God's help, we will act violently against you, forcing you under the yoke of the church and the king. We will take your property and make you slaves, your wives and children. At the same time, we solemnly declare that only you are guilty of the blood and the mischief that will come over you.' ⁸⁴

Not surprisingly, the Proclamation was read to the Native Americans in either spanish or latin.

Not understanding spanish or latin, the Native American Indians could not submit even if they had wanted to.

Even before the 14th Century, before the start of the Malleus for economic and political difficulties, the catholic church as an economic empire and largest landowner in Europe had fallen into a kind of crisis of legitimacy.

After the Crusades to the Holy Land, which devoured vast sums of money, the popes settled in Italy from Rome to Avignon because of territorial difficulties in Italy.

From there again a lot of money was spent on wars and an absolutely lavish lifestyle.

That did not necessarily increase the reputation of the church.

The search for new sources of money led more and more to material churchly-tariff-penances.

The so-called '*indulgence*' was no longer granted only against pious acts and repentant behavior, but

increasingly against donations and then soon only for cash.

This eventually turned into the states that gave rise to the reformation.

Anyone who deviated even in the least from the ecclesiastical catholic schema was recognized by the popes as a danger.

The church was unwilling to tolerate 'heresies' of any kind beside her. 85

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12. How the economic interests of the church contradict the individual economic interests of Women

The population decline caused by the Plague did not affect the social status of the serf-working population. For the parasitic, ecclesiastical and aristocratic landlords, however, the population decline was very different.

First of all, they had numerical less or fewer workers to continue their illustrious life.

'For example, during the Great Plague in England, the church estates lose ... 50% of their male farmers over 20 years'. 88

There was also a lack of personnel to conduct the necessary wars of conquest.

In addition, the landlords now had to compete for the remaining workforce, as there was more lordly demand than job offers.

This, in turn, used the people remaining in serf bondage to gain more freedom (*see jacqueries [peasant uprisings]* in England in 1381, in Germany in 1525).

Or at least it led to a sharp increase in prices for their work.

For the landlord class – the rich sacks – a solution had to be found for this population decline.

But this crisis of wealth could only be solved by a rapid increase in population; and that could only happen through the increased 'birth-activity' of the remaining women.

But they did not feel like it.

The usual sense of responsibility at the time did not allow people to bring more children into the world than they could economically, individually and economically represent. 89

'No land, no marriage!' ('*No land – no subsistence – no self-sufficiency of the children, meant no marriage!*')

But that did not mean, no sexuality !!

In addition, it was clear to everyone, and especially to women, that having children and raising offspring is a lot of work, not just a romantic story, as many women in european and US-american metropolises believe.

The romanticization of motherhood and the training of women to give birth (*..... because otherwise they are not real women ... that is what many well-trained women think today ...*), the denial of work which is connected the motherhood, childcare and the household and the simultaneous portrayal of this work as not to be honored 'love' or fateful 'nature of the woman', as we carry around in our heads today all this should come yet 90

The Dominican, scholastic male truth-finder, the Dominican monks, and the Malleus Maleficarum writers, who faithfully followed the ruling class, also promptly received remarkable psychological insights into the peculiarity of women:

'... which, in addition, their lack of memorative power (= can remember, especially to what the lord says ...), since it is theirs by nature, not to let themselves be governed, but their inspirations to follow without any consideration ...'

This shows that woman does not want to be distracted, but wants to act according to her own impulses; ...

'On the other hand, woman can be inflamed by the spirit of pride to all exuberance'. 91

So, the peasants' reluctance to pay extra for their landlords for their own interests (.... and have children), and to take an additional health risk from their pregnancy, has become a problem for the ruling class of men that should be mastered.

The Witch Midwives, Wise Women, Herbal Fairies, and Bathers were the lawyers, the indispensable allies of those 'proud women' who wanted and were able to determine their own fertility.

They were with their traditional gynecological prevention and abortion knowledge for lovers, for in the 'concubinage' (= love communities between servant and handmaid) living, for unmarried maids and servants, for the sexually active youth, for the Bathhouse guests, for the prostitute, but also for the married and the unintentionally pregnant women the best guarantors for an inconsequential, that is reproduction-free sexuality of pleasure (or) enjoyment.

In addition, such associated with the Ancient Traditions, women 92 and men 93 were also the carriers of that Pagan 'superstitious' social opposition to the roman church and its claims to power.

In the course of the demographic decline of the working class during the fourteenth Century, they're increasingly caught into the target of the theological scholastic theorists and their henchmen.

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13. The catholic scholars

Equipped with the fullness of divine legitimacy and a barbaric unscrupulousness hauled the theoretic and paramilitary orders (here the Dominicans, later the Jesuits) (for the exploitative interests of the upper class) always the appropriate ideological, sometimes religiously dressed-up or also legal tools, in order to be able to proceed against any kind of unwelcome critics and opponents.

Thus, before the Malleus in the fight against apostates (Heretics, Cathars, Patarenes, Manichaeans, Apostolic Brethren, Templars or summarized simply Pagans), they had acquired instruments that had something in it.

In 1184, pope Lucius III instituted the bishops' Inquisition against the 'Heretics'. 86

Criminal proceedings were now possible in relation to the previously valid prosecution proceedings, in which the judges were able to investigate secretly and without public or private action 'of their own motion'.

This special procedure was applied in 1215 against the Albigenses, so also a 'sect'.

Thousands were killed, including women and children.

Because it is feared that there were perhaps still free-thinking Apostates elsewhere, in 1232 the papal Inquisition was introduced and refined:

The informers remained unknown to the defendant.

The indicted were summoned by the Inquisition and immediately arrested.

Defenders were not allowed in Inquisition processes.

Pope Innocent IV (from 1252) allowed the use of torture. 87

14. How the Witch hunters masquerade their fantasies as scientific knowledge

Even the teacher of the church, Origen, *'the stalwart'*, (185–254 AD), had made himself especially eager for sexual abstinence in order not to come into contact with the 'vessels of sin' ⁹⁴, as the women were called. Thus, a church synod in Gaul in the 6th Century discussed whether the woman was a human being at all.

⁹⁵

Thomas Aquinas reviled the woman as a 'missed man' and spoke of *'use of the necessary things of the woman necessary for the preservation of the species, or the food and drinks ...*

The woman was created to help the man, but only in the begetting ... because in every other work the man has better help with another man as with a woman'. ⁹⁶

Even if the old testament speaks of *'the human body as 'the body of lowness'* (Philippians 3:21) and threatens *'God will destroy our belly'* (1 Corinthians 6:13), the inquisition now took it seriously with it, now also the *'belly'*, (= *the emotional sensitivity*) of the general population to be rendered void.

The word *'Witch'* derives from the old German *'Hagazussa'*, the often wrongly translated term *'Fence Rider'*.

Meant are the equestriennes of the Fence Between the Worlds; the experts for the Here, with antennae for the Hereafter, Herbalists, who, with their knowledge and instinct for the Forces of Plants and the physiological properties of Humans, crucially prevented the conception of unwanted pregnancies; those who helped with their care and intuition as Midwives the creatures of the Invisible World as newborns into this World; those who determined with the mothers and relatives, whether a child will be viable or not. And if one found that the child could not have the strength to survive the storms of this life as a happy human being it was she, the Hagazussa, who gently guided the unborn again into the hereafter.

It was also they who, as Wise Women, cultivated sexual ecstasy as an essential part of a physical and mental well-being in humans; and they were the ones who did not just seek to reveal the unfathomable secrets, not only of human nature, but were determined to blossom the existing potentials: Hagazussa, Venficia, Striga, Medicine Women, Shamans, Wise Men and Women, Custom Women. ⁹⁷

15. About the origin of the name 'Witch' by cultural researcher Gernot L. Geise

From the old name *'Agdistis'* (= *the predecessor of Cybele* ⁹⁸, 200 BC), the term *'Hagedise'* should have developed.

However, the word in German is wrongly translated as *'Heckenreiterin'* (*'Hedge-Rider'*), *'Fence Rider'*.

This is because the Old High German words *'hagzissa'* (or *'Haga-zussa'*) and *'Zunrita'* (= the Hedge Rider, also Old Icelandic: *'Tunrítha'*) were connected with each other and mingled.

The word *'Hagedise'* splits into *Hagia* (= *the Saint*) and *Dise* (= *Divine*).

The word *Diussa*, *Ziussa* can not be derived from *'fence'*, which the basic word *'diuten'* means to interpret, tell, expound, diagnose.

That was the real meaning of a *'Dise'*.

In contrast, the fence = *Tun* (*doing*).

From this word evolved the word *'town'* familiar to us from today's English.

'Hagedise', these two terms were applied to wise, knowing Herbalists as well as to the pharmaceutical-trained Priestess and guardian of the temple.

Hagedise refers to a woman who lived in the 'Hag' – in the 'Saint' – in the bushes of the enclosure, separating the interior from the outside world.

Since this area has always been taboo, it has – from ignorance – been moved to the intermediate area on the border with normal reality, where the realm of the supernatural and the haunting begins.

In the early Middle Ages the 'Hagia' became the 'Hagsche' and 'Hagse'.

These terms were already very pejorative terms.

They described the Herbalist, who lives in the Nature of the Forest and who was not only familiar with the Healing Extracts but also with the poisons of the individual Herbs.

The 'Hagse' was familiar with the ancient knowledge of Nature and knew exactly how a dosage of the various Herbs had to be put together to be curative or deadly.

As the name 'Hagsche' already says, the field of activity of these women was mainly in the *hedge*, 'Hag' (Hagen).

The 'Hag' or 'Hagen' (= *fence, fenced*) was a lawless area, which was mostly in the wasteland, wasteground ('Unland').

This was an area that could not be used for agriculture due to its natural condition.

The area was apparently predominantly vegetated by wild rosebush (*Hagenrose* = *Hagen* – *Rose*) and was generally considered a taboo zone for the population.

Thus, the designation of the fruit of the hips rose bush '*rosehip*' also indicates that the briar rose [*Rosa canina*] or *Hundsrose* was a Hag – Plant that surrounded a place with rosehips (*Hagebutten*); the *Rosehip* comes from the delicate white flowers of (*Wild Rose*).

In Austria this fruit is called '*Hetschepetsch*'. (*hetscherln* = *care for someone, care, coddle*).

This wasteland, the Hag or Hagen, was mostly a border area or later served as a border march.

Even after the christianization, the Hagse was consulted for medical treatment and childbirth until the High Middle Ages.

Even many clergy asked her for advice on the forms of dis-ease.

Over '*Haxe*' and '*Häxe*' finally became the swear word *Hexe*, so in english; '*Witch*'.

It was the collective name for a dangerous, vicious woman used to dealing with poisons to do damage.

from: 'The Origin of the Witches' in *Tattva Viveka* No. 8, page 8-13

The term 'Witch' had also been a kind of insult that hit those whose calculations, actions and administrations or advice did not succeed.

There were also men of such qualities (for example, Doctor Faust, the figure which Goethe later literarily processed), but they did not cause such a great sensation; they were either killed as part of the Witchcraft, as persons working with the '*devil*' sidekick, or with a mark on the ear, banished as '*rascals*' from city or country.

Gynecology was reserved for women in the Middle Ages.

There, the women had probably not tolerated men. 99

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16. The Hedgerow Rose [*Rosa rugosa*]

by Richard Mabey

The fruit is an orange-red, elongated structure commonly known as rosehip ('*The Three Little Men in the Wood*' [*Grimm Brothers*]).

It grows up to 3cm long in some shapes and can be collected from late September to November.

The fruits of the wild rose, the rose hips, are the star in the success story of the edible wild species. ...

During the Second World War, when the supply of fresh citrus fruits nearly collapsed, in many areas people started thinking about another very important vitamin C source, the rose hips.

Long before, she was known as a major vitamin supplier.

Even in the Middle Ages, when the cultivated fruit varieties were still very rare anyway, they were already processed into desserts

In 1934, it was found that the pretty fruits of roses contain more vitamin C than any high-quality fruit or vegetables, for example, four times more than currants and actually 20 times more than ordinary oranges

aus: '*Bei der Natur zu Gast*'

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17. The Malleus and sexual politics in the service of the economic interests of the ruling elites

That Witches really must exist, and that they actually do evil with the help of the devil, came to this firm conviction at the end of the Middle Ages as scholastics designated scholars (mostly Dominican monks).

Among them were the intellectual elite of the time, such as Albertus Magnus, Thomas Aquinas, Bonaventura, Roger Bacon.

Even before the population decline caused by the Plague in the 14th Century, Albertus Magnus taught the reality of the '*Maleficium Impotentiae*'.

Allegedly caused by '*black magic*' of certain Witches, some of the '*lords of creation*' often found themselves *impotent*.

This must, however, have been very common in these circles of men of letters, for 'all the scholastics have thought and written about the Maleficium ex Impotentiae'. 100

Every evil, all the horrors of the times, bad weather, quarrels, infertility, illness, etc., were now attributed according to these '*insights*' for the devil and the sexually addicted Witches.

Who in turn had an army of demons and such people who were subordinated to him.

As laid down in the scholastic '*insights*', the devil was in a fantastic position, namely to appear in many different forms: as a man, as a woman, as a child, as a cat, as a spider, whatever he wanted, even as a nun.

However, the damage spell could only happen '*as a result of the corrupting community of humans and demons*', (Malleus Maleficarum, Part 1, page 38) that is, if the harming person (for example, a '*Witch*') has previously made a pact with the devil.

Of all the acts which serve to duplicate such pacts, two are especially effective, namely those with the Incubi and the Succubi.

That means the sexual intercourse of the devil with a woman ('*Incubi*' = atop) or the devil in female form with a man ('*Succubi*' = below).

As a reward for this blasphemous pact, the devil gave them the gift of magic.
However, always a real following the devil, so a rejection of God was assumed.
This in turn was considered a grave sin, even heresy.

Thomas Aquinas now also fantasized that there was a tacit, secret and an explicitly expressly closed covenant.

So one could now assume this tacit pact with the devil in all Traditional Customs, soothsayers, sorcerers and even the Herbal Witches.

Thus such persons and their offenses constructed by the scholastic theorists, the damage sorcery could become a matter of the 'holy' Inquisition.....

What may now appear to us to be a subtle absurdity has been recognized by all the recognized grandness of the time as scientific knowledge, seriously represented, taught at the universities and preached from the pulpits.

'A beautiful and immoral woman is like a golden ruff in the nose of a sow'

(- comment from the Malleus Maleficarum on women who want to prevent their conception) Part I, page 99)

Although from 1360 on, (= low point of demographic decline) in various places in Europe (especially southern Germany and Switzerland), the Witch Hunt began, it was nowhere near that every preacher and church father was convinced of the danger of the Witches and their actions.

Before 1360, there were only two ecclesiastical decrees for Witch Hunts.

After 1360 there are many church documents, until finally in 1483 the final clarification comes for the clerics.

This bull (ecclesiastical law, to which all clerics had to adhere compulsorily), also called 'Witch Bull' (more precisely title: *Bullae Apostolicae adversus haeresim maleficarum*), blesses the already very well-started, controversial Witch Hunt and assigns it for the entire ecclesiastical area.

Opposition, on the other hand, was punishable by death.

Three Years later in 1487, the 'Malleus Maleficarum', the Witches' Hammer, appears as a quasi - legal, theological commentary on the Witch's Bull.

This book establishes and coordinates the persecution and paves the way to delusion.

Malleus Maleficarum was a kind of key piece of a building that was built and thought of for many Centuries.

Whereto the theories, first familiar only to professional comrades and inherited from them lineage to lineage, steadily deepened and generalized, soon had to penetrate into the broad strata of the people, including the sermons, the public executions (and the book printing, remark by Ottmar Lattorf) contributed'. 101

Everything we find today in social life as the emotional divide between man and woman, but also such essential things as the loss of Herbal contraceptives ... all this goes back to measures the Malleus wanted and coordinated.

The Malleus was one of the sexually significant books of the West.

The social and moral changes that the book has induced are at least as serious as the technological innovations that have been launched at the same time and that have made industrialization possible.

At the same time, the Malleus is a report about the mentality and the human attitudes that should be exterminated, as well as the emotional structures of the authors and a part of the responsible ruling class.

Carried by acute sexual feelings of inferiority and impotence fears [102](#), the two authors of the Malleus, two Dominican monks, 'knowledge' and 'findings' of previous scholars, who must have had similar basic emotions, sum up about the Witchcraft and formulate their main reproach against women: their sexual lust. The authors of the Malleus Maleficarum, Jakob Sprenger and Heinrich Institoris (Kramer) seriously suspect and fantasize a causal connection between the sexual desire of women and the evils of the world at that time, which probably also included their sexual impotence.

'All women are potential devil whores whom the devil lends Maleficium, the ability to do magic damage. Especially annoyed are the two Dominican monks on 'adulterers, whores and concubines'.

It is they who "burn more for the fulfillment of their evil desires than ordinary wives".

And to the 'Midwives themselves, who exceed all others in wickedness'. [103](#)

The then reigning 'guiltless' pope (his name was 'Innocent') formulated in the now authoritative and above-mentioned bull, the crimes against which one should now proceed with unyielding severity, as follows:

"It has recently come to our ears, not without great pain to us, that . . . in some parts of Upper Germany ... very many persons of both sexes, heedless of their own salvation and forsaking the catholic faith, give themselves over to devils posing as male and female.... mingle with them, make malpractice, and with their magic acts, songs and incantations and other hideous superstitions and magical transgressions, vices and crimes, ... the births of the wives, the beasts of the animals, the fruits of the earth, spoil, suffocate, and perish and even the people, the women, cover and torment all kinds of large and small livestock and animals with cruel, both internal and external pains and plagues, and even the people ... , and the women that they do not conceive, and the men, that they can not ... the wives, and the wives, that men who can not do marital works, (or want: that means 'fornication' that does not want to 'attract' children, = later workers.

Fornication means foresight in front of and in addition to marital pleasure sexuality, note by Ottmar Lattorf. [104](#)) *we therefore, desiring, as is our duty . . . to remove all impediments by which . . . the . . . inquisitors are hindered in the exercise of their office . . . do hereby decree, by virtue of our apostolic authority, that it shall be permitted to the . . . inquisitors . . . to exercise their office of Inquisition and to proceed to the correction, imprisonment, and punishment of the aforesaid persons for their said offences and crime... "*

In such way, 'bad' people ought to be in for it from now on and Sprenger and Institoris, who will appear as writers of the Malleus Maleficarum three Years later, were appointed by the Papal Order ('Bull') as superintendents of lust destruction, as Inquisitors against Witchcraft and expressly authorized for any infamous action.

They themselves formulate in the Malleus the crimes against which they now proceed with murder, torture and pyres, as follows:

'first, that they (the Witches) change the hearts of men to extraordinary love,

second, that they inhibit the power of procreation; (cause contraception or impotence)

third, remove the limbs belonging to this act; (impotence fears)

fourthly, to transform people into animal forms through trickery (magic art);

fifth, to destroy the power of procreation on the part of the female beings; (contraception)
sixth, induce premature births;
seventh, sacrifice the children to the demons;
apart from the many injuries they inflict on other animals and crops. 105
(Notes in brackets by Ottmar Lattorf)

Is not it amazing what makes the charity preaching roman charity a 'sevenfold Witchcraft', a crime branded and exterminated?

"Witches are able to excite the passions of men to unusual love for 'strange' women, and to inflame their hearts so that they can not be forced to abandon by any distraction, not by blows, words, or deeds; that they equally aroused hatred among the conjugal so that they were incapable of granting progeny by fulfilling their marital duties. On the contrary, sometimes they have to hurry in the middle of the Night through long distances to their beloved". 106

Together with the 'innocent' Pope (his name was Pope Innocent the 8th), the two Dominicans are ordering the most severe possible punishments to eliminate these evils.

'It should be noted that, according to the statute of the Canon, anyone who does something to a man or a woman so that he can not beget and she can not conceive is considered a murderer. 107
Therefore, they are punishable as murderers, even if they are remorseful.
But the Witches, who effect such things by Witchcraft, are to be punished severely according to the laws' 108

Namely by the death penalty of burning after a corresponding 'painful questioning', that is, torture.
By way of Magic, Witchcraft, Maleficium such 'crimes' are carried out.

As a result of the above-mentioned tacit agreement with the devil, women would, as already mentioned, be able to carry out such a Magic Spell. 109

The woman is particularly endangered to succumb to it: *'The reason is one taken from nature: because it is more carnal-minded than the man, as is evident from the many fleshly scurrilousness'. 110*

Further reasons *'why in the so frail sex this kind of wickedness (sex and magic) is to be found more 111 than with the men' are ..*

'1. Woman is in goodness as well as in evil beyond measure'. They quote from the Bible: 'Every malice is evil against the wickedness of woman (Matthew 19)'. 'What is woman other than the enemy of friendship, an inescapable punishment, a necessary evil, a natural temptation a desirable misfortune ...?' Lucius Annaeus Seneca 112 is quoted as saying, 'If the woman alone thinks, then is brewing mischief' and 'If a woman cries, she certainly thinks of crafty deception'

Others give other reasons why women are more superstitious than men, and they say that they are gullible and that the devil is chiefly seeking to destroy their faith, so he choose them.

The third reason is that her tongue is slippery. 113

Again and again they write 'about the concupiscence of the flesh'.

Even a good woman was outgunned to that. 114

'Out of the carnal desire of the body come innumerable harms to human life, ... so that we can rightly speak: if the world could be without women, we would deal with gods 115'.

'Will say: her sight is beautiful, the touch nasty, the handling deadly. Because it stings and delights at the same time:

hence her voice is compared to the song of the sirens, who, by their sweet melody, attract and then kill the passing sailors'. 116

'If we seek, we find that almost all the kingdoms of the earth have been destroyed by the women ...

Therefore, it is no wonder that the world now suffers from the wickedness of women'. 117

'But the woman is a furtive, flattering enemy, because men are not merely caught by carnal lusts when they see and hear.

Her face is a hot wind and her voice the snake's hissing'.

'A net is her heart: that is, the unfathomable wickedness that reigns in her heart; and the hands are shackles to clutch. When she sets her hand to bewitchment of a creature, they cause what they strive with the help of the devil'.

'Let us conclude: Everything happens out of carnal desire, which is insatiable with them.

Three things are insatiable and the fourth, which never speaks – it is enough, namely the opening of the uterus.

That's why they have to deal with the devil to satisfy their desires.

More could be mentioned here; but the wise one has become sufficiently clear that it is no wonder that more Witches than men are found slandered by the heresy of the Witches.

And blessed be the Highest, who so well kept the male sex from such disgrace until today: because he wanted to be born and suffered in it [as male – note by the translator] for us, he therefore preferred it so much'. 118

'The power of the devil lies in the loins of humans'

(– Comment from the Malleus Maleficarum on the sexual potency of the devil)

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18. Who is the devil?

I've always been amazed, shaking my head, at the brisk imagination of the Witch chasers:

'What the hell is an absurd person', I thought, 'such nonsense!'

'What an absurd person the devil is', I thought, 'such rubbish!'

I tended not to take the character of the devil seriously.

But even with the foreknowledge by Wilhelm Reich, who pointed to the fundamental importance of sexual suppression, and the analyzes of Heinsohn and Steiger, who urged to take the text of the Malleus seriously and pointed to the clear intentions of the authors, to wipe out the knowledge of herbal contraception, I read the Malleus again and was amazed at the undisguised sexual-oppressive and Culture-destroying intentions the book contains.

Despite everything, the figure of the devil still remained unclear to me; I couldn't decipher it.

Who was the devil?

The most central figure par excellence, from which all negative of the world originated ...?

That women had sexual intercourse with the devil ('*incububi*' = below) and also had hellish fun, Sprenger

and Institoris found when they wanted to answer the question 'whether the pleasure of love with the body embraced by Incubi was greater or less than with men with true bodies'.

They come to the conclusion that '*the hell of a guy is quite incapable of arousing lust*'. 119

'To make matters worse, women never seem to get pregnant with Incubi'. 120

The both finally formulate it like this:

'Over those who are devoted to lust, the devil gains power'. 121

Moreover, they have learned 'that he invisibly incites man to sin'. 122

But I did not understand the devil figure anyway.

Him, whom I imagined with horns, hooves and tail, fire-red or grass-green or somehow burnt-on ... was he, was this figure not identical to the representation of the ancient Greek god Pan?

The god of lust?

Then I read Dagmar Scherf's book ('*Der Teufel und das Weib*') 'The Devil and the Woman', in which she very thoroughgoing grapples with this and I found in her '*search for clues*' the last - for understanding the Malleus still needed - puzzle - particle, to my question, who is the devil.

Her answer after her research:

'**The devil is the fearless and woman-approachable man!**' 123

He is the one who looks confusingly like the Greek god of lust.

In other words, as well as the woman is 'full of malice' (that is, with her sexual lust) with him, feels solidly united with the devil, then we have the damnable bad by itself: the ultimate voluptuous genital embrace.

With the Malleus, the two propaganda monks of the Dominican order wanted to defame and prevent the satisfying luscious pleasure-sexuality under all circumstances.

They composed themselves to accomplishing what 400 years earlier St. Romuald (died 1027) wished: he would have liked to make a single hermitage out of the world'. (from Deschner)

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The devil in the pre-Christian period...

by Gernot L. Geise

.... was absolutely not a fictitious person, but a real man.

The 'devil' was before the compulsory christianization apparently a quite honorable profession, as recent research could show.

The Devil was in the pre-christian communities responsible for the maintenance of the Celto-Germanic News System in which he worked as a '*Hellmann*' or '*Lohmann*'.

The Devil (from Middle-German '*tiuvel*', *Tievel* = *Forest-People!*) lives in the area of his signal station - the Helle (english: **brightness**) (*hell*).

His task was to receive and send, forward messages from other '*Hell*' - places.

In the event of an enemy attack, he lit alert fire (he '*blew into the Ludren*', means into the *Lohe* = *blaze*) and warned the population in this way.

In addition, the devil fulfilled another, most important but unpopular task that no one liked to do: He burned the dead (but never the living!).

Through this activity, the devil was an outsider of society and almost never came together with the population.

He lived in the taboo area of the 'Unland' (wasteland, in solitude).

Due to the ongoing work on the open (*signal and crematorium*) fire, he stank like the charcoal burner and, even from his appearance did not look very inviting.

As he fulfilled vital tasks for the population, he had to be supplied with food and other necessities.

These levies placed the villagers on the edge of the taboo area in certain places ('sacrificial stones'), from where the devil got the duties ...

Since the 'Witches' lived outside the village in the 'Unland', the Witches-gatherings with the devils were natural, and finally they had the longest faith in their Pagan Gods.

In addition, the unnatural prudishness and inhibitions, the christianities hostility to the body, was unknown to them and deviate.

from 'The origin of the Witches' in Tattva Viveka No. 8



a (rare) modern times charcoal burner

'The sex in which God always created great things to confound the strong!'

(- About the Woman from the Malleus page 93 Part 1)

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19. Why does the anti-sexual Malleus spread so much?

The dominican order was a preacher order, a propaganda machine adapted to the time, and a catholic hardcore initiative that upheld, altered, and defended arch - catholic principles.

On behalf of the pope, they checked the true christian faith and what should be heresy.

They were also the ones who wanted to proselytize the gentiles and, in the case of doubt, kill in the name of god.

They were often the executive organ of the ecclesiastical hierarchy and the respective pope.

They were also charged with the Inquisition, not just against the Witches. [124](#)

Dominicans were also the ones who created and collected the essential pieces of the defamatory Witch-image and were then allowed to implement it.

They were called 'the dogs of the master' in the population. [125](#)

They were the decisive ideological constituent of the ruling clerical layer.

Two examples of catholic ideals:

"About Dominicus, surnamed 'the armored one'.

... He prepared himself for the entry into the spiritual state by the necessary studies and received '*the priestly ordination* ...'

Then there was a family row, which he was very angry about, because ... 'But to suffer as completely as possible for this sacrilege, he became a monk and went to the hermitage in Umbria'.

Here he practiced the severe killing and made – because he had little to kill in himself – extraordinary progress in his inner life.

The food of the hermits consisted of water and bread; only on Thursday and Sunday did they eat cooked Vegetables.

In addition to the usual mortifications, there was a new, previously unfamiliar one, namely the flagellation, which was regularly carried out during canonian times.

The whole week was silentium.

Only on Sundays the monks were allowed to talk in the time between meals and the complet ...

For years Dominicus had worn an iron armored shirt around his body that he only dissolved at the time of the flagellation.

There was no day when he did not pray twice the whole psalter, and throughout that time gave his body prickling strokes of the birch with both hands.

On days of peace, during fasting and on extraordinary occasions, he extended prayer like penances to a barely credible measure.

Later, instead of the rods, he took leather straps to which iron spikes were attached, for he had already become insensitive to the ruthless pranks.

If he could not expose himself to scourging, he hit his feet, neck, and head.

All these penances did not weaken him; his whole body dried and dried out, giving him the appearance of a Moor.

... On December 14, 1060 he passed away ...

His memory is celebrated after the Roman martyrdom on the 14th of October ... "

This does not come from the hand dictionary for advanced masochists, but from the church encyclopedia of Catholic theology and its helper sciences, Freiburg im Breisgau 1884, page 1946-47.

But Dominicus is not an absurd individual case; also Dominicus de Guzmán, founder of the Dominican Order (1215), often lashed to unconsciousness.

In general, the Dominicans are said to have beaten themselves quite violently.

2. Even some nuns were not far from such practices:

"The French Salesian M. Marie Alacoque (1647-1690) occasionally drank only washing water, ate moldy bread, rotten fruit, once wiped the throw-off of a patient with her tongue and described in her autobiography the happiness that she felt when she received hers mouth filled with the feces of a man suffering from diarrhea.

At night she was allowed to kiss the heart of Jesus for such fetishism.

Pope Pius IX sainted her in 1864!

Sacred heart order, sacred heart devotion, and sacred heart feast go back to the 'revelations' of this nun".

from: K. H. Deschner, 'Das Kreuz mit der Kirche' ('The Cross with the Church'), 1973, Düsseldorf, Vienna, page 97

The writers of the Malleus were also Dominican monks.

Their subjective – grown by an ascetic and sexually hostile lifestyle – reality has given them a hard fight in the then very wanton and sex-active time: impotence, feelings of inferiority, envy of the sexual pleasures and the potency of others, hatred against it, anger against women who if they were ever desired, because of ascetic ideals and acute impotence, could not be achieved, etc.

Apart from these private needs of the two Dominicans, there were already a lot of problems; just think about the sudden weather deterioration, crop losses or the Plague and other disease.

The explanation for this misfortune, which Sprenger and Co. wanted to make plausible, was that all of this was due to the Witch's magic.

This damage hit not only their pricks, but also everything worldly.

These damages were spread by the evil (= *excessive horniness*) of the women who, yes, in order to satisfy their desire entered into a covenant (= *sexual intercourse*) with the devil (= *a potent, women-facing man*), and thereby be enabled to perform the criminal damage spells.

The actual damage hit everyone, they were reality and the demagogic point of reference for the authors of the Malleus.

(At that time, the emotional sexual relationships among the subjugated must have been a whole lot more crude and more permissive and healthier than we can live today in Germany).

Constructing a causal link between the daily needs and the sexual desire of women is probably the new thing that Sprenger and Co. have brought into the world.

They fantasize about the highest level of moral integrity on their side and pretend to take care of the salvation of mankind with the proposed measures to kill the Witches.

The psychopathic delusional world of Institoris and Sprenger would not have given the Malleus such a dynamic, if not further elements and fundamental interests of the ecclesiastical upper class would have been added.

Their subjective sexual fears linked (in the Malleus) with the objective necessity for the ecclesiastical landlords (and later also the secular lords) for the '*reacquisition*' of a corresponding number of workers, by the increase in the birth rate.

The sexual-jolly women were, as already mentioned, for many reasons, unwilling to join the game.

The acute interest of the catholic and later the protestant landowners that the prolific women as far as possible do not use contraceptives, ie. not '*easy*' remain (= without pregnancy), overlapped with the interests of Sprenger and Institoris, to act out their fears, their private anger, their envy and hatred.

The guarantor of the annoying, frightening, threatening sexual activities of '*lewd women*' and '*floosies*' was the craft and knowledge of Witch-Midwives, who had precise knowledge of Herbal and Magical contraception measures.

That's why, with Sprenger and Institoris, they were so '*particularly angry*'.

But exactly the same group of people was perceived by the ruling class for vital, economic reasons as a disruptive factor, or the elimination of these persons, as a solution to their crisis.

Here the Dominican neurotic delusion meets the capital interests of the clergy and the rising middle classes, and is used in the interests of the landlords.

While the majority of the ruling class was certainly not as psychopathic as the two Dominican monks and many of their fantasies were considered to be inappropriate or exaggerated, 126 so there were the

conclusions to eradicate the carriers of contraceptive knowledge and bring the women as a whole (individual –economically speaking), irresponsibly birth-activity -- quite useful, indeed necessary, for the ruling class.

There were other motives of the rulers to use the delusion of their Dominican dogs.

For example, I could imagine that there was a specific female opposition to the feudal principle of exploitation, as well as to the explicitly misogynistic attitude of the catholic church, which possibly also had ties to Pagan Traditional Human Values.

The casual extinction of these subversive, tied to old Traditions female social opposition may well have tasted the gentlemen also.

After all, the upper class was never squeamish with dissenters.

It may also be that the extraordinary ostracism of female sexuality is based on the correct but unconscious intuition of the corresponding class of men, that a free sexuality corresponds with a free spirit and the corresponding personal independence of women.

In many cases, decent, sex-economic basic truths have been felt and used by the other side.

Why not here too?

But we have not put together all the crucial elements for this start in the Malleus.

What also contributed significantly to the dissemination of cross-border enforcement of the proscription of the sexual was the development of a hitherto completely new technique, namely that of the printing.

Until the Malleus and the development of the printing press, informing, influencing or controlling the crowds, if not by brute force, was only possible through personal contacts.

Whether it was that a village – or town-crier reading the letter of the bishop, a soldier urged me to field work, one listened to the pastor from the pulpit or you met at the campfire in the woods: it was spoken.

One saw the speaker and one could form an opinion on the sense and nonsense of the spoken word by following one's own knowledge or one's own subjective feeling towards the speaker or his status.

The scope of an idea or imagination was very limited.

The book printing had been developed just at the time when the Malleus was completed.

Whereby the development of such a technique and, in general, the boom of technology, which is still not completed, was not so much caused by the fact that resourceful workers managed to make their work easier. Rather, it was more due to the fact that the landlords had an interest in using the few remaining workers as rationally and effectively as possible.

Here lies the root of the western peculiarity of emphasizing the time, of breaking it up into pieces, of considering it in short supply, or of being driven by it.

The Malleus and not the Bible was the first mass-printed and expelled book of the West.

The Bible was already available in many handwritten versions.

The book printing enabled the Dominican leaders to bring their preaching activities into a quantitatively new dimension of influence.

The originally private, fictitious reality of the Malleus' authors, conveyed by the new technology and the goodwill of the authorities, was able to reach the readers' minds as universally valid truth and as genuine scientific knowledge.

They constructed an artificial irrational reality that,

- by a fake doctorate (*obedience to authority*)

- by the pope's Witch bull attached to the front, (*fear of authority*)
- by the fact that in the Malleus for the first time in church history classics and saints were collected in collected and quoted form, (*curiosity*)
- by the fact that it was the first printed book ever, (*curiosity*)
- left enormous impression on the churchmen and preachers.
- until 1669 there were 39 different editions.

The more similar the emotional ground upon which the fantasies in book form fell, the greater must have been the readiness of the readers to give actual value to these private fictions and to believe them to be real and true.

The more anti-sex and the more slavishly following authority the people were, the more believable the book was.

For their part, the emotional structure of the clerical readership contributed a great deal to the propagation of the ideas thus conveyed.

However, it was not the case that the entire church bore an unqualified 'yes' to the Malleus on the lips. Especially of the harmfulness of the Witchcraft, some of the church fathers were to be convinced at first. This circumstance was the first occasion for Institoris and Sprenger to write the Malleus.

In the first Witch trials, which they themselves had staged as well-authorized inquisitors, they had met with considerable resistance among the population and within their own ranks.

In order to convince the people of the harmfulness of the Witchcraft, the Malleus was but written in Latin. Addressees were the clergy, the church people, bishops, possible critics in their own ranks, the secular jurisdiction and the local little priest.

Depending on how inclined they were, they immediately began their Sunday work preaching the new message from the pulpits.

TV's, books and magazines did not exist yet and many news were conveyed through the pulpit.

The influence of these sermons, and the transformation over a period of at least 300 Years, of an entire continent into a morals-based terror regime with the help of a mobile inquisition, has greatly influenced our european state of mind.

In particular, this has also had a strong influence on the German mentality, because, astonishingly, 80% of the murders took place on formerly Germanic, German soil. [127](#)

With these radical, mischievous, vice-police murder and horror actions, not only were the Witches and Pagans swept away with their invaluable Cultural and Medical Knowledge; but only then could the women be degenerated into quasi - domestic animals, baby producer, housewives, nipples, sexless beings.

The onset of sexual obsessive-compulsive morality in Europe was so massive that even at the turn of the last Century people speculated that women had sexual feelings at all.

There has probably been no worsening of sexual morality on our planet at any other time.

And this change, which is decisive for our life today, has brought about an epidemic neuroticization of the European human animal.

This social disaster is not thousands of Years old, as W. Reich or others have suspected.

It is also not the work of the allegedly so dark Middle Ages, but a well-calculated event of our so highly acclaimed modern era with its so-called Enlightenment, which is ultimately not the culmination of any Cultural Evolution, but rather, considered from a human-historical viewpoint and not technical, Cultural

and not weapon-wise, has become the biggest vale of tears in which humanity ever found itself.
Not only have the Witches disappeared with their contraceptive knowledge, but also the devil, '*the fearless man who was turned towards the woman*', has almost been lost.
It remained the neurotic exaggerated caricature of the male.
It remained the conqueror; the fucker.
The '*be-only*' man.
The hard, the non-yielding person.
It also came the softy, the no-man.
Without will and sexual power.
There was also the constant struggle between the sexes.
There remained the whore.
The whore as the symbol of the bad in the woman (= *her sexual interest*).
It remained 'the whore' as a moral battle against the women, who after all still dared to want to live sexual feelings.
There remained also the sexless saint and the decent, self-sacrificing mother.
It came to the desolidarization between man and woman.
There was a constant struggle for power, a silent war between the sexes.
The battlefield of this war is the darkened bedroom.
There was great confusion and a hundred times fear in all emotional and sexual matters.
There was a transfer of the dominican monk mentality to the entire european population.
There was a massive cementation of emotional armor in Europe and the industrial metropolises ..
And this mass neurotization in the highly industrialized nations is today the real and most central problem on earth.
This mass neurotization is the decisive major obstacle that stands against all emancipation efforts.
If we ever want to get out of our emotional and ecological vain of tears, then we have to reckon with the ignorance, the stupidity, cunning of the civilized man.
The media landscape and the university sciences are not a good help in the necessary work of consciousness.
I would like to mention that I could not represent here the whole process of neuroticization of civilized man.
I hope to be able to publish important restructuring processes such as the suppression of peasant uprisings, the development of bourgeois morality and the housewifization of women in the next issue.
I thank the 'Emotion editors' for their patience with me and I thank Bernd Senf for his support and the great trust that he has shown me.

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Next part:

About the housewifeization of Women after the Witch Hunt.
Or how from wild Women were made housewives and from heretics and artisans proletarians.
What role do the lawyers play in the Malleus?
Who was hounded as a Witch?

What did the concrete processes of the persecution look like?

About the birth of a new male-dominating medicine from the torture chambers.

About the colonization that took place at the same time.

About the population explosion, mass negligence of children, prisons and the slow transition from the pyre to pedagogization.

Lectures on these topics can be arranged with me:

Ottmar Lattorf, Mannsfelder Str. 17, 50968 Cologne Tel. 0221-341182

Appendix Rousseau:

From the book Emile 1762.

As a supplement to the man, the woman is a completely relative creature. She is that which is not the man to form with him and under his guidance the complete humanity. If Emile is strong and commanding, Sophie must be weak, shy and obedient. If Emile has an abstract intelligence, Sophie must possess a practical intelligence; ... '

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footnotes as annex – note, for best search results click [here](#) for the german edition of this article and scroll down to Anmerkungen (Fußnoten)

1 So far there is no comprehensive summary work on this topic; there is a wealth of scientific research that sheds light on the various anthropological, archaeological, Historical and psychological aspects of the History of development and the repressive History of human Sexual Culture often as regards subject matter only among others consider 'as well' the sexual relationships.

I refer here to only five books from this collection of literature to be integrated:

Mallanaga Vatsyayana: 'The Kamasutra'. Stuttgart 1981.

Jos van Ussel: 'History of sexual hostility. Texts on Sexual History and Everyday Life'. Reinbeck near Hamburg 1970.

Heide Göttner Abendroth: 'Matriarchy in China'. Munich 1999.

Eluan Ghazal: 'The Holy Dance. Oriental dance and sacral erotic'. Berlin 1993.

Eduard Fuchs: 'Illustrated moral History' in 6 volumes.

2 Heide Göttner Abendroth has excelled here in a very special and thorough manner. I recommend studying the book 'For Brigida. Goddess of inspiration. Nine Patriarchate-Critical Essays and Theses on the Matriachat' Published 1998 in the '2001 Publisher'.

3 Barbara Ehenreich, Deirdre English: 'Witches, Midwives and Nurses.' Munich 1975

Gunnar Heinsohn, Otto Steiger: 'The annihilation of Wise Women. Witch pursuit, children's worlds, population science, human production'. Contributions to the Theory and History of Population and Childhood Munich 1985

4 I have to quote 'our History books' because the normal history books we deal with at school and at universities are by no means objective descriptions of History. They are self-conscious and full of patriarchal and eurocentric ideologies and distortions of History. Nor are the universities objective neutral institutions floating in a vacuum. 'The prevailing ideas are always the ideas of the ruling classes'. Said Karl Marx once, and with this sentence has pronounced a very significant essential truth that is more topical even today when one thinks of neoliberal propaganda. For the theoretical deepening in this topic complex the reader is recommended the book 'Ether, God and Devil' of William Reich, the chapter 'reductionism and regeneration: A crisis of the science' of Vandana Shiva in the book 'Ökofeminismus' (ecofeminism) that she wrote together with social scientist Maria Mies. Also, the essay volume 'For Brigida. Goddess of Inspiration' by Heidi Göttner-Abendroth in this regard very interesting.

5 For example, the 'HIV makes AIDS' campaign. More details in the appendix.

6 See, inter alia. Marija Gimbutas: 'The Language of the Goddess. Unearthing the Hidden Symbols of Western Civilization', 1989. Meanwhile published in German translation by 'Publisher 2001'. And M. Gimbutas: 'The Civilization of the Goddess. The world of old Europe'. 1991. Meanwhile also in German translation in 'Publisher 2001'. Heide Göttner Abendroth: 'The Matriarchy. History of his exploration'. 1988 Kohlhammer publishing house. Göttner - Abendroth: 'The Goddess and Heros' 1980 Verlag Frauenoffensive. Göttner - Abendroth: 'For Brigida, Goddess of Inspiration. Nine patriarchal-critical essays and theses on matriarchy'. 'Publisher 2001', 1998. Göttner-Abendroth: 'Matriarchy in South China' 1998. Kohlhammer. James DeMeo: 'On the Origin and Diffusion of Patrism: The Saharasian Connection', Revised Dissertation at the University of Kansas / USA, May 1986. Available from: James DeMeo Greensprings PO Box 1148, Ashland, Oregon 97520 USA. Or compare 'Emotion' Nr.10, Knapp Diederichs Verlag, Berlin Lubminer Pfad. James Mellaart, 'Catal Hüyük', mountain. Gladbach 1969. (Turkey) Heinrich Klotz: 'The discovery of Catal Höyük. The archaeological find of the century'. Beck'sche Verlagsbuchhandlung, 1997. See also the work of J.J. Bachofen, B. Malinaowski, (Trobriander) R. von Ranke-Greves, (antique Greece) A. Evans, (Knossos - Kreta), et al.

7 see also Footnote No. 20, compare Norbert Elias' work on the process of civilization, sociogenetic and psychogenetic investigations. First volume: 'Changes in behavior in the secular upper classes of the West'. Second volume: 'Changes of society'. Frankfurt am Main 1989. Robert Muchembled: 'Culture of the People. Culture of the elites. The story of a successful repression'. Stuttgart 1984. Karl Heinz Deschner: 'The cross with the church. A Sexual History of Christianity'. Düsseldorf 1994. Eduard Fuchs: 'Illustrated moral history' in 6 volumes. 1985 Frankfurt am Main. Jan van Ussel. Sexual oppression. History of sexual hostility .. Texts on social history and everyday life. Focus Verlag. This literature refers to european medieval and modern social development.

8 For the state of spiritual development of social science see also the introduction in the first book by Norbert Elias.

9 'Sexual economy' is a term that Reich has defined and describes the way people regulate their emotional-sexual energy balance.

10 The current process of aggravating and further spreading the capitalist patriarchy is today a project of transnational corporations and is called globalization.

To understand the current social science and economic and political dimensions, compare: Maria Mies: 'Patriarchy and Accumulation on a World Scale' 1986, Zed Books London. The book is also translated and has been published by Rotpunkt - Verlag.

Or: Maria Mies and Claudia von Werlhof: 'license to plunder. The MAI. Globalization of corporate governance and what we can do about it'. Rotbuch Verlag 1998. Or Hans Peter Martin and Harald Schuhmann: 'The Globalization Trap. The attack on democracy and prosperity'. Rowohlt 1996. Or Michel Chossudovsky: 'The Globalization of Poverty. Impacts of IMF and World Bank Reforms'. Zed Books. London 1998. See also the info letters of the network against corporate domination and neoliberal policies to be ordered in writing from: Jürgen Crummenerl, Richard Wagner Str. 14, 50674 Cologne or <http://come.to/netzwerk-gegen-neoliberalismus> . The new current sexual-political dimension of the further spread of patriarchy can be found in the debate on AIDS critics. See Jon Rappoport: 'AIDS Inc.: Scandal of the Century, Human Energy Press'. There was also the book in German: 'Misdiagnosis AIDS. Business with a Medical Error'. Südergellersen 1990. Bruno Martin Verlag. Or Peter H. Duesberg: 'Inventing the AIDS virus'. Regnery Publishing. Washington 1996. WebSite:

<http://www.rethinkingaids.com/> or see the publication of the alternative science journal 'Space and Time'

11 See: 'Never again war without us. Kosovo and the new German geopolitics'. With an involuntary foreword by Joschka Fischer. Concretely publishing house. Publisher Jürgen Elsässer. And: 'The truth about the NATO war on Yugoslavia.' Scripture of the International Preparatory Committee for a European Tribunal on the NATO War against Yugoslavia. Anthology. Publisher: Wolfgang Richter, Elmar Schmähling, Eckart Spoo. ISBN 3-9806705-2-X

- 11 a)** 'The result is a decline in the population from the beginning of the imperial period to the third century AD by almost 50%.' Page 22 from: Human Production. General Population Theories of Modern Times by Heinsohn, Knieper, Steiger, Frankfurt 1979. They cite the recent state of calculations for the purchase slave-induced demographic decline in the Roman Empire A.E.R. Boak, 'Menpower Shortage and the Fall of the Roman Empire in the West, Westport 1955; F.W. Walbank, 'The awfull revolution'. Liverpool 1969, especially 95 ff / page 107 ff.; reagent grade Brunft 'Italy Manpower 225 B.C. – AD 14 ', 1971.
- 11 b)** J. T. Noonan, 'Contraception. History of their assessment in Catholic theology and canon law', 1965, 1967, Mainz 1969.
- 12** Compare Gunnar Heinsohn, Rolf Knieper, Otto Steiger, 'Human Production – General Population Theory of Modern Times', Frankfurt a. M. 1979
- 13** 'German History Volume 1, From the Frankish Empire to the German Reich 500–1024', ed. Heinrich Pleticha, Güterloh 1981, page 44 f.
- 14** The US authorities and the US military have also tried (and are still trying today) to systematically destroy (from the organically grown and economically independent Indian tribes) the indigenous tribes (called genocide) in order to use the remaining tribal members as labor slaves or to integrate in the white society .. But the red resistance has been unbroken since the 70s. Cheyenne elders in the so-called Elder Circle even demanded 'USA out of America!' compare the historical work of Dee Brown: 'Bury my heart at the bend of the river'. The work of the Indian lawyer and philosopher Vine Deloria: 'Only tribes will survive' and the current and very sensitive description of the situation of today's Indians by Alexander Buschenreiter: 'Our end is your downfall'. Anyone who is interested in supporting North American Indians against the genocidal US finds many clues in the Munich journal of the Big Mountain Action Group 'Coyote'. Editorial office: Big Mountain Aktionsgruppe, Froschammerstr. 14, 80807 Munich. Telephone 089/35 65 18 36. Internet: <http://www.coyote-online.de>
- 15** see Josef Hansen: 'Magical Mania, Inquisition and the Witch Trial in the Middle Ages' Oldenburg, Munich, Leibzig 1900. Pages 88–89
- 16** Emil Pauls, 'Magic and Witchcraft on the Lower Rhine, in contributions to the history of the Lower Rhine', 13th volume, Düsseldorf 1898, page 147.
- 17** Also Emil Pauls, page 147. And until well into 15th Century, it was customary to hold dances and parties in the cemetery. See also Muchembled 1982.
- 18** semi-viri; Latin and has several meanings: 1. Be half man, half bull; 2nd hermaphrodite. Hermaphrodite; 3. Castrated, effeminate, unmanly, lewd.
- 19** Paul's page 148. It could also mean aphrodisiacs, such as mandrake and henbane, well-known to the people, but a thorn in the side of the church. Read in Christian Rätsch: 'Plants of love. Aphrodisiacs in Myth, History and Present'. 1990 Lucerne. AT publisher.
- 20** See also the words in the German language ending with –'heit 'or –'keit', such as: B. Schönheit– beauty, Gesundheit– health, Krankheit– dis-ease, Wirklichkeit– reality. They are linguistic traces of an ancient archaic Germanic belief in a great all-pervading force, the 'heid'. Read in Edmund v. Hollander and Michaela v. Hollander: Vatan, the path of the North. The ancient science of Rune Masters, Skalds, Seers and Wise Women. Munich 1993. Knaur Verlag.
- 21** Perhaps it is an early medieval archaic linguistic expression of a universal life energy, similar to the Chinese 'chi', the Indian 'prana', the 'ether' of the 18th Century, or the 'orgone energy' discovered by W. Reich.
- 22** An analogous development was observed when the black Africans were abducted as slaves to the New World of America, where they developed and cultivated to preserve a bit of dignity and self – identity in the oppression of particular music and dance styles: the blues, the jazz, the quilted dance. Read in the book by Michael Ventura: 'From Voodoo to Walkman. History (s) of rock music'. The Green Branch 134. Werner Pipers Media Experiments
- 23** see especially Heide Gottner Abendroth: 'The Dancing Goddess and the Gimbutas' in the books above.

- 24 Frank Donovan: 'Magic and Witch Cult'. (Never on a Broomstick) London 1973, page 10
- 25 Christian Rätsch writes about the Germanic intoxication in 'Hallucinogenic mushrooms and our ancestors' (in 'Magic mushrooms' by R. Rippchen) 'Met is the name for a brew made from honey, water and other ingredients. In the old literature is often not distinguished between Met and beer. This is because in the beer of our ancestors honey was often brewed. It is known from the earliest sources of Germanic beer and meadmaking that psychoactive plants were added to both beverages. Beer was brewed with henbane – hence our 'Pilsener beer'. Met / Beer was a ritual drink that was enjoyed at the Germanic gatherings to make the gods stay among the intoxicated'....' Such rebellious ingredients were banned in 1516 by the Bavarian Duke William IV, who his subjects at the same time prescribed the use of soothing hops ... The 'Purity Law' was with the Beer Tax Law of 1872 for all Germany binding and is still today'. However, at that time it was not about bacteria From: 'shot and grain' No. 11/95
- 26 Serge Golowin, 'The Wise Women – the Witches and their Healing Knowledge', Basel 1982, page 206 and 213
- 27 Donovan, page 96. Also: Heide Gottner Abendroth writes in her 'Hagia' programs that in ancient times such Festivals in honor of the creator Goddess Acca, the Goddess of Life and wisdom were 'with songs, dances and scholarly discussions called' ACCAdemia'. 'These Festivals are very old and took place at the Summer Solstice and Winter Solstice. Accademia were also called the sacred groves where the wisdom of Accas and other Goddesses were taught and celebrated. From these Festivals later developed the modern concept of academy'.
- 28 Donovan, page 96
- 29 Donovan, page 10 and note from Friedhelm: Let's do it today! And in the Harz region I experienced similar events for St. John's Day (= Summer Solstice) after the war.
- 30 Saint Martin, known to us, is commemorated with lanterns in November each Year, as he has a poor man, a beggar donated half of his coat, in his time around 800 AD, distinguished himself by having destroyed (warm) springs, Holy Places of the Germanic tribes. I could not determine where I got the information until the text was submitted; I am sure that it is true. Ottmar Lattorf
- 31 as 32 Serge Golowin, 'The Wise Women – The Witches and Their Healing Knowledge', Basel 1982; Golovin quotes here vernacular, page 193
- 33 Golovin, page 190
- 34 – 36 Golovin, page 194 Over the Year, one counted 13 Months, 28 Days at the time.
- 37 Golovin, page 197
- 38 The police have at all times been state-sponsored and subject-controlling functions 'repelling the ruling class' and embracing all areas of society; including trade, health and morals. There was and is the 'police supervision' over coup and pimping, but this also in former times (before absolutism) concerned the so-called 'excesses' of the adolescents, who dared to have intercourse during community or village celebrations. Compare also the 'police hour', which is still valid today, that is, the evening or night closing of guest and entertainment areas, also called 'curfew'.
- 39 compare Roland Vetter, 'The old bath house to Eberbach', Heidelberg 1990
- 40 Compare Franz Irsigler, Arnold Lassotta, 'Beggar and Juggler, Whores and Executioners', Cologne 1989
- 41 Werner Dankert, 'Dishonest People – The Abused Professions', Franke-Verlag, Berne and Munich, page 86
- 42 Dankert, page 74
- 43 Golovin, p. 187
- 44 Eduard Fuchs, 'Illustrated moral history from 1909, Renaissance', now: New edition of 1985 Volume 2, page 150. Something similar can also be found in Norbert Elias' 'Process of Civilization'.
- 45 as 46 E. Fuchs, 'Illustrated moral history', Volume 2, page 159.
- 47 as 48 Golovin, page 191
- 49 Golovin, page 198
- 50 Pascal Dibie, 'How to Settle – Cultural History of the Bedroom', Stuttgart 1989, page 69
- 51 M. d. Filippuccio, 'The bedroom in Dibie', page 64

52 From 850, the so – called 'ear confession' was introduced by the roman catholic church; then the un-Christian people should tell what they did in bed, among other things. Is funny to read, but everything is in Latin.

53 Dible, pages 72 and 73

54 Becker, Bovenschen, Brackert, et al., 'From the Time of Despair', Frankfurt 1977 Witches of Modern Times, eds. Claudia Honegger, Frankfurt 1978

55 Gunar Heinsohn, Otto Steiger, 'The Annihilation of the Wise Women', Munich 1987, page 61

56 compare Heinsohn and Steiger, Part B, page 214 ff., And see J. DeMeo in emotion no.11

57 see Heinsohn and Steiger, Part B, page 213 ff

58 For example, in Cologne, the dialect spoken in Cologne, the police are still called 'custom' today, suggesting that the police originally practiced moral, controlling activities. For example, in the dance entertainments of the 15th and 16th centuries, custom had the effect of preventing the so-called 'excesses' of adolescents (= sexual intercourse). Comparisons. Muchembled, culture of the people.

59 Wilhelm Reich had already been in the late twenties of the 20th century in his book 'Burglary of the Sexual Forced Morals' – inspired by the work of the ethnologist B. Malinowski – on the genesis of the sexual Forced morals speculated. However, without serious scientifically valid results.

60 Gunter Heinsohn and Otto Steiger lead M.M. Poslan, 'The medieval economy and society', Penguin Book 1975. Schönwiese refers in his book 'Climate in Transition. From greenhouse effect, ozone hole and natural catastrophes' Rowohlt 1994, in this regard on investigations of Hubert H. Lamp :, 1972/77, Lit; G. Mann, A. Heuss (Editor): 'Propyläen world history'. Volume 1, Berlin / Frankfurt (Main) 1986

61 Schönwiese 1994, page 70

62 Only those who could promise their children an economic future were allowed to marry and have children. The nobility and the clergy were interested in having as many working people as possible. Heinsohn, Steiger, Knieper in 'Menschenproduktion' informs about the whole process. General Population '.

63 compare Heinsohn and Steiger, Annihilation ... page 103

64 From: Fuchs: Illustrated moral history. Volume 2, pages 36,47,48, 49,50.

65 see Heinsohn, Knieper, Steiger, Menschenproduktion, page 45

66 compare human production, page 37

For example, see the book by Rousseau 'Emile', published in 1762. See attachment 'Rousseau'!

68 Heinsohn and Steiger. The annihilation ... page 104

69 Neithard Bulst, The Black Death. Demographic, Economic and Cultural History Aspects of the Pestkatastrofe from 1347–1352 In: Saeculum 1979, page 55

70 Heinsohn. Page 105

71 Heinsohn. Page 107

72 see C. Merchant, The Death of Nature, Munich 1987

73 see also the appendix on 'The Murderous Character of the Catholic Church before the Witch Persecution' by Charles Lea!

74 Joachim Kahl, The Misery of Christianity, Reinbeck 1993, page 29

75 Kahl, page 29

76 compare Walter Zöllner, History of the Crusades, East Berlin 1977

77 G. Prause, Thomas von Randow, The Devil in Science, Hamburg 1985

78 – 80 Kahl, page 31

81 Kahl, page 22

82 as 83 bald, page 21

84 Kahl, page 32

Just like the current AIDS Establishment: see the Durban Declaration of July 2000 attached to AIDS.

- 86** Manfred Hammes, 'Witch mania and Witchcraft trials', Frankfurt a. M. 1977, page 98
- 87** Hammes, page 102
- 88** Heinsohn and Steiger, page 108
- 89** compare human production, Heinsohn, Knieper and Steiger
- 90** cf. Maria Mies, 'Patriarchate and Capital, Women in the International Division of Labor', Rotpunkt, Zürich 1988
- 91** Jakob Sprenger, Heinrich Institoris, *The Witch Hammer* Part 1 Page 53
- 92** they were called the Women: Hagazussa, Furia, Striga, (= Old High German), Hegetisse (= Flemish), Masca, Lamia, Estrie, Bruja (= night owl, Spanish), '*Night Driver*', Injurious Sorceress. Hansen page 22. They were killed in case of doubt.
- 93** they were called the Men, Düvel, Forest Man, Toverer, Maleficus, Incantator, Divinator, Sortiarius, Sorciere (Sortiaria), Witch, Sorcerer, Fatturiera, Hachicera, (spanish), because Divination is often associated with Sorcery also: 'Phythonissa' from Joseph Hansen, page 21. They were not killed in doubt, but often slotted on the ear. This resulted in the famous 'sloth ears'.
- 94** Deschner, 'The Cross with the Church', Munich 1985
- 95 as 96** Kahl, page 54
- 97** compare Golovin. By the way, according to my information about Shamans, they were always Female. The word comes geographically from the Russian area.
- 98** Cybele = great Earth Mother. Her portrait had no human or animal form, but was a sacred stone. Their celebrations were called ludi, 'games'. On the Vatican – hill where St. Peter's Basilica is today, was her temple. Emperor Julian sent a passionate message to her: Who is the mother of the gods? It is the source of the wise and creative gods, who in turn guide the visible gods; she is both mother and lover of the mighty Zeus; she went directly into being and shared with the great Creator; it governs every form of life and the succession of generations; she brings everything to perfection with ease; she is the motherless woman, enthroned on the side of Zeus, and it is very dear that she is the mother of all gods. The church fathers were not at all that opinion. Augustine called Cybele a whore mother, 'the mother not of the Gods but of the demons' from *The Secret Knowledge of Women*. By B. G. Walker, Frankfurt am Main 1993.
- 99** compare Ehrenreich and English, 'Witches, Midwives and Nurses', Munich 1975
- 100** cf. Walter Zöllner and G. Prause, Th. von Randow, 'The Devil in Science', Hamburg 1985, page 25
- 101** Prause and von Randow, page 48
- 102** When someone asks me during the editorial meeting, how can I know that with the impotence fears. I answered the following: First of all, there was the Maleficium Impotentiae. It may be that with impotence invariably erectile dysfunction, but also could be meant not-beget, because of the use of Herbal contraceptive. That was finally pursued. But if one looks through individual biographies of the then scholastic or religious founders and on the other hand has the sex-economic insights of Reich in the background, then it must have been grave neurotic, psychotic men acted. If one reads the *Witch Hammer*, then the sexual-Spanish basic attitude of the authors urges itself on formally. This must have been seriously ill neurotics with the most severe and overtly expressed sexual anxiety. This is almost in every line of the *Witch Hammer*. The women are reproached for their sexual excitability. And who does that? Best read!
- 103** Jakob Sprenger and Heinrich Institoris, '*The Witch Hammer*', Munich 1990, page 107 and page 93, part 1
- 104** The *Witch Bull* preceded the *Witch Hammer*!
- 105 as 89** Part 1 Page 107. Notes in brackets by Ottmar Lattorf
- 106 as 89** part 1 page 107
- 107 as 89** part 1 page 131
- 108 as 89** part 1 page 38
- 109 as 89** part 1 page 49

110 as 89 part 1 page 99
 111 as 89 part 1 page 66
 112 Seneca, Roman statesman and philosopher born 4 BC, chief representative of Stoicism
 113 as 89 part 1 page 98
 114 as 89 part 1 page 97
 115 – 117 as in 89 part 1 page 104
 118 as 89 part 1 page 106
 119 as 89 part 2 page 98
 120 as 89 Part 2 page 205
 121 as 89 part 1 page 130
 122 as 89 part 1 page 112
 123 Dagmar Scherf, 'The Devil and the Woman', Frankfurt 1990, page 209
 124 'Theological Real Encyclopedia', Walter de Gruyter, Berlin and New York 1982
 125 domini canes, compare also Hames and Heinsohn
 126 compare 'Witches and Witch trials', publisher W. Behringer Munich 1988
 127 Richard von Dülmen, 'Hexenwelten, Magic and Imagination', Frankfurt 1987, page 154

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The last *official* execution of a woman as a witch in the German-speaking world took place in 1782 (Anna Göldi in Glarus / Switzerland).

What can we learn from the persecution of Witches?

- inform yourself objectively
- how did the injustice come about? (Peoples, groups, loners, family)
 - do not look away at the wrong
 - personal sympathy
- party demands, observe group opinion; System loyalty, justice terror
 - justice is abused by powerful people?
 - question law and morality for one's own life
 - where are Women exploited (advertising, profession)
- to whom are aggressions abreacted safely? Where are groups demonized?
 - are there guiltless scapegoats in my environment?

'[The Witch Hammer](#)' (30.5MB, over 600 pages) in its [German](#) first release you'll find on my Yandex Disc
<https://yadi.sk/i/zsFVb28i3TUNWV>

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