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The Castle of Montségur

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LAST summer the Paris press told of a sensational adventure in southern France. A number of speleologists (cave diggers), armed with picks and shovels and a generous dose of confidence, proceeded to the Languedoc to search for a hideout of fabulous treasures and medieval arms. This cache was supposedly hidden in the ruins of a legend-shrouded castle: Montségur.

In the Middle Ages the castle of Montségur was a fortress where the Holy Grail was said to be hidden. Some writers refer to it as the "inspired" mountain. Others are satisfied with calling it the "sacred" mountain. But the enthusiastic diggers were not so much after legendary Christian relics as more tangible loot of gold and antique arms.

The newspaper reports, however, did not fail to indicate the real significance of this ancient fortress. Montségur is the place where in 1244 the remnant of the Albigensian people made their last stand. They had been persecuted as a people for over thirty years and about a thousand of their leaders took refuge here. Finally, however, vanquished by the power of the Inquisition, they died in the flames.

Among these leaders were a number of noblemen and wealthy people. Thus the rumor has persisted that some of the wealth of the Albigensian people is hidden in that fortress. But who were the Albigenses whose tragic existence has received such recent wide attention? It was believed by some that not only were they eliminated as a people but also that their records and manuscripts had vanished. This is not true. About a hundred years ago an Albigensian New Testament was discovered, also a *Ritual*. Both these documents were written in the local dialect—the Provençal. The *Ritual* is a book of instructions for their services, or rites.

Quite a number of Albigensian documents have been found in the last twenty years. The most sensational find (and so much more precious than the elusive gold that some diggers are always after) was a manuscript from the middle of the thirteenth century which was written by Albigenses and contains their doctrines. It is called *The Book of the Two Principles*. This precious manuscript was discovered in 1939 by a Dominican, A. Dondaine, and indicates clearly the nature of their faith.

The Albigenses were a part of the Cathari movement which spread with amazing rapidity in various sectors of Western Europe. The Albigenses were indeed the Cathari of southern France. The word "Cathari," of Greek origin, means "pure," from the word "Cathari" we also have the German word *ketzer*, which means "heretic."

As far as their teachings were concerned, they centered in dualism. As indicated in the title of the manuscript mentioned above, dualism is a belief in two contrary and ever-warring principles. The dualist believes in the existence of two gods, one good and one evil; and the evil god had the upper hand when this world of sin, sorrow, and war was created. The Old Testament mirrors this god, dualists say, while the good principle or good god, who is Spirit, was revealed by Jesus Christ. Hence their rejection of the Old Testament and their acceptance of part of the New Testament, the Gospel of John particularly.

The Albigenses, of course, did not originate the dualistic teaching. The idea goes back to the sect of the Bogomiles in the Balkans in the tenth century; they received it from another earlier sect, the Paulicians, in Asia Minor, and that sect got it from the Manichaeans. This latter sect was founded by Mani, who was martyred A.D. 277. But even Mani did not invent the dualistic philosophy. We find some of these teachings even in earlier heretical movements in the early church, but mostly the teaching originates in

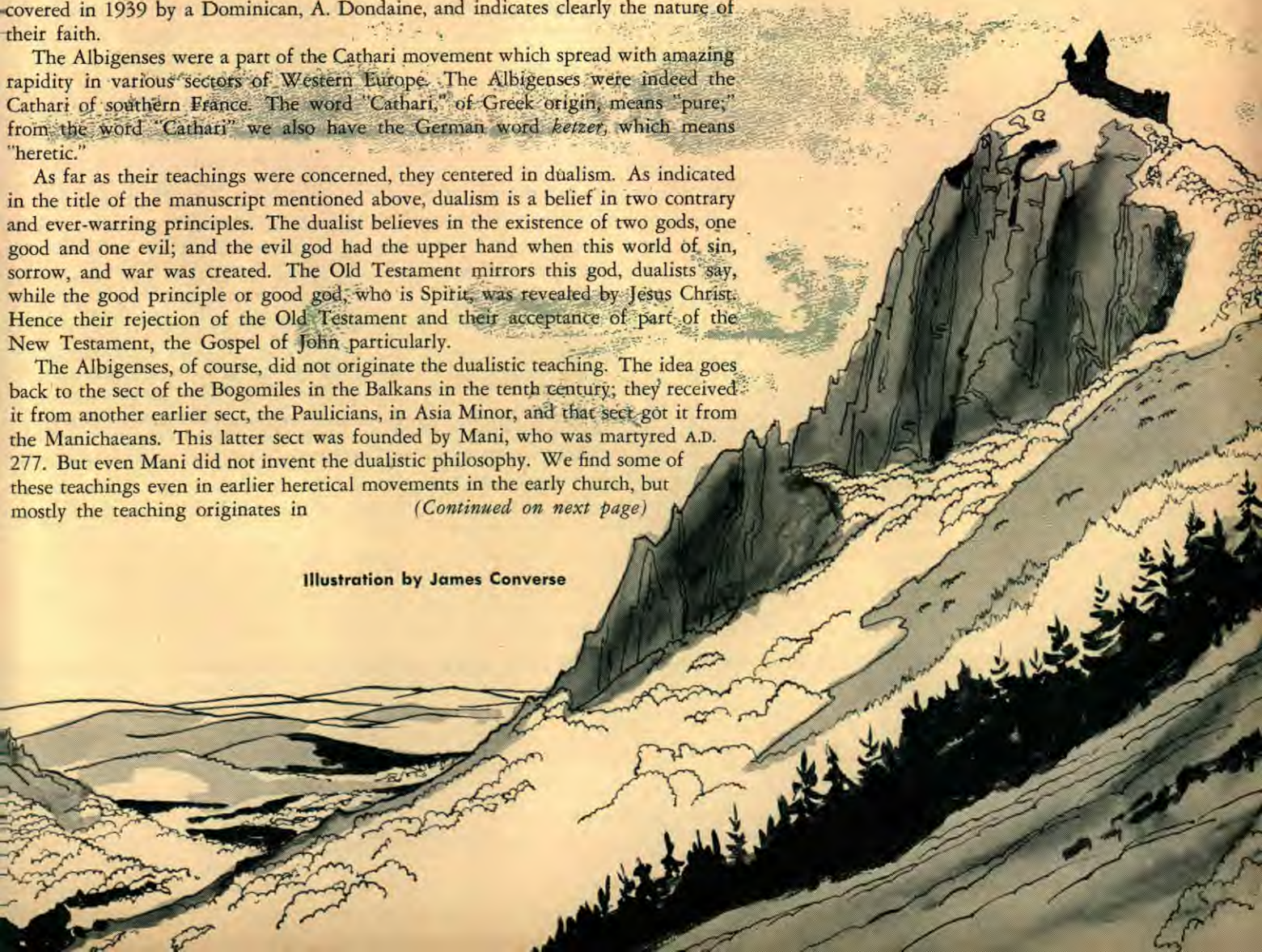
(Continued on next page)

Illustration by James Converse

Recent Exploration of Famous Medieval Fortress Revives Interest in Tragic Fate of the Albigenses

THE CASTLE OF MONTSÉGUR

by Daniel Walther





by J. O. Iversen

Truth for Teen-Agers

HEADS, BRAKES, AND GAS PEDALS

LET'S face it—cars are here to stay, and so are teen-agers. What would we do without either? So it is perfectly natural to keep both together—intact.

What youth doesn't have the urge to drive? And the urge to drive fast is as old as history.

There is an Old Testament story (in the ninth chapter of Second Kings) of a young king named Jehu, who hot-rodged his chariot and drove as if he were always late. His driving frightened the animals, paralyzed the women, and worried the town fathers. There is no Biblical record that citizens in those days had to pass a chariot driver's test.

We are victims of an age when a satellite can make a trip around the world in less than two hours, and jets fly from Los Angeles to New York in about four hours. Our pulse picks up as we go from where we are bored to death to where we are bored to tears in as short time as possible. It seems only natural, as we get behind the wheel and put our foot down on a well-lubricated accelerator, that we, too, want to put the car to the stretch.

But while we are caught in this vicious circle of speed and time, let's use our heads and the brakes, as well as the gas pedal.

Here are some tips for the road:

1. Racing is not illegal—on race tracks. Unrestricted speeding in restricted zones is one way to keep from getting old. Speeding strikes back at you in many ways. It is a way of showing off, and who wants to be a brag? Speeding suggests that you don't know

how to plan your time and therefore are always late, and always trying to catch up. It shows that you don't care for anybody else, or even for yourself. What if we had crossing signs like these? "Come ahead; you don't amount to much anyhow!" "Don't stop; nobody will miss you!" "Take a chance; you can get killed by a train only once."

At the entrance to a cemetery bordering a railroad crossing in suburban Chicago is a sign, "Drive carefully; we can wait."

2. A five-passenger car means a five-passenger car. You need a special operator's license to carry a bus load.

3. Traffic signals are not Christmas tree lights.

4. Make sure you have a right to the car you are driving. Maybe it is dad's. It may be registered in his name, he may be paying for it, and it may be that he needs it in his business. Don't be like the man who came to dinner, and stayed a month! So dad lets you take the car from time to time. He "gives you an inch." Don't "take a mile" by monopolizing the car.

5. Think twice. You want your own car. A meal always precedes the dessert; there is pie beneath the whipped cream. Don't let the smell of gasoline intoxicate you. First, get your clothes and your education. Then if you have some extra money for a car—and dad gives the green light—you are set.

6. If possible, take driver education under a qualified instructor, and *earn* your driver's license.

7. If and when you get a car, keep it looking respectable. Some cars look

like an accident going somewhere to happen. The successful and happy driver is not the loudest one. You don't need to open the exhaust to let people know you are coming. Use your brakes, and if necessary, your horn. When thinking about cars and driving, remember two commandments: "Honor thy father and thy mother," and "Thou shalt not kill." [END]

Castle of Montségur

(Continued from page 29)

a pagan source—in ancient Persia, where at about 600 B.C. Zoroaster gave rise to this pagan notion which appeared off and on in Christian teachings, and even today has its adherents.

The Albigenian people and their dualistic teachings appeared in southern France in the second part of the twelfth century, and in less than a hundred years they propagated their ideas with amazing success. Among them were not only "little" people such as peasants and laborers, but the aristocracy also. The counts of Toulouse and Foix joined their ranks. There was even a glamorous princess, Esclarmonde, who received particular attention in recent press articles.

There was also a political side to the Albigenian tragedy. The territory where they lived was independent. It did not belong, at that time, to the kingdom of France, and understandably the king of France participated in the crusade against the Albigenes not only for the eradication of the heresy but also for the purpose of bringing the Languedoc into orbit with his kingdom.

The Albigenes lived at the time of another important medieval people, the Waldenses. In thirteenth-century documents, in which heresy trials are described, Waldenses and Albigenes are often mentioned together. But the Inquisitors were aware that there were basic differences in their teachings. For one thing, the Waldenses were never suspected or accused of the dualistic heresy. They were always considered as more evangelical, and the powerful pope at the time, Innocent III, was careful not to apply the heat of the Inquisition to the Waldenses. By the way, the Inquisition was born then, and was intended to eradicate the heresy of the Cathari. According to a text found only a few years ago, the Inquisitors were instructed to bring the erring ones back, first by persuasion and then, if need be, by force.

It has been known for a long time

that the crusade against the Albigenses was preached not only by ruthless zealots but by some of the great pious preachers such as Bernard of Clairvaux. From 1209 on the Albigenses were the object of intense persecution which ended, as mentioned above, in the huge pyre at Montségur in 1244.

Ever since the new texts were found in 1939 a number of scholars in various countries have reappraised the Albigenses. The basic opinions about them were not discarded, but they can be assessed with greater accuracy and understanding.

In thinking of these medieval people we are led to ask, "Why is it that in our age there is such an interest in them not only among specialists but also in the daily press?" There may be several answers. For one thing, the new manuscripts have caused a sensation; perhaps they are not equal in interest with the Dead Sea Scrolls, or the manuscript of St. Thomas, but they are of marked importance just the same.

Another reason may be found in the Albigensian teachings. Our distressed age gratefully takes hold of any light on the exasperating problem of the origin of evil. Even Augustine, in his youthful years, was attracted by the same heresy of Manichaeism, and once wrote: "Do not believe, ever, that heresies have been invented by a few little souls; only great men (mountain men) have created heresies."

Thus while the French cave diggers failed to find the wealth they set out to discover, they aroused popular interest in one of the most amazing movements of history, which, through the blood of martyrdom, witnessed in behalf of its beliefs. [END]

"The Plants . . . Will Teach You"

(Continued from page 19)

in golden masses along the shores. Here is ample provision, and to spare, for the development of new pine seeds, and the bees are not needed.

After all, the process of pollination itself is a miracle. A tiny pollen grain lighting on the sticky surface of the stigma begins to sprout, using the sugary secretion as food. The sprout becomes a tube, which burrows its way down through the tissues of the stigma and style until it reaches the ovary, or egg case. Here it does not wander about aimlessly, but leaves the walls of the ovary and enters the cavity inside. In here are located the ovules, each one destined to become a seed. Each is attached to the ovary wall by a short stalk, and at the base of the ovule, near to its attachment to the stalk, is a tiny opening, the micropyle. Into this micropyle the pollen tube enters. Once inside the ovule, it discharges its sperm cells, which immediately unite with the egg cells to produce a new seed.

What causes the pollen tube to grow downward along the style? Some botanists suspect that there is some kind of chemical attraction. But if this is true, how did it get that way to begin with? Even though we may find some cause of the directional growth, we are puzzled to know why it is that way. The whole process is so purposeful that it cannot be explained as mere coincidence.

These principles have been so well expressed by another that I would like to close this discussion by a short quotation:

"A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit." E. G. White, *Education*, page 99.

In this age of scientific skepticism, we need to realize the hand of God in nature, and to recognize His power at work in all the things that He has created.

When Tempted to Criticize

by Ellen G. White

"Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character. Cultivate thankfulness. Praise God for His wonderful love in giving Christ to die for us. It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise.

Earnest workers have no time for dwelling upon the faults of others. We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us."—*The Ministry of Healing*.

ANSWERS TO "TEST YOUR 'WORD' POWER"

1. (a) Psalm 100:4
2. (c) Luke 17:11-19
3. (b) Luke 18:9-14
4. (b) Daniel 2:19-30
5. (c) 2 Timothy 3:1, 2
6. (a) Acts 28:15
7. all three: John 6:11; Matthew 26:27; Luke 24:30 (In the last case He is said to have "blessed" the food, but this undoubtedly included giving thanks to His Father, as His custom was.)
8. (c) Luke 2:36-38
9. (a) 1 Thessalonians 5:18
10. (b) Jonah 2:1, 9

SCORE

- 8-10 correct, excellent
6-7 correct, good
4-5 correct, fair
0-3 correct, more Bible study urgently needed