The Church of Satan

- by -

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Fifth Edition
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Table of Contents

Chapters		Page
	Introduction	7
1 -	Antecedents	11
2 -	The Abominable Dr. LaVey	15
3 -	The Age of Satan Begins	26
4 -	Knowledge of Good and Evil	41
5 -	The Satanic Bible	52
6 -	Across the Abyss	68
7 -	Through a Glass, Darkly - Part I	79
8 -	Cogito, Ergo Est	82
9 -	The Compleat Witch	89
10 -	The Church of Satan, United States	98
11 -	The Northglenn Incident	111
12 -	Christianity	119
13 -	The Lilith Grotto	129
14 -	The Downfall of Babylon	135
15 -	The “Red Goat” Cloven Hoof	145
16 -	The Realm of the Masters	160
17 -	The Stygian Crisis	177
18 -	Toward the City of Satan	190
19 -	Return to the West	202
20 -	Through a Glass, Darkly - Part II	216
21 -	New York, New York - A Hell of a Town	220
22 -	The Satanic Rituals	231
23 -	Interlude in the Public Eye	242
24 -	“A Black, Jewish, Satanic Warlock”	256
25 -	Meetings, Magic, and Murder	268
26 -	The Return of John DeHaven	289
27 -	The Circus of Dr. LaVey	299
28 -	Through a Glass, Darkly - Part III	325
29 -	Exorcisteria	327
30 -	One Nation Under Whom?	331
31 -	Year of the Grottos	340
32 -	Satan and Swastika	362
33 -	History, Mystery, and Magic	374
34 -	Dr. LaVey Rises Again	386
35 -	“The Year of the Pendulum Swing”	398
36 -	“A Fearful Thing”	414
37 -	“Despair, Depletion, and Destruction”	418

Appendices

1 -	"Satanism" Monograph	436
2 -	L'Air Epais	446
3 -	The Ceremony of the Avoosal	447
4 -	Der Wahnsinn von Andelsprutz	452
5 -	Die Elektrischen Vorspiele	455
6 -	The Tierdrama	457
7 -	Missa Solemnis	459
8 -	Requirements for the Satanic Clergy	472
9 -	The Satanic Ultimatum	473
10 -	Satanic Bible Introduction	481
11 -	The Hidden Source of the Satanic Philosophy	484
12 -	The "Book of Satan" (Might is Right)	487
13 -	Satanic Bible Dedications	492
14 -	II° Examination Curse	495
15 -	The Diabolicon	497
16 -	III° Examination Essay: Astrology	515
17 -	III° Examination Essay: Neopaganism	517
18 -	God in Sports Clothes	519
19 -	The Command to Look	521
20 -	Ceremony of Satanic Baptism	524
21 -	Revelation of the Beast: Aleister Crowley	528
22 -	Beyond the Abyss	531
23 -	Flier for The Compleat Witch	536
24 -	Bibliography from The Compleat Witch	537
25 -	The Æsthetic Adversary	542
26 -	Speaking of the Devil	544
27 -	Regional Agent Program Letter	545
28 -	An Encounter with the Church of Satan	548
29 -	Excommunication of Wayne West	556
30 -	Satan Rift Centers in Detroit	562
31 -	For the Dead Travel Fast	564
32 -	About that Goat	566
33 -	The Jesus People are Still Revolting	568
34 -	Hell on Reels	571
35 -	Legacy of the Four-Sided Triangle	573
36 -	Season's Greetings	576
37 -	Psychology of the Blood-Vampire	578
38 -	The First Philosopher	582
39 -	Official Degrees of the Church of Satan	584
40 -	In Quest of the Unholy Grail	586
41 -	Church of Satan Membership Form Statement	589
42 -	Evil, Anyone?	591
43 -	Letter to Fate Magazine	593
44 -	That Other Black Order	595
45 -	Purpose and Precognition	598
46 -	Darwin and the Devil	601
47 -	Satanic Wedding Ceremony	604

48 -	Manual for Grotto Administration	605
49 -	The Celebration of Death	615
50 -	Asylum of Satan - Studio One	619
51 -	Asylum of Satan - M. Aquino	620
52 -	Termination of the Stygian Grotto	621
53 -	Anton LaVey Interview by Martello	623
54 -	Extracts from Time Magazine	628
55 -	Time is on Our Side, Sort Of	630
56 -	Witchcraft - Louisville Courier-Journal	632
57 -	Expedition to R'lyeh	637
58 -	III° Elevations Announced	641
59 -	The Question of Secrecy	643
60 -	Ritual of Necromancy	645
61 -	Genesis II	646
62 -	Satanism in Perspective	650
63 -	Illuminism, the "Black Lodge of Masonry"	654
64 -	Murder Probe Sheds Light on Witchcraft	656
65 -	Ceremony of Ordination to the Priesthood	658
66 -	Is Satan Replacing Halloween Goblin?	660
67 -	The Source	662
68 -	Black Mass from La-Bas	667
69 -	al-Jalwa li Arbab Ahl al-Khalwah	670
70 -	Ilmi Ahat Haqiqt al-Ashia•i	672
71 -	The Metaphysics of Lovecraft	674
72 -	The Ceremony of the Nine Angles	676
73 -	The Call to Cthulhu	681
74 -	Lovecraftian Ritual	684
75 -	The Secrets of Life and Death	693
76 -	The Witch Wagon	698
77 -	Sympathy for the Devil - Karla LaVey	699
78 -	Those Who Seek Shall Find	701
79 -	The Frankenstein Legacy	707
80 -	Letter to an Army Chaplain	710
81 -	KQED Newsroom Broadcast	712
82 -	We're Put Here to Enjoy Life	713
83 -	Satanic Cult Protests	715
84 -	The "Yellow Peril": Satanism in China	716
85 -	Letter, Anton LaVey-Charles Steenbarger	720
86 -	Rite of the Undead	723
87 -	Satanists Seek Elite Only	726
88 -	Satanism (New Jersey)	730
89 -	Letter of III° Nomination	733
90 -	Santa Barbaran's Home a Devil of a Place	737
91 -	Anton LaVey: The Occult Explosion	740
92 -	Satanism (John Ferro)	743
93 -	Central Grotto Exorcist Bulletin	745
94 -	Exorcism Fact Sheet	747
95 -	The Devil Really Did Make Me Do It	750
96 -	To Satanists, Exorcism Silly	752

97 - Warlock Says Church Cashing in on Exorcist 754
98 - Satanist Calls Film a Boon 755
99 - The Root of All 757
100 - The Abstaining Indulgers 759
101 - Extract from Plain Truth Magazine 761
102 - Extract from Occult Magazine 763
103 - Psi in the Sky 767
104 - A Black Mass for the Mass? 769
105 - Walpurgisnacht Feast of Life 770
106 - A Different Approach to Talk Shows 773
107 - The Ægis Kick-Off Dinner 775
108 - Suicide: Indulgence or Compulsion? 776
109 - Aradia's Cauldron 779
110 - Quo Vadis? 782
111 - The Ninth Solstice Message 784
112 - Report on the Sixth Eastern Conclave 787
113 - Itinerary of the First National Conclave 789
114 - Following Satan the Natural Thing to Do 790
115 - The Devil You Say (306th PSYOP Battalion) 792
116 - Phase IV Message 793
117 - Church of Satan Seeks Members (UCSB) 797
118 - Black Pope Simmers Down 798
119 - The Satanist who Wants to Rule the World 801
120 - Anton LaVey Collects 809
121 - Devil•s Rain Ceremony - Maud Willis 810
122 - Devil•s Rain Ceremony - Anton LaVey 811
123 - Devil•s Rain - Famous Monsters Magazine 812
124 - Promotional Sheet: The Devil•s Avenger 816
125 - Chronicles of Mendes #II-1 817
126 - Sic Itur Ad Astra 821
127 - Draft Lead Articles - Cloven Hoof 824
128 - Letter, Diane LaVey - M.A. Aquino 827
129 - M.A. Aquino Resignation Letter 831
130 - M.A. Aquino Packet Cover Letter 835
131 - M.A. Aquino Letter to Church Membership 836
132 - Resignation Letter - Lilith Sinclair 837
133 - Resignation Letter - Ronald Barrett 838
134 - Resignation Letter - Margaret Wendall 840
135 - Resignation Letter - L. Dale Seago 842
136 - Resignation Letter - Robert Ethel 843
137 - Resignation Letter - Jinni Bast 845
138 - Resignation Letter - Robert Brink 846
139 - Resignation Letter - Lynn Norton 847
140 - Resignation Letter - Ricco Zappitelli 848
141 - Resignation Letter - T. & C. Huddleston 849
142 - "Hoisted by His Own Patois" 850
143 - Reply to "Hoisted by His Own Patois" 852
144 - Satanism's Gone Underground 856
145 - The Devil in Anton LaVey 859

146 - Review - Satan Wants You 867
147 - Review - Cults That Kill 873
148 - Review - Secret Life of a Satanist 877
149 - Letter to Geraldo Rivera 880
150 - Letter, Zeena (LaVey) to M.A. Aquino 882
151 - Sympathy for the Devil (Rolling Stone) 885
152 - Diane Hegarty/Anton LaVey Agreement 899
153 - Hegarty First Amended Complaint 907
154 - LaVey Answer to First Amended Complaint 917
155 - Superior Court Order (Hegarty v LaVey) 920
156 - Church of Satan Articles of Incorporation 925
157 - LaVey Bankruptcy Creditors' Meeting 928
158 - Order for 6114 California Street Bankruptcy Sale 933
159 - Anton LaVey Bankruptcy Closure Stipulation 935
160 - A. LaVey Bankruptcy Supplemental Stipulation 938
161 - Review - The Devil•s Notebook 940

Plates 946

About the Author 986

Introduction

June 19, 1968: It was a balmy afternoon in San Francisco. Having received my B.A. from the University of California, Santa Barbara the previous week, I had returned to my native city for a short vacation before reporting to the 82nd Airborne Division as a newly-commissioned Second Lieutenant. Leafing through the newspapers in search of an evening's entertainment, I saw that the highly-publicized film Rosemary's Baby was premiering at a theater in the Marina District, and I decided to catch the early screening in order to avoid the crowds arriving for the later show.

The film proved to be unexpectedly disturbing - even more so than the novel which had appeared two years earlier. Unlike the formula Hollywood monster movie, it emphasized the unremarkable and ordinary personalities of Rosemary's neighbors - and then revealed them to be just as routinely engaged in bizarre practices of Devil-worship and Black Magic. "This is no dream," gasped a terrified Mia Farrow as she was ravished by Satan. "This is really happening!"

As the lights came on, I paused to wonder - as, I am sure, did many others in the theater - whether it could indeed really happen. Was it possible that Satanism could still be a living force in the world, and not merely a historical aberration of medieval paganism and primitive anti-Catholic sentiment? No, of course not.

But as I strolled towards the front of the theater, there was a sudden commotion out under the marquee. A late-model black hearse had drawn up to the curb, and from it there emerged four or five men clad completely in black robes. The crowd parted before them, and the manager ushered them through the lobby and into the darkened interior of the building.

It all happened so quickly that I had only a momentary look at this singular delegation, but there was no mistaking its central figure - a tall, shaven-headed, goateed man with piercing eyes that seemed almost reptilian in their gaze. As the crowd thinned, I walked over to the manager and asked him for an explanation of the incident.

"That was Anton LaVey," he said after a moment's hesitation, "and those were people from the Church of Satan. LaVey was technical advisor to this film and played the part of the Devil in it." He produced a bright red calling-card, which solemnly announced:

The
Church of Satan
Advocates
INDULGENCE INSTEAD OF ABSTINENCE
For information on classes and other activities, write or call:
Anton Szandor LaVey
6114 California Street, San Francisco, California 94121
(415) 752-3583

Not only could it happen, said the card, but it was indeed happening. I shook my head in fascination. An actual church devoted to the Devil - and right here in San Francisco! Moreover both the card and the announced address implied that this institution had managed to sustain a public existence and exposure. Outré it might be, but criminal it was evidently not.

Driving directly home to Russian Hill was of course quite out of the question; I detoured half-a-city out of my way to see what sort of structure it was that could house

such a bizarre activity. The address proved to be far out in the Richmond District, where California Street ceases to be a four-lane, commercial artery and becomes merely one more fog-shrouded residential lane. Nestled tightly between two buildings, 6114 revealed itself to be a two-story, peaked-roof house of a type not uncommon in post-fire San Francisco. But it was painted completely black, and the three main windows were tightly shuttered.

The only indication of occupancy was the soft glow of an orange-red light through the front-door transom. I listened for some sound from the interior, but the house remained silent and uninviting. A plate by the door said DO NOT DISTURB UNLESS YOU HAVE AN APPOINTMENT, which of course I did not, so I drove away … and for a year almost entirely forgot about Anton Szandor LaVey and his strange Church of Satan.

I did not know it then, but I had just received my first glimpse of both a man and an institution who would alter my life to an extraordinary degree. More than that, they would alter the lives and philosophies of many other persons throughout the country and the world, and ultimately they would be responsible for a most remarkable contribution to the options for human social evolution.

For the Church of Satan was not just one more shade of color in San Francisco's rainbow of the eccentric and the avant-garde, nor did it have much in common with what most people generally consider "the occult". Rather it was an exercise in intellect, spirit, and activity which, accidentally or intentionally, managed to focus on the greatest mystery of mankind: why it is different from all other forms of life, and what this difference implies for its potential.

Such an odyssey was not to be comfortable or tranquil. During the decade of its existence, the Church of Satan strained and in some cases almost shattered the lives of many individuals who came into contact with it. Like some great Frankenstein monster, it fascinated and obsessed its creators and its adherents, rewarding success in its fields of interest with stronger and darker challenges.

As the institution grew larger and more sophisticated, the personalities and philosophies that governed it came to have less and less in common with their counterparts in conventional society, and ultimately the Church came to display two distinct faces.

The first face was that through which it struggled to communicate with the public and indeed the outer circles of its own membership. This was the Church of Satan of the tabloid newspapers and magazines, the publicity-provoking pranks, and the Hollywood flirtations; from 1966 to 1975 it would be described, denounced, praised, and caricatured by a veritable parade of reporters, academics, theologians, and historians.

From all these accounts there gradually emerged a confusing and inconclusive image of the Church as a spectacular fraud. For all of its regalia, rituals, and aphorisms, it seemed too commercial, too media-oriented, too transparent, and indeed too "nice" to be authentic. Even some of its more enthusiastic members eventually disengaged themselves with the feeling that they had exhausted the Church; they had wallowed in its notorious indulgences and found them to provide only temporary relief in the restless search for stimulation, excitement, and recognition.

The other face of the Church of Satan was not seen by the public, nor indeed by most of its membership. It was sensed by a very few - perhaps not even by Anton LaVey himself - when the Church was founded. Ten years later it was still obscure and ethereal: a face that was glimpsed peripherally rather than directly. It was the face of deep, ultimate authenticity - a signal that behind all the pageantry and the pyrotechnics lay an unsuspected substance - and a manifestation of intelligence that responded, however unpredictably, to efforts at conscious communication.

It was just this authenticity which animated the Church and its High Priest so vibrantly for so long, enabling both to endure so much social suspicion, ostracism, and outright antagonism without suffering loss of dignity, much less of conviction.

Like Galileo denying his discoveries before the Inquisition, Anton LaVey could romp as a Faustian caricature for the entertainment and reassurance of the masses both within and without the Church of Satan, secure within himself that all such escapades were insignificant next to the actual truths he had discovered. Under their influence, and enthralled by their energy, he would soar to unprecedented and unanticipated heights of self-awareness, control, and power. And through their intoxication he would also fall - an Icarus who, in the exhilaration of flight, had ventured too near the Sun.

Because it transpired that the Church of Satan finally disintegrated as unexpectedly as it had arrived - nine years after it first came into being. But just as its beginning was more precisely an evolution and a metamorphosis of a tradition which had preceded it in human history, so that tradition again did not vanish. Rather it underwent yet another change into an even more sophisticated institution - the Temple of Set.

As Satanism is necessarily a reaction against the assumptions, prescriptions, and values of Judaic/Christian religion, so the Church of Satan was limited in the positive potential of its philosophical conceptualizations. The energy and the momentum were present, but Satanists had imprisoned themselves in what turned out to be a very cramped and artificial universe. They could not put a name to their growing sense of frustration until 1975, and then - in a moment of crisis as painful as it was inspiring - their cumulative efforts resulted in a dramatic transformation of their environment, from one of dependent, negative reaction to one of independent, positive action.

The Temple of Set proved to be the latent, always implicit but never predefined promise behind the Church of Satan - that hypothetical triumph which would follow a Satanic eclipse of the inertial forces of the Universe. It is a triumph still evolving cautiously towards full realization, but one whose parameters approach the very limits of human potential. Indeed it presages the evolution of the human *psyche* into something as far removed from its present state as that state is from simple animal existence.

This book is thus a history whose ultimate significance is to be found in the future which these earlier events set in motion, not just in the adventures of those remarkable years from 1966 to 1975 themselves.

This Fourth Edition proceeds past 1975 into the tragic *Götterdämmerung* which thereafter descended upon Anton and the remnants of the Church, culminating in his death in 1997. Lest we be tempted to judge him too quickly, it is well to remember that some of the same qualities responsible for his downfall also contributed in making him the genius that he was. In John Fowles' *The Magus*, the magician Conchis observes of the eccentric, reclusive magician who had initiated him in his youth:

> Whenever I see a photograph of a teeming horde of Chinese peasants, or of some military procession, whenever I see a cheap newspaper crammed with advertisements for mass-produced rubbish. Or the rubbish itself that large stores sell. Whenever I see the horrors of the pax Americana, of civilizations condemned to century after century of mediocrity because of over-population and under-education, I see also de Deukans. Whenever I see lack of space and lack of grace, I think of him. One day, many millennia from now, there will perhaps be a world in which there are only such châteaux, or their equivalents, and such men and women. And instead of their having to grow, like mushrooms, from a putrescent compost of inequality and exploitation, they will come from an evolution as controlled and ordered as de Deukans' tiny world at Givray-le-Duc. Apollo will reign again. And Dionysus will return to the shadows from which he came.[1]

[1] Fowles, John, *The Magus* (revised version). Boston: Little, Brown, 1965, 1967, page #186.

In the chapters which follow I have endeavored not only to recount the adventures of Anton Szandor LaVey and the Church of Satan, but also to draw from these experiences the principles which they discovered, refined, and actualized. While relevant documentation is both incorporated and appended, it will soon become clear that ordinary rules of evidence are sadly inadequate for subject material as singular as this.

It would be much to expect that this extraordinary story will be completely credible or even intelligible to the conventional mind. To sense its significance, one must undertake within one's own consciousness that same mysterious, often frightening journey on which Initiates of the Left-Hand Path are always embarked. It is a journey which may be rewarding, but to those of fragile dispositions it may just as possibly be profoundly disturbing, even disastrous. It is a journey through Hell, but …

> The mind is its own place, and in itself
> Can make a Heaven of Hell, a Hell of Heaven.[2]

[2] Satan in Milton, John, Paradise Lost

Chapter 1: Antecedents

Interest in and worship of the Devil did not, of course, begin with the Church of Satan in 1966. The moment something like a Prince of Darkness was visualized in ancient times, presumably, someone decided that it would be more advantageous, illuminating, or just plain fun to seek his favor instead of that of more socially-respectable gods. Yet so strong was the grip of Christianity in medieval Europe, and so savage its persecution of even the mildest heresy, that anything like formalized Satanism was quite unthinkable.

Until the 20th Century witchcraft and Devil-worship remained the stuff of moral mythology: tales told to frighten children into behaving like good little Christians, or, more ominously, allegations among adults for malicious reasons. How many of the persecutions, massacres, tortures, and burnings of 15th-17th Century Europe were actually based on anything more than cold-blooded opportunism will never be known for certain. The scale was appalling, with executions estimated conservatively at 200,000 across the continent.[3]

Under such circumstances sensible people avoided any interest remotely suggestive of witchcraft or Satanism. Curiosity concerning "occult mysteries" was indulged only beneath the heaviest veneer of Judæo/Christian orthodoxy, from the angel-communicated "Enochian Keys" of John Dee to the cross-splashed pageantry of Rosicrucian and Masonic fraternities. Such magical texts as were eventually studied by aficionados were carefully attributed to ancient Hebrew sages or historic Christian authorities.[4]

After the continental excesses and exhaustion of the Catholic-Protestant wars and the resultant reaction against all Christian institutions in favor of an "Age of Reason" or "Enlightenment"[5], the "forbidden fruit" of Satan and Satanism began to be looked at as something exotic to play with. Hellfire Clubs, including Sir Francis Dashwood's Order of Medmenham Franciscans, were chic in London[6]; lurid rumors of Palladists and Luciferians scandalized Paris[7]. By the 19th Century authors such as J.K. Huysmans were shocking their readers with lurid tales of Black Masses and human sacrifices among the decadent aristocracy.[8] In Austria and Germany ancient paganisms were revived from near-

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[3] Kingston, Jeremy, Witches and Witchcraft, London: Aldus Books, 1976, page #60.

[4] For instance the Clavicule of Solomon and the Grimoire of Pope Honorius.

[5] Encompassing the late 17th and the 18th Centuries, the "Enlightenment" was characterized by (1) a relegation of mankind to a "natural place", not a privileged place among the natural order, (2) a disbelief that "God" (if he exists) would ignore natural laws to take any interest in human affairs, (3) a sentimental attraction to ancient Classical cultures and distaste for the medieval Christian heritage, (4) emphasis on the present life as opposed to an afterlife, and (5) humanitarian respect for and kindness towards all natural creatures. One excellent introduction is The Enlightenment by Norman Hampson (Baltimore: Pelican Books, 1968).

[6] The definitive study of Dashwood's Order to date is Eric Towers, Dashwood: The Man and the Myth (London: Crucible, 1986), which offers evidence that Dashwood's "occult" activities consisted largely of revels in honor of Apollo & Bacchus with no overtly "Satanic" element. In the early 1960s the most generally-available books on Dashwood were Daniel P. Mannix' The Hell-Fire Club (NY: Ballantine, 1959) and Donald McCormick's The Hell-Fire Club (London: Jarrold's, 1958). Mannix painted a sensational picture of explicitly Satanic orgies; McCormick debunked this in favor of "rakemanship" parties. Mannix' fantasy, obviously, was the one to which the early Church of Satan was more inclined.

[7] Flowers, Stephen E. Ph.D., Lords of the Left-Hand Path: A History of Spiritual Dissent (Smithville, Texas: Runa-Raven Press, 1997, pages #104-106. LLHP is indispensible as a history not only of overtly Satanic movements, but more importantly of many philosophical schools of thought which conceived, developed, and preserved the key elements of this tradition over the centuries.

[8] Huysmans, J.K., La-Bas (Down There) NY: Dover, 1972. A fictional account of a supposed 17th-Century Black Mass, it nevertheless became the standard model for such concepts among the ignorant public.

extinction[9], paving the way for a wild renaissance in Romanticism that would ultimately lead to the apocalyptic state totalitarianisms of the early 20th Century.[10]

World War II burned that Romanticism to ashes, leaving in its place a dull social rationalism whose only claim to anything exotic in the way of philosophy was the escapist despair of Sartre and his fellow existentialists.[11] Religion had become a Norman Rockwell game for the nuclear family of America to play on Sunday mornings; otherwise it was as obsolete and irrelevant as the horse-and-buggy.

A few oddballs still played with the old forbidden fruit, however. In 1940 William Seabrook wrote Witchcraft: Its Power in the World Today after having his curiosity aroused by his friend Aleister Crowley.[12] In England Gerald Gardner worked to reintroduce witchcraft as a nonSatanic, nature-glorifying paganism.[13] And finally Satanism-as-Satanism became worked into a new social myth by another acquaintance of Crowley's, Dennis Wheatley.

Wheatley, a British intelligence officer during World War II, went on after the war to write a great many novels of romance and adventure, not unlike those of his wartime associate Ian Fleming.[14] In one of his novels, The Devil Rides Out (1934), Wheatley presented a coven of elite Satanists in London, gathering in secret mansions to conjure up frightful dæmonic entities from candle-lit magic circles. When not engaged in such monstrous ceremonies, they were the very model of upper-class society, enjoying the most expensive cigars and wines along with their vintage Rolls-Royce and Hispano-Suiza motorcars.

Wheatley followed the success of The Devil Rides Out with several more novels in what came to be called his "Black Magic series".[15] In addition to the damsel-in-distress and the good-magician-vs.-bad-magician characters, he added social causes which he and his readers disliked to his Satanists' conspiracies: unrepentent Nazi masterminds, communists, British trade-unionists, and finally the racial "Black Power" movement!

As there were no prominent Satanists in Britain or elsewhere upon whom Wheatley could fashion his villains, he did the next best thing and modeled them after Aleister Crowley and his A.·.A.·.. Wheatley's Satanists duly wore Cefalu-style robes, credentialed themselves as "Magister Templi" or "Ipsissimus", and made sure to chant "Do What

[9] See in particular Nicholas Goodrick-Clarke, The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935 (Wellingborough: Aquarian Press, 1985), which profiles Guido von List's Armanenschaft, Jörg Lanz von Liebenfels' Order of New Templars, & Rudolf von Sebottendorf's Thule Gesellschaft. See also Stephen E. Flowers, Fire and Ice: Magical Teachings of the Brotherhood of Saturn, Germany's Greatest Secret Occult Order (St. Paul: Llewellyn, 1990): a detailed analysis of the Fraternitas Saturni which dominated German occultism from the 1920s.

[10] See in particular Peter Viereck, Metapolitics from the Romantics to Hitler (NY: Knopf, 1941). Major sections deal with Romanticism, life-worship, Kultur, dynamism, Wagner, Chamberlain, Fichte, Hegel, Rosenberg, and Hitler. Beyond the exclusively German experience, see Ernst Nolte, Three Faces of Fascism (NY: Holt, Rinehart & Winston, 1963), which compares the German, French, & Italian movements.

[11] An excellent survey is James Collins, The Existentialists (Chicago: Henry Regnery, 1952), with major sections on Kierkegaard, Nietzsche, Husserl, Sartre, Jaspers, Marcel, & Heidigger.

[12] William Seabrook, Witchcraft: Its Power in the World Today (NY: Lancer, 1940). Although personally a skeptic, Seabrook admitted the psychological effectiveness of witchcraft. In his Confessions Aleister Crowley remarked of him: "He had held an important position on the Hearst papers, and his sanity and decency had revolted against so despicably disgusting a job. He knew he was a genius, and the effect of knowing me was to make him ashamed of himself." (Chapter #80).

[13] See Francis King, Modern Ritual Magic: The Rise of Western Occultism (NY: Macmillan, 1989).

[14] It was Wheatley who introduced Maxwell Knight of M.I.5 (the model for Ian Fleming's "M" character in the James Bond novels) to Aleister Crowley. See Anthony Masters, The Man Who Was M (Oxford & NY: Basil Blackwell, 1984).

[15] The most famous are The Devil Rides Out, To the Devil a Daughter, The Satanist, The Haunting of Toby Jugg, Strange Conflict, and Gateway to Hell. Of these the first and second titles were made into films: TDRO an excellent rendition of the book [available on videocassette as Hammer Collection #SV10266] and TTDAD a confused mess.

Thou Wilt shall be the whole of the Law" when summoning up Lucifer or one of his Elementals. Wheatley's good-magicians were based somewhat loosely on Theosophy, which had outlived its turn-of-the-century rival, the Hermetic Order of the Golden Dawn, to become London's most prominent "good occultism".

Up to the mid-1960s, none of this really made the trip across the Atlantic to America. Wheatley's novels were unknown here, as was Crowley (with the exception of a few insular disciples down around Los Angeles - Jack Parsons[16] , L. Ron Hubbard[17] , et al.). Even Hollywood, with an interest in scaring its customers, had moved smoothly from the Frankenstein, Dracula, and Wolfman melodramas of the 1940s to atomic-age mutants and space-critters in the 1950s, with nary a Satanist to be seen.[18] We were simply not interested. More important were power-politics with the Soviet Union, automobile tailfins, fluffy television, Googie-architecture soda shops, bullet brassieres, Davy Crockett, Jack Kennedy's haircut, surfing, the space race, and rock & roll.

As in England, Satanism would be ready to return to American consciousness only when people were feeling both glum and escapist. That happened in the mid-1960s, after Kennedy was assassinated and his successor Lyndon Johnson (with a very unsexy haircut) was dragging an unenthusiastic generation, already inflamed with civil rights activism, through the Vietnam War.

Yesterday's surfers became today's Hippies, and the girls traded in bouffant hairdos and go-go boots for granny dresses and love beads. In San Francisco people began to hear about a street intersection called Haight-Ashbury, and discover that it was much easier to trip out by sucking on an LSD-soaked sugar cube than by suffering through Beat poetry in a smoke-choked coffee house.

Michael Aquino (Sr.) and his generation grew up in the Roaring Twenties and took advantage of the prime of their lives to make the best of the Depression-era 1930s. Then the War came along and made heroes of them all. They did, after all, win it.

Michael Aquino (Jr.) was a member of the "postwar baby boom" activated by all those sex-starved servicemen returning from World War II. I and my fellow "boomers" grew up in the comfortable Eisenhower fifties, followed by the even more indulgent sixties. We faced theoretical dangers like the "Red Scare" and the threat of nuclear war, but they never materialized into anything beyond a vague monster-under-the-bed fantasy. Even Vietnam ("the first rock-and-roll war") was something distant, transitory, and attention-optional: more an excuse for street-theatre and Dylan/Baez *Angst* than an intrusion into the middle-American lifestyle.

In between the generations of Michael Aquinos Sr. & Jr. was another, smaller generation. They were born at the beginning of the Great Depression, and its curse was all they knew throughout their childhood years. As teenagers they then, on the "home front", lived through the black cloud of the War with its rationing, its paranoia, and its family disruptions. They were too young to fight in it, become heroes. Caught in the

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[16] John W. "Jack" Parsons (1914-1952) joined the O.T.O. in 1941 and was instrumental in introducing Crowley's philosophy to America in the postwar era, when he served as Master of the Agapé Lodge in Pasadena. While he did not use the term "Satanism", he habitually referred to his magical activities as "the Witchcraft" and to himself as the "Antichrist". To this extent he moved closer to anti-Christianity than Crowley, who - at least in his later years - considered Christianity as something distastefully irrelevant. A selection of Parsons' essays may be found in his *Freedom is a Two-Edged Sword* (Las Vegas: Falcon Press, 1989), while John Symonds' *The Great Beast* (London: Macdonald, 1971) contains a somewhat more cynical account of the cooperation and tension between Crowley and Parsons.

[17] The science-fiction writer and founder of Scientology.

[18] The definitive study of Satan and Satanic themes in film is Nikolas Schreck, *The Satanic Screen: An Illustrated Guide to the Devil in Cinema* Creation Books, 2001 (ISBN 1-84068-043-1). The book also pays careful attention to the subliminal Devil-themes of the war years, the 1950s' "atomic age", etc.

Twilight Zone between the heroes and the boomers, they were invisible, identityless: the Beat generation. Some cultivated their Beat-ness and wrote poetry. Some donned black leather jackets, combed their hair into “duck’s ass” splendor, and essayed hot rods and Harley Hogs along Whittier Boulevard as would later be immortalized in American Graffiti. Some drifted into the film noir world of late-40s decadence, angry, resentful, cynical. One of those was a young man named Howard Stanton Levey.

Chapter 2: The Abominable Dr. LaVey

In 1971 Vincent Price starred in a film entitled *The Abominable Dr. Phibes*. It told the tale of a wealthy ex-vaudevillian, Dr. Anton Phibes, who had been hideously disfigured in an accident while rushing to the side of his injured wife. After she died during the operation meant to save her, Phibes vowed revenge on the nine physicians and one nurse involved, and proceeded to murder them as dramatically as possible. Living alone in a grotesque, moderne mansion, Phibes broods over the embalmed corpse of his wife Victoria, plays tortured, thunderous compositions on an opulent, neon-illuminated theater organ, and dances to the 1930s' music of a life-sized clockwork band with Vulnavia, a dæmonic damsel brought to life by the powers and passions of his own mind.

The Abominable Dr. Phibes was intended to be horror camp with an Art Deco accent - perhaps a whimsical variation on Gaston Leroux' *Phantom of the Opera*. Whether by accident or intent, however, *Phibes* managed to attain a depth of nightmare beyond that of Lon Chaney's masterpiece. While the Phantom had earnestly desired recognition of his genius by human society, Phibes had descended to an abyss of despair and decadence where the opinions and even the existence of other human beings had become meaningless to him. One sensed that, like the central figure of Abraham Merritt's *Seven Footprints to Satan*, he was moved to action against the offending physicians more for the sake of his own stimulation and amusement than for actual vengeance. In his madness and magnificence he towered over the policemen and detectives sent against him; to him they were no more real - and no less mechanical - than the pathetic, painted musicians of the Phibes Clockwork Wizards.

While there is no reason to assume that *The Abominable Dr. Phibes* was a deliberate caricature of Anton Szandor LaVey[19], it might as well have been. The story of his life is one of genius distorted by an alienation so profound that it led him, step by step, into a Phibesian universe wherein he defined his own realities. He created music, art, and literature of extraordinary power precisely because they were not in the least modified to court critical approval. Unable to possess the Victoria of his dreams, Marilyn Monroe, he enshrined her image in the wax museum of his imagination and found for himself a Vulnavia - not a ghost but a real woman, able to be not only Marilyn Monroe but many other creatures for him. His denunciation of social hypocrisy would draw people to him as moths to a flame, but again and again they would seek not true freedom, but rather masochistic glorification of what they cherished as private perversions. To each of them Anton LaVey was not a devil but a god, defining good and evil; and he would give to each of them the *Kheft*-like drug that he or she sought, bestowing the illusion, if not the substance of freedom.

And so finally he came to despise humanity and to relinquish any hope that he might once have nurtured for its rescue from self-destruction. In a cellar room of his house he created a still-life of male and female mannikins - positioned, dressed, and facially re-featured to portray humans at their most vile. And alone amidst this macabre company he would sit at the illuminated keyboard of a theater organ and send forth the music of his love and hate and frustration and loneliness. A one-eyed man in the country of the blind,

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[19] After receiving and reading the original edition of this *Church of Satan*, Anton LaVey began to claim that the *Phibes* films were in fact a caricature of himself, and also that he had personally tutored Vincent Price in the role. While many years after the *Phibes* films Anton did meet their director, Robert Fuest, in the process of his directing *The Devil's Rain* (1974), neither Fuest nor Price nor anyone else involved with the *Phibes* films ever indicated or acknowledged any Anton LaVey inspiration or involvement. After 1975 Anton also claimed that both Fuest and *Devil's Rain* star Ernest Borgnine were Church of Satan members, both of which were disproved by the Church membership records.

he was a king whose powers of sight could be neither shared nor appreciated by those around him, human or android. If he were indeed the personification of Satan, then he had found his true Hell.

Howard Stanton Levey, as his birth certificate reads, was born on April 11, 1930 to Michael Jacob Levey and Gertrude Coulton Levey of Chicago. Following the end of Prohibition, Michael was first a liquor salesman, then an automobile parts dealer, and finally a real estate broker. Shortly after the birth of "Tony", the family moved to San Francisco.

Tony's childhood was fairly conventional until his junior year of high school, at which point he dropped out and began to explore the seamier side of society in poolhalls and gambling joints. In this atmosphere he was first exposed to the song of the social dropout - the argument that corruption is universal and inescapable, and that the only rational course of action is to participate in it. Those who did not were suckers and fools and were useful only as victims for predators.

It was an outlook reassuring to outlaws and outcasts, and it carried with it a certain Nietzschean glamor as well. It would later become a key element of the Church of Satan's elitist arrogance, but its underlying contempt for the dignity of the human spirit would also reinforce young Tony's mistrust of honorable or altruistic motives. In building a refuge against the corruption of the outside world, he would find that he was ultimately uncomfortable in the company of the uncorrupt - for their motives and behavior did not fit the cynical, selfish mold in which he saw humanity cast.

Anton would later claim to have joined the Clyde Beatty Circus at age 17, traveling with it until October of 1947 - first as a cage boy, then as an assistant trainer of the lions and tigers, and finally as player of the circus calliope. The 1947 route books of the Beatty Circus, however, list no one named "LaVey" or "Levey" in either the cages nor the band.[20]

In October 1947, Anton maintained, he left the circus to join the Pike Amusement Park, an oceanfront carnival in Long Beach, California. This was later disputed to his daughter Zeena by his aunt Mabel, who said that Anton had continued to live in San Francisco throughout this entire period of his life.[21]

Whether or not young Tony actually worked for a circus or carnival in 1947, there is no doubt that he did visit them and develop a fascination with their cynical, savage atmosphere.[22] Superficially, of course, they are places for fun and relaxation - where ordinary people can go to forget their cares and perhaps play frivolous games of chance for stuffed-toy prizes. But the very fact that people abandon their usual inhibitions at a carnival can make them appear foolish and contemptible to the carny operators. They become "rubes" useful only for lighthearted or serious swindling.

Yet the act of deceiving leaves its imprint on the operator as well, luring him towards a permanent suspicion of appearances and a consequent social alienation - for in society one is virtually forced to make decisions based upon appearances in order to survive. Hence the depressing and even morbid subculture of the carnival: no Disneyland where the human spirit rejoices in memories of childhood innocence, but rather a City of Dreadful Night, where Dæmon Warders snarl at those so presumptuous as to bring their souls with

[20] Wright, Lawrence, "Sympathy for the Devil", Rolling Stone #612, September 5, 1991, page #67. The 1947 route books are in the Circus World Museum of Baraboo, Wisconsin. Additionally several of the circus acts that Anton claimed to have accompanied, such as the Concellos, Harold Alzana, and the Christianis, were primarily Ringling Brothers performers.

[21] Zeena Schreck, interview with M.A.A., 1998.

[22] In The Devil•s Avenger and Secret Life of a Satanist there are photos of a young Tony LaVey together with some circus or carnival performers, meant to suggest that he was one of them. In none of these, however, is he (like them) in any kind of show costume. Probably they are fan photos taken during his visits to circus performances in northern California.

them through the gates.

At about this time Tony became fascinated with a 1946 novel by William Lindsay Gresham, Nightmare Alley. As later summarized by Nikolas Schreck:

> Stanton Carlisle, an ambitious carny on the make, learns a few techniques for "cold reading" or "mitt reading" rubes and telling them what they want to hear. Armed with a philosophy consisting of "One in five is a born chump" (page #19) and "Misdirection is the whole works, honey" (page 35), our hero spruces himself up and develops his spiel. He declares himself a Reverend and impresses the credulous by donning a clerical collar.
>
> The crooked Reverend gets hold of an old house, which he calls "the Church" of his controversial religion. "With this house I can gimmick it up from cellar to attic," (page 136) he crows, going into the spook racket with a vengeance. In the early days of the Church, the Reverend makes a living charging for nightly lectures on esoteric topics and teaching "development classes" to his disciples. Topics for these lectures are cribbed from obscure books with which he assumes his audience will not be familiar.
>
> He develops a polished, cultured manner of public speaking for his clerical activities, while privately retaining the vulgar, tough-guy lingo of his carnival days. This double life begins to create psychic strain, and he becomes paranoid, fretting that "there could be a cabal forming against him in the Church." (page 154) He tires of small fry and seeks the company of "well-heeled" clientele.
>
> His mistrust of everyone ferments into a pathological misogyny, and he takes out his fears and insecurities on the "dames" in his life, mistreating and eventually pimping them. This does not prevent him from blaming all of his self-created misfortunes on what he sees as female deviousness and treachery.
>
> Eventually this hard-eyed cynic, who likes to think he's a few steps ahead of the world he despises, ends up as an impoverished freak. Far from achieving the "big time" success he longs for, he spends his last days as a forgotten laughing stock.[23]

According to Zeena, her father became mesmerized by this book, deciding that his own middle name of "Stanton" signified a magical or psychic link between himself and "Stanton Carlisle". He proceeded to pattern much of his own personality and lifestyle after the model of Carlisle, kept a poster from the Tyrone Power film of the novel prominently displayed in his own home, and included author Gresham's name on the dedication page of his Satanic Bible. He named his second daughter Zeena after a central character in the novel and later insisted that she name her own son after the "Stanton" in the novel. [At that time, according to Zeena, she did not know Anton's real middle name was also "Stanton".]

How much of Anton LaVey's character was sincere in his own magical and religious ideas and pursuits, and how much was simply in hollow, cynical imitation of "Stanton Carlisle", can be the stuff of endless debate. As Nikolas Schreck implies above, it is easy - and plausible - to see Anton as nothing more than an insincere, clever opportunist who took "Carlisle" as his behavioral model, so much so that, consciously or not, he absorbed the character's eventual self-destructive destiny as well.

However one could also speculate that while the influence of Nightmare Alley in Anton's initial ideas concerning the Church of Satan is undeniable, during its later 1970-75 development he freed himself from that cynical stereotype and sought a greater and more honest nobility in the religion he had brought into being. In that scenario, the crisis of 1975 had the effect not only of shattering that greater aspect of Anton's being and philosophy, but also of returning him to "Carlisle" venality with an even more paranoid and cynical fixation.

By the 1960s Anton had begun to publicly claim that towards the end of 1948 he was supplementing his income by playing the organ at the Mayan and Burbank burlesque

[23] Letter, Nikolas Schreck to M.A.. Aquino, September 1, 1998.

theaters in Los Angeles, and at the Mayan he met Marilyn Monroe. Allegedly she was stripping at the theater to earn a living between motion pictures, and she and Anton enjoyed a whirlwind affair, living together for two weeks. They separated when Anton became attracted to another young woman, but they corresponded as friends for at least another decade.

While the only other person who could conclusively confirm or deny this account - Marilyn Monroe herself - is dead, it is highly improbable that Anton LaVey's liaison with her actually occurred. In 1973, when Anton seemed more than usually preoccupied with thoughts about the famous actress, he and his wife Diane were in frequent touch with Robert F. Slatzer, a long and close friend of Marilyn's who was in close contact with her during the late 1940s and early 1950s. Now he was about to publish a biography of her (The Life and Curious Death of Marilyn Monroe, 1974), and Anton suggested that the affair might be germane. As Slatzer later stated to me:

> The information on the LaVey-Monroe relationship came to me directly and orally from Anton, some in the presence of his wife and the rest in the presence of our mutual friend Will Fowler, son of the late and great writer Gene Fowler. The information told me was based upon Anton's word, which I accepted.
>
> I never heard Marilyn mention this incident to me personally, as she had many others in her past, and I never saw hard evidence (in Marilyn's handwriting, substantiating his claim).[24]

Slatzer suggested that I contact Harry Lipton, Marilyn's agent during that time. I did so, and Lipton flatly and emphatically denied that the affair could have occurred, if only because all the circumstantial details of Anton's account were false. Marilyn had not been behind in her rent at the Hollywood Studio Club, because Lipton had ensured that her bill was paid. As her agent he would have known about any moonlighting job she held, as well as any other address she used, and he insisted that she neither worked as a stripper, used the pseudonym "Marion Marlow", nor took a room at the Oban Hotel in September 1948. Marilyn had discussed her social and personal life frankly with him, continued Lipton, and she had never once mentioned meeting, much less having an affair with Anton LaVey.[25]

> "I don't know if Marilyn ever performed at the Mayan," says Paul Valentine, "but I do know she was never one of my dancers." In any case, he says, he operated the Mayan as a legitimate theater - it was never a burlesque, never a bump-and-grind. He says LaVey never worked for him either.[26]

"Anton LaVey never met Marilyn Monroe," Edward Webber said in 1991:

> Back then he told me that it was all a story which he had made up. Anton always liked to create things that he knew would interest people of the media and other people who had an interest in the occult, in mysteries, and in celebrities. He approached me with the idea of putting this Marilyn Monroe story out. I told him, "Don't even try. The media will find out that it's a lie."
>
> I don't believe any part of the account. I don't believe Marilyn ever stripped. I have known her psychiatrist for years. I made a movie with her and Bette Davis in San Francisco called All About Eve I had little connections here and there with Marilyn. When she married Joe DiMaggio, for instance, Joe lived two blocks from where I had grown up, so I already knew his niece Betty Crowe.[27]

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[24] Letter, Robert F. Slatzer to M.A. Aquino, November 27, 1982.

[25] Conversation, Harry Lipton and M.A. Aquino, December 1, 1982.

[26] Wright, op.cit., page #68.

[27] Webber, Edward M., interview with M.A. Aquino, June 2, 1991.

"As 'proof' of his relationship with Monroe," comments his daughter Zeena, "Anton later showed visitors a copy of Monroe's famous nude calendar inscribed 'Dear Tony, How many times have you seen this! Love, Marilyn'. However my mother admitted to me that she forged the 'Monroe' inscription on that calendar."[28]

It thus appears reasonably conclusive that Anton's account of his affair with Marilyn was wholly fictitious. For the purposes of this history, however, the important fact is that Anton LaVey continued to see in Marilyn Monroe the personification of his ideal woman: beautiful, intelligent, and resourceful, but essentially oriented towards being a sex object for men. Whatever else Marilyn's image may be, it is not that of a challenge to the masculine ego. She flaunted her sexuality as a vulnerability, not as a weapon; men were not threatened by her.

Another piece to the puzzle of Anton LaVey emerges: Comfortable with brute animals, apprehensive and contemptuous of men, he appears to have been uncertain of women and thus reluctant to grant them the full dignity of humanity. They were not a danger - as long as they were content to subordinate their intellects to their sexuality.

In 1948, while working as a free-lance organist in San Francisco, Anton met Carole Lansing, the daughter of a Wells Fargo bank executive, at "Playland at the Beach", San Francisco's amusement park. In 1950 Anton and Carole were married. The following year, confronted with the probability of being drafted for service in the Korean War, Anton claims that he sought escape by enrolling in courses in criminology at the City College of San Francisco.[29] In The Devil•s Avenger he excuses his draft-dodging as simple avoidance of exploitation by the government - not a political or moral protest.

In 1952 Carole gave birth to a daughter, Karla Maritza. We are told by DA/SLOAS that in accordance with his wife's wish that he acquire a job more secure than that of organist for stag parties and burlesque houses, Anton became a photographer for the San Francisco Police Department. This story also appears to be fictitious, invented later to dramatize his professed familiarity with and disgust for the seamy side of human nature.[30] In 1955 he obtained a regular job playing the organ in the "Lost Weekend" nightclub. He also claimed, again falsely, to be the official organist of the city of San Francisco.[31]

At this point it may be asked: If Anton LaVey were so disgusted by even the normal spectrum of human behavior, why then did he continue to plunge himself into the most primitive and savage of social environments? Why not avoid them and cultivate the company of the educated, the intellectual, and the sophisticated? One speculates that, despite his many talents, he was psychologically unprepared for competition. He was comfortable only in situations wherein his prominence or privilege was unquestioned, with others at an obvious disadvantage.

Even the "Lost Weekend" nightclub, which continued to stand for many years at 1940 Taraval, added its testimony to this. It was not the usual piano or organ bar, where patrons gather round the instrument, lean on padded armrests, and as often as not sing a friendly song with the musician. The "Lost Weekend's" one room was stern and symmetrical in

[28] Schreck, Zeena, "Anton LaVey: Legend & Reality", 1998.

[29] Wright, op.cit, page #68: "The first time the name 'LaVey' - or actually 'La Vey' - makes an appearance in official records is in the wedding application filed in Reno on 9/4/51 between Carole Lansing and Howard Anton La Vey. They were divorced in 1962. Karla LaVey says her mother died in 1975."

[30] Wright, op.cit, page #68: "According to the San Francisco Police Department, no one named Howard or Anton LaVey or Levey ever worked for the force, nor does City College have a record of his enrollment. Frank Moser, a retired police officer who worked in the photo department during that time, says that LaVey was never in that department under any name."

[31] Wright, op.cit, page #68: "There actually was no position as city organist in San Francisco, according to Julie Burford at the Civic Auditorium. Carole LaVey's divorce pleadings state that her husband's sole income was $29.91/week, derived from playing the Wurlitzer organ at the 'Lost Weekend' nightclub and 'various infrequent affairs at the Civic Auditorium'."

the Art Deco of the thirties. The Wurlitzer organ was the central feature, raised on a dias and dominating the scene like a machine from Fritz Lang's *Metropolis*. The organist sat remote and enshrined behind it, mirrors on the wall and ceiling behind him multiplying his image. The patrons at the bar were clustered at his feet. They were not there to see one another, but to see him. The "Lost Weekend" was well-named; there was no laughter there.

When faced with situations in which he was vulnerable - such as when he confronted the draft - Anton was quick to rationalize his retreat into a type of virtue. Certainly this tendency is not unique to him; all persons indulge in it. But it is probably fair to say that in his case it was excessive. Nowhere is this more evident than in *The Devils Avenger* and *Secret Life of a Satanist* ("biographies" which I think were actually ghost-written by Anton himself), in which the flood of praise and rationalization is overwhelming. Such emphatic self-esteem contributed to Anton's undeniable charisma … but it also set the stage for his eventual downfall by making him susceptible to flattery and unreceptive to even the most diplomatic of criticism.

We are told by *DA/SLOAS* that in 1956 Anton discovered, admired, and bought the famous house at 6114 California Street. Supposedly it had been built in 1887 by a Scottish sea captain who had then disappeared under mysterious circumstances. The house was next acquired by Mary Ellen Pleasant, San Francisco's spectacular madam of the Barbary Coast era, and another madam had subsequently modified the building with false walls, secret panels, and concealed trapdoors.

In actuality the house's history was quite different, though no less colorful. It was bought by Anton's parents when they moved from Chicago to San Francisco following his birth.

According to her grandfather Joseph, says Zeena, the back (original) portion of the house was built ca. 1876, and the front portion added after the 1906 San Francisco Fire. Joseph indicated that the fireplace in the living room (the famous "ritual chamber" fireplace seen in many publicity photos) had been built from cobblestones taken from one of the streets broken up during the Fire.

In the 1950s the elder Leveys moved to another residence in San Francisco, leaving 6114 to their son for his home. In 1971 they decided to deed the building jointly to Anton and his second wife Diane.[32]

After taking possession of the house, Anton began to revise it to his personal taste. All of the interior rooms were repainted in dramatic colors such as glossy red (his bedroom), glossy black (the living room and kitchen), and flat purple (the sitting room). A swinging bookcase was added to the Purple Room to create a secret passage to the Red Room, and a fake-fireplace trapdoor leading to a basement ladder was also added to the Purple Room.

To a post-1966 visitor the house announced its sinister presence with tightly-shuttered bay windows, its coat of black paint, and the inquisitive eye of a closed-circuit television camera peering from the attic window. Upon daring to enter the dimly-lit hall, the visitor would be brought up short by a stuffed leopard, then encounter three or four of Anton's Charles Addams-esque paintings: a pig-faced monstrosity in a yellowed wedding dress, a collection of skulls, perhaps a desolate seashore with a tiny figure hanging from a gibbet. At the end of the hall would be found the Purple Room, furnished with a tombstone coffee-table, a glass-encased skeleton, a barber chair, an infinity mirror with a beautifully-carved frame of writhing dæ mons, and two bookcases containing scores of curious books on subjects ranging from the California criminal code to ritual magic.

[32] 6114 California Street Grant Deed, Michael J. Levey and Gertrude A. Levey, July 9, 1971.

A sign on the moving bookcase assured visitors that they would have their hands amputated if they dared touch the volumes; near the top of the case a stuffed rat glared as if to emphasize the warning.

The Red Room contained a black bed raised almost to the ceiling; underneath it was a small office area and hi-fi control center. Swords, "morning-star" maces, and rifles lined the walls. To the right was the bathroom: The wall behind the bathtub displayed a cheerful painted octopus, while the water closet was equipped with such atmospheric refinements as a plastic rose, a World War I gas mask, and a "Satan Wants You!" recruiting poster to captivate a captive audience.

To the rear of the Purple Room and the Red Room was the kitchen, one wall covered with a mural of the Devil atop a fire-spewing Bald Mountain, and another containing paintings of three dæmons with fish tails and/or impossibly jointed arms and legs. Across from this trio the exhaust pipe from the stove entered the mouth of still another painted devil, this one of the ordinary red/horned variety. The poster advertising the Nightmare Alley film added a final, clandestine touch.

But as striking as these rooms were, they paled beside the chambers of the house that Anton would construct for actual magical pursuits. The glossy-black living room became the main ritual chamber - site of the Church of Satan's flamboyant ceremonies - and received electric wall-candles and a red ceiling. Ultimately it would contain a grand piano, a Yamaha concert organ, a large gong, an ornate wooden sleigh chair, an upright coffin topped by a stuffed owl, a sculptured peacock, and a leopardskin rug. There was a door leading to the hallway, and a second door [leading to the Red Room] was covered with a beautifully-wrought reproduction of an Egyptian sarcophagus.

Immediately behind the mummy-door was a trapdoor leading to the basement. Upon descending it our visitor would enter the Den of Iniquity - a room resembling a bar, complete with counter, stools, and juke box. Later it too would be equipped with a theater organ (the one replaced by the more elaborate Yamaha), and still later it would become the setting for one of the most nightmarish features of the house: Anton proceeded to acquire mannikins of men, women, and a child; he remolded the faces to display expressions of lechery, drunkenness, and despair; and behind the bar he placed a bartender wearing a Halloween-style Devil's mask modeled after his own face.

This melancholy museum - a drunken child sprawled on the floor, a sailor flaunting an oversized phallus, a young woman turning away from the counter with an expression of grief on her face - was perhaps the first sign that something would eventually go wrong at 6114 California Street. The rest of the house was a monument to power, to art, to the glorification of the magnificence and arrogance of the Prince of Darkness and his works. Where this impressiveness was tempered, it was with Anton's impudent brand of humor and satire - the rose and the gas mask, stuffed rats and tombstones. But the Den of Iniquity had nothing positive or prideful about it - it radiated misery, callousness, broken dreams, and above all the Nightmare Alley inevitability of human failure. Here were the ghosts of those whom Anton LaVey had seen in poolhalls, in shabby amusement parks, on Hollywood's "Boulevard of Broken Dreams". Here was indeed a tavern in the City of Dreadful Night.

But in those early days of the 1950s, the Den of Iniquity had not yet received its hideous, artificial clientele. It was merely a room decked out in the spirit of a Gay 90s' bar, and it was the site of many a high-spirited party. Behind it was a smaller room - about the size of a bedroom - accented in blue, covered with mirrors, and containing a single coffin on a center platform. This was the Blue Room - the setting for rituals calling for certain optical effects - and in the 1970s it too would undergo a terrible, morbid transformation.

And finally, adjacent to the Den of Iniquity, was the innermost sanctum of the house: the Council Chamber [named after the Council of Nine, the advisory body of the Church of Satan]. It was painted black and was furnished with the simplest and starkest of altars, trapezoidal in construction. In the Council Chamber there was no place for the drama, pyrotechnics, and musical thunder of the main ritual chamber. Rather one sensed the silence and serenity befitting a Holy of Holies, for here would audience be held with the Prince of Darkness himself.

The Sun was not welcome at 6114 California Street. The windows were all tightly shuttered or curtained, and our visitor could lose all sense of time after a few hours within the buildings confines. The effect was to create at once a release from the mundane and a fortress against it. And, as are so many houses, 6114 proved to be a map of the psyche of its owner/creator.

In late 1959 Anton found his Vulnavia - a 17-year-old usherette by the name of Diane Hegarty. In 1962 Anton and Carole were divorced, and shortly thereafter Anton gave his name to Diane. Although they were not legally married, they lived together as man and wife for many years, and that is how she was known in the Church of Satan.

Diane LaVey has been described by journalist John Godwin as a "smiling, outgoing, hospitable little blonde", and by Manson Family member Susan Atkins as "soft-voiced, impeccably mannered, and possessed of the longest hair I'd ever seen".[33] True - but such descriptions focus on surface images and social behavior; they do not approach the individual behind the impression. And it was Diane LaVey the individual who was as remarkable in her way as her husband was in his.

The LaVey household was decidedly patriarchal, with priorities and decisions revolving around the person of Anton. Diane could easily appear to be self-effacing, even subservient at times when her husband was holding forth, but even the briefest acquaintance with her was enough to reveal her actual intelligence and sophistication. Quick to appreciate the social precariousness and even physical danger of being High Priestess of Satan, she developed the ability to assess people carefully and precisely.

There was also a darker side to Anton's and Diane's relationship, neither seen nor even suspected outside the family. According to Zeena, her father was extremely domineering towards her mother, and often flew into savage rages against her:

> My father violently beat my mother throughout their marriage. In 1984 a police report was made describing Diane being strangled into unconsciousness by him, who was in such a murderous rage that my sister Karla had to pull him off her and drag her outside the house to save her life.[34]

Anton's attitude, adds Zeena, also extended to the family pets:

> While my father was always careful to portray himself to the public as an animal lover, in private he was cruel to and neglectful of his pets. When he was given Togare as a cub in 1964, he was ill-equipped to deal with such an exotic, wild animal despite his pretensions as a circus lion-tamer. As Togare became larger and more unruly, Anton frequently used an electric cattle prod to hurt and frighten him into submission.[35]
>
> Many animal-rights proponents, including Togare's final owner Tippi Hedren, agree that it is detrimental to a wild animal's development to be raised in a domestic environment. Anton was arrested due to Togare's unruly behavior, and was ordered to donate him to the San Francisco Zoo.

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[33] Godwin, John, Occult America. Garden City: Doubleday & Company, Inc., 1972, page #243. Atkins, Susan, Child of Satan, Child of God. New York: Bantam Books #11472, 1978, page #65.

[34] Schreck, Zeena, op.cit.

[35] This was also noticed by Edward Webber, who as a consequence requested a court to order Anton LaVey to donate Togare to the San Francisco Zoo. See Chapter #3.

After complying, Anton made only two visits to Togare. Due to the trauma of his early life, Togare needed special care at the Zoo and at every animal-care facility in which he later lived.

In the late 1960s Anton acquired a Doberman Pinscher (Loki) as an accent to his "sinister" image. Anton never took the time to housebreak or train Loki, and relegated him to the overgrown and unkempt backyard of the house, regardless of weather. If Loki ever tried to slip into the house for shelter, ASL routinely used Togare's cattle-prod on him to terrify him back outside.

In his old age Loki developed such severe arthritis that he could not climb the stairs to the back door to eat, and began wasting away from malnutrition. Anton then gave him to one of his prostitute "students", who at least saw that Loki had a warm, inside home until he died a few months later.

During my young childhood, I once awoke late at night to hear slamming sounds and the shrieking of my German Shepherd puppy. Running downstairs, I saw Anton savagely beating the cowering, cornered dog with a wooden plank. When I begged him to stop and asked him what the dog had done to deserve such treatment, he screamed, "She won't listen to me! I'm going to force her to obey me!" He continued beating the dog until her face was covered with her blood, then dropped the plank and left the dog quivering in the hallway, so injured and frightened that she wouldn't let even me come near her. This incident left the dog traumatized for a long time afterwards.[36]

If such vicious and callous actions towards Diane or the family pets had become known to Church members, much less the general public, Anton LaVey's circle of friends and admirers would probably have instantly evaporated, and the Church of Satan would never have come into being at all. But - apart from Edward Webber's witnessing of the maltreatment of Togare, as he related to me in 1991 - this uglier side of Anton's character was kept absolutely secret within the family.

During my occasional visits to the LaVey home 1970-75, Anton was invariably pleasant both to Diane and to the pets. And when he stayed as a guest in my homes, he was always very friendly towards my Irish Setter Brandy.

Nor did Diane - or Karla or Zeena - ever breathe a public word of such behavior by Anton until Diane filed her "palimony" lawsuit against him in 1988.

In the early 1960s Anton began to hold what he termed "midnight magic seminars" on Friday evenings, lecturing on a wide variety of traditional occult and supernatural subjects with which he had familiarized himself over the years. These seminars eventually expanded into bi-weekly lectures by 1968 or 1969, and their colorfulness can be glimpsed from the handbill that described them:

ANTON SZANDOR LA VEY
Practicing sorcerer, High Priest of the Church of Satan,
and world renowned authority on the Black Arts
- PRESENTS -

A series of informal lectures held each Wednesday and Thursday night at 9:00 P.M.
at 6114 California Street, San Francisco, and covering the following subjects:

Ghosts and Hauntings: Survival after death, mediums, spiritualism, seances, haunted houses, blighted land areas, murder and suicide spots, psychical research methods, spontaneous human combustion, strange disappearances, suggested field trips, etc.

Love Potions and Monkey Glands: Eccentric sexual theories, gland transplants, miraculous beds, recipes for elixirs, sex changes and rejuvenation techniques, etc.

ESP and Telepathic Communication: The production, interpretation, and continuation of dreams; teleportation, bilocation, sensory deprivation, deja vu, telekinesis, astral projection, dematerialization, etc.

The Triumph of Pain: Torture methods and implements, highly inventive sado-masochistic devices and practices, chastity belts, religious self-mutilation, beds of nails, human pin cushions - everything from iron maidens to tight corsets!

[36] Schreck, Zeena, op.cit.

The Magical Powers of Animals: The lore and legend of the cat, dog, horse, snake, spider, scarab, salamander, whale; the role of the familiar in witchcraft, animal ESP, etc.

Strange People: Bizarre and outlandish characters, hermits, flagpole sitters, misers and string savers, crackpots, creeps, and screwballs.

The Kingdom of Death: Strange and unusual funeral practices, theories of heavens, hells, limbos, etc.; the shrines of death - cemeteries, crypts, and tombs - ornate and otherwise; lovers of the dead - necrophilia, etc.

The Vampire: The realm of the undead, Dracula and his modern counterparts, bloodsuckers and ghouls, some never-before-documented evidence.

Music and Magic: Strange and little-known lore on certain musical compositions, musical pitch and corresponding colors, the use of music in the manipulation of human and animal behavior, etc.

Color and Its Magical Implications: Influences on the emotions, analysis of color preferences, color organs, healing and therapy use, how to bewitch through the proper use of color, etc.

A Cup of Grue: Man's fascination for the gory and horrible, examples of grisly murders, human sacrifice, cannibalism [with recipes], the Grand Guignol, etc. - Stay home if you have a weak stomach!

Fortune Telling and Character Analysis: Crystal gazing, card reading, palmistry, phrenology, tea-leaf reading, handwriting analysis, facial expression, physical types, glandular types, means of divination, dowsing, the Ouija board, psychometry, etc.

Primitive Magic: Voodoo, macumba, hexes, jungle sorcery, Jivaro head-shrinking [with instructions], zombies, etc.

Monuments to Madness: Architectural follies, outrageous inventions, strange amusement devices, castles, labyrinths, mazes, grotesque gardens, buildings, and dwellings of a bizarre nature, etc.

The Werewolf: From human into animal, changelings, leopard men, swan maidens, serpent people, man and his choice of pets, women and their choice of furs, etc.

Semi-Authenticated Creatures: such as the abominable snowmen, bigfoot, sasquatch, wendigo, etc.; sea serpents, missing links, man-eating plants, unicorn, gryphon, dragon, basilisk, roc, etc.

Freaks: The passing of the side show, anomalies and curiosities, the strange world of sword swallowers, fire eaters, cyclops, geeks, pinheads, Siamese twins, alligator men, midgets, giants, fat ladies (over 400 lbs.), etc.

The Black Mass: Detailed description, the secret rites of the Templars, Hellfire Club, Order of the Golden Dawn, Black Order, etc.; famous practitioners - from Simon Magus to Aleister Crowley; contemporary versions of the Black Mass.

[Note: Most lectures will be accompanied by slides and/or demonstrations.]

The demonstrations were often the best part of the lectures. Anton was not beyond calling some nervous young man forward, making a careful examination of the phrenological characteristics of his skull, and solemnly pronouncing him a champion in the arts of the bedroom. But the most notorious of the demonstrations took place shortly after the beginning of the seminars, during the lecture on cannibalism. A dish was duly prepared by Diane and served to the invited guests as "leg of human being" [supposedly acquired for the occasion by a Berkeley physician attending the seminars]. Genuine "long pig"? It is doubtful, if only because the legal risks to both the physician and the would-be cannibals seem more excessive than the culinary delights of the experience. One may hypothesize leg of mutton, exotic garnishments courtesy of Diane, and the mischievous Anton Szandor LaVey sense of humor!

The seminars attracted a loyal following, and by the mid-sixties the core had gradually stabilized into what Anton called his Magic Circle. It would attract such notables as novelist Stephen Schneck and underground filmmaker Kenneth Anger, and it was the nucleus of what would shortly become the Church of Satan. During this same period Anton acquired his famous African lion Togare, who quickly became a minor sensation throughout both

the immediate neighborhood and the city as a whole.

And so, by a unique combination of disposition, education, and experience, Anton LaVey had become a practicing Master of the Black Arts, grasping ever more boldly after knowledge that was shunned and even feared by conventional schools of research and philosophy. Now the year was 1966, and his life was about to be crystallized by a most unprecedented event - the founding of the Church of Satan.

Chapter 3: The Age of Satan Begins

"To 1966 - The Year One!"
- Roman Castevet in Ira Levin's Rosemary•s Baby

On the night of April 30, 1966, so the legend goes, Anton LaVey shaved his head[37], donned a black clerical collar[38], and proclaimed the beginning of the Age of Satan and the founding of the Church of Satan. The date had been chosen because it was Walpurgisnacht, even more than Halloween a traditional occasion for the ascendancy of the Powers of Darkness over those of light and heavenly harmony. The date also coincides roughly with the Vernal Equinox, again a traditional festival for the pagan religions of antiquity.

How the Church of Satan actually came into being was somewhat less cataclysmic, if no less interesting:

By early 1966 Anton LaVey had become well-known as San Francisco's resident "sorcerer", teacher of classes on various forms of occultism, lion-trainer [he occasionally took Togare on visits to local schools and children's television shows, such as Brother Buzz], and owner of the best Fun House this side of Playland-at-the-Beach. But an ingredient to coalesce all of this into something seriously significant was still lacking. Until it was found, Anton LaVey was too easy to lump together with all of the other oddities of San Francisco's Haight-Ashbury-era eccentri-city.

The missing ingredient, of course, turned out to be Satan.

Remarked one lady who lived next door to Anton:

> He's been a neighbor about 14 years, and I always knew him as Tony. A little more dramatic than most men in the neighborhood, perhaps … and I think it was rather original of him to have conceived this idea. According to Mr. Webber, a publicity man whom I met, he and Mr. LaVey came upon the idea that, with LaVey owning a lion, a Satanist church would be a wonderful offshoot since he did evidently believe in the Devil.
>
> I heard that at one time he was planning on setting up a sort of house of whips similar to one run back east [by Monique von Cleef]. This did disturb me, but I understand that it didn't pan out.
>
> The only discord came when he had the lion. Initially everyone thought "gee, how cute", because he was only the size of a large cat. But then he got to be 3 years old and 500 pounds of lion, and that's quite different than having a little kitty-cat for a neighbor. At night he would roar, and you'd get up and think you were near Mount Kilimanjaro or something!
>
> Once Mr. LaVey was babysitting a jaguar for a friend. The lion became jealous and started tearing up all the pipes on the porch. They couldn't very well call a plumber, because there aren't very many plumbers who'd go out there …[39]

The "Mr. Webber" referred to by this neighbor is Edward M. Webber, a professional publicity agent. In 1991 I interviewed him concerning the origins of the Church of Satan, and extracts from that interview follow as appropriate in this chapter.

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[37] "Concerning my father's shaving his head during the Walpurgisnacht ritual," says Zeena Schreck, "I heard the true story many times throughout my childhood. Some time after Walpurgisnacht he accidentally trimmed a bit too much of his hair in the bathroom. My mother Diane was quite fond of his thick, black, wavy hair and implored him to quit while he was ahead - but he continued chopping, finding her reaction amusing. She threatened to cut off all of her hair if he continued. Knowing that she wasn't about to butcher 3-1/2' of her own mane - which fell 4" past her rear! - he simply continued until his own pate was quite bald. So much for the 'Yezidi priest shaving in the Zam Zam River' symbolism!"

[38] Anton used a black clerical collar with white insert: identical to that of a Catholic priest. In 1970 I chose a black insert, which thereafter became the standard throughout the Priesthood.

[39] First lady neighbor of Anton LaVey's in Satanis: The Devil•s Mass (documentary film by Pierre Laurent, 1970).

MA: What were the circumstances of your first meeting with Anton LaVey?

EW: In early 1966 my wife Barbara had a hair stylist in the West Portal area of San Francisco. He had been attending lectures by Anton, who at the time was also playing the organ at the "Lost Weekend" bar on Taraval Street.

On Friday nights he would lecture on various subjects - lycanthropy, voyeurism, and so forth. Barbara's hairdresser suggested that we attend a lecture, and so a couple of weeks later Barbara and I went to 6114 California Street.

About 20 people were present, and it was very interesting. After the talk we all went out on the back porch to play with Togare the lion and have coffee.

Barbara and I returned for subsequent lectures. One weekend I said to Anton that he would never make any money by lecturing on Friday nights charging donations - that since at the time he was starting to talk more about Satanism and the Devil than other subjects, it would be better to form some sort of a church and get a charter from the State of California. This would make it possible to increase the attendance at his lectures and also secure tax benefits.

MA: In the original edition of Arthur Lyons• book Satanism in America, Anton is quoted as •referring mysteriously to the blinding flash• of his own Satanic dawning ŽWhere the founding of the Church of Satan is concerned.

EW: Well, it might have been a blinding flash called Ed Webber and Tony Kent!

I know for a fact that the idea of a church had never even entered Anton's mind. At the time he was very comfortable with 20 people and $5-10 worth of donations on Friday night and doing his little social sort of thing. I had some background in churches and charters and tax considerations, and I felt that this was the way to create a vehicle for people to learn about Satanism. I knew that nothing like a Satanic church existed at the time, because we researched that pretty thoroughly too.

During the next few weeks I invited a number of people here in San Francisco - real estate people such as Don and Willy Werby, nightclub people such as Al Williams, a couple of public relations people such as Anthony Kent - agent for Leslie Caron - and a columnist to come and hear Anton. I started bringing a lot of media contacts, and then some celebrities I knew who'd be in town.

Everyone agreed that it'd be a lot more interesting if he'd form a Church of Satan.

So we started working out the details. Tony Kent introduced us to an attorney who specialized in charters, and we sat down and talked with the attorney about getting a charter for the First Church of Satan through the California Secretary of State in Sacramento.

While the papers were being filed, we began looking into possible meeting-places that could hold 2-400 people for lectures and rituals. We approached the Masonic Temple on Nob Hill and the Fugazi Hall - where "Beach Blanket Babylon" is now - in North Beach. I knew the Italian family who was running that building, and it certainly would have seated more people than Anton's living room.

We also checked out the Unitarian Church on Franklin Street and spoke with Cecil Williams about possibly using his Glide Memorial Methodist Church. When Williams learned that it was the First Church of Satan we were talking about, he just laughed and said, "Well, you know, I don't know how we could work that out."

MA: On Walpurgisnacht 1966, when the Church was officially founded, was there any special ceremony and if so what?

EW: We did celebrate on Walpurgisnacht when the Church became official. I don't recall the details. I think Kenneth Anger, Tony Kent, Barbara, and I were there.

MA: At the time did Anton assume any titles or offices?

EW: High Priest of the First Church of Satan. Barbara became a Priestess, and I became a Priest. I told Anton at the time that the press was going to flip out over all this and that we would get a lot of notoriety, and that it was best that I became his press representative to deal with the media.

MA: Did he refer to himself by the term •MagusŽ?

EW: No, he never used the word.

MA: Was there any sort of initiatory degree system?

EW: No, there wasn't. I believe Anton gave titles of some sort to Diane and the kids, but that was it. There was no Magus, no hierarchy at that point in time.

Just what were those "Powers of Darkness" which Anton felt compelled to formalize into a church? Per Wolfe's account in The Devil•sAvenger, Anton sensed them only vaguely as a "dark force in nature" which could be activated through ceremonial/ritual ("greater") and personal/manipulative ("lesser") magic to fulfill individuals' needs and desires. He identified this "dark force" as Satan; hence the name he chose for the church.

Did Anton LaVey sense Satan as an independent, intellectual entity [as opposed to the "dark force" being a collection of non-conscious, mechanical/physical principles]? The evidence from his closest associates at the time is that he did.

MA: Since 1975 Anton LaVey has insisted that he never believed in the existence of an actual Devil or Satan - that •SatanŽ was only a symbol or metaphor. Was this true when you knew him?

EW: Not at all. He was quite definite that he did believe in the existence of Satan. This was exactly what made the concept of a Church of Satan so fascinating.

Anton affirmed his belief in the 1970 documentary film Satanis[40], in his writing of a personal Pact with Satan, and of course with ritual incantations and invocations he fervently uttered while presiding at Church rituals. While after the crisis of 1975 - and Anton's disavowal of Satan at that moment - he would insist that the name was a mere metaphor, such a turnabout was obviously mere rationalization for his actions at that time.

Less clear throughout the Church of Satan's 1966-75 existence was just who or what Satan as an entity actually was. Certainly Satanists didn't believe in Jewish, Christian, or Islamic mythology, which they rejected with the same disgust and disdain they held for those religions generally. Rather the Church of Satan saw its namesake as someone or something truly noble, powerful, and metaphysically authentic, whose image had been distorted and perverted by the vulgar religions into a symbol of everything they feared and hated. And what it was that they feared and hated was not "evil", but rather the creative genius of mankind that lifts it above and beyond mere animal existence.

This was not something that the Church of Satan collectively or Anton LaVey personally discovered in a flash of light on or about Walpurgisnacht 1966. At that time "Satan" was largely a symbolic standard-bearer of social criticism and affirmation of individual license ("Indulgence Instead of Abstinence"). Yet even then he was sensed to be the "old Devil", and as such a very real god to his new disciples.

What I did not know for many years was that coincidental with the forming of the Church in 1966, Anton LaVey had privately handwritten and signed a personal Pact with Satan (titled simply "My Pact"). He never mentioned nor displayed it to others, but on one evening in 1974, during a visit of mine to 6114, we happened to be discussing Robert W. Chambers' The King in Yellow. He left the Purple Room, then returned with a locked metal strongbox, which he opened, revealing his personal copy of the then-quite-rare book. The only other item in the strongbox was his Pact - which I was unable to read beyond seeing its title and noting that it was completely handwritten on a single sheet of paper. I have often wondered what mirrors of his innermost self it contained.

The Magic Circle, as forerunner to the formal Church of Satan, had taken various activities and operations of formal Black Magic out of the theoretical and into the practical. It can be presumed that such ritual work, as it became increasingly explicit and sincere, exerted its own pressure for full acknowledgment, full formalization of what it was that

[40] "I'm in league with the Devil as much as any mortal can possibly be."

was being undertaken - and in whose name. Once the door was wedged open, the eventual creation and affirmation of the Church of Satan was but a question of time.

But beyond the internal excitement and pleasure of bringing an authentic Satanic religion and Church into existence, there was also a very real external danger. In 1966, as far as the general public was concerned, "Satanism" was a term virtually synonymous with vague but most heinous excesses of criminal behavior. Even a city as counterculturally tolerant as San Francisco would not hesitate to persecute and destroy a Church of Satan if it believed it anything more than a glorified Halloween party.

And so Anton LaVey found it necessary not only to *be* the High Priest of Satan, but to *play at being* the High Priest - both for the general public and for the first members of the Church itself. He was the "Devil", yes - but a devil in the best *Mardi Gras* tradition, complete with cape, cowl, and even artificial horns. He made dramatic appearances at public events (such as the premiere of *Rosemary's Baby*), and he courted media exposure. He was something new for even so jaded a Babylon as San Francisco, and unsurprisingly it took him under its wing. Anton Szandor LaVey was "safe"; he was not a fiend from Hell but rather Emperor Norton with a pitchfork. Association with the Church or at least a visit to one of its public functions became a requirement for the *avant-garde*. They laughed at Anton, and he laughed with them, and it was all great fun.

Coincidental with the formation of the Church of Satan as such was the Order of the Trapezoid, apparently an early formalization of some of the Magic Circle regulars. Once the Church was organized, the name was appropriated for the local council which met at the LaVey home to plan weekly Church events. The first official mention of the term came in the December V/1970 *Cloven Hoof*, wherein Anton stated:

> The Order of the Trapezoid is the "board of directors" and security staff of the Church. Its functions are many, and its members are chosen by appointment, according to the special abilities and attributes of each. All Priests and Priestesses are automatically admitted into the Order, although the identities of most members of the Order are unknown even to each other. Members of the Governing or Grand Council of the Trapezoid are known only to the High Priest, who solicits their aid when required.

In 1985, ten years after the demise of the Church of Satan and following the XXVII/1982 reconstitution of the Order of the Trapezoid by the Temple of Set, Anton attempted to claim greater substance and antiquity for it:

> The Order of the Trapezoid was the name of the founding body - the original Magic Circle - of the Church of Satan. Loosely formed in 1957 as an eclectic group of savants who met in a strange black house, it soon gained cohesion and by the mid-1960s achieved a reputation as the only thing of its kind extant. Its name was taken from the geometric configuration of the most formidable shape in nature, the epitome of Mortensen's "dominant mass".
>
> Its insignia consisted of a perfect trapezoid enclosing the inverted pentagram of the Costa Rican diabolist sect *Los Hermanos Diablo*: two points thrust upwards in defiance of Heaven, with the lower point broken open and split outwards, allowing the "evil" to enter freely. The Order of the Trapezoid augmented this opening by placing an upwards-thrust trident inside, its lines corresponding to the configuration of the pentagon formed inside the entire symbol. The "666" occupied the spaces between the upper points of the pentagram. The whole symbol, when displayed for any other than secret ritual purposes, was covered by an identically-sized trapezoid bearing the likeness of a bat-winged dæmon. These are the amulets worn in photographs prior to the formal inauguration of the Church of Satan. When the Church was declared on April 30, I/1966, it was only natural that those already-established members would constitute its governing body. Hence the Order of the Trapezoid became the official guiding force behind the organization.[41]

[41] LaVey, Anton, "The Order of the Trapezoid", *Cloven Hoof* #XVII-1, Spring XX/1985.

As intriguing as this account is, what actually seems to have happened is that there was no "Order of the Trapezoid" beyond Anton's use of the term for his local meeting planning group until about 1969-70. Before then Anton had indeed had a personal magical interest in the trapezoid (what mathematicians prefer more precisely to call the "trapezium") per Mortensen's book, Louis McCarty's *The Great Pyramid Jeezeh*, Sheila Ostrander & Lynn Schroeder's *Psychic Discoveries Behind the Iron Curtain*, Frank Belknap Long's *The Hounds of Tindalos*, and H.P. Lovecraft's *The Haunter of the Dark*. [All of these were cited as references in Anton's December V/1970 *Cloven Hoof* article.]

> MA: Was there anything called the Order of the Trapezoid?
>
> EW: Anton was talking about the significance of the trapezoid at the time when Barbara and I attended our first lecture. Later we introduced a couple, Lorelei and Dion Vigne, who lived on upper Grant Avenue and made enameled jewelry. They became quite interested. When the Church was organized, they designed a leather neck pendant for all of us containing a trapezoid and the Baphomet. That was the only reference to the trapezoid at the time, except that we would use it in rituals.

> MA: Was there a Council of Nine or Council of the Trapezoid?
>
> EW: Not while I was there. That all came after my departure.

The "PR posture" of the Church of Satan was a strain on Anton, but his inner conviction drove him on. As good as his *Mardi Gras* mask was, however, it was not quite good enough, because some people - particularly his closest associates in the fledgling Church - began to sense something in him that wasn't at all "carny". When he would preside over a ritual, standing before the altar and thundering forth a proclamation in the name of Satan, chills would go down the backs of those present, and they would suddenly feel very much out of their depth. Later they might laugh it off, reassuring themselves that "he really is quite a showman". But the laughter would be hesitant. Commented another lady neighbor:

> Actually I don't know what kind of man he is. His appearance is *very* nice. He makes a very good impression. He has a very soft voice, and he talks so smooth, so *pleasant*. As soon as you meet him, you think he is a very, very nice man. But there is *definitely* something going *wrong* over there. I just have a feeling I can't *trust* him. There are women there who are *without clothes* - *naked*. And the men wear a - a kind of black hooded robe. And sometimes from my window I can see a kind of red light and silhouettes like *devils*. And one silhouette, a big one - maybe it's *him*, standing over the whole crowd and preaching.[42]

In October actress Jayne Mansfield came north from Hollywood for an appearance at the San Francisco Film Festival. Edward Webber recounts what happened next:

> MA: What about Jayne Mansfield? *SFLOAS* says that she asked to meet Anton.
>
> EW: Jayne Mansfield never asked to meet Anton. Jayne was in San Francisco for a film festival. She was a close friend of a socialite named Lucia Anderson Halsey - no connection to Admiral Bull Halsey - who lived in the Royal Towers. Lucia knew Barbara Hutton, as they had homes next to each other in Hawaii. She also knew a local astrologer by the name of Gavin Arthur, great-grandson of President Chester A. Arthur.
>
> Arthur, Tony Kent, Ron Bigham, Sam Brody, and Jayne were spending an evening at Lucia's apartment. Arthur or Kent told Lucia about Anton LaVey and the First Church of Satan he and Ed Webber were organizing, and suggested a visit. They all said fine and jumped into Rolls-Royces and limos and drove out to California Street.

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[42] Second lady neighbor of Anton LaVey's in *Satanis: The Devil's Mass*.

At 1:30 AM the phone rang in my home in Forest Knolls. Tony Kent said, "I'm sorry to wake you and Barbara up, but Jayne Mansfield is over at Anton's and she'd like to meet you. Lucia and I told her all about you." So we went over to meet her.

Mansfield took the evening in good humor and with more than a touch of awe. Brody, who sensed her evident attraction to this Satanic Svengali, announced his scorn for the whole business. What took place next was later recounted by Jayne:

Mr. LaVey took me into another room to show me the black magic charms from the Devil, and he presented me with one. He said I was now the High Priestess of his church. Someone is always giving me some honor or title. I didn't want to insult him, so I accepted the emblem on a leather string which he placed around my neck. He said some witchcraft words which I didn't understand.

When we returned to the altar room, Sam was angry and more jealous. To spite Mr. LaVey, Sam had lighted the forbidden candles on the altar which only the Devil himself has the authority to light. Mr. LaVey was furious with Sam. He proclaimed, "You are cursed by the Devil. You will be killed within a year!" He was very serious. Sam laughed, believing it all amusing.

Mr. LaVey called me into a back room. There he told me, "The Devil has placed a curse on Sam Brody. There is a heavy black cloud over him. Get rid of him at once, or you will share this curse from the Devil. No one laughs at the Devil! He'll be killed in a car crash - not one but a succession of them. Anyone with him will be killed. Get rid of him at once!"[43]

The newspapers quoted Anton as proclaiming Jayne Mansfield his new High Priestess. "Oh, that's so silly," observed the actress:

Anton LaVey is a very handsome and interesting man. He has this big black house on a hill with a 500-pound lion. He drives a black hearse. He is highly intelligent. He told me he had fallen in love with me and wanted to join my life with his. It was a laugh. I did not wear the Devil's symbols and the charms he gave me. I was too polite to refuse, however.[44]

JAYNE WAS A SATANIST! gasped the *National Insider*, headlining a 1968 interview with the Black Pope. Anton confirmed that the actress had participated in private Satanic ceremonies - including love rituals. "But doesn't that mean that you and she …?" inquired the reporter. "Precisely," he responded.[45]

MA: •From the moment they met,Ž says SUSOAS, •Jayne was intensely attracted to Anton - an attraction that would quickly grow into an obsession ƒ Anton described her as •a lewd, lascivious virago who was happiest when rolling on the floor with masochistic, orgiastic energy.•Ž

EW: That's totally untrue. She was very intrigued by the lectures on Friday nights and the rest of it, but I don't think it was love at first bite. Jayne was scared to death, she told me privately, about the meeting. She was a PR lady and knew how to manipulate the media. That kind of press in those years could have absolutely destroyed Jayne's career.

If Jayne were alive, she would probably have sued Anton if she saw this kind of garbage in print. It's absolutely untrue. Sam Brody would probably have got into his Bentley, driven to San Francisco, picked up Anton, and thrown him across the room. Sam was known for that.

Diane LaVey later denied to me that Anton had ever telephoned Jayne after her initial visit; rather it was the actress who had swamped him with calls. "Jayne may have told May Mann a few 'white lies' to salve her own ego over Anton's aloofness towards her," Diane continued, "especially since she - literally and figuratively - threw herself at him. And she just about busted (!) trying to get a rise out of me!" Victor Huston had become a

[43] Mann, May, *Jayne Mansfield*, New York: Pocket Books #78704, 1974, page #197.
[44] *Ibid.*, page #230.
[45] *National Insider*, December 1, 1968, page #11.

friend of the LaVeys, dropping in at 6114 to play the drums at a party some time after Mansfield's death. And Sam Brody, she said, was not cursed for "touching the sacred objects" but rather for his rudeness over a period of time.[46]

MA: What sort of person was Sam Brody? Anton has always painted the worst possible picture of him.

EW: Sam Brody was a brilliant, very successful, and very rich attorney - he represented Melvin Belli's firm in Los Angeles. He was a tough little man and knew a lot of interesting and unusual people, having been a legal counsel for gangsters. He knew Jack Ruby before Ruby shot Oswald, for example, and was the first attorney to see Jack Ruby after the Oswald assassination.

Sam and Jayne were very deeply entrenched as lovers; he never had any fear about Jayne having anything to do with Anton. That's a made-up story. It is true that Sam detested Anton from the moment he met him. Sam Brody and I did become good friends, however.

I got to know Jayne very well from that meeting at Anton's. She was an incredibly bright woman who was interested in her career. As far as her sex life was concerned, I doubt that Anton ever saw her any differently than the public saw her. I don't think she ever allowed him to see her in the mode of the writing of this book [SLOAS].

I don't think he knew anything, ever, about her personal life. I know for a fact that she used to call him from her home in Los Angeles. There were 6-8 phones in that house, and she used to let people come over, and that was what they'd do at night as a joke to have fun when they were bored. They'd pick up the extensions, she'd call up Anton and do her act on the phone, lower her voice and say, "Anton, this is Jayney." And she'd turn him on, and while he was talking everybody'd be listening, and they'd all laugh and hang up. And I know that for a fact because she told me so herself.

MA: Diane LaVey is quoted in SLOAS as saying that Jayne would have moved right into 6114 California Street if she had had the chance ƒ that she had her makeup all over the bathroom, her clothes strewn all over the place ƒ

EW: No, Jayne never stayed there. When in San Francisco, she and Sam stayed in the Presidential Suite at the Fairmont Hotel. Why would she stay out at California Street? As for makeup: Jayne rarely wore makeup at night when she was out with her friends. And as far as her clothes being thrown all over the house, that's absolutely untrue.

Early in the year 1967 San Francisco was treated to the first Satanic wedding at the black house on California Street. John Raymond, a journalist, married New York socialite Judith Case on February 1 under the benevolent ægis of the Black Pope [as the media had begun to style Anton]. Joe Rosenthal, the photographer who gained fame in World War II for his shot of the Iwo Jima flag raising, took the official picture.

The general commotion apparently told on the neighbors, and a complaint was filed - not against Anton or the Church, but against the presence of Togare the lion. The petition to District Attorney John Ferdon complained that Togare "… roars vociferously at all hours of the day and night, thereby disturbing the peace. It is also felt that the beast is a potential danger to ourselves and our children".[47]

Anton was accordingly charged with violating Section 415 of the Penal Code [for disturbing the peace]. He agreed to give Togare to the San Francisco Zoo - but the case was not dropped, and he was fined fifty dollars and given a ninety-day suspended sentence.

Edward Webber's account of the departure of Togare is a bit different:

MA: How did you and the LaVeys come to part ways?

EW: It had to do with Togare the lion. I used to go play with him all the time. Anton and Togare usually got along well, but sometimes he acted up to Anton. Then Anton would smack him, and he also had an electric cattle prod he would use on him.

[46] Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973.

[47] Wolfe, op.cit., page #164.

> Anton owed me money as the result of our agreement for my publicity work. He refused to pay it. I went to small claims court. The judge awarded me a judgment for whatever the amount was at the time. Even after being served, Anton still refused to pay. So I asked the judge to attach Togare. He did so and asked me what I wanted to do with this attachment. I said I'd like the lion put into the San Francisco Zoo, where it would get better treatment than it was getting by Mr. LaVey.
>
> Togare went to the zoo and lived there happily for a number of years. Later Tippi Hedren took Togare to her wildlife preserve, Shamballa, near Los Angeles. Tippi just recently gave me a book on her life and Shamballa, and sure enough there was a picture of Togare. I called Tippi and talked to her about it. Togare has since died but has lots of offspring running around Shamballa - lots of big pussycats.[48]

Jayne Mansfield went off to Vietnam to visit the troops, startling her military hosts by requesting Satanic religious services.[49] After she returned to the United States, she invited Anton to visit her "Pink Palace" in Beverly Hills. Accounts of that visit differ. *The Devil's Avenger* describes it as a pleasant occasion, but May Mann recounts that Jayne was secretly terrified of LaVey and hoped to convince him to lift the curse he had pronounced on Sam Brody. According to Mann, he refused.[50]

> MA: Like The Devil's Avenger, SLOAS contains photographs of Anton, Jayne, and Jayne's family at her home.
>
> EW: She allowed those photos to be taken only with the absolute guarantee from Anton that they would not be published.

On June 29 Jayne Mansfield and Sam Brody were killed in an automobile crash. To the more sensationalist media that accident - and Anton LaVey's curse thereto pertaining - subsequently became one of the most interesting things that could be said about the Church of Satan. In the 1968 interview with the National Insider that focused on Jayne's interest in Satanism, Anton said nothing about the curse, and within the Church of Satan it was simply considered as a convenient coincidence.[51] The 1973 publication of the Mann biography apparently revived Anton's interest in the matter, and in interviews given after 1975 his accounts grew more provocative, culminating in a 1979 *Hustler* version that had Mansfield asking Anton to pronounce "the ultimate curse - the death rune":

> After much deliberation and considerable provocation from Brody, LaVey says he agreed to conduct a private but formal destruction ritual. According to his story, he placed the attorney's name on a piece of parchment and burned it, invoking the power of the infernal names and calling for Brody's annihilation within a year.[52]

There was no "death rune curse" in the ceremonial inventory of the Church of Satan. According to rune-lore the *Eoh*-rune is associated with death, but in reverence, not as a curse. The Church of Satan's familiarity with rune-lore, in any case, was not extensive. Hence use of the runes in this instance does not commend itself to credibility.

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[48] Cf. Hedren, Tippi, *The Cats of Shamballa*, New York: McGraw-Hill, 1985. Pages #72-73: "Togare arrived from the San Francisco Zoo, a young adult in his prime. Big Togare, with a dark mane, was an outcast, too belligerent for the Bay City zookeepers to handle, though they didn't tell us that; they just wanted to get rid of him. He had originally been owned by someone involved in Black Magic, but for whatever reason he arrived rough, tough, and defiant. His low, guttural rumble had enough power to quiver the cottonwood leaves and us. I was afraid of Togare the moment I saw him, yet he turned out to be one of the best fathers in the compounds, gentle and playful with the 30-odd cubs he sired."

[49] Letter, Anton LaVey to M.A. Aquino, May 17, IV/1969.

[50] Wolfe, *op.cit.*, pages #180-181. Mann, *op.cit.*, pages #247-249.

[51] Mann, *op.cit.*, page #197.

[52] Harden, Fred, "Anton LaVey, Disciple of the Devil" in *Hustler*, December 1979, page #102.

Anton LaVey explored other avenues besides Hollywood for the publicizing of the Church. Intrigued by the "topless" phenomenon then pervading the Broadway Strip in San Francisco, he came up with the notion of a "Topless Witches Sabbath" act.

> MA: What is the story of the Topless Witches Review?
>
> EW: A good friend of mine named Gino del Prete owned the Condor Club, made famous by Carol Doda. The owner of a club two doors down Broadway wanted Anton to go there with a topless witches show. I told Anton emphatically he shouldn't do anything like that. "We're in the process of getting the state charter, and if they find women running around with their breasts bared, they're just never going to do it." But he went ahead and did it anyway. I was really mad at Anton for doing that.

Arrangements were made with one of the nightclubs on the strip, and Anton selected a young dancer with the stage name of "Sharon King" to play the central role of a vampire. Her real name was Susan Atkins.

> MA: Susan Atkins of the Manson Family was one of the topless witches.
>
> EW: I think she had been working at that club in North Beach. I went to see the show and met her at that time. Years later, when Barbara and I were living in Mendocino, she and Charles Manson and Patricia Krenwinkel showed up at our home as uninvited guests for a party we gave for a famous musician and his band.

Two days after accepting the part, Susan joined her employer and other prospective topless witches in a visit to 6114. Later she recounted her impressions:

> Garnet reached for the doorbell. I expected a gong or a howl or something. It was an ordinary "ding dong". The door opened, and there stood LaVey, all in black, his powdery white skin glowing. I felt sick at my stomach as I walked past him. His smile was sickly, I thought. Then I froze in my steps. Straight ahead at the far end of the entrance hall was a human skeleton in a glass case. It seemed to have the same sickly smile as LaVey. "This is all the horror movies rolled into one," I thought. "What am I doing here? I wonder if I'll get out of here in one piece."[53]

Upon being invited to stay for the evening's ceremony, Susan lost what was left of her nerve, informed Anton that she had been raised to worship God and not the Devil, and left. She was not deterred from starring in the "Topless Witches Sabbath", however. High on LSD for courage, she readied herself for the opening performance:

> I looked at my two-inch-long, false fingernails, painted brilliant red. And my face was something special, as I looked up into the mirror. It was eerie - milky, white, broken by bright red lips that matched the color of the fingernails and by seemingly sunken blue-black eyes expertly twisted upward at the outside corners - grotesquely exaggerated cat eyes. Jet black hair framed it all. I was the perfect, sexy vampire, ready for my casket lying at the center of the stage.
>
> As the end of the production neared, I lay inside the casket. I remembered very little of the show. I had shaken several people with the reality of my performance when I had risen from the casket and pointed a long, blood-red fingernail at the audience and marked them as my next victims. Gasps from both males and females had sounded all around the club. But as I lay there, I fancied the idea of being dead and still hearing all the sounds around me. I heard everything - the footsteps, the breathing, the sighs in the audience. "But I'm dead," I thought. "It's so pleasant … I'm outside my dead body … I'm a spirit … I can see and hear everything … I'm dead … but I'm really alive." I lay in the casket so long that I missed the curtain call by five minutes. I just didn't want to get out of it.[54]

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[53] Atkins, op.cit., pages #68-69.

[54] Ibid., pages #71-72.

"Subsequently," said psychiatrist Dr. Joel Hochman in a report prepared at the time of the Sharon Tate murder trials, "she stayed on her 'Satanic trip' [for] approximately eight months."[55] During this time she attended "witches' workshops" at 6114 and was photographed with other girls together with Anton in the main ritual chamber.[56]

In The World ofthe Twilight BelieversRichard Garvin and Robert Burger gave the Topless Witches Review a somewhat uncomplimentary assessment:

> LaVey made an ill-fated attempt to publicize his new church by concocting a rather seedy show in San Francisco's North Beach, during which three topless witches symbolically seduced the "Grand Inquisitor", a former divinity counselor for Billy Graham, who was dressed that evening in the bottom half of a light-blue bikini. This, he explained, was to "express the transvestite image. We're all possessed of that animus; the duality of man and woman is in all of us. The Devil himself is a hermaphroditic deity."[57]

The Church of Satan again made headlines in May, this time for Anton's baptism of Zeena Galatea, his second daughter, by Diane. Zeena recalls the event vividly:

> Originally a couple who had just joined the Church that year asked if my father would perform a baptism for their newborn baby. He promptly set out to develop an appropriate ritual - and tipped the press to the historic event. The first Satanic baptism! The word spread like wildfire.
>
> Overwhelmed by attention and fearful of wrath from their relatives, the proud parents got cold feet and backed out. But "the show must go on", and with the requisite stroke of genius my parents elected me to fill the role. What better choice for the Church of Satan's first baptism than its High Priest's own daughter?
>
> Racing only hours before the ceremony, my mother stitched together a red, hooded robe for me to wear. I wore a special "kiddie" Baphomet fashioned by Poor Man•sJames Bondsurvivalist Kurt Saxon.
>
> I am grateful for the fact that I was old enough to remember my baptism vividly. As early as I began speaking, my parents and their friends were impressed with my fluency in pronouncing complicated dæmonic names. This came in handy at the baptism, as I recall participating in the utterance of their names.
>
> I knew of course that all of the people packed into the house on that day were there to pay tribute to me. Sitting high on the altar, I had the perfect vantage-point to survey all my subjects. Photographers, who had begun gathering outside the house at 6 A.M., were now doing anything to get closer for clear shots of me.
>
> After they and the public were finally ushered out of the house, my parents took me through the trapdoor from the main ritual chamber to the Den of Iniquity, where a private party for me continued until the early morning.
>
> By late May my serious, cherubic face had been slapped on every magazine and newspaper from Sweden to Japan, Argentina to Alaska. In the years to come it seemed that the most commonly-asked question put to me by [obviously disgusted and prurient] interviewers was: What kind of parents would seat their child before a naked woman? At the time - and today, looking back - I felt absolutely no shame at sharing the altar with a beautiful woman.
>
> Was it chance or destiny that I was born to the High Priest and High Priestess of Satanism, that I was the first to be baptised into this remarkable new religion? Nevertheless these things happened, and I became the first individual in history to exist as a Satanist since birth, with my baptism my first formal initiation. I have always regarded this with the utmost respect and reverence, and have never for a moment wavered in understanding this to be the definition of my life.[58]

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[55] Bugliosi, Vincent with Gentry, Curt, Helter Skelter. New York: W.W. Norton, Inc., 1974, page #473.

[56] Wolfe, op.cit., photo facing page #113. LaVey, Anton in Cloven Hoof #VII-4, July/August X/1975, page #2.

[57] Garvin, Richard M. and Burger, Robert E., The World of the Twilight Believers. Los Angeles: Sherbourne Press, Inc., 1970, pages #257-258.

[58] Schreck, Zeena, Commentary to The Church of Satan 3rd Edition to M.A. Aquino, 1998.

The baptism was recorded on *The Satanic Mass*, a phonograph record made for and by the Church and released the following year.[59] The record also included a composite Satanic ritual spoken by Anton, together with readings from the "Book of Satan" of his forthcoming *Satanic Bible*.[60]

Meanwhile Satanism was gaining public attention in still another way. Ira Levin, author of *A Kiss Before Dying* and *No Time for Sergeants*, had just published a novel called *Rosemary's Baby*. The plot, set in a gargoyle-embellished apartment building in New York City, involved an ambitious young actor who conspired with a group of Satanists to breed the Devil's child by his unknowing wife.[61]

Rosemary's Baby appeared at a time when a new topic of conversation was demanded, and it swept the country. In Hollywood producer William Castle and director Roman Polanski rushed a film version [starring Mia Farrow and John Cassavetes] into production. And now we encounter another "MM-ism": the legend that Anton LaVey served as technical advisor for the film and played the role of the Devil in it.

In the early days of the Church of Satan this claim was accepted as fact, and because of the movie's sensational impact was even paraded as one of Anton's principal magical coups. Said *The Devil's Avenger* in 1974:

> In October of 1967 Anton was flown to Hollywood for two weeks. Despite his presence, the Paramount-Polanski film did not convey a true portrait of a modern Satanic cult, although some aspects of it were accurate. At least the demon used to sire Rosemary's baby was close to being an authentic devil. It was Anton, dressed in a costume of latex fur and reptilian scales, a composite of traditional literary descriptions of the Devil's physical attributes.[62]

Upon close examination, however, this account disintegrates. *Rosemary's Baby* Producer William Castle devoted three chapters of his autobiography to the filming of that movie, and nowhere is any influence or contribution by Anton LaVey [or any other occult personality] mentioned. In fact Castle repeatedly stresses director Polanski's insistence on filming the novel exactly as it was written by Levin, omitting only any sight of the baby on camera.[63] Nor has Polanski himself, nor any other member of the cast or crew, ever mentioned any LaVey involvement.

In uncut versions of the movie, two "Devil" eyes momentarily appear - both during Rosemary's ravishing and at the end of the film when she sees her baby for the first time - that were rumored to be Anton's. When *RB* was eventually released as a videocassette, it became possible to freeze those frames and examine the eyes closely. They are clearly revealed to be artificial "cat's eyes" with vertical pupils.

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[59] "I had a brief, private ritual that I performed nearly every other day shortly after the release of *The Satanic Mass*. This consisted of placing the record on my turntable, centering a figure of the Statue of Liberty over the spindle, and focusing on the spinning statue and the red record label. Finding the track containing my baptism, I would play the 'Hail Zeena!' incessantly. I don't know many 3-year-olds experience as much ego exaltation and adrenalin-rush from a single event as I did!" *Ibid.*

[60] LaVey, Anton, *The Satanic Mass* (record). San Francisco: Murgenstrumm Records #MM6660, 1968.

[61] Levin, Ira, *Rosemary's Baby*. New York: Random House, 1967.

[62] Wolfe, *op.cit.*, page #188.

[63] Castle, William, *Step Right Up! I'm Gonna Scare the Pants off America*. New York: Pharos Books, 1992. Among the anecdotes: Polanski originally wanted Rosemary & Guy Woodhouse to be played by Tuesday Weld & Robert Redford, and the role of Dr. Saperstein to be played by Castle himself. [A vestige of this remains in Castle's cameo appearance standing next to the phone booth in which Rosemary makes a call.] After the release of the film and its phenomenal success, Castle was swamped with anonymous death-threat mail from Christian religious fanatics. Prior to *RB* Castle was famous as creator of a series of campy, "gimmicked" horror films such as *Macabre*, *House on Haunted Hill* (filmed at the Ennis-Brown "Mayan temple" house in Hollywood), *The Tingler*, and *13 Ghosts*

As for the Devil-suit of fur & scales, it was flown to Louisville, Kentucky in 1971 for use in a horror-film (Asylum of Satan) being shot there for which I was technical advisor. I had ample opportunity to examine it closely. It had to be worn by a woman because of its small size. The six-foot, 200-pound LaVey could not possibly have worn it.[64]

Many years later Nikolas and Zeena Schreck chanced to meet the father of the actress who played Mia Farrow's body-double in the RB Devil scene. He recalled that a young, very slender professional dancer had worn the suit. The Schrecks had also met Polanski's close friend Gene Gutowski, who had worked with Polanski on producing the film before Castle took over. Gutowski confirmed that there was no "technical advisor", nor did Anton LaVey ever meet Polanski or himself.[65]

None of the ritual scenes in either the novel or the film of Rosemary•s Baby reflects actual practices of the Church of Satan, and the chanting of the coven is not one of the Enochian Keys that later appeared in the Satanic Bible

Nevertheless the timing of the story - and its highlighting of 1966 as the "Year One" of the reign of the Antichrist - made a lasting impression upon the Church. Coincidence or allegory? Long after the motion picture disappeared from theaters, Christopher Komeda's famous lullaby, sung on the soundtrack by Mia Farrow, would inspire sentimental emotions in the most worldly of Satanists.[66]

The Year Two had not yet exhausted its surprises. On December 8 a U.S. Navy Seaman, Edward D. Olsen, passed away. It developed that he had been a member of the Church of Satan and had requested a funeral from same. Anton, accompanied by Ken Anger, officiated at the services with the assistance of a U.S. Navy honor guard. There followed a storm of indignation letters and telegrams to the Navy and even the White House, but the Church of Satan had struck yet another blow - and a successful one - for its legitimacy.[67]

By 1968 the Church membership had grown to about fifty or sixty, of which about half would be on hand for the Friday evening rituals. In the month of April the Church was infiltrated by a young man named Randall H. Alfred, who had determined to make a secret study of it for an academic paper. When the study finally appeared in 1976, it commented on the evident unattractiveness of Satanism for the youth culture of the day. Only about a third of the 140 Satanists he had met during 1968-69, said Alfred, were under thirty years of age.[68]

Alfred was well-received by Anton and the Church leadership, and he soon found himself a member of the council that met on a monthly basis to discuss the local program. In his paper he observed that this council was advisory rather than legislative, being overruled by Anton whenever he saw fit to do so.[69]

Randall Alfred may have been the first academician to study the Church of Satan, but he was certainly not the last. During the following years there ensued a veritable parade of scholars interested in analyzing the institution for academic publications. Among them

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[64] Anton LaVey's height & weight in 1968 (6'/200 lbs) are cited on the jacket of the Satanic Mass record.

[65] Schreck, Zeena, op.cit.

[66] Komeda, Christopher, Soundtrack of Rosemary•s Baby Hollywood: Dot Records #DLP-25875, 1968. The Polish-born Komeda had written the scores for most of Roman Polanski's previous films. He died on April 23, 1969, aged 37, from a blood clot in the brain. (Castle, op. cit., pages #224-225.)

[67] Wolfe, op.cit., pages #188-191. Edward Olsen's grave is located in the Cypress Lawn Cemetery, Colma, California - site #1293, Maple Mound. The grave bears a plain bronze plaque with no Satanic insignia.

[68] Alfred, Randall H., "The Church of Satan" in Charles Y. Glock & Robert N. Bellah (Ed.), The New Religious Consciousness Berkeley: University of California Press, 1976, pages #193-194.

[69] Ibid., page #184.

were James Moody, a Lecturer in Anthropology at Queens College, Northern Ireland, and Marcello Truzzi, Professor and Chairman of the Sociology Department of Eastern Michigan University.

Moody accepted the Satanic Priesthood, participated enthusiastically in rituals at 6114, and then faded from active involvement with his return to Ireland in about 1970. In his published article concerning his Church participation, he stopped short of an unqualified endorsement, but away from the eyes of colleagues he was comfortably enthusiastic. In October of 1973 he commented to the LaVeys that he perceived Anton's genius to lie in his commitment to intellectual freedom above and beyond all accepted philosophies. Moody remained, he said, the "loyalest of Anton's disciples". His passion appeared to be reserved for Anton and Diane as individuals, however, and did not extend to personal participation in the national or international programs of the Church.[70]

Truzzi's friendship with Anton went back to his pre-Church days, and he too was a welcome visitor at 6114. His sociological discussions of the Church were thoughtful and scholarly, suggesting that in its "elitist, materialist, and basically atheistic philosophy" it constituted an "ultimate pragmatism". He painted a picture of the organization as rejecting spirituality and mysticism in favor of "Machiavellianism and cynical realism" and the worship of Satan as one's own ego.[71] An academically acceptable evaluation, yes - but again one which focused not on the suprarational essence of the Church but rather on the rational profile it presented to the society whose tolerance it was forced to court.

Such anecdotes offer a glimpse of yet another curious contradiction within the Church of Satan. In its original denunciation of established religions - all of them, not just Christianity - it attacked not only Jehovah but all externalized deities as being crippling, imaginary fantasies with which man had unnecessarily burdened himself. As Anton put it in an early Church handout [later included in his *Satanic Bible*]:

THE GOD YOU SAVE MAY BE YOURSELF

All religions of a spiritual nature are inventions of man. He has created an entire system of gods with nothing more than his carnal brain. Just because he has an ego and cannot accept it, he has had to externalize it into some great spiritual device which he calls "God".

God can do all the things man is forbidden to do - such as kill people, perform miracles to gratify his will, control without any apparent responsibility, etc. If man needs such a god and recognizes that god, then he is worshipping an entity that a human being invented. Therefore *he is worshipping by proxy the man that invented God*. Is it not more sensible to worship a god that he himself has created in accordance with his own emotional needs - one that best represents the very carnal and physical being that has the idea-power to invent a god *in the first place*?

If man insists on externalizing his true self in the form of "God", then why fear his true self in fearing "God" - why praise his true self in praising "God" - why remain externalized from "God" *in order to engage in ritual and religious ceremony in his name*?

Man needs ritual and dogma, but no law states that an *externalized* god is necessary in order to engage in ritual and ceremony performed in a god's name! Could it be that when he closes the gap between himself and his "God", he sees the dæmon of pride creeping forth - that very embodiment of Lucifer appearing in his midst? He no longer can view himself in two parts, the carnal and the spiritual, but sees them merge as one; and then, to his abysmal horror, discovers that they are only the carnal - *and always were*! Then he either hates himself to death, day by day - or rejoices that he is what he is!

If he hates himself, he searches out new and more complex spiritual paths of "enlightenment" in hopes that he may split himself up again in his quest for stronger and more externalized "gods"

[70] Letter, James Moody to Anton and Diane LaVey, August VIII/1973.

[71] Truzzi, Marcello, "The Occult Revival as Popular Culture: Some Random Observations on the Old and the Nouveau Witch" in *Sociological Quarterly*, Winter 1972. This article also appears in *The Occult in America* (New York: Charles Scribner's Sons, 1973) and in *Fate* magazine (February & March 1973 issues).

to scourge his poor, miserable shell. If he accepts himself but recognizes that ritual and ceremony are the important devices that his invented religions have utilized to sustain his faith in a lie, then it is the same form of ritual that will sustain his faith in the truth - the primitive pageantry that will give his awareness of his own majestic being added substance.

When all religious faith in lies has waned, it is because man has become closer to himself and farther from "God" - closer to the "Devil". If this is what the Devil represents, and such a man lives his life in the Devil's fane, with the sinews of Satan moving his flesh, then he either escapes from the cacklings and carpings of the righteous or stands proudly in his secret places of the Earth and manipulates the folly-ridden masses through his own Satanic might until that day when he may come forth in splendor, proclaiming, "I am a Satanist! Bow down, for I am the highest embodiment of human life!"[72]

By these criteria, then, the Church of Satan was not a church in the precise sense of the term, nor did it worship Satan as an existential being in his own right. Rather it was atheism with psychodrama. And, as Truzzi correctly observed, that was something which could be credibly argued to skeptical audiences.

There was, however, a problem: Satanists participating in rituals of Black Magic quickly became aware of an "interest" or "influence" in the atmosphere of the chamber that felt somehow alien to their own personalities. The pageantry and the oratory would fade into the background, and the participants would find themselves gripped in a sensory empathy so piercing, so powerful that it would leave them exhausted, drained, and shaken at the conclusion of the rite. It was not a chance occurrence, but an inevitable, recurring one. After such experiences participants were subdued, introspective, and disinclined to exchange comments on their feelings. There was perhaps even a slight feeling of embarrassment, as though one had somehow "slipped" from being a proper psychodramatic atheist.

And Anton LaVey was himself the most familiar with this sensation. His behavior during a ritual was not that of an actor, nor of a megalomaniac, but rather of a High Priest in the sincere sense. In public and to less experienced Satanists he would continue to "excuse" the Church of Satan as atheism-with-frills, but alone with intimates he would speak of Satan, the Church, and his own office therein with the greatest reverence and respect. He did not "believe" after the fashion of the ordinary mystic or fanatic; he continued to have a healthy contempt for such types. It would be more accurate to say that he had achieved a very deep understanding of a remote, rarely-penetrated part of existence in which intelligence and will besides those of mankind exist. Nor did he "worship" this other essence; rather he empathized and communed with it.And so these two forces - the atheistic and the Satanic - coexisted in varying proportions for the entire duration of the Church of Satan. One would expect them ultimately to conflict and provoke the final crisis, but that did not prove to be the case. The atheistic argument entered that crisis only as a later rationalization, for by that time it had long ceased to be taken seriously within the Church.

From 1966 until 1970 rituals for members of the Church of Satan were held each Friday night at 6114. The majority of members were residents of the San Francisco bay area, though out-of-towners were also welcome to attend. As yet there were no active clergy or organized units outside of San Francisco.

Participants would generally arrive at 10:30 P.M. or so and socialize in the Purple Room until it was time for the ritual. At midnight they would file into the main ritual chamber, and after 5-15 minutes of "intellectual decompression" via darkness and mood-setting music [by recording or by Anton or another live organist], the ceremony would

[72] LaVey, Anton, "The God You Save May Be Yourself". Mimeographed handout of the Church of Satan ca. III/1968, later included in the Satanic Bible

begin. It would last anywhere from a half-hour to an hour, whereupon the membership would return to the Purple Room for further conversation and refreshments. The last visitor might not depart until close to dawn.

Of what did the early rituals consist? Their nature varied from straightforward Satanic Mass - being ceremonial devotions to and requests of Satan and/or other dæmons - to elaborate, imaginative psychodramas. On occasion abbreviated Black Masses (satires on Catholic ceremonies) were held, but only one complete Black Mass - the *Missa Solemnis* - was ever conducted at 6114 California Street - in June of 1970.

In a 1968 mimeographed monograph Anton set forth the design and principles of the Satanic Mass and the magic utilized during it. This monograph - the original statement of principles of the Church of Satan - would later become the basis for the *Satanic Bible*. [It is reproduced in full as Appendix #1.]

The principal psychodramatic rituals of the original Church are reproduced as Appendices #2-6. In revised and expanded forms, most of these rituals would later appear in LaVey's *Satanic Rituals*, published in 1972. The versions shown here are from the original [and exceedingly rare] ritual booklet of the Church, copies of which went to a select few of the Priesthood in 1970. These are also the versions which were actually performed at 6114 California Street.

The text of the Black Mass (*Missa Solemnis*) also appeared in a drastically revised form in the *Satanic Rituals*, since the text as actually used at 6114 was thought too shocking for public consumption. Appendix #7 contains the full text of the original *Missa Solemnis* [again from an exceedingly rare 1970 ritual booklet].

Chapter 4: Knowledge of Good and Evil

For the first three years of its existence, the Church of Satan remained essentially a San Francisco phenomenon. All of its functions took place at 6114 California Street, and members were active only insofar as they could visit the city for classes, discussions, or rituals. But as word of this novel institution began to circulate outside of the Bay Area, membership inquiries from elsewhere began to arrive in the mail.

Anton LaVey was faced with the decision whether to remain the leader of a tangible, face-to-face group or to assume a remote, supervisory role over a more far-flung institution. Necessarily he chose the latter, but the transition was neither quick nor easy. The psychological dimension of Satanism depended very strongly upon personal contact, and it was not certain that correspondence could be comparably effective.

Then there was the question of ritual facilities. Could psychodramas and magical workings conceived for 6114 be successfully transposed to more modest surroundings, or would they then lose their atmosphere and seem artificial, if not ludicrous?

Expansion began with simple correspondence memberships. A mimeograph machine was acquired; the blandness of its printing was immediately overwhelmed by paper in all colors of the rainbow. Anton's 1969 cover letter to enquirers said:

> Enclosed is the information which you have requested. Thank you for your interest, and congratulations on having the courage to seek the truth about Satanism.
>
> After reading the information on Satanism, you may feel that it is the religion for which you have been searching, or possibly the one you have been practicing in an "underground" way for years. If you wish to join the Church of Satan, please fill out the enclosed questionnaire and send it along with your initiation fee of $13, and you will become a part of the most exciting concept in religion in the world today. Upon receipt of your completed questionnaire and initiation fee, you will receive the following:
>
> 1 - Lifetime membership in the Church of Satan. (There are no periodic dues; your initial fee is the only payment you make for lifetime membership.)
>
> 2 - A suitably inscribed membership card of a striking appearance.
>
> 3 - Complete instructions for performing authentic Satanic rituals (see enclosed paper for full description).
>
> 4 - A list (revised bimonthly) of other members with whom you may communicate. This list includes not only names, addresses, and phone numbers, but also marital status, age, sex, and interests of each member listed.
>
> 5 - Past newsletters containing pertinent information for all Satanists and announcements of scheduled press coverage.
>
> 6 - A reading list of readily obtainable books and/or articles on Satanism and related subjects. (This list will have bimonthly additions.)
>
> As a member of the Church of Satan, you will have the opportunity to:
>
> 1 - Overcome any obstacle through the ability to control people and events.
>
> 2 - Embark on a series of studies unlike any other correspondence course ever offered to students of Satanic science. (This course is offered only to members of the Church of Satan. The material it contains is not the hackneyed lore usually found in readily available books and journals on witchcraft and Satanism. The Satanic Study Course consists of twenty separate essays covering all aspects of the Satanic religion. A complete list of topics and a full description of the course will be sent to all new members.)
>
> 3 - Study for the Satanic Priesthood. (Full details will be sent to new members.)
>
> The Church of Satan has become a legend in an incredibly short period of time. There is good reason for this. It is because Satanism makes sense but still realizes man's need for good, honest emotion.
>
> We Satanists are winners - not losers! The die has been cast. The Satanic Age is upon us; look around you and you'll see! What we already are is what other religions are feebly pussy-footing around in attempts to become. Join us and be a part of history!

I would be happy to hear from you in the near future.

Most sincerely,
Anton Szandor LaVey
High Priest

Two features of this letter are particularly significant: (1) the low lifetime membership fee and renunciation of dues income, and (2) the membership communication roster. To those who would later condemn the original Church as financial opportunism and/or as a means for Anton LaVey's self-glorification, here are the refutations. It is true that both of these policies were eventually changed, but in those innocent, idealistic days of the Year Three, the Church of Satan was energized solely by the strength of its exciting vision.

In March of that year, after nine months' service as a Lieutenant in the 1/17th Cavalry Squadron of the 82nd Airborne Division, I flew home to San Francisco to be married. Hungry for a dose of counterculture to offset the effects of paratrooper regimentation, I leafed through the Berkeley Barb- the grandfather of Bay Area "underground" newspapers - and saw an advertisement for one of the evening lectures at 6114. It was too provocative to pass up, so with my fiancée and a small party of friends, I set out for the black house.

The door opened moments before I could reach for the bell, and standing within was a pale, dark-haired man clad in priestly robes. He beckoned us to enter and gestured towards an ornate guest book on a table in the entrance hall (next to the stuffed jaguar).

This was too much for one of the girls. She stared fearfully at our ghostly guide and shook her head. "Never mind," intoned the spectre calmly. "We know who you are ..." It was all I could do to keep her from bolting then and there!

Later I would come to know our host as John A. Ferro, Lecturer in History at the University of San Francisco and Anton's principal deputy. He proved to be a brilliant and sensitive academician with a manner more kindly than one might first suspect. But for the moment he was properly terrifying. We followed him into the main ritual chamber, which had been transformed into a small lecture hall by the addition of rows of folding chairs.

It is difficult to convey the effect of such a singular decor upon the conventional psyche The room appeared as might a monstrous collaboration by Walt Disney, Charles Addams, Erich von Stroheim, and Dr. Caligari. As we sat facing an organ console that would have warmed the heart of Captain Nemo, the stuffed owl atop the oversized (for the "Stifling Air") coffin glared disapprovingly at our profane intrusion.

As garish and outrageous as it was, the room was thoroughly intimidating. Its atmosphere had been orchestrated so completely that not a hint remained of the mundane world outside. On the other side of the shuttered windows, San Francisco was going about its evening business; but here in this bizarre chamber we were whirled away to a Twilight Zone where devils were real.

Casting about for some anchor of normalcy, my gaze fell upon an ashtray from - of all places! - the Franciscan Restaurant on Fishermen's Wharf resting on the organ console. Idiotically I felt reassured. Anyone who takes restaurant ashtrays with fat monks on them, I mused, can't be all bad.

The mummy-door creaked open, and Anton Szandor LaVey entered. He was tall - about six feet - and stockily built without being fat. As he stalked towards the front of the room, one was reminded of a grizzly bear on its hind legs. But the man was obviously not posturing; his manner was relaxed and his smile open and infectious. It was evident that he enjoyed himself and what he was doing; he did not radiate the defensiveness of the privately-self-acknowledged charlatan. And this relaxed self-confidence made him all the more intriguing.

That evening's lecture was the one on fortune-telling and character analysis (see Chapter #2). The discussion itself was scholarly and straightforward, but the surroundings and the appearance of the lecturer kept crazily intruding. It is difficult to reflect dispassionately on the merits of tea-leaf reading or palmistry, after all, when the lecturer looks like a reincarnation of Ming the Merciless or Dr. Fu Manchu. One half-expected him to say: "That concludes the lecture; now we'll kill one of you for the fun of it and then the rest may enjoy complimentary coffee and doughnuts before leaving."

As he talked on about life-lines and phrenological indentations, I found myself losing interest in the lecture. I was becoming increasingly fascinated by this strange man. Emperor Norton with a pitchfork he wasn't. His eyes glowed with a smile - a smile such as that which John Fowles described in The Magus as characterizing an archaic Greek bust: "a smile that would have been smug if it had not been so full of the purest metaphysical good humor … above all the smile of dramatic irony, of those who have privileged information".[73]

After the lecture had given way to coffee (sans sacrifice), I introduced myself and enquired if I might obtain further information about the Church of Satan. When I left the black house, I had with me the monograph and the rainbow-colored informational papers.

The monograph struck me as an odd mixture of common sense and "crazy occultism". The attacks on conventional religious taboos were sensible enough, but when the text turned to claims concerning the objective powers of ritual magic, I sniffed at it skeptically.

Nevertheless I couldn't forget that smile of dramatic irony. By whatever means, Anton LaVey had managed to apprehend something very profound concerning the riddle of human existence. The more I thought about it, the more I became convinced that I wanted to share in that discovery.

Arguments from parents and friends were rational and forceful: "Taint yourself with something like Satanism and you'll condemn yourself to a life of prejudicial discrimination, no matter what the merit of the thing itself may be."

I could not deny the practicality of such advice and did not try to. It drove home to me the seriousness of the choice that I now faced: to maximize my lifelong comforts in conventional society or to risk those comforts for knowledge feared and forbidden by that society. I could not even judge the value of that knowledge [since I did not yet possess it]; all I had to go on was Anton LaVey's smile.

It may seem odd to make a decision of lifelong consequence on the basis of a facial expression. But I found myself wondering: Why this effort of life that is mine? What justifies it? Simply the comfortable existence of the organism containing my consciousness? Ego-gratification resulting from power over and respect by other organisms? When the time came for my respiration and metabolism to fail, would I be able to die satisfied that I had made the most of the privilege of independent intellectual existence? If I could answer "yes", then it would seem to be eminently prudent to turn my back on the Church of Satan.

> "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

I reached out and took the apple. Indeed, as for Adam and Eve, there was never really a choice once the question had been posed and appreciated. The "evil" in Eden was present before the serpent arrived; it was implicit in the capacity of humanity to understand what the serpent was offering.

[73] Fowles, John, The Magus. Boston: Little, Brown & Company, 1965, pages #142-143.

There was an amusing postscript to that episode in San Francisco. Though Janet, my fiancée, was a nominal Mormon and I was what could only be termed a disinterested agnostic, we agreed to a Baptist ceremony to satisfy parental desires for pageantry. My mother, possessed of a conspiratorial sense of humor, surreptitiously invited Anton to the reception. "Understand," he said to her on the telephone, "I shall not appear in a puff of smoke!" From the Baptist minister's self-satisfied smile at that reception, it was evident that he felt he had done God's work well - right up to the moment when the High Priest of the Church of Satan walked through the door - whereupon said minister turned sickly white, left abruptly, and was never heard from by us again.

Back at Fort Bragg, North Carolina Janet and I sent in our applications. A personal letter of welcome arrived from Anton LaVey a short time later:

> I am most impressed with the data on your questionnaires and wish to take this opportunity to personally welcome you both to our Order. Our conversation at your wedding reception and the views expressed on your questionnaires served only to support my initial impression, received during our first meeting, that you would be extremely worthwhile additions to the membership of the Church of Satan. It is indeed refreshing to find people in your age group who can reject the follies of outmoded beliefs while still recognizing the need for established social structure.
>
> I found your parents and friends to be very gracious and charming, and thoroughly enjoyed the evening spent with them. Please give my best regards to your parents when you next communicate with them. I wish you and your lovely wife all the delights of the Elysian Empire.[74]

With the letter came membership packets consisting of copies of the Church's newly-started newsletter (*From the Devil's Notebook*), black-&-silver-on-red membership cards proclaiming the holder a "Citizen of the Infernal Empire", and a mimeographed page of ritual magic instructions.

Those familiar with medieval grimoires or the magical texts of modern fraternal occultism know how confusing, involved, impractical ("get the left hand of a hanged murderer"), and frustrating ritual instructions can be. And the ceremonies which can be performed are generally for such childish purposes as to insult if not disgust the post-adolescent mentality.

On the other hand Anton's instructions were so straightforward that one felt initial disappointment at the lack of suitable mumbo-jumbo. In essence he said:

1. Furnish a room with certain necessary implements and designs. These include an altar, a bell for the symbolic banishing of outside influences, a sword for focusing the attention and will, a goblet or chalice for a drink in communion with the Powers of Darkness, black candles for illumination, a white candle for destruction or curse workings, and the Sigil of Baphomet above the altar to provide a visual focus for the celebrant's invocation of Satan.
2. Dress in attire suitable to the ritual atmosphere. As is the case with the ritual chamber, such preparation is as much to disassociate the celebrant from the reminders of mundane existence as to impress a diabolical audience.
3. Shut out the outside world by sealing the ritual chamber. Cover external light sources. Overpower external sounds with the ringing of the bell and controlled music.
4. Invoke Satan and such other Infernal entities as are appropriate to the specific working. Acknowledge your alliance with them ceremonially by drinking from the chalice.
5. State your desire or convey it by nonverbal means.
6. Ennoble it by the utterance of an appropriate ceremonial passage.
7. Renew your devotion to Satan.
8. Ceremonially end the working. Depurify the chamber by allowing natural phenomena once more to enter its atmosphere.

---

[74] Letter, Anton LaVey to M.A. Aquino, April 8, IV/1969.

Somewhat self-consciously I constructed a makeshift altar in the spare bedroom in my Army officer's duplex at 156 North Dougherty Street. The room, otherwise bare and "government issue", was hardly as exotic as 6114's ritual chamber; even the Sigil of Baphomet was a simple painting on black felt. I closed the door and did not reenter it until the late evening.

When I did reenter the room, I received a most unexpected surprise. The whole had become more than the sum of the parts; there was now … "something" … about the place that had not been there before. I turned to Janet; she had sensed it too without a word passing between us. We donned black garb, returned to the room, and commenced an initial ritual whose object was simply an affirmation of our commitment to Satan and the Powers of Darkness.

For the first time I experienced that curious sensation which has since become so familiar to me:

It is next to impossible to describe the sensations of Black Magical ritual to someone who has not participated in it - and it is unnecessary to do so to those who have. But I shall venture this approximation: It is as though the individual undergoes a form of "mental displacement". The physical environment is unchanged, the celebrant remains alert and in control of himself, but … *something* is different. The mind is suddenly aware, if only by a sort of peripheral perception, of forces and influences in the atmosphere which are undetectable under normal circumstances. Moreover the mind is sensitive to a *link* which it opens with these forces and influences - a link which may be nebulous but which quite definitely exists. Basic magical ritual, then, becomes an exercise in which one struggles to define, strengthen, and ultimately apply that link.

It was exhilarating, intoxicating, and - I will admit it - unnerving. I have made tactical parachute jumps at night with Special Forces teams that weren't half so electrifying. Physical danger is at least something concrete which can be accepted and addressed by the mind in a logical or emotional manner, but the atmosphere of a ritual is a danger far more profound and primal. Yawning pits of infinite darkness seem to open before the naked consciousness, and the magician struggles desperately for a law upon which the normal, natural functions of his mind can grasp. It is not hallucination or madness in the vulgar sense, because one's normal perceptions and thought-mannerisms are neither abandoned nor distorted. It is rather that something *else* is added to them. A citizen of the country of the blind acquires an eye.

Walpurgisnacht (April 30) was not far away. I invited two fellow Lieutenants to join us in a modest Black Mass - not the *Missa Solemnis* (which had not yet been composed) but a simple psychodrama satirizing the more ridiculous taboos of Western religious tradition.

No toads were crucified that night, no virgins violated with turnips, but Mussorgsky would not have been disappointed with our thunderous declarations and incantations. The experience proved too much for our guests; although seasoned military veterans, they were shaken by what they had unexpectedly aroused within themselves and refused to return. But I was even more intrigued; I had discovered the subjective power of psychodrama. It cleared the *psyche* of obsessions both conscious and subconscious, leaving one supremely refreshed and invigorated. It was a thrilling sensation which did not dissipate for days afterwards. Anton LaVey commented:

> Your Walpurgisnacht ceremony was a good step forward, as it held a threefold purpose. First it gave you an opportunity to introduce a couple of others to our philosophy (which I'm sure must have prefaced the ritual), and you were able to observe their reactions to Satanic ritual. It also gave you a chance to act in the capacity of Priest and test your dramatic ability. I'm glad to hear it went well, as will, I'm certain, any further meetings with select individuals. You are wise to choose your

initiates well and desensitize a few at a time, for they will open the way for other, perhaps less brave individuals.[75]

The Church of Satan, I now knew, was not a church in which I could be satisfied as a lay member. Having awakened something in my consciousness whose existence I had never suspected, I now - like Dr. Frankenstein - wanted to see it "at its full power". I turned to a mimeographed sheet of red paper that had been included with the membership packet. It was entitled "Requirements for the Satanic Clergy" and is reproduced in full as Appendix #8.

I wrote to Anton that although I aspired to the Priesthood, I was doubtful that the Army would be very comfortable with even a single Satanic chaplain. Therefore it seemed prudent to undertake such a Satanic office in addition to my secular profession rather than in lieu of it. He replied:

> I am pleased that you have found Satanism to be in accordance with your own opinions and needs, and am highly impressed with your comments concerning the Satanic philosophy.
>
> I can certainly sympathize with your position in the service and in your community, and fully agree that it would be folly for you to indiscriminately "preach" Satanism to closed-minded individuals. I do, nevertheless, sincerely appreciate your desire to further the cause.
>
> You mentioned that upon your return to San Francisco in June 1970 you would like to study for the Satanic Priesthood. As I think you know, the Satanic Bible will be released this fall; so with the basic knowledge of Satanism it will provide, it will greatly help to start you on your way to becoming a Satanic Priest. The material contained in the Satanic Bible will, of course, be public knowledge. But the degree to which people will benefit from it will vary a great deal. People such as yourself will derive much knowledge and understanding from the book and - what's more important - will be able to put into practice what they have learned. This will lay the much-needed groundwork for the advanced training I will give you, and even before we arrive at that point, the approximate six months between the time the Bible is released and you return to San Francisco will give you an excellent opportunity to absorb and test the doctrines of Satanism. Naturally this will make my eventual personal tutoring of you far more meaningful and beneficial.
>
> I think your idea of becoming the first Satanic chaplain is delightful, and even though I look upon this eventuality with the utmost seriousness, I also can see many amusing aspects which will undoubtedly result. Not many people are aware of this, but when Jayne Mansfield (who was a member of the Church of Satan) was on tour in Vietnam, she was asked which type of chaplain she wished for Sunday services. When she replied that she was a Satanist and a Satanic chaplain was the only kind that would do, they actually sent out a search-party to find one! Needless to say, they did not succeed - but it certainly stirred things up for awhile.
>
> Until the Satanic Bible is released, you might find my weekly column in the National Insider to be of some value. Although the Insider is a rather lurid tabloid, I still try to produce some useful information. It must, of course, be written in terms that are conducive to selling that kind of paper; but in some ways this can be an asset rather than a detriment since I don't have to mince words. It also allows me to write in a contemporary style without having to concern myself with whether it will be dated in twenty years. This was the most difficult part of writing the Bible. It is next to impossible to expound on current situations and the need for change without becoming specific to such a degree that would make the comments seem dated in a very short time. The Insider is also valuable because the editors don't alter my work and will print any material I give them.[76]

From April through June I had been undergoing specialized training as a Psychological Operations (PSYOP) Officer, and in June I was assigned to the 6th PSYOP Battalion in III Corps Tactical Zone, South Vietnam - first managing quick-reaction propaganda production for U.S. and Vietnamese units, then flying combat air-support PSYOP missions with the Air Force, directing the tactical PSYOP teams of the 1st Infantry Division, and

[75] Letter, Anton LaVey to M.A. Aquino, June 16, IV/1969.
[76] Letter, Anton LaVey to M.A. Aquino, May 17, IV/1969.

working on classified Special Operations projects. My ambitions to qualify as an official Satanic chaplain, however, were frustrated by Army policies assigning chaplain slots by percentages of soldiers professing those denominations. Anton was conciliatory but far from pessimistic:

> I can readily understand what you are up against concerning the Chaplaincy in the Armed Forces. As I've said in the past, I wouldn't consider asking, much less expecting you to place yourself or Janet in a position which could be injurious to your reputation or status in the military or in your personal life. So for now it is best for you to continue any desensitization of others in an "underground" manner. It is obvious to me that I need not caution you as to when it is best to open up and when to remain silent. Much as it would appear otherwise, though, I anticipate a rapid disintegration of the status quo of religious intimidation, even in areas such as the military.
>
> To sum up our political doctrine: Satanism is Americanism in its purest form, with only the outdated moral codes altered to fit the times and with recognition of the fact that only if man's most basic instincts are satisfied, can a nation receive his best.
>
> When it becomes common knowledge that we do not advocate or even approve of denial or desecration of such sacred American traditions as home, family, patriotism, personal pride, etc. but instead champion these things, our one-time opponents in the "establishment" will not have a leg on which to stand.
>
> Actually, in view of the vast numbers of religious leaders defending and expounding the extreme liberal philosophy of the hippie or drug culture, conservative organizations will find [and already have found] Satanism far more compatible with their doctrines than they now think it to be. I feel rather sorry for - but, I must admit, also amused by - the poor old "dyed-in-the-wool" conservatives who consider The Flag and God to be inseparable institutions, because the "New Christianity" is composed of the drug-befuddled wretches they find totally reprehensible. It looks as though one is going to be forced to choose between God and The Flag or else become part of a dying society.
>
> I realize most would think me far too optimistic, but I simply can see the change coming. I've been ridiculed all my life for my "crackpot" notions and outrageous actions, but have invariably had the last laugh on those who have stuck around long enough to see the manifestation of those so-called crackpot theories - and this is no exception!
>
> Think back just three and a half short years ago when I formally founded the Church. How many theologians were admitting to the irrationality and inconsistencies of their religions? Practically none! And once the stern, unyielding Christian churches have admitted their errors, they might as well admit to defeat. Considering the vast change that has taken place in the past three years, it is brain-boggling to think of what the next three will bring - especially now, since the floodgates have been opened.
>
> Enough of the Satanic discourse. I merely want to impress upon you that the mighty roar of the basilisk will resound with noisome mirth when the temples of self-denial come tumbling down and his fatal glance stills the wagging tongues of those who would have man grovel before an image of martyrdom and demean himself by praying to one who cares not about him. Yes, the time is nigh!
>
> May the Dark Forces within and without you bring you increase.[77]

I couldn't help wondering whether the basilisk might be warming to the task by encouraging Vietnamese Buddhists to set fire to themselves. But the more I thought about Anton's "political doctrine", the more I empathized with it. The Vietnam war had fueled the cynicism and disillusionment of many young Americans towards the morals of their government; and organized religion, instead of spearheading the quest for greater honesty and compassion, had evaded the issue with cheap rationalizations. The comparatively few religious leaders who had dared to take more than a rhetorical stand against the status quo such as the Berrigans, were brusquely dismissed as "rebels" and "renegades" by their superiors. It was discouraging and disgusting, and I for one was not surprised that the drug culture had arisen as a form of spiritual suicide. If Anton LaVey were a crackpot, I thought, then we could do with a few more crackpots - and I said so. His reply was not

[77] Letter, Anton LaVey to M.A. Aquino, July 28, IV/1969.

long in coming:

> I thank you for your gracious compliments and am pleased that you found my "diatribe" in accordance with your own thoughts. Yes, I am quite accustomed to being labeled a "crackpot", but it is with fiendish delight that I have found the name "madman" is rapidly replacing the former. I find it far more satisfying to be considered a villain than a fool, as the transition from villain to hero is more easily accomplished than from fool to hero. [See Orrin E. Klapp's *Heroes, Villains, and Fools*]
>
> Incidentally I found that Satanism was very well received - actually championed - at the sociology convention which was held in San Francisco a couple of weeks ago. With noted sociologists proudly sporting buttons "Pray for Anton LaVey" and "Satanism is Alive and Well in San Francisco" during the two-week run of the convention, it became most evident that this particular group of trend-setters will do us justice in the months and years to come.[78]

The "Pray" button - being a takeoff on the "Pray for Rosemary's Baby" slogan that had accompanied that movie's release - reminded me of the circumstances under which I had first seen him. I wrote him an account of that evening at the Marina Theater, commenting on the crowd's behavior from a PSYOP point of view. He replied:

> I was amused by your description of the crowd's reaction to my presence at the opening of *Rosemary's Baby*. I must admit I rather enjoy striking terror into the hearts of those mild-mannered souls whose collective unconscious produces that reaction.
>
> I've been accused of having a jaded, Machiavellian sense of humor, and I suppose I do. As one reporter once wrote when commenting on various props in my house which are obviously there for fun: "A grim sorcerer would be unbearable." I agree, even though I realize there is a time for decorum and a time for letting one's hair down; and I am a near fanatic when it comes to separating the two.
>
> At any rate I'm pleased that the theater incident led you to the Church, even though I have no doubt that you would have eventually found your way here anyway. It seems that the right people do, one way or another.
>
> I was highly intrigued by your description of PSYOP and noted with particular pleasure that you referred to "*weaknesses* of the mind", which of course evokes much Satanic rumination on my part. Were it not for the only-too-obvious weaknesses of mind prevalent in the popular majority, past religions could never have achieved the stronghold they have had for far too long.
>
> It somewhat saddens me to realize that even when you offer the masses something better and a choice between freedom and bondage with regard to religion or even just a way of life, most will choose bondage. My only consolation, though, is that *now* people have a *choice*, and those worthy of consideration and capable of emancipation have somewhere to turn. As far as the rest are concerned, if they need a villain to fulfill their masochistic psychological needs, then I'm glad to oblige![79]

On August 9 Sharon Tate and her guests had been murdered by the Charles Manson "family", and the cryptic scrawls left by the murderers and the ritualistic aspect of the killings themselves had much of the press speculating that "Satanism" was to blame. I had asked Anton whether he knew anything the media didn't, and now he replied:

> Yes, I have very definite views on the Sharon Tate case, but none I care to state in a letter. Suffice to say it was a case of several people playing ball on the wrong team and not acknowledging the coach. When you return to San Francisco next year, I'll elucidate further on this. I will say, though, that there are many strange coincidences surrounding the case which I'm certain have escaped recognition by those concerned with the investigation.[80]

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[78] Letter, Anton LaVey to M.A. Aquino, September 13, IV/1969.

[79] Letter, Anton LaVey to M.A. Aquino, October 14, IV/1969.

[80] *Ibid.*

I doubt that Anton LaVey knew anything more than anyone else about the killings before Susan Atkins' surprising revelation of responsibility the following month (11/6/69). More likely he was simply worried that if some crazy cult had in fact committed the murders, the public backlash might extend to the Church of Satan.

Once the Manson Family was identified and arrested, of course, he had much more reason to be upset. Not only had Susan Atkins been involved with the Church, but another Family member, Bobby Beausoleil, had been a close associate of Ken Anger. Beausoleil had been introduced to Black Magic by Anger in 1967, when the two of them were living together in an old San Francisco house called the "Russian Embassy".[81]

After filming the Crowleyesque *Inauguration of the Pleasure Dome* at Samson DeBrier's 6114-like salon in Los Angeles in 1956, Anger had become increasingly fascinated with Crowley's legacy, even traveling to the Sicilian town of Cefalu to seek out and restore the exotic murals which "the Great Wild Beast" had painted on the walls of his Abbey of Thelema.[82]

Now Anger invited Beausoleil to play the Devil in a new Satanic film entitled *Lucifer Rising* which was eventually released in 1969 as *Invocation of my Demon Brother*. Anton LaVey also made an appearance as High Priest in that film.[83]

Beausoleil may also have participated in Church of Satan activities. Said Ed Sanders in *The Family*: "Robert Beausoleil, who would later murder Gary Hinman, had extensive contact with a Devil-worshipping cult operating in San Francisco in 1966 and 1967."[84]

In October 1967, two months before he would assist Anton at the funeral of Edward Olsen, Ken Anger traveled to Washington to assist in the famous "exorcism of the Pentagon" by conducting a ritual beneath a truck parked in front of that worthy [and still rather possessed] edifice. Relates Sanders:

> While various Diggers and exorcists were standing atop the flat-bed truck screeching "Out, demons, out", Anger, bare from the waist up, revealing what appeared to be a tattoo of Lucifer upon his chest, burned a picture of the Devil within a consecrated pentagram, shouting oaths and hissing as he flashed a magic ring at inquiring reporters thrusting microphones at him hunched down in the gravel.[85]

While Anger was thus preoccupied, Beausoleil supposedly absconded with equipment and footage from *Lucifer Rising*, so infuriating Anger that he concocted a cursed locket to transform his former roommate into a toad.[86] Shortly after the funeral of Olsen, Kenneth Anger also parted from the Church of Satan.[87]

Yet another murderer had attended the Church of Satan in its very first year of existence. Tom Creech had not joined the Church, but he would later state that in 1974 he and two others provided eight young girls for a cult in the Seattle suburb of Burien that practiced human sacrifice. In October 1975 Creech was convicted of first-degree murder and sentenced to hang.[88]

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[81] Sanders, Ed, *The Family*, New York: Avon Books #M110, 1971, page #49.

[82] Lamparski, Richard, *Lamparski's Hidden Hollywood*, New York: Simon & Schuster, 1981, pages #104-105. Photographs of Kenneth Anger at Cefalu may be seen in Francis King's *Magic, the Western Tradition*, New York: Avon Flare Books #20727, 1975, pages #124 & #126-127.

[83] Bugliosi, *op.cit.*, page #472.

[84] Sanders, *op.cit.*, page #75.

[85] *Ibid.*, page #50.

[86] *Ibid.*

[87] Wolfe, *op.cit.*, page #95.

[88] Reynolds, Michael, "The All-American Death Angel" in *Oui* magazine, February 1977, pages #125-134.

On June 21, 1975 - the day before the North Solstice - a 16-year-old Terra Linda, California girl named Marlene Olive murdered her parents. Although never a member of the Church of Satan, Marlene had become fascinated by the *Satanic Bible*'s strong statements concerning human sacrifice and revenge. To her friends she had remarked that she was indeed an initiate of the Church, and her room had been decorated with candles, incense burners, and pentagram.[89]

Such incidents dramatized a problem which the Church of Satan would never completely succeed in solving, though it certainly tried. While Anton LaVey conceptualized the Church and its philosophy as something positive and constructive, unchained to old definitions and stereotypes, many of those who sought out the institution did not draw that distinction. For them Satanism was the Satanism of *La-Bas* or Dennis Wheatley novels - a glorification of negative, destructive values. They saw in Anton LaVey what they wanted to see in him - a god-figure who would not only forgive "Helter Skelter" but encourage it.

Thus Anton learned that he would have two hurdles to surmount: First he would have to build and sustain the integrity and reputation of the Church of Satan itself, and secondly he would have to combat the old, Christian stereotype of Satanism.

For every Susan Atkins or Tom Creech who might enter the door of 6114 California Street, many psychotics, criminals, and destructive deviants would be pinpointed and denied entrance. As the Church became more sophisticated, the problem lessened, but was a constant concern of the Priesthood during the Church's entire span of existence.

Letters from Anton LaVey were no less exotic than anything else connected with his lifestyle. A good third of the space on the red or purple stationery was occupied by a spiderweb (inhabited), the alchemical symbol for brimstone, an ornate rendering of the name of the Church, a trident, and a dragon curled around the Sigil of Baphomet.

Receiving such missives at combat outposts in the Vietnamese jungle - an environment also unlike that of polite American society - was a somewhat surrealistic experience. The stresses of the war had the effect of placing me at a psychological as well as a physical distance from Western cultural norms. I felt moved to comment on them in light of my investigations and experiences of the past few months, and so - on a battered old typewriter in the village of Ben Cat - I composed a position paper which I decided to title *The Satanic Ultimatum* (Appendix #9). Off it went to San Francisco, and back came a reply from the ghostly host of our evening lecture:

> It was with the greatest pleasure and admiration that His Excellency the High Priest received and read the essay which you forwarded to him. He graciously passed it on to me, and I can but add my commendations to his.
>
> The synthesis you provide is obviously the result of many years' study and thought encompassing philosophy, history, literature, anthropology, and politics. Its statement was pithy and clear; its message was heartening and inspirational.
>
> You comprehend Satanism with rare understanding, and you express your thought with equally rare incisiveness. For this reason we hope to present your essay in the newsletter dispatched to all our members, though it will necessarily be in installments. It is to be hoped that this in turn meets with your approval. There is no doubt but that our members will profit by your essay, and it will reflect well upon the Church to publish such material.
>
> The High Priest is most pleased with your progress and your work, and he has directed me to convey those sentiments to you on his behalf. He considers you an eminently qualified candidate for the Satanic Priesthood and has taken unusual personal interest in your development. Needless to say, your letters are always received with pleasure and satisfaction…
>
> In the service of the Prince of Darkness,
> Reverend John A. Ferro[90]

[89] Levine, Richard M., *Bad Blood* New York: Signet Books #AE-2548, 1983, pages #133-134.

[90] Letter, John Ferro to M.A. Aquino, November 22, IV/1969.

Such was my first epistolary encounter with John Ferro, at whose melodic command of English I would never cease to marvel. Writing to thank him, I commented:

> Of course the Ultimatum is only an initial outline. Each component area merits a more thorough examination, and my next project is accordingly the designing of an extensive doctrinal paper. With a measure of luck I hope to finish this work by the time of my return to the United States this coming June - provided the North Vietnamese rocket attacks aren't overly enthusiastic! It disrupts one's train of thought when one must dive for a bomb shelter.[91]

[91] Letter, M.A. Aquino to John Ferro, December 10, IV/1969.

Chapter 5: *The Satanic Bible*

As recounted in Chapter #3, the Church of Satan came into being almost by accident. The organization was not the result of a pre-existing belief system or inspirational written manifesto by anyone involved in its founding. Once it was organized, holding activities, and giving public voice on behalf of the Devil's philosophy, it obviously became somewhat pressing to codify just what that philosophy might be.

Anton LaVey's first attempt at this was a 1968 mimeographed monograph (Appendix #1), along with an assortment of polemical essays on multicolored paper - what were colloquially known as the "rainbow sheets". These were issued to new Satanists as well as to curious representatives of the press.

That same year an Avon Books editor named Peter Mayer heard about Anton and his strange Church, and decided that, in the wake of the spectacular sales success of *Rosemary's Baby* and the consequent revival of popular interest in the occult, the time was right for a "Satanic bible". He proposed that Anton author it.

The LaVeys gathered together and revised the monograph and the rainbow sheets, as well as the Church handout describing ritual magic instructions. "I pounded out the *Satanic Bible* on a $29 typewriter," recalled Diane. "I edited it and added to it."[92] But more was needed in order to produce a sufficiently-fat paperback, and Mayer's deadline loomed.

Therefore to the beginning of the book Anton added an extensive diatribe from an obscure, turn-of-the-century political tractbook called *Might is Right*, and to the back of it tacked on a series of Elizabethan magical incantations known in Thelemic and Rosicrucian circles as the Enochian Keys.

The Satanic Bible was born. In December of 1969 it went to press as Avon paperback #NS-44, and in January of V (1970) it was published.

Despite the implications of its title, the *Satanic Bible* was not represented as a revelation authorized or authenticated by the Prince of Darkness - at least not in a way readers could be expected to understand. At face value it was rather a statement by Anton of the principles and practices *he* championed. In his preface to the book, he stated bluntly that it had been written to expose and correct the sanctimonious fraud of the old grimoires and classics of magic as well as to present Satanic philosophy from a Satanic perspective, and in the text he proceeded to do both.

As was the case with so many other features of the Church of Satan, however, the *Satanic Bible* was somehow "more than the sum of its parts". Its argument was an argument of common sense, assembled in part from pre-existing concepts, but the excellence of the book lay in its integration of these into a code of life meaningful to the average individual - not just to occultists and/or academic-level philosophers. In this Anton LaVey followed in the footsteps of writers such as Thomas Paine, Marshall McLuhan, and Eric Hoffer, who understood that the idiom in which ideas are communicated is as important as the ideas themselves.

A *philosophy* requires precise, sophisticated reasoning on the part of the philosopher. An *ideology*, on the other hand, is merely a simplified statement of goals and means which requires only blind belief and emotional enthusiasm on the part of the adherent.

Conventional religions, save for the influence of comparatively few philosophers at their conceptual levels, are ideologies in fancy-dress. Unlike their political counterparts, they do not bother trying to rationalize or justify their pronouncements and prescriptions, since these are proclaimed to be by divine authority, hence beyond the ken of poor mortals.

[92] Hegarty, Diane in "What the Devil? It's Divorce, Satan-Style", *Globe* newspaper, Boca Raton, Florida, November 1, 1988.

The *Satanic Bible*, while exposing this scam, nonetheless drinks at the same well by clothing itself in the supernatural authority of the Prince of Darkness and his dæmons. Less this element, the *Satanic Bible* would be merely a social tract by Anton LaVey - not High Priest of Satan, but just one more 1960s'-counterculture-cynic atop a soap-box.

The substance of the *Satanic Bible* therefore turns upon Anton LaVey's sincerity in believing himself to be the vehicle through which the entity known as Satan explains the mysteries of mankind's existential predicament. To the extent that he did, the *Satanic Bible* deserves the dignity of its title.

As this history should make abundantly clear, there is no question of Anton LaVey's conviction concerning his literal High Priesthood during the 1966-1975 period. And even thereafter, when he had locked himself into the Iron Maiden of mere symbolism, the striking difference in his disposition and manner of expression serves only to emphasize the point.

Despite the haphazard nature of its assembly, therefore, we may therefore consider the *Satanic Bible* in its totality not as argumentative, but as inspired writing. Thus it assumes an importance by its very *existence*, not just by its content. The great books of history have all shared this characteristic: that they existed, and that this existence in itself catalyzed dramatic reapprehensions of human potential.

In 1971 I wrote an introduction (Appendix #10) for the new University Books hardcover edition of the *Satanic Bible*, citing several such critical works and comparing this one to "that obscure, malefic mythology *The King in Yellow*, a psycho-political work that supposedly drove its readers to madness and damnation". As Robert W. Chambers wrote:

> It is well known how the book spread like an infectious disease, from city to city, from continent to continent, barred out here, confiscated there, denounced by press and pulpit, censured by even the most advanced of literary anarchists. No definite principles had been violated in those wicked pages, no doctrine promulgated, no convictions outraged. It could not be judged by any known standard, yet, although it was acknowledged that the supreme note of art had been struck in *The King in Yellow*, all felt that human nature could not bear the strain, nor thrive on words in which the essence of purest poison lurked.[93]

With convulsive drama the *Satanic Bible*'s Prologue announces the theme of the volume. Spoken by Anton on the *Satanic Mass* record to the accompaniment of "Siegfried's Funeral Music" from Wagner's *Götterdämmerung*, this vengeful passage concludes:

> "Draweth near in the gloom the twilight of the gods." The ravens of night have flown forth to summon Loki, who hath set Valhalla aflame with the searing trident of the Inferno. The twilight is done. A glow of new light is borne out of the night, and Lucifer is risen, once more to proclaim: "This is the Age of Satan! Satan rules the Earth!"
>
> The gods of the unjust are dead. This is the morning of magic and undefiled wisdom. The flesh prevaileth, and a great Church shall be builded, consecrated in its name. No longer shall man's salvation be dependent upon his self-denial. And it will be seen that the world of the flesh and the living shall be the greatest preparation for any and all eternal delights.
>
> Rege Satanas!
> Ave Satanas!
> Hail, Satan!

[93] Chambers, Robert W., *The King in Yellow*, New York: F. Tennyson Neely, 1895, pages #13-14.

There follow the "Nine Satanic Statements" [see Appendix #1]. Adept George Smith of the Temple of Set later noted the striking similarity of these Statements, even in their sequence, to the philosophy of Ayn Rand as expressed in a speech-sequence of the protagonist of her *Atlas Shrugged* [Appendix #11]. And indeed the works of Rand were cited on an early Church of Satan reading list. Yet it is the essence of art that it recognizes and accentuates the most critical features of an impression, and here, as elsewhere in the *Satanic Bible*, Anton LaVey does just that. His "Nine Statements" are not turgid arguments, but rather jarring blows from Thor's hammer, culminating in a subtle, sly afterthought. Thence we come to the main bodies of the book:

The *Satanic Bible* consists of two comparatively distinct sections of writings: those articulating the social philosophy of Satanism (the "Book of Satan" and the "Book of Lucifer") and those giving instructions for the practice of Satanic magic (the "Book of Belial" and the "Book of Leviathan"). The names of the four "Books" were taken from an old grimoire, *The Sacred Magic of Abra=Melin the Mage* (S.L. MacGregor-Mathers, Trans.), in which Satan, Lucifer, Belial, and Leviathan are identified as "the four crown princes of Hell".[94]

The "Book of Satan" (Appendix #12) is represented as a diatribe by Anton on behalf of the Devil. Not until XXII/1987 was it discovered that he was not its true author at all. It was in fact authored by a New Zealander by the name of Arthur Desmond, who wrote it under the pen name of "Ragnar Redbeard" in 1896.[95] [Although Anton includes the name of Redbeard in his roster of names to whom the *Satanic Bible* is dedicated, he does not explain that dedication, nor credit Redbeard in any way as the true author of the contents of the "Book of Satan".[96]]

The plagiarisms that constitute the "Book of Satan" are to be found throughout Redbeard's book *Might is Right*, of which S.E. Parker has remarked:

> Although Redbeard claims to scorn moral codes, stating that "all arbitrary codes of right and wrong are insolent invasions of personal liberty" and that greatness lies "in being beyond and above all moral measurements", he is nonetheless a moralist. He makes plain his antagonism to Judæo-Christian morality, but his whole approach is shot-through with the perennial moralistic desire to redeem the human race from "evil". For him what is "natural" is "right", and the further human beings get away from "nature", the further they depart from "right". Leaving aside the fact that "nature" is a mental construct, not a fact, and that "Man" is nothing but an aggregate of individuals, the question remains as to how Redbeard would square his belief that "every breathing being" is "a differentiated ego" with his demand that all these differentiated egos accept the common goal of being "natural" - as he defines it. If I am unique, then what it is in my "nature" to be will not be the same as what it is in the "nature" of other individuals to be. Indeed what is "natural" for me may well be "unnatural" for others, and a collision unavoidable. Redbeard's interpretation of "social Darwinism" clearly allows for this, but his morality of "nature" equally clearly negates it …
>
> *Might is Right* is a work flawed by major contradictions. Like the Christian Bible it can be used as a source for the most incompatible views; but unlike that venerable collection of idiocies and myths, it is sustained by a crude vigor that at its most coherent can help to clear away not a few of the religious, moral, and political superstitions bequeathed to us by our ancestors.[97]

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[94] Mathers, S.L. MacGregor (Trans.), *The Book of the Sacred Magic of Abra=Melin the Mage*. Chicago: DeLawrence, 1932, page #104.

[95] Redbeard, Ragnar (Arthur Desmond), *Might is Right, or the Survival of the Fittest*. Port Townsend, Washington: Loompanics Unlimited, 1896.

[96] LaVey, Anton, *The Satanic Bible*. New York: Avon Books #NS-44, 1969, dedication page.

[97] Parker, S.E., "Ragnar Redbeard and the Right of Might" in *The Storm* #13, Winter 1982-3.

In *Might is Right* Redbeard put his finger squarely on the most central and controversial issue of all human civilizations: What - if any - consideration does man owe to others with whom he co-exists? Should the good of all take precedence over the good of the individual, or should the individual strive cold-heartedly for his own gain, making at best a "social contract" with the community for the sake of expediency?

Socialism and communism, following the lead of Hobbes, Rousseau, Hegel, Marx, Lenin, and Mao, place the good of the community before individual desires. The capitalist West - perhaps as a consequence of the influence of Voltaire and Locke on the American Revolutionary leadership - began its modern era with a commitment to individualism that has gradually succumbed to an uneasy mixture of social contracts and compromises.

The many unsuccessful individuals tend to resent and envy the few successful ones, and the democratic vote has enabled demagogues to play upon this dissatisfaction, promising equality of result rather than that of opportunity. Frequently the actual consequences of such campaigns are aggravating to the elites (who feel constricted and cheated of the fruits of their abilities) as well as to the masses (who feel humiliated and useless). The elites lose any sense of social responsibility they might have had, and the masses lose their sense of self-reliance; the relationship becomes antagonistic, adversarial, and mutual parasitical.

Redbeard's ringing endorsement of individualism, coming as it did amidst the social frictions of the Johnson and Nixon era, was as refreshing to read as Nietzsche's or Rand's. Was it also Satanic? Yes, in the sense that Satan's great "sin" was ultimately that of *individualism*: In order to follow the dictates of his own will, he broke away from the collective will of God, regardless of its "social beneficence". Even when confronted with the horrors of Hell, Satan valued his individualism above all else. "Better to reign in Hell," he said in Milton's *Paradise Lost* "than serve in Heaven."

Could absolute individualism be practiced by the Church of Satan, either internally or against the fabric of society? Of course not. From the standpoint of the social establishment, the Church of Satan was weak and not particularly beneficial to anything besides itself. Had the law of the jungle governed San Francisco, the Church could have been squashed like a bug the moment it seemed more of an embarrassment than an entertainment. But the climate in the city was liberal - those were the euphoric days of Haight/Ashbury - and, as I have noted, Anton was very careful to temper his "one part of the most blatant outrage with nine parts of social respectability".

Satanists could be invited to prey upon the outside world, of course, but Anton regularly reminded them that the outside world was inclined to be more than a little Satanic itself. A hunter who brashly disregarded society's protective guidelines in the quest for success might well wind up inside of the tiger. Here he emphasized the realism that the absurdly arrogant heroes of Ayn Rand's novels had disdained to consider in their Quixotic crusades for self-aggrandizement.

Another problem with the law of the jungle was that some Satanists, unable or unwilling to ride the tiger outside of the Church of Satan, elected to try their hand *within* it, preying to a greater or lesser extent upon other Satanists. This tendency was encouraged by the psychological self-confidence accorded insecure individuals by the very fact of their Church membership, to say nothing of any additional honors or offices held in the organization.

Since the very concept of an organization implies a degree of social contract for mutual benefit, the High Priest soon found himself wrestling with a paradox - a clash between ideology and reality. In those early days he made his decision in favor of the latter, believing that the Church of Satan could encourage a maximum of individuality with only a necessary minimum of organizational restriction.

A very few Satanists would understand and appreciate this license, but a great many more would abuse it, and so gradually Anton LaVey would reverse that original decision. It was a process that necessarily led to the corruption of the principles espoused in the Satanic Bible; yet it was a tragedy for which Anton would not bear sole responsibility.

As a bizarre postscript: After the Temple of Set discovered and exposed the plagiaristic origins of the "Book of Satan" in the early 1980s, Might is Right was reprinted in its entirety first by Loompanics, then in a more ominous 1996 edition with a red/white/black/skull & bones, suggestively "neo-Nazi" cover by M.H.P.[98] Anton LaVey was invited to write the latter edition's Introduction. Incredibly he made no apology whatever for his now-exposed plagiarism, but instead made the absurd claim that Jack London was "Redbeard", and that he had personally been shown London's Might is Right manuscripts in a "forbidden" collection at the University of California's Bancroft Library by a custodian there named Virginia Harner. The Bancroft Library curtly refuted all of this.[99]

The "Book of Lucifer" encompasses twelve of Anton's social diatribes, most of which made their appearance on the "rainbow sheets" after first being expanded from the original "Satanism" monograph (Appendix #1). In the Satanic Bible the essays were reduced to the indignity of white paper, but they lost none of their fire for that.

Impudently the first essay begins with a "wanted - dead or alive!" warrant issued for God, who is then defined as simply the balancing force in nature, a non-conscious principle incapable of taking an interest in human desires or conduct. Prayer, therefore, is useless. Institutional forgiveness of "sin" is also useless. It is only as a consequence of one's own honest appreciation of an injustice done, and of a consequent resolve to make amends for and not repeat that injustice, that the situation is corrected.

The second essay is "The God You Save May Be Yourself" [see Chapter #3]. It carries the premise of the first essay to its inevitable conclusion. If "God" is a human invention, then why should man not invent the most comfortable god he can imagine? In fact his god should be himself. He should proclaim his own values.

If the Satanist views himself as his god, I would often be asked, then where did that leave Satan? Was he to be considered merely a symbol of the self? In the vulgar sense, yes. It would be senseless for the Satanist to cast down God just to set up another God in his place, horned or not. Even in an allegorical sense it would be the destruction of the Satanic principle as well as the destruction of God.

This was beautifully illustrated in Anatole France's masterpiece The Revolt of the Angels; wherein Satan launches a second assault on Heaven and is victorious. He casts Ialdabaoth (God) into Hell and assumes his throne …

> And Satan found pleasure in praise and in the exercise of his grace; he loved to hear his wisdom and his power belauded. He listened with joy to the canticles of the cherubim who celebrated his good deeds, and he took no pleasure in listening to Nectaire's flute, because it celebrated nature's self, yielded to the insect and to the blade of grass their share of power and love, and counseled happiness and freedom.

[98] Redbeard, Ragnar, Might is Right. Chicago: M.H.P & Co., Ltd., 1996.

[99] Dear Dr. Aquino: Thank you for your interesting letter. The details you enclosed about Jack London, "Ragnar Redbeard", and Might is Right appear completely unjustified. The Bancroft Library has no copy whatsoever of Might is Right either in manuscript or in print. There are no London manuscripts in Bancroft which are "withheld/unreleased/forbidden". Our London collection is modest, fully catalogued, open to research, and as it happens, much of it is available on the Web at http://sunsite.berkeley.edu/ London/. There is no record of a Virginia Harner as a library employee in any capacity at any time. From the point of view of the Bancroft Library, Mr. LaVey's claims are totally baseless. I cannot speculate on his motives for making them. - Letter, Anthony S. Bliss, Curator, Rare Books & Literary Manuscripts, Bancroft Library, University of California, Berkeley, to M.A. Aquino, May 1, 1997.

Satan, whose flesh had crept, in days gone by, at the idea that suffering prevailed in the world, now felt himself inaccessible to pity. He regarded suffering and death as the happy results of omnipotence and sovereign kindness. And the savour of the blood of victims rose upwards towards him like sweet incense. He fell to condemning intelligence and to hating curiosity. He himself refused to learn anything more, for fear that in acquiring fresh knowledge he might let it be seen that he had not known everything from the very outset. He took pleasure in mystery, and believing that he would seem less great by being understood, he affected to be unintelligible.

Dense fumes of Theology filled his brain. One day, following the example of his predecessor, he conceived the notion of proclaiming himself one god in three persons. Seeing Arcade smile as this proclamation was made, he drove him from his presence. Istar and Zita had long since returned to Earth.

Thus centuries passed like seconds. Now, one day, from the altitude of his throne, he plunged his gaze into the depths of the pit and saw Ialdabaoth in the Gehenna where he himself had long lain enchained. Amid the everlasting gloom Ialdabaoth still retained his lofty mien. Blackened and shattered, terrible and sublime, he glanced upwards at the palace of the King of Heaven with a look of proud disdain, then turned away his head.

And the new god, as he looked upon his foe, beheld the light of intelligence and love pass across his sorrow-stricken countenance.

And lo! Ialdabaoth was now contemplating the Earth, and, seeing it sunk in wickedness and suffering, he began to foster thoughts of kindliness in his heart. On a sudden he rose up, and, beating the ether with his mighty arms as though with oars, he hastened thither to instruct and to console mankind. Already his vast shadow shed upon the unhappy planet a shade soft as a night of love.

Fortunately for Satan, this was only a nightmare that he was having. He had not yet actually begun a second war against God. He awoke, bathed in an icy sweat …

Nectaire, Istar, Arcade, and Zita were standing round him. The finches were singing.

"Comrades," said the great archangel, "no - we will not conquer the heavens. Enough to have the power. War engenders war, and victory defeat.

"God, conquered, will become Satan; Satan, conquering, will become God. May the fates spare me this terrible lot; I love the Hell which formed my genius. I love the Earth where I have done some good, if it be possible to do any good in this fearful world where beings live but by rapine.

"Now, thanks to us, the god of old is dispossessed of his terrestrial empire, and every thinking being on this globe disdains him or knows him not. But what matter that men should be no longer submissive to Ialdabaoth if the spirit of Ialdabaoth is still in them; if they, like him, are jealous, violent, quarrelsome, and greedy, and the foes of the arts and of beauty? What matter that they have rejected the ferocious Demiurge, if they do not harken to the friendly dæmons who teach all truths; to Dionysus, Apollo, and the Muses?

"As to ourselves, celestial spirits, sublime dæmons, we have destroyed Ialdabaoth, our Tyrant, if in ourselves we have destroyed Ignorance and Fear."

And Satan, turning to the gardener, said: "Nectaire, you fought with me before the birth of the world. We were conquered because we failed to understand that Victory is a Spirit, and that it is in ourselves and in ourselves alone that we must attack and destroy Ialdabaoth."[100]

Satan's point is well-taken. Not only should the Satanist not attempt to enthrone the Devil in God's place, but he must be wary of it himself. He must free himself from God, but simultaneously he must preserve the innocence of spirit that enabled him to recognize God for the horror that he was.

Satan is a symbol of the self, then, as it should be within the Satanist. But this symbolism is only part of the truth, because man's very ability to think and act in disregard of the "balancing factor" of the Universe necessitates a source for that ability. And that source is thus the intelligence that made the Church of Satan far more than an exercise in psychodramatic narcissism. It is the intelligence of what mankind has

[100] France, Anatole, The Revolt of the Angels, New York: Dodd, Mead, 1914, pages #280-282.

personified as the Prince of Darkness himself - no symbol or allegory, but a sentient being.[101]

This was the central "secret" - and the heart - of the Church of Satan. With the irony that so often accompanies great truths, it was proclaimed in the institution's very title; yet in its simplicity it confronted such a massive psychological block in the minds of even some of the most dedicated Satanists that it remained unnamed and unacknowledged. In the discussions and debates which regularly surfaced, it would be referred to obliquely and in hesitant tones. Eventually Anton LaVey and I spoke openly to one another about it, but only at times and in places of sacred significance to us. It was the realization that brought Anton Szandor LaVey into being as a Magus in the precise sense of that term, and it was the realization, perhaps, which prompted him to inscribe my first copy of the Satanic Bible:

To Michael A. Aquino, who shall become more than can now be stated.

With the third essay of the "Book of Lucifer", Anton punched the "seven deadly sins" full of good-humored holes, pointing out that they all have positive aspects. He then upbraided would-be magicians who might wish to have their Satanic cake and eat it too under a "safe" name such as "humanism" or "white witchcraft". If one acts under illusions imposed by others, then one can plead the excuse of ignorance or innocence. But if one is free from such conditions and engages in self-delusion, one is simply a hypocrite. The message was clear: Hypocrites were not welcome in the Church of Satan.

In the fourth essay Anton traced the legend of "the Devil" through some of its more prominent manifestations in Eastern and Western cultural tradition, punctuating the account with a list of seventy-seven names under which the Archfiend or his close approximations have been known. The point to be taken was that "Satan" was to be appreciated as something more significant than a mere Judaic-Christian legend. The following passage from one of the "rainbow" handouts was later adapted for this essay and catches its flavor:

> Satan, as a god, demi-god, personal savior, or whatever you wish to call him, was invented by the formulators of every religion on the face of the Earth for only one purpose. That purpose is to preside over carnal, mundane, and so-called wicked activities and situations. Of course anything indulgent or gratifying of a physical or mental nature must be "evil"; how else can people be assured of feeling guilty without actually going out and hurting others?[102]

As for "selling one's soul", Anton dismissed it as a simple fantasy of conventional religious paranoia.

The fifth essay consists of a short, Aristotelian observation on the interrelationship of love and hate. Quoting from the earlier "rainbow" handout:

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[101] Dr. F.I. Regardie, commenting on this passage in the first edition of this book, wrote to me on September 30, 1978: "The Church of Satan is fascinating but does not really define what Satan is. It may use the phrase 'Prince of Darkness' and a few other descriptive devices, but these are not quite enough. The groundwork has long been laid for clearer definitions. For example, the first half of Volume I of Blavatsky's Secret Doctrine is a remarkable justification, if you like, for the old Satanic boy. The old lady even started a magazine called Lucifer. One of her favorite phrases in Secret Doctrine is that 'nature unaided fails', implying that for evolution to proceed beyond the production of a dumb, moronic robot, the Light-Bearer had to intercede. The light-bearers for her were the manasaputras, the 'mind-awakeners'. Anyway you can go on from there. All this is merely by way of preamble or postscript to my statement that in today's age it is really quite a simple matter to present what Satanism is without a lot of hogwash and without all the theatricalism that usually goes along with this and which usually represents the inflated ego. I object to theatricalism in this whole area, whether it proceeds from LaVey, Aleister Crowley, Chogyam Trungpa, or St. James Carter. There just ain't no real need for it."

[102] LaVey, Anton, "Satanism" handout, III/1968.

> You cannot love everyone; it is ridiculous to think you can. If you love everything and everybody, you lose the natural power of selection and wind up being a pretty poor judge of character and quality. Love is only one of the most powerful forces of the world. Another is hate. If anything is used too freely, it loses its true meaning. Therefore the Satanist believes: Love strongly and completely those who deserve your love, but do not turn the other cheek to your enemy. Resist every evil; be as a lion in the path - be dangerous even in defeat.[103]

The sixth essay is The Great Sex Essay. If, as Aleister Crowley suggested in his *Book of Lies*, the Universe is the practical joke of the general at the expense of the particular, then sex may very well be the practical joke of the instinct at the expense of the intellect. If other aspects of Satanism attracted a respectable amount of interest, the sexual philosophy espoused at 6114 California Street had San Francisco hotter than it had ever been since the Great Fire. Like the statement about love and hate, Anton's attitude towards sex was disarmingly simple. It was: If you like it and the other adult [of whatever gender] does too, then enjoy yourself.

Perhaps Anton once thought that a policy like this would free the Church of Satan from having to worry about members' sexual preoccupations. If so, I imagine he changed his mind about thirty seconds later - because the public, with its usual clarity of perception, translated "tolerance" into "emphasis" and "lack of taboo practices" into "lurid bacchanalia out there in the Richmond District". [Perhaps Togare was spirited off to the zoo because the S.P.C.A. feared an attack on his virtue by libido-maddened Satanists seeking the ultimate experience?[104]] Be that as it may, *The Devil's Avenger* bears witness to the procession of applicants to the Church of Satan whose interest was intensively, if not exclusively one of sex.

A lesser man than Anton LaVey might have become disgusted or irritated. But Anton had his own way of looking at such things. He was interested in humanity as it actually is, not only as it might be idealized. And if the same persons who were attracted to the idea of Satanism were also extraordinarily interested in sex, then he would analyze and understand *that* connection - not to purge the sexual ingredient, but to identify and destroy whatever unnecessary, harmful distortions he might encounter.

And in point of fact he became quite successful at this. *The Devil's Avenger* cites a few of Anton's more primitive experiments in this area, but these examples are not representative of the sensitivity and sophistication he would regularly and consistently apply to cases. In 1970 he would write a book (*The Compleat Witch, or What To Do When Virtue Fails*) outlining and illustrating some of his theories concerning female sexuality. Like the Church of Satan itself, this work would be publicly assessed primarily on the basis of its supposed "indecencies" to the regrettable eclipse of its actual themes.

It would be naïve to suggest that Anton had expected otherwise. Back in his Magic Circle days he had first formulated what he referred to as the "Law of the Forbidden", according to which people will be most attracted to whatever they are not supposed to see, no matter how intrinsically uninteresting it might be. Accordingly the aspects of the Church of Satan most offensive to conventional morality would draw disproportionate attention. He rolled with the punch, wrote the Great Sex Essay for the *Satanic Bible*, and proceeded to a topic less entertaining, if not less important.

Essay number seven deals with the concept of "psychic vampirism", a term coined by Anton to describe persons who make a practice of imposing themselves on the good will of others. The solution? Avoid such types, no matter how honeyed their approach may

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[103] LaVey, Anton, "We Don't Love Everybody" handout, III/1968.

[104] According to a neighbor of Anton LaVey interviewed in *Satanis*, Togare bit the man from the SPCA en route to the San Francisco Zoo.

seem. Before labeling someone a psychic vampire, however, one should make a fair estimate of the benefits one is receiving from him/her. [If you are receiving and are anxious to avoid returning benefits, then you are the psychic vampire.]

The notion of psychic vampirism adds an intriguing wrinkle to Satanism's general philosophy of individualism and "rational selfishness". The Satanist is invited to prey upon others for personal betterment, but he is advised to be chivalrous in the process. He may compete ruthlessly with peers, but he may not enrich himself by assaulting old ladies and robbing them of their purses. If he is a criminal, then he is as "evil" a criminal as Zorro or Robin Hood; he has simply opted for an æsthetic, not a legal code of ethics.

Where does one draw the line? Who can foresee the possible consequences of an unethical or illegal act in modern society? George Washington committed high treason against his country … and a short time later found himself immortalized as "father" of a new one. Adolf Hitler attempted to save his country from what he thought was its almost certain destruction and succeeded twelve years later in ensuring that destruction. Will you be so bold as to emulate Robin Hood and be your own judge of right and wrong? If you are lucky, you may become a folk hero. If not, as Al Capone discovered, you'll just go to jail. [You can still be a folk hero in jail, but it's just not the same.]

By now it should be apparent that Anton LaVey was handing the reader of the Satanic Bible some rather formidable blank checks. In effect he was saying: If you want to be a god, go ahead and try - but don't think it's going to be easy. The illusion is easy; the actuality is not. Anyone can play at being a Satanist, but to really be one is difficult and dangerous.

On that little red card that I saw in the Marina Theater back in 1968, Anton had chosen to summarize the philosophy of the Church of Satan as "Indulgence Instead of Abstinence". This concept was the subject of the next essay in the "Book of Lucifer". From the original "rainbow sheet":

> The Eastern mystical beliefs, which have been in great intellectual favor in recent years, have taught people to contemplate their navels, stand on their heads, avoid the use of labels in life, and discipline themselves against any conscious will for success so they might dissolve themselves into "Universal Cosmic Awareness" - anything to avoid good, healthy self-satisfaction or honest pride in earthly accomplishments. I am sure you have seen just as many so-called disciplined yogis with the inability to control a smoking habit as anyone else, or who become just as excited as a "less aware" person when an attractive member of the opposite sex [or in some cases the same sex] walks by. Yet when asked to explain their faith, these people retreat into the ambiguity which characterizes their faith - being that no one can pin them down if there are no straight answers that can be given.
>
> As a Satanist you will be encouraged to indulge in the so-called seven deadly sins. They all lead to physical or mental gratification and were only invented by the Christian church to ensure guilt on the part of its followers, because it would be impossible for anyone to avoid committing these "sins". As a sop to the parishioners' conscience, offerings are made to their god through their church.[105]

Not surprisingly Anton drew a careful distinction between "indulgence" and "compulsion". When one cannot release or express one's desires through socially-acceptable channels, he said, compulsions or obsessions will result; their release may then take a distorted, destructive, or unbalanced form. Moreover, because of the subconscious guilt felt by the individual at harboring and expressing taboo emotions, the pleasure of the release will be significantly masochistic.

[105] LaVey, Anton, "We Don't Love Everybody" handout, III/1968.

The unorthodox sexual preferences of some Satanists may serve as a case in point. A transvestite might be attracted to a Satanic Grotto as the result of its tolerance of such things, but time and again the transvestite would become frustrated if his habit were accepted as something normal and unremarkable. Part of the thrill, it would seem, is the masochistic shame involved, even if the person protests loudly to the contrary to conceal that masochism.

It was something of a Satanic Catch-22: The Church of Satan would deny the stigma of perversion, thereby seeming a haven for "perverse" persons. These same persons, however, would quickly become frustrated unless their preferences were catered to, either ritually or socially, as perversions.

A somewhat similar paradox was encountered by Anton LaVey himself as Satanic High Priest. He knew what the title meant to himself, but he soon discovered that it meant many other things to many other people, and that they would become disillusioned, resentful, and even dangerous if he failed to live up to their expectations or play to their fantasies. Like Satan himself, Anton became teacher, master, father, friend, fiend, slave-driver, philosopher, clown, prophet, aristocrat, and god. His carnival studies had taught him to read his idealized image in others' eyes and to play to that image [or against it if he were minded to shock his audience].[106]

In 1928 a man named Abraham Merritt wrote a novel entitled *Seven Footprints to Satan*, not about the Devil but about a freakish human mastermind who modeled his personality and pleasures after those of the Archfiend. He commanded a global following of influential and powerful personalities, bound to him not only by fear but by admiration and respect.

But there was another dimension to "Satan's" character. In an underground dungeon he would summon before him a ghastly assortment of the ruined, the helpless, and the hopeless of humanity - pathetic creatures for whom life had lost whatever meaning it once might have had. To each of these poor, damned souls "Satan" would offer a drink of a drug called *Kheft* in return for an appeal to him as God. And for a brief moment after tasting the *Kheft*, the suppliant would forget his agony and obtain a glimpse of some fleeting memory dear to him. If anything were required to make such a scene even more hellish, it was the wanton, disdainful cynicism with which "Satan" received each obeisance and dispensed each chalice of the *Kheft*.

It was Anton LaVey's fate to administer a type of *Kheft* to those who demanded it of him, and only he is in a position to know the emotions that gripped him as he answered each appeal. Pity? Contempt? Or some terrible combination of the two that, in Merritt's words, would "dissolve his very soul" as it witnessed the simultaneous salvation and destruction of the souls of others in his Den of Iniquity? *Lasciate ogni speranza, voi ch• entrate*.

Satanists of the Dennis Wheatley type are presumed to have a penchant for human sacrifice, so in his ninth essay Anton addressed the notion of sacrifice in general and of human sacrifice in particular. At its most elemental level, "sacrifice" implies the giving-up of something precious to oneself in return for some other benefit or favor. Humans being the selfish creatures they are, it has always seemed preferable to give up something precious to others in order to obtain the expected benefit. In its most savage form this has entailed religious mutilation or murder, but civilization has succeeded in refining it to the scale of modern international wars with little trouble.

And so Anton's first prescription was simply that one should not destroy an animal or an innocent human being to avenge or appease self-generated insecurities. If a sacrifice is

[106] See letter, Anton LaVey to M.A. Aquino, October 14, IV/1969 (Chapter 4).

felt to be necessary for a magical ritual, then the sacrifice should be a true one - involving the magician himself.

Lest it be thought that he was advocating suicide, Anton hastened to point out that a true Satanist, harboring no subconscious hatreds towards himself, would have no reason to seek self-destruction. He would experience joy and fulfillment through life, not death.

What of the destruction of others per the law of the jungle? After all, the "Book of Satan" seemed to say that vengeance was not only acceptable but admirable. Here Anton chose his words carefully. A true god will not draw the line at murder, because his divinity enables him to decide issues of life and death with absolute justice. But the SatanicBible was written not for gods but for imperfect human beings who, if licensed to murder, would do so for equally imperfect reasons. [Humans, sensing this imperfection, have addressed it by legitimizing murder only at the national level. Logically the imperfection remains uncorrected by such a solution, inasmuch as a great many imperfect judgments do not combine to form a perfect one even if a consensus of opinion is reached.]

For the fledgling Satanist, then, Anton recommended a ritual exercise in the passing of divine judgment by the symbolic destruction of individuals determined to deserve it. The idea was that the magician, forced to confront a mock reality of his wishes, would thereby become increasingly more objective in making them and would approach, if not necessarily attain a truly divine perspective in adjudging the conduct of others.

It was a tactic that succeeded. Again and again Satanists who began their magical careers reciting long lists of curse victims gradually decided that they were being rather excessive in their condemnations. Finally they would become extremely discriminating in wishing any harm at all on others, realizing that clashes between human beings occur for many reasons besides unwarranted personal hatred. The most advanced Satanists, Anton LaVey included, pronounce almost no curses at all. The true Satanist, in Nietzsche's words, has passed "beyond good and evil" to a level of existence where all interactions of nature are seen in perspective. This is the law of the jungle in its higher sense, as perhaps Kipling meant to express it when he wrote his Jungle Books

Satanism glorifies life and rejects forms of abstinence based upon presumed reward or punishment in a posthumous Heaven or Hell. Does this mean that the Satanist must become resigned to a termination of his conscious existence when his body wears out, his heart stops beating, and his brain cells decompose? Anton's tenth essay dealt with this unpleasant proposition.

Life and happiness in life are not favors dispensed by a God or Devil. Life is a biological incident of non-conscious natural law, and happiness in life is the product of an individual's own desires and his skill at realizing them. Consequently, suggested Anton, people should enjoy life as much as they possibly can.

Such a statement would seem rather ridiculous were it not for the fact that a great many people work very hard at not enjoying life. In ancient and medieval times, to be sure, the common man confronted an existence fraught with uncertainty, peril, and poverty. With the vision of a mind that was not wholly that of a natural beast, he resented his physical prison. He took such modest pleasures as he could, and, desiring more, he created great fantasy worlds for himself where he could not be oppressed by feudal lords, ravaged by the elements, or wasted by hideous diseases.

But even this escape was to be denied him, because other men, sensing the power of such visions, determined to control them. They began to dictate the visions and to impose punishments for unauthorized ones, and so man created religion. That delicate, beautiful quality in the human mind that had enabled it to reach out to the stars was crushed on the rack of the Inquisition and replaced by the "dense fumes of theology".

As turgid as they were, the life-after-death religions made the misery of life at least a little less miserable by holding out the hope of salvation and redemption in the afterworld. It might be a false promise, but it was comforting - and it could not be exposed as a lie until too late.

As civilization continued its upward climb, the life of the common man gradually became longer, healthier, and more affluent. It stands to reason that it should have become happier, but this would have weakened the hold of the great religions. So they told man that he should feel guilty for enjoying himself, because such enjoyment was supposed to occur only after death. By another of those almost incredible ironies of history, this idiotic proposition was believed across almost the entire range of modern civilization. There were those who denied it, and there were those who exploited it, but on the whole it prevailed. Only in the most recent times, when it has become so difficult to avoid having fun that most people have given up the battle [and the guilt], have the life-after-death religions begun to lose their grip and their power.

Anton LaVey did not start this revolution, nor did he lead it in a demagogic sense, but he did articulate it far more succinctly and essentially than anyone else had managed to do. In magical terminology he Uttered a Word - Indulgence - which shattered all philosophies and theologies not incorporating this principle, and thereby he became a Magus. [The magical title of "Magus" properly identifies those magicians of history who have conceptualized and defined successive stages of mankind's non-natural evolution.]

But, Anton continued, there was more to "life" than mere terrestrial existence. As the mind increased in power and self-awareness, it became less a prisoner in its physical shell and nature-governed mode of existence. Could it be that this process might continue to a stage at which the ego could break free altogether and become entirely self-contained? Maurice Maeterlinck had raised just this hypothesis in one of his essays [see Chapter #25], and the entire thrust of Satanism seemed to lead in this direction.

Unable to make a conclusive prediction concerning the outcome of this experiment, Anton contented himself in the essay with restating the hypothesis. Yet it was not a passing interest on his part. In the years to follow he conducted many strange and exotic experiments to test the theory, and in some of them I participated.

The eleventh essay of the "Book of Lucifer" merely serves to identify the principal holidays on the Satanic calendar - one's own birthday [as one's own god!], Walpurgisnacht, Halloween, and the approximate dates of the annual Equinoxes and Solstices.

In the twelfth and final essay, Anton exposed the traditional stereotype of the Black Mass as an exercise in anti-Satanic propaganda. Were actual Satanists to perform such a ceremony, he said, it would be for psychodramatic, illustrative purposes and not because of any intrinsic magic in the satire.

He concluded the essay with a brief account of some of the more abortive attempts at Satanism which had taken place since the seventeenth century: the Chambre Ardente scandal of Versailles, Sir Francis Dashwood's Hellfire Club, and the quasi-Rosicrucian offshoots of turn-of-the-century Europe such as Britain's Hermetic Order of the Golden Dawn (G.'.D.'.), Germany's Ordo Templi Orientis (O.T.O.), and Aleister Crowley's Order of the Silver Star (A.'.A.'.). Crowley's significance as a magician was rather condescendingly dismissed, probably because Anton's chief exposure to him at the time had been through John Symonds' unflattering biography The Great Beast

Following the "Book of Lucifer" is the "Book of Belial", in which Anton outlines the theory and practice of magic as employed by the Church of Satan. In his classic Magick in Theory and Practice, Aleister Crowley defined magic as "the science and art of causing

change to occur in conformity with will". Anton narrows this definition slightly by excluding the use of "normally accepted methods". For him, magic is a court of last resort to be used when more direct means fail, whereas for Crowley the concept embraced his entire philosophy of existence.

A successful magical working, says the Satanic Bible, incorporates five basic ingredients: a serious desire for results, timing of the ritual to coincide with the magician's greatest strength of will [and the recipient's least resistance], effective use of imagery to focus attention, direction of the working into a concentrated sending, and maximum utilization of the balance factor [not expecting magic to compensate for too great a difference between the status quo and the desired objective, it being most effective when employed, as it were, to "tip the balance"].

Next are outlined the sequential steps for a "basic" ritual, adapted from the earlier instructions provided to new members of the Church [see Chapter #4]. After preparing the chamber and robing himself appropriately, the magician purifies the air by ringing a bell nine times [which, through the process of suggestion, lessens subsequent distraction by outside noise]. He intones the introductory invocations to Satan and the specific Powers of Darkness he wishes to invoke, then establishes a magical/physical link with them by the act of drinking from a ceremonial chalice [which may contain any pleasing, exotic essence; I favor fresh blackberry juice]. The four Abra=Melin princes are invoked at the four cardinal points of the compass: Satan at the south, Lucifer at the east, Belial at the north, and Leviathan at the west.

At this point in the ceremony, if there is a congregation present, an artificial phallus is used by the celebrant to perform a benediction. For serious rituals of operative magic, a fairly unremarkable, sculptured device might be used. In rituals of an illustrative nature, however - particularly those with satirical or humorous intent - it was another matter. A dildo of the most outrageous size and shape would appear; I recall an enormous, gold-leafed penis which would steal the show at California Street, as well as a day-glo rubber monstrosity at one midwest Grotto which would invariably reduce its audience to helpless laughter when produced and waggled piously. Io Pan!

Next the actual object of the ritual would be pursued, whether curse, blessing, psychodrama, or communion. When brought to a close, this part of the proceeding would be punctuated by the word "Shemhamforash!" and then "Hail, Satan!".

[The] Shem ha•Meforash is the so-called "Name of 72" (the number of syllables in the name) of the Judaic/Christian god, used in non-ceremonial Jewish conversations wherein "YHVH" or "Adonai" would be considered blasphemous. Like many obscure features of Judaica, it became an object of confused and suspicious speculation with the advent of Christianity. By the 1500s it was considered a device of Black Magic, which Martin Luther accused the Roman Catholic of using to deceive the faithful. A century later it appeared as the title of a magical text claiming to contain Jewish Cabalists' spells to invoke spirits and attack their enemies. And that text later resurfaced as part of the Sixth and Seventh Books of Moses, whose mere possession was alleged to doom one to Hell. It was in this book that Anton LaVey came across it and decided to appropriate it as a "word of power" for his eventual Satanic ritualism.

"Hail, Satan!" would be accompanied by all rising to give the Sign of the Horns [made by the clenching of the upraised fist with index and little fingers extended].

The ceremony would normally conclude with the pronunciation of one of the nineteen Enochian Keys comprising the latter half of the Satanic Bible, followed by a second ringing of the bell and the words "So it is done!". And the Enochian Keys have a story of their own:

On April 13, 1584 John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook a series of magical workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his diaries nineteen incantations in what he called the "Enochian" or "Angelic" language. With each incantation or "Key" Dee provided an English translation, also communicated by the angel Nalvage to Kelley. In 1659 a slightly inaccurate version of the Dee diaries containing the Keys was published by Meric. Casaubon as *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee and Some Spirits*.[107]

In the late nineteenth century the Casaubon Keys were adopted into the ceremonial inventory of the Hermetic Order of the Golden Dawn (G.'.D.'.), a London-based successor to the older Societas Rosicruciana in Anglia (S.R.I.A.). The Golden Dawn's flamboyant leader, Samuel L. MacGregor-Mathers, modified the spelling and construction of the Keys to make them more pronounceable. And, while he was at it, he wove round them a complex interpretation bound up in the "Hebrew Cabala" and the Osirian Egyptian lore beloved of the G.'.D.'..[108]

A few years later, following the disintegration of the G.'.D.'. as an effective organization, Aleister Crowley published Mathers' version of the Keys in his magical periodical, *The Equinox* (Issue #I-8). In 1900 and again in 1909 Crowley used the Nineteenth Key to obtain a famous series of experiences known as *The Vision and The Voice* [also first published in *Equinox* #I-5], considered by many to be one of the most beautiful and powerful of his writings.

Since it contains many references both to the magical degree/grade system of the G.'.D.'. and A.'.A.'. and to Crowley's personal progress through that system, *The Vision and The Voice* cannot be fully understood or appreciated unless one has first made quite an extensive study of Crowley's life and philosophy. [The single most helpful presentation of the text is *The Vision and The Voice* by Aleister Crowley (F.I. Regardie, Ed.), Dallas: Sangreal Foundation, 1972. It contains both Crowley's own notes on the sequence and Regardie's comments on certain more obscure points.][109]

As beautiful as the Keys were, they never attracted much attention or interest outside of traditional occult circles until Anton Szandor LaVey chose to add them to the *Satanic Bible*. Taking the modified Keys from the *Equinox*, he further altered them by replacing their Heavenly references with diabolical ones, producing a set of Keys that was virtually a "Black Mass" variation of the G.'.D.'. version. Predictably the LaVey Keys, bastardized though they might be, radiated an atmosphere of sheer power completely unapproached by the older texts. And somehow the translations incorporating Satanic terminology also seemed more appropriate.

There was, as one might expect, a row in traditional occult circles. For the aforementioned Sangreal book Regardie wrote an introduction lashing out at the *Satanic Bible* as a "debased volume" presenting a "perverted edition" of the Keys. He went on to attack Anton's substitution of names and "several other pieces of similar stupidity".[110]

On May 3, 1974 I brought the Regardie introduction to Anton's attention during an evening at the Bel Air mansion of actress Elke Sommer; he was disappointed [because he

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[107] Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968, pages #138-156. See also Stephen Skinner's introduction to *Dr. John Dee's Actions With Spirits*. London: Askin Publishers, 1974.

[108] Regardie, Francis I., *The Golden Dawn* (Volumes III & IV). River Falls: Hazel Hills, 1970, pages #260-345.

[109] Crowley's original manuscript, with many interesting marginal notations not reproduced in any book version, is in the Special Collections of the Library of the University of Texas, Austin.

[110] Regardie, Francis I., Introduction to Aleister Crowley's *The Vision and The Voice*. Dallas: Sangreal, 1972, page #10.

and Diane had counted Regardie a friend] but not entirely surprised.[111] The Church of Satan's response was an article ("Caucus Race") by me in its *Cloven Hoof* newsletter pointing out the historical inauthenticity of the "Hebrew Cabala" and the irresponsible liberties that had already been taken with Dee's original Keys. A copy was sent to Regardie, who presumably found it as palatable as Anton had found his introduction.[112]

The history and significance of the "Enochian Keys" are treated definitively in *The Jeweled Tablets of Set*

Two obscure curiosities of the *Satanic Bible* remain to be discussed: its dedication page and closing inscription.

Until the 1980s the hardcover and all paperback printings of the *Satanic Bible* included an opening page containing an extensive list of dedications. Heading these was the overall book dedication: "For Diane". After Diane left Anton and moved out of 6114, however, he apparently instructed Avon Books to delete this dedication from all future printings. Evidently the publisher interpreted these instructions to include *all* dedications, because not only Diane's name but the entire list following it vanished.

This is regrettable, because that list was one of the most interesting things about the *Satanic Bible*, containing many clues to its contents and to the orientation of its author. In the chapter on Anton LaVey and the Church of Satan in his 1997 book *Lords of the Left-Hand Path*, Stephen E. Flowers provided a concise summary of them, reproduced here as Appendix #13.

At the very end of the *Satanic Bible* were the enigmatic words "YANKEE ROSE". Anton purposely left them unexplained, and the wildest theories came to be advanced regarding them by curious Satanists around the country. I am afraid that, during my 1971-5 Editorship of the *Cloven Hoof*, I maliciously added to the confusion by attributing garbled versions of the words to eldritch Egyptian sphinxes or finding their "innermost secret" in an ancient rock-temple on the Micronesian island of Ponape.

At one point, when the topic came up during a conversation of ours, Anton somberly told me that the *Yankee Rose* was an American clipper ship that disappeared under mysterious circumstances and reappeared a number of times just as freakishly, after the fashion of *The Flying Dutchman* or the *U.S.S. Eldridge*.[113] Hence the name at the "stern" of the *Satanic Bible* implied yet another "surfacing" of the Powers of Darkness. While this is a deliciously-exotic story, I have never encountered any nautical histories to substantiate it, so [regretfully] conclude I was merely having *my* leg pulled!

Recently Zeena Schreck cleared up this famous mystery. When playing the organ at the "Lost Weekend" nightclub, Anton liked to finish with an obscure popular tune from

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[111] Discussion, Anton LaVey and M.A. Aquino, home of Elke Sommer, Bel Air, California, May 3, IX/1974.

[112] In a letter to me dated September 30, 1978, Dr. Regardie remarked: "My reference to the *Satanic Bible* as a debased volume was predicated on my opinion that LaVey here was dishonest. There are specific words in the Enochian language for 'God', etc. To translate them as 'Satan', 'the Devil', etc. I say now as then is dishonest. It would have been better to have appended a footnote or whatever to say that the name 'God' had been deliberately replaced by 'Satan', etc. That was the essence of my criticism and still is. Honesty among modern Western occultists does seem to be quite a hidden quality."

[113] The U.S. Navy destroyer *Eldridge* was the famous disappearing ship of the fabled "Philadelphia Experiment", a 1943 attempt by the U.S. Navy to employ massive electromagnetic fields to deflect and distort radar and sonar waves in order to make a ship undetectable. The experiment failed because of unforeseen physical damage to the crew within the fields, after which the Navy denied it had ever occurred. One of the wilder rumors thereafter was that the ship vanished entirely from the Philadelphia Navy Yard and reappeared moments later at Norfolk, Virginia - then bounced back to Philadelphia!

the 1920s - "Yankee Rose".[114] There is nothing at all "Satanic" about the words[115] or music to this song, so presumably its placement at the end of Anton's first book was in the nature of a private joke: his "signature sign off", as it were, to this extraordinary Avon paperback "in which the essence of purest poison lurked".

[114] "Yankee Rose" by Sidney Holden & Abe Frankl (Irving Berlin Music, 1926).

[115] (1) We've seen roses grow almost ev'rywhere / But you're one we place apart, / For there is none we've found who is half as fair, / As our own sweet heart: / YANKEE ROSE so true, / How we all love you, / And we're proud to say / You belong to the U.S.A. / YANKEE ROSE we call / Sweetest rose of all, / And thru' strife and care, you're always there, / That's why we'll always love you YANKEE ROSE. YANKEE ROSE. (2) Where the Hudson flows, there's a diff'rent rose, / And they call her "Liberty", / Let me say to you she's Red, White, and Blue, / You'll agree with me: / YANKEE ROSE so true, / Million beaus love you, / To the world you say / Welcome to the U.S.A. / They salute YANKEE ROSE, / She's a beaut' in that pose, / Here's my hand, my heart, I'll play my part, / And so will ev'ry Yankee, YANKEE ROSE. YANKEE ROSE.

Chapter 6: Across the Abyss

The Cloven Hoof, the Church of Satan's newsletter, had a modest beginning in 1969 as From the Devil•s Notebook, a periodic bulletin of news briefs and letters mimeographed on the familiar "rainbow" paper. A quote from one of the letters included in a 1969 issue is both amusing and illustrative of the distance between Anton and a membership to whom Satanism was something yet unintelligible:

> Since getting the Eye of Horus (a hand-crafted health amulet sold by the Church), I have not been afflicted by a single disease, not even so much as a cold; and, what is more, I have been able, by pressing the amulet upon the afflicted member, to cure myself of headaches, toothaches, backaches, bellyaches, and the pain in the joints I get from cracking my fingers and toes; and only the most callous of abuse and neglect has been sufficient to break out my face.[116]

"Good work," replied California Street a bit lamely. "You're learning fast."

By the following year the now-renamed Cloven Hoof had sobered up considerably. Anton LaVey deigned to reveal the Universal Truths he had received from the Great High Llama [not "Lama"] in the mysterious Katmandu Monastery, among them:

- A bird in the hand is useless when you want to blow your nose.
- Don't ever sit on a stone bench with a glass bottle in your back pocket.
- If you are a lady, do not wear patent leather shoes because men will see your underpants reflected in them.
- A crowded elevator smells different to a midget.
- Never shove your mother while she's shaving.[117]

An attempt was also made by "a group of the Church's wizards" to create a calendar of Satanic themes and events. The four Abra=Melin Princes - Satan, Lucifer, Belial, and Leviathan - were accorded summer, spring, autumn, and winter respectively.

The magical year was begun in December with the Winter Solstice on the 22nd. The month was dedicated to Set as Lord of the Wasteland, and an invocation was made to the "unconquered Sun" at its moment of rebirth. [There is an amusing error, as in ancient Egypt Set governed the six months from the Summer (North) Solstice.][118]

Further dedications were: January - Loki, Destroyer of Valhalla; February - Thoth, Lord of Wisdom; March - Ishtar, Goddess of the Flesh; April - Pan; May - Cybele, the Great Mother; June - Melek Taus, the Peacock King; July - Sekhmet; August - Hecate, Goddess of Witchcraft; September - Mars the Avenger; October - Anubis; November - Pluto, Lord of the Underworld.[119]

In the March Hoof Anton decreed that distinctive medallions would henceforth designate the various membership degrees of the Church. Novice members (I°) would wear the Sigil of Baphomet in black against red. The Baphomet in black against white denoted Witches and Warlocks II°, while Wizards (the Priesthood of Satan III°) wore white-on-black Baphomets. Sorcerers (Masters IV°) were entitled to a black medallion with white inverted pentagram, and a Magus V° (LaVey himself) would be distinguished by a red lightning bolt through the IV° pentagram.[120]

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[116] Letter, Big Dave Weinstein in From the Devil•s Notebook, IV/1969.
[117] LaVey, Anton in Cloven Hoof, February V/1970, page #2.
[118] Carus, Paul, The History of the Devil, New York: Land's End Press, 1969, page #17.
[119] Cloven Hoof, February V/1970, pages #5-7.
[120] Cloven Hoof, March V/1970, page #1.

In an editorial entitled "The Shame of the New Witch Cult", Anton lashed out at the cowardice and hypocrisy of neo-occultists who affected the trappings of the Black Arts without acknowledging the true tradition and force behind them:

> They play at the games which caused our forebears to be slaughtered and tortured as agents of Satan. And what do they do, now that it is safe to use His Great Infernal Name? They deny him! They have the very opportunity to cast the very creed of defamation, which killed their brothers and sisters of the past - cast that creed before the world in triumphant mockery of its age of unreason! But no! They do not thrust the bifid barb of Satan aloft and shout: "He has triumphed!" His Art and Works which brought men to the rack and thumbscrew can now be learned in safety. But no! He is denied! Denied by those who cry up His Art and ply His Work!
>
> Satan's Name will not be denied! Let no man shun or mock His Name who plays His winning game - or Despair, Depletion, and Destruction await![121]

Aspiring members were invited to take an examination to become Witches (female) or Warlocks (male) II°. The examination consisted of a series of essay questions concerning the Satanic Bible's contents and the requirement that the aspirant submit the draft of a lust, compassion, or curse ritual. Fired by Anton's call to arms, I composed the curse included here as Appendix #14. Back in the United States Janet took her examination as well. Both were approved, and in February we were confirmed as a Warlock and a Witch of the Brotherhood of the Cauldron II°.

The publication of the SatanicBible had spread the doctrines of Satanism far beyond San Francisco. Letters began to pour into the Central Grotto, among them the following [from a future Master of the Temple]:

> My dear Anton LaVey, Reflection of my Redeemer:
>
> My name is Robert J. DeCecco. I have long been a follower of the Left-Hand Path. I have seen, and do as you do the false moral enigma to which man, through lies and propaganda, has adhered for many centuries.
>
> I have been searching for many years for a way in which I can help my fellow man who believes as I do to see his misconceptions and do something to correct them by any means humanly possible. I have recently stumbled upon your Satanic Bible Never in all my life have I been so enlightened by a man, or any person, as you have enlightened me. Your book is the answer to what I have been searching for all these years. I have never thought of Satan as evil, only as the one to whom my body and mind must answer. And if I must answer, I will answer to the pleasures which only Satan can offer. "Indulgence instead of abstinence."
>
> I have studied your book from cover to cover many times over. Each time I seem to receive a new revelation. The "Book of Satan" and the "Book of Lucifer" are filled with truth and wisdom. The "Book of Belial" and the "Book of Leviathan" are filled with answers and means by which I or any other seeing person can achieve total happiness and "power through joy".
>
> The main purpose of this letter is to ask for your blessings in continuing your good work in allowing man to adhere to his earthly desires. I would like - no, I beg for your permission to conduct classes in my home for as many people as I can, to carry on your work. I am sure of myself and of your doctrines. I swear to consider you as my Pope and redeemer and carry this to those who will listen. I would also like to perform organized ritual in a manner respectful to you.
>
> Please hear me and recognize me, for I am truly a Satanist![122]

In December of 1969, after my exchange of correspondence with John Ferro, I wrote my father-in-law, who had expressed concern over this peculiar interest of ours:

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[121] LaVey, Anton in Cloven Hoof, March V/1970, page #2.

[122] DeCecco, Robert J. (Amn) in Cloven Hoof, April V/1970, pages #9-10.

> Anton LaVey is an unusual type of person, no doubt about that. The stuff in the Satanic Bible sounds hard-core and not a little brutal, but the man himself is quite congenial. As a theologian he is more interesting to talk to than most, since he has to be a pretty swift thinker to defend and advocate something as touchy as Satanism. He reminds me a good deal of Bishop Pike, whom I knew both in San Francisco and in Santa Barbara.
>
> I don't think that even LaVey is fully aware of the implications of the philosophy he has spearheaded. Eric Hoffer in "The Unnaturalness of Human Nature" suggested that man's ego separates him from the rest of the natural Earth. In his frustration he perceives ego as a "weakness", which he then must demonstrate superior to nature if he wishes to prove to himself his innate worth. This ego/mind struggle against natural conditions, in my opinion, is merely a more academic way of expressing the Satan vs. God thing.
>
> LaVey's ideas transcend the old "good vs. bad" issue by which most people delineate the Satan/God relationship. Goodness and badness, I think, are qualities independent of religion [or at least what I consider religion]. The point at the bottom of the whole thing is that Satanism is not so much a rival religion as an anti-religion. Which sounds pretty esoteric, I'll admit, but I believe there's a merit to it.
>
> In any case there are a number of things which I don't like about the Satanic Bible too. But it establishes a base upon which to build; and it yanks the reader by his nose, hard, which is something most theological works don't do. In response to having my nose yanked, I am now working on a Satanic-doctrine book of my own, which I'll probably have ready in a few months. Maybe it will yank noses on its own merit.[123]

When leaving for South Vietnam in June 1969 I had taken with me a copy of John Milton's epic Paradise Lost which I considered then, as now, one of the most exalted statements of Satanism ever written. Satan is its true hero; its Christian moralisms are so pale and watery in comparison that I am surprised it and its author were not summarily burned upon its appearance in Cromwellian England. That it not only survived Puritan censorship but was actually lauded as a compliment to Christianity is yet another of those titanic ironies which have accompanied the Prince of Darkness on his tortuous journey across the eras of human civilization.

As much as I admired Paradise Lost, I was annoyed at its ever-present, if pro forma bias. The die was loaded against Satan; he might put up a good fight, but in the end he was doomed to defeat. It was not so much that I wanted to see him triumph. Rather I felt that his power and position were equal to God's if not more potent, and I wanted to see a contest that would more accurately represent the struggle between the Powers of Darkness and those of Light.

In early 1970 I took pen in hand and, during the moments when I was not occupied with military responsibilities [at the time I was based in the village of Lai Khe, directing PSYOP teams for the 1st Infantry Division], I began to write a restatement of certain themes from Paradise Lost. It was hardly an "ivory tower" meditation. I wrote in old, bombed-out buildings dating from the French occupation, in helicopters, in tents, and in the midst of underbrush in the "Iron Triangle" and "Trapezoid" (!) fire zones. Part of the text of the "Statement of Beelzebub" had to be reconstructed from notes at one point when an incoming rocket blew a packet of papers [and the storage room holding them] to atoms. Often, as I had remarked to Ferro, I would be interrupted from my musings by the sudden necessity to dive for a sandbagged bomb shelter.

Slowly but inevitably, however, the manuscript crept towards completion. I say "inevitably" because I began to develop a most peculiar feeling about it. As I wrote the sequential passages, I seemed to sense, rather than determine what they should say. And if I penned words or phrases that "didn't fit", I would experience continual irritation and impatience until I had replaced them with the "correct" combination. It was as though the

[123] Letter, M.A. Aquino to Frederick F. Forbes, December 23, IV/1969.

text had a life of its own; and even when it was done, I found myself unable to type it as I had originally intended to do. Instead I took another month to copy it into a finished book of two volumes in an odd calligraphic script of mine that, once more, "imposed itself" on the project. By about the middle of March it was done, and I sent it off to Anton LaVey in San Francisco. Its title was *The Diabolicon*, and a transcript is enclosed as Appendix #15. Anton's response was not long in coming:

> I received *The Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an ageless manner and with complete awareness. So impressed am I that I have selected passages from it for my own personal reading in this evening's ceremony, which pays homage to the writings of the Satanic Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc., who will be portrayed by members of my Council reading their respective works. This will be the first exposure to your work, outside of my wife and Reverend Ferro, and I am certain the reaction will be as I expect it to be.
>
> You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be assured that it will assume a meaningful place in the Order.
>
> When you return to San Francisco in June, I look forward to spending as much time as possible with you, as there is much I have to impart concerning your future role in the Church of Satan.[124]

Two days later a letter arrived from John Ferro:

> The High Priest has graciously decided to comply with your expressed desire and will ordain you to the Satanic Priesthood this next June. However, it is his wish that you be elevated to that office in a private ritual prior to your presentation to the members of the Council of the Order of the Trapezoid. The reasons for this decision will be made known to you in due time.
>
> We do wish you to complete the usual test for aspirants to the Priesthood, but merely as a formality. The nature, execution, and mode of delivery of your manuscript so exemplified every quality to be desired in a Priest of Satan that it has been decreed that there be no further delay in your ordination save that necessitated by the time that must elapse before you may present yourself to the High Priest.
>
> This too fits well into the magical plans and workings of the High Priest, and it will afford you an opportunity to prepare yourself for the event and to experience that intensity which only elated anticipation can produce. The ceremony will be as awesome as any public ordination, indeed more so by the nature of its exclusiveness and secrecy.[125]

Back in San Francisco the film *Satanis: The Devil's Mass*[126] had just been released. *Newsweek* magazine had something to say about it in its April 13th issue:

> San Francisco's Church of Satan has a reputation for orgy and mad perversity in the middle-class neighborhood where it is located. It shows interested outsiders a film called *Satanis* which purportedly reflects the Church's rituals - black-robed men and women conducting a Black Mass (a mocking inversion of the Christian Mass) with a nude woman for an altar. Members proclaim their hate and lust, and leader Anton LaVey blesses them: "May all your lustful thoughts reach fruition. Hail, Satan!" A trouserless man is flagellated on a coffin lid; then the coffin opens to reveal a nude girl, the man descends into the coffin, and it is closed - or almost closed, for it is now a bit crowded.

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[124] Letter, Anton LaVey to M.A. Aquino, March 27, V/1970.

[125] Letter, John Ferro to M.A. Aquino, March 29,, V/1970.

[126] *Satanis* is available as videocassette #5923 from Something Weird Video, Seattle, Washington. The boxcover cheerfully states: "This is the definitive devil cult documentary, chronicling Anton Levay's (sic) Satanic Church in all its late 60s' glory. An elaborate, full-blown ceremonial mass is intercut throughout with *Crumb*-style talking-head interviews with an assortment of followers, devotees, next-door neighbors, open-minded Europeans, etc. There's some pretty bold snake-nuzzling pubic hair action, a fully-costumed church 'cardinal' gets his ass whipped, then makes love to a painted girl in a coffin, and plenty of fat, sloppy naked women looking to get laid in the name of Satan."

So things go in the film. But a few weeks ago Newsweek's Nick Kazan was screened for membership in the Church of Satan by seven black-hooded members in a candlelit basement decorated with human skulls. He found the whole ritual "not only unfrightening but comically reminiscent of fraternity initiations". Then he attended the mass itself. The service, he reported, "contained very little of the film's drama or nudity and in fact was a highly stylized, arcane bore". The flagellant in this mass not only wore trousers but had placed a copy of Playboy inside them for padding.

The air of anticlimax continued as Satanic High Priest LaVey, a 39-year-old former lion tamer and police photographer, delivered a calm and learned exposition of his religion of indulgence and "controlled selfishness". Although his cult is inexpensive to join ($20 for a lifetime membership), LaVey claimed that with 7,000 fee-paying members it was highly prosperous. The only hints of extremism about LaVey himself were a swastika and a Confederate flag beside his desk. "These are symbols of aggression and power," he explained, "that may be used in later rituals." Perhaps significantly, too, no blacks or Jews were at the mass.[127]

Anton wrote to Newsweek pointing out that the Church's membership included both ex-Jews and Negroes, and that membership screenings were not intended to terrify. He added:

If one cannot see the sardonic element implied by the placing of the Playboy magazine inside the seat of the flagellant's trousers, then I suppose the viewer would consider just about anything an "arcane bore" short of a Doris Day or John Wayne movie.

Regarding the swastika and Confederate flags which were observed by your reporter beside my desk, surely he also must have noticed in the same room the collection of torture implements from the Inquisition which were representative of Christian "justice". Why were these artifacts not mentioned in your article?[128]

As it turned out, Newsweek had editorially altered the reporter's actual account without his consent. Kazan wrote to Anton saying that the final story did not reflect his true opinion of him or the Church:

I have warm feelings toward both. I hope you know that - even if I should be cursed and excommunicated - I will remain, in spirit, a disciple of Satan.[129]

The May 1970 Cloven Hoof, in which this exchange was recounted, also contained some of Anton's words of wisdom on the Church of Satan's infamous nude altars. He stressed the honor and solemnity of the office and cited dedication, awareness, belief in the power of magic, and faith in Satanism as essential qualities for the altar. He continued:

It is for this reason that "professionals" seldom make good altars. The topless dancer or stripper is too accustomed to using her body as a livelihood to become enthused about displaying it for overt magical purposes. Hence she will often feel she is giving it as a form of charity to the Grotto should she "consent" to serve as an altar. Her awareness during the ceremony becomes one of a volunteer performer, and she might as well be holding forth on a U.S.O. stage, dancing for G.I.s. If such a girl is dedicated enough, however, her professional background should not stand in her way. Of course a bored or blase attitude is a sign you have chosen the wrong altar.

It is far better that the woman serving as altar be self-conscious, nervous, even downright embarrassed than to swing up to the altar platform like a zoo monkey who then proceeds to peel a banana and watch the crowd.[130]

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[127] "The Cult of the Occult", Newsweek, April 13, 1970.
[128] Letter, Anton LaVey to Newsweek, in Cloven Hoof, May V/1970, page #5.
[129] Letter, Nick Kazan to Anton LaVey, in Cloven Hoof, May V/1970, page #5.
[130] LaVey, Anton in Cloven Hoof, May V/1970, page #13.

The underground newspaper *Berkeley Barb*, long a counterculture anchor in the bay area, had kinder if equally irreverent comments concerning the documentary:

> I began hearing about LaVey and his nude altars and roaring lions right after I came out here in 1966. Which is about the same time that everyone else began hearing about him too. In fact I heard so much about him that I figured he was nothing more than a slightly sulphuric Jim Moran, or perhaps a not-so-merry prankster…
>
> LaVey never even says "hell" without capitalizing the "H". He won't let his 17-year-old daughter Karla (Yummy!) attend services. And as for the magic itself - Well, Black or not, it's kind of nice. You can either use it to get laid [Pardon. "To summon one for lustful purpose or establish a sexually gratifying situation."], to help someone, or to destroy an enemy.
>
> Now don't get me wrong; I'm not knocking LaVey or his productions. The film is skillfully made and thoroughly entertaining. Even the *Satanic Bible*, despite the vaguely Zarathustran air of the "Book of Satan" and the extreme liturgidity of the nineteen Enochian Keys, has a lot of good advice and a few flashes of insight.
>
> It's just that, behind all those Satanic trappings, this particular Devil seems like a hell of a nice guy.[131]

A reporter from the *Berkeley Tribe*, the San Francisco Bay Area's other underground newspaper, also reviewed *Satanis*. Although the *Tribe* had become accustomed to many strange phenomena, the Church of Satan left it a touch bewildered:

> This has been a hard piece to write because the subject is so crazed …
>
> It's a documentary. One cat in a dark suit and shoes with white socks says, "Yeah, before I joined the Satanic Church I masturbated once a day and was very unhappy about it. Now I masturbate three or four times a day and really dig it."
>
> During one ritual a naked woman takes a large snake and rubs it over her body, up and down in her crotch, passing her hands over its length and wrapping it around her. Then she gives it to Anton, who's dressed in an open-front hood with horns, all in black. He takes the snake over to a plump blonde, bound naked to a post, and proceeds to touch its head to various parts of her body, around each breast and down to the cunt.[132]
>
> An old man who lives in a house neighboring the all-black Victorian on California Street says he's not too sure what goes on there, but he wishes they'd keep up their back yard better because it brings property values down …
>
> Anton seemed like a nice dude, although his appearance was consciously Devil-like. Later I found out he worked on the premise that he'd be nice to you as long as you were nice to him, but he isn't into turning the other cheek if you cross him.
>
> Anton's not a nut. In many ways he's beyond the Church that he's heading. He's got a pretty good base for what he is, but it seems off to me. I just believe that man can get higher than he's shown he can, but whether he will is another thing. It ain't been goin' too well lately, and Anton may prove right in the end.[133]

It will be instructive to compare the accounts in the *Barb* and the *Tribe* with that of a reporter for the John Birch Society's *American Opinion* magazine, who visited 6114 in May. He too was greeted by the irrepressible Ferro:

> After a considerable time the door was opened cautiously by an ashen-faced man dressed in the flowing robes of a priest. He was clearly not a priest in any good sense, for about his neck hung a silver medallion in the shape of the Goat of Mendes.

He scanned the bookcase of the Purple Room in horror:

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[131] Ogar, Richard in *Berkeley Barb*, March V/1970.

[132] The snake was a boa constrictor named Julius Squeezer.

[133] Sundog, "Go to Hell" in *Berkeley Tribe*, March 13-20, 1970, page #6.

> There were books by assorted Fabian conspirators and by identified Communist Howard Fast. Copies of *Mein Kampf* and *Das Kapital* were slotted amidst dozens of expensive volumes on Satan worship and sexual deviation. There was a well-thumbed copy of the *Communist Manifesto*.

… And he didn't care for Anton LaVey:

> As we discussed the various divisions of membership in his Church, the telephone rang and my host took a call from someone he identified as Melvin Belli. I remembered that Belli has long been a member of the Communist Front National Lawyers Guild and was the attorney who initially defended Jack Ruby - the man who "executed" Communist Lee Harvey Oswald. I noticed that LaVey wore a medallion with a superimposed lightning bolt, a symbol like that displayed by the National States' Rights Party … I peered into the cellar and caught a glimpse of something red hanging on the wall. It was the flag of the U.S.S.R.[134]

A charming contrast, one must agree, to Anton LaVey's actual views as expressed to me by letter [see Chapter #4].

On the III° examination I was taking in South Vietnam, indeed, there was a related question: "If someone were to attack the Church of Satan on the grounds that it is inclined towards fascism in its political implications, name two philosophers to whom you might refer them to justify the Church's position, and explain your choice." I answered:

> Fascism is more or less synonymous with totalitarianism, i.e. a political system requiring strict adherence to proclaimed doctrine. Nothing could be more repellent to the Satanist! In effect fascism is merely the repressive dogmatism of theist churches removed to a secular setting. As such it would be irreconcilable with Satanism, which advocates unrestrained enjoyment of human freedom.
>
> Two theorists I might recommend to the Satanic student are Johann Fichte and Georg Hegel. Fichte, an 18th-century German metaphysician, authored the theory of *subjective idealism*, an elaboration upon Berkeley's more theist-oriented *idealism*. Central to Fichte's thesis is the contention that mind is a continually creative and evolving entity, generating the various features of the external world. This is simply the antithesis to *materialism*. Fichte's philosophy is further differentiated from simple solipsism - which portrays the Universe as just "my self, my mind, and its ideas" - by hypothesizing a more impersonal ego, a creative agency from whom each individual mind is derivative (an idea closely akin to our concept of Satan).
>
> Hegel's philosophy is a more pragmatic, less ethereal variation upon this same theme, contending that the Universe can only be understood in terms of an *objective* or *absolute mind*, which has been evolving throughout the world's history into a transcendent, self-contained being. All historical events, according to Hegel, represent the inner struggle of this *absolute* to achieve complete self-realization, the process of this struggle being Hegel's famous thesis/antithesis-synthesis sequence. Hegel's original *dialectic idealism* should not be confused with Marx' *dialectic materialism*, which is quite unSatanic and indeed adaptable to fascist/totalitarian doctrine.[135]

One of the more interesting questions on the examination called for the aspirant's definition of the Priesthood. I wrote:

> The Satanic Priest is the vital personification of the Will of Satan and of the ideals represented by the Infernal Pantheon. He is dedicated to the ultimate ennoblement of man, and to the destruction of all artificially-created barriers to this goal. He recognizes no moral restrictions upon his modes of action, yet he accepts full responsibility for all consequences of his designs. He is a creature of ego, to whom the only "sin" is hypocrisy.
>
> Within the medium of the Satanic Church, the Priest concentrates his efforts in such directions as will most effectively promote the growth of Satanism in all of its manifestations. In this he is guided by the High Priest and advised by the Council of the Order of the Trapezoid.

[134] Gumaer, David, "Satanism: A Practical Guide to Witch Hunting", *American Opinion*, September 1970.

[135] Aquino, M.A., III° Examination, May V/1970, page #6.

His most immediate concern is the membership of the Church, who have explicitly pledged their desire to explore the mysteries of the Left-Hand Path, and he encourages them to realize their most exotic ambitions.

He is an Adept of relationships, not of absolutes, and he is quick to challenge any standard by which one man presumes to dictate the judgments of many. He recognizes that elusive line between coordination of effort and the strangulation of individual genius by mass dogma, and he spares no effort to bring about the dissolution of all institutions, spiritual and secular, which regard the societies of man as mere machines for the pleasure of a select few.

As a wizard of Black Magic the Satanic Priest is entrusted with both the creative and the destructive powers of Hell; he is charged to wield these forces with precision and judiciousness, that the Prince of Darkness not be forced to bear the consequences of his error. And finally he must never cease to probe his own intellect for the inconsistencies within, for a static existence is the Satanic anathema.[136]

Looking over my answer to a question on the meaning of lycanthropy, it occurs to me that the gentleman from the Birch Society might be a prime werewolf candidate:

Lycanthropy is a form of acute schizophrenic panic in which an individual, psychologically constricted by what he understands to be his "human" condition [including, by the way, the "seven deadly sins"], achieves emotional emancipation by believing himself a non-human animal. Superstitious tradition and ignorant fear of mental abnormalities caused such psychotics to be popularly identified as "werewolves" [or bears, tigers, etc.], and the proliferation of such tales often inspired the afflicted psychotic to fancy himself a genuine werewolf.

Lycanthropy is a particularly ugly consequence of the doctrine of abstinence and ego-denial which the theist churches have forced upon their adherents. It is all the more irritating since the theists impudently pronounced lycanthropy to be a symptom of Satanism and devil-worship. In fact the encouragement of rational self-indulgence practiced by the Church of Satan renders an occurrence of lycanthropy - or irrational self-indulgence - extremely unlikely.[137]

The two extended essays required on the examination - one on astrology and one on neo-paganism - are reproduced as Appendices #16 and #17. The astrological essay was subsequently reprinted in the Cloven Hoof

Anton LaVey, I was to discover, had a "thing" about astrology himself. A year or so previously he had written a "rainbow" sheet essay entitled "God in Sports Clothes -or- The Stars: A Vitamin Supplement for Weak Egos" (Appendix #18), ridiculing the [re]growing astrology craze. The essay was later adapted for and included in The Compleat Witch

On the evening of June 21-22, the North Solstice of the Satanic Year Five, I entered the main ritual chamber of the Central Grotto and, with John Ferro and Janet as witnesses, was ordained by Anton Szandor LaVey to the Priesthood of Mendes III°. Although I have since attained higher states of Initiation, none compares in significance to the Priesthood - the moment at which a human being ceases to be energized solely by his own Will and partakes of a stronger, purer, infinitely more ancient essence - the Will of the Prince of Darkness himself.

It is a consecration so profound, so ennobling that to compare conventional religious priesthoods to it is the most pathetic of mockeries. Hence one's initial elation upon experiencing the true Priesthood soon gives way to shock and consternation at the woeful condition of profane humankind. Only his recognition of the hatred and fear with which humanity reacts to alien states of consciousness prevents the Priest from immediately resolving to blaze a path of illumination through the darkness surrounding him. I withdrew into my Self to contemplate this bewildering new perspective upon existence.

[136] Ibid., page #3.
[137] Ibid.

In the July *Hoof* John Ferro, also enthralled by this realization, endeavored to communicate something of it to the general membership:

> That each of us has certain capacities and limitations cannot be denied. That each of us, as a Satanist, has the duty and obligation to develop to the extent of those capacities and to recognize his limitations cannot be denied either. Some would find this harsh, saying that the individual must be cushioned against an awareness of his limitations - that we are all nourished by a little illusion. There is but one response to such a doctrine. If you fear the truth and if you wish to live a life of illusion, then take your place among the over-schooled but under-educated masses, accept the comraderie of the commonality, but do not call yourself a Satanist.[138]

After the ceremony I was informed by Anton that I was henceforth to be a member of the governing body of the Church, the Council of Nine. This Council had taken its name from the legend of the Nine Unknown Men, recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians* as follows:

Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE, became a follower of Buddhism in about 260 BCE. He became famous for administering the nation according to the most enlightened principles of non-violence, and before his death he selected nine great sages to form a secret, protective society to carry on his work. Each One of the Nine would select nine deputies known to him alone, and each of those nine would select an additional nine, etc.

The legend was popularized in Talbot Mundy's 1925 novel *The Nine Unknown*.[139]

The Church of Satan's Council of Nine - also known in its early days as the Council of the Trapezoid - was explained by "John M. Kincaid" (a pseudonym for Anton or Diane LaVey) in the December 1970 *Cloven Hoof*:

> The Order of the Trapezoid is the "Board of Directors" and security staff of the Church. Its functions are many and its members are chosen by appointment, according to each's special abilities and attributes. All Priests and Priestesses are automatically admitted into the Order, although the identities of most members of the Order are unknown even to each other. Members of the Governing or Grand Council of the Trapezoid are known only to the High Priest, who solicits their aid when required.[140]

"Kincaid" hinted darkly of the magical significance of the geometric figure comprising the Order's name and insignia. The curious and the resourceful, he said, would be able to derive important clues from William Mortensen's *The Command to Look*[141], Louis McCarty's *The Great Pyramid Jeezeh*[142], Chapter 27 of Sheila Ostrander & Lynn

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[138] Ferro, John in *Cloven Hoof*, July V/1970, page #6.

[139] Pauwels, Louis and Bergier, Jacques, *The Morning of the Magicians*. New York: Avon Books #N-192, 1960, pages #67-70.

[140] LaVey, Anton "John M. Kincaid" in *Cloven Hoof*, December V/1970, page #4.

[141] This obscure book was tracked down and analyzed by Stephen Flowers, Grand Master of the Order of the Trapezoid, in a 1986 article for the Order's *Runes* newsletter. It is reprinted here as Appendix #19.

[142] An early "exposé" of the geometric peculiarities of the Great Pyramid of Giza. The most fact-filled, sensible, and concise book on this topic I have yet encountered is Wm. R. Fix' *Pyramid Odyssey* (New York: Mayflower Books, 1978, ISBN 0-8317-7160-7). See also Appendix #35 and the "truncated pyramid" symbolism in the "Ceremony of the Nine Angles" (Appendix #72).

Schroeder's Psychic Discoveries Behind the Iron Curtain[143], Frank Belknap Long's The Hounds of Tindalos[144], and H.P. Lovecraft's The Haunter of the Dark[145].

Soon after my ordination I attended my first meeting as a member of the Council. After a brief review of the Church's program for the coming months, the Councillors assembled in a room used to interview prospective members of the Church in San Francisco. We donned black hoods and robes and seated ourselves about a coffin that served for the moment as a table. The aspirant, a young woman, was led before us, whereupon we asked questions of her designed to bring out her motives and interests. We then voted by one or two blows on the coffin-lid with our fists. It may have been a touch theatrical, but I'm certain it was an evening that the lady herself would not soon forget.

The tenth of July was Diane LaVey's birthday, and Anton invited me to design and conduct a commemorative ritual. How to match, much less surpass the flamboyance of a 6114 California Street ceremony? Janet and I put our heads together, then dashed south to Western Costume, that giant repository of wonders in Hollywood. Janet gold-leafed herself from head to foot, donned one of Anne Baxter's outfits from The Ten Commandments, and arose from a mummy-case to greet the startled Diane as the ancient Egyptian goddess Nepthys, consort of Set and the first of the "Devil-queens" of historical mythology.

During a private meeting at the Central Grotto in late June, Anton showed me the manuscript of the Missa Solemnis (Appendix #7), researched and written for him by a new Warlock II° in Michigan named Wayne Forrest West. It was now to receive its first performance at the Central Grotto, and I was invited to officiate.

It was, of course, an opportunity too unique to miss - Priest at the first High Black Mass at the Central Grotto of the Church of Satan! Even though my own approach to Satanism wasn't particularly anti-Catholic, I determined to give the Missa Solemnis my utmost.

The great evening arrived, and I entered the ritual chamber feeling blatantly blasphemous. Present at the stone altar to assist me were two other Priests, James Moody (who had not yet left for Ireland) and Lawrence Green (who would later head San Francisco's second Grotto).

There had been only a slight emergency prior to the ritual: The Satanist who had been charged to acquire a holy wafer for desecration had failed in his mission. The Age of Satan ground to a momentary halt while this crisis was considered. Finally Diane came to the rescue with a Euphrates cracker from the kitchen, and the Missa Solemnis got under way.

Generally the Church of Satan's famous nude altar girls reclined just below the Sigil of Baphomet with the grace of ancient Greek statues. The altar for this Black Mass, however, was a Whore of Babylon straight out of an Aleister Crowley mural. Garishly painted and powdered, she sat brazenly and immodestly atop the stone fireplace, her legs spread wide in preparation for the violation of the Host. From his medieval throne across the chamber

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[143] This 1970 Prentice-Hall book stunned the West (6 hardcover printings in its first 6 months!) with its revelations of Soviet & other Eastern Bloc research into parapsychology & related "fringe sciences". [Not mentioned in the book was the fact that the KGB operated four secret laboratories for such studies, of which the most closely-guarded (M4, under D.G. Mirza) was concerned specifically with Black Magic. The Temple of Set would later explore much of this research through Michael Murphy's Transformation Project.] Chapter #27 of PDBIC was an early discussion of "pyramid power" as the ability of certain geometric shapes & solids to act as "resonators" for various types of cosmic energy.

[144] See Appendix #5 (Die Elektrischen Vorspiele) and Frank Belknap Long's comments to M.A. Aquino in Chapter #22.

[145] A 1936 story in which the mischievous HPL "killed" his friend & fellow author Robert Bloch ("Robert Blake") in retaliation for Bloch's earlier "killing" of him in his Shambler from the Stars. A central feature of the HPL story was a "Shining Trapezohedron" which acted as a gateway to other dimensions. Bloch would later re-retaliate in The Shadow from the Steeple. All of these stories would be republished in book collections by Arkham House, and are probably available in various HPL/RB anthologies.

glowered Anton, looking his most royal rotten. On his right was Diane, trying to look stern despite the ever-present twinkle in her eyes. To his left stood Janet, holding the silver sword that Anton had consecrated for me and obviously enjoying my inability to concentrate on the text Larry Green was holding.

We commenced the ritual. In a short time the Central Grotto congregation [carefully screened for such an “extreme” event] was captivated. All went smoothly until the desecration of the Host. There I had determined to add my own accent to the proceedings by a liberal dose of Dragon’s Breath in the fire brazier below the altar. I flung the Dragon’s Breath and got my effect, all right - a blaze that not only leapt out into the chamber but singed, as it were, the dignity of the altar girl as well.

Chapter 7: Through a Glass, Darkly - Part 1

Satanism will undoubtedly continue to conduct its perverse ceremonies and practice its sex orgies in dark and secret places. It has nothing valid to offer contemporary society, and its particular emphases would hasten our culture's social destruction rather than assist in its social evolution.

- Brad Steiger
Sex and Satanism (1969)

* * *

But hold! It's not really heresy and rottenness after all, folks. It's just good old Anton Szandor LaVey, the Sassy Sorcerer of California Street, up to his usual tricks. Topless dancers, horny boa constrictors, whippings, and Gallo Port. Something for everybody.

- John L. Wasserman
San Francisco Chronicle (March 1970)

* * *

[White] Witches tell me they consider LaVey an exhibitionist and a publicity-hound. They are perfectly willing to accept his announced allegiance to the Devil while at the same time considering him some sort of dingbat. No one wanted to spend any time talking about him. It is not that anyone expressed fear. Rather, one by one, they tended to shrug him off as just another caterer to "fad-mad hounds who want to cash in on a new kick".

- Susan Roberts
Witches U.S.A. (1970)

* * *

Unquestionably the most extraordinary figure in Satanism today is Anton Szandor LaVey, a former circus artist, who has founded the First Church of Satan in San Francisco. LaVey calls himself the "Black Pope" and the successor to Aleister Crowley's position in the hierarchy of Black Magic. Sinister or a kind of weird "black" joke? In our anything-goes society, it may not be easy to decide.

- Peter Haining
Witchcraft and Black Magic (1971)

* * *

Lavey's (sic) name would crop up from time to time in San Francisco newspapers. He was an actor for awhile; then he was with a circus. One day he hit on the idea of forming a church for Satanists. Almost certainly 60 to 80% of these self-styled Satanists had no belief in the Devil or wished to pay him homage. They joined for "kicks". Even Lavey himself was more interested in the commercial side of his church … Obviously he realizes that however much fun it is to play at Satanism, he still must stay within the law. He falls far short of Aleister Crowley. Although Crowley did not call himself a Satanist, he was actually far more of one than Lavey could ever be. Crowley lived the part, while Lavey acts it.

- Raymond Buckland
Witchcraft - Ancient & Modern (1970)

The dark path is by no means devoid of all value. After all, it must be a practical cult to maintain the loyalty of those who follow it. But the danger lies in the application of perfectly workable techniques to basically evil purposes. In appealing to the baser instincts in man, as Anton LeVay (sic) does with his Satanist church, these people make no attempt to reconcile the fleshly nature within man with the higher, spiritual element. Only witchcraft does, and in some ways represents the most balanced religious approach of all.

- Hans Holzer
The Truth About Witchcraft (1969)

* * *

Dr. LaVey yields to no warlock, Satanic priest, or Devil as a colorful and inspired innovator and leader in the revival of black magic. He looks and dresses the part, presenting a tall, dramatic figure. He has a shaven head and a carefully groomed black beard. His officiating garments include a black, priest-like suit over which he wears a long black robe lined with purple satin, a horned cap, and a Satanic medallion.

- Emile C. Schurmacher
Witchcraft in America Today (1970)

* * *

In the dim light [LaVey's] bald head and carefully sculpted mustache and beard, and the dark circles under his small, weak eyes, produced in me an effect of more discomfort than I would care to admit. His handshake was limp and clammy and he soon seemed ridiculous in his theatrical outfit ... In fact, as he settled comfortably into a barber's chair propped in a corner, folding his hands in his lap, he appeared entirely too effeminate for comfort.

- David Gumaer
American Opinion (1970)

* * *

LaVey himself, whom I expected to be a bombastic, evangelistic carnival trickster, running about screaming that he was the Devil incarnate, actually is a personable, highly intelligent man. Although he cuts a rather awesome figure, sporting a shaved head and a rather devilish Van Dyke beard, in conversation he is uncommonly perceptive and displays a keen sense of humor … Despite his accusers, he is a sincere and dedicated man, demanding sincerity and dedication from his members. He is mobilizing for a purpose: to control, to gain power through the already existing social channels. "I visualize a day," he told me calmly, "when tridents and pentagrams are thrust into the sky from church roofs instead of crosses. I have a legacy to fulfill, and it will be fulfilled."

- Arthur Lyons
The Second Coming: Satanism in America (1970)

* * *

In all Dr. Anton LaVey seems a bit more reminiscent of John Wellington Wells, Gilbert and Sullivan's sorcerer, than of Cagliostro or Crowley. It is not without significance that among those to whom the Satanic Bible is dedicated appears the name of Phineas Taylor Barnum.

- Father Richard Woods, O.P.
The Occult Revolution (1971)

He can raise you hosts of ghosts
And that without reflectors;
And creepy things with wings,
And gaunt and grisly spectres.
He can fill you crowds of shrouds,
And horrify you vastly;
He can wrack your brains with chains,
And gibberings grim and ghastly.
Then, if you plan it, he
Changes organity,
With an urbanity,
Full of Satanity,
Vexes humanity
With an inanity
Fatal to vanity -
Driving your foes to the verge of insanity!
Barring tautology,
In demonology,
'Lectro-biology,
Mystic nosology,
Spirit philology,
High-class astrology,
Such is his knowledge, he
Isn't the man to require an apology!

- Gilbert and Sullivan
The Sorcerer

* * *

[LaVey] has been a hypnotist, and this too is in his light, easy melodious voice: not the melodramatic basso one might expect of a High Priest of Satan, but warm and good-natured and all the more beguiling for that reason. As he spoke, he effortlessly picked up threads of this and that - a little physics, a little psychology, a little Nietzsche, a little Norman Vincent Peale. [Next to the organ] lay a musician's crib book, full of tunes and songs like "Chinatown, My Chinatown" and "They Can't Take That Away From Me". [LaVey said]: "I've dabbled around in the arts myself, so music means a great deal to me. I like the romantic things - Lehar, Strauss, Verdi, Wagner of course. And I like music with warm melodies, charm, heroism, Sousa marches, Stephen Foster, Victor Herbert, Rodgers and Hart. I mean, I'm just a cornball."

- Judith Rascoe
McCalls (March 1970)

Oh, yes, one more thing. There is some talk in Satanis of casting spells on enemies. And I would just like to take this opportunity, Anton, to state unequivocally that I am not your enemy. I am your friend. Oh, sure, I do feel that Mr. Laurent's film gets rather tedious rather fast. But that's got nothing to do with you, Anton, or the fine people in your church. No sirree. In fact, I can honestly say that I view the Church of Satan with as much respect as I view any church. Pal.

- John L. Wasserman
San Francisco Chronicle (March 1970)

Chapter 8: *Cogito, Ergo Est*

In July of 1970 Janet and I left San Francisco for Kentucky, the Army having assigned me to the Armor Center at Fort Knox. We rented a small white house in the rural village of Brandenburg, about thirty miles from the nearest major highway and about fifty miles south of Louisville. Brandenburg was about six blocks long and about three blocks wide, and its chief claim to fame was that the local hotel (the Doe Run Inn) had been started by Daniel Boone's father.

I looked at the white house in exasperation. I would have preferred an ancient, burned-out Gothic abbey, but this would have to do. The living area of the house remained pristine, but the attic soon became a jet-black ritual chamber dominated by a glowing red Sigil of Baphomet. 701 Bland Street was on its way to becoming Brandenburg's second landmark, if one that would be talked about only in furtive whispers by the local population. Anton LaVey offered some decorative advice in the Cloven Hoof:

> Room size: If your area is no bigger than a closet, just limit the length of your sword. It is far better to have a small dagger with a tastefully decorated but miniscule chamber than to own a grand sword with no place to swing it.
> Sound-Proofing: There's no point in conducting a secret ceremony if everyone else can hear you, so consider this when you construct your chamber. It is not necessary to scream your invocations at the top of your lungs; it is the deliberation of your delivery that counts.
> Color: Black is limitless in perspective when properly lighted. Contrary to popular belief, black is less confining and therefore more conducive to the expulsion of the will. [He went on to suggest such alternatives as scarlet, silver, orange, blue, purple, and the use of hangings and mirrors.]
> Lighting: So long as candles are employed, tastefully dramatic artificial lighting may augment them.
> Murals: Some suggestions are: Demonic landscapes, nightmare visions, eccentric and confusing angles, wraiths, gnarled and twisted trees, storm- and lightning-swept skies, volcanic peaks, broken ruins, flames, broken battlements against a night sky, the Sigil of Baphomet superimposed on a full Moon centered over a storm-tossed or quietly rippling sea, Egyptian/Roman/Greek/Norse, etc. design motifs, nymphs and satyrs in a bacchanal, etc. Let's see a stained glass window crammed with saints stand up to a wallful of the aforementioned for sheer drama!
> Gongs: Gongs that don't sound like a hub cap when struck are often hard to come by. Rather than do without the brazen sound so highly desired in ceremonies, substitute a good crash cymbal.
> Musical Equipment: The emphasis should be on solemnity and dignity, however tribal. Avoid bongos like the plague; this is a Satanic Temple, not a coffee house.
> Miscellaneous Artifacts: Appropriate wall hangings (not posters), sconces, chandeliers, masks, studded doors, weaponry, vials, retorts, stuffed animals, skulls, mummified remains, coffins - in general, all things you'd expect to see in an old Boris Karloff movie! Don't worry about being "phoney". The idea is to make you feel like what you are supposed to be, so let any harmless but well-established imagery work for you.[146]

In August, while we continued our unhallowed renovations in Brandenburg, a copy of the Satanic Bible was acquired by a raven-haired fashion model in New York City. She decided that it made sense to her and applied for membership in the Church. She was particularly annoyed by the tone of media coverage at the time, and she voiced her indignation in a letter to the Hoof:

> I've been noticing that when Satanism is mentioned on television, usually in the course of some movie made for television, the statements made about it are outright distortions or garbled facts and

[146] LaVey, Anton, "Helpful Hints on Developing a Satanic Ritual Chamber in the Home -or- The Family that Preys Together Stays Together" in Cloven Hoof, November V/1970, pages #3-6.

ridiculous myths. It really incenses me that the writers of these programs feed this nonsense about us to the public, most of whom don't bother to investigate but take it all in as fact. I urge all members to keep aware of such things and to voice their objections either verbally or perhaps through letters to editors or some other such method. Lest we fall into a habit of sitting back and being Satanists in name only, we should actively practice our religion, not only now and then but on a day-to-day basis.

Rege Satanas!
Lilith Sinclair I°[147]

At the University of Louisville a tall, scholarly-looking occultist named Clifford Amos had been giving a series of seminars on witchcraft of the "White" variety. In September, after visiting one of these seminars, I was invited to present a guest lecture. The seminars usually drew about 20-30 students, but on the evening of October 7th over two hundred came to the campus auditorium to sample a genuine Satanic Priest.

Somewhat to my surprise - inasmuch as Louisville lies in the heart of the "Bible belt" - the lecture went smoothly and pleasantly, with no heckling of any sort. At its close about twenty persons came forward to inquire about Church membership, and of that number I endorsed about ten or twelve of the most suitable applications for forwarding to San Francisco. "We're ecstatic over your progress," wrote Diane LaVey. "From the sounds of it, it would appear that you'll soon convert the entire U.L. campus to Satanism."[148]

Cliff Amos, who was among those applying, proposed that the new Grotto be named "Nineveh" after the capital of the ancient Assyrian Empire. [The Assyrians had been famed for their cavalry, and Louisville, site of the Kentucky Derby, is very horse-conscious.] A charter for the Nineveh Grotto duly arrived, and on All Hallows Eve the little white house in Brandenburg was the setting for nameless rites and unspeakable orgies of appropriate celebration. As I wrote to Anton:

For this occasion Satan himself was invoked, and I spoke from the first Statement of the Diabolicon. The candidates for Initiation were then led one by one before the altar. I administered the enclosed oath, then touched him upon the forehead with my ring [a miniature III° Baphomet]. Upon the altar was set a small brass chalice which, when ritually ignited, emitted a dark blue flame; and each of the Baphomet medallions was held above the flame in turn. Dragon's Breath caused each medallion to be momentarily enveloped in the fire, after which it was presented to the new member. The ceremony was closed by my reading of the Eighteenth Enochian Key. The subsequent party - including a large devil's-food cake with Baphomet icing - continued until three or four in the morning.[149]

Until that evening no oath had accompanied Initiation into the Church of Satan. The oath that I wrote for Nineveh was subsequently adopted by the Church and appeared in a modified form in the Satanic Rituals as part of the Satanic Baptism. Here is the original text:

I, [name], having forsworn the divine mindlessness, do proclaim the majesty of my own being among the marvels of the Universe. I reject oblivion of Self, and I accept the pleasure and pain of unique existence. I am returned from death to life, and I declare my friendship with Lucifer, the Lord of Light who is exalted as Satan. I receive the Sigil of Baphomet [here the Baphomet medallion is touched to the Initiate's brow], and I embrace the Black Flame of the Order of the Trapezoid. [Here the medallion is passed through the Flame and then placed around the Initiate's neck.][150]

[147] Sinclair, Lilith in Cloven Hoof, October V, 1970, page #6.
[148] Letter, Diane LaVey to M.A. Aquino, October 27, V/1970.
[149] Letter, M.A. Aquino to Anton LaVey, November 2, V/1970.
[150] Aquino, M.A., Nineveh Grotto Initiation Ceremony, first used October 31, V/1970.

The following year Anton LaVey wrote and distributed to Grottos a Ceremony of Satanic Baptism (Appendix #20). The details of the text are illustrative of the seriousness and the literal authenticity with which Anton regarded his office and his trust. The text is identical to the later version that appeared in the Satanic Rituals, with the exception that this original text included the adjuration "under severe penalty of destruction and ruin, to safeguard the secrets of the Church of Satan and its membership from any and all persons who may seek information as to the structure, ritual, magical teachings or any other workings of the Church which are not a matter of public knowledge". Since the Satanic Rituals offered "sanitized" versions of all of the included rituals - assuming that members of the uninitiated public could then experiment with them - mention of the Church of Satan or of its internal operations was omitted from the published Baptism.

In the November Cloven Hoof "John M. Kincaid" discussed the degree-system of the Church, elaborating particularly upon the IV° and V°:

> The IV° is that of Satanic Master and is conferred upon those who have served in the capacity of Priest or Priestess for a considerable time, developing and enlarging their Grottos until other Priests are needed in their area. Depending upon the magnitude of their authority, those of the IV° are called Magister Caverni (=bishop), Magister Templi (=archbishop), or Magister Magnus (=cardinal). Because these are appointed positions, much more than examinations or obvious attributes are considered as qualifications. All IV° members are automatically Knights or Dames Templar.
>
> The title of Magus V° is conferred upon members of the IV° who have discovered and brought forth a new magical principle and utilized it in a manner that profoundly affects the activities of the world. The position held by Anton LaVey as High Priest is monarchical in nature, papal in degree, and absolute in power. His exalted position is the result of doing what no other man has done in the span of a millennium: bringing Satanism into the world as an organized, legitimate, aboveground persuasion - and with it restoring the dignity of man's own godhead.[151]

Comparing the degree-system of the Church of Satan to those of earlier initiatory occult groups, I had encountered the name of Aleister Crowley. In 1970 not too much material was available on this curious character - a Castle Books edition of his Magick in Theory and Practice and his autobiographical Confessions. Crowley's protests to the contrary, I detected in him the essence of a Black, not a White Magician. I offered my thoughts in an essay which was published in the Hoof (Appendix #21). Anton commented:

> I am delighted with your essay on Crowley for the Cloven Hoof. It will surely help to clarify the many misconceptions about him that the members have undoubtedly read - now that he's become fashionable.
>
> It doesn't amaze me as much as it used to that those supposedly interested in exploring the unknown and traveling the uncharted regions of the dark realm never consider reading a book that hasn't been touted as a great o-c-c-u-l-t masterpiece. They ramble through life expecting to uncover the mysteries of the Universe and are totally convinced of their unexcelled perception, but they disregard anything which doesn't fit within their narrow frame of reference.
>
> Then, when someone else happens to make the discovery for them, they (each one in turn) inform others of their great insight in recognizing the value of a man or validity of a thought, with much sage-like smugness.
>
> For years Magick in Theory and Practice sat gathering dust on bookshelves until exasperated dealers relegated the faded purple volumes to the "remaindered" tables. Now that A.C. has been "approved" by the "learned ones", the masses have, of course, become all but hysterical over the poor old boy. Since most of his disciples accept every word that is written about him as gospel, no matter how conflicting the various accounts may be, your essay will help to set them straight.[152]

[151] LaVey, Anton "John M. Kincaid", "An Explanation of the Various Degrees of the Church of Satan" in Cloven Hoof, November V/1970, pages #7-8.

[152] Letter, Anton LaVey to M.A. Aquino, November 22, V/1970.

The month of November also saw the Nineveh Grotto further publicized by two outside events. Arthur Lyons' *The Second Coming: Satanism in America* hit the bookstores - which alerted Louisville to the exciting/disturbing news that it too was hosting the insidious Church of Satan. Secondly a film profiling contemporary occult movements, *Witchcraft •70*, arrived in town. The most prominent segment of the movie had been shot in the ritual chamber of the Central Grotto, with Anton and his assistants performing a cameo ceremony for the benefit of the cameras. I wrote to Anton:

> I certainly hope that you find Witchcraft '70 more acceptable than we did. As a consequence of the film's local engagement, we have had to rebut repeatedly the charge that the Church is a mere device for financial exploitation.[153]

He replied:

> It is regrettable but not surprising that we do not fare well in Witchcraft '70. I'm sure the film has disintegrated into something far different than the original production, and I have every reason to believe that the translation and perhaps even re-editing by whoever is responsible for turning foreign productions into films which will be palatable to American audiences has turned it into the typical, sensationalized documentary so beloved by our fellow countrymen.
>
> I have had many favorable comments from friends and associates in Europe who saw it in its original form. I have not yet seen it, but I'm not expecting to be pleased. If you were as upset about it as Janet told Diane you were, then I doubt that I'll be ecstatic over it.
>
> I have, however, become somewhat hardened to the sort of sensationalism prevalent in most coverage of the Church. It doesn't infuriate me as it used to, because we have received some of the best response as a consequence of several of the most lurid, biased reports on us, incredible as it may sound.
>
> It seems that the *right* people will see through the sham and extract and retain only the best particles of what might be totally offensive to those on the inside who know the true situation.[154]

The *Cloven Hoof*'s review of *Witchcraft •70* was curt and to the point:

> Sadly, *Witchcraft •70*, once it reached our shores, fell victim to the shoddy exploitation in which this country has no peers. It is difficult to decide which is more repugnant - the American additions to the film (both of which include animal sacrifice and blood feasts) or the ignorance of the derisively moralistic narrative. Perhaps the only individuals more disgusted than ourselves with the American version were the fine gentlemen who made the original European version, which was critically acclaimed but bore little resemblance to the American bastardization.[155]

In pondering such presentations of the Church, Anton LaVey decided to say a few words to the membership not only about Satanic morality, but about the virtue of the organization itself:

> Any minority group is a target for vicious Christian "love", alias repressed hate, alias unwarranted bigotry. It is only through numbers and organization that stigmas are broken and respect is enforced. Yes, you read right. Then, if the person demanding respect is worthy of it, it will be sustained. Most Satanists are basically kinder, more considerate people than their Christian detractors. Class will tell, and when it has been observed that a society of Satanists is a more just, stable, and self-realized society than that which has gone before, the Satanist will become an exemplar.
>
> I become angered whenever I am confronted with complaints from a practitioner of the Black Arts thus: "Your philosophy is okay, but why do you have to have a 'church' and 'organization'?

[153] Letter, M.A. Aquino to Anton LaVey, November 19, V/1970.
[154] Letter, Anton LaVey to M.A. Aquino, November 22, V/1970.
[155] LaVey, Anton, Review of *Witchcraft •70* in *Cloven Hoof*, January VI/1971, pages #9-10.

Why not let people do their own thing? Why all the red tape?"

To even the most naïve, fledgling witch the answers to these questions should be obvious. The "independent" spirits who raise such objections have no business calling themselves magicians if they can't see the rudimentary logic in the need for organization, especially to overcome an unjust situation. While it is true that great movements start with a handful of people, it takes organized numbers of those who believe in the original idea to carry it to a formidable position. Once such a position is attained, stigma will vanish and popularity will ensue, followed by majority acceptance. Then and only then will the once-stigmatizing label of "witch" become synonymous with "right".[156]

Nineveh was not the first Grotto to be chartered outside of San Francisco. It had been preceded a short time earlier by the Babylon Grotto in Detroit, headed by Wayne West (now III°), and the Plutonian Grotto in Denver, headed by a Priest named Adrian-Claude Frazier. West's personal history was somewhat obscure. He claimed to be an ex-Roman Catholic priest, and his script for the *Missa Solemnis* certainly evidenced his firm command of both Catholic ritual and Latin. I would never meet him face to face, but I did see a photograph of him at a later date - showing an alert, aggressive face with eyes that were simultaneously smiling and piercing. To me he wrote:

Your curiosity concerning my formal religious background comes as something of a surprise to me, since I had assumed you were familiar with my priestly ordination in the Roman Catholic Church. Indeed I rather delight in the knowledge that even though I am persona non grata, excommunicado, and anathema, I am *still*, under the Law of Melchisedech, a priest forever. This does not take away from my solipsistic fantasies, but contributes substantially to them. I have found my joy in Satan, and I'd have a Hell of a time trying to change now. But I shan't bore you with the details of the putrescence of Christian infamy since you are already well-versed in that particular subject.[157]

Whatever the facts concerning West's background might be, his hatred for Christianity was almost pathological. One suspects that as a youth he must have suffered horribly under the Catholic moral and educational yoke to have become so embittered towards it. Anton LaVey considered Christianity as "useless lumber and wreckage" - more of an annoyance to be exposed and ridiculed than a real threat to the modern Satanist. West, on the other hand, regarded it as his mortal enemy and the epitome of everything hateful. His *Missa Solemnis* is illustrative; one can see why Anton felt it necessary to tone it down by about 75% for inclusion in the *Satanic Rituals*.

On the other hand, Wayne West's devotion to the Church of Satan and to Anton LaVey personally was heartfelt and total - so much so that it seemed to go beyond loyalty to a sort of self-denial. To me he commented:

May I say that the contributions you have made to the growth of the Church of Satan have indeed humbled me and relegated my own meager efforts to insignificance. I very much look forward to working with you in the advancement of our mutual cause.[158]

Janet and I looked at each other in some surprise, since by December 1970 West's Grotto membership came from all of Michigan, portions of Ohio, and locales as far away as Oklahoma.[159] I responded:

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[156] LaVey, Anton, "Offensive Defense for Satanists" in *Cloven Hoof*, January VI/1971, pages #3-4.
[157] Letter, Wayne West to M.A. Aquino, February 1, VI/1971.
[158] Letter, Wayne West to M.A. Aquino, December 10, V/1970.
[159] *Ibid.*

If I may say so, you certainly have no right to regard your works as insignificant! Your dedication and personal accomplishments are among the most highly reputed in the Church, and you have set a new standard for the image of our Brotherhood. In your past successes you have our warmest congratulations; in the future our confidence and encouragement.[160]

He replied:

The semantic intent attached to my statement anent my "insignificant" and "meager" contributions to the Church was meant simply to point out my avowed ambition to contribute even more substantially to the dissemination of Satanic wisdom throughout the country, and is assuredly not to be construed as being self-deprecating. I sometimes feel very much inclined to agree with the eminent George Bernard Shaw's statement that "England and the United States are the only two countries in the world which are divided by a common language barrier". Be that as it may, I am intensely proud of my association with the Church and shall do whatever I am able to further its causes.[161]

Janet was not convinced that West's understanding of Satanism had gone beyond anti-Christianity. She suspected that he saw the Church of Satan as a sort of "Devil's catholicism" after the Dennis Wheatley prescription. She voiced her concern in a letter to the Cloven Hoof. "Please read it carefully," said the Hoof, "and then reread it":

Since I joined the Church of Satan two years ago, it has become evident to me that some of our members have a tendency simply to exchange godheads (Satan for God) while still holding fast to their previous, Christian methods of worship. I regard this practice as not only wasteful but potentially dangerous. If this godhead should ever become a purely semantic distinction, our true goal will dissolve.

I contend that Satan should be regarded as the human ego raised to infinite perfection. As Satanists we should consider Satan and his hierarchy as beings who epitomize all the human emotions, both carnal and spiritual. They are, in other words, thoroughly aware of our human situation and therefore exhibit empathy for our various predicaments. Satan deserves scholarship, not worship.

The Christian god cannot display any human characteristics, since its station is impossible for any human to attain, no matter how angelic he happens to be in this life. Its followers cannot question but, like sheep, are led to the slaughter. They must regard it as supreme in all matters. Faith and humility are favored rather than empiricism and pride.

No true Satanist can regard himself as "insignificant" or "meager". Those are Christian sentiments and have no place in a diabolical vocabulary. Neither self-depreciation nor self-abasement compliments the individual or Satan.

Satan cannot be misrepresented with a God-like image. If this situation occurs, he will be forced to take his place beside God and spend eternity enveloped in adulation. Satan will lose all relevance to the human equation - that precise question which distinguishes him from God in the first place. The truth is that we are the only dynamic intellects in this sadly-misled, guilt-ridden population. Satan is glorified within us and by our actions. To worship him would only handicap such magical abilities as we are capable of possessing.[162]

Wayne West's thoughtful response was forthcoming in the next issue of the Hoof:

The question of Satan as a godhead has many ramifications which are not easily resolved. As Satanists we recognize the Prince of Darkness as the symbolic godhead of our beliefs, at the same time recognizing ourselves as the absolute god. Such an admission, therefore, necessarily entails symbolic worship of Satan as that guiding force which impels this very attitude of godliness. Neither could we call upon the Dæmons of the Pit or the various gods and goddesses of old

[160] Letter, M.A. Aquino to Wayne West, December 15, V/1970.
[161] Letter, Wayne West to M.A. Aquino, December 27, V/1970.
[162] Aquino, Janet, letter in Cloven Hoof, January VI/1971, page #10.

without at least acknowledging the existence of the non-anthropomorphic Satanic deity. It must always be remembered, however, that in worshipping the King of the Infernal Realm we are but worshipping ourselves and are merely drawing upon the Satanic inspiration which gives direction to our newly acquired liberation.

Satan must therefore be given a unique position of eminence quite unlike that of the Christian god and rather more akin to that of the gods of yesteryear. Since most of these deities possessed human qualities, they were far more compatible with humankind. Yet each was worshipped according to the specific needs of the individual. The question of faith and humility, then, is even more important to the Satanist than to the Christian. It is this faith and humility which constitute a partial makeup of the magician's ability to perform magical operations. Such emotions, however, take away nothing from his empirical and prideful nature. The Satanist is the god of his own creation and therefore utilizes all aspects of the emotional scale to his particular advantage.[163]

To West I wrote:

Both Jan and I were pleasantly surprised by this latest Hoof. It seems that her letter was quite successful in goading a few individuals to consider the overall question as an issue worthy of resolution. I note an inclination on the part of one or two of the other commentators, however, to confuse the actual existence of the Dæmonocracy with the ideal approach of the Church of Satan towards it. The implications that arise from this may be quite serious, and I anticipate responding directly to this question. I think we're on the way to synthesizing a very powerful and enduring base for the Church - and one which will merit the dedication and effort which Dr. LaVey has already devoted to its institution.[164]

Here again surfaced the central issue of the Church of Satan: Did the existence of the isolate human intellect necessitate Satan's existence as the source of that intellectual separateness? Or would the notion of such a literal source somehow negate or restrict the dignity or freedom of that intellect? Could the Satanist deny divine influence in his life and yet, through Initiation, come to know not merely his own higher self, but the source which makes all such Initiation, all such self-ennobling possible? Aleister Crowley, whose writings abound with his knowledge of, faith in, and understanding of his own higher self ("Holy Guardian Angel" = Aiwass) and of the source of Aiwass' self-awareness and power (Horus), had his moments of uncertainty and materialism too. In his Magical Record he reflected:

All gods are protective phantasies born of the sense of inferiority, either to Nature's power or that of other men; Freud showed this well enough. They are for use, too, like the bearskin and the war-whoop; they make me more confident and may frighten the other man. They are the Big Brother to whom the boy threatens to complain when he is kicked or has his marbles taken. They are in their maker's image because man can't create, but only combine, exaggerate, and so on.[165]

Descartes had once attempted to prove his own existence by the famous syllogism: "Cogito, ergo sum/I think, therefore I am." But it seemed to me that the syllogism might be expanded: Cogito, ergo Satanas est. To explore this impression, I wrote an essay for the Cloven Hoof entitled "Beyond the Abyss" (Appendix #22).

[163] West, Wayne, "Satan as a (Symbolic) Godhead" in Cloven Hoof, February VI/1971, pages #7-8.
[164] Letter, M.A. Aquino to Wayne West, February 8, VI/1971.
[165] Crowley, Aleister (Symonds & Grant Ed.), The Magical Record of the Beast 666, Montreal: Next Step Publications, 1971, pages #180-181.

Chapter 9: *The Compleat Witch*

> A woman is beautiful to look upon, contaminating to the touch, and deadly to keep - a foe to friendship, a necessary evil, a natural temptation, a domestic danger, an evil of nature painted with fair colors, a liar by nature who seethes with anger and impatience in her whole soul. Since women are feeble both in mind and in body, it is not surprising that they should come under the spell of witchcraft. A woman is more carnal than a man. All witchcraft comes from carnal lust, which is in women insatiable. Witches satisfy their filthy lusts not only in themselves but even in the mighty ones of the age, of whatever sort and condition, causing by all sorts of witchcraft the death of their souls through the excessive infatuation of carnal love.
>
> - Sprenger and Kramer
> Malleus Maleficarum, 1486

Early in the year 1971 (VI A.S.) Anton LaVey's second book was published, this time in hardcover by Dodd, Mead. Its name was The Compleat Witch, or What to do when Virtue Fails.

Satanists expecting "more of the Satanic Bible" were surprised, because the Compleat Witch is almost completely devoid of ceremonial magical jargon. It is rather a woman's guide to successful man-catching, characterized by an emphasis on soft-core pornographic techniques and based upon the presumption that every man is a creature of fetishes. All the witch need do, suggests Anton, is discover and play to those fetishes [if she wants to attract or control a man] or against them [if she wants to repulse him].

The book is less offensive than it might otherwise be by virtue [or vice] of Anton's impudent and disarming sense of humor. He cuts across almost every conceivable line of "high fashion" and courtship etiquette, advising women that their sexual appeal to men is largely, if not entirely an animal characteristic. Consequently their plan of attack should be as animalistic as possible.

Why the emphasis on man-catching? As Anton puts it in his prologue, it is because anything a woman wants in life is obtained easier through control of men than through other women. Straightforward enough, save that the book assumes that men can be controlled to a great extent by feminine charm and their fetishistic weaknesses. This is a view which is debatable, since sex is only one of a number of factors which influence - but do not necessarily determine - men's behavior. It is also the case that if a man perceives a woman's approach in terms of a fetish of his, then he may be all the more inclined to consider her significant only insofar as she satisfies that fetish - as is the case when he seeks out an athlete for tennis, a musician for piano lessons, or a prostitute for unentangling sex.

As a general response to the Compleat Witch's basic theme, then, I would think that a woman is asking for disappointment and disillusionment if she tries to present any artificial or disproportionate image of her personality to anyone with whom she seeks anything more than a momentary dialogue (such as a business deal or one-night fling). She will find it increasingly hard to maintain the mask as time passes, and to the extent that she succeeds in maintaining it she will be frustrated and tired at having to repress her true self. She will come to resent the man for not being attracted to "all of her", and her deception will prevent him from either understanding her unhappiness or trying to eliminate the cause of it. More than that, he may very well resent learning that she was deliberately deceiving him and thus end the affair or marriage - even if he might otherwise have been attracted to her true personality.

Hence at its outset The Compleat Witch is an argument for artificiality, and in this is one of its Achilles' heels. What makes the approach of the book attractive and convincing at first reading is that there is in fact a good deal of "amateur" artificiality and deception in

human relationships as they already exist … accounting, I presume, for many of the failures of such relationships. What *The Compleat Witch* does is raise the technique from "amateur" to "professional" level; and indeed Anton cites professional manipulators such as carnival operators, film stars, and prostitutes as wise in the ways of this particular "witchcraft".

As an aid in simplifying analysis of the intended victim, Anton offers his "LaVey personality synthesizer": a wheel or "clock" placing men at or between four general stereotypes:

> *12 o•clock* (fire) The man of action, whose attributes are those of authority, aggression, and domination - the most masculine extreme. Color: Red.
> *3 o•clock* (air) The intellectual man, who is more abstract, critical, and technical in his interests. Color: Blue.
> *6 o•clock* (water) The passive man, characterized by generosity, dependability, and consistency - the most feminine extreme. Color: Green.
> *9 o•clock* (earth) The emotional man, identified by his sociable nature, sense of humor, practicality, and emphasis on doing rather than thinking. Color: Yellow.

The first step in using the synthesizer is to pinpoint a given man on the clock. To attract that man, the woman is advised to personify diametrically opposite features on the clock. Hence *The Compleat Witch* restates the notion that opposites attract - with one modification: Anton postulates the existence of a "core self" which is more attracted to similarity than to opposition. The result is a paradox in which an individual consciously desires a mate with similar qualities but actually attracts - and would probably be most content with - a mate of opposite qualities.

Application of the synthesizer and the notion of a three-layered, alternating self yields some intriguing and not-unconvincing hypotheses. The 12 o'clock aggressive male is now shown to be seeking a woman to dominate him - or rather to dominate his 6 o'clock female demonic self. But a woman who attempts such domination must keep it in the realm of emotional game-playing, for if the man ever senses that it has gone beyond that, his 12 o'clock core self will emerge and reject the woman.

Even more confusingly, the type of woman most disposed to answer our male's demonic need for domination would be a 12 o'clock herself. But *she* would be acceptable to the male only during the "surfacing" of his demonic self. Otherwise his surface/apparent self and his core self would reject her - since *they* desire a 6 o'clock woman! [The 12 o'clock woman's demonic self is a 6 o'clock *man*.]

What to do when (a) it is difficult to stereotype any man on the clock in the first place, (b) the woman's "attractive opposite" approach may be thwarted by the reaction of the man's demonic self, (c) the woman's demonic self is repelled by the surface and core man, (d) one or both individuals may be sexually immature, and/or (e) one or both individuals may be homosexual or bisexual, thus turning the personality synthesizer from a clock into a roulette wheel?

This is the problem that emerges from the system, and *The Compleat Witch* does not really resolve it. Presumably the book's contribution is simply to expose these stereotypical and opposite-attracting factors to the light of realization and understanding. But having done so, it does not chart a "best" path through them. The would-be witch is simply admonished to adjust aspects of her appearance and behavior to appeal to either the surface or the demonic male, depending upon whether she seeks a "surface/core" or "demonic" relationship. This is reasonable enough, but it does not address the aforementioned problem.

Leaving the synthesizer, Anton discourses on the personality implications of: names [“‘Michael’ is serious and romantic”], automobiles [mechanical mistresses which wise women should complement, not compete with], sleep patterns [dominant individuals sleep on the right side], and sexual fetishes [all men have fetishes to be discovered and used].

The various senses of the body give clues to disposition and interests which a Compleat Witch may use. Enlarged pupils indicate interest or arousal, as does a glance focused directly on the recipient. Strident, ethereal, soothing, or entertaining music suggests 12/3/6/9 clock-position personalities, as do rugged, natural, smooth, or sweet foods. Even sneezing is a personality cue: masculine types snort loudly and actively, while feminine dispositions try to contain their sneezes. While each sex may dislike its own natural odors, the opposite sex will find them - or perfumes suggestive of them - attractive. While there are no true love- or sex-potions available or usable, alcohol can be used - openly or in disguise - to lower the inhibitions of a chosen victim.

When considering such factors as dress, makeup, and hair color, suggests Anton, it is important to consider not merely the synthesizer’s guidelines but also the “law of the forbidden”. This is the principle that one will be most interested in something which one is not supposed to see. Thus a man in a burlesque house, for example, would be more fascinated by a glimpse of thigh of a female patron at a neighboring table than by the complete and intentional nudity of the professional dancers on stage.

The Compleat Witch has harsh words for the fashion industry, suggesting that its motive is not enhancement of feminine beauty but rather change of style that is both frequent and radical enough to force continuous purchases by women who already have closets full of clothes. Moreover, suggests Anton, much “fashionable” attire seems to be designed according to concave or straight-line patterns which conflict with the convex, curvilinear female body. Designers of such unflattering styles, he continues, also use attention-getting designs and/or color combinations which call attention to the dress itself and are not designed to enhance the beauty of the person inside the dress. Both clothes and jewelry, he stresses, should complement the wearer - not themselves.

Pantyhose also fall victim to the LaVey wrath; they are seen as a defeminizing alternative to the far-sexier nylons & garter-belt combination. So much emphasis is accorded this point, indeed, that a reader may well suspect that Anton has revealed one of his principal fetishes.

High-heeled (3-inches) shoes are favored - for an interesting reason: Women who walk in such shoes are compelled by the angle of their feet to swing their hips and posterior for balance and comfort, and such motion is a feast for the eyes of onlooking males.

As he turns to the topic of behavior, Anton has some interesting comments concerning the art of lying. There are two kinds of lies, he proposes: the kind that listeners want to hear and the kind that the liar uses for purely selfish gain. The former can be used wisely and prudently, but the latter rarely benefits the liar in the long run because sooner or later the truth will out. Anton concludes:

> Lie and give pleasure. Lie and soothe consciences. Lie and supply the food for the ego that the truth can seldom provide. Lie and become a hero, for whatever lies are popular will always win votes. Lie, but be not yourself deluded by your lies, lest you lose control, for he who loses control over his own motivations can never progress to a proficiency in sorcery.[166]

A Compleat Witch who has her eye on a married man is advised to present herself as an attraction similar to but more intriguing than his wife. If he happens to be happily married, the best the newcomer should anticipate is a temporary affair, because the

[166] LaVey, Anton, The Compleat Witch, New York: Dodd, Mead, 1970, page #199.

husband's loyalty and guilt will more than likely overcome a sexual temptation in the long run. Moreover, adds Anton, the Compleat Witch has certain basic forces of social ethics working against her if she takes the initiative to intrude upon a happy marriage. Even if her machinations succeed in destroying said marriage, the ex-husband will probably not want her as a new mate; his guilt and will impel him towards a liaison through which he can forget, not relive the disruption.

Homosexual men can be used by the Compleat Witch who appeals to them on a purely Platonic basis, but the commitment to their homosexuality requires so fundamental a decision on their part that attempts to coax them back to heterosexuality are probably doomed to failure. The lesbian Compleat Witch, however, can victimize men as well as her heterosexual counterpart - better, in some ways, because she is free from emotional entanglement herself. Of course if her lesbianism is evident, cautions Anton, she should presume that her attraction to men will probably be to their demonic self - which will either relish the opportunity for a forceable conquest or be seeking whip-mistress domination.

Finally The Compleat Witch offers advice concerning more traditional kinds of magic. Astrology is debunked through an adapted version of Anton's earlier handout on the subject (Appendix #18). Prediction and fortune-telling are treated as "Mitt Camp" trickeries to flatter, intimidate, or otherwise control the gullible. Compleat Witches are rather encouraged towards rituals to bolster their sexual self-esteem and/or to reinforce their hatred and scorn of enemies or rivals.

Examples of both types of ritual are given. A woman wishing to enhance her projection of sexuality and vulnerability is advised to take a stroll through public places most stimulating to her - naked under a coat. To attack enemies she may either build and destroy a traditional Voodoo doll or bake and devour a gingerbread figure of the individual in question. During the hours of darkness - when most persons are asleep and their minds are most vulnerable - the Compleat Witch may cast her image into a man's dreams as a medieval succubus might have done.

Anton describes pets as representing either the demonic or the core self; a visual comparison of pet and owner is usually sufficient to determine whether there is core similarity or demonic compensation. If a pet appears demonic, the owner will probably not like a visitor's attentions to it. If it is core, however, such attentions will be welcomed.

Anton's closing admonition is cryptic and inconclusive:

> You can't erase millions of years of human response simply by knowing why you do the things you do. Not if they concern the Rules of the Chase. Religions and ideologies will come and go, and the Games will begin and end, but man's basic nature will remain the same. Yet only through understanding himself will he be able to embrace and cherish the demon within him. Then he can revel in his nature and, feeling glad, move on to the Final Solution.[167]

What are we to make of The Compleat Witch? What are we to make of someone who would author such a treatise?

The most commendable feature of the book is that it subjects unconscious and instinctive human mannerisms to the spotlight of logical analysis. It tells you, in Anton's words, "why you do the things you do" - at least in terms of sexual interactions. Despite some obvious oversimplification, most if not all of The Compleat Witch's observations are accurate to the point of embarrassment. The unprepared reader, whether male or female, generally reacts with a mixture of wonder, defensive laughter, and self-conscious indignation.

[167] Ibid., page #266.

If the book's recommendations are not accepted and utilized - and by and large they have not been, if the publishing history of the book is any guide - it is perhaps because The Compleat Witch goes too far. It shatters one's cherished personal fantasies at the same time that it destroys the conniving projections of others. It may be seen by the reader as a device to destroy the conscious personality, although it would be more accurate to describe it as destroying that reader's artificial illusion of conscious personality.

In the human psyche there is no clear dividing line between the rational self and this superstructure of illusion, rationalization, superstition, and general self-deceit. Thus an attack on the superstructure also seems to damage many of the most noble virtues of the soul - among them love, friendship, admiration, respect, sympathy, and above all a sense of one's own dignity and nobility as a being. The Compleat Witch implies, if not dictates that these are foolish conceits.

And so, through a mixture of genuine intellectual rejection and animalistic antagonism at being "found out", one rejects the book. Despite a nationwide promotional trip by its charismatic author, The Compleat Witch faded from bookstores within its first year, the initial hardcover printing unexhausted. A paperback edition later made a similarly brief and abortive appearance.[168] Anton bought up the remaining hardcover copies and marketed them through the Church of Satan via a flier (Appendix #23).

In Chapter Two I speculated that Anton LaVey, despite his professed image as Svengali and 12 o'clock macho-man, is actually wary of women and uncomfortable with those who do not a priori acknowledge the slave-collar of sexuality above and beyond their intellect. Does The Compleat Witch substantiate this? I think so. But the more profound issue is: Is the intellect of woman in fact dominated by conscious and unconscious sexuality? If men are either comparatively or wholly free from similar sexual domination [and this may be nothing more than a reassuring male illusion], do women resent their own seemingly excessive sexuality, hate themselves for it, and lash out at men for being free of it?

Such questions are so sensitive that, like those involving racial equality, they are virtually taboo. Sloganistic affirmations of equality are fine, but even asking the questions in such a context that unflattering conclusions are possible is liable to win the enquirer a suit of tar and feathers.

In such a social atmosphere Anton LaVey necessarily found himself on the horns of a dilemma. If he addressed such sensitive taboos cold-bloodedly, he might seriously antagonize corresponding activist and extremist groups - upon many of which he had already come to depend for tacit support of his initial attack on organized religion and outmoded social customs.

The Satanic Bible's success can be attributed in part to its subjectivity; each reader can assume that it is attacking the conventions he or she dislikes. As for organized religion in general and Christianity in particular, it has not been a "taboo" question in Western culture since the Enlightenment and the consequent onset of materialism. This is not to say that a number of people did not take offense at the espousal of Satanism, but it is to say that they were and are obviously from the fanatic fringes of society instead of the social mainstream. Were this not the case, creation and operation of the Church of Satan would have been too dangerous to be seriously considered by Anton LaVey or anyone else.

The Compleat Witch, then, was a testing of the waters of the social mainstream. It was explicit where the Satanic Bible had been vague, and it approached the periphery of a mainstream social taboo. Anton survived its appearance by (a) the tongue-in-cheek "safety valve" of his humorous writing style and (b) his focus on women's capitalization upon their disproportionate sexuality (which is an unspoken presupposition of the book).

[168] LaVey, Anton, Compleat Witch handout, XII/1977.

So while the book ostensibly flatters and encourages women, it also "humiliates" them by its very existence. This humiliation is sensed, with the result that women find themselves irritated by the book almost without knowing why it affects them that way.

Hence Anton's wariness of women cannot be cited as sexual maladjustment on his part. As long as the entire subject of sexual equality remains under taboo, any judgment on the subject is simply premature. If Anton chose to surround himself with women who would accept the collar of female inferiority, it is unsurprising that he would offer them a blueprint for making the most of their weakness.

And his final disclaimer of invulnerability is thus mere rhetoric: He has made the rules of the "Game", and he has admitted to the Game only those who agree to play by those rules. "A 12 o'clock," he writes, "cannot stand to lose. For this reason the 12 o'clock is the one least likely to engage in any sort of competitive sport. If he can be the sole or stellar performer, however, he excels."[169]

Here too, perhaps, we approach the answer to another question which was occasionally asked in passing when The Compleat Witch first appeared: Why not a Compleat Warlock for males, or even a Compleat Satanist spotlighting both sexes?

If the unspoken assumption of The Compleat Witch is that women are weaker than men because they are the slaves of their sexuality, then the corresponding assumption concerning men is that they are emotionally stronger and more free because they are not so enslaved. Men like to think of themselves as free intellects who can dabble in sex as the mood strikes them but who can just as easily ignore it when there are more important things to do. [The classic caricature of this, of course, is James Bond, who repeatedly demonstrates his own strength in this way as he conquers even the "strongest" women, thus proving to the Pussy Galores that they are doomed to sexual slavery no matter how much they may struggle against it. Unconquerable women in Bond novels - such as the man-hating Tilly Masterson in Goldfinger - are portrayed unfavorably and usually killed off quickly.]

What sort of reception, therefore, would there be for a Compleat Warlock that even vaguely challenges the James Bond male standard? Not much. It might be read with avowed interest by the relatively small cross-section of men and women who admit and understand the bisexual structure of all personalities, but otherwise its rejection would be, if anything, far more complete and emphatic than that of The Compleat Witch.

And Anton LaVey, who places himself firmly at 12 o'clock, would probably be among the first to reject such a Compleat Warlock. His own personality synthesizer suggests why: The man whose surface and core selves are the most precisely 12 o'clock is the same one whose demonic self is equally precisely 6 o'clock. As these are masculine and feminine extremes, the tension between them is tremendous, and only a constant effort on the part of the surface and core selves is sufficient to repress the demonic. As the surface/core self departs from the sexual extreme towards 3 or 9 o'clock, of course, so does the demonic. Theoretically there is a minimum of sexual tension at a 3/9 juxtaposition, because the conflicts there are those of mental vs. physical activity, etc.

The demonic self, says The Compleat Witch, may be satisfied either by allowing it to surface periodically or by selecting a mate to symbolize or sublimate it. The Compleat Witch is admonished accordingly concerning a male target:

> This means that you can approach him as an "outsider" who will treat him in the manner that his Minority (demonic) Self craves, or you can be his Minority Self, in a female form.[170]

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[169] LaVey, Anton, The Compleat Witch, pages #48-49.
[170] Ibid., page #24.

In a relationship between a 12 o'clock man and a 6 o'clock woman, therefore, there would be subsurface tension in both parties which could be released by the woman being dominant and the man submissive in the extreme. The alternative to this is constant projection of one's own demonic on to the other individual. If successfully done, attraction results.

Here is an interesting hypothesis concerning attraction and/or love: If all human beings are narcissistic, is seemingly "selfless" love for another more precisely the love for one's demonic self projected on to another? This is the theory espoused by The Compleat Witch It is instantly repugnant to the romantic mind, of course, but to some extent it is already a well-established psychological principle.

If the demonic is indulged by periodically allowing it to surface, the relief would probably be greater than that achieved through projection or other sublimation. On the other hand, such a release would be highly repugnant to the surface/core selves of both individuals - resulting in their continuing frustration and general unhappiness. [This "demonic surfacing" is presumably the basis for such sexual phenomena as sadomasochism, transvestism, and - in its most extreme and psychotic form - lycanthropy. See my comment in Chapter #6.]

The Pandora's Box of The Compleat Witch is therefore a deep one, containing many horrors and truths beyond those which appear on the surface. It is perhaps merciful that the box was slammed shut as soon as it was; humankind is yet too fragile to confront its entire range of contents.

One of the least advertised, most intriguing, and most revealing sections of The Compleat Witch is its eight-page bibliography. In truth it is more a card catalogue of the tomes displayed in 6114's Purple Room than a source document for The Compleat Witch Hence it offers a rare glimpse into the Lesser Magical mind of Anton LaVey - the mind that seeks to understand, glorify, and control carnal, animalistic mankind. Here are no works by Milton or Baudelaire; here is rather the Metropolitan Library in the City of Dreadful Night.

The books comprising this bibliography are listed in Appendix #24. Although the reader's initial reaction will probably be that this literary rogues' gallery is merely good for a frown or a chuckle, I cannot overstress the bibliography's actual significance. The magician who takes the initiative to seek out, acquire, read, and apply the principles expounded here will find that an entirely new, potent, and even wondrous perspective on the human condition will gradually unveil itself.

It is a mistake to think that humanity's high intelligence capacity manifests itself only in the quest for enlightenment. In fact such striving is rare, difficult, and discouragingly subjective. But, to expand and de-sexize the quotation from Sprenger and Kramer, the minds of both men and women seethe and boil with instinctive, semiconscious, and emotional actions and reactions to the millions of external stimuli and internal genetic urges that constantly assail them. [Plato referred to such animal existence as Eikasia (imagining), with dogmatic, pseudo-thinking occurring as a superstructure called Pistis (believing).]

Against such a "dragon" the mind's self-consciousness, morality, and philosophy can make only the most limited attacks; this is particularly so in the non-initiated mind, which is rarely aware of the true nature of the struggle and is merely under the impression that it is occasionally thinking objectively and rationally (the level of thought which Plato called Dianoia).

Viewed in this context, initiation may be likened to a bucket of cold water thrown over the raging fire of natural existence. The fire will flare up again, of course, but now the Adept has had at least a momentary glimpse of higher existence and perspective (Plato's

Noesis. Assuming that he finds that experience stimulating and ennobling, the initiated state will be pursued - and strengthened as higher states are attained.

Such initiatory effort, unfortunately, does not slay the dragon of *Eikasia*. Paradoxically it *strengthens* it along with the enlightened mind. This has been the theme of many stories such as Stevenson's *Dr. Jekyll and Mr. Hyde*, and it was brought to the screen most dramatically in a 1956 motion picture entitled *Forbidden Planet*.

In *Forbidden Planet* the scientist Dr. Morbius, exploring the planet of Altair-4, finds that the seemingly highly-advanced natives (the "Krel") were ultimately exterminated by some unknown force. After undergoing artificial expansion of his own intelligence via one of the Krel machines, the bewildered Morbius sees the other members of his exploration team horribly slain one by one. The murderer is invisible; only for a moment are its outlines traced in a blaze of gunfire from the starship sent to rescue the stranded scientist. Finally Morbius learns that his own *Id* - the strengthened *Eikasia* of his own mind - is the murderer. He can only destroy it by destroying himself as the Krel did before him.

It is precisely this simultaneous strengthening of the complete intellect that constitutes the greatest and most unsuspected danger to the initiate, as often as not resulting - as with the Krel and Dr. Morbius - in intolerable tension and eventual self-destruction. Dr. Francis I. Regardie remarked to me:

> Concerning your speculation as to whether Nietzsche was a genius or a madman: As I see it, that is not the issue. So far as I know, Nietzsche suffered from general paresis. Whatever psychotic symptoms went along with general paresis are dependent upon the pre-psychotic personality he had. If he were a depressive, the paretic symptoms would be depressive; if schizophrenic, then schizophrenic, etc. What we do know of him can be described as an inability to reconcile the Apollonian and Dionysian elements within himself so that, even without paresis, he could have succumbed under internal pressure to a whole host of psychic disturbances. Some form of psychotherapy, undertaken early enough in his life, might have saved him from that.
>
> Much the same is true of Aleister Crowley, though I cannot see that either of them would have volunteered entering therapy. The therapy of choice, as I see things now, is still Reichian therapy. Diagnosis of whatever one is plays a secondary role in that scheme of things. The therapy adapts itself to the person involved and is not directed towards adapting the person to the standards of conventional society, but towards getting rid of any factor which prevents him from fulfilling his own potential. This, of course, is where it links up with Magic. In fact they fit hand in glove.
>
> Magic, generally speaking, still does not recognize the ego-inflationary aspect of its own system - which is why there are so many casualties. If it would incorporate Reichian therapy into itself and make it a part of Magic, then it would have some kind of objective system to correct its ways and prevent its students from fouling up their own nests. Mere education in the phenomenon is no answer to this problem. Frater Achad, theoretically, was educated in the notion of "destroying the ego" by crossing the Abyss, so-called, but it did not save him from inflationary activities of the ego such as asserting the equivalence of his own grade of Neophyte (1)=[10] with the supernal grade of Ipsissimus (10)=[1]. This is asinine from the ordinary point of view and doesn't make sense. It only becomes intelligible from the viewpoint that the very process of Magic puffs up the ego. This may be desirable up to a certain point. But this is where a damned good guru is absolutely essential, so that the necessary psycho-spiritual corrective processes can be set into motion.[171]

The bibliography of *The Compleat Witch* - the non-initiatory library of Anton Szandor LaVey - is a portrait of the dragon of humanity's bestial subconscious. It is a blueprint of Plato's *Eikasia*. It is the *Id*-monster of *Forbidden Planet* - illuminated by spaceship gunfire. And it is a damned good guru.

In XXIV/1989 *The Compleat Witch* was reissued in paperback by Feral Press under the title *The Satanic Witch*. While the text is unchanged in this edition, an introduction by Zeena LaVey and an "About the Author" postscript by Blanche Barton [see Appendix

[171] Letter, Francis I. Regardie to M.A. Aquino, April 5, 1978.

#145] have been added. [Because of the writing style, tone, and topic/period references, my guess is that the Barton postscript was extensively edited, if not ghost-written entirely by Anton himself. I would assign it the same questionable credibility as The Devil•s Avenger and Secret Life of a Satanist.]

The only other alteration made by Anton in the 1989 edition is in the deletion of his original 1971 dedication. As I think that it should properly remain with the book, I reproduce it here:

> To my two favorite witches - my daughters Karla and Zeena, my wife and High Priestess Diane, and to all the witches - compleat and incompleat - who, by their lives and antics, made this book possible.

Chapter 10: The Church of Satan, United States

> The rampant dragons leap about the world. All Hell breaks loose, and whitened little singers of spiteful sanctimony quake, as did their swineherd kin so many years ago. No childe need be a-proffered now, no waiting game for saviours yet to come. The childe is born, lives, and grows, has learnt to walk the Earth and talk. And having formed the words, must speak and be heard. The blanched singers have lost their piety, and their moralisms have grown colder even than their hearts. Their Game is ended, and they are stragglers on the Field. As the year ends, the rain drizzles down to wash their last remaining sins away in steamy rivulets, so that they might be made pure for their immolation. The dragons roar, a-leaping and capering in the New Arena. The childe has learnt to speak, and they await the Word. The trumpets sound. The kettledrums begin. The banners are unfurled. Our Game is about to continue. It seems the span of moments since the Game began in 1966 of the common era. Stand proudly, ye Children of Satan! All hail the Year Six![172]

Thus did Anton LaVey proclaim the Satanic Year Six (1972 CE) in the Cloven Hoof. Anton's optimism appeared very well founded. After five years of existence as a largely San Francisco phenomenon, the Church of Satan was beginning to reach out across the United States. Membership - both in the four Grottos and at-large - was well over 100 and was spread throughout almost every state in the country, as well as Canada, Mexico, and Australia.[173] Sales of the Satanic Bible were soaring, and there was every reason to presume that the Compleat Witch would follow suit.

In Kentucky the Nineveh Grotto, now twenty strong, was meeting weekly at the Louisville colonial house to which Janet and I had moved - not because Brandenburg had proved inhospitable, but simply because we needed more space … and a touch more cosmopolitan culture than Brandenburg could offer. We acquired a black Persian cat named Nefertum (the Egyptian lion-god, son of Ptah and Sekhmet and considered Khem's counterpart to the Greek Prometheus) and then a raccoon named Jesus Christ. Jesus took up residence under the Grotto altar, from which He ventured forth at night to explore and generally ransack the house, ceasing only when an irate Satanic Priest would grab Him by His ringed tail and pull Him forcibly from His current enterprise.

Retrieving the ribbon for my typewriter from Jesus' hoard, I sent a letter to Arthur Lyons, I° from Palm Springs, whose The Second Coming: Satanism in America had been published in late 1970. It was an extremely objective, comprehensive, and readable history of Satanism from antiquity to the present. For example:

> Satan did not die with the advent of rationalism, for the need for him was not rational. His presence has been doubted only because Western man, trained from birth to discard and smother any belief he might have in a supernatural realm, extends this field of vision to any of those people he might encounter that do believe. One must not necessarily postulate the existence of a supernatural realm, however, to acknowledge the existence of a hard-core, fanatical group that does. The reality need only be accepted that the group believes, for the group is the force motivated toward action. An atheist might as well attempt to deny the existence of the Catholic Church simply because he himself does not believe in God. In each case, however, the man must adjust his outlook and his behavior to the real external situation if he wants to continue his existence unimpaired. Man renders himself most defenseless when he refuses to believe, when he cripples himself with a self-inflicted ignorance.[174]

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[172] LaVey, Anton in Cloven Hoof, January VI/1971, page #17.

[173] Inter-Communication Roster in Cloven Hoof, ca. January VI/1971, showing representative size and geographic distribution of membership.

[174] Lyons, Arthur Jr., The Second Coming: Satanism in America, New York: Dodd, Mead, V/1970, pages #3-4.

Lyons concluded *The Second Coming* with a thoughtful analysis of the Church of Satan's structure and program. I wrote him to explore this further:

> At present there is a sharp distinction drawn between the mechanics of organization and philosophy. Rituals, meetings, and individual commentaries may take any point of view without encountering censure of any sort. The management of membership records, finances, and policies, however, is centralized in the office of the High Priest. This is the most efficient way to run any organization, but, as was the case with the old monarchies, the Church will stand or fall on the strength of the High Priest. The alternative to this is the institution of bureaucracy, a corporate governing structure which would continue to function independent of any one individual.
>
> The dangers of bureaucracy, in my opinion, far outweigh its advantages. Parkinson's Law is a valid one - that any bureaucracy's first concern is self-perpetuation. Both pressing questions and insignificant technicalities are subject to being staffed to death, with the result that inertia sets in. Finally change and evolution become a practical impossibility [witness the Vatican and the pill], and the organization stagnates. It might be added that there is a financial correlation of Parkinson's Law as well: that the point at which administrative costs skyrocket is the entrenchment of a bureaucratic structure and its projected expense accounts.
>
> Accordingly I support most strongly the retention of the existing policy of centralized administration and policy decision. I would oppose any diffusion of the High Priest's authority to a collective agency. Far from repressing the membership, I contend that this system would be more conducive to timely action, reaction, and adaptation than a parliamentary alternative.
>
> The danger of schism or factionalism is minimized in a monarchic structure; disruptive or anarchic elements can simply be excluded. As long as individuals are informed of the rationale behind any given decision, they are unlikely to harbor feelings of either resentment or distrust. The vulnerable occasions are those at which power is transferred or a major issue resolved by decree. As an example of such an issue in the latent phrase, note that a large percentage of letters to the *Cloven Hoof* portray Satan as a *de facto* God to be served, worshipped, and adored - not as an antigod. For such persons the distinction between Christianity and Satanism is principally semantic. The long-term influence of such a trend could be disastrous, and I suspect the question may be called shortly. Some people, I suppose, cannot exist without a master to serve. Erich Fromm is alive and lurking in the ritual chamber.[175]

In San Francisco there was no perceived distinction between the Church of Satan and the person of Anton LaVey. The Church was what *he* said it was, with the Council of Nine serving as an implementation device and general sounding-board. There were no activities apart from those at his home, and there were no organizational or policy documents other than those he had written. 2,000 miles away in Louisville I found that we would have to create and operate a Church of Satan of our own - bound to 6114 by the *ideas*, not by the person of Anton LaVey. The Nineveh Grotto perceived the Church not as an organizational reflection of him, but rather as an organization unified by certain ideas and in which he held the founding and chief executive office.

This notion was not unique to Nineveh; it characterized the general attitude of all non-San Francisco Satanists for the next four years. To us it represented a stage of growth for the Church and thus was a good sign; Anton himself encouraged it by periodic moves towards decentralization, regionalization, and efforts to create a viable, standardized operating structure for Grottos.

Arthur Lyons' exposure to the Church had been through visits to 6114. I now wanted his opinion on the future of the organization as he had evaluated it in his book. He wrote back:

> I am in total agreement as to the disadvantages of bureaucracy. Parkinson's Law is not only in effect in any bureaucratic structure, but also the Peter Principle. Centralized policy in the person of the High Priest is absolutely necessary, particularly considering that it is Anton's charisma that is

[175] Letter, M.A. Aquino to Arthur Lyons, December 3, V/1970.

holding the whole show together. One of the principal problems will be to ensure a transfer of authority after his death, although that eventuality is a long ways away. Probably the best structure to facilitate this would be a council of advisors modeled after the President's cabinet, which would forward policy considerations but would have no administrative power. The High Priest could consult with the council when necessary, but also could disregard any suggestions they might have. The council, which could be a body represented by various Grotto Leaders across the country, could appoint a new leader after the death of the old High Priest, a leader who would once again assume the role of independent policy maker. It is necessary to breed a supply of vital new leaders who will radiate the charisma necessary to attract and hold new members. The primary force that has led to the spectacular growth of the Church is the personality of Anton LaVey.

As for future structure: Since the cultic response is what has attracted many converts to the Church, since the in-group secrecy is what holds great appeal for many who feel themselves becoming increasingly depersonalized by a massive, overwhelming social environment, small, semi-clandestine cults would seem to be the most desirable structural unit to ensure future growth. Keeping the groups tightly shuttered [although this does not necessarily pertain to membership] is important in that it provides the members with a feeling of personal possession, of having something that is denied to outsiders. The exclusiveness of the Church is a factor likely to add greatly to its appeal. Even if it became a majority religion, a prospect very unlikely to occur, the feeling must be inculcated in the members that they are participating in a clandestine, minority religion.

For the time being I see little danger from internal corruption due to infiltrating enemies or of collapse from external attack. The more attacks on the Church from without, the greater the appeal it will have for the newly-emerging "counter-culture", which in all probability will be dictating the morality of the '80s. I see the present period as crucial in the evolution of the Church, however, as far as publicity goes. I think [and I have let my views be known to Dr. LaVey] that all publicity apart from the speaking engagements of the High Priest should be halted. That includes all television and motion picture coverage of rituals and Church activities. The doors should be closed to peeping toms. The reason for this is that the news media have the tendency to cut and edit film material according to their own tastes; the Church usually comes out on the wrong end. The charisma of the High Priest is enough to attract converts. Added to this is the fact that some of the rituals used in the Church tend to be slightly soporific. If they come off that way when one attends in person, there can be no doubt that they will emerge that way on film, when narrow-minded editors get their thrills by cutting and splicing.[176]

It remains problematical whether Art was overly dubious on the effects of the Church's ongoing dialogue with the media. Some of the most objective and insightful coverage we received over the years to come involved officials other than Anton and Grottos far away from San Francisco. Correspondingly, some of the worst hatchet jobs [such as Gumaer's in American Opinion] focused on the person of the High Priest.

The larger issue is whether the sum total of the Church's ten-year media exposure did it or its membership any real good - besides padding our egos with "printed page importance" and entertaining a public chiefly interested in titillation and sensationalism: nude altars and lions and, as Diane LaVey put it, "stuffed rats and tombstones".

Certainly the Church obtained more members as a consequence of media exposure, but through its lifetime it also suffered a high rate of membership turnover and a high rate of current membership apathy - principally because many affiliated casually and without any clear purpose in mind beyond gaining cocktail-party notoriety.

On the negative side, the generally sensationalistic image of the Church conveyed by the media proved the dominant one; and many an honorable, decent, and ethical Satanist has suffered personal or professional discrimination because of tabloid newspaper imagery.

As of 1981 - six years after the Church ceased to exist as a functioning organization - its media legacy was typified by an article in the August 4, 1981 issue of the tabloid newspaper Globe

[176] Letter, Arthur Lyons to M.A. Aquino, December 7, V/1970.

JAYNE MANSFIELD SLAIN BY THE DEVIL
- Details of Satanic Sacrifice Revealed After 14 Years -
JAYNE MANSFIELD LAID OUT NUDE ON THE DEVIL'S ALTAR
- Black Pope Warned Her Not To Take The Death Ride -[177]

Lyons' suggested role for the Council of Nine was very close to the one it already appeared to occupy. There was only one problem, as had been observed and commented upon by Randall Alfred: The Council had no actual, legal power:

> Even in the group's ruling council I was able to avoid undue influence, since it was an advisory rather than a legislative body. LaVey could and frequently did override the council by means of appeals to his own charismatic authority or to Satanic tradition.[178]

Alfred also echoed Lyons' "6114" opinion on the underpinning role of Anton's charisma:

> By no means the least of the major elements of attraction to the Church of Satan is the charismatic authority of the High Priest and Magus of the Black Order, Anton Szandor LaVey. Charismatic authority "rests upon the belief in magical powers, revelations, and hero worship" (Weber, *Social Psychology of the World Religions*). LaVey bases his authority on all three. Most active members of the Church accept LaVey's magical abilities as demonstrated both by the tales he tells of his own magical workings and by what he has done for them. As for revelation, he cites his discovery of the magical "Law of the Trapezoid" and refers mysteriously to the "blinding flash" of his own Satanic dawning.[179]

My own confidence in the leadership of Anton LaVey was based upon (1) his level of magical knowledge being far beyond that of any other individual in the Church, (2) his demonstrated competence in formulating viable policy for the institution, and (3) a conviction that he was in fact - through the "blinding flash" of his V° - ordained by Satan to found and guide the Church. One cannot discuss the office of the High Priest of Satan in the way one can discuss the selection and duties of a president of a Kiwanis club! If the Church were superior to and more enduring than Anton LaVey personally, however, sooner or later the problem of legitimizing the High Priesthood would have to be faced. I responded to Lyons:

> You have hit a very delicate nail very squarely on the head by bringing up the crucial importance of Dr. LaVey's charisma and the questions which would arise as a consequence of his retirement or demise. The problem of succession in any monarchy or autocracy is a painful one, the more so since it seems so ghoulish to consider it in advance. Nevertheless it would be folly to pull an ostrich act, particularly if we are interested in forging the Church into an institution that will survive not only Dr. LaVey but Michael Aquino and Arthur Lyons as well.
>
> There is a very great tendency for occult organizations to be perpetuated primarily on the basis of hero worship - as is the apparent case with the O.T.O. Two major problems are consequent to this: First, the organizational philosophy ceases to evolve and eventually stagnates. Second, the image of the admired figure is invariably distorted, representing him to the public as an empire-building egotist. Such a shallow portrait is hardly deserved by Dr. LaVey, but one has only to consider the case of Crowley to see how such things develop.[180]

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[177] *Globe*, August 4, 1981, front cover, pages #3 & #4-5.
[178] Alfred, *op. cit*, page #184.
[179] *Ibid.*, page #191. The Law of the Trapezoid states that all obtuse angles are magically harmful to those who are not aware of this property. The same angles are beneficial, stimulating, and energizing to those who are magically sensitive to them.
[180] Letter, M.A. Aquino to Arthur Lyons, January 25, VI/1971.

Lyons and I confessed ourselves at an impasse. We simply didn't know where to proceed from this point, and it seemed vaguely impolite to be speculating so negatively when everything was going so well. I think too that we were both conscious that virtually no one else in the Church shared our interest in organizational structure; we were beating a horse that had never lived in the first place. Today I think it is regrettable that we didn't press on to try to establish a Church-wide consensus on the subject; many of the problems that later beset the Church might thus have been avoided or eased.

In mid-December V, while piloting my cherished Lotus Elan +2S along the Brandenburg Road towards Fort Knox, I was struck head-on by a heavier car which spun out of its lane into mine. The aluminum and fiberglass Lotus disintegrated, leaving me with a steering wheel, an engine, and two broken legs. I was taken to the Fort Knox hospital in Brandenburg's hearse, the vehicle most immediately available. Contemplating the novel picture I would make standing before the Grotto altar on crutches, I read Anton's letter of encouragement:

> I trust that by this time you are well on the road to recovery, despite the aches and pains of the healing process. My most profound sympathies are with you, and though the substance of your being actuated the Satanic forces towards your somewhat miraculous survival, I am nevertheless angered that such a mishap should have presented itself. Even though I can rationalize your collision as one of those inevitable happenings in the proving ground known as "worldly experience", it lessens not my concern for your welfare. You are far too meaningful in the Plan ahead for anything to deter you. Prevail you must, and I damn well will see to it. My magic is with you and Janet more than even my closest associates realize, and I work towards your rapid recovery.[181]

A short time earlier I had sent Anton a copy of Peter Ouspensky's *The Psychology of Man•s Possible Evolution*, which I thought [and still think] a brilliant, concise, and readable treatise. Anton commented:

> I received the Ouspensky volume and wish to thank you for your thoughtfulness in having it sent. It is a masterpiece, and you are to be commended for bringing it to my attention. I am going to make it required reading for all members and will state same in next month's newsletter. Perhaps it might explain the Balance Factor to a few of our more egocentric members who constantly seek new power and wouldn't know what to do with it if they had it.[182]

Diane LaVey added an observation of her own a few days later:

> Although I'm not nearly so eloquent as Anton, I do wish to express my sincere sorrow that such a mishap had to occur, and I feel highly indignant that you had to put up with all the discomfort, inconvenience, and material loss (your pretty little Lotus), Michael, and trust you're mending rapidly. Anton and I were discussing the probable misconception that it's never the Earth's excess baggage that is subject to ill luck, but only the worthwhile people. In reality it's probably just that the people with much more to offer are missed more; so that when they're down, one tends to notice the void and therefore recall those events. Those who contribute nothing to the world around them likely have just as much if not more hardship in their lives, but no one remembers it, since their presence isn't intensely felt even when they're in the peak of condition. Your vitality is indeed missed and needed, so hurry and get well.[183]

By "worthwhile people" Diane meant what the LaVeys had come to envision as the Satanist in practice - an individualist who asserts a sophisticated life-philosophy politely,

[181] Letter, Anton LaVey to M.A. Aquino, December 18, V/1970.
[182] *Ibid.*
[183] Letter, Diane LaVey to M.A. Aquino, December 22, V/1970.

prudently, yet uncompromisingly. Anton had come to feel that much of the social antagonism concerning the Church of Satan derived not as much from its theoretical challenge to an outmoded religious system as from the masses' fear and jealousy of individualism in whatever context. In the January Cloven Hoof he said:

> Ignorant people are only hurt by the threat that they might not be the same as everyone else! The only reason a good Christian is so smug and obnoxious in his judgment of others is because he thinks he is "it". If something comes along to threaten his security by implying that he (the Christian) is a part of the very thing he claims to hate most, the once-smug fellow starts to feel like a pariah.
>
> The ignoramus has to be part of his protective herd, or he is powerless. Get enough ignoramuses questioning their own identity and they're in real trouble!
>
> Satanists who are sincere and dedicated to their religion and who are not breaking any laws of the land need fear no actual legal persecution; in fact the Constitution is on our side. It is the persecutor who would slander us who is in direct violation of Constitutional rights.
>
> The only reason these vermin attempt such slander - and get away with it - is because they take it for granted that Satanists and witches are not practicing a religion. Since there has never before been an organized body of Satanists or witches, and the definition of such as been that of the tormentor, it has always been "open season" for witch-hunting.[184]

The Church of Satan was ready to hear this message. Lilith Sinclair's letter in the February Hoof was representative of membership sentiment:

> I shall always be grateful to the Church of Satan for enabling me to live as I see fit, for giving me pride in myself, and for the immense satisfaction in simply being alive that Satanism has brought me.
>
> Before I became a member, I'd always been a Satanist at heart, albeit unknowingly; and for years I endured the most painful guilt feelings and mental conflict trying to live up to the rules of the Christian doctrines. As a child I was taught to accept and believe anything they chose to ram down my throat, without question, simply because they said so and that was that.
>
> As I grew older, I began to look around and question the things I saw and heard, and I finally came to realize that I had been used and duped - made to feel "sinful" for nothing more than being my human self!
>
> I say to those white-light religionists that in Satanism I have found a way of life that makes me glad to be alive, free from guilt and censure, recognized as having needs and desires for which I need not be ashamed. I glory in Satanism and in the zest for life it has given me! I hurl my Satanic condemnation at those hypocritical Christ-followers who perpetrate their heinous philosophy, and to those sheep-like, cowering milk-sops who follow them blindly I give my unbridled contempt![185]

Lilith, who by now had decided that she was going to organize another new branch of the Church rather than remain a member-at-large, was elevated [with special commendation] to Witch II° in February - together with such other rising stars as Joseph Daniels of Indiana, Robert DeCecco of Massachusetts, James and Dolores Stowe of California, Robert Ethel of Washington D.C., Bettye Fischer of Florida, and Spencer Waldron of New York. Together with Spencer and advised by Wayne West, Lilith began to talk to prospective members about the formation of a Grotto in New York.[186]

Louisville had by now awakened to the Satanic goings-on in its midst. A major policy statement on the Vietnam War by President Nixon shared page #1 of a February Louisville Times with an article on Nineveh: "Each Friday a group of Satanists meets here to PAY THE DEVIL HIS DUE". A few days later Janet was invited to address an

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[184] LaVey, Anton, "Offensive Defense for Satanists" in Cloven Hoof, January VI/1971, page #3.
[185] Sinclair, Lilith in Cloven Hoof, February VI/1971, page #11.
[186] Cloven Hoof, February VI/1971, page #1.

enthusiastic crowd of 100 at the city's First Unitarian Church, and a short time after that I lectured on the Devil in English Literature to a combined class audience of 200 at a local high school [with some surprise, I'll admit, because I had expected the PTA would complain]. The lecture went off very nicely, and I received my first honorarium: a glass bowl containing a variety of plants and a miniature vampire statue.[187]

Anton LaVey was off on a whirlwind tour of the United States to promote the Compleat Witch. His schedule wouldn't take him to Louisville, said Diane, but could we come to Chicago? We could; the Grotto piled into the Fosters' VW bus [how can any organization survive without a VW bus?] and drove to Illinois. As reported in the Grotto's newsletter The Blacklist:

> On the weekend of February 19-21 a delegation from the Nineveh Grotto traveled to Chicago for an audience and informal meeting with the High Priest. Passing through the Windy City in the course of the promotional tour for The Compleat Witch, Dr. LaVey was kind enough to receive Nineveh's representatives in the Sheraton-Chicago Hotel, after which he took them on a spur-of-the-moment tour of Chicago's highlights - the "Old Town" area, State Street, and the Loop.
>
> "Old Town" in particular proved to be a veritable warren of small bookstores, curio/miscellanea shops, and various oddball attractions - such as the House of Horror, wherein medieval torture methods were depicted in mannequin exhibits whose figures alone were a museum attraction.
>
> The Grotto was also able to visit the John Hancock Center building - the gigantic, trapezoidal monolith that towers above Chicago's skyline. On an earlier visit to the jet-colored edifice with the High Priest, Rev. Aquino learned that the Order of the Trapezoid entertained a subtle but influential interest in the Center's design techniques and angular appearances. A glance at the structure's unearthly dimensions - crowned by the two horn-like antennae - made it obvious that factors above and beyond those of conventional human architecture were involved in its conception. In emphasis to the presence of the Center, Dr. LaVey and Rev. Aquino celebrated a commemorative ritual of the Order in the Sybaris lounge situated atop the building.[188]

That commemorative ritual was in fact a reading of "Die Elektrischen Vorspiele" (Appendix #5). One must visit the Sybaris (named for the ancient Magna Græcia city renowned for its opulence and indulgence) during the hours of darkness to appreciate how appropriate this was. At midnight, the two red-lit antennae of the building rising above like horns, we looked forth from the prismatic viewports over a panorama of thousands of lights converging in hundreds of trapezoids at the visual horizon. The interior of Sybaris became hushed as others present fell silent to listen to Anton's utterance of the great litany; and the very Tower of the Trapezoid itself seemed to undergo indefinable geometric convulsions as our perception of time failed altogether. Then it was over, and we were back in the objective universe.

The VW bus "rogue's tour" of Chicago was, in its own way, equally startling. Anton, in a leather coat and woolen cap that made him look for all the world like a reincarnation of Lenin, presided as tour guide from the front of the bus as we tore through the most heinous parts of the city. Haunted houses, famous prohibition-era landmarks, and sites of particularly unspeakable crimes were pointed out to us as though we were a Grey Line excursion. Trying to keep my balance as I perched on a coil of rope at the back of the bus, I wondered how it would all look in some future memoir. [Well, here it is!]

The next day, as the Grotto was recovering from "Old Town" by the sensible means of a return visit, Anton went to a bookstore across the street from the Sheraton-Chicago to autograph copies of the Compleat Witch. As he picked up the first one, a woman came running into the store, asked him if he knew where she could get the Compleat Witch "by

[187] Blacklist, Nineveh Grotto, February 15, VI/1971 & March 1, VI/1971.
[188] Ibid., March 1, VI/1971.

Anton LaVey", grabbed a copy off the table he indicated before him, threw some money at the cashier, and bolted back out the door - obviously completely unaware she had just met the author in question. He shrugged, adjusted the Lenin hat, and jotted his name in all of the other copies!

That evening I accompanied Anton to a radio interview he was scheduled to give as part of the *Compleat Witch* promotional plan. Participating with him were Curtis and Mary Fuller, Publisher and Editor of *Fate*, a modest yet surprisingly durable occult magazine. Anton steered the conversation away from esoterica and towards Satanism as a rational, practical approach to life; this took the Fullers somewhat by surprise but won him a barrage of favorable telephone calls.

As we returned from the radio station to the hotel, I heard disturbing news: John Ferro had been removed from his supervisory position at the Central Grotto, and Anton had further directed that he relinquish the IV° of Magister and return to the III° of Priest. Details were not forthcoming, and not for several years would I learn the story behind this unfortunate development.[189]

During the first week of March Anton visited Wayne West and the Babylon Grotto in Michigan, where the atmosphere was presumably somewhat less crazed than it had been in Chicago. To the Central Grotto West subsequently wrote:

> I do not think I need tell you of the tremendous pride I now hold as a result of my most privileged meeting with the Magus. I was deeply moved by his kindness to me and can only express my deep regret that he was unable to stay for a longer period of time. Those members of the Babylon Grotto who were also privileged to meet His Excellency have expressed the greatest pleasure and have been inspired to even greater faith and allegiance to the Church.
>
> I can only hope that the Magus did not feel that the time was ill-spent with us, since he had instilled in the entire membership an awe-inspiring will to promote the growth of the Church at every opportunity. For my part, I shall cherish the memory of his visit for all the days and nights to come. I am tired, exhausted, sore-backed, etc., but I would not have missed the encounter for the Crown of England.[190]

From Detroit Anton flew on to New York City for further *Compleat Witch* promotional interviews in the company of a delighted [and somewhat awestruck] Witch Sinclair, whom he proudly introduced as his ideal Compleat Witch. Upon departing the city for San Francisco, he said that he had been greatly impressed with both her work in the Church and her presence on this occasion, and that he recommended she take the examination for the Priesthood of Mendes.[191]

Back at the Central Grotto Diane had just confirmed the I° membership of a Marine Lance Corporal stationed at the Cherry Point, North Carolina Marine Corps Air Station. To the standard acceptance letter Diane added:

> Dear Mr. Seago:
>
> We were very favorably impressed with your application. We feel certain you will be a most valuable addition to our Order, and we look forward to a long and mutually-rewarding association with you. You will undoubtedly be pleased to know that Lovecraft and Howard are the High Priest's favorites also![192]

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[189] See letter, John Ferro to M.A. Aquino, December 21, VIII/1973 [in text, Chapter #27].

[190] West, Wayne F. in *Cloven Hoof*, April VI/1971.

[191] See text, Chapter #13.

[192] Letter, Diane LaVey to L. Dale Seago, March 7, VI/1971.

Nineveh resumed its active program of ritual, discussion, and recreation. Sometimes all three were combined, as on one occasion in March when an aggressive young Bible student and his self-righteous mentor secured an invitation to visit a "genuine Satanic ceremony" - quite obviously so they could describe it in shocked and lurid stories for the next ten years. The Grotto put its collective heads together and decided to give these "Daniels in the Lions' Den" their money's worth.

Solemnly they were informed that Nineveh was going to attempt a very difficult and dangerous Working last performed successfully by John Dee in a London cemetery: necromancy - the raising of a dead body to life. The ritual chamber was decorated in a really terrible mixture of pseudo-Satanica and suburban-funeral-parlor, complete with enough carnation incense to make the most stolid undertaker queasy. The most slender girl in the Grotto received ashen eye and cheek makeup a la Night of the Living Dead and was anointed head-to-foot in corpse-pale powder. Stretched out on a slab and covered only by a sheet [we thought we might as well appeal to any latent necrophilia in our visitors while we were at it], she looked, well, real dead.

The Christians [the teacher of whom was slightly drunk, no doubt to gain courage for the evening] were led into the chamber, shown the "corpse", and warned of the consequences should they ever reveal they had seen such an experiment. "Tomorrow we'll return the body to, uh, where it came from in any case, so no one will be any the wiser." Then, our two miserable Daniels huddling in the rear of the chamber, we did our best Nineveh "thing", as recounted in the Blacklist:

> A brief review of some of the monologues involved in the ritual: The opening recital, spoken by Stephen and Pamela Foster, was taken from the funeral ritual of the Aztec nation and dates back several centuries before the arrival of the Spanish forces. The proclamation of the "soul" of the body, spoken by Spider Woman, came from the Golden Plates of the Orphic-Pythagorean Brotherhood of ancient Greece. The manifesto of Lucifer, spoken by Cliff Amos, derived from a ceremonial sequence of the Order of the Golden Dawn. Finally the dialogue between Janet Aquino and the Luciferian Presence was transcribed from the curious Chapter XVII of the Egyptian Book of the Dead. This chapter, whose ultimate insinuations still remain a mystery to Egyptologists, shatters many stereotypical interpretations of the religious and cosmological systems of ancient Khem. It can be traced back at least as far as the IV Dynasty, and some authorities think that this particular portion of the Book of the Dead may be the oldest known document of the human race.
>
> Those attending the ritual will have observed that the authority of this chapter did not accept the soul of the departed into Amenti - as did the litanies of the later, Osirian death-worshipping cults - but reviled the state of death and cast the soul back into the world of life. Also significant is the contention of Ra/Lucifer that his is an existence completely divorced from the natural order - something which readers of "Beyond the Abyss" may care to consider in their speculations concerning man's origins and intellectual capacities.[193]

As the invocations thundered to their height and periodic blasts of Dragon's Breath illuminated the chamber, our fair corpse - who until now had lain perfectly motionless under the sheet - shuddered slightly and let one arm fall stiffly off her chest onto the floor beside the slab. That was enough for the two seminarians; they bolted out the front door, whereupon the Grotto collapsed in laughter. The only problem was that the house had to be aired out for a week to get rid of the terrible pseudocarnation smell.

The elderly teacher had had enough and was never heard from again, but his disciple decided to rise to the challenge and invite Janet to address a seminar at the Louisville Baptist Seminary. Apparently, said the Blacklist afterwards:

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[193] Blacklist, March 1, VI/1971.

> … he had it in mind to present our representatives as occultist oddballs rather than as serious theologians, since he prefaced his introduction with the distribution of a small pamphlet entitled "Occult Oppression and Bondage - How to be Set Free!" This curious document identifies said oppression and bondage by the following symptoms: "Indifference, irresponsibility, unpredictable behavior, delusions, sexual perversions, compulsive eating, compulsions, obsessions, psychic experiences (not to be confused with genuine gifts of the Holy Spirit), unscriptural religious beliefs, blasphemous thoughts against God, abnormal loudness, muttering to oneself, abnormally bright or glazed eyes, sullen or defiant facial expressions, and physical ailments that do not respond to prayer."[194]

To this day I marvel at our host's insight in summing us up so well considering that he didn't even hang around for coffee and doughnuts after the ritual.

Janet had now submitted her own examination for the Priesthood, and a letter came for her from Anton midway through March:

> It is my pleasure to inform you that you have passed the examination for the Third Degree with commendation, thus resulting in your elevation to the Priesthood of Mendes.
>
> Congratulations on your new role as a Priestess of the Church of Satan. Your graceful beauty and genuine sweetness of nature will, with your capacity for logic and reason, serve you well in the magic of the future. You are a credit to our Order.[195]

Now that the *Compleat Witch* seemed off to a good start, Anton was impatient to get back to the more esoteric pursuits of Satanism. The *Satanic Bible*, with six paperback printings under its belt, was now scheduled for a seventh - and for a hardcover printing by University Books. Anton was aware that it was well on its way to becoming not just a best-selling book, but a classic in its field. To me he wrote:

> With each succeeding printing of the *Satanic Bible* [with hardcover publication in the offing], the existing introduction by Burton Wolfe becomes more and more obsolete, casual, and inadequate [especially the mealy-mouthed last paragraph!]. In short, I would like you to write a new introduction. I have already spoken with the Editor of Avon Books about your doing this, and he is quite enthused.
>
> He glanced at the *Diabolicon* while he was in S.F. earlier this week and is especially taken with my plan for getting it into print as per our discussion in Chicago.
>
> The new intro for the *Bible* should bear your name if possible, but if not you may use a pseudonym. The biographical sketch of myself should be basically the same, but in your own words, of course. Less space should be devoted to the types of rituals we were doing (psychodrama, etc.), and more emphasis should be placed on what is happening *now*: how we have become a force to be reckoned with, our organizational maturity, the various levels of involvement, our magical influence in the world outside the Church, our growing acceptance and legitimacy, our elitist principles, our seemingly paradoxical support of law and order and refutation of the drug scene, our objectivistic outlook while placing great emphasis on ritual and ceremony of the most secret nature - in short, a projection of enough awesomeness to thrill and scare the reader, yet not allow him any avenue to which, as a "red-blooded, law-abiding American", he could possibly object!
>
> Because of your writing ability, combined with your PSYOP training, I feel that you alone could do the right job. It appears that the *Satanic Bible* is going to be around for a long, long time, and I want you to have a hand in it.
>
> The *Diabolicon* can either be re-set in available text-type print or photo-offset from your original hand printing. It has been decided that it should definitely be presented as apocrypha, *a la* the *Necronomicon* or *Book of Mormon*. I will present it as having passed into my hands, and you will be credited with the transliteration and editing for publication. We envision it as a perfect follow-up for *The Morning of the Magicians* and the *Satanic Bible*.[196]

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[194] *Ibid.*, April 23, VI/1971.

[195] Letter, Anton LaVey to Janet Aquino, March 17, VI/1971.

[196] Letter, Anton LaVey to M.A. Aquino, April 1, VI/1971.

My final Introduction (Appendix #10) turned out to be more complex a project than first expected, because it was difficult to write about Satanic philosophy while not intruding into the text and thrust of the book itself. Furthermore, in my enthusiastic attempt to write a truly enduring and profoundly sophisticated introduction, I plunged into language so abstract and academic that I daresay most readers of the result - with the possible exception of John Ferro! - had a hard time understanding just what it really said.

There are some passages which I still find appropriate, but on the whole I would prefer to rewrite it - both to make it more readable and to bring it more into line with the analysis comprising Chapter #6 of this work. [I consider the new Burton Wolfe introduction that has appeared in the 12th paperback printing of the Bible seriously deficient because of the superficiality and factual inaccuracies contained therein. Its ultimate impact will be harmful to the volume's credibility and dignity - and authenticity.]

The Cloven Hoof celebrated Anton LaVey's 41st birthday with an editorial entitled "The True Nativity - and Proof Beyond a Shadow":

> When our leader's nines are five, with certainty we shall bear witness to the elevation of the Church and its membership on to a great new plateau. With a fervor born of knowledge, with a joy spawned of wisdom, let us assiduously strive towards this exalted state and a Renaissance image, that we may fulfill our potential as individuals, each transformed into the "universal man".
>
> Thus on April 11 we honor the birthday of our leader, His Excellency, the High Priest of the Church of Satan. In so doing this Easter Sunday, we shall be fashioning our formidable stake in the future - the point of which grandly impaling once again the ancient, decaying remains of that simpering imposter, the vilest of all vampires to afflict the Western world! Hail to our Dark Prince and to His Prophet![197]

Anton added emphasis to this cheerful forecast with a cover illustration showing a somewhat feline demon with scaled torso and barbed tail munching thoughtfully on what he had apparently torn from a nearby cross - now containing only nailed-up hands and feet. There is this about Anton LaVey drawings: one either loathes them or delights in them - nothing in-between.

In the main hall and Purple Room of 6114 California Street are a number of oil paintings by Anton, mostly executed in the 1950s and early 1960s while he still had time for such leisurely pursuits. [One of them may be seen in the photo section of The Devil•s Avenger, regretfully in black-and-white.]

The subjects are as varied as they are intriguing. In one canvas a monstrous fly (Beelzebub?) wings its way towards the viewer from the window of an evil-looking tower. In another a livid-eyed skeleton rides a thrashing, Hellish roller-coaster, and in still another a drab waterfront scene is enlivened (?) by a dead hand seen in one of the windows of the melancholy buildings. A cliff overlooking the sea becomes somewhat more sinister by virtue of a small gallows at its edge. In the painting chosen for The Devil•s Avenger, a soulless-looking man stands in front of a Victorian mansion, gazing with only marginal interest at a blood-drenched hatchet he is holding. A small painting shows another Victorian mansion engulfed in flames that light it with a soft glow instead of consuming it. Perhaps the most grotesque work shows a pig-like monster of a woman clad in a yellowed wedding dress.

I don't know [or particularly care] what a professional art critic might say of these works, but I know that I liked them immensely. When Diane asked me if I would like anything in return for the Satanic Bible Introduction, therefore, I pounced. An Anton Szandor LaVey original, I said. Diane was trapped: The paintings were inviolable; they were not even allowed out of the house. And her husband was extremely cool to the idea

[197] Cloven Hoof, April VI/1971, page #1.

of releasing any of his other drawings or sketches.

A Diane/Janet conspiracy ensued. Craftily Diane asked Anton to sign and date a pen-and-ink drawing he had made of a little chateau, on the pretext of recording its sequence of execution. The unsuspecting Black Pope complied, and the contraband art was on its way to Kentucky with all the security of a shipment of White Lightning. It arrived on May 5th, was professionally mounted and framed, and today remains one of my most fondly-regarded treasures.[198]

Janet was herself a skilled artist and art historian, and she now decided that a few words on Satanic art might be appropriate for an essay. Her "Æsthetic Adversary" (Appendix #25) appeared in the May 4th Blacklist and remains, I think, one of the clearest and most accurate statements on its subject.

On the eleventh of May Anton again flew east, not to recapture the fugitive drawing but to make a guest appearance on the prestigious Phil Donahue Show in Dayton, Ohio.

By now the Babylon Grotto, as a consequence of Wayne West's energetic efforts, was actually three Grottos in one. The two sub-units were centered in a suburb of Detroit [later chartered as the Belphegor Grotto and led by Warlock Douglas Robbins] and in Dayton, [later chartered as the Stygian Grotto and led by Warlock John DeHaven]. When Anton disembarked at the Dayton Airport, he was met by a Stygian honor guard that would have done credit to a Prussian king. His appearance on the Phil Donahue Show was a great success, again marking a major departure from the "stuffed rats and tombstones" coverage of earlier days.[199]

On the way home Anton decided to stop by Louisville for a visit and to meet those Nineveh members who had been unable to come to Chicago. The "Red Flash" edition of the Louisville Times printed an interview (Appendix #26) which he gave to Becky Homan, the pleasant young journalist whose earlier page #1 story on Nineveh had been so fair and empathetic.

Anton enjoyed an evening of conversation with the local membership at the new Grotto House in downtown Louisville. Later, at our home, he expressed a desire to see the Patton Museum at Fort Knox [world-famous for its collection of tanks and other armored vehicles from many nations]. We drove down to the Fort, but there seemed to be a slight problem: Vice-President Spiro Agnew also wanted to see the museum, and it had been cleared and closed by the U.S. Secret Service for his visit later that day. There was a hurried conference with the Secret Service. A few moments later the High Priest of the Church of Satan toured the exhibits in solitary majesty, signing his name to the guest book just before that of the Vice-President, who arrived minutes after we departed. [I expect the juxtaposition of those two signatures has since startled not a few visitors.][200]

With membership continuing to mushroom and yet another Grotto (the Typhon Grotto, under the leadership of Larry Green - the Priest who had served as my subdeacon at the 6114 Missa Solemnis the previous year) receiving its charter in San Francisco, Anton decided it was time to implement a major restructuring of the entire Church of Satan. And so here at last the Church ceased to be a San Francisco institution with appendages. Henceforth it would be a truly national organization with all of the different opportunities, benefits, and problems commensurate with that status.

The first step in this transformation was the creation of a decentralized system of Regional Agents - Witches and Warlocks (II°) who would represent the Church in areas not served by chartered Grottos. The letter sent to those selected as the first Regional

[198] The chateau sketch is dated April VI A.S.

[199] Letter, Diane LaVey to M.A. Aquino, May 6, VI/1971.

[200] See guest register, Patton Museum, Fort Knox, Kentucky, ca. May 15, 1971.

Agents is reproduced here as Appendix #27. With the copy sent to me, Diane added her own comments:

> As I think Anton explained to you, these individuals come from all levels of society and all educational and economic backgrounds. Some are what we would call "real winners" (those who we feel relatively certain will eventually organize functioning Grottos), and others are just nice, "average" people who appear to have the best interests of the Church of Satan at heart. Out of the fifty or so letters we have sent out, probably half will accept the position; and out of those possibly 50% will turn out to be good organizers.
>
> We think this plan will help members on all levels. We will probably seek your help with regard to the Regional Agents' individual problems that will undoubtedly spring up in the course of their duties. It is our intention that Priests and Grotto Leaders who have "proven themselves" will communicate with Regional Agents, and the Agents will deal with the individual members in their own respective locations. In other words, we are trying to ease the workload for everyone, not just for ourselves at the Central Grotto. But then you already know all this; your capsulization of the new policy in the Blacklist indicates that you need no further explanation.
>
> Who knows what these changes might bring about? Whatever results, it is going to be interesting to see, and I'm sure we can look forward to an exciting first few months on the new system. If all this only succeeds in bringing one more couple like you and Janet to the fore, then it will be well worth the effort.[201]

[201] Letter, Diane LaVey to M.A. Aquino, June 3, VI/1971.

Chapter 11: The Northglenn Incident

In the 1980s the United States and several other countries would be torn apart by nationwide waves of "Satanic crime" conspiracy hysteria, which it took almost a decade to expose as nothing more than an utterly baseless "urban myth". One of the ironies in that stupid, shameful, and destructive witch-hunt was that the legitimate and law-abiding nature of actual Satanism had long since been established by the original Church of Satan during its 1966-75 very-public existence, and more formally if somewhat less flamboyantly by the Temple of Set in the following decade.

What came to be known in the Church of Satan as the "Northglenn Incident" is a classic example of just how sensitive the Church actually was to compliance with the law, good community relations, and the integrity of its own name. Seen in retrospect against the horrors of the 1980s witch-hunts, it also indicates the naïvete with which the Church trusted in First Amendment protections - although in the idealistic social climate of the 1960s-70s, there was not a hint of the maniacal Dark Age to come.

By mid-VI/1971 the Plutonian Grotto in Denver was progressing nicely under the leadership of Charles Steenbarger, otherwise known in the Church by his pseudonym of "Adrian-Claude Frazier".

Steenbarger's secular history was quite distinguished. After eight years as a combat B-17 pilot during the World War II period, he transferred his commission to the Army Medical Service Corps and served eighteen years as a clinical psychologist. He performed such special assignments as Chairman of the Intelligence Committee of the Psychological Warfare School, Fort Bragg; and he served overseas with the 7th Infantry Division in Korea and the 8th Army in Japan. He finally retired as a Lieutenant Colonel to become Director of a Community Mental Health Clinic in the Denver area. He was published in the Journal of the American Health Association and held memberships in the American Psychological Association and the American Association for the Advancement of Science. On a more personal level he enjoyed hunting, writing of poetry, and playing a magnificent Gulbransen Rialto concert organ in his Aurora home.[202]

But suddenly, in May of VI/1971, the Plutonians found themselves in the middle of a crisis, the outcome of which would have far-reaching effects upon the Church of Satan. It began with an article in the local Free Dispatch newspaper on May 13:

> Youth Cult Cracked by Northglenn Burglary Arrest
>
> Northglenn: A religious cult in which the blood of slain small animals was drunk by its 20 to 25 teenage members was broken up here this week when police arrested two Northglenn high school students for investigation of burglary of the First Southern Baptist Church, 106th Ave. and Washington St., according to Detective Ray Barr. Barr said one youth signed a statement admitting he and his companion had taken 13 choir robes valued at $174 from the church in the burglary last week.
>
> Arrest of an unidentified "high priest" of the religious cult was expected momentarily Wednesday morning. According to Detective Barr, the youths told him between 20 and 25 students at Northglenn High School and Northeast Junior High were members of the cult, which practiced religion taught in a "satanic bible" confiscated when the boys were arrested.
>
> The "Black Magic Cult", as it was described by the boys, conducted ceremonies in a field near Northglenn. Small animals, such as rabbits and chickens, were "sacrificed" to obtain their blood for members to drink, said Barr. "One teaching of the cult was that every young girl should sacrifice her virginity to male cult members. This is no kids' game - it is real," Detective Barr related.

[202] Letter, Charles Steenbarger to M.A. Aquino, January 17, VII/1972.

Ceremonies were held using the stolen robes for members and the high priest, who wore the maroon robe and a neck piece of red velvet trimmed with white, Barr said. "Use of drugs was not preached by the cult, but members were told they could use them prior to ceremonies if they wished," the detective said he was told. No drugs were seized when the youths were arrested, Barr said.

"This thing is absolutely bizarre," said Chief Ray Marzoch Wednesday morning. "There are at least two cults, and I would guess they involve 35 to 40 young people each. They use private residences when the parents are not home, but most ceremonies are held in the open. They drive their cars to a spot, set up an altar, and hold ceremonies. This is a drug oriented sect, and we have been told of instances where drugs were forced upon another young person. One kid was held down, got a punctured artery, and almost bled to death. We have had thefts of guinea pigs and gerbels from schools, and personally I think they are raising their own gerbels for use in sacrifices. This thing can lead to the slaughtering of a human. We must put a stop to it."

Marzoch added that police will inform parents when young people are suspected of taking part in the bizarre ceremonies, and it is hoped that parents will cooperate in helping their young people find more healthy activities.[203]

The "satanic bible" found was in fact the Satanic Bible by Anton Szandor LaVey. On May 31 Steenbarger wrote to Anton:

The reaction to the "Satanic" cult reached critical or hysterical proportions on Denver's talk program, which features the rigid crackpot Bob McWilliams. The theme was: "Satanism has finally reached Denver! How can we protect our children?" The Birchites got in on the act and introduced the pamphlet "Satanism - A Practical Guide to Witch Hunting", justifying the hunt on the basis of the "radical socialism" involved. Diane said you are all aware of Gumaer's article from American Opinion magazine.

Well, after several days of this nonsense on the news media, including the association of your name with the cult in Northglenn, the noise came to a screeching halt and has completely died out as far as publicity goes. My contacts tell me, however, that an intensive investigation is going on to find the leader, who is believed to be an adult. Also, since many prominent families are involved, the whole matter has had to be hushed up. One source told me that they are also concerned about selling Satanism by making too much noise about it. One of the articles, you will notice, promises religious freedom for the religious part of it as long as it does not violate the law.

The Grotto is taking it well but is a bit uptight, concerned that the investigation will reach us. On Friday, May 28 we held a general meeting at which time I laid the matter before the general membership.

Their reaction was to favor Diane's suggestion that we run a double program here: an open Grotto and a clandestine Grotto, Pluto appropriately being underground. There were a few dissenting votes indicating that if this happens we will lose some members but probably retain the majority.

My pitch to them was: The country is being overtaken with a lust for religion. The substratum of the movement is paganistic, unique, and diversified. The perversion of our source book, the Satanic Bible, is to be expected as a function of this diversification accompanying the disorganization of organized religion. This social phenomenon is probably going to advance so that sooner or later some kind of investigation will get to us, unless we propose the open Grotto, which will be in a position to offer disclaimers and stand up for the organization. The social climate is right for coming out into the open.

Accordingly I recommend that we look for a leader - Priest of Mendes - for the Denver area who would be willing to divert attention from the underground movement. The members of the Plutonian Grotto would like:

(1) Complete anonymity even from the Priest of Mendes. The only exception would be me. I would be known to the Priest but not to the public.

(2) Both Grottos would support one another recruitmentwise through the Priests and highly select membership committees.

[203] Denver Free Dispatch, May 13, 1971.

(3) The underground group would probably consist of more prominent people with sensitive career positions and would accordingly be charged with carrying Satanism to high places without the label. In the long run this ought to be the most important function. The aboveground group could mass-recruit, establish more levels of membership, and deal with the public while acting as diversion for the Plutonian Grotto.

(4) The aboveground group should defer to the underground group, who will support them from behind the scenes and from high places.

(5) The underground [Grotto] will absorb members of the open Grotto if their status should change so that this is demanded.

Getting back to the current scene, we feel that a letter to the persons listed in the postscript (the police officials, the principal newspapers, and the local radio station) would be helpful should the investigation reach us. The members requested the following:

(1) That attention not be drawn to the existence of a Grotto in Denver - rather that the source of information about the Northglenn cult be "a member of the Central Grotto visiting relatives in Denver".

(2) That the letter specify that children cannot join the Church without parental consent.

(3) That the Church of Satan welcomes the prospect of such legal violations being prosecuted by the establishment.

(4) And, most important of all, that the High Priest's name be disassociated from the cult, with attention drawn to passages of the Satanic Bible which refute the cult's practices. I am sure Mr. Kincaid will be able to think of other things which could be said.

The Plutonian Grotto continues to be strong, cohesive, regular, and infernally inspired, and becoming imbued with Satanic pride. We are currently upgrading our ritual environment and intensifying organization preliminary to starting another group. We are currently recruiting by word of mouth only; that is, new members will already be known to existing members - at least until the present crisis is over, because we are trying to avoid infiltration.[204]

As may well be imagined, Anton LaVey wasn't too terribly pleased by the "charge to the rear" of Steenbarger and his Plutonians. He had received an initial briefing from Diane before Steenbarger's letter arrived, and he responded to the Denver Priest with a missive of his own:

Lady Diane related the events of the past week in Denver and their bearing upon the Church. Needless to say, I am appalled at the lack of reaction on the part of the Denver membership to this flagrant example of "guilt through association". I and the worthy organization which I represent have apparently been cited as part and parcel to the tomfoolery of irresponsible youths, and not a single local voice of Satanic authority has been heard from.

I request that each and every member of the Plutonian Grotto who has the price of a phone call, a piece of paper, and an implement with which to write communicate with every accessible form of media and disclaim whatever aspersions against the Church and its followers may have ensued. Aliases may or may not be used, depending upon the requirements of each responding member. The main thing is to respond.

Let it be known, in no uncertain terms, that the culprits cited are not Satanists, the Church is diametrically opposed to crime against persons or property, and the Birch pamphlet is a mass of lies written by a hysterical young man who didn't print a single word which was told to him by the High Priest of the Church, inventing his story whole cloth instead.

We must make our position clear. Contradiction of cherished lies and enlightenment from admitted Satanists' mouths is our most potent weapon. Whatever we say that violates their preconceived notions is far more confounding and shocking than the stuff they have been fed. They'll listen! Remember the parable of the sadist and the masochist: "Beat me!" "No, I won't!"

"Stop the way of them that would persecute you. Let those who devise thy undoing be hurled back to confusion and infamy. Let them be as chaff before the cyclone; and after they have fallen, rejoice in thy own salvation."[205]

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[204] Letter, Charles Steenbarger to Anton LaVey, May 31, VI/1971.

[205] Letter, Anton LaVey to Charles Steenbarger, May 27, VI/1971.

Steenbarger was probably about as pleased to receive this letter from Anton as Anton had been to receive the first one from him. He wrote back:

> It would be helpful if at this time we could achieve clarification as to the future status and nature of the Plutonian Grotto, i.e. whether it is expected to operate in an underground manner. It has been my understanding all along that the Grotto was to operate clandestinely only, under the assumption that my responsibilities for the Satanic Priesthood were limited by a busy professional schedule and a sensitive position with the public sector in Denver. Moreover all 12 active members now attending rituals are similarly limited and consequently cannot afford the risk of affirming their membership to the public, nor are they comfortable in even affirming the existence of the Grotto to the public until an open Grotto can assume that position.
>
> Your letter hurt a great deal because it conveyed the message that we lacked courage and concern to speak up in defense of your esteemed person and the Church of Satan. I can assure you as your devoted friend and Priest of the Black Order that this is not so, but that instead our silence followed a great restraint. It would have been easier for most members to blurt out their indignation as many wanted to do. Our restraint developed, however, on the basis of an impeccable Satanic logic, given that we were all vulnerable to public hysteria and disclosure: If our careers and reputations are scuttled, so then are we scuttled as a resource to the Church of Satan, since our positions give us a very useful base of power and influence within the establishment. Hence the justification for Pluto remaining underground.
>
> I respectfully submit that the [2-Grotto, above/underground] arrangement is wholly compatible with our original understanding about the nonpublic nature of our operation in Denver and which I assumed was in accordance with my title as Priest of the Black Order. At the present time our membership has accordingly been composed of persons who have signed a Grotto oath and been guaranteed in return that his or her identity and the existence of the Grotto would remain protected from publicity until another Grotto could assume a diversive, public position. If I now force them to contact the news media, even under the use of aliases, this would violate the original agreement with them and probably alienate them permanently.
>
> Please rest assured that, as our Grotto has stabilized and gained substance, your image has become stronger and stronger. While we regret that we are the most quiet and non-expansive of all the Grottos at this time, I firmly believe that with the [2 Grottos] plan fulfilled we could outdistance all of them except the Central Grotto. That is the nature of our Satanic pride.[206]

With this letter our B-17 bomber pilot included three letters from members of his Grotto - one in compliance with Anton's request and two disdainfully refusing. I presume that when this little package arrived at 6114 California Street, the neighbors wondered whether Togare had come back and was again tearing the place apart.

Anton, however, faced a problem: Chuck Steenbarger was an old friend from pre-1966 days, and he was reluctant to let that friendship be jeopardized. Moreover there were only five members of the Satanic Priesthood outside of San Francisco at this time [Moody, West, Steenbarger, Janet, and myself], and Anton didn't want to lose one of those Priests and one of his four local Grottos if at all possible. His eventual response to Steenbarger displayed admirable composure where Steenbarger himself was concerned, but things did not go so easy with the outspoken Grotto members:

> It appears that I have been "told off" and served an ultimatum by these two "excellent" members. I shall concede to these lovely ladies and refrain from making further requests that they subject themselves to public ridicule and ruination by insisting, "with insults", that they "defend my book"!
>
> Thanks to Miss Rich, I now realize that it was rather silly of me to raise a ruckus over a mere paperback book, knowing she would not have acted in such an irrational manner were her own Sunday Afternoon Astrologer implicated in "some adolescent sensationalism". You may assure her that I no longer cherish the preposterous notion that the Satanic Bible - and the Church of Satan - represent the most drastic change in the field of religion in almost two thousand years.

[206] Letter, Charles Steenbarger to Anton LaVey, June 5, VI/1971.

And do tell Miss Dill that Mr. LaVey brightened considerably upon reading her encouraging suggestion that it is a "bit Satanic to say 'pay your money and do as you please with it'", for fear I have not been living up to my mercenary image resulting from a certain portion of media coverage on the "Church of Satan" and myself.

Curious, isn't it, that it hadn't even occurred to me that I might be cutting myself out of "further dues checks" from certain members by writing that unreasonable letter? Miss Rich made a very good point; I shall take care to consider such eventualities if I ever again dare to request assistance from my devoted followers. Yes, I do most humbly concede. But, you may be assured, theirs is a Pyrrhic victory!

I am not in the habit of tolerating the sort of peer-level criticism as has been directed towards me by these two women. They are out of their league; it is the Church of Satan they are dealing with now, not the local coven of half-baked psychics, mystics, astrologers, and other assorted fans of occult academia. They had best learn that we are devils - not saints! The "Church of Satan" as they know it - and most of the membership, I must admit - represents but the tip of the iceberg in a plan that will succeed and a future that is ensured.

If Mesdames Rich and Dill wish to maintain their status in our Infernal Brotherhood, I would advise them to toughen their hides so as to withstand any future "insults" which may come their way. If they expect to be treated as peers, then they'd be wise to confine their occult pursuits to the minor league, where they can while away their time in puerile, democratic debates with other academicians of the unknown. But if they presume to call themselves Satanists and wish to benefit from the knowledge and experience of masterful practitioners of the Black Arts, I strongly suggest that they rally together every fragment of Satanic wisdom which they have been privileged to receive and utilize same to compose a letter of apology … Pardon shall be granted only if due humility is evidenced. This is my ultimatum![207]

After firing off this little gem in the direction of the Rocky Mountains, Anton sat down and composed a letter which he intended to send Steenbarger to be read to the Plutonian membership. The proclamation said:

Members of the Plutonian Grotto:

It has been brought to my attention that many of you are disturbed over my recent request that you clarify the misconceptions about the Church which have evidently arisen from the arrest of youths who were seemingly practicing "Satanic rites".

My request was prompted by a call from Rev. Frazier, who seemed genuinely agitated and distraught at what he felt was a gross campaign of misinformation and hysteria concerning Satanism. Rev. Frazier stated that certain of his members had to be restrained from sending rebuttals to the media, basing his cease-fire upon the premise that it was not to be known that an actual branch of the Church of Satan exists in the Denver area.

The reason for not allowing knowledge of such a group is to avoid any subsequent investigation which might expose members who wish to remain anonymous. This is and always has been an approach with which I concur.

Apparently my request was not read by the Denver members, for nowhere did it state that any member had to identify himself using his actual name. Nor did my request even mention that the respondent reply as a representative of a local chapter. My prime concern was that the record be set straight, rebuttal and clarification coming from whatever isolated source possible, with anonymity exercised by the responding member should he or she so desire.

It appears to me that some of our Denver members would like to be as ostriches, assuming that if no "real" Satanist is heard from, it will be thought that Denver is "pure" and "clean" and unique among American cities for being devoid of members of the Church of Satan.

Just as every city has its share of juvenile hooligans (who might read the Satanic Bible), each city must be expected to have its small coterie of real Satanists. It is up to the genuine article to set the record straight by whatever means may be necessary. A single, powerful, clarifying voice, if properly applied, can reach as many people as the original misinformation. If something is vital enough to raise an issue, the other side is sure to be heard, if only to maintain media time and space.

[207] Letter, Anton LaVey to Charles Steenbarger, June 18, VI/1971.

I will not accept the lame excuse of some who have whined that they cannot afford to risk all they have by exposure and that the carrying out of my request can only lead to such ruination. One needn't sign a true name or address when writing to an editor. Talk shows do not ask for identification from each caller.

Our greatestweapon lies in our ability to utter words and phrases that, once heard, will leave the listener with grave doubts as to his own philosophical commitments. If Satanism is to flourish, we must sow the seeds of doubt in the minds of the benumbed. Then, when the proper time arrives, the masses will accept what we have said. It can be said nefariously. It can be said anonymously. It can be said insidiously. But it must be said.

The most powerful thing in the world is an idea whose time has come round.[208]

Anton sent the draft first to Wayne West and myself for our comments:

Please read the enclosed correspondence regarding recent difficulty in Denver and its subsequent effect on the Plutonian Grotto under the leadership of Rev. Frazier.

[Enclosed] is a draft of a letter I had intended to send to Rev. Frazier to be read to members of the Plutonian Grotto. Before doing so, however, I had second thoughts on the matter. It might be too strong - or not strong enough. It was then that I decided to solicit diverse opinions before proceeding further. Rev. Frazier has been a good and loyal associate for several years, and it is my main concern to spare his feelings while still doing what must be done. Being in somewhat the same position of leadership as Rev. Frazier, what would you consider fair?[209]

Where Wayne West was concerned this was rather like waving a red flag before a bull. He was infuriated by the behavior of Steenbarger and his Grotto, and he pulled no punches in saying so:

I am deeply distressed anent the Denver situation and cannot pretend to leniency insofar as concerns the obvious cowardice of those members of the Plutonian Grotto in failing to speak out in defense of the Church of Satan. One is loyal or one is not to those doctrines and philosophies upon which the Order is founded.

Nor can I suppose that my own civil employment is so unimportant that my overt alliance with the Church could present serious problems. Such is not the case, however, and I have found such overtness generally acceptable to the masses once our doctrines have been properly expressed.

For the Plutonians, therefore, to cower in terror and fear, and to fail to uphold the tenets of our philosophies is, in my personal opinion, tantamount to treason; and those responsible for such negligence are most assuredly unworthy of continuance in our Order and should forthwith be excommunicated.

I am not at all certain that I can approve of the "underground" attitude expressed by my esteemed Brother, Rev. Frazier. It is recognized, of course, that there are certain select individuals who may better serve us if veiled with a cloak of secrecy, but I cannot feel that this is the prerogative of a Priest of the Church of Satan. The Denver area is certainly not so unique that it will not listen to logic and reason if properly presented by competent authority.

Nor do I presume to "toot my own horn" in saying that it is due to my own willingness to expose myself that the Church of Satan has become increasingly acceptable to the masses in this area of the country. Neither am I unaware of the several consequences of public exposure, all of which will be immediately recognizable to Your Excellency.

It is the inherent responsibility of every Satanist, and more especially the Priests of the Church of Satan to constantly and perpetually "set the record straight" by whatever means are at his disposal - or do we have members who are unaware of the sometimes necessity for artful deception?

The concept of an "underground" and an "aboveground" Grotto is indeed pointless and can only serve to cause great division in the Church. It would be entirely illogical to assume that the "underground" membership of such a separate Grotto should be accorded the same dignity and respect as those who have "put it on the line", as it were; for such a situation would serve as a

[208] Letter, Anton LaVey to the Plutonian Grotto, June 18, VI/1971.

[209] Letter, Anton LaVey to M.A. Aquino & Wayne West, June 18, VI/1971.

seething outrage.

I also fail to see the reasoning behind Rev. Frazier's request to establish regional conferences [such as that currently being planned by Rev. Aquino], since such a conference would necessarily entail open exposure, albeit to a controlled degree, of the membership in the Denver area which, at the moment at least, would appear to cherish its secrecy more than life itself. Those who profess to "live and breathe" Satanic theology should do precisely that or accept the slings and arrows of public hysteria.

I am aware of the indignities heaped upon Your Excellency as a result of public exposure, since I have priorly suffered these same indignities. The forthright presentation of Satanic logic and reason, however, have lessened the burden to an almost incredible degree; and in this highly Roman Catholic area of the country I continue to be called upon for television, radio, and other public appearances with great frequency. This, then, is the duty of each and every Priest of Satan if he is to be worthy of the title.

There are, I fear, those amongst us who maintain the attitude that we are all "fun and games" and that our "serious" intent is merely a cover-up for our "nefarious" activities. No, Excellency, I cannot condone the actions and attitudes of those Plutonians who are interested in nothing more than being party to an elite little astrological society [which I am given to understand on competent authority is rather much the case] to the detriment of the overall Master Plan of our Order.

Your Excellency is fully aware of the training efforts currently being put forth by Rev. Aquino and myself, and I fail to understand Rev. Frazier's request that the Church institute special training and indoctrination devices for potential leaders since this is precisely what he should have been doing all along.

While I can appreciate Jill Kirkpatrick's apparent concern, I am obliged to take exception to the remark in her letter that "I personally go along with Adrian's ideas of an open Grotto made up of people who have nothing to lose". Each of us who has overtly proclaimed affiliation with the Church of Satan has lost some aspect of the old life, but each of us has gained through such overt declaration.

I believe it should be made manifestly clear to Mrs. Kirkpatrick that an avowed Priest of the Church of Satan probably suffers greater indignities - if he allows himself such suffering - than any other member of the Church. It is only through his courage and determination that the Priest surmounts all obstacles and becomes acceptable to the public at large.

It must appear to Your Excellency that I am exaggeratedly hard and callous in this matter, but I must make bold to say that I find it exceedingly difficult to tolerate any breach towards your own person and the Church of Satan. Therefore I can forgive neither Priest nor "commoner" for any such breach. And I am highly intolerant of any action which brings discredit to the Order.[210]

My own response was to recommend that the Plutonian Grotto designate one spokesman, preferably Steenbarger himself, who should initiate official contact with the local police and mayors' offices to establish the legitimacy and ethics of the Church and its local branch. If the Denver media were already on an anti-Satanism campaign, I reasoned, they would be unlikely to reverse themselves in mid-charge and would more probably give the Grotto unfavorable coverage. Then in my letter to Anton I turned to the more general issues raised by the incident:

I think an additional point might be made here. There is not a single thing wrong with the doctrines or practices of the Church of Satan. They are often radical from a philosophical standpoint, but they are not illegal. If they were, I would not be a member. It is time for our members to stop behaving as though they were engaged in an illegal activity. If they are ashamed of their membership, then they should damn well get out. Our work is hard enough without having to carry such "sunshine Satanists" on our backs.

Privacy is all very well, but there are ways to retain one's privacy without being paranoid about it. My own policy is one of privacy, but I did not hesitate to provide the Commanding General of the Armor School with full data on my activities when official concern was expressed. I'm sure there was some ire at higher levels, but my expressed willingness to clarify matters indicated my integrity. There has been no repercussion whatever, and the Army has respected my right to privacy

[210] Letter, Wayne West to Anton LaVey, June 30, VI/1971.

and freedom of religion.

I doubt that the idea of having two Grottos in Denver would work in the long run. The "aboveground" Grotto would have to take all the abuse, while both could share in the rewards. No one in his right mind would join the aboveground group if he could enjoy the same benefits in a protected environment.

I find no grounds to criticize the draft of your open letter to the Plutonian membership. The point should be made that the Church wasn't designed to offer anyone a free ride. Those who can't endure the heat ought not to be so close to Hell, as it were; the good Dr. Buckland offers an alternative for the more delicate.[211]

No further word was forthcoming from either San Francisco or Denver on the Northglenn Incident, nor did Wayne West and I feel that we need concern ourselves further with it unless asked. [We had provided one another with copies of our responses.] I assumed that Anton had sent his open letter and that the Grotto had complied to his satisfaction, for neither Plutonian's charter nor Steenbarger's Priesthood was revoked.

The Northglenn Incident brought to the surface the question as to just how adamantly each Satanist was expected to embrace the philosophy and defend the institution of the Church of Satan. Should everyone be expected to be as publicly outspoken as Anton LaVey himself? Or should a member - or even a Priest - be permitted to remain silent and hidden while the reputation of the Church and of Satan himself were slandered in public?

Wayne West sought to emulate Anton's own aggressiveness and zeal, and he, like Anton, managed to ride the crest of public opinion quite successfully - at least for the year during which he held the Satanic Priesthood. What he failed to emulate was the warmth and sense of humor with which Anton LaVey could cushion even his most "socially shocking" statements. West's utterance of Satanic philosophy was rather like cold steel; if he had been in Steenbarger's place, he might well have dispelled the Northglenn misunderstanding about the Church of Satan - but he might have left the community fearing the reality more than the fantasy. The inescapable difference in numbers between Satanists and non-Satanists made this an undesirable option.

Charles Steenbarger took the diametrically opposite view - that all the risks were to be taken by Anton Szandor LaVey. For years I assumed that he and his Grotto had been cured of this by Anton's open letter, but as it turned out I was wrong.

Worse yet, Anton eventually came to decide that Steenbarger's neat plan dividing the Church membership into those who were expendable and those who were not was acceptable to him. The announcement of this policy, when it came, was perhaps the beginning of the end of the Church of Satan; for those who mounted the barricades felt an increasing disgust for those who either feared to do so or who were considered too "precious" to risk. When the avowed Satanists finally turned their back on an Anton LaVey who had betrayed them in favor of his "underground" disciples, not one of those disciples spoke a word or lifted a finger on his behalf - and so it has remained to this day.

Our experiences in Nineveh had taught us that there was a viable middle road between fanaticism and cowardice. That middle road was simply a reasoned approach to the problem of explaining and defending a complex philosophy to a public which could be expected to be curious about it - if somewhat apprehensive about its mythological image. Crucial to our approach was an inherent faith in the desire of all intelligent humans to understand who and what they are - and what they can be. And we had learned that, to discuss such matters credibly, one must first offer the example of one's own state of being. To be or not to be: that is indeed the question.

[211] Letter, M.A. Aquino to Anton LaVey, June 24, VI/1971.

Chapter 12: Christianity

[On January 28, VI/1971 I was invited to participate in a radio talk show on station WFKY in Frankfort, the Kentucky capital. The program director asked if I would mind having a protestant minister on the show too, and I told him that nothing would please me more. The protestant minister turned out to be one Grayson H. Ensign, Professor at the Cincinnati Bible Seminary. He was a pleasant, courteous gentleman, and the radio show was a great success. Soon thereafter the two of us began a year-long correspondence, and this chapter consists solely of abridged texts of our letters [with one or two comments from interested onlookers]. The exchange is included in this volume because of its illustration of the points which tended to surface in comparatively sophisticated Satanist-Christian dialogues. The *Seminary Review* article of Grayson Ensign is included as Appendix #28.]

March 3, 1971
Dear Michael:

Thank you so much for sending me the copy of the *Satanic Bible*. I have appreciated your interest and wanting me to have correct information about your organization. This past month I gave a 45-minute lecture on my encounter with the "church of Satan" and you along with my evaluation. I have been asked to submit this for publication in our *Seminary Review* and plan to work it up for such use. It may well be that I shall consult with you further about my presentation to be sure that it is accurate.

There were about 200 students and faculty in attendance at this afternoon's lecture, which is about the largest number attending any such lecture that I know of this year. Considerable interest was shown in the subject, and no doubt several copies of LaVey's book have been purchased as a result.

It is still my conviction that you should, as an intelligent and honest person, be committed to biblical truth as revealed in Jesus Christ. I do not feel that you really know what simply believing and following Jesus Christ can mean to a person's life. At no point am I interested in trying to get you to belong to some "other church" or follow some creedal, institutional form of religion. I would like for you to seriously confront Jesus Christ and His claims. Others who have done this have found a world-view that is not only satisfying but systematically consistent.

Grayson H. Ensign

* * *

March 9, VI
Dear Grayson:

I was most pleased to hear that your lecture on the Church of Satan was so successful, and I would very much like to obtain a copy of the *Seminary Review* containing your presentation. We are quite interested in the public's opinion of our Church, and we have often found that the most erudite criticisms of our theories come from our theological opponents. But then this is as it should be. If the contest between the Church of Satan and the various Christian/monotheist sects serves only to refine the philosophies of both, the time will have been well-spent. It is the essence of American democracy that one should always have an alternative to consider - and we are certainly that!

I respect your admiration for the philosophies of Jesus Christ. I personally regard him as a most uncommon man, whose understanding of human psychology ranks with that of Socrates, Marcus Aurelius, and Nietzsche. According to our theory of the cycles of Fire

and Ice, Christ was as necessary to social evolution as were the Classical philosophers who preceded him and the Romantics, Materialists, and Existentialists who followed him.

We consider the psychological evolution of man to be a dialectic process, i.e. a synthesis resulting from the effective resolution of a thesis and its antithesis. We perceive our function quite literally as that of "Devil's advocate" in that we hound the self-righteous and the pompous, particularly if they are in a position to halt human progress by dictating a fixed ethical or moral code.

The institutions of Catholicism, for example, were important devices for preserving the Mediterranean heritage throughout the middle ages. Many of history's finest artists and scholars [Aquinas?!] were able to sustain their talents through church patronage, etc. But other, more efficient media are now available, and the Christian institution now acts to retard innovation and to censor radical opinion. Hence we of the Church of Satan feel it has outlived its social usefulness.

I should like to quote a bit from the Aristos of John Fowles, whose views on Christianity coincide with my own:

> Intelligent Athenians of the fifth century knew their gods were metaphors, personifications of forces and principles. There are many signs that the athenianization of Christianity has begun. The second coming of Christ will be the realization that Jesus of Nazareth was supremely human, not supremely divine; but this will be to relegate him to the ranks of the philosophers and to reduce the vast apparatus of ritual, church, and priesthood to an empty shell.
>
> The Christian churches, contrary to the philosophy of Jesus himself, have frequently made their own self-continuance their chief preoccupation. They have fostered poverty, or indifference to it; they have forced people to look beyond life; they have abused the childish concept of hell and hell-fire; they have supported reactionary temporal powers; they have condemned countless innocent pleasures and bred centuries of bigotry; they have set themselves up as refuges and too often taken good care that outside their doors refuge shall be needed. Things are better now; but we have not forgotten that things were not better until history presented the churches with a clear choice: reform or die.
>
> Jesus was human. Perhaps he believed he was all that he claimed to be; but that he was not all that he claimed to be is trivial, not vital, because he was human; and because the essence of his teaching does not depend upon his divinity.
>
> Humanity is like a tall building. It needs stage after stage of scaffolding. Religion after religion, philosophy after philosophy; one cannot build the twentieth floor from the scaffolding of the first. The great religions prevent the Many from looking and thinking. The world would not at once become a happier place if they looked and they thought; but this is no defense of dogmatic religions.
>
> Religious faith: mystery. Rational faith: law. The fundamental nature of reality is mysterious - this is a scientific fact. In basing themselves on mystery, religions are more scientific than rational philosophies. But there are mysteries and mysteries; and Christianity has foolishly tried to particularize the fundamental mystery … The church has introduced a fairground of pseudo-mysteries, which have no relation to the truth, but only to the truth that mystery has power
>
> For every Christian who believes in all the dogma of his church, there are a thousand who half-believe because they feel a man should believe in something. If the old religions survive, it is because they are convenient receptacles of the desire to believe; and because they are, though poor ones, ports; and because they at least try to satisfy the hunger for mystery.
>
> I reject Christianity, along with the other great religions. Most of its mysteries are remote from the true mystery. Though I admire the founder, though I admire many priests and many Christians, I despise the church. It is because men want to be good and do good that it has survived so long; like communism, it is inherently parasitical on a deeper and more mysterious nobility in man than any existing religion or political creed can satisfy.[212]

Michael A. Aquino

[212] Fowles, John, The Aristos. Boston: Little, Brown, 1964, extracts from Chapter 7/Christianity.

March 12, VI
Dear Michael:

A brief treatise to express my appreciation for your courtesy in furnishing me with copies of your recent correspondence with Ensign. He seems determined to convert you! I shan't, however, hold my breath until he meets with success.

Wayne F. West

* * *

May 20, 1971
Dear Michael:

As a beginning in an effort to contribute something to your thinking, I am assuming that you are willing to give some serious consideration to the claims of Jesus to being your Master and Saviour. In other words, I am not interested in playing word games or debating for debating's sake. As an intelligent person, I believe you owe it to yourself to thoughtfully consider this person. Yes, I am sure that you have considered something about him and have read either about him or have read the accounts of the gospel in the New Testament scriptures. But I am wondering whether you have really gone in any depth into this study. This is the observation of Canon J.B. Phillips in his book Ring of Truth:

> Over the years I have had hundreds of conversations with people, many of them of higher intellectual calibre than my own, who quite obviously had no idea of what Christianity is really about. I was in no case trying to catch them out: I was simply and gently trying to find out what they knew about the New Testament. My conclusion was that they knew virtually nothing. This I find pathetic and somewhat horrifying. It means that the most important Event in human history is politely and quietly bypassed. For it is not as though the evidence had been examined and found unconvincing: it had simply never been examined.

But the central apologetic for clearing the way for supreme confidence in and commitment to Jesus as the Saviour and Lord, worthy of your total submission to, is simply Jesus himself. You wrote that you respected my admiration for the philosophies of Jesus Christ. I do heartily accept the teaching of Jesus, but even more I accept him! Jesus in his teaching did not point to a philosophic system or a way of life. He pointed to himself as the perfect example for all men in all time to emulate. Salvation from self and sin is bound up and inseparable with the acceptance of Jesus as Lord and Saviour. There is no half-way here in Jesus' demands. It is accepting him for what he claimed to be - the unique Son of God - and not an acceptance of some of his precepts. The precepts are null and void if he is a liar.

Grayson H. Ensign

* * *

May 26, VI
Dear Grayson:

Canon Phillips makes a valid point. There are a number of conceited individuals whose academically-nurtured egos are so over-inflated that they cannot recognize their intellectual imperfections. The mind of man is still in its infancy, which is why we must refer to axioms, theories, and assumptions instead of to truth. We "know" nothing; ours is a universe of suspicion.

Because the assumptions of the Church of Satan are perhaps the most audacious to date, we take a great deal of interest in the measurement of our ignorance. We will not

ordain a Priest who has not spent a considerable length of time studying the religious documents of the world. A Satanist can qualify for the Priesthood only after a conscientious rejection of all religions.

Although I am always interested in new ideas - or in novel approaches to old ones - I should make it clear that I am not in search of a "savior" in any sense of the word. Even Satan himself - as awesome as he is - is not a surrogate. The Satanist does not accept the concept of original sin; hence he feels no need of salvation. This is one of the reasons why we are disposed to consider Jesus Christ as a benevolent egomaniac rather than a god.

Here lies the focus of our difference: All religious systems, Christianity included, advocate a certain standard of conduct as dictated by a non-human agency, a god or gods. Now if such a precept were not true, all proponents of the theology in question would be ridiculous hypocrites. This is why it is so difficult for one form of theism to coexist with another: one of them is deluded! You will find inter-faith councils and legal toleration as sheer necessities of existence, but you'll never get a Baptist, a Mormon, and a Roman Catholic to agree on anything - except perhaps on how horrible the Church of Satan is.

This, as I see it, is the reason why it is so difficult for many theologians to discuss principles with me - or other Satanists - without making a determined effort to convert us. If you were to accept the rationale of Satanism as being of equal stature with your own creed, you would in fact be striking a blow against the exclusive doctrines of Christianity.

Satanism, like many of the old pagan systems, is not a fixed disposition. We recognize both the merits and the influence of the world's many religions. We also recognize their imperfections. We as individuals have no need for religion in the traditional sense, but we have no reason to force others to our way of thinking. If we did, we should fall into the same category as the theists. Then we should be the greatest of hypocrites, and we would have no true mandate to title ourselves Satanists.

Satan himself, it may interest you to know, bears no grudge against Christians or other theists for their beliefs. He recognizes that such pursuits are beneficial for many persons, and that religion has played an essential role in man's psychological evolution. The only Christian who need fear the Prince of Darkness is the hypocrite.

Michael A. Aquino

* * *

June 15, VI
Dear Michael:

We have greatly enjoyed your correspondence with Prof. Ensign. If I were he, I think I'd go crawl into a hole after receiving your reaction to the grim prospect of "salvation". You realize, of course, that with arguments such as you have set forth in your letters it could completely destroy him. But don't lose too much sleep over it, for I doubt that he would accept the enlightenment you have offered him. That you can write just as wrathful a letter as Rev. West once your dander is up we no longer have any doubts! We do appreciate your indignation over his apparent attempt to minimize our status by rather snide means, such as referring to the Church in quotation marks, and we thank you for setting him straight and for showing pride in your Priestly position.

Diane LaVey

July 30, 1971
Dear Michael:

Commenting upon your letter of May 26 and thoughts expressed, let me say that if we "know" nothing, then all communication would cease. Granted that we know very little; yet if we do not know (recognize as valid) the law of contradiction, then there is no communication possible. Also if we are totally without the knowledge [or are totally skeptical about the existence] of truth, then all striving would cease. There would be nothing to learn, no goal for intellectual effort.

The fact that we do not have "the truth" as individual men and can only strive for it with little hope of ever securing it would seem to point to the fundamental need of a higher source of truth, a revelation of truth.

If there is an Ultimate Reality, a spirit whether Jehovah or Satan, such a being could disclose the true truth, thus giving us a standard or a means of evaluating our feeble thoughts and feelings after truth. If there is a "good, ethical Spirit" such as Jehovah, then it would seem to be believable and logical to believe that, having created us, he would also give us his wisdom.

If, as you say, Satan is the only real spirit, then in his a-moral or whatever state he either might give man a malevolent (false) word for the very fun of seeing man destroyed, or might give man a "right way" to go because he really is a good spirit, just misunderstood and maligned by stupid Christians.

No doubt this will have to be discussed at greater length, because it is of the most critical importance. Is there truth anywhere available? If so, how do you get it or know when you have it? My answer, of course, is that there is truth, that it comes from God's disclosure of himself through the inspired scriptures and through his creation (nature) which men made in the image of God, endowed with the qualities of God in a finite degree - intelligence, will, personality, morality - can discover, unfold, and reason about with increasing understanding. What do you say on the subject?

I would not agree that "ours is a universe of suspicion" but rather that it operates by faith. Its faulty operation is the fault of suspicion and guilt on the part of fallen (sinful) men and the lack of faith both in God and in other men. Perhaps, as you see it, the universe is of suspicion. If so, how do we get out of it or overcome suspicion, because it would seem impossible to live fruitfully, happily in a state of suspicion.

You are coming through loud and clear when you say that you are not in search of a "savior". Does this mean that you have no sense of "guilt", failing to be all that you ought to be, no sense of inadequacy, nor any gnawing of conscience? Are you living a "perfect" life?

A young man in your condition in life may very well feel that there is no problem of evil [just a matter of words], no moral judgments now or hereafter, and that you are your own savior, that is, you are taking care of yourself utterly without the need of anyone else. This does not mean that this is a good or even a true condition.

Yes, maybe it could be that way. There is at least a 50-50 chance that your present conviction that you need no "savior" is not only wrong but dreadfully, tragically wrong. Does this seem a possibility to you?

As I write, I am conscious that I am having to write to the Michael A. Aquino who may be living a year or a decade from now, when the bright bloom of the youthful twenties has begun to fade or some crushing experiences or some honest intellectual effort has opened you up to some need of not only a "savior" but the Savior that so many have found so satisfying. [Honest intellectual effort does not mean that I think you are not honest intellectually now. I mean by further and determined reasoning on these vital

issues.]

Maybe in some small way I could be used to provoke or stimulate you to a reexamination of ultimate realities. If not, the effort is still worth while, and if that day should come when you might think differently, you might recall that you have a fellow who is your friend.

Grayson H. Ensign

* * *

August 11, VI
Dear Grayson:

Because the Satanist rejects any one standard of truth, he is not deprived of a reason for existence. You suggest that, if Satan is the only real spirit, he would pronounce truth for us. Were he to do so, he would be merely a God with cloven hooves. He would have had no reason to divorce himself from the Universe had he been a proponent of order. He has told us that we have the power to decide our own truth - and that recklessness in this regard is quite capable of destroying us as a race. He would not see this happen, but he will not admit the failure of his Gift by stepping in to solve our problems for us.

Of course no Priest of Mendes would inquire of the Prince of Darkness whether he were speaking truth! He would receive only a smile, as Satan's own answer would be pointless. But, when he does speak, he never seeks refuge in ambiguity. He promises nothing to his disciples but the burden of intellectual independence, and he is not interested in coaxing the unwilling. He desires to nurture and improve man's sense of personality, to see man raised to subjective godhead by the power that he has given him.

If you should ever witness his presence, you will see for yourself a majesty that shames the impetuous and goal-oriented claims of Jesus Christ. Satan needs no such trappings as the cathedrals, adorations, and aphorisms of Christianity; his own chapels have ever been the field, the forest, and the seashore; and the silence of the evening continues to grace our communion with the one being who has never used man for his own pleasures.

But this is something you may only discover for yourself.

Of course I have a conscience. I am imperfect and make mistakes. Having done so, I resolve not to make the same error twice. I feel no guilt for my human condition - only an irritation at my imperfect state - and I would be inclined to seek the pardon of the wronged party only.

The "bright bloom of the youthful twenties" is perhaps not so bright as you may suppose. Vietnam has a way of aging one very quickly. I am a cynic and a thorough pessimist, and when things go well of their own accord I am pleasantly surprised. The Church of Satan provides media for fantastic escapism under ritual conditions, but it also demands impassive realism from all of its members.

And now I should like to add one of my own favorite quotes - from H.L. Mencken:

> The liberation of the human mind has never been furthered by dunderheads; it has been furthered by gay fellows who heaved dead cats into sanctuaries and then went roistering down the highways of the world, proving to all men that doubt, after all, was safe - that the god in the sanctuary was finite in his power and hence a fraud. One horse-laugh is worth ten thousand syllogisms. It is not only more effective; it is also vastly more intelligent.

Michael A. Aquino

August 19, VI
Dear Michael:

I have received and digested [with the help of a gentle purgative] the essay of Prof. Ensign and have decided that, despite the commission his appellation implies, he is but an Ordinary Seaman floundering in the troubled seas of christendom. His patronizing attitude, implying you to be an apple-cheeked youth who has been led astray by a Fieldsian humbug, does little to conceal his own bitterness at not having given himself the opportunity to savor the hot taste of life. Your comments to him are superb and would indicate to an objective observer that you have lived one hundred years to each of his. I'm afraid any further discourse with him will be wasted, however, except to give him respite from that which Thomson expresses so well:

> The hours are heavy on him and the days;
> The burden of the months he scarce can bear;
> And often in his secret soul he prays
> To sleep through barren periods unaware,
> Arousing at some longed-for date of pleasure;
> Which having passed and yielded him small treasure,
> He would outsleep another term of care.[213]

Your conversion is his challenge; that is obvious. The creative activity you direct towards him only keeps him afloat a little longer while depleting your own productivity. Should you win him over, he would most likely backslide as soon as the going got rough. He knows he is washed up and wants desperately to dance to our tune, but his feet won't let him. My final comment on Prof. Ensign is that if we had four hundred thousand dollars at this time to work with, he would really have something to worry about!

Anton Szandor LaVey

* * *

February 18, 1972
Dear Michael:

Your boss' letter to you in response to my article was interesting. He appears to think of himself as a clever and really cute fellow, it seems. He must be an egomaniac really far-gone. His remarks are more or less what I would expect from a grown-up son of the Devil. [Refer to the Gospel according to John 8:44.]

As far as our understandings of one another's world-view and doctrine, I suppose that we have achieved that. My recent letters have been principally efforts at challenging the epistemological basis of your system of thought, the question of knowledge, truth, and reason. Your replies indicate confidence in empirically-based knowledge, which I contend is illogical because it is without objective foundation and unrelated to any absolute.

This seems to me to be an indispensable point to be honestly and thoroughly faced if we should continue the discussion. My contention is that you, from your materialistic, naturalistic basis, have effectively destroyed the possibility of genuine reasoning and intelligence. You have something - mind - coming from nothing. You have the rational coming from the irrational or non-rational. Thus there is no such reality as "truth" or "error". They must be, in your system, equal and meaningless. Mindless reflexes can't study with meaning anything. Deduction and induction depend upon truth somewhere, or they have no more value than the notion that a chicken with its head cut off is making Euclidean geometry.

[213] Thomson, James, The City of Dreadful Night. London: Arthur Dobell, 1922, Verse XIII.

No doubt this is difficult for you to see, and if you ever "see" it, you will begin to change your confidence in your present world-view. I think you are smart enough to see this and to fight back with everything at your command. I affirm that you can't overthrow the philosophical reasoning and that you must logically slip and slide into skepticism, nihilism, and despair.

Grayson H. Ensign

* * *

February 23, VII
Dear Grayson:

Well, Anton LaVey certainly seems to have touched your vital nerve! But then he has an unusual skill for that sort of thing, which partially explains his office. If your characterization of his behavior derives from John 8:44, then you apparently consider him a liar and a murderer. This strikes me as a rather violent reaction against someone who merely suggested that you were depriving yourself of life's manifold pleasures.

Let us total up the score to date: Dr. LaVey has referred to you [in a private communication addressed only to myself] as a spiritual masochist. You have publicly - in the Review article - denounced him as being a fraud and a charlatan and have now further identified him as a liar and a murderer, neither of which he happens to be. Frankly, Grayson, it seems to me as though the Church of Satan and its High Priest have treated you with extraordinary courtesy and restraint.

And as for John 8:44, I can't help remembering that God's first admonition to Adam - that he would die if he were to eat of the fruit of knowledge - proved to be a lie. You can seek refuge in allegory, I suppose, but the moment you take that step the whole Bible runs like an old sock.

It should be clear to you that I am uninterested in Jesus Christ, having dismissed his philosophy as illogical. I have no wish to offend your own obsession with him insofar as it brings you personal pleasure. Naturally, if you make conjectural assertions, I will answer them to the best of my ability. But I have no design to convert you, nor does our High Priest - who was speaking in conjecture only.

For that matter it is impossible for me to argue raw philosophy with you, as we both speak from different premises of what constitutes admissible evidence. You feel a real need for an absolute truth, for example, so you seize upon the Bible as an axiom. I feel no such need, being content with working assumptions based upon personal observations. If you had been born in Iran, no doubt you'd be beating me over the head with the Koran. Semantics are subordinate to the root disposition.

Michael A. Aquino

* * *

February 25, 1972
Dear Michael:

Congratulations to you on your elevation to a superior position (Magister Caverni IV°) in your church. On a strictly human and morally neutral plane, I offer congratulations, for, as you know, on the basis of my commitment to _____ I would express a different evaluation.

First as to LaVey: I suppose it was useless to make any comment about him, as I might have foreseen that any comment of mine would be used against me. I don't know your motive in introducing a quotation from him into our correspondence. I am sure that you knew it would be provocative. I judged his remarks to be an asinine attempt to be funny

and also false in fact. So I replied without humor (which seems to cause us problems) as I felt his remarks deserved. Your suggestion for me to get a ghost-writer for levity is returned to you for LaVey with interest.

You extrapolate from my reference to John 8:44 that I "have identified [LaVey] as a liar and a murderer". From my position and in response to the man's judgments, I consider him to be false and lying - as to the nature and authority of Jesus Christ and as to his knowledge of me. The words "your father the Devil … was a murderer from the beginning" are interpreted by most scholars to indicate the "murder" (death) of Adam and Eve in their spiritual separation from the God and Father. Insofar as you or LaVey are responsible for the spiritual separation of persons from the love and life of God, you will be held guilty in the judgment of God of doing the "deeds of your father" - murdering souls. This is my conviction, though you do not share it.

You and LaVey are just as able as I am [or any other believer is] in speaking your mind about falsehood, lying, etc. You state bold blasphemies and outrageous, unproved, and unprovable assertions against God and Jesus Christ - "your impotent mad redeemer … the true prince of evil - the king of the slaves". This is your freedom, but there have been few, even among unbelievers in Jesus as the Son of God who have not acknowledged the values, the morals, and the ideals of the teaching of Jesus. Men of the recognized stature of Spinoza, Rousseau, Goethe, Strauss, Renan, and even Thomas Paine, who said, "… nothing that is here said can apply even with the most distant disrespect to the real character of Jesus Christ."

So you men in the Church of Satan are a very small and unique minority even among skeptics and unbelievers of all kinds. Again that is your privilege, and maybe it is your pride. But none of you should be startled or cut up when someone boldly returns your blatant attack upon the greatest Person who ever lived in plain words of refutation or denunciation. You hesitate not to speak in the most terrible terms about One who claimed to be the unique Son of God. You don't even claim such a unique nature or position. You are mere men, finite, sinful, proud, evil like the rest of us. Paul declares my position: "… let God be true, but every man a liar …" (Romans 3:4). In other words God, the source of all truth, cannot lie, cannot be mistaken, but you and I can be.

You call God a liar in regard to Adam and the statement of Jehovah to him "… for in the day that you eat from it you shall surely die" (Genesis 2:17). You declare that "this proved a lie". You forgot to follow one of the elementary rules of hermeneutics which says "keep on reading". In Genesis 5:5 it is clearly stated, "so all the days that Adam lived were nine hundred and thirty years, and he died." So your accusation against God is itself a lie, a falsehood just as most of the alleged contradictions against the Bible are. These have been known so long by both believers and unbelievers that they are moth-eaten and unworthy of intellectually honest people. [Note: I thought God told Adam he would croak "in the day that you eat from it" - M.A.A.]

This brings us to the nitty-gritty of both this letter and the correspondence. Since you do not want me to "beat you over the head with the Koran" - in my case the Bible - I am sincerely trying to find out what reasons, what rational arguments you have against biblical Christianity and principally the truth and ethics of Jesus Christ. I teach apologetics in the Seminary, and I want not to deal with "straw men" or with weak arguments, but with the strongest and most modern arguments against the world-view that I stand for as the best, most coherent, and satisfying of world-views. I figure that you can come as close as anyone in my circle just now in stating these "logical, smashing arguments". You state that you "are uninterested in Jesus Christ, having dismissed his philosophy as illogical". Would you be so kind as to state the specific illogical positions presented by Jesus Christ?

This, I feel, would be valuable. This would bring us to the confrontation as to who has the truth and who is in error. What is your epistemology? How do you know truth, validate it, and build a logical world-view upon it?

I would really like to see it on paper.

Now you may have no time or interest in this subject, but I think it is at the bedrock of our thinking and lives as intelligent human beings. At the moment, and sticking my neck out, so to speak, I don't believe that you have anything more than a shifting-sand foundation for your logical structure and hence your life. From my position I can only conclude that you must believe philosophically that life "… is a tale told by an idiot, full of sound and fury, signifying nothing", that with Bertrand Russell you must live a life of "confident despair".

The possibility of truth, its nature and source seem to me to be of the utmost importance to any valid discussion of opposing world views. Without some agreement here, all is illusion and of no more importance than making sand castles on the beach with the tide coming in.

Grayson H. Ensign

* * *

June 10, VII

Dear Grayson:

This will be my final letter to you, as I have been recalled to the west coast. It has been a highly satisfactory stay in this area for me; our membership has continued to mushroom, and Kentucky has revoked those monopolistic "blue laws" that prohibited businesses other than religious ones from operating on Sundays. Now the citizens will have a free choice of entertainment. It may amuse you to know that more than one of your evangelistic colleagues have, over Louisville's Bible-jock radio station, condemned the Kentucky governor and the entire legislature to Hell for their heinous decision. Well, we shall do our best to make them welcome!

After re-reading your letter of February 25, I am of the opinion that we are again talking in circles. Your assumption is that the Christian Bible defines truth, and I do not accept this premise. Thus your reasoning, though sincere, impresses me as being fantastic. As for the arguments I have presented on behalf of Satanism, they seem to have been regarded with selective inattention. And since the Age of Satan has come and that of Christ has ended, an extended argument between us is academic. Satan, my dear Grayson, gazes at you from the eyes of your most brilliant students.

When all is said and done, I believe that you have done your best - according to your beliefs - to encourage kindness and consideration among men. In this you are at odds with your parent institution, but you may be closely akin to the real Jesus Christ - not the Son of God, but a simple, mortal humanitarian who lived in an era of misery and callousness. On behalf of the Church of Satan, I wish you a very happy life.

Michael A. Aquino

Chapter 13: The Lilith Grotto

> The Zohar (Leviticus 19a) describes Lilith as "a hot, fiery female who at first cohabited with man" but, when Eve was created, "flew to the cities of the sea coast", where she is "still trying to ensnare mankind". She is represented as a naked woman whose body terminates in a serpent's tail.
> - Gustav Davidson, A Dictionary of Angels

> Lilith: Hebrew female devil … Adam's first wife, who taught him the ropes.
> - Anton Szandor LaVey, The Satanic Bible

Of all the Grottos of the Church of Satan, none was larger, more enduring, or more influential in the history of the Church than the one in New York City which bore the name of its founder and leader, Lilith Sinclair. Lilith was not an old friend of Anton LaVey's as was Charles Steenbarger, nor was she an unusually favored newcomer as was the case with Wayne West and myself. During all the years of her Grotto Leadership, in fact, she received only one letter from Anton - a get-well note during a critical hospital stay. She did not have a scholarly or religious background in philosophy or theology; her acquaintance with Judæo/Christianity was simply through her experiences at a Catholic high school in Pittsburgh.

It was at that school that she grew to feel an increasing and finally consuming revulsion for the twisted, humiliating, and preposterous doctrines that all of the children were force-fed [and physically punished if they resisted]. The environment finally became so intolerable to her that she left the school prior to graduation. In 1969 she set out on her own for New York City, hoping to become a fashion model.

She enrolled in New York's Barbizon Modeling School, earning her tuition and supplementing her student modeling assignments by pressing dolls' clothes in a toy factory for $37 a week and living in a boarding room slightly larger than a walk-in closet. She was both beautiful and poised enough to secure many good modeling prospects after completing the school, and she followed her new profession successfully for the next year. She soon learned, however, that in order to secure any but the most temporary assignments she would have to do more for clients than pose. Unprepared for this aspect of high fashion, she turned her back on Fifth Avenue, secured a realtor's license at night school, and supported herself full-time by secretarial work. And in 1971 she decided to bring the Church of Satan to New York City.

Lilith contacted the Central Grotto for addresses of local members-at-large, and then she wrote to invite them to a pilot Grotto meeting at her apartment in Spotswood, New Jersey. At 9:00 PM on Saturday, June 5, VI A.S./1971, the future Lilith Grotto gathered for the first time. [Somewhat apprehensive as to "what sort of people there might be in the Church of Satan", Lilith arranged for one of her girl friends to be on hand as well!] A compassion ritual per the guidelines in the Satanic Bible was conducted by Lilith and Spencer Waldron, who together with other first-timers William Van Ness and Stuart Jay Levine were to form the backbone of the new Grotto. Of them Lilith reported to 6114:

> I'm not sure what to make of Mr. Levine. He sat in a chair at the far end of the room and didn't say a word. Spencer Waldron spoke to him a bit, but as far as I can tell he seemed totally apart from the group and made no effort to mix with them. I'd like to observe him a bit more; perhaps he just needs to be drawn out a little.
>
> Mr. Van Ness has one beautiful ego and held forth on various subjects. He had several ideas and suggestions and comments to offer. He is also a go-getter and made his ritual robe and hood by hand. At the end of the meeting he most generously presented our group with his ceremonial sword.

Needless to say, Spencer Waldron is the backbone of the group and has been my left-hand in this undertaking. I cannot praise his assistance and dedication adequately. He supplied us with all of the equipment for our rituals and will not hesitate to help with any request or task if he is able. He is a true Satanist in every sense of the word, and I consider him most valuable to our group and hold him in the highest regard.

I feel we shall have no problem developing into a well-functioning Grotto. With a little hard work and initiative, we could very well surpass our goals in much less time than anticipated.[214]

By July the new Grotto had succeeded in exploiting its members financially, as reported by Lilith to San Francisco: "We now have $4.20 in our treasury, donated by the members at the meeting, and it will be used to purchase one of the many pieces of equipment needed for our Grotto."[215] Lilith also had some comments concerning another new arrival, Mike McQuown:

He is a friend of Mr. Van Ness' who has applied for membership. He enters discussions enthusiastically and is quite intelligent. After observing him I feel that his tendency to be blasé and familiar is not intentional and that he is not aware of giving this impression. Once brought to his attention, this situation should resolve itself. I'll follow this up.[216]

The new Grotto was formally chartered in October, and for its Halloween ritual of consecration Lilith wrote the following invocation:

Hear me, O mighty legions of the Pit! Draw near and bear witness as we dedicate to His Infernal Majesty a new temple of truth. May our beacon of enlightenment cast a flood of brilliance over the benumbed minds of those who have been blinded by the white light religionists who would make them as sheep. Look with favor upon our brothers and sisters of the Left-Hand Path, and aid with silent might our determination that this Grotto shall stand as a sign of the Powers of Darkness and a tribute to the majesty and might of Satan, our Dark Lord and King of Hell![217]

In the years to come the Lilith Grotto would become quite prominent in the media, gaining Lilith herself photographic inclusion in *Time* magazine and a journalistic accolade as "occult superstar of the east". Her first interview, however, took place on November 2 of VI/1971 on New York's WCBS television, and a transcript of that memorable occasion has survived:

Jim Jensen: Today we continue our five-part series of special reports entitled "Witchcraft and Satanism", but before we do, here's a short glossary: A witch is any man or woman who believes he has magic powers and does practice witchcraft. White witch: One who uses his alleged powers only for good. Black witch: One who sometimes uses his alleged powers to harm others. Satan: Well, we all know about him. Satanism: The ancient worship of Satan and evil for the purpose of improving one's wealth, power, and pleasure. The Church of Satan: A 20th-century revival of Satanism known to its members as the religion of the flesh. Grotto: Used to describe both the place of worship and the group of worshippers in the Church of Satan. Destruction ceremony: Ritual of the Church of Satan to bring harm to an enemy.

Bob Young: Today's Satan worshippers, like their medieval counterparts, make no bones about their beliefs and intentions. They want and are out to get self-satisfaction physically and spiritually, and they make no judgments about others who do the same thing. If their critics call that evil, Satanists reply that it is man's natural behavior, held too long in check by traditional religious notions of self-denial and turning the other cheek. Lilith is the acting Priestess of the Church of Satan for the New York area. She prefers not to be seen on camera. [Note: She appeared in

[214] Sinclair, Lilith, Lilith Grotto Report, June 5, VI/1971.

[215] *Ibid.*, July 31, VI/1971.

[216] *Ibid.*

[217] Sinclair, Lilith, Invocation for the Consecration of the Lilith Grotto, October VI/1971.

silhouette.] She's a former New York model, now a suburban working mother, and the name "Lilith" is adopted from the lore of witchcraft. It was she who allowed this filming of portions of a simulated destruction ritual - a ritual of vengeance on those who have harmed members of the Church. Had a complete ceremony been filmed, members believe the powers of Satanic demons could be unleashed. In an actual ritual members also believe they can direct powers to their own ends.

Lilith : We develop a concentration in our will. We beam it; we do regular mental exercises. When the group is together, we all focus on a single thought and generate as much energy and concentration as we can.

Young: The Satanic beaming of will-power to injure someone is a perversion of the normal religious idea of praying. In the middle ages, when it was founded, Satanism gained support from those disenchanted by the harshness of early Christianity. In those days the carnal nature of Satanism attracted many fallen priests who could no longer tolerate celibacy. Today some members of this Grotto are practicing priests and ministers. Several are ex-Catholics, all of whom say the religion of Satan has helped them rid themselves of guilt feelings about sex and avarice.

Lilith : If a Satanist does certain things; if he or she feels there's nothing wrong with it, then for that person it's not wrong.

Young: The religion also helps members cope with feelings of anger and vengeance.

Lilith : Perhaps we want someone to suffer migraine headaches or to have chronic throat or back trouble or mental torture, sleepless nights … that sort of thing. He will have no rest until he has rectified what he has done or until he leaves us alone if he has been antagonizing us. If someone harms us, we strike back three times as hard. And he'll think twice before doing it again.

Young: Does it go as far as killing someone or wishing someone to be killed?

Lilith : Yes, it can and it has - not in my Grotto, but I know of instances … I know of one definite instance in which it is true, but of course I can't tell you the details.[218]

Young: For success in love, Satanists have yet another ritual. I understand that some of the Grotto services are conducted in the nude. Why is that?

Lilith : The only Grotto service conducted in the nude is the private lust ritual, when you are the only person there. And this is done at approximately four in the morning, when the subject's mind is most susceptible, right before waking. If the subject were present, you wouldn't have to do a lust ritual - since you'd have the actual person.[219]

Another part of the television interview had focused on "white witches" or "Wiccans", of whom the most prominent at the time was a Long Islander by the name of Raymond Buckland.

The Church of Satan had not paid too much attention to the Wiccan movement to date, save for Anton LaVey's passing comments in the Satanic Bible and Cloven Hoof that playing the Devil's game while denying the Devil's name was merely another form of quasi-Christian self-deceit.

The Wiccans reacted to Anton's barbs about as calmly as Professor Ensign, with the result that virtually every statement, article, and book subsequently issued by a Wiccan had (a) an inevitable disclaimer that "witchcraft is not Satanism!", and (b) an equally inevitable passage or chapter detailing the "shocking" facts about said Satanism - ostensibly to warn the reader away from it, but also to help sell an otherwise bland article or book.

Raymond Buckland was the chief proponent of what is generally termed "Gardnerian Wicca", being the blend of white witchcraft formulated and espoused by an Englishman by the name of Gerald Gardner (1884-1964 CE). After his retirement from the Malayan customs service in 1936, Gardner became increasingly interested in current occult movements. He advanced to the VII° of Aleister Crowley's O.T.O., but, according to Francis King, he finally decided that he preferred primitive paganism to Masonic/ Tantric symbolism. King comments:

[218] Lilith was referring to the by-then-legendary Sam Brody Curse of Anton LaVey.

[219] Transcript of interview, "Witchcraft and Satanism", WCBS-TV Six O•Clock Report, October 29, VI/1971.

> He accordingly hired Crowley, at a generous fee, to write elaborate rituals for the new "Gardnerian" witch-cult and, at about the same time, either forged or procured to be forged the so-called Book of Shadows, allegedly a 16th-century witches' rule book but betraying its modern origins in every line of its unsatisfactory pastiche of Elizabethan English.[220]

King further observes that Gardner's version of Wicca was heavily sado-masochistic, with scourging and ritual sex incorporated into the ceremonies and most particularly the "Great Rite" between a coven's high priest and priestess. Raymond Buckland's account of Wicca on the WCBS-TV show, however, was not quite so colorful:

> Witches meet in a circle which, by tradition, is nine feet in diameter. There is an altar in the center of that circle. For the initiation, the initiate is then brought in and stood outside the circle, and the first half of the initiation is the challenge. There's this very stern-faced young woman pointing a sword directly at him and asking "Do you really want to go through with this?". There will be an exchange of words, and then he will be blindfolded and bound and taken into the circle in a certain way and led around to the four cardinal points to be presented to the gods. He eventually ends up in front of the altar, kneeling, to take the oath of secrecy. And this is just an oath of secrecy. It's a promise to keep the secrets of the craft. There is no repudiation of a previous religion. There are no crosses to spit upon or trample into the dust. There are no goat buttocks to kiss.[221]

Buckland made much of his current enterprise, the "Buckland Museum of Witchcraft and Magick". Their curiosity aroused, the Lilith Grotto caught one of the NYC-Long Island trains for a visit in December. Lilith's report to San Francisco was something less than enthusiastic:

> The first reaction one experiences upon entering Mr. Buckland's museum is: "You mean to tell me I came all the way out here for this?" The exhibits, such as they are, are contained in a two-story, weather-worn house that has seen better days. The floors are bare, dirty wood; the walls are dingy and badly in need of paint. The very first thing one encounters is a display case full of "genuine" Wicca charms, cards, amulets, and lapel buttons ("I did a 'spell' at the Buckland Museum") - all of which, of course, are for sale. Magazine and newspaper clippings abound, all over the walls, the main subject being Mr. Buckland himself.
>
> Tacked to each display case [mostly modified crates] is a typewritten card describing the contents therein. The display labeled "Satanism" succeeded in provoking all of us, as it proclaimed Satanism to be "a perverted religion whose members are devoted to the worship of the devil", so "witchcraft is in no way connected with it". While the Church of Satan was not mentioned by name, Dr. LaVey's photograph was in the center of the display, along with a membership card from the Church. The name and membership number on the card were covered by a small wooden cloven hoof. One has only to look to realize the inference intended.
>
> Buckland himself is a non-descript, unimpressive little man. When one encounters him, the reasons behind his slurs and statements regarding Dr. LaVey become immediately apparent: sour grapes and jealousy. I had expected a haughty reception. Instead we were greeted cautiously and a bit uneasily. I do believe Mr. Buckland was frightened of us, as he kept eyeing us nervously and was most polite when speaking to us. What a phoney, hypocritical coward! This so-called museum is a joke, and Mr. Buckland himself is the biggest joke in the place.[222]

In Louisville I read Lilith's report with interest and amusement, and on January 3, 1972 I wrote to her:

> Never having met Raymond Buckland, I am not in a position to judge either his integrity or his intelligence. There was some question over the validity of his doctorate in anthropology, but I understand that it is verified by King's College in London. On the other hand, why would a Ph.D.

[220] King, Francis, The Rites of Modern Occult Magic, New York: Macmillan, V/1970, page #180.
[221] WCBS-TV interview, op. cit.
[222] Sinclair, Lilith, Lilith Grotto Report, December 29, VI/1971.

be working for B.O.A.C. instead of the anthropological department of some American campus? He's obviously more interested in superstitions than he is in Boeing 747s! All very curious. I am relatively certain that there are a few things about Buckland's history that he would rather not advertise.

There is another reason besides the "sour grapes and jealousy" you mentioned why Buckland has slandered the High Priest. While Dr. LaVey is acknowledged to be the authority on Satanism, there is no one person who can claim that distinction (?) for the Whites. Saunders, Buckland, Leek, and the rest each claim to be the supreme expert - if not king or queen - while denouncing the others as frauds, charlatans, and outright traitors.

We, of course, view the whole thing as rather infantile. But it would be quite valuable to Buckland were Dr. LaVey to publicly recognize him as the Church of Satan's principal occult adversary, as this would certainly confirm Buckland's claim to White preeminence. It would also imply that the Gardnerian wicca possesses enough substance to merit concern by the Church of Satan.[223]

I drafted a letter to Buckland, asking that he correct the misleading exhibits in his museum and the erroneous statements concerning Anton LaVey in his Ancient and Modern Witchcraft I sent the draft to the LaVeys for their review, and a short time later Diane's reply arrived in the mail:

Raymond Buckland's "discourtesy to Dr. LaVey" would be better described as a personal crusade to slander his reputation - past and present - using the most hateful, deceitful tactics we've yet encountered. We've had enough experience with the news media to have learned to roll with the punches, so we hardly bat an eye when we encounter snide comments.

But Buckland has not implied erroneous things by way of caustic or sarcastic "attacks" - he has stated them as absolute fact! Such "inside dope" as Anton LaVey started the Church, grew a beard, and changed the spelling of his name[224] (oh, yes, and the one-time actor bit) are hardly to be regarded as gentlemanly sparring!

He's damn lucky he's not financially well-fixed; if he were, we would have wiped him out with a lawsuit. The only reason we didn't file suit against him is that the attorney's fees alone would have cost more than he's worth in actual dollars and cents, so we could hardly expect to obtain a sufficiently sizable settlement to make it worth our while, considering that he would ultimately benefit from the publicity.

We're sick of these two-bit leeches riding our coattails, and we refuse to pump up their ailing egos by recognizing them as worthy opponents in a "magical war" (or debate, if you prefer).

Were your letter to Buckland written instead to a member of the press, or even a religionist of the traditional variety, we wouldn't have the slightest qualms about your sending it, but offering him a "deal" - "you be nice to us and we'll be nice to you" - is too much like expecting a starving animal to politely eat his half of the game killed by his stronger and craftier host, after having stolen his host's rabbit the day before.

All Buckland needs is to be treated as a peer! You can bet he'd get plenty of mileage out of such an inference. About the only thing to do with someone like him, who obviously believes his own spook-stories about Satanists, is to scare the Hell out of him. What he needs is a renewed vision of the Satanist as portrayed by Dennis Wheatley!

Understand, this is not a critique of your letter per se, but just an attempt to enlighten you to certain facts about "Dr." Buckland and his ilk of which you may have no knowledge. (Incidentally his doctorate is from the Life Science Church, whose ordinations are sold for $25. Is it any wonder our members think they can be Priests overnight?)

We do appreciate your taking action on this matter and are grateful for your defense of the Master's integrity. I'm afraid, though, that the Gardnerian Poohbah will not be swayed by it … I would be more inclined to think that the letter you wrote to Lilith Sinclair would serve our purpose in Buckland's case.[225]

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[223] Letter, M.A. Aquino to Lilith Sinclair, January 3, VII/1972.

[224] As it turned out, Buckland was correct about this, but the original spelling was "Levey".

[225] Letter, Diane LaVey to M.A. Aquino, January 6, VII/1972.

The WCBS-TV interview opened the door to many more, and in the next few months Lilith and her fellow members were kept busy taping interviews for such media as Canada's CTV and the *Philadelphia Inquirer*.[226] In January of VII Lilith decided to break another kind of ice:

> As I've mentioned in earlier reports, there has been quite a bit of discussion regarding the living altar. The ladies of the Grotto are willing, but each feels that she does not want to be the first … stalemate! I decided to settle it and requested William Van Ness to celebrate the ritual while I served as the Altar. It made a decided difference in the ritual; the whole atmosphere was heightened, and there was, for want of a better word, a feeling of "completeness". The women responded as I expected and are now eager to be the Altar. Amazing what a little properly-applied lesser magic can do, especially if applied to the ego and vanity of the recipients …[227]

But on the whole Lilith was very proud of the Grotto:

> It is most gratifying to see what a poised, polished group has evolved from the self-conscious fledglings of last year. There is also good rapport between members, with the petty nonsense kept to a minimum by some occasional foot-stomping and table-pounding on my part.[228]

By mid-VII Lilith had been ordained to the Priesthood of Mendes III° by Anton LaVey, and the Lilith Grotto grew in membership to about 35 individuals. The heavy schedule of interviews continued to grow - from the *Staten Island Register* to *Time* magazine - and on July 15, VII a saturnine and introspective man named Ronald K. Barrett attended his first meeting. He had joined the Church as a member-at-large in Alexandria, Virginia in November V and, upon moving to New York, had been referred to the Lilith Grotto as a local point of contact. To the Central Grotto Lilith commented:

> The highlight of July 29 meeting was a striking ceremonial costume made by Ronald Barrett, who is most dæmonic in appearance anyway! It was done in red and black, with silver studs and snakeskin ornamentation. Barrett has made quite an impression on us, and I find him extremely capable to work with in our power-building rituals … He purchased one of the magnificent swords made by Jay Solomon and then most generously donated it to the Lilith Grotto for ceremonial use. William Van Ness and Jay Solomon have engraved the hilt with various symbols and the Sigil of Baphomet, and I am now in the process of working on it. Moreover Mr. Barrett has turned his living room into a superb ritual chamber and has invited the Grotto to meet there as a New York City location - to be known as Dæmonicus Temple.[229]

The future looked bright for the new Lilith Grotto. Elsewhere, however, trouble was a-brewing. Encouraging, as it did, the more impulsive, eccentric, and indulgent aspects of the personality, the Church of Satan was not the sort of organization whose local branches would be either docile or predictable. To date no detailed guidelines for the formation or operation of Grottos had been instituted or discussed, and it was a question of time before something would go wrong - either accidentally or deliberately. "The road to Hell," it has been said, "is paved with good intentions."

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[226] Sinclair, Lilith, Lilith Grotto Reports, January 12 & February 8, VII/1972.
[227] *Ibid.*, February 8, VII/1972.
[228] *Ibid.*, April 13, VII/1972.
[229] *Ibid.*, August 15 & September 20, VII/1972.

Chapter 14: The Downfall of Babylon

On June 5, VI/1971 - the date of the Lilith Grotto's first meeting - Larry Green, subdeacon at my Central Grotto Black Mass and now a Priest of Mendes III°, sent me a letter announcing the formation of San Francisco's second Grotto - the Typhon Grotto. Now that the Church of Satan was definitely restructuring itself into a nation-wide entity, Typhon would handle the local San Francisco membership, freeing 6114 California Street to serve as a true "Central Grotto".

I congratulated Larry on his undertaking, sent him copies of Nineveh's Blacklist newsletter, and encouraged him to begin his own publication. In January of 1972 there appeared the first - and, as it turned out, the only - issue of the Typhon Tusk, containing a fervent "New Year's Resolution" by Larry:

> Unfortunately there are those among us who call themselves Satanists - who, far from being self-reliant, wear our name without shouldering the responsibility that is the mark of true strength. Satanists are the strong! By their own brains and abilities they create success. If we are unsuccessful, it is only reasonable to assume that we are not worthy of our title.
>
> It takes guts to accept the role of Satanist. If you would enjoy the spoils of unique existence, then you must project the godhead within you and accept all the responsibility that it entails. There is little place for the faint of heart or the psychic vampire within the Grotto organization.
>
> Those with too little self-esteem can only subtract from the whole, and this cannot be tolerated. A man who would murder his ego would do more for the Infernal Empire were he to toss his miserable carcass off a high bridge and thus become a human sacrifice and source of energy for the rest, rather than a liability to his fellows.
>
> We enter the year VII Anno Satani. If you would make a resolution, then let it be to accept life as a ball of clay and mould it with the dexterity of a creator into a positive and magical ritual for success through strength. This is only achieved through the Satanic approach of ego-build. It is not only the early bird who catches the worm, but the hawk, who has the intestinal fortitude to fight off the others that would have his prize were he too weak and unprepared to hold what he had produced for himself.[230]

To Larry I responded:

> We have just received the first issue of the Typhon Tusk and I would like to send my immediate congratulations on a most professional publication. I am certain that you have already found the paper to be quite valuable as a reference and communication device within the Grotto, and I expect that it won't be long before the members are asking you to increase the size and frequency of the issues![231]

It seemed, however, that beneath the surface things were not quite so tranquil in San Francisco. A few days later I received a letter from Diane LaVey:

> I believe Anton gave you some idea of his feelings concerning Larry Green when he visited with you and Jan last year in Louisville; and when we spoke with you on the phone a few weeks ago, we mentioned something in passing. At any rate we ask your cooperation in our attempt to cool him down and phase him out. This is due to increasingly guileful - actually guile-less! - and insubordinate behavior.
>
> We have had countless administrative problems with him, but due to his calculating manner, no single infraction has been grave enough to warrant (at least in his mind) his dismissal. He simply goes along quietly creating chaos by way of keeping just short of the line; in other words, he's constantly looking for loopholes. When he's called on the carpet for something, he goes into his "I-only-want-to-do-the-right-thing … Ex-sul-an-see" routine.

[230] Green, Lawrence in Typhon Tusk #I-1, January VII/1972.

[231] Letter, M.A. Aquino to Lawrence Green, January 3, VII/1972.

If I were to try to give examples of in what ways he's been remiss, it would probably sound as though we are nit-picking; but the only way I can describe his attitude and behavior is to say we feel as though he's constantly straining at the bit, just waiting for a slack in the reins so he can run amuck. He wants to "play Church" and doesn't miss a single chance to compare his five-member Grotto with CG when it comes to various duties.

As I said on the phone, the only reason he wrote that to you about being glad to see the Hoof back to its full size [after I assumed the Editorship - M.A.] was to get in a dig at the CG staff - Lana Green in particular. Of course he wouldn't mention that it was his responsibility to print the larger editions, and that he then thought "quality was more important than quantity".

I have never encountered such a monkey-see, monkey-do type. The Typhon Tusk was so named because it was the only thing he could think of that would be at all similar to the Cloven Hoof while still maintaining the theme of the Grotto. He assumes such an attitude of sovereignty that he is insufferable; even the High Priest, it would seem, is in need of his "blessings".

I'll never forget the time he came in and saw the Look issue with Anton's cover shot. At first he pretended not to notice it. Then when it was obvious he had to acknowledge its presence, he picked it up, thumbed to the inside (no mention of the cover), frantically searching for a line or two he could criticize (no reaction to the inside two-page photo either), and launched into a tirade about what bad press the Church of Satan always gets, with subtle implications that, were the High Priest more proficient in dealing with the media, perhaps it might be otherwise.

Again, though, what do you say: "Aren't you proud to see 'His Ex-sul-an-see' on the cover?" or "Would you like to congratulate us now, or would it be more to your liking to do so during a special ritual arranged in your honor?" I hate to say it, but he could be another Wayne West if given half a chance; he's another vocal faggot, alas. [By this time West had left the Church in disgrace - M.A.]

Back to the Typhon Tusk We realize you are trying to encourage the publication of local bulletins and newsletters, and certainly agree that it is a good idea. But we will more than likely receive copies of your letter to him, complete with gold frame and wall mountings so they can be displayed throughout 6114. Of course I'm exaggerating … but not very much!

The fact of the matter is that he had no part in the layout, typing, printing, or mailing of his Grotto newsletter, and only those portions that either gave him a chance to toot his own horn, talk about donations, or announce his birthday were actually written by him (and proofread and corrected by Anton and myself!).

I don't know how you can get around it, but we would prefer that he not be permitted to reprint from the Blacklist - he'll find a way to take credit, even if he gives you a credit line. Maybe you can say you've decided to incorporate parts of it in a book you're doing, or some such thing. I shudder to think what that might encourage him to do, though; maybe we'd best think of some other reason. If we don't, you may anticipate a letter from him announcing his new project: a book on Satanism!

To sum up our feelings on this matter: Larry is sucking as much as he can from the C/S and giving almost nothing in return. He has approximately sixty members assigned to his Grotto, and an average attendance of three to seven. Something's wrong somewhere. We have sent many new members to him only to have them fall by the wayside after one attendance.

We're working on a new Grotto for S.F., and for the time being we will be sending any new members to the Karnak Grotto in Santa Cruz. If Larry Green had the position outside the Church, he could be another Yussupov, in that he harbors the same personality traits!

We are going to try to let him down gradually, thereby avoiding another Wayne West fiasco and perhaps retaining the few good members who have stuck with Typhon because there's nowhere else. We would appreciate it, therefore, if you would refrain from all but the most perfunctory correspondence with him.[232]

I so refrained, and nothing more was heard of the Typhon Grotto - except that, when Rev. L. Dale Seago formed his Yuggoth Grotto in Los Angeles in IX/1974, Typhon alumnus and Warlock II° Roger Sinclair surfaced in Hollywood and joined the Grotto. He had been Typhon's Ceremonial Director and had contributed scholarly articles on Thoth and Kali Ma to the Tusk[233]

[232] Letter, Diane LaVey to M.A. Aquino, January 6, VII/1972.

[233] Letter, L. Dale Seago to Executive Secretary, Central Grotto, November 25, IX/1974.

The "Wayne West fiasco" began, innocuously enough, in June of VI/1971 when Anton and Diane LaVey announced a sudden change in the Cloven Hoof:

> Commencing with this issue there will be no further listing of our familiar communication roster. The basic intent of this roster was, of course, to provide a means whereby Satanists could establish contact with others of similar interests appearing on the list. The Cloven Hoof initiated a recent attempt to simplify and thereby improve this system by offering to include names and addresses in addition to membership numbers of each individual wishing to participate. The response was apathetic, the attempt abortive.

"John M. Kincaid" went on to say that members would now be expected to use the Regional Agent system for interpersonal contact. Personal "letters to the Editor" and extended essays on magical philosophy would also be cut from the Hoof, again with the expectation that the Agent system and the local Grottos would compensate. "Kincaid" stressed the positive role of these institutions:

> Deserving of considerable approbation are the burgeoning, expertly conceived and presented regional newsletters. This type of individual effort by these skilled, sincere, and powerfully motivated Satanists is precisely the kind of activity which will aid in clearing the paths for intra-regional communication of members. These publications afford the latest regional information of interest, as well as contain all relevant directives from the Central Grotto. The effect engendered is one of unity, just as the small-town newspaper is indispensable as an organ of intelligence and thus unity.[234]

The Cloven Hoof thus went from 15-20 pages per month to 4-8, and issues now consisted principally of single essays, presumably by Anton LaVey. In July he exhorted the membership to concentrate on the substance, not the mere imagery of true Satanism:

> What, therefore, does one prudently expect to receive from one's religion if not those deserts achieved by implementation of sustained loyalty and intrepidity as manifested by one's daily activities relevant to his religion? After all, Golden Opportunity, when disrobed before us, often appears with quite another identity: Hard Work! Hence she frequently passes unrecognized by many who are obviously far the worse for it. Although we may choose to avoid and ignore mundane maxims describing the fruits of honest labor, it ill-behooves us to adjourn the workbench on any day without a definitive application of our best talents toward construction of a superior Satanic mousetrap for all the remaining sightless.
>
> Surely, then, the Earth with all its promise is much too magnificent a gift to fall prey to those of boundless, unfettered hypocrisy. Let us summon the great powers of Thoth and Sekhmet to marshal our energies into a seething tempest! We must strive for control of our environment; we must usurp the fatted hams who sit in judgment of us. We must supplant "pious" pomposity with incisive intelligence. If we are to be heard through the din of the wailing, lost sheep, we must speak out!

Anton concluded his appeal with a quotation from Friedrich Nietzsche:

> "But some day, in a stronger age than this decaying, self-doubting present, he must yet come to us, the redeeming man of great love and contempt, the creative spirit whose compelling strength will not let him rest in any aloofness or any beyond, whose isolation is misunderstood by the people as if it were flight from reality - while it is only his absorption, immersion, penetration into reality, so that, when he one day emerges again into the light, he may bring home the redemption of this reality: its redemption from the curse that the hitherto reigning ideal has laid upon it.
>
> "This man of the future, who will redeem us not only from the hitherto reigning ideal but also from that which was bound to grow out of it, the great nausea, the will to nothingness, nihilism; this

[234] LaVey, Anton "John M. Kincaid" in Cloven Hoof, June VI/1971, pages #1-2.

bell-stroke of noon and of the great decision that liberates the will again and restores its goal to the Earth and his hope to man; this Antichrist and antinihilist; this victor over God and nothingness - he must come one day."[235]

At this time I was still unaware that "John M. Kincaid" was merely a nom de plume for Anton and Diane LaVey, and in September I wrote to "him" rather more bluntly than I would have to the LaVeys personally:

The revision of the Hoof a few months ago has been received both pro and con. The new issues appear to be more meticulously edited, and the involved essays on various aspects of Satanism elicit enthusiasm on the members' part. Articles or essays by the High Priest, predictably, generate tremendous interest. I hope that comments by Dr. LaVey will be featured in each issue to come.

On the con side, many members would prefer the Hoof to be expanded to its old length. The old format, while perhaps less dignified, had entertainment value as well as strictly philosophical discourse. And the members' comments - both the academic expressions and the "nut" letters - gave the lay Satanist the impression that his opinion was welcomed by the Central Grotto. The old Hoof appeared to be more nationally oriented than the new one, which, albeit intentionally, comes across as a Central Grotto bulletin alone.

The Nineveh members are quite curious about developments in other local Grottos - Typhon, Pluto, and the Babylon group. They would also like to see news about prospective Grottos - such as those in New York and Washington, D.C. And, for that matter, it would be interesting to know what sort of "unclassified" projects the Central Grotto is pursuing.

One thing you should know is that members view the Hoof as their basic "material" return for the $15 annual fee. The amount of the fee is not a source of discontent as long as the size and content of the Hoof make the individual feel that his funds are well-invested.

You and I both know that the annual fees are used for a number of things in addition to the Hoof. But remember that special publications (such as the Agents' Newsletter) and other administrative operations are often unknown to the lay member. Since his renewal is contingent upon his satisfaction with the results of his moral and financial investment, it is important that he be given either (a) a self-evident return in the form of an expanded and forceful Hoof or (b) some idea about the financially-based projects of the Church of Satan.

Remember that I am not talking about the stability of the clergy, but about the feelings of I° Satanist Joe Schmuck. He is aware that the services of his local Grotto are not derived or funded from the $15 fee, and he is the one to whom the Hoof is of greatest importance. I cannot overemphasize this.

In a recent conversation with Reverend West, I asked how the Hoof was being received by the membership in his vicinity. He replied that Babylon's situation was much the same as Nineveh's - that the lay members would greatly appreciate an expanded national newsletter. Enough copies of the old Hoof are circulating so that individuals are aware of the difference.[236]

In her response Diane stressed that the $15 annual renewal fee should be considered as an organizational membership fee, not a publication subscription fee:

Members must realize that they are not simply supporting a monthly publication, but that they are helping to support the Church of Satan as a whole - something they claim to believe in and wish to see grow and achieve certain goals it has set for itself.

Much as the old format might have been "fun" and encouraging to the lay Satanist who wished to contribute his comments to it, it is (a) simply not feasible to put out a publication of that size monthly - perhaps if it were to be bimonthly we could, but the members seem to need the more frequent contact with C.G. that the monthly newsletter provides; and (b) at this point it is imperative that the more dignified image be maintained, lest we backslide from the stature we are just now beginning to attain.

We still have a long ways to go to bring the C of S up to the level of public acceptance - a major goal of the Church, for it will benefit all members - and just one misplaced copy of an official

[235] LaVey, Anton, "Toward the Compleat Satanist" in Cloven Hoof, July VI/1971.

[236] Letter, M.A. Aquino to John M. Kincaid, September 20, VI/1971.

publication conveying an image contrary to what we are striving to attain (or maintain) could undo much.

Insofar as the C.H. being nationally oriented, we intend for it to appear as the one "official bulletin" from "headquarters". This is precisely why we are encouraging other groups to begin their own regional newsletters, which would contain items of interest to each one's particular area.

For the first time the Master feels comfortable including something of his own creation in the newsletter. Before, with the rushed job that had to be done on it and the time and expense that went into it, he really didn't feel justified in spending the time composing articles that would wind up sandwiched in between a goodly amount of filler and presented in such poorly edited issues that his contributions were more expected than appreciated.

Perhaps it will sound egotistical, but we frankly felt it was quite a lot to expect, when the greater part of the membership couldn't be bothered to compose and submit something for the C.H. so we wouldn't have to lose sleep wondering what, besides Rev. Aquino's and Rev. West's articles, we would fill ten to twenty pages with. His time would have been better spent writing articles and books whose monetary rewards could be put towards the Church's progress.

Rev. West's comments on his members' opinion of the C.H. does not surprise us. I would imagine they are especially aware of the shrinkage in the size of the C.H. since they no longer have the Babylonian as an additional source of information and guidance. We trust Rev. West will resume publication of his bulletins as soon as his health permits. We suggested that he might give a few of his more capable members a crack at it, if only for the fun of working together on a joint venture connected with the Church. This didn't appeal to him, for he expressed much doubt as to his members' ability to produce a publication worthy of the name The Babylonian

Diane also took the opportunity to clear up two other matters: her references to Anton as "the Master" and the real identity of "JMK":

Lest you think that the High Priest has taken to whipping his disciples and terrorizing them into acknowledging him as their Lord and Master, because of my referrals to him as the latter, I assure you he hasn't. I began calling him "Master" or referring to him as "the Master" a few months ago, because I was never really comfortable using "Doctor", inasmuch as I am not overly impressed with most academicians and that term evoked a rather alien sensation in me whenever I would use it.

So since I had been calling him "Master" occasionally in much the same way a wife might say "you're the boss", "yes, boss", or "ask the boss about it", I decided that would be my pet name for him. It's as simple as that. Understand, I'm not saying he isn't a tyrant - he's a terrible ogre! He even kicks small children, dogs, and old people.

The other matter concerns our Minister of Information, John M. Kincaid … In the early days, shortly after the Church was formed, a fellow who was one of the first members (and still is one, albeit an underground member, due to his profession) went by the name John M. Kincaid and used the title given him by the Master on any tracts or correspondence he composed. When he could no longer spare the time for this and felt he had to devote more time to his own professional pursuits (besides feeling that his anonymity would be jeopardized eventually by the growing number of members with whom his attendance necessitated his association), someone had to fill the gap. So Miss Green learned to reproduce his signature and began answering his mail. Eventually, as the correspondence grew, John M. Kincaid became a permanent fixture with the C of S. In about the past year, Rev. Kincaid has undergone another personality (and sex) change; he is now a sort of composite of Lana Green and three or four assistants (both men - one of whom is Rex - and women) at C.G. Even though you are probably thoroughly confused at this point, I must conclude this "explanation" here. One more thing, though: There are only two other persons who are privy to this information, and for the time being we like it that way.[237]

In August of 1971 Wayne West visited San Francisco. "I think the visit Wayne paid C.G. stoked the fires under him," wrote Anton to me. "It was almost imperative that he make the trip."[238] A short time later, however, Diane expressed guarded misgivings to me:

[237] Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

[238] Letter, Anton LaVey to M.A. Aquino, August 19, VI/1971.

> We have been meaning to mention something to you concerning your practice of sending carbon copies of much of your correspondence to Rev. West. Ordinarily we would have no objection to this, for we certainly encourage brainstorming between members - especially amongst the officials of the Church.
>
> But we are honestly concerned that Rev. West seems so insistent that all matters concerning the activities of a Grotto other than his own be brought to his attention. Were this to appear as genuine interest in exchanging ideas and information on Grotto proceedings in hopes of bettering each, we would be delighted.
>
> I'm afraid, however, that this is not necessarily so in the Nineveh/Babylon situation. And it is more than a little disappointing to us.
>
> As you know, from the beginning the Master has placed a great deal of faith in you, and others who sense this resent you for your past achievements and what your future in the C of S appears to hold. As I'm sure you can understand, it is extremely difficult to put in a letter what needs to be said in this regard. If only the Master could sit down and talk with you for an hour, so many things could be said and clarified which often are misconstrued in writing.[239]

The September *Hoof* commenced with an article describing the characteristics of a Satanic Master - the Church of Satan's original formal title for the degree of Magus (V°). "Briefly stated," said Anton, "a Satanic Master is one who, by the *conscious* application of certain principles, has created a thing, idea, or situation which, because of its creation, has severely influenced or modified the lives and motivations of great numbers of the world's people."

He went on to stress the *deliberation* of such an act; merely being in the right place at the right time to be an unconscious catalyst is not sufficient. Nor, he continued, is theory sufficient; the idea must be put into meaningful practice. The Wright Brothers and David Sarnoff, he suggested, are more deserving of the title of Satanic Master than are Aleister Crowley and MacGregor Mathers:

> It is bad enough to hear of the "great teachings" of Aleister Crowley - who hypocritically called himself by the Christian Devil's number, yet steadfastly denied any Satanic connections, who wrote and had published millions of words of Cabalistic mulligatawny, the distilled wisdom of which could have been contained in a single volume of once-popular E. Haldeman Julius' *Little Blue Books* (which sold for a nickel) … If Crowley were a magician, it was the beauty of his creative art which made him so, not his drug-befuddled callings-up of Choronzon et al.
>
> I get fed up to the stomach-turning point listening to would-be students waxing eloquent over Israel Regardie's *Golden Dawn*, with its ponderous bulk blotched by sigil after sigil of holy esoterica. The very jacket design fairly screams out "Oh, God, how good and light and righteous we are!" with a rayed cross of a magnitude that should have awakened Bela Lugosi back to life out of sheer shock. Mr. Regardie, like his white-light predecessors, rambles through five pounds of accumulated Cabalistic toxemia and burned-out Rosicrucianism before his literary enema yields a scant few pages of today's dinner, namely a watered-down version of the Enochian Keys.
>
> No, I cannot accept the worth of these "masters", who couldn't get off a semi-logical thought without falling victim to what H.G. Wells superbly defines as "big thinks". These works were around when I wrote the *Satanic Bible* I had even *read* them, as well as Montague Summers, Rollo Ahmed, Ophiel, Bardo, Butler, Hall, etc., who wrote reams of arcane rhetoric and produced plates of pretty symbols, yet couldn't seem to say what they meant nor mean what they said. Somehow an occasional member who has "discovered" an occult "master's" writings of the past forgets all about those opening lines in the preface to the *Satanic Bible*, assuming, I guess, that I didn't know about *his* new-found bit of esoterica when I took pen in hand.
>
> At the tender age of twelve, when I grew disenchanted halfway through the *Albertus Magnus* and a third of the way through the *Sixth and Seventh Books of Moses*, it occurred to me that there must be "deeper stuff", so I delved. Alas, I found the deeper stuff was deeper, all right - and piled higher as well. For every page of meat it seemed there were a hundred pages of filler, adding up to a pretty, plump, but decidedly ersatz hunk of baloney.

[239] Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

I wrote the Satanic Bible because I looked for such a book all my life and, unable to find it, concluded that if I ever expected to read what I was seeking, would have to write it myself. The same principle applied to the Compleat Witch.

Summing up, if you need to steep yourselves in occult lore, despite this diatribe, by all means do so. But do it as a ritual in itself, i.e. objectively towards subjective ends. Read on, knowing that you won't learn a damn thing in principle from Levi, Crowley, Regardie (or Sybil Leek either!) that isn't extended one-hundredfold in the Satanic Bible or Compleat Witch, but that you'll have the spooky fun, ego food, and involvement which invariably accompany a curriculum concerned more with the gathering of ingredients than with the application of principles.[240]

I thought Anton's basic point well-taken but a bit overstated. There is much in the literature of traditional occultism that is not only sophisticated and profound in principle but suitable for practical application as well. Granted such material must often be distilled from inaccurate or obsolete data, but the same is true for virtually all fields of philosophy and science. [I don't care to speak on behalf of Sybil Leek, however.] Moreover I knew that Anton was sufficient of a scholar to recognize the legitimate worth of various occult classics; something else must be behind this sudden tongue-lashing. A clue as to what it was came shortly thereafter - in a copy of a letter from Wayne West to Anton:

It is with the most profound regret that I advise you of the dissolution of the Babylon Grotto, with effective date of 25 September VI. I am of course deeply grieved by such action, since I have always held and shall continue to hold both yourself and the Lady Diane in the highest esteem. Your personal friendship is much valued, and while I realize that I shall be deprived of such friendship, my decision to dissolve the Babylon Grotto has been brought about by several important factors.

The recent issue of the Cloven Hoof has elicited severe criticism from the membership for two particular reasons: its lack of content and the clear mandate to avoid reading such authors as Levi, Crowley, Ahmed, Ophiel, Bardo, Butler, Hall, etc., with the implication that one is wasting time in such pursuits. I am personally cognizant of Your Excellency's reasons for such a mandate. While I concur that these gentlemen leave much to be desired, it is my personal contention that such works are worthy of perusal if for no other reason than to familiarize oneself with the obvious inadequacies contained therein.

The membership has also been disillusioned with the Cloven Hoof due to the fact that many of the issues promised some "magical" teaching or other in the ensuing issue which never appeared, with the resultant effect that continuity of aim and purpose was seriously impeded.

Additionally the operational costs of maintaining a Grotto have also played an important role in my thinking. While the individual Grotto does have access to certain revenues, they do not cover the total expense involved and quite frequently impose unnecessary hardship on the Grotto Leader, more particularly when one takes into consideration the time and expense involved in maintaining contact with the various news and exposure media for the purpose of enhancing and promoting the Church of Satan. As Your Excellency is fully aware, I have always made it emphatically clear that it was never my intent to "make" money in the service of the Church, but the limited monies derived from Grotto attendance do not cover such obvious expenses as telephone bills, stationery, ritual chamber facilities and equipment, etc.

My personal attitudes and opinions concerning the teachings of the Satanic Bible remain as firm as they were in the beginning, and I shall continue to defend them to the utmost of my ability. I would not wish to be accused of abandoning the doctrines which have become my very life force, and the tenets and philosophies expounded in the Satanic Bible are my own particular beliefs. They are based on the most profound logic and reason and are a true source of inspiration.

Nor would I presume to judge Your Excellency's policies for the successful operation of the organization as a whole. I have made these points emphatically clear to the membership of the Babylon Grotto and have given them no reason whatsoever to doubt your judgments in this regard. I have always done my utmost to maintain the image of the Church of Satan in this area of the United States and shall continue to do so on your behalf on those occasions when it becomes necessary.

[240] LaVey, Anton, "What is a Satanic Master?" and "From the High Priest" in Cloven Hoof, September VI/1971.

> The other, lesser aspects which prompted my decision have already been discussed with the Lady Diane, and I feel confident that she will already have appraised you of them. While some of them may seem of little consequence, they are of vital importance to me and were, therefore, required to be made known.
>
> I am deeply appreciative of Your Excellencies' kind attentions to me and shall continue to regard you both with the deepest affection.[241]

As surprising as this letter was, it paled beside the proclamation (Appendix #29) issued by the LaVeys a few days later. My copy arrived together with a note from Diane:

> While we dislike the time-consuming task of dignifying Mr. West by such a lengthy and detailed report, we find it necessary because of intense concern on the part of those members formerly under his authority. Each point taken was raised by members who requested elucidation.[242]

To say that Nineveh was nonplussed is an understatement. Despite his officiousness, fierce anti-Catholicism, and "British" pomposity, Wayne West had always been respected as one of the Church's most dynamic leaders and organizers - comparable, perhaps, to John Ferro.

Although West and I had little in common in terms of personality, I had found him likable almost in spite of himself for his enthusiasm, commitment, and unashamed Satanic arrogance [as ought to be clear from Appendix #7!]. And he and I had shared one conviction brought out by the Northglenn Incident - that Satanists in general and the Satanic Priesthood in particular should take a stand - proudly and publicly - on behalf of the Prince of Darkness whose name they had taken "as a part of themselves".

Wayne West made no response to the Central Grotto proclamation, and, for that matter, I saw no reason to doubt Anton's or Diane's truthfulness. I was appalled, sad, and furious all at once; to the LaVeys I wrote:

> The discussion of Wayne West's exploits was most interesting. I had no idea that the corruption was so extensive. It's intriguing to compare the facts of the matter to that Socrates-drinking-the-hemlock letter he wrote you! I wonder if he will continue to pose so nobly once he has seen himself vivisected in print. In spite of the fact that we bore no great love towards Wayne West, we are very sorry that this distasteful business had to happen at all. I suppose that the worst possible frustration is to spend a good deal of time teaching an individual who then uses his newfound knowledge to turn around and kick you in the teeth.[243]

As it turned out, West's letter was a rather inaccurate prediction of his subsequent attitude towards both the Church of Satan and its High Priest. In March of 1972 the Detroit Free Press printed an article (Appendix #30) on West and his current venture, a "First Occultic Church of Man". It drew immediate fire from Warlock Michael A. Grumboski, Regional Agent in Detroit and past Assistant Grotto Leader of Babylon. To the Free Press Grumboski wrote:

> In your article you mention, and I quote: "Division and strife marked with name-calling have erupted in the Church of Satan." I beg to differ. The matter of Mr. West's departure from our ranks was marked with some ill feelings, but certainly not to the extent you portray in your article. I did not agree with Mr. West's new organization, but in many ways I do miss his warm and cordial manner. He was a superb host as well as a very eloquent orator. But even these fine qualities do not make a Satanic Priest.

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[241] Letter, Wayne West to Anton LaVey, September 27, VI/1971.

[242] Letter, Diane LaVey to M.A. Aquino, October 1, VI/1971.

[243] Letter, M.A. Aquino to Anton & Diane LaVey, October 5, VI/1971.

> Mr. West seems to be overtly concerned with trying to insult Dr. LaVey. It is my belief that he (West) is taking this action because Dr. LaVey clearly saw that West only wanted power through his role as Priest. As in any churchly group, our leaders wish only the best for their membership. When the ego of one man starts to stifle his membership's thinking (as in the case of Mr. West), then it is high time for new leadership. To further clarify, I do not condemn Mr. West for his new "occult" group. Nay, as a Satanist I believe he did the best thing for himself, which is very Satanic!
>
> Mr. West alleged that Dr. LaVey forbade the reading of certain books. The article, which Mr. West falsely interpreted, stated that since the recent splash of occult paperbacks has hit the market, one must be careful not to buy, as the High Priest calls it, "occult pornography". One should take a careful look at what he is purchasing. No ban was ever placed on reading material or anything else. The laws of Satanism are very simple: One need only obey the laws of the land he resides in and his own personal set of ethics - which can be more difficult to follow than the Ten Commandments of our Christian brothers. We wish to bother no one. Let them believe as they desire; in return let us practice as free men also.
>
> I hope in later articles you find it appropriate to notify your readership that the Church of Satan is definitely functioning at full force under the capable leadership of Mr. Douglas Robbins [Belphegor Grotto Leader].[244]

I recall that, as I read my copy of the Wayne West Excommunication Proclamation in October of 1971, I naïvely supposed the cancer to have been cut out - that there might be a little cleaning up to do, but that the essential problem had been dealt with conclusively. Now, with the advantage of hindsight, I am of the opinion that the West episode was the beginning of a series of shocks that ultimately led to the final crisis of the Church in 1975.

The Northglenn Incident had spotlighted the impotence of Satanists who, when the chips were down, placed their social acceptance before even the most diplomatic affirmation of their religious affiliation.

Wayne West represented perhaps the opposite extreme - the Satanist who proclaimed his beliefs openly and proudly, and social ostracism be damned! The fatal weakness of West's position, of course, was that he was predictably shunned by secular society. Presumably his personal financial position became so desperate that he tried to make ends meet by using Church of Satan membership and insignia funds - perhaps a hundred or so dollars in all, which even in 1971 could not have helped him very much.

As the LaVeys watched the West disaster from San Francisco, they must have concluded that a program for the Church based upon "open Satanism" was precarious at best and quite possibly fatal at worst. They themselves had been able to be "open Satanists" and even to make a living from it - through meetings, lectures, and Anton's literary ventures. Wayne West was the first to try to emulate Anton LaVey's public posture as a subordinate official, and he had failed - so overwhelmingly that he had to be cast from the Priesthood and from membership altogether.

The disgrace and expulsion of a Satanic Priest, moreover, was not the sort of thing one could pass off as a mere administrative action. A Priest of Mendes was held to be a being ordained and sanctified in the name of the Prince of Darkness. His strength, integrity, and nobility of purpose should be those of the Devil himself. How, then, could he fail and fall - not in a gallant quest, as had Satan himself, but through miserable, dishonorable motives?

The West expulsion thus demonstrated, for the first time since 1966, that the Church of Satan - and the Priesthood - was fallible and vulnerable. It could make mistakes; it could be blooded; it could even perish. It might be inspired by and consecrated to the Powers of Darkness, but ultimately it would stand or fall on the qualities of the individuals who comprised its membership amidst humanity.

As is evident from the Excommunication Proclamation, Anton and Diane made every effort to restore members' belief and confidence in the "infallible, invincible monolith",

[244] Letter, Michael Grumboski to the Detroit Free Press, March 27, VII/1972.

and at the time they appeared to succeed. But - with the sole exception of myself - no other individual in the Church would ever again be entrusted with the knowledge, prerogatives, and power which Wayne West had enjoyed. Whatever successes Priests and Priestesses achieved henceforth would be almost entirely the fruits of their own efforts in their own spheres of influence; they would be kept at arm's length from the "Central Brain" so that, if a West-type situation ever developed again, they could be efficiently and plausibly amputated.

This should not be taken to mean that Anton and Diane LaVey were either unappreciative of subsequent membership effort or disdainful of individual officials and members. Quite the contrary, they both worked hard to encourage and assist members. And members of all degrees who met the High Priest and High Priestess, either in San Francisco or elsewhere, were invariably received with warmth and courtesy. But the LaVeys were both energized by the ideal of the Church of Satan, and to the extent that the reality of the Church could not measure up to that ideal, it would be expendable.

Satanists thus began to live in a curious sort of Twilight Zone in which they were either "tuned in" or "tuned out" of the "ideal Church of Satan" regardless of their standing - and even Priesthood - in the real one. It took three and a half years after the Babylon disaster for this trend to completely supplant the realism of the LaVeys' original philosophy, and it was by no means a steady and inevitable process.

As will be seen, there were many times between 1971 and 1975 when Anton and Diane displayed the hope, faith, and confidence in the real Church which had enabled it to come as far as it had for as long as it had. There were, after all, many wonderful and inspiring successes to come, many of which were the direct result of efforts by Satanists across the country.

Just as regularly, however, the LaVeys would be hurt, disillusioned, and disappointed by humiliating setbacks, debacles, and corruption. There was no final, identifiable straw that broke the camel's back in 1975, but by that time the camel was staggering under the weight of a lot of straws.

But this was October 1971, Wayne West was "a dead issue", and we were impatient to proceed with "the great task ahead of us".

Chapter 15: The "Red Goat" *Cloven Hoof*

The Babylon crisis was sparked, if not truly caused by changes in the Cloven Hoof newsletter, and the seriousness of the Church-wide reaction to those changes made it apparent that something would have to be done to restore the publication to its former effectiveness and attractiveness. I offered to help by editing and making generally available a literary supplement to the Hoof called The Vortex, and in September of VI/1971 Diane LaVey's reply arrived:

> We like your idea of supplementing the C.H. with a more scholarly publication, but why not make it the main publication of the C of S? Frankly it has become a bit of a pain in the rump having to sweat over composing it [or Anton's instructing someone else in writing it], getting someone to type it, run it off and mail it every month, when his time should be devoted to writing and setting into motion certain magical workings [one project in particular - "Phase 5"] which we haven't the slightest doubt would "blow the lid off" for good.
>
> He has some "tricks" in his bag that could well create an entirely new industry as well as influence mankind as nothing has since the first means of long-distance, mass communication or air travel. It's not some esoteric, head-in-the-clouds magical theory either, and I'm not exaggerating as to the "change in accordance with his will" which it would accomplish.
>
> I'm no mental giant, but I do know my husband, and I have learned to recognize when he is truly on the threshold of something of import (such as the precedent-breaking Church of Satan). This time, though, it encompasses the mental, physical, spiritual, emotional - all of which are manipulated (believe it or not - again - for the betterment of mankind) via a material object and a complex program which must accompany this device.
>
> This time, however, he's built in a "compulsion element"; so even if the inhabitants of this sphere persist in their apathetic, epimethean approach to their future, they'll have no choice but to do what is best for themselves and others of their kind.
>
> The only problem is that it's going to take T-I-M-E - quite a lot of time because, as with all successful workings, each step must be allowed to fully develop before going on to the next. In the early stages the plan will not be recognized as being capable of that for which it was originally devised [which is to our advantage], and the implementation of all facets of the total scheme may not come about for many years. In the meantime, though, even the minor changes which will take place will be well worth the effort.
>
> [About now, you're surely telling Janet: "She's really flipped; the pressures must have gotten to her."] I realize this is apt to sound to you like something out of a mad doctor story, but if I weren't so nebulous in my description, you really might start worrying about the Master's sanity.[245]

At the time I had not the slightest idea what Diane was talking about, but I assumed the LaVeys would elaborate in their own good time and so did not press her for details. Over the next few years Anton's project would gradually unfold. In essence it involved the creation of human-featured robots or androids [a la Walt Disney's "audio-animatronic" devices].

Anton's androids, however, would be specifically designed to respond and appeal to the intellectual, emotional, and sexual fetishes of their owners. One might describe them as the ultimate elaboration of the "blow-up dolls" which may be found in "marital aids"-type hard core pornography stores. But what Anton had in mind was not just a sex toy, but an artificial, "ideal" companion for each individual who ordered one.

The roots of this concept may be found in many classics of "robot" literature, such as Thea von Harbou's Metropolis and Isaac Asimov's I, Robot An episode of Rod Serling's original Twilight Zone television series dealt with a marooned astronaut who finally came to prefer the company of a "female" android to that of the real humans who came to

[245] Letter, Diane LaVey to M.A. Aquino, September 20, VI/1971.

rescue him.

Probably the earliest example of this theme is the Greek classical legend of Pygmalion and Galatea. Pygmalion, an ancient Cypriot, was so offended by the female debauchery he saw around him that he came to hate all women and resolved never to marry. He made an ivory statue of a beautiful woman, however, fell in love with it, and asked Aphrodite to give it life. His wish was granted, and the statue became the living woman Galatea. That Anton was strongly moved by this legend is evidenced by his giving his daughter Zeena the middle name of "Galatea".

There is also a more sinister version of the legend of Galatea, and it is to be found in the "Necronomicon" of the Church of Satan, Robert W. Chambers' The King in Yellow, the book that Anton Szandor LaVey kept locked away among his most sacred and dangerous possessions.

One of the chapters of that work is entitled "The Mask", and its theme is the attaining of perfection in beauty by turning it to stone. Boris, a sculptor, has discovered a chemical solution which turns living flesh into almost opalescent, rose-hued marble. His beautiful wife Genevieve, delirious because of fever, confesses her true love for the narrator to him and her stunned husband:

> At the same instant, our three lives turned into new channels; the bond that had held us so long together snapped forever and a new bond was forged in its place, for she had spoken my name, and as the fever tortured her, her heart poured out its load of hidden sorrow. Amazed and dumb I bowed my head, while my face burned like a live coal, and the blood surged in my ears, stupefying me with its clamor. Incapable of movement, incapable of speech, I listened to her feverish words in an agony of shame and sorrow. I could not silence her, I could not look at Boris. Then I felt an arm upon my shoulder, and Boris turned a bloodless face to mine … The last thing I recollect with any distinctness was hearing Jack say, "For Heaven's sake, doctor, what ails him, to wear a face like that?" and I thought of The King in Yellow and the Pallid Mask.

In despair Genevieve casts herself into the deadly pool, and Boris, on discovering her, shoots himself through the heart. Finally, after a terrible, lingering ordeal of madness and mortification, the narrator nerves himself to enter the sealed room containing the transformed Genevieve:

> The heavy doors swung inward under my trembling hands. Sunlight poured through the window, tipping with gold the wings of Cupid, and lingered like a nimbus over the brows of the Madonna. Her tender face bent in compassion over a marble form so exquisitely pure that I knelt and signed myself. Genevieve lay in the shadow under the Madonna, and yet, through her white arms, I saw the pale azure vein, and beneath her softly clasped hands the folds of her dress were tinged with rose, as if from some faint, warm light within her breast. Bending with a breaking heart I touched the marble drapery with my lips, then crept back into the silent house.

"The Mask" concludes as the narrator discovers that the effect of the chemical is temporary. He returns to the marble room to find Genevieve once more alive, but the account ends abruptly and one is left to ponder the subsequent fate of the two lovers … as Chambers quotes from The King in Yellow, Act I, Scene 2:

> Camilla: You, sir, should unmask.
> Stranger: Indeed?
> Cassilda: Indeed it's time. We have all laid aside disguise but you.
> Stranger: I wear no mask.
> Camilla: (Terrified, aside to Cassilda.) No mask? No mask!

But it would be years before I would understand the implications of Anton LaVey's "project", and that he too wore no mask.

Now in her letter Diane returned to the subject of the Cloven Hoof:

> Your idea for separate levels of publication for qualified members is a good idea, but if the C.H. were consolidated and you were running it, it would be an excellent idea.
>
> The only thing we would have to watch is that even the lowest level edition would not cast a disparaging light on the Church when outsiders happen to see it [which, let's face it, they will]. We still favor the C.H.'s being composed with regard to the opinions and/or comprehension capacity of the few, who will read it, get something out of it, and perhaps contribute something to it - and to the Church in general - rather than the many, who are little more than names on a mailing list.
>
> Before we accuse you of being overly-democratic, it's only fair to tell you we suspect that your purpose in suggesting the multi-level format (translation: a more "high-brow" format and content for those capable of comprehending same) was to criticize without having to criticize [which your keen sense of tact would prevent you from doing].
>
> As a matter of fact, without sifting through your whole file to find your original prospectus on Vortex I can't be sure, but didn't you originally intend for it to replace the C.H.? I may be wrong; but if this is the case, you needn't have been so foxy about it. Rest assured, we wouldn't have taken umbrage - we never do when criticism is backed by solution and assistance. We would be free of a large burden if we had only one publication - the Agents' Bulletin - emanating from here.
>
> We haven't come to dread doing the C.H. per se We're just fed up with having to try to fit it in with everything else that needs to be done and then being less than elated with the results of our earnest but fragmented efforts. We have had others writing partial issues, but as long as it's up to us to get it out whenever no one else happens to be available - or if they are capable of "creating" only about one or two essays before exhausting their resources or inspiration - we might as well compose it all. It also saves our "psychic energy" (or whatever you'd call it) by not having to pet and cajole.
>
> The Master recently made up his personal "Think"-type sign:
>
> * * *
>
> There are many who would take my time. I shun them.
> There are many who would share my time. I tolerate them.
> There are precious few who would contribute to my time. These I appreciate.
>
> * * *
>
> If the Blacklist is any indication of what you could come up with on a grander scale, the C of S would have a publication of which its founder and titular head would, at long last, truly feel proud.

Before closing, Diane had a few words to say on the subject of the Church's finances, which had been one of the topics discussed during the Babylon crisis:

> Surely we must be the most charitable organization in the world! I doubt that most of those who are using the name and reputation for which we have worked [and risked our necks] ever stop to consider this. Even if we were to start levying tax on weekly Grotto meetings and collecting fifty cents a head [we're not planning to, although any number of other organizations would], what would be wrong with that?
>
> It is very galling to us that most of our membership seem to think that any profits made by the Church go directly into Ma and Pa LaVey's personal piggy bank, when in reality exactly the opposite is true. This is undoubtedly beginning to sound rather mercenary, but the simple fact of the matter is that we don't relish the prospect of spending several more years beating our brains out for a membership comprised largely of the sort of individuals who personify the characters in one of my favorite children's stories, "The Little Red Hen".
>
> Were we willing to "cop out" and start manufacturing Church of Satan propeller-beanies, do-it-yourself ritual kits, and genuine, stimulated (sic) mother-of-pearl Satan statues, we could make a mint off the name and reputation we've created. But, as it happens, we really do believe in the Church as it was originally conceived, although we refuse to become martyrs - and hypocrites - over it. [Practice what you preach, and all that.][246]

[246] Ibid.

The first thing the new Hoof Editor needed was a quarter-page masthead, and I turned to Janet, who created a bat-winged, Miltonian Satan hurling bolts of fire across the page to form the blazing words "Cloven Hoof". I waited for 6114 to echo my enthusiasm. Then I waited for 6114 to approve it. Then I waited for 6114 to say something about it! Then Diane told Janet that Anton had decided to do the new masthead himself. A few days later she wrote to me:

> I'm afraid finesse is not one of my talents when I have to think and comment quickly, and I knew I had probably stuck both feet and an arm in my mouth when I told Jan of the Doctor's decision and the reasons for same. It has bothered me every day since I talked to her about it. I thought about writing her a note explaining my feelings, but how do you say "I'm sorry I told the truth but said it in such an indelicate, blatant way that the way I said it made it untrue"?
>
> I distinctly recall saying that her drawing looked as if a girl had done it, which was a pretty crummy way of saying it wasn't bold or dominant enough to convey a bold, Satanic impression for a year's time. Damn! I still can't say what I really mean. Oh, for the guile and eloquence of W.W.
>
> I think what I mean is that it is fine for the present, and certainly artistically valid by any standard of measurement; but knowing what I do about the future plans of the Church, I guess I should have said that the masthead should be over-compensatory insofar as "boldness" is concerned. In magical terminology I suppose it would be called "a blueprint for the 'is to be'". Not that we're all going to grow goat's heads, cloven hooves, or wings!
>
> I'm speaking only in terms of William Mortensen's formula of "is, not does"[247] as applied to depicting strength in art, and I don•t mean to imply that Janet's Devil lacked Satanic meaning. His stance, expression, and dæmonic physical attributes are highly Satanic and convey the impression of forging ahead!
>
> I also remember saying that it wouldn't be so critical if the Doctor were not an artist himself, thereby implying that he sets himself up as supreme critic of all things artistic. This certainly is not true; he carried on to everyone about Janet's "hidden talent" after receiving the first issue of the Blacklist bearing her cover design.[248]

I have recounted Diane's diplomacy on this matter because of its exotic and amusing aftermath: What subsequently arrived in the mail from Anton was a magnificently hideous Baphomet goat-dæmon, whose most inescapable feature was a hairy, erect phallus. Accompanying it was a letter in which the artist described his creation:

> For the masthead my prime thought was that the design employed should incorporate cloven hooves, thereby reinforcing the image conveyed by the title. After drawing a succession of devils, most looking either like fugitives from a tin of ham or third rate opera company rejects from Faust auditions, I started a rather panoramic thing showing a Devil's herd, a la "Ghost Riders", galloping across the top of the page. My intentions were the best, but alas, the page was too small, and what started as a DeMille-type hippodrome petered out to a shopping center dog and pony circus.
>
> A stylized version of Baphomet was decided upon because I felt that Levi's version, while luridly graphic for the nineteenth century, is far too euphemistic for today's climate. Such concessions as the ill-fitted "good" pentagram on the forehead, the caduceus in lieu of a virile member, the lap robe to avoid exposure of the caduceus' point of origin, a rather unimaginative pair of 39 D-cup mammary glands, arms that would better serve in an ad for Jergens Lotion, a right hand apparently in the act of hailing a cab, and a Roman candle perched atop the head do little to advance the impression of the truly base and carnal aspect of the Beast of the World.
>
> I have attempted to beef up the aforementioned and drawn the horns in the manner of certain eastern and African wild goats rather than the usual, domestic variety. The membranous wings and scales have been added to graphically intensify the Hellish origin.
>
> Use your own judgment as to the color rendition. I have enclosed a couple of suggestions. Using red in only the eyes and the smoke from the cranial exhaust (mistakenly assumed by most occultists to be some sort of candle) would certainly give the impression of a head "filled up with

[247] In The Command to Look. See Appendix #19.
[248] Ibid., October 26, VI/1971.

burning mist and golden mire" as well as direct the reader's gaze towards the title. Allusions to red, blazing eyes can be found throughout the lore of Satan, from the ghouls and afrits of Persia to Dracula himself. Or, if you feel it is more striking in black and white, please don't hesitate to forgo color altogether. I am frankly undecided. Diane prefers either the plain black and white or black and white with just the touch of red in the eyes and smoke. I'll leave it up to you and Janet to decide.[249]

We decided to go with the all-red version, and it thus heralded all Hoofs until June of 1972. These editions were run off by mimeograph in our Louisville basement and mailed out to the Church membership once a month. It will quickly be deduced by the reader that this would have been quite a task for a 7,000-strong mailing list, and so it would have been - but it wasn't, as the actual mailing list was 270 names in length. I wondered whether I should be bothered by this bit of deception, but I concluded that no one was actually being harmed or exploited by it - and that the larger, mythical figure was handy to have to intimidate persons who might otherwise attempt to harm the Church or its members.

My first issue as Editor - November VI/1971 - contained three essays of mine (Appendices #31-33), an account of the First Eastern Regional Conference of the Church [see Chapter #16], and an essay by Anton entitled "Mighty Casey Strikes Out -or- A Satanic Glimpse of the Future". His theme was that contact, team-type sports were doomed to extinction in favor of individualistic forms of athletics:

As more emphasis is placed upon independence, so individual expression must flourish. Even though the masses will always find security within their own mass, the need for individual recognition still burns brightly in everyone. Christianity has stifled individuality, with conformity touted as desirable, as an obvious means of control. Planned social activities such as team sports placed greater importance on involvement than on prowess. The champion was considered a hero, but few could be champions, so involvement was all that was expected. The game of life was played on a microcosmic level. Unfortunately the highest standards of the participants were well below those of the manipulators who planned and encouraged the games!

Now that man desires to be his own god, the same microcosmic principle applies in his recent choices of sports. He becomes his own team, a quasi-unique entity. He races stock cars, motorcycles, dune buggies, and slot cars. He jumps from airplanes. He dives beneath the sea. He rides surfboards. He strives to extract wilder sounds from electronic musical instruments than the next guy.

And in every instance of what might be called "the new sporting blood", uniqueness of appearance and individuality of expression are the criteria. Compare the initial attraction of riding a custom-appearing motorcycle with that engendered by donning a football uniform which looks like everyone else's. Though a skin-diver's suit may resemble the others around him, the wondrous solitude and serenity he finds beneath the surface more than compensate in exalting (or submerging) him to a unique position.[250]

I also ventured a couple of movie reviews (Appendix #34), but on the whole the Hoof would steer clear of Hollywood Satanism until something called The Exorcist came along [see Chapter #29].

Reaction to the new newsletter was very favorable; letters and comments began to come in from all over the country. A commendation arrived from Anton:

As might be expected, this congratulatory note is tardy, but only because of my backlog and your quiet efficiency. If something had been remiss in the new Cloven Hoof, chances are good I would have had to voice my complaints immediately! One of the pitfalls of doing a job well around those who love tranquility is that it contributes to the smooth flow that is all to often interrupted by acts of ignorance and indiscretion perpetrated by others, often postponing recognition where deserved. As the squeaking wheel gets the oiling, so the problem makers always receive "attention"

[249] Letter, Anton LaVey to M.A. Aquino, October 23, VI/1971.

[250] LaVey, Anton in Cloven Hoof, November VI/1971.

before the problem solvers! At any rate, the C.H. is superb, the prospect of future issues bright, and the response totally positive. There is no doubt that it stands far above anything else in its genre. Congratulations on a fine job.[251]

I quickly saw what Diane had been driving at, however, when she had referred to the difficulty of filling entire issues with membership contributions; there just weren't any to speak of. The Hoof would receive perhaps 20 letters a month containing chit-chat or incidental items of news, but of extended essay material there was almost nothing. The essays that did arrive got printed [unless they advocated the joys of necrophilia or something worse], but as my Editorship continued I got into the habit of writing the bulk of each issue myself, omitting my name from articles to make the fact less conspicuous. I hoped that, after I had "primed the pump" for a few months, hidden intellectual talents would emerge among the membership and some good material would be contributed. And that is more or less what transpired, though not to the degree I might have wished.

The December 1971 issue consisted of essays by me on the Great Pyramid (Appendix #35) and Christmas (Appendix #36), an essay by Janet on the conspiratorial methods of the original Jesuits, and an essay by John DeHaven II° warning Satanists against the press' tendency to look for the worst in "Devil worshippers". January 1972's issue began with a satire of southern evangelism by Janet, after which I contributed an article on vampirism (Appendix #37) and a short sketch of Pythagoras (Appendix #38). Anton's essay was entitled "Occult Pornography", and it highlighted the desperate impulse of people to believe in something - anything - in an age in which the old myths have been discredited or destroyed:

Now that God is dead and the old story-tellers are being ridiculed, what new tales can be told to stimulate the demons within each brain, thus actuating and sustaining computers solely programmed for hindsight? The Satanic Masters have decreed that the Dark Side shall provide the new mythos, and first-hand fantasy shall be every man's elective, and such fantasies may appear in diverse forms, each to one's own taste. The wild talents of the priests of the god-houses can now belong to all, for what the stars do not supply the pasteboards will.

Why do they not tell of us as we would wish? Because it requires a far worse form of confrontation than their encounter groups provide. We are reality, stripped of all fantasy, save for that which we can recognize as such and employ as tools toward our well-being. If Satan is the Father of Lies, it is only because they have made him so. Satan has spoken truth, but the truth hurts. So He soothes the hurt by placing doctors of divinity and medicine-men upon the Earth to ease the threat of revelation through the phylactery of fantasy. For those who can bear the pain of their existence, joy awaits.[252]

By the beginning of 1972 several individuals who, having been II° Witches or Warlocks for some time, felt that they should now be entitled to the Priesthood of Mendes III°. On January 6 Anton wrote to me (now IV°) as follows:

I had intended to present an article for publication in the Cloven Hoof which would shed some much-needed light on the requirements for the Priesthood. Certain measures of tact and, I suppose, concern over the possible results of what would easily be interpreted [and correctly so] as wrath on my part, make it necessary to ponder the manner in which the subject should be advanced.

Just how does one state the following bits of everyday logic?

Every candidate for the Priesthood must serve an apprenticeship at the Central Grotto, during which his behavior is observed under various conditions.

Seminarial preparations and qualification are rigorous for those attempting to enter the priesthood of any other established religion, so why should they not be equally rigid in the Church

[251] Letter, Anton LaVey to M.A. Aquino, November 22, VI/1971.

[252] LaVey, Anton in Cloven Hoof, January VII/1972.

of Satan? Why should it be easier to become a Priest of Satan than it is to become a Catholic priest, a Jewish rabbi, or a Methodist minister, when a Priest of Satan actually requires a great deal more wisdom, considering his terrestrial commitment? How do we tell them that initiative is wonderful, but that it can never take the place of ability, and that a proficiency in the latter quality will surely have been made manifest in their pre-III° application activities?

Mike, we are dealing with grown-up little boys who wish to be big shots and pathetically think that the rules of the game (verifiable resumés, credit checks, occupational, residential, familial, and emotional stability) do not apply here, but that the passing of a test is all that matters. They simply cannot divorce themselves from the climate of the childhood vacant lot fraternity, though outside the Church they accept the rules of the game from prospective employers, loan companies, etc. without question.

Maybe I'm wrong, but I think a man who bears the portentous title of Priest of Mendes should be able to buy a ticket to San Francisco [not hitch-hike], check in at a decent hotel [without depending on the C.G. staff to find him one!], and show other examples of worldly resourcefulness, such as spelling gud, maybe taking the High Priest and High Priestess out for a hot dog, and additional intellectual feats and social graces.

I was once astounded at the effrontery of many aspirants to the Priesthood; now I have simply become inured to such copious amounts of cheekiness. Clearly what our problem children of the Church lack most is introspection and genuine self-evaluation. I base my standards of tact, protocol, and true respect for those I feel deserve it on the very selfish premise that "it's the only way I ever got anywhere!"

Perhaps I have read too many Horatio Alger novels, but in this epic, as in all, the Devil is a gentleman who knows how to say "sir", address a fellow as "mister" even if the man's a garbage man (sanitation engineer), praise others without choking on the words, and generally display the sound and secure ego for which the Prince of Darkness is noted. Contrary as it might seem to most, it takes a great deal of personal pride to be genuinely humble.

These are the things that cannot be - no, should not be - taught to our would-be Priests, for if such qualities are not inherent, the aspirant is a bad risk. These requirements for the Priesthood of Mendes, if so stated, would then combine "Yes, Virginia, there is a Santa Claus" with Emily Post. I dislike hurting anyone's feelings, but we are well into our Fourth Phase and we'd best toughen our hides.

As I have alluded, we will drop many of our "most dedicated" by the wayside, and umbrages - both small and great - will be freely taken. What we will gain will be infinitely superior, as it has always been. I feel there is now enough of a solid foundation to establish a new and comprehensive set of Priesthood requirements, exclusive of personality traits, which can and should be observed first-hand.

As for the actual requirements, other than a totally new test, which I would like to compile from questions submitted by yourself and other knowledgeable III°+ members, as other qualifications go, the following should be given much consideration:

- Job or professional stability.
- Married or single (married with compatible spouse given preference).
- Children (persons with children given preference).
- Special abilities (languages, talents, etc., in which outstanding ability in at least one should be present).
- Ability to maintain relationships (long-term friendships prior to entrance into Church … if none, reasons).
- Economic stability (assets/liabilities).
- Residential stability (own or buying home? If not, why not?).
- Family reaction (likelihood of problems arising from furious parents, children, inheritance lawyers, etc.).
- Make and year of automobile.
- Living conditions (type of home, outsider's impression, style of decor).*
- Personal appearance (preference given to above and beyond reproach, yet distinctive appearance).*
- Life-style (leisure pursuits, restaurants frequented, etc.).
- Pets (preference given to pet owners).
- Conversational ability (non-esoteric versatility a must).*

These are a few ideas. If you can come up with others - or properly word these - I will be most grateful.

My plan is to spring these requirements on those who already have our old test, should they submit it.

Naturally I wish "preference given to" omitted from requirement questionnaires which are sent to aspirants. Otherwise we will have them running out and buying dogs they can't stand, marrying spouses they can't stand, and eating food they can't stand at restaurants they can't afford.

Items marked with an asterisk are observable chiefly through personal contact with the aspirant, to be made by a Magister or other qualified O.T. investigator.

Bearing in mind that rigid rules are always made for the many, who require them, rather than for the few, most requirements are subject to modification under the proper conditions.

Of course most of those who aspire to the Priesthood in a persistent manner are seldom those whose actions speak louder than their words. Thus a list of requirements must be tough enough to boggle the big talker and presumptuous upstart. The best potential Priests and Priestesses will be selected to take the test, as it should be.[253]

To Anton I responded:

I couldn't agree with you more strongly concerning the Priesthood. Whenever the members in this region have discussed the III°, they have likened it to merely "the next rung" on the ladder of prestige within the Church. You pass your II° test and buy a white Baphomet, and then you pass your III° test and buy a black Baphomet, and so on, presumably, until you get a trident and horns!

More often than not my careful explanations of the differences between lay membership and the Order of the Trapezoid have been greeted with disgruntlement. In order to clear up the confusion, I have been planning an article on the structure of the Church, tentatively for inclusion in the February Cloven Hoof. It will be "censored" to the point where it can be read by the general membership, but I will nevertheless staff the article through your office for approval before I cut the final stencil.

As for the standards of admission to the Black Order, they should be geared to recognize those who are Satanists, not to allow individuals with inferiority complexes to embellish their egos with an arcane title. Paradoxically, though, the latter are always the more vehement in their pursuit of the Priesthood; the former often elude identification or at least formal recognition.

I would like to spend some time working on the basic requirements you set forth. Let me see if I can't forward an analysis within the next month, together with some ideas for the III° examination. I would like to give both some careful thought.[254]

Before the draft of my Hoof article was reviewed, Anton sent me some additional thoughts concerning the Grotto system and the Priesthood:

I have decided on two moves towards a more controllable administration.

The first: All Grotto authorizations will be dated on a six-month basis. A year is too long a test period, and it is much easier and "cleaner" to (a) simply not renew an unsuitable authorization (Peter Principle fail-safe) than it is to (b) yank a charter after seven or eight months of incompetence (punitive measure). Psychologically #a will be accepted as a means of getting off the hook, for both the Church and the incapable Grotto Leader, whereas #b engenders hostility and defensiveness.

The second modification is a probationary period of one year from the date of a Priest's acceptance and installation into office to his formal ordination. This means that, upon meeting the necessary requirements for the Priesthood, the candidate will assume the capacity of Priest, being addressed by that title, functioning as such, and wearing the raiment of same. No certificate will be issued, however, until the fulfillment of one year's required conduct.

I realize this may appear harsh, but it is no worse than most apprenticeships in other religious orders. Instead of serving in residence in San Francisco, which is - at least at this time - impractical, prowess can be discerned over one year's time on a pastoral level. A pilgrimage to S.F. should still

[253] Letter, Anton LaVey to M.A. Aquino, January 6, VII/1972.

[254] Letter, M.A. Aquino to Anton LaVey, January 13, VII/1972.

be required before installation in order that the candidate may be observed first-hand. In short, a year of probation will substitute for seminarial residency.

Another aspect I have contemplated is a system of merits and demerits, whereby a tangible evaluation of behavior might be effected, resulting in probationary advancement, scrutiny, and final acceptance or rejection. Whether or not such an evaluation program should be made known is open to debate. On the side of open knowledge of same is the element of watchdog control. If a member is aware, via known, tangible standards of evaluation, that his actions are acceptable insofar as he does his homework, we might have everyone doing the right thing - but out of regulation rather than inspiration. Is this what we really want? Will our "elite" group be elite on the strength of rote-learning and fear of failure, or because it would be that way anyway? I should prefer the latter, at least occupying the clergy.

This is why I have always preferred the "entrapment" school of human evaluation. Temptation is a fine test of quality, and "enough rope" will bring out most imperfections. If through ignorance or succumbing to temptation one has blundered, there exists a useful test of humility, for it presents a situation whereby one's ability to "kick himself" may be discerned. Unless one can constructively - not masochistically - deal himself a swift kick upon making an avoidable mistake, he will never learn much.

Perhaps "leaks" that such a system of evaluation exists, without divulging specifics, is the answer. I think that such a method of observation, and subsequent merit or demerit, should exist for the Council's use; all that remains is to decide which of the two described above [or alternate suggestion] will best serve our purpose. I invite your comments.[255]

The upshot of this dialogue was my first major article on the Church's degree system (Appendix #39). It appeared in the March 1972 Hoof, together with an essay of mine on the Grail (Appendix #40) and a reprint of the newly-revised [by Anton] Church of Satan information statement to prospective members (Appendix #41). Anton's official essay for the issue focused again on the integrity of the Satanic Priesthood:

Other religions have had thousands of years to construct a wall of righteous immunity with which to surround themselves, though they have fought, one against the other. Their priests can nefariously use their prestigious positions, for, even though their deceit is visible, so are the deceits of those who are empowered to criticize them. Hence nothing is said. Our Priests' shortcomings will also be visible, but many voices will be raised in criticism, for such criticism is justified when it attacks the Devil.

Our Priests must be superior human beings.

To attack our detractors is easy. Any Satanist will find them to be small and unfair game; he will receive no trophies upon bagging the limit. Such sport can be entered into by the most fledgling Satanist, armed with a modicum of logic and a pantheon of Satanic deities from which to draw, in a tournament of fantasy. The Priest of Mendes, however, is a lion in the path of those whose only justification for living rests on their adherence to the side of "goodness". The Satanic Priest will be observed in all aspects of his "evilness", whether it be a pick of the nose or an unmown lawn. Our Priests and Priestesses - like Cæsar's wife - can do no wrong.

The Priesthood of the Church of Satan requires far more perfection of its candidates than do the priesthoods of other religions, for the Priest or Priestess of Satan is the foundation of modern Satanism. As we grow, there is less room for marginal persons within the Church. As we progress, standards of leadership are tightened - not only because we become a brighter object of scrutiny, but because of increasingly higher qualifications possessed by new members.

This is not to imply that Satanic clergy must be simon pure in word and deed. It means that the Priest of Satan must be better-read, more self-aware, more achieved for his years, more articulate, and more genuinely dedicated to his chosen faith than are the clergy of any other religion known to man.

We are living in a fleeting, but Satanically necessary period of "paper priests", whereby anyone can become endowed with legitimate secular authority for a few dollars.

I must confess that I have encouraged such antics - by both overt and covert machinations. Those who can conceive of the method and the results will understand my plan. It will come to pass

[255] Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

that the Satanist will attain legitimacy through exclusion[256]

I call particular attention to these two articles - the message from Anton (above) and Appendix #41 - as well as to the quoted correspondence from him as exemplary of the rigor with which he defended the integrity of the Satanic Priesthood during the decade of the Church's existence. One will note that his approach was one of seeking and encouraging constructive criticism from senior officials of the Church as to ways to improve the ordination procedure; he did not consider himself either infallible or omniscient on this subject.

Also in the March Hoof was a letter to the Editor in response to an H.P. Lovecraft-theme poem which I had included in the February issue. The letter read:

> Concern'g ye Chaunt of ye Strange Angles from ye Booke of ye Arab Alhazred which our esteem'd Brother, Warlock John Dee, did submit in ye preceding issue: I was much astonish'd thereat, for I had thought mine own copy of Al-Azif to be ye Last. I desire greatly to discuss with him a matter of certain Business which I believe might be of interest to him, and which cou'd prove to be of no small benefit to us both, as well as advanc'g ye Cause of ye Gr. Old Ones & hasten'g their com'g Again. I am at present us'g ye name "Dale Seago" & may be reach'd at ye H&HS Station, MCAS, Cherry Point, North Carolina 28533. Hop'g to have word from him soon as a Brother in Satan & in Him Who is Not to be Nam'd, I am
>
> Sincerely,
> A. Billington, Gent. (Warlock, SZZ-927)

This epistle prompt'd still another letter to the Editor in the April Hoof, this one from a member on the east coast named Phyllis Rose:

> Regarding the March Cloven Hoof - the letter from A. Billington: "His" book, Al Azif or the Necronomicon does not exist. I took the initiative to write to him … I could hardly type to Mr. Billington I was laughing so hard. Anyway I did not try to offend him, for I have a friend who also takes the Cthulhu Mythos seriously … You probably know the book is a myth unless the letter was a joke. But in case you don't, don't try to get a copy - you'll never find one!

This letter was followed by a comment from one of my Contributing Editors:

> The young lady is entirely correct. There is no such work as the Necronomicon, and the so-called "Cthulhu Mythos" is a literary invention of the over-imaginative Lovecraft. Dee and Billington would do well to discern fact from fantasy in the future.
>
> Nyarlathotep

"Dee" and "Billington", as it turned out, had unleashed an even worse horror than the Gr. Old Ones on the Church of Satan - a previously dormant II° (!) Pennsylvania entity by the name of Wayne Chojnicki. In February he wrote to a bewildered Arthur Zabrecky (his Regional Agent):

> In the most recent edition of the C.H. is a work supposedly composed by John Dee, SZZ something or other; the work is entitled "The Chant of Strange Angles". It is my sad duty to have to announce at this time that, unless Mr. Dee is contacted and a sufficiently plausible reason for the publication of said "chant" is furnished to me, I and my order do hereby declare and pronounce a fate worse than death on one John Dee - the reason for such drastic action being that because of his lack of Satanic wisdom he, through the over-indulgence of his ego, has placed in the hands of hundreds of unsuspecting members of the Church of Satan a possible means not only for their own

[256] LaVey, Anton in Cloven Hoof, March VII/1972.

destruction but also that of the Church.

The "Chant" is but a prelude or preparatory for a working involving the opening of a time gate, a warp in which are imprisoned a series of elementals who by violent means would render man into bondage. The entire working goes under the title of the Dhol (sic) Chants. The original copies of said Chants are part of the Aklo Tables, which also warn strongly against the release of said beings. These beings are not to be confused with the nature deities of old or even the supreme countenance of Lucifer himself. For "Lucifer" is but the Hebrew Semitic name for the eldritch deity Shub-Niggarth (sic) of Lovecraftian fame. This is to whom the Church has ties (if any) in the format of a deitific figurehead, because S.N. is translated into the Black Goat of a Thousand Young. Sound vaguely like the Goat of Mendes? However, John Dee advocates utilization of 1/4 of the Dhol Chants by practitioners of our Church, who do not and at this time cannot comprehend what would be required to rid themselves of the plague which would not only triumph over the Christian do-gooders but our people too. These beings are not the Angels (angles) of Revelation of which Dr. LaVey speaks, as John Dee supposes, but are the antithesis of everything our Satanic lifestyle advocates …

Do now what I request, for the internal security of the Church, or I'll have to hold you too responsible for this abomination. Don't make me harm you. I'll be expecting some reply in 3 weeks or less. The counter spell will be evoked at the end of that time, with a corrolary (sic) spell to punish x3 those responsible for endangering this many of our people. This oath I make: "By the services of the Unspeakable Hastur and Maskim 7x7, and lastly that which is unnamable, what I have said will be done! Shemhamforash! So mote it be!"

Vade retro Pan!
Wayne Chojnicki[257]

Art Zabrecky was a rather affable gentleman who lived in Cleveland, Ohio and dealt in antiques. He wrote to me in some bewilderment: "Rather than go into detail, please read the enclosed material. Perhaps you can offer some advice. Will be looking forward to hearing from you."[258]

Approximately a week before this, as is recounted in Chapter #16, the Church had undergone its most serious crisis to date - that of the dissolution of the Stygian Grotto in Centerville, Ohio. It had been a very trying episode, and as Anton LaVey's action official in the case, I had been right in the middle of it. On one hand I was printing policy statements from the High Priest proclaiming the highest of standards for the Church and its clergy; on the other there seemed to be no end of stupid little scandals to mock those standards. Thus Chojnicki's epistle appeared before me at precisely the wrong time; he seemed representative of every rat in the Church of Satan's woodpile. To him I wrote:

The insolence and foolishness of your letter to Mr. Zabrecky preclude a serious reply to your arguments. Needless to say, we are not impressed. It is not your place to advise the Church of Satan on matters of ethics, nor have you the right to subject our Regional Agent to such drivel. You will send a letter to Mr. Zabrecky in which you express your personal apologies for such conduct. You will send a copy of the letter to my office as well. And if I should ever hear of your threatening another member of the Church again, you will have to answer to me.[259]

I should have known better what I was letting myself in for. Chojnicki's answer reached me soon thereafter:

You may drop this air of pompous indignation and recognize the fact that the honor of bearing the fourth level "bishop" status in the Church confers (sic) to me that you have achieved a certain proficiency in the realm of Contemporary Satanism, both ethics and ritual. This degree has its parellels (sic) in other orders (which the Church chooses not to recognize), as in the title of

[257] Letter, Wayne Chojnicki to Arthur Zabrecky, February 17, VII/1972.
[258] Letter, Arthur Zabrecky to M.A. Aquino, February 22, VII/1972.
[259] Letter, M.A. Aquino to Wayne Chojnicki, February 25, VII/1972.

"Master Specialist" in the International Brotherhood of Shadows, which in effect means that you are competent only in certain fields. You made no mention that you have even heard of the term "Primal Magic" and as such, while I respect your status within your field, your rather heated reply serves only to disappoint me. However I'm willing to overlook this scare tactic and offer to instruct you as to the reasons for my prior strong request for an inquest, providing the following is done. First, I receive written confirmation that you have exercised a reasonable amount of your authority to secure from Mr. J. Dee a deposition as to the origin and use of his piece of the Dhole Chants and secondly that the C.H. publish a follow-up asking any one to report any effects or results achieved by the afformentioned (sic) chants (preferably one which would not arrouse (sic) excess curiosity). On these grounds I will, in return, drop the hopefully unnecessary strong-arm tactics and you may even learn something shall we say "usefull" (sic). You see you also have the option of having me removed from the membership and/or choosing to do battle psychically or otherwise.

Rege, Ave, Hail SATAN!
Ia Shub-Niggarh! (sic)
Wayne Chojnicki
2nd Level, C. of S.
Director, S.S.S.
6th Level, Bro. of Shadows
Special Consul, O.S.T.[260]

And our threatening thaumaturge had also decided to set Dale Seago straight (all sic):

Bro. "Dale",

Would strongly reconsider any undertaking with Bro. Dee as mentioned in C.H. March 7a.s., it seems the Dholes as not especially pleased with his stupid action of the previous issue, as well as the church being unhappy with one who misguides our own people. Bro. Dee has about 2 weeks before those of our "elderly" friends, take action against him. I have certain books on "loan", Dzan, Eibon, & Pnaokotic with which I feel might help in translation of certain ambiguous and potent mumblings. Am working on restoration of certain mutual friends of ours restoration (Yog-Sothoth, Shub-Niggarth, Caliuga) I am limiting the crossing because the transition is not an all or nothing proposition, and some of the minions (like the Lloigor, don't play nice. So can only help you under those conditions, considering that I can do the Dhol Chants either for or against you, think things over carefully! MAY THE HOUNDS OF TINDALOS NEVER SEEK YOU![261]

Chojnicki also had words of warning for Seago concerning a particular official of the Church of Satan:

I too am sorry that it is necessary for a brother to turn on another brother; but when I wrote the higher authorities requesting that Bro. Dee be called to account for his indiscretion I received a most rude, and insulting reply from one Sir Michael A. Aquino, Magister Caverni in Louisville, Kentucky; while you and I are acquainted with all that is involved with the area of your research and the gravity of same the regional "bishop" apparently isn't.

Yours in the Nameless brotherhood of the Necromantic Star,
Rege, Ave, Hail Satan,
Ia, Ia Yog-Sothoth.
Ia, Ia Shub-Niggarth …
"Ph'nglui nglui' nafh Cthulhu, R'lyeh Wgah'nagl Fh'agn"
Amen!
Wayne (Asmodeus II) Chojnicki, EZZ-919
2nd Order, Church of Satan (still?)
Director, Societas Selectus Satanas (SSS)
6th Level, Bro. of Shadows, PSU Chapt.
Special Consultant, Order of the Silver Triangle[262]

[260] Letter, Wayne Chojnicki to M.A. Aquino, March 1, VII/1972.
[261] Letter, Wayne Chojnicki to L. Dale Seago, February 24, VII/1972.
[262] Ibid., March 2, VII/1972.

Dale Seago also had hopes, as his reply to Asmodeus II will evidence:

> I must confess myself both concerned and alarmed. If I am interpreting things correctly, you are serious; you are threatening a brother of the Order; and, further, I cannot surmise the cause or nature of your anger toward Bro. Dee. All this just does not compute.
>
> You are obviously a man of talent and resource, or you would never have reached the II°; but you could have been of immeasurably greater value to the Order if you had utilized the time and energy you have poured into the SSS in the Church's behalf - and you would certainly have been rewarded accordingly.
>
> Instead, however, you have become as Saruman, who allied himself with the Dark Lord and then set himself up in imitative rivalry, and thought to escape the consequences of his folly. And if you persist, the fate of Saruman will be yours. The prospect of answering to the Master of the Realm for this matter is not one I like to think about.
>
> Rege Satanas!
> L. Dale Seago
> Warlock II°, Regional Agent[263]

Actually I think my final communique to Chojnicki was a model of open-mindedness:

> After careful consideration of your personal history, motives, and accomplishments, the Council of Nine has decided that your interests and those of the Church of Satan do not coincide. It is the general consensus that you would ultimately enjoy a greater personal satisfaction in an environment not subject to the restrictions of a formal institution. Consequently the Council has directed me to inform you that your membership in the Church of Satan has been terminated as of March 15, VII.
>
> Very truly yours,
> Michael A. Aquino
> Magister Caverni IV°[264]

… which was the result of my telephoning Diane: May I ease the Eternal Punishment of the Prince of Darkness a little by relieving him of this particular disciple, and her saying I think we can somehow manage to survive without the support of the Societas Selectus Satanas, Order of the Silver Triangle, and International Brotherhood of Shadows.

The story behind the lead article in the April 1972 Cloven Hoof began the previous summer - with the appearance of a Newsweek article (Appendix #42) critical of the Church of Satan on the grounds that it was neo-Nazi. When that article appeared, I voiced my annoyance via the following letter to the Editor:

> After reading your comments concerning the Church of Satan, I am forced to suspect that your magazine's interests are more sensational than objective.
>
> Your implication that "most of those convicted of the killings have demonstrated some kind of involvement with the Church of Satan" is both unsubstantiated and factually unfounded. Nor does Anton LaVey espouse any of the racist or totalitarian theories of the Nazis, as your reporter subsequently suggested. If Satanism seems grotesque in the eyes of the pompous professionals of existing theological institutions, perhaps it is because we portray man as the crude, impulsive animal that he is rather than as a divinely-inspired image of a beneficent god. In view of the Christian religion's bloody record of persecution and suppression of other faiths, it takes some nerve for its present-day proponents to voice accusations against the Church of Satan.
>
> As for White witchcraft, I suppose that intoning nursery rhymes in the nude is all right if you go in for that sort of thing. It may be æsthetically pleasing to both participants and spectators, but it is intellectually inconsequential. Whether you pray to a god named Jupiter or to one named Jehovah is unimportant; the fact that you pray at all, however, marks you as a person who is attempting to refuse responsibility for his own decisions.[265]

[263] Letter, L. Dale Seago to Wayne Chojnicki, March 6, VII/1972.
[264] Letter, M.A. Aquino to Wayne Chojnicki, March 7, VII/1972.
[265] Letter, M.A. Aquino to Newsweek, August 17, VI/1971.

In the September 1971 Hoof "John M. Kincaid" had reacted somewhat more mildly to the Newsweek coverage:

> The Newsweek article contains much food for thought, if read by discriminating persons, with its major weakness accountable to the "expert" opinions of assorted pulpiteers and theologians who, it is assumed, know all the answers concerning Satanism. Asking a Christian clergyman about Satanism is akin to taking one's car to a wrecking yard if the carburetor is out of adjustment, on the premise that an auto wrecker specializes in cars that don't run.[266]

Rather unsatisfied with "Kincaid's" comments, I wrote to "him":

> I hope that the Central Grotto didn't dismiss the Newsweek article as being all that inconsequential. It has caused us a great deal of trouble here. The outright insinuations that the Church even obliquely encourages ritual murder, and that Dr. LaVey is a latter-day Nazi are hardly the sort of things we can gloss over. Read that article again from the standpoint of a person who knows nothing about the Church; you will find it to be extremely vicious. I for one don't think we ought to turn the other cheek to some smug Newsweek editor.[267]

Diane's reply a few days later sheds considerable light on the LaVeys' growing disillusionment with the Church's continuing treatment by the media. [Recall that, in the early days of the Church's turn towards greater sophistication, correspondingly kinder reviews had been anticipated.] To me Diane wrote:

> The Central Grotto certainly did not dismiss the Newsweek article as being inconsequential! As a matter of fact, it has [along with several other pieces on the Church] nearly resulted in an immovable curtain being dropped between the media and the Church.
>
> So embittered is the Master by the media's apparent need to wear the "good guy badge", thereby concealing their own weaknesses and often-dubious personal motivations, that since the Look and Newsweek articles I have been unable to talk him into a single interview or personal appearance. His attitude is: "If they insist on using me as a scapegoat so they can pat themselves on the back for 'exposing' the evils of Satanism, they are just going to have to find themselves another Devil (or sin-eater)." I don't know just how long he will continue this, but he's not showing any signs of budging at the moment.
>
> In case your comments on the article were prompted by the lack of a request from him for members of the clergy to write letters of rebuttal, it's because he assumed they would anyway. The Fate matter [Note: See Appendix #43 - M.A.] was a different story, because what self-respecting Priest of Mendes reads Fate?
>
> I must admit, though, that we were rather surprised by what appears to be extreme worriment on your part over the article. Regarding the first piece Newsweek did on the Church, I recall that when the Master was so enraged over what was said, it was you who convinced him that he shouldn't be so concerned over it - that most people will only remember his picture, name (spelled right), and the name Newsweek. And he feels that, if anything, this current story gave the average person more correct information than the last, and that the above-average person would surely read between the lines and find a distinction had been made between the C of S and those so-called "Satanists" who engage in ritual murder.
>
> Nevertheless we all agree that any point given in our favor was given grudgingly. Unfortunately, though, they did not come right out and say anything that could be cited as slanderous were we to bring legal action against them. Every attorney with whom I've ever discussed this sort of thing says that slander is probably the most difficult offense to prove, and that, even if proven, you must prove financial loss as a result of it in order to obtain judgment against the offender. Perhaps now you can understand why the Master isn't exactly keen on giving any more time to the press. They say whatever they please, anyway, so why bother?[268]

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[266] "John M. Kincaid" in Cloven Hoof, August VI/1971.

[267] Letter, M.A. Aquino to John M. Kincaid, September 20, VI/1971.

[268] Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

And so, when casting around for a lead article topic for the April 1972 Hoof, I decided to take on the Nazism allegations (Appendix #44). Then I launched into my most extensive book review to date - on the subject of Colin Wilson's just-released The Occult (Appendix #45).

The May/June (combined) issue was the last of the "red goat" issues of the Hoof, both because Janet and I were moving from Kentucky to Santa Barbara, California and because a decision had been taken to upgrade the Hoof to a digest-style printed format. The May/June issue, in any case, was the best of the "red goats", containing many good articles, poems, essays, and letters from members. The pump, it appeared, had been primed; I wrote only six out of the twenty pages, and most of those six pages consisted of announcements and reports of current events. The only feature article I wrote was entitled "Darwin and the Devil" (Appendix #46).

Anton's essay for the May/June Hoof was again a major theoretical statement entitled "Working at Having Fun". Shaking his head at the clenched-teeth determination of the average person to "enjoy himself" in fixed ways during fixed times on fixed days, Anton predicted that increasing diffusion of business hours throughout the week would eventually cause "commercial" holidays to "wither away". [A decade later, holidays in the United States were in fact rearranged to "extend" weekends rather than commemorate precise historical dates!] Anton concluded:

> In the future Age of Satan, pride in accomplishment will emerge out of wholesale indolence, because the doer - the creator - will be set apart from his drone-like fellows. Redundant as it appears, pride in accomplishment will itself be cause for pride. Thus the achiever need not work at having fun, but will have fun in working. Sound crazy? Just look around you. Those with the greatest opportunities for indolence are invariably those who take up the most time-consuming and involved projects. The wealthy matron who spends long hours at volunteer work does it because (a) everyone will see how wonderful she is, (b) she won't feel guilty at being so rich, and (c) she will justify her existence as a productive human being. In a few years she, as well as her less pecuniary human brothers and sisters, will only consider the last reason.
>
> Satanism advocates indulgence instead of abstinence. If you "indulge" yourself solely on the premise that it is the Satanic thing to do, you are playing the same game as the Christian who hangs one on every Saturday night or battles mosquitoes at a Sunday picnic. If Satanism provides a credo by which you can thoroughly enjoy sought-for pleasure, then revel in your senses.
>
> If, however, you indulge yourself by Satanic prescription, waiting for positive results after each carefully programmed joy ride, forget it. You are probably quite secure in your abstinence, and to realize that is infinitely more Satanic than the misgivings that ill-contrived self-indulgence will produce. The apprehension you could experience after an overdose of programmed joy might even land you back in the nearest church of the other side. I have seen it happen.[269]

[269] LaVey, Anton in Cloven Hoof, May/June VII/1972.

Chapter 16: The Realm of the Masters

On July 21, 1971 I officiated at the first marriage within the Church of Satan since the celebrated Raymond-Case wedding in San Francisco in 1967 [see Chapter #3]. Now at the Nineveh Grotto two of its members were married to become Vicki and James Peyton. For the occasion the normally-foreboding altar was covered with white flowers, and, as James placed the ring on Vicki's finger, their two hands were momentarily enveloped in a burst of Hellish flame. [Since the Black Mass at 6114, I had become a little more skillful in my employment of Dragon's Breath.] The text of the official Church of Satan wedding ceremony, as used at the Raymond and Peyton weddings, is included as Appendix #47.

An amusing interlude had preceded the actual ceremony. In Kentucky all clergy who desire to solemnize weddings must first be licensed by the county - in this case Jefferson County, which incorporated the city of Louisville. On July 12, County Clerk James Hallahan was rather taken aback by a bright red certificate of ordination which announced:

- Be It Known -

That having committed to memory and provided sufficient evidence of a working knowledge of Satanic Theology, and undefiled wisdom of the Black Arts, Michael A. Aquino, on this 21st day of June in the Fifth year of Our Lord Satan, has been granted the Degree of the Third Order, that which is called by the name of Priest of Mendes, and is duly licensed to perform and sustain that which falls within the realm of this Degree as in accord with the tenets and philosophies of

- THE CHURCH OF SATAN -

Having passed before the Council of Nine, Order of the Trapezoid, By all the powers of Hell, So it is done.

Anton Szandor LaVey
High Priest & Magus of the Black Order

Hallahan placed a hurried telephone call to the District Attorney, who, no doubt enjoying the plight of his fellow bureaucrat, assured him that it was all quite legal. The license was duly issued:

State of Kentucky
County of Jefferson
* * *

At a Court held for the Court aforesaid on July 12th, 1971, the following is entered of record: Reverend Michael A. Aquino, satisfying the Court that he is a resident of this county, a man of good moral character and in regular communication with his religious society and a duly authorized Minister, a license to solemnize marriages is granted him; whereupon he gave covenant to this Commonwealth in sum of One Thousand Dollars, the amount fixed, with Stephen and Pamela Foster as surety, which is approved by the Court, and thereupon he took the oath required by law.

Until 1971 the Church of Satan functioned extemporaneously outside of San Francisco. It had been taken for granted that new Grottos would simply follow the lead of the Central Grotto in managing their affairs, with no other reference than the Satanic Bible being necessary. But, even before the breakup of Babylon, it began to be apparent that some administrative guidelines would be needed, and so the LaVeys requested me to rough out a draft. This I did, sending copies not only to San Francisco but also to Wayne West for his comments. The Manual for Grotto Administration, as it would be called, was intended to be a mimeographed booklet covering such areas of general concern as Grotto formation, organization, membership, programs, ritual activities, publications, and public relations. On July 5 I sent the draft Manual to San Francisco, and Diane LaVey wrote back:

The Manual for Grotto Administration is terrific! We went over it and came up with only a few corrections which will not alter the excellent format but will prevent any possible misunderstandings:

The word "few" should replace "no" with regard to directives. There will be occasional directives, although you never received any. Not everyone has your superior sense of good judgment, and we must maintain a certain degree of control over Grotto activity.

"Adept" should be "adept" in order to avoid confusion of titles. The use of a proper noun here would encourage members to use the term whether or not they were entitled to regard themselves as such.

The application fee is now $25 and annual renewal $15. The commission on new memberships recruited by Grotto Leaders is $10, and for Agents it is $5. It just occurred to me that you probably thought we had miscalculated the 20% Agent's commission in the letter we sent to them, since you didn't know about the price increase. Even though I flunked math, I rarely make a mistake when figuring money!

"… best traditions of Dennis Wheatley" should be changed to read "… best Gothic tradition". We must remember how literally most members interpret our instructions. We don't want them sacrificing chickens and tying young virgins to inverted crosses!

Something should be said here about the importance of appearing as leaders instead of members of the flock.

In San Francisco and New York (as well as some other larger cities), the most mind-blowing get-up a Satanist can wear is a Brooks Brothers suit, vest, and watch fob; whereas the uniform of the San Francisco conformist (bell-bottoms, psychedelic-print shirt, and gold-rimmed glasses) might be just the thing to set one apart from the rustics in Butte, Montana.

Weather, environmental conditions, occupation, etc. must of course be considered, but the main idea is to look respectable while intriguing ! No matter where a member lives, though, the "hippie look" is definitely out!

The unisex look should also be avoided. If one wants to look like the opposite sex, then he or she should adopt the appropriate dress; transvestism is far more in keeping with the Satanic way - at least it's not hypocritical!

You don't have to include all this in the Manual, but it should be mentioned so you'll get an idea of what we're after in the proper Satanic dress.

Rituals are to be open only to registered members. I don't know what your rate of success has been in recruiting individuals who have witnessed rituals prior to applying for membership, but it has proven most unwise in the majority of cases. Much as you [and we] hate to admit it, most persons who are "deeply interested" turn out to be deeply interested in seeing a "free show" and will feign sincere interest just to get in on the "goodies", losing all interest once it's been made easy for them to do so with no strings attached. Actually they often receive a false impression that we are not as serious as they would like to think, by being so eager to snare new members with the lure of the ritual.

In this regard I refer you to your own section on "Public Relations": "Ignorance is Strength!" No one without a membership card is to be admitted to rituals.

We agree that non-members should be charged more for Grotto activities, but remember that this would not apply to rituals to which they would not be admitted at all. Also, in order to maintain the exclusiveness of the Church on the local level as well as here at the headquarters, non-members should be allowed to attend only those activities which are specifically planned for them, such as introductory lectures and possibly informal discussions.

If it sounds as though we're becoming more business-minded, we are - and it's about time! We've got something very valuable in the Church of Satan, and we are not about to entertain hordes of freeloaders just to cajole them into joining our elitist organization. Freeloaders are freeloaders (psychically as well as financially), and they'll not change once they've joined, if they ever do. We don't need them!

We heartily agree that a fee should be charged for Grotto activities, but we have become a bit too misanthropic in our old age to give the green light to shrewd, mercenary individuals who will undoubtedly find their way into positions of Grotto Leaders and use their office to milk their members financially.

A maximum fee should be set for normal Grotto functions (rituals, lectures, private counseling), and funds for special activities (dinners, outings, etc.) should be strictly controlled, with receipts

being kept for all expenses. For the usual Grotto activities the members can either donate what they wish [but, as you wisely pointed out, should be told such a collection will be taken], or may be charged a set "donation" as the Grotto Leader so chooses. The set donation should not exceed $2 or $3. On "high holidays" (Walpurgisnacht and Halloween), when a large turnout is expected, $5 should be tops.

We are all for Grotto savings accounts, which would enable them to keep their financial records up-to-date, take a great deal of responsibility off the shoulders of the Grotto Leader (who would otherwise have to worry about someone's stealing funds out of the mattress or cookie jar), and of course provide the fringe benefit of quarterly interest.

Whether or not Anton and I would have to answer for any "miscalculations" in a Grotto's checking account is not the only point to consider. The reputation of the entire Church would be adversely affected by inefficient handling of such an account. The only way we could even consider suggesting that Grottos open checking accounts would be to require two signatures on each check, with either Anton, myself, or John Kincaid selecting the second signer (who naturally would not be a close friend of the Grotto Leader, but possibly the treasurer or one who we felt could handle the responsibility).

If this comes as a surprise to you in view of our enthusiasm for your idea when you opened the Nineveh Grotto account, don't forget that it was you who remained in control of the check-writing, and you have to go some to do anything to which the Master would object!

But there are a goodly number of Agents (prospective Grotto Leaders) who haven't attained the trustworthy position you have in our eyes. Be assured that we feel certain ninety percent of those we've recently selected would handle the responsibility very well, but we cannot be absolutely certain of all - and all it takes, as they say, is one bad apple.

I trust you can see our point on the financial issue. You undoubtedly believed you had covered this in your final paragraph in the section, but saying we'll assume no liability for financial debt and leaving no opportunity for it to occur are two different matters; we prefer the latter.

We've worked very hard for five years to come by any financial gain through ultra-ethical means and don't want our work to have been for naught, especially since the bulk (about 75%) of the Church's financial reserve has come from non-Church sources, i.e. the Master's writing, lecturing, etc.

The personal appearance honorariums should definitely be encouraged, especially if the speaker is amply qualified to speak with some degree of polish and a good deal of Satanic insight. And this should be partially the basis on which the proper fee is determined.

Also to be considered, though, is the budget on which each group (school - grammar, Jr. high, high, or college - women's club, Girl Scout troop, or "the opposition") operates. Elementary schools usually have no funds for speakers. Exceptions to this are usually found in private schools, where occasionally they'll pay as much as a college. Jr. high schools have approximately the same budgets as elementary schools, but colleges and universities will normally pay a decent fee, although they often must be pressured into it.

The honorarium for a school must also be commensurate with the size group and the economic stratum of the neighborhood in which the school is located. The various clubs, broadcast media, and charitable organizations must be considered individually, of course. Although we grant that we are not - nor should be expected to be - good Samaritans, we would like to think that our Grotto Leaders' and Agents' first concern is the dissemination of correct information on the Church of Satan, not financial gain. So if a local boys' club can't scrape together the requested fee, it should be the responsibility of the Church's spokesmen to "spread a bit of good will" by giving at least a brief talk gratis to deserving "pauper" groups.[270]

When considering the part of the Manual describing the Church's degree system, I was bothered by the "Hollywood" image of the II° in particular. I suggested changing the I° to Neophyte and the II° to Adept, after the fashion of the Golden Dawn and its initiatory offshoots. After all, the IV° and V° titles had clearly come from the (8)=[3] and (9)=[2] grades of the Golden Dawn. Anton LaVey, however, disagreed:

[270] Letter, Diane LaVey to M.A. Aquino, July 20, VI/1971.

The Manual for Grotto Administration looks very good; it will be extremely valuable to the growth of the Church in the months to come. The few corrections I have are, for the most part, minor ones. The one rather major issue is with regard to your proposed correction, i.e. "witch", "warlock", and other names with a "Hollywood" sound.

You are absolutely correct in your feeling about the "ring" of these titles. It is primarily the actual sound of them that is responsible for their being chosen. Psychologically speaking, "grotto" sounds better than "coven"; hence its use.

Unfortunately you are far too sensitive and intelligent to succumb to the charm of the words "witch", "warlock", "sorcerer", etc. The average consumer of magical bric-a-brac, however, responds much more to these terms than to those employed by the Thelemites and other arcane orders.

We must avoid the nomenclature of Crowley like the plague, as he has now become a folk hero. Using the "witch", "warlock", etc. labels exonerates us from any copy-cat accusations, which are sure to be tossed should we resort to Crowleyesque names. The "popular" labels will serve us best because there is so much discrepancy as to whose definition is correct. The fact that they are in the public domain allows us to evolve a fixed definition, due to our organized numbers and rational approach.

With the Compleat Witch selling better each day and scheduled for a huge paperback printing, it would be folly to drop what is destined to be the last word on what a witch or warlock should be. There will always be those who have their own definitions of everything that comes along, but we can't worry about them.

Please take my word for it, Mike - Our yardstick will be the one employed as criteria for the titles of witch, wizard, etc. in the years to come, just as all the bickering fools are insidiously picking up pieces of what I have already said concerning their "own" beliefs.

Eighteen years ago I was reciting Crowley and smearing myself with VanVan and Patchouli, much as our current crop of "Adepts". Apparently the "ritual" worked, judging from today's reverberations. Hindsight is not for us to practice. We must either take that which cannot be nailed down as an obvious bit of plagiarism or innovate. Thus we will be remembered as the pioneers we truly are.

I have seen the Promethean essence flower in you and feel I must nourish it with the care and concern it deserves.[271]

My final draft of the Manual for Grotto Administration was mimeographed and distributed to existing and prospective Grottos a short time later, with an introduction added by Anton in which he observed:

This Manual has been compiled as a result of intense study and observation. It will allow the Grotto Leader ample opportunity to develop both himself and his Grotto, while inhibiting only those persons and situations which have been proven disruptive. The strength of the Church of Satan resides within the stability and self-awareness of its leaders, and simple rules such as contained herein are the tools of any leader's environment.[272]

The chapters concerning actual Grotto operations (i.e. not referring to the administrative use of the Manual itself) are included as Appendix #48.

As I finished work on the Manual, one of the Nineveh Grotto members dropped by to show me a copy of the new textbook his collegiate anthropology class had just acquired. In it was an article by James Moody, the Priest who had served as my deacon for the 6114 Black Mass. I turned to the article, entitled "Urban Witches", anticipating something more positive and personal than Marcello Truzzi's arm's-length treatment. Moody, however, began with the same "academic detachment":

In 1965 while carrying out other research in San Francisco, California, I heard rumors of a

[271] Letter, Anton LaVey to M.A. Aquino, July 19, VI/1971.

[272] LaVey, Anton, Introduction to Manual for Grotto Administration, July VI/1971.

> Satanic cult which planned to give an All-Hallows Eve blessing to a local chamber of horrors. I made contact with the group through its founder and high priest and thus began over two years of participant-observation as a member of a contemporary black magic group. As a member of this group I interacted with my fellow members in both ritual and secular settings. The following description is based on the data gathered at that time.

As for Moody's evaluation of the quality of individuals in the Church of Satan, it proved to be rather less than Anton's:

> Of the many characteristics that emerged from psychological tests, extensive observations, and interviews, the most common trait, exhibited by nearly all Satanic novices, was a high level of general anxiety related to low self-esteem and a feeling of inadequacy. This syndrome appears to be related to intense interpersonal conflicts in the nuclear family during socialization. Eighty-five percent of the group, the administrative and magical hierarchy of the church, reported that their childhood homes were split by alcoholism, divorce, or some other serious problem. Their adult lives were in turn marked by admitted failure in love, business, sexual, or social relationships. Before entering the group each member appeared to have been battered by failure in one or more of the areas mentioned, rejected or isolated by a society frightened by his increasingly bizarre and unpredictable behavior, and forced into a continuing struggle to comprehend or give meaning to his life situation.[273]

This from a man who had not only accepted the Satanic Priesthood but who, in October of 1973, would write a letter to Anton LaVey insisting: "I am closed-mouthed and the loyalest of your disciples."[274] I did not feel it my place to comment - we had just been through the trauma of the Northglenn incident - but I could and did voice certain differences in opinion in the interview Janet, Steve Foster, and I gave to Home Missions magazine, the official publication of the Southern Baptist Conference, in September. The article appeared in the magazine's January 1972 issue and was entitled "The Devil Made Me Do It". Reporter Sandy Simmons was rather apprehensive as she drove up to 7403 Yorktown Road:

> Quite nervous, I rang the doorbell of the green, split-level house. The door was opened by a bearded man dressed completely in black. At the top of the stairs was another man, dressed in black except for a brown plaid sports coat, holding the leash of a rather large, active Irish setter. My first reaction was that the dog was going to jump at my throat. However the dog proved to be as friendly as her owners.

Here I may pause to remember Brandy, the canine in question, for the many times she ruined whatever sinister atmosphere I labored desperately to create, by overwhelming visitors with her enthusiasm and friendliness! [A side-effect of this is that she almost invariably received a paragraph to herself in most of my interviews.] Telling Brandy to quit capering about Simmons and go lie down, we three Satanists tried to recover some of the occasion's dignity as the interview continued:

> "You understand that an organization like the Church of Satan has to be very careful about the sort of people we let in," Aquino said. "If the local Grotto or the Central Grotto in San Francisco, after examining this questionnaire, should have any doubt whatsoever of an individual's integrity or past record, then he is promptly denied membership. Only reasonable, rational, law-abiding, responsible people are admitted."

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[273] Moody, Edward J., "Urban Witches" in Spradley, James P. & McCurdy, David W., Conformity and Conflict: Readings in Cultural Anthropology Boston: Little, Brown & Co., VI/1971.

[274] Letter, James Moody to Anton LaVey, October VIII/1973.

"You can't convert a person to this kind of thing," Stephen Foster said. "You recognize it as your own philosophy and then join. One of the strange things is that if I were to sit down with anyone and discuss our philosophy, never mentioning the name of the organization, it would seem humanistic, situation ethical, agnostic; the logic would be very apparent. Probably I would not provoke any serious dissent.

"But if I start out by saying I am a member of the Church of Satan and I'd like to discuss our views, there's an immediate reaction that often precludes productive discussion. There is a great deal of misconception. You might think we could make our lives a lot easier just by using a different name, but our philosophy is a radical departure from any other organized - I hate to use the word 'religion' - philosophy. It presents a challenge to say that I'm a Satanist and then to go ahead and convince you of the logical basis for this."

"Such is the nature of the word 'Satanism' that it conjures up demons," Aquino said. "The next thing you know, the FBI is on our doorstep. The parents of one of our members - who was over 21 - were so suspicious of our ethics that they did call the FBI here in Louisville and asked for information concerning both the Nineveh Grotto and Anton LaVey. The FBI responded that there were no reports to the Grotto's discredit, and that the only thing it knows about LaVey is that he walks around occasionally in a fur coat. When I passed this remark on to him, the article in question was promptly rechristened his 'FBI coat'."

I have no idea whether Anton LaVey has willed that coat to the F.B.I.'s famous museum in Washington, D.C. Simmons' next question focused on traditional notions of "devil-worship":

"No Satanist or Black Magician will ever pray to Satan or any other Demons for anything at all. Satan represents the complete human ego; the other names represent aspects of the ego," said Aquino. "We are struggling towards all aspects of the total human being."

"Satan, per our assumption, represents the ego of man as the godhead: man himself as a divinity," Foster said. "He is so powerful personally, both intellectually and metaphysically, that he is in fact the god of his own decisions. Every Satanist in the Church has his own idea of who Satan is and what he represents."

Some Satanists claim to have actually seen Satan materialize. "I have seen Satan, and so have other members," said Aquino, an average-sized man with sharply pointed eyebrows. "In the subjective atmosphere of the ritual chamber this phenomenon will sometimes occur. But I don't think he will materialize right now over there by the stereo."

Although I tried not to look, my eyes shifted across the room to the stereo. Satan didn't materialize.

"It's a psychological playing with the senses," Janet said. "It's not drug-induced; it's an actual image. There is a force within yourself. When you are able to free yourself psychologically, these things happen. It is not anything supernatural or mysterious; it is just that when you discipline yourself so that you are able to release your inner forces, you enable them to manifest themselves in some form of abstract projection."

The Satanists say that they are not "out to get" anyone. They are just opposed to people - whether Christians, Buddhists, Jews, or anything else - using religion as a crutch.

"We are just a very minute part of a very large universe," Aquino said. "Man just happens to have control of this planet. That isn't because God gave him any capacity to raise himself up, but rather because he raised himself up. Man fought very hard to evolve, but it's as much chance as anything else that you and I are around today.

"So once we take man the animal and give credit to man the animal for what man the animal did, then we try to see what we can make of man - whether we can lift him above animal status and turn him into a god. This is what the Church of Satan eventually wants to do."

The Church of Satan has a lot of hecklers and curious spectators who half-smile at showman LaVey and his secret passageways. But people can afford only to half-smile, because members such as the Aquinos and Foster are serious. They are sincere in their beliefs; one cannot help but respect that sincerity. They will continue to practice their philosophy of absolute freedom, wherein every man can be a god if he chooses to recognize himself as one.[275]

[275] Simmons, Sandy, "The Devil Made Me Do It" in Home Missions #43-1. Atlanta, Georgia: Southern Baptist Conference, 1972.

When the magazine hit the stands in January 1972, we were pleasantly surprised that Simmons' treatment was as objective - even favorable - as it was. Even if she herself had written a positive story, we had assumed that the Southern Baptists' editors would have retouched it to make it toe the anti-Devil line. To their credit they did not. Anton LaVey commented to me:

> The piece by the young Baptist lady is one of the finest yet and speaks highly of her integrity and the objectivity of the magazine. Perhaps Home Missions is following the example set by the Christian Science Monitor. Above all else, though, the excellence of the article must be credited to you and Janet for demonstrating the proper magic with its authoress.
>
> Even if Home Missions printed the story out of pragmatism, it indicates a decrease in the general tendency to maintain the Devil per se as an adversary. A new book which brings this trend into focus is Richard Woods' The Occult Revolution (Herder & Herder, N.Y.). We alone may claim credit for the growing obsolescence of Satan as a "bad guy", if nothing else. In the Satanic Rituals I have tried to drive the point home that established religions are just going to have to find themselves a new scapegoat, for the Devil now has a voice in what has long been a one-sided game. You are quite accurate in your admonitions against public cross-trampling, though. Such antics, unless amply qualified, simply nourish the opponent's existing concepts of Satanism.
>
> The only time it is wise to act as Satanists are supposed to act is when you find you have been disarmed by your own predictability (presumably atypical of Satanists), i.e. no longer able to confound your subject because of excessive logic and super-rationalism. Even though there is no steel capable of matching the durability of our Diabolical Logic, it is sometimes necessary to resort to a little Jesuit logic when dealing with superstitious fools.[276]

While Home Missions was learning about Satanism in Kentucky, the U.S. Marine Corps was learning about Satanism in North Carolina. On September 15 Warlock Dale Seago wrote to me:

> Yesterday I went before a promotion board, having served enough time in grade to be eligible for promotion to corporal. The board refused to recommend me for promotion. The core of the matter was that I am a Satanist. The board openly admitted that this was the main reason I was not being promoted. Their reasoning was as follows:
>
> I work as a security guard in a confinement facility. Through leaks from other duty personnel, the confinees long ago became aware of my religious affiliation and are constantly asking about it. I try to discourage this by simply refusing to discuss the matter, but as the old confinees tell the new ones about me, the cycle continues. Thus the board concluded that my being a Satanist is detrimental to my effectiveness in a rehabilitation program. I was told I could not expect to be promoted until Satanism was proven to be no longer an obstacle to the effective performance of my duty; i.e. "recant or you'll never advance".
>
> They were also disturbed that I had been talking about Satanism to other Marines, although I made it perfectly clear that I have never discussed it with anyone who did not first ask me for information about it. I was cautioned against proselytizing and was told: "The Marine Corps is not a recruiting ground for Satanism. Take it underground." When they asked how many Marines had ever witnessed the Satanic rites they had heard about from everyone (except myself), and I truthfully replied "none", they said "keep it that way".
>
> I was also told that Satanism, differing as it does from other religions, is "eccentric", and that eccentricity is an undesirable quality in a Marine non-commissioned officer.[277]

To Seago's commanding officer went an appropriately courteous letter from me, crested with the black Baphomet:

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[276] Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

[277] Letter, L. Dale Seago to M.A. Aquino, September 15, VI/1971.

Mr. Seago informs me that he was recently denied promotion and that the board openly stated that his affiliation with the Church of Satan was one of the reasons for this decision.

I should greatly appreciate a statement from you on whether this was indeed the case.

The Church of Satan, for your information, enjoys legal recognition as an organized religious body under the laws of the United States. We feel very strongly about our reputation and ethical standards, and we will not grant membership to persons whose integrity is open to the slightest doubt. We have pursued - and won - several legal actions in defense of our name, practices, and membership.

Mr. Seago is extremely discouraged. He is exceedingly proud of being a Marine; we are also proud of this. Accordingly we sincerely hope that his pride in being a Satanist as well constitutes no barrier to his honorable service in the United States Marine Corps.[278]

I passed this letter to a few fellow Army officers at Fort Knox before mailing it; there was a certain malicious mirth in speculating how the Marines would react to such an "eccentric" jolt. How they reacted was reported a few days later by Seago:

The Station Corrections Officer made a great point of stressing the fact (?) that Satanism had nothing to do with my failure to be promoted. The objection seems to be not my affiliation with Satanism, but rather the effect that knowledge of this affiliation has upon the confinees and other Marines. It has given rise to all kinds of wild tales. I have heard stories, from people I didn't even know, that there is a "devil worshipper" on base who conducts wild orgies and bloody animal sacrifices. I have even heard a perfectly serious account of my turning a man into a frog.

The Corrections Officer also stated that my writing to an outside organization in this case was an indication of a lack of loyalty to my unit and to him personally.[279]

It seemed that we had gone as far as we could under the circumstances. The Marines were prepared to swear that they were not abusing Seago's First Amendment rights, and neither he nor the Church of Satan had the legal resources to make more of an issue of it in that case. To him I wrote:

No government agency will ever admit to the practice or policy of any prejudice expressly prohibited by the Constitution. But I think your superiors are now aware that any acts of unfairness against you will not go unnoticed by us. As the Satanic Bible indicates, we are not disposed to turning the other cheek, and we are quite capable of contacting the Secretary of the Navy should the situation demand it.[280]

The truth will out, however, and even in the closed-ranked Marine Corps there proved to be one officer whose sense of justice was strong, and Dale Seago was ultimately promoted to Corporal on February 12, 1972. On October 13, 1971 Seago wrote:

My squadron executive officer believes that prejudice did play a part in my failure to be promoted, but he recognizes that it would be exceedingly difficult to prove. Regarding my having been ordered not to perform any rituals on base, he said that I could win if I pushed the matter, but that in the long run I might lose more than I gained. I told him that I had constructed an earthen altar in the woods, within walking distance of my barracks, where I could perform my rituals without hindrance. He counseled me to continue to say "yes, sir!" to my C.O.'s order and quietly continue to use my secret place.

Autumn is coming on apace, and it is growing rather cold for rituals in the woods. I think, however, I may have found a way to circumvent the problem. I am a fairly competent hypnotist, having worked with the technique for about six years. A few days ago I taped a ritual for an indrawing and concentration of magical force; the interesting thing is that the ritual is "performed" in the hypnotic state with no physical movement whatever. The tape hypnotizes the user, takes him

[278] Letter, M.A. Aquino to Commander, MCAS, Cherry Point, North Carolina, September 20, VI/1971.

[279] Letter, L. Dale Seago to M.A. Aquino, October 6, VI/1971.

[280] Letter, M.A. Aquino to L. Dale Seago, October 12, VI/1971.

in imagination along a strange sort of angle to a doorless, windowless black temple wherein the ritual is performed and various symbolic phenomena result.

The tape utilizes a combination of Satanic ritual procedure, imagery, magical and emotion-linked symbolism, and constructive hypnotic suggestion to achieve a very interesting effect; yet it is withal quite simple. At the end of the ritual, the user is drawn back and then awakened.

The drawback to this particular tape is, of course, that the experiences of the user are purely subjective; but then, the ritual was meant to be that way. It provides an ego boost. Whether it also achieves its prime objective of actually bridging the gap between the conscious and subconscious minds to provide a flow of usable force is something I have yet to test. The next step will be to use the same general methods in an attempt to manipulate external reality, for example a curse. I have no idea whether it will work, and it would never be as satisfying to me as performing a ritual in the flesh, but I find some of the concepts involved fascinating.[281]

Back in May of 1971 Wayne West and I had begun to draft plans for a First Eastern Regional Conclave of the Church, to be held in Cincinnati, Ohio over the Halloween weekend. Over the ensuing months we exchanged plans and programs and negotiated the necessary arrangements with the Convention Coordinator of the Sheraton-Gibson Hotel, one of Cincinnati's finest facilities. With West's departure, of course, the whole project had to be abandoned.

Or did it? On October 11th Janet and I drove north to Centerville, the suburb of Dayton, Ohio where John DeHaven's Stygian Grotto was located. The LaVeys had asked me to report on the effects, if any, of the West catastrophe on Stygian and Belphegor (the Detroit-suburb Grotto headed by Warlock Douglas Robbins). As we walked through the front door of DeHaven's apartment, the entire Stygian membership dropped to their knees, and DeHaven himself kissed my hand! Such, it developed, had been the customary reception for a Priest under Wayne West's jurisdiction. We sat down with the group and brought them up-to-date on the Church's actual philosophies and policies.

Upon returning to Louisville I wrote to Anton:

As you can probably imagine, Stygian is presently in the throes of culture-shock as a consequence of our recent visit. I left my file set of Blacklists with John DeHaven, and he has now discovered that there is a good deal more to the Church of Satan than reciting Wayne West's master ritual every Friday night. I will bring him the rest of the way into the First Century this weekend, when he will come down to stay with us and participate in a Nineveh/Central-style ritual.

I am taking care not to leave John with the feeling that he has been "doing it all wrong" for the past year. It is important that he realize that we are not just an upside-down version of the Catholics, and that he should also feel free to design such rituals as best suit the needs and desires of his membership. My approach has been to make no comment one way or the other to the general Stygian membership. The idea is for John to be "illuminated" privately, whereupon he can take further action within his Grotto. The changes, if any, will then come from John, not me - thus preserving his position of authority and dignity.

I haven't had the opportunity to check out Belphegor, but I expect the situation is more or less the same there. I have asked John to circulate the Blacklist file through Doug Robbins, and the two of them have been in close communication since this past weekend.

According to John DeHaven, the Stygian membership seems to have gone wild over our visit. The poor people were literally afraid to ask us any questions to begin with, and it took Jan and me the better part of the evening to draw them out of their shells. Once I convinced them that I really wouldn't eat them alive for asking about the outside world [they apparently thought that Satanic Priests are characterized by such an attitude], they practically fell over themselves with ideas, opinions, and questions. We were there until 3 A.M., but we could have stayed until 7 or 8 on the basis of the evident enthusiasm.

A curse ritual was scheduled. The ritual chamber is about the size of the Purple Room, and 25 candles (including strobes), 2 flame pots, and 4 or 5 incense burners were running full blast throughout the 2-1/2 hour ceremony. The door and windows were shut to preserve the atmosphere.

[281] Letter, L. Dale Seago to M.A. Aquino, October 18, VI/1971.

> Said atmosphere was preserved, all right; I don't know about the gentleman being cursed, but in another 5 minutes the entire Grotto would have been hospitalized for gas poisoning. I exercised my Priestly prerogative and ordered the door opened … The Trials and Tribulations of Satanism![282]

There had been another discovery that weekend. The morning after the ritual, John DeHaven came by our Holiday Inn for a chat. During the course of the conversation he offered to shoplift any office equipment the Church might need. In answer to my question, he assured me that such methods had been known and approved by Wayne West. I told John that he had been badly deceived, and that he should immediately return all such items on hand to their owners or to the police. He agreed to comply, and the problem seemed solved. West, I thought grimly, had been ousted not too soon.[283]

John DeHaven offered to host the First Eastern Conclave at Centerville's Imperial House South, and we contacted as many regional members as we could to alert them to the event. Janet and I had been unable to travel to Belphegor in person, so we had hopes that we would be able to meet the Grotto at the Conclave. This was not to be, however, as Diane LaVey wrote:

> Tom Swegles spoke with Doug Robbins last evening, and Doug told him that none of the members of the Belphegor Grotto would be able to attend the banquet because of financial difficulties. Pity, as it would have, as you pointed out, given them an opportunity to interchange ideas, transfuse one another with new vitality, and leave with a sense of accomplishment after not having allowed Wayne West to continue to rule their psyches. [We are aware of this possibility and will just have to wait and see what happens. As the saying goes, slavery is freedom to some … but it sure ain't Satanism!]

And Diane had some nice words to say about the atmosphere at 6114 as well:

> In the last week or so I've seen a new vitality come over Anton; he's working on so many things I can't keep up with him. For this I thank you and Jan. I am deeply grateful to you for taking a great many worries and the monthly newsletter responsibility off our shoulders.
>
> He sleeps for an hour or two, jumps up, dresses, and runs out to track down some materials for what he's working on, then grabs a sandwich and disappears through the floor (trapdoor to his office) and emerges several hours later with something he's created (written or otherwise). Honestly I can't remember how long it's been since he's been this enthusiastic about what he's working on. He works until he practically drops from fatigue, then sleeps for only a few short hours and awakes completely refreshed and ready to begin again.
>
> I am extremely pleased. Just thought you might like to know what an inspiration you two have been to him - and me too.[284]

And so, on the Halloween weekend, thirty Satanists from the midwest and south gathered for the first of what would become a cherished tradition in the Church. Even though the program wasn't as lavish as Wayne West and I had originally envisioned, it was still exhilarating to see elements of the Church assemble for the first time, so far from San Francisco. At the banquet I read a proclamation of greeting from Anton LaVey, who received, *in absentia*, a standing ovation. In honor of traditional Halloween I had composed a special ritual, "The Celebration of Death" (Appendix #49, consisting of about two parts' M.A.A. Satanic blood-and-thunder to one part of the *Koran* to one part of the ancient Egyptian "Harper's Song". The Satanists found it all very enjoyable, and the neighbors were appropriately terrified. After it was all over, I wrote to Diane LaVey:

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[282] Letter, M.A. Aquino to Anton LaVey, October 13, VI/1971.

[283] See Chapter #17.

[284] Letter, Diane LaVey to M.A. Aquino, October 27, VI/1971.

Well, we did it - and it came off rather well, all things considered. About 30 individuals finally made it to the Imperial House for the banquet, and several Louisville members were present for both the Friday and Saturday night rituals. There was enormous enthusiasm among the participants throughout the entire weekend, and practically everyone expressed the desire to schedule a sequel this coming Walpurgis.

At the last minute Michael Grumboski arrived from Belphegor. I spent a good part of Saturday morning grilling him about the climate in the north and questioning him about the attitudes and actions of Wayne West. My conclusions are that Belphegor suffers from serious disillusionment about the organization - due, for the most part, to the financial exploitation the Detroit membership has suffered. According to Grumboski the general attitude at this time is one of "wait and see". I expect that Grumboski's reactions to the conference - which were highly favorable - will have a strong effect upon the immediate future of Belphegor.

Copies of John DeHaven's Friday ritual and my Saturday one have been sent to you. The strong anti-Christianity on Friday eve was a shock to Nineveh, and the rather strange monologues of the following night surprised many Stygians … a meeting of two different frames of reference. The High Priest's proclamation arrived in plenty of time, and I read it to the entire group at the banquet. It was received most enthusiastically and was discussed at length during the evening.

The conference also allowed me to assess Grotto Leader John DeHaven. To Diane I commented:

DeHaven has many strong points. He is polite, dignified, extremely serious about Satanism, and of a forthright appearance. He has a talent for ritual that is rare, and he has Stygian's rituals refined to near perfection in terms of execution. He has a steady job and a good community reputation. He has evidently built up Stygian almost single-handedly, as it most probably would have folded during the recent crisis had he not guided it through. He oversees the Grotto very well; its administrative & financial affairs seem to be quite in hand.[285]

Diane responded rather drily:

On the subject of Belphegor suffering from serious disillusionment about the organization: The organization (Central Grotto) is presently suffering from serious disillusionment about Belphegor! I'm beginning to think the Master is right in his opinion that the whole Detroit mess could have been far less traumatic for all concerned, were the flames not fanned by the West/Robbins bitch-fight.

And I honestly don't know where Doug Robbins stands now; we haven't heard from him - not a single word - since September 30th. For all we know, Doug might be a bishop in Wayne West's new "church".

These fruits are ready to kill each other one minute, and the next minute they're jumping into bed with each other. We've really had it with Satanic fairy godmothers - a new specification in the requirements for the Priesthood: Applicant must be straight!

This, of course, isn't going to be made public, but it will be an unwritten regulation. All our liberalism with regard to homosexuality has gotten us is a lot of headaches. 95% of all homophiles are about as mature as teeny-boppers. And do they ever love to dish the dirt.[286]

It must be recalled that, when the Church of Satan was begun, Anton LaVey had made a strong statement welcoming persons of any sexual inclination, and he had been sincere in this. Presumably because of the problems involving Larry Green and Wayne West towards the latter part of 1971, however, the LaVeys were becoming disillusioned about their open-mindedness in this regard. Since equally-severe problems sparked by heterosexuals had surfaced and would surface, however, it is probably fair to say that the LaVeys' 1971 position was based upon emotional irritation rather than on deliberate reflection. I wrote back:

[285] Letter, M.A. Aquino to Diane LaVey, November 2, VI/1971.

[286] Letter, Diane LaVey to M.A. Aquino, December 5, VI/1971.

> I can't give you a conclusive word on Belphegor yet. Robbins called me the other evening to tell me that he was continuing to hold activities regularly, and that Wayne West's 40-strong "Universal Church of Man, Inc." was making it hard for him to keep his 6-12 members' morale up. He sounded optimistic in the long run, however.[287]

Towards the end of 1971 the Church of Satan showed signs of expanding outside of San Francisco on the west coast as well. In November the Karnak Grotto was chartered in Santa Cruz, California under the leadership of a postal official, Warlock James Stowe, and his wife Dolores (a Witch). They proceeded to paint the interior of their house at 316 Dakota Avenue gloss black a la 6114, and on the lintels and door-frames they added many inscriptions in silver-colored Egyptian hieroglyphs, among them: "In the city of Santa Cruz, during the reign of High Priest Anton Szandor LaVey, living emissary of Satan, Lord of Hell, this Grotto named Karnak had its beginning." - and - "Karnak Grotto shall for all time be dedicated to Satan, Lord of Hell, High Priest Anton Szandor LaVey, Lady Diane, and all the members of the Infernal Empire."

A sub-unit of the Grotto called the Bubastis Chapel, was also established in San Jose by a Witch named Margaret A. Wendall. On December 5th I received my first copy of the Karnak newsletter, *Satan's Turn*.[288]

In November I was contacted by a Louisville motion picture company. Until now it had produced business commercials and training films, but it felt called by bigger and better things - such as a monster movie! The presence of a local Church of Satan seemed, accordingly, to be a good thing. Nineveh talked it over, decided that it would be fun, and agreed to help. I wrote up the result for the February 1972 *Cloven Hoof*:

> Meanwhile, Back in the Ritual Chamber
>
> The Church of Satan recently completed technical assistance to the production of a new film entitled *The Satan Spectrum*. Last fall we were contacted by Louisville's Studio One Productions; they had decided to make a horror movie, and they wanted to outdo *The Brotherhood of Satan*. The Church of Satan was invited to review the setting and script of the ritual sequence and to coach the actor-Satanists and the demon in their behavior.
>
> Synopsis: A sweet young concert pianist suffers a breakdown due to overwork. She is sent to recuperate at the rest-home of one Dr. Specter. While she is at the mansion, an assortment of other young ladies are dispatched by a series of more-or-less repulsive accidents. One is eaten alive by snakes in a swimming pool, another is completely dismembered, etc.
>
> Eventually the pianist finds herself bound to a sacrificial altar surrounded by an assembly of Satanists and Dr. Specter, who intends to sacrifice her to Abaddon. When the latter appears, however, he discovers that the pianist is *not* a virgin and turns upon Specter in a rage. This oversight is serious enough for Abaddon to fry his erring Priest to a crisp, whereupon the handsome hero and the cops break down the door, rescue the girl, and bust the Satanists.
>
> The hero takes his love out to his car to drive her home - whereupon he is secretly possessed by Abaddon … and the beast and his unsuspecting beauty drive off into the sunset!
>
> The specially-designed suit that Dr. LaVey wore as Satan in *Rosemary's Baby* was flown in from Los Angeles for Abaddon's use [with a new head]. That suit, by the way, covers the whole body with latex, neoprene, and leather. It is so heavy that "Abaddon" fell flat on his face the first time he tried to walk in it. Props for the ritual chamber and Dr. Specter's ceremonial robes were provided by the Nineveh Grotto.[289]

"Abaddon's" suit, easily identifiable from its earlier appearance in *Rosemary's Baby*, was actually worn by a woman because it was too small and tight for a man. [Its exterior was designed to be adult-male size.] We thus concluded that Anton LaVey could not have

[287] Letter, M.A. Aquino to Diane LaVey, December 10, VI/1971.
[288] Karnak Grotto, *Satan's Turn* #I-1, November VI/1971.
[289] Aquino, M.A. in *Cloven Hoof*, February VII/1972.

worn it in *Rosemary's Baby* and thus did not play the role of the Devil in that film.

I had high hopes for *The Satan Spectrum*, which incorporated the first Satanic ritual sequence completely written by a Satanic Priest (myself). [For a sample of the impact, compare Appendix #50 (an extract of Studio One's original script) with Appendix #51 (my revision).]

When we finally viewed the finished film, however, it was apparent that the non-ritual scenes were somewhat lacking in atmosphere. The hero, upon snooping around the asylum's greenhouse (?), comes upon a severed head. He takes it to the local police chief, places it on his desk, and says belligerently, "See, I *told* you something strange was going on out at Specter's place!" Without so much as a blink, the chief responds, "Yes, I guess you're right." Turning to a lone file cabinet right behind his desk, he pulls a file out of the top drawer: "Specter, hmm, yes - looks like we got him for devil worship about ten years ago …"

The Satan Spectrum never made an appearance in movie theaters to my knowledge, but over a decade later it finally surfaced - renamed *Asylum of Satan* - as a commercial videocassette tape.[290] Those with the courage to view it may take note of Huntley & Brinkley, my two bronze candleholder-dæmons, atop the altar, the Baphomet emblem behind same which bears a curious resemblance to an Irish setter [Brandy was my model, as I had no goat from which to draw], and my III° Baphomet medallion hanging from the soon-to-be-charred neck of the insidious Dr. Specter! Following the filming, J. Patrick Kelly, Studio One's vice president and director of the film wrote to me:

> I wish to take this opportunity to express to you, on behalf of Studio One Productions, Inc., Studio One Associates, and the cast and crew of the movie *The Satan Spectrum*, our sincere appreciation for the favors and technical advice extended to us by the Church of Satan and yourself.
>
> We feel that the altar decorations and the proper seals and evocations which you were kind enough to provide did much to ensure a convincing story. Be assured the Church will receive acknowledgment in our film credits. Please accept my personal thanks for your valuable assistance.[291]

In San Francisco, worn down by never-ending death threats, vandalism, and harassment by belligerent tourists, the LaVeys had finally erected a strong steel fence topped with barbed wire in front of 6114 California Street. Even so they were called to court to explain why the barbed wire was needed; it was apparently contrary to some local ordinance. The court was impressed with the accounts it heard, and the barbed wire was allowed to remain. But even so it was a rare month when the LaVeys did not have to deal with missiles or cans of paint thrown over the fence, smashed car windows, or even rifle shots taken at the house.

6114 maintained its famous black facade until after the events of 1975, when Anton made the decision to paint it beige [which it remained, horribly, until 1986 when it was once more repainted a distinguished Satanic grey & black]. The fence and barbed wire remained, testifying to continued vandalism despite the camouflage - or perhaps, more sadly, to the toll of the years upon the nerves of the residents.

In late 1971 Anton LaVey was hard at work on the manuscript for the *Satanic Rituals* [see Chapter #22], his projected companion volume to the *Satanic Bible*. He wished to include a ritual based upon the Cthulhu Mythos of H.P. Lovecraft. Since HPL authored no detailed texts of the "nameless rites" he referred to in his stories, Anton asked me to create one.

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[290] *Asylum of Satan* is available as VHS videotape #7127 from United Home Video, Tulsa, Oklahoma.

[291] Letter, J. Patrick Kelly to M.A. Aquino, December 3, VI/1971.

I plunged into various tomes on loan from the Miskatonic University in Arkham, Massachusetts, cross-referenced the results with my own archæological and thaumaturgical library, and sent "The Ceremony of the Nine Angles" [in English only] to San Francisco.

On the evening of the South Solstice VI, Anton telephoned me to discuss the ritual. It had caught him somewhat by surprise, because he had anticipated a "Cthulhu/sea-oriented" ritual rather than a "Satanic/fire-oriented" one. He wanted to include the "Ceremony of the Nine Angles" in the Satanic Rituals, but he also requested a "Cthulhu" text as well - and an introduction explaining the complex considerations involved in the two texts. We talked long into the evening, and on December 22 I formalized my thoughts to him:

> In accordance with our telephone conversation of last evening, I will proceed to redraft the introduction to the "Lovecraft" ritual. The new version will be nonfictional, stressing the psychologies of the Cthulhu Mythos and Lovecraft's evident compulsion to attack the essential mystery of human existence through his creatures' personalities. In addition I will revise certain inconsistencies in the Shub-Niggurath ritual and compose a Cthulhu-based ceremony to accompany it. Because of General Patton's suspense date for the cavalry data on which I am working, I will probably not be able to mail the finished texts of the rituals to you until the first week in January. I hope that this delay will not strain the schedule of the new book's production, but I do feel that the results will be well worth the added time and effort.
>
> On the telephone I voiced the opinion that the affairs of the Church often seem to guide themselves independent of the personalities involved. This now seems to be one of those instances. A single ritual that emphasized only one aspect of the Lovecraftian theories would be incomplete by itself, as it would not serve to cover the philosophy of duality that the author was able to portray - and that Derleth, I think, completely overlooked. I suppose that this is as good a time as any to explain myself:
>
> As you know, I have been devoting a good deal of my spare moments to Egyptology. I don't consider myself an Egyptomaniac after the Rosicrucian model, but the fact remains that the ancient Khemite civilization endured for 4,000 years - about 2/3 the duration of civilized humanity. When one considers that the Romans lasted for only a single millennium, and that the United States has been around for 200 years, this figure assumes significance.
>
> Furthermore it is evident that the extraordinary cohesion of the Nile civilization can be attributed largely to the precision of its religious mythologies. Again and again I have found a firm correlation to exist between the dominant god-cycle of the moment and the fortunes of the empire as a whole. The bases of this are not supernatural but psychological.
>
> Normally, when considering Egyptian history, one thinks of the Osirian cycle as the supreme theology of the civilization. Even such distinguished archaeologists as Budge are disposed to reinforce this idea. In fact, however, the Osirian cult was a relatively late development in Egypt, assuming dominance only during the final decadence. It was a cancerous philosophy completely alien to the doctrines that had forged the empire, and, as was noted in Blacklist #11 [Note: "Concerning the Black Order" - earliest version of the article I eventually re-wrote for Cloven Hoof November/December 1972 as "The Source" - M.A.], it served as the forerunner of the world's various death-oriented beliefs - including the Judaic/Christian tradition.
>
> Until the advent of the Osiris cult (at roughly the XXII Dynasty), the Egyptians - both priests and populace - were oriented towards an extremely complex religion of life. By "complex" I mean that the philosophy was far more sophisticated than mere fertility glorification. Furthermore it incorporated a system of duality far more crucial to the human personality than the usual, crude representations of the dual principle (yang/yin, male/female, light/dark, life/death, etc.).
>
> Religious emphases in Egypt were city-oriented. While the recognized pantheon was national in scope, certain gods rose to authority during the dominance of their respective patron-cities. During the earliest eras - the so-called "Old Kingdom" - Ptah of Memphis was the most influential deity. During the "Middle Kingdom" period Ptah gradually gave way to Ra of Heliopolis, from whom the Pharaohs of the time claimed descent. The extremism of Akhenaten, whose solar-infatuation brought the XVIII Dynasty to an end amidst revolution and invasion, discredited pure Sun-worship. The next three dynasties incorporate what I loosely term the "Satanic" era of Egyptian civilization.
>
> From the seizing of the crown by the general Horemheb to the death of Rameses III, the

dominant cult of the country was that of Amon, the ram-god of Thebes. This is the "New Empire" period, when Egypt rose to her greatest stature and extended her realm to include the entire known world. Amon, like the principal deities before him, enjoyed a firm compatibility with Set, and these two figures were to forge the almost perfect metaphysical duality. The solar aspect was eventually incorporated as well - when Amon assumed the name of Amon-Ra.

Upon the death of Rameses III and the institution of the XXII Dynasty, Egypt entered a period of almost catastrophic decline. She was invaded repeatedly, and the "Pharaohs" from then on were of foreign blood. The Nile became a land of misery, taxation, and exploitation; and the life-after-death cult of Osiris gradually gained prominence. The power of the Priesthood of Amon at Thebes was sufficient to prevent the total eclipse of the ram-god, but the Priesthood of Set was persecuted and almost totally destroyed. A mere vestige survived at Mendes in the Nile delta, where Set-heh was honored under the most secretive conditions.

The Osirians reduced the elder principle of duality to an almost pathetic crudeness: that of Osiris/Isis = male/female and Osiris/Set = good/evil. The old Horus was recast as Osiris' son - the "redeemer" of humanity - and Anubis, previously the symbol of the dark arts of metaphysics (in contrast to Thoth, who was decidedly more benevolent) was pressed into service as the patron of embalming and the guide of dead souls. The purge of the doctrines of Set was the most thorough in Egyptian history; for all intents and purposes he now remained only as the vain and petty enemy of Osiris and Horus.

So much for the course of Egyptian mythology. I expect that you are familiar with most, if not all of this, so I won't belabor it further. I bring it up only because of its relevance to Lovecraft. He seems to be the only theorist of a fantastic disposition who was able to break away from the corrupted, Osirian-based duality and portray something of the original Amon/Set philosophy.

The Amon/Set relationship was only partially preserved by the old forms of Satanism. Ironically the "Satan" whose name derives from the god of Mendes is normally cast in the mold of the Theban ram-deity. It was not until you introduced the peculiar relationship between Satan and Leviathan that the ancient duality could be completely reformulated. It has taken me some time to realize this, but as I mentioned in an earlier letter, it is increasingly self-evident. It also explains a good deal about the ultimate nature of the Church of Satan and the Order of the Trapezoid.

In Lovecraft the principle is illustrated but never formulated. I doubt that Lovecraft was able to visualize the ultimate implications of his mythos; i.e. he "couldn't see the forest for the trees". This would explain his evident frustration with the material he did produce. Perhaps he was aware that his stories contained a theme greater than that of the normal horror story, but for some reason he was either unwilling or unable to elaborate upon it. I also suspect that his awareness died with him, as the comparatively shallow work of Derleth et al. is only an exploitation of the horror-inspiring techniques devised by Lovecraft.

The formula that Lovecraft caught in the Shub-Niggurath/Nyarlathotep/Cthulhu relationship - and that the Church reintroduces in the Satan/Lucifer/Leviathan terminology - is only partially covered in the "Nine Angles" ritual. A Cthulhu complement is thus essential if the importance of Lovecraft is to be accurately represented. Furthermore there are certain aspects of the present ritual that probably ought to be reconsidered once the basic theme of the Cthulhu text has been worked out.

One important consideration, of course, is the degree to which all this is spelled out in the introduction. It isn't the sort of thing that would be comprehensible to most people, obviously. I would welcome any observations that you might have in light of this.

You have often said that the true sorcerer must be the judge of his mastery of the Black Art … that for him to shift this responsibility to another is, in effect, a demonstration of a lack of confidence in himself and a placing of the evaluation upon those who need not pay the penalties of erroneous self-estimation. I believe this to mean that, while you exercise the authority of confirmation, all aspirants to the level of magical skill epitomized by the IV° must first affirm a belief to that effect. To state this as a "requirement", of course, would be to defeat the entire concept of the IV°.

To the best of my estimation, and after the most careful consideration of the consequent implications, I believe that I am prepared to assume the responsibilities of the IV°.

I shall say nothing more henceforth, pending your decision.[292]

[292] Letter, M.A. Aquino to Anton LaVey, December 22, VI/1971.

No sooner had I mailed this letter than I received one from Anton LaVey - dated the day after mine and composed, certainly, before it could have reached him:

> It gives me great pleasure to appoint to the IV° two of my most valued associates, yourself and Reverend Steenbarger. Congratulations.
>
> You have proven your pastoral, organizational, and administrative abilities under conditions which have often been less than tranquil and at times downright exasperating. This of course requires a special kind of stability and coordination not acquired through any formal institute of learning. More than ever before, the Priest of Satan must exhibit these qualities; yet no test - save past achievements - can allude to one's potential.
>
> I am sure you have learned much in the time you have spent within the Priesthood of Mendes - specifically, revelations concerning facets of human behavior that even your past experience had not uncovered. As for myself, I thought that I knew a great deal about human foibles until the last five years of Satanic ecumenicity produced an entirely new spectrum of marginal behavior.
>
> More important even than patience and wisdom under trying situations is the requisite of the Sorcerer of the Realm that allows him to speak and act directly from the Central Brain - the Controlling Frequency. Your thoughts are mine, as are your feelings, your goals, your source. You have displayed this more with each successive communique, hence your appointment.
>
> Fortunately, despite Yeats' premature pessimism, the best do not always lack all conviction. We are extracting a few gems whose convictions match their quality. The worst, however, are still filled with the most passionate intensity, and will always be, I fear.
>
> The Show is on the road now. It is up to the Sorcerers to beam the impulses from their Towers. We have much to do.[293]

With the letter came a personally-prepared certificate:

Order of the Trapezoid
Church of Satan
Certificate of Appointment
to the
Realm of the Masters

By the authority of Satan, and We, His Exarch on the Terrestrial Plane, it is hereby decreed that Our Brother of the Priesthood of Mendes:

- Michael A. Aquino -

be elevated to the Degree of the Fourth, thereby assuming the grade of Magister Caverni and the station of Sorcerer in accordance with the realm and scope of the Order of the Trapezoid, Church of Satan.

Caused, signed, and sealed by Our hand on this the twenty-second day of December in the Sixth Year of Satan at San Francisco, California.

Anton Szandor LaVey
High Priest and Magus,
Exarch of Hell

Again, to those who might question Anton LaVey's personal conviction of his authenticity as High Priest of the Prince of Darkness, I submit this evidence from his own hand, on the occasion of one of the most solemn and sublime events in the initiatory process, the recognizing of a Master.

Four days later, after he had received my own letter, Anton sent a postscript:

> For the record, your registered letter of December 22 arrived in San Francisco but did not reach my hands until today. Again, your thoughts are mine! This curious "coincidence" has greatly added to my pleasure in having recently recognized you, in formal manner, as a Sorcerer of the

[293] Letter, Anton LaVey to M.A. Aquino, December 23, VI/1971.

Realm. I am equally pleased to receive new evidence to support my conviction that you are indeed in tune with the Frequency, as witness your latest observations expressed in your letter of the 22nd.[294]

I resumed work on the essay and rituals for the *Satanic Rituals*. Shortly after the turn of the year I was finally ready to send them to San Francisco:

Enclosed are the revised introduction concerning H.P. Lovecraft, the revised "Ceremony of the Nine Angles", and "The Call to Cthulhu". After considerable thought on the matter, I decided to include the Yuggothic language in both rituals. Admittedly it adds to the difficulty of performing them, but I think the added authenticity more than compensates for this. I intentionally omitted theatrical touches wherever possible, as the two rituals are designed to be more operative than illustrative in nature. I attempted to visualize, so to speak, a "conversation" between the Old Ones and their human followers.

As for hidden references to the doctrines and traditions of the Church of Satan, the texts are jammed with them! I did, however, remove or alter some of the original terms that were too obviously parodies upon conventional terms or concepts.[295]

On January 27 Anton wrote back:

The Lovecraft rituals are perfect and are on their way to the publisher, having been left completely intact with the exception of a short section inserted towards the end of the introduction, citing certain examples of seaside Cthulhu-haunts and other imagery readily correspondent to Lovecraftia. This also serves to inject enough of my own style into your text to blend the two. I suppose, though, that someday someone will be reading one of your treatises and exclaim to himself, "That reads just like parts of Anton LaVey's book of Satanic rituals."[296]

[294] Letter, Anton LaVey to M.A. Aquino, December 27, VI/1971.
[295] Letter, M.A. Aquino to Anton LaVey, January 7, VII/1972.
[296] Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

Chapter 17: The Stygian Crisis

By now the reader will have been able to discern a number of divergent and somewhat incompatible trends within the philosophy and doctrine of the Church of Satan. Some of these might be summarized as follows:

1. Satan is a mere symbol in a wholly materialistic Universe.
2. Satan is a sentient entity in a Universe which is far more complex than is detectable via the "normal" human senses which we are accustomed/conditioned to use.

1. Satanism is the glorification of, and indulgence in the animal pleasures of bodily existence.
2. Satanism is the assumption that mankind incorporates an element of self-awareness and Will that differentiates it from all other forms of life, and that the promise of mankind's future lies in strengthening this element.

1. Satanism is anarchistic; therefore an organization of Satanists will ultimately disintegrate.
2. Satanism is so complex that no one individual can comprehend it. A cooperative environment is necessary, and there is no reason for this environment to break down. Satanists should be above petty human ego-trips and power politics.

1. Grottos are essentially untrustworthy, and they must be subject to strong centralized control.
2. Grottos must be given the maximum of decentralized freedom. This will encourage them to greater maturity and responsibility.

1. Satanism attracts the physically sensuous and self-indulgent.
2. Satanism attracts philosophers and magicians who set the highest and most difficult standards of excellence for themselves.

In general the #1 assumptions governed the Church from years 1966/I to 1970/V, while the #2 assumptions were predominant from 1971/VI to 1975/X. Since the #1 assumptions postulate immature and irresponsible behavior by members, an organizational posture designed to expect and control that behavior would not be in for many rude shocks. The #2 assumptions, however, presuppose that all officials and indeed most of the members are mature and responsible to a degree significantly higher than that of secular society. An organizational posture based upon these #2 assumptions would encourage the greatest individual development of members, true, but it would also subject the organization to severe shocks if it were used by members or officials for corrupt purposes.

Some critics of the Church of Satan are of the opinion that Anton LaVey founded the Church based upon the #1 assumptions, that he only allowed the #2 assumptions to creep in because of my influence, and that he wrenched the Church back to the original #1 assumptions in 1975 after having his fill of problems resulting from the #2 atmosphere.

As this documentary account will show, the truth is far more complex. Anton's principles were high, not low. He wanted the Church to rise to heights of nobility and grandeur, not to be an organization of pigs wallowing happily in the mud. He hoped to attract the best type of individuals as Priests and Grotto Leaders, and he anticipated great futures for the various Grottos.

Finally he believed in himself - that he was truly what he said he was, and accordingly that his philosophy and pronouncements represented a higher and more perfect Understanding and Utterance of truth than would have been possible were he merely an ordinary human being with some exotic ideas.

And why did Anton LaVey regard me so highly as a student, friend, and ultimately "Devil-son"?[297] Not because I brought him something which he did not have, or because I was something which he was not, or because I did something for him which he could not do for himself. Rather it was because I appeared to him as a harbinger of the ideal future of Satanism, both personally and via the efforts I made to encourage this same evolution in the Church as a whole. He wanted to see my influence on the Church succeed because he wanted to see the Church succeed, and he wanted to see the Church succeed because he wanted to see Satanism succeed in its greatest sense.

The Northglenn Incident and the breakup of the Babylon Grotto were the first indications that the #2 assumptions were in for rough sailing. Nevertheless the LaVeys and I did not think that the battle was lost - just that it would take a bit longer to teach Rosemary's Baby to stand on its own feet. Hence our willingness to work with the coal that we mined. In the future, we were certain, it would be refined into diamonds.

The years 1972/VII - 1975/X saw an increasing tension between the #1 and #2 assumptions. The sophistication of the Church's philosophy was growing by leaps and bounds, yet the organization continued to be jolted by crises of the most adolescent and petty sort. To say that this was aggravating is a definite understatement, all the more because cultivation of the #2 atmosphere and image was slow and difficult and because #1 crises tended to cause disproportionate damage to this delicate structure.

Meanwhile, of course, the LaVeys were contending with the prejudice and pressure of an outside world that thought them criminal at worst and amusingly eccentric at best - hardly an encouragement to them to continue cleaning up after the temper tantrums of the Church of Satan. Nowhere is this better illustrated than by their erection of a barbed-wire fence to protect 6114 from vicious vandalism at the same time that they were receiving accolades at the First Eastern Conclave for their principles, inspiration, and leadership.

With the expulsion of Wayne West they - and I - thought that the poison was out of the wound. We were, as it developed, mistaken. What would become known as the "Stygian Crisis" began only a short time after that Conclave, which had been hosted by John DeHaven's Stygian Grotto in Centerville, Ohio. In November I wrote to Anton LaVey:

> There has been quite a bit of input from Stygian in the last few days, and I am beginning to have mixed feelings both about the general quality of the Grotto and about John DeHaven's skill in managing its affairs. One of his members has apparently been arrested in California for transporting a young lady across state lines; I am told that the member's parents have decided to commit him to custody if he returns to Ohio. Another member stole a motorcycle some months ago, and his probation officer appears to be nervous about his attending Stygian functions. More than one Stygian member that I have seen appear to be quite familiar with drugs, and - during a get-together at John's apartment during the conference - the individual in the next apartment inquired whether John would like some "dope" for the party, thus suggesting that John himself is no stranger to the drug scene.
>
> John also confided to me last month that one of his members had acquired some valuable equipment for the Grotto through shoplifting. Wayne West, it seems, had sanctioned theft "if you can get away with it". I told him that it had better cease immediately, and that he should not retain any items acquired in this fashion. He agreed, but now I note that he has suddenly received a new typewriter and a mimeograph machine - both rather costly articles of equipment for the Grotto's apparent resources. Until I have definite information to the contrary, I assume that they were honest acquisitions, but I am inclined to be a little suspicious. I hope I am wrong.
>
> As for the III° test for John: I do not think it would do any harm to let him take it, if only to see how he does on it. Obviously he is not a Priest until you ordain him, test or no test, and he is so anxious to have a chance at the examination that a flat refusal would be quite a blow to him. If he should take the test and still fail to attain the III°, then he will at least know that he was given the

[297] See Chapter #24.

chance, and that he may apply later when he has remedied any problem areas that may be indicated. And if he should pass the first test and meet the other criteria to your satisfaction, so much the better.[298]

Simultaneously I wrote to John:

Congratulations on the new typewriter and mimeograph machine. A mimeo is an extremely valuable asset to the administration of a Grotto. By the way, I trust that neither item came by way of your sticky-fingered constituent. As we discussed earlier, such merchandise may not be accepted by an official or Grotto of the Church of Satan.[299]

No sooner had I posted these two letters than Suzanne McDonald, a member of the Stygian Grotto, telephoned me in Louisville. The next morning I wrote to Anton:

Asking that her call be kept in confidence, she related the following:

John DeHaven is currently on parole for possession of drugs. In the past he sold LSD and other drugs to high school students in the area. He stored the drugs in his apartment, and this was the true reason for Byron Driskell's departure. West knew of the situation but took no corrective action - and in fact condemned Driskell. Practically every member of Stygian is a drug user, as is John himself. Many individuals attend Grotto functions while under the influence of drugs. Finally she doubts strongly that the new typewriter and mimeograph were legally obtained, since she doesn't think that either John or the Grotto possesses the necessary financial resources.

Per the enclosed letter I have acted to ascertain John's version. I will relate any further data that come to light. In the meantime I recommend that his consideration for the Priesthood be suspended pending resolution of the above allegations.[300]

John admitted that he had arranged a sale of marijuana months earlier and had been arrested for it. He was allowed to plead guilty to the lesser charge of possession (sic):

All the members of Stygian Grotto have at one time or another tried drugs of some type or another. None of them to my knowledge are addicted or make constant use of narcotics. They are fully aware of the policys on drug use around grotto, and none have ever attended under the effects, other that Mr. Harry Booth, on his first ritual. He was quickly advised of the matter, and has never done it again.

The policy of Stygian Grotto is as follows. No person who is a member or guest of Stygian Grotto will bring with them or use any narcotic drug, including marijuana on or around the grotto property, or in the parking lot, or in the area of the parking lot of the Country Village apartments.

I do not use any illegal drugs or drug compounds, nor have I since the arrest. I smoked one hit (drag) off a marijuana cigarette in Detroit at a Wayne West ritual in June.[301]

On December 1 I wrote to John:

Thanks very much for the copy of your letter to Lana Green. If I were you, I would not worry unduly about the effect the incidents in question will have upon the Council's deliberations. What's done is done, and the Church of Satan is not minded to crucify adherents for past misdeeds. As I mentioned to you over the telephone, it is far more important that we be assured of the present and future capabilities of our officials.[302]

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[298] Letter, M.A. Aquino to Anton LaVey, November 23, VI/1971.
[299] Letter, M.A. Aquino to John DeHaven, November 23, VI/1971.
[300] Letter, M.A. Aquino to Anton LaVey, November 24, VI/1971.
[301] Letter, John DeHaven to Lana Green, November 26, VI/1971.
[302] Letter, M.A. Aquino to John DeHaven, December 1, VI/1971.

And to Anton LaVey I wrote:

> Inasmuch as we have written record both of our position on drugs and of John's explicit denial that illegal drugs are permitted at Stygian functions, I do not believe that Stygian is in a position to endanger the reputation of the entire Church. The Grotto appears to be functioning very actively, and I am not inclined to read the riot act unless a problem of a serious nature should develop. I note that he did not clarify whether or not Stygian possesses any "hot" items, but I am going to wait for a few days before forcing this issue.[303]

On December 5 Diane LaVey wrote to me:

> And now for Excedrin Headache #39 - John DeHaven! He's probably basically a good boy, but oh how I wish he'd tell the whole truth in the first place! I think we had better keep a close eye on him and the activities of Stygian - and it would probably be best not to hide the fact that we are. If he's made to toe the line under (at least suspected) surveillance, he'll most likely get in the habit of doing things right. Then will be time enough to relax our gaze. I really think he wants to do the right thing, but he doesn't have much resistance to temptation. We can't, however, allow our entire membership to possibly suffer for the "mischievousness" of the Church's "Peck's Bad Boy".
>
> We'll send him the Priesthood test if you really think he understands the responsibilities (on all levels) that the III° carries with it. I don't think we can postpone publishing the article the Doctor has written on the requirements for the Priesthood much longer, though.[304] He's going to stand very firm on his decision to accept only those applicants who he feels will offer something substantial - and lasting - to the Order, so I'm afraid there are going to be some rather disillusioned (hopefully not disgruntled) aspirants.
>
> John sent us a tape of the ritual you wrote and he, Stephen Foster, Joseph Daniels, and Michael Grumboski conducted Halloween.[305] I must admit that each of them sounded very "priestly". But there is more to being a Satanic Priest than conducting impressive ceremonies, as you well know! Insofar as John's Wayne West-inspired empire-building syndrome is concerned, we agree that it must be tempered; perhaps "redirected" would be a more apt term. We don't find the idea of a Satanic society inconceivable as far as the future is concerned, but conducting ourselves as if the time had already arrived will only make us look - and feel - ridiculous.
>
> In regard to the DeHaven/Metcalf/McDonald/Driskell/West, etc., etc. situation, it's pretty hard to know whom to believe, or what part of which story to believe. So I guess the best thing to do is just keep sifting the information that filters through to us from Stygian members and continue to question John on the points raised. It sure would knock our righteous-indignation routine [with the press when we're questioned about criminal "Satanists"] into a cocked hat if bona fide members were caught in any form of illicit activity. But then we can't just break John's spirit on the basis of hearsay either. He began Stygian under pretty difficult circumstances and apparently has done his best to abide by your instructions. We'll just have to wait and see.[306]

On February 6, 1972 the waiting and seeing came to an abrupt end. Michael Grumboski and Tom Huddleston telephoned to report - in great detail - that DeHaven was once more dealing in stolen merchandise.

I called Anton, who instructed me to inactivate the Stygian charter, expel all members who were found to be participating in the illegal activity, and do what else I could to correct the situation. As a minimum he stipulated the expulsion of DeHaven, Harry Booth, Ron Lanting, and Gary Borton - all of whom had been identified by Grumboski and Huddleston as principals in the fencing operation.

Grumboski was charged with taking care of any "hot" items that might have found their way into Grotto members' hands. In a February 8 letter to him I said:

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[303] Letter, M.A. Aquino to Anton LaVey, December 1, VI/1971.

[304] See Chapter #15.

[305] See Appendix #49.

[306] Letter, Diane LaVey to M.A. Aquino, December 5, VI/1971.

If the legal owner is not known, instruct the person to telephone the Centerville Police Department - anonymously, if he so desires - to request guidance on the correct method of handling the property. If you should find a member who possesses such property knowingly and refuses to make such an honest effort to return it to its rightful owner, you are authorized to terminate that person's membership and inform him that the Church of Satan will not attempt to excuse his conduct should the entire issue become a legal one.

By direction of the High Priest I am informing the Centerville Police Department of John DeHaven's removal from office. I have no reason to believe that the department will act one way or another as a consequence, but I want the situation set right in any case.[307]

Simultaneously I sent the following letter to the Centerville Chief of Police:

Due to the sometimes popular impression that the Church of Satan either encourages or tolerates violation of the law, our executive council has established certain policies to make our standards quite clear when necessary. One such policy is that, when the presiding officer of one of our chartered local groups is dismissed from the Church for failure to adhere to our ethical guidelines, the local legal authorities shall be duly notified that he no longer is the authorized representative of the Church.

As of this date Mr. John D. DeHaven of 9 Country Manor Lane, Centerville is no longer an officer or member of the Church of Satan. The Stygian Grotto, over which Mr. DeHaven presided, is officially dissolved as well. Our existing members in the Dayton-Centerville area are now affiliated only at-large with the Central Grotto in San Francisco.

The following passage from our Manual for Grotto Administration is quoted for your information: "The Church of Satan is recognized as a legitimate religious body under the laws of the United States and the State of California. No member of the Church may consider his affiliation as license to transgress the laws of his community, state, or nation. Violation of this guidance constitutes grounds for summary termination of membership."[308]

To Anton I remarked:

I really hate to send that police letter, as I am half-afraid they will decide to find out just why the Church is disengaging itself from DeHaven. If they let things ride, so much the better, but I think we would be asking for trouble to knowingly conceal an illegal situation. My letter puts us on record as acting to ensure the integrity of our local groups, and it is up to the police to initiate any further action.

As for Grumboski, he is ill-fitted to be Horatio at the bridge, but he's the most capable person we have on the scene. If Janet or I should be called by any person concerned, we will say that the decisions were made by your office and that we are simply acting on your behalf. Consequently please inform me if any of the included statements (expulsion letters, police letter, Stygian dissolution announcement) should be amended in any way. Further developments will be promptly communicated.[309]

Complicating this entire situation was the fact that the Church of Satan was a religious institution, and that it presumably had certain rights of confidentiality of members' statements and beliefs. The LaVeys and I were reluctant to allow a precedent to be set wherein secular society would feel that it had a right to the Church's private information concerning its membership. Yet we could not countenance criminal acts under cover of the Church either.

All that we could do, it seemed, was take steps to separate the Church from the individuals in question and then to handle any further developments as they might present themselves. Since Church policy had been clear on the matter of legal conduct by the

[307] Letter, M.A. Aquino to Michael Grumboski, February 8, VII/1972.
[308] Letter, M.A. Aquino to Chief, Centerville, Ohio Police Department, February 8, VII/1972.
[309] Letter, M.A. Aquino to Anton LaVey, February 8, VII/1972.

membership, we felt no particular desire to try to shield those who had betrayed our trust. On February 11th I wrote to Anton:

> Last evening I received a telephone call from Michael Grumboski. He told me that he had already made arrangements with the Centerville Police Department to drop off certain items that he or other members thought to be illegally acquired. Some of the items - including a small chord organ that Huddleston believes to be the property of another local church - were to be returned last night - anonymously - to the Police Department's office. Grumboski indicated that he is still contacting the various members on this matter, and that any "hot" items that turn up will be returned in a similar manner. So far, so good.
>
> He also mentioned that he thought some of DeHaven's "five-finger discounts" had made it up to Belphegor. I needed to hear that! He is going to contact Douglas Robbins and inform him that any such items are to be returned or deposited with the local authorities. He could cite no evidence, so I cannot draw any definite conclusions as yet. But once the situation in Dayton is under control, I expect to be having a little chat with Mr. Robbins.
>
> Another bit of news: DeHaven's escapades have turned sour on Borton and Booth. Yesterday - apparently prior to John's receipt of his terminal letter - they both contacted Shai (M.G.) and said they wanted nothing further to do with such activities. Grumboski asked my response. I told him that both of them were still out on their ears right now, but that, if they prove over time that their spots have changed, we might consider letting them back in.
>
> Yet another item: DeHaven has approached the ladies of Stygian with a proposal that they cooperate in a prostitution ring. I have instructed Shai to make it quite clear to the ladies that this is not one of the Church of Satan's authorized fund-raising methods.
>
> Grumboski is proving to be a better Horatio than I had expected to see him be. The fact that Ron Lanting is a 200-pound ex-Hell's Angel who no doubt has used bicycle chains for other than propulsion bothers him not at all, even though he himself is, as I have noted before, a sort of reincarnation of Ichabod Crane. On the other hand, Crane did confront the Headless Horseman, so perhaps the parallel is more accurate than I first suspected.
>
> I reminded him that the two most valuable clubs he had to wave - if necessary - were (a) the "interest" of the local police, and (b) the ire of Dr. Anton Szandor LaVey - both of which John DeHaven fears to the extreme. I noted that, as long as DeHaven senses these two blades over his head, he is unlikely to cause trouble. Shai may feel as comfortable as Daniel in the lions' den, but I would not like to hear that he, Huddleston, or any others had met with foul play as a consequence of spilling the beans.
>
> If the police ask me whether the Church suspects that John has done something illegal, I will send them a full report of everything I know on the matter, with copy to you and to Grumboski. Grumboski knows that he and/or the other members may be contacted by the police at any time, and he is prepared to level with them in such an eventuality.
>
> Incidentally, Shai asked if it would be better for the Church if he were to be expelled as well! I answered flatly that we don't desert our loyal members in time of crisis, and that I•d be the one to let him know if we ever saw the need to kick him out. He sounded grateful - and almost a little surprised. The Babylon experience must not have left him with all that much confidence in the Church's integrity - and Stygian doesn't appear to have helped much either.[310]

Shortly after receiving his membership cancellation letter, John DeHaven telephoned "Lana Green" (Diane LaVey). In a subsequent call to me, Diane indicated that she had been entirely unimpressed with his comments. I wrote to Anton:

> On Saturday morning I received a telephone call from Michael Grumboski. He had been present when John DeHaven made his call to Lana Green on the 11th, and he briefed me on the substance of John's message. He also told me of his own call to Lana a short time later. I am not certain how much of the following you may already know, so I will report it without abridgment:
>
> Grumboski noticed that, prior to DeHaven's call, these items at minimum were conspicuously absent from his apartment: one Gazette mimeograph machine, one electric typewriter, one Sony AM/FM stereo radio with phonograph deck, one Sony tape recorder, one Bell public address

[310] Letter, M.A. Aquino to Anton LaVey, February 11, VII/1972.

system, one Bogan amplifier, two cassette tape recorders (Sony and General Electric), five ceremonial stoles, and two gold/silver chalices.

Grumboski further stated that he had personal knowledge of a telephoto lens and a second typewriter of which John had disposed in Florida. He brought up the lens in particular because he - Grumboski - had personally sold it on John's behalf. He said that, at the time, he had no reason to suspect John's legal ownership of the expensive device.

Joseph Daniels and Douglas Robbins have acquired mimeograph and Ditto machines respectively through DeHaven. Grumboski has called them both and advised them of the possibility that the items are "hot". He does not think that either of them is knowingly involved in the operation.

Grumboski said that the two female members of the Grotto who had been approached by John for prostitution were Anna Lee Estes and Janey Wolf. He did not have any further information on that matter.

Everyone, of course, is burning up with curiosity over this "latest scandal", and some sort of official statement is generally anticipated. Meanwhile the rumors are a-wing! Most seem to think that John got into trouble on drugs, and it seems that John suspected this himself. At least, when Shai visited him on Friday morning, he was speculating on the possible causes for his expulsion. He narrowed them down to two: (1) Central had learned that one of his acquaintances had been dealing dope in the "Witches' World" head shop [run by John] a few days earlier, or (2) Central had discovered his continued shoplifting.

Shai tells me that John - very indignantly - called up a friend of his at the county sheriff's office and asked him to come over and give his apartment a clean bill of health. The friend declined, telling John that his word was sufficient. All this, coincidentally, took place after that collection of items listed above had vanished.[311]

I sent an "official statement from John Kincaid" (Appendix #52) to all members of the Church of Satan in the Centerville/Dayton area, and wrote to Michael Grumboski:

Of course there is going to be some conjecture on whether the statement is a "cover story" to obscure some more insidious truth. Quite frankly this is not the case. We have heard enough stories from Centerville to call in the F.B.I. ten times over, but everything boils down to the simple fact that the atmosphere in the Grotto is destructive and not harmonious. Cliques have formed, and those who have been excluded from them have expressed fears concerning their future and reputation in the Church.

So - this is a cooling-off period for all concerned. We hope that all of our members and ex-members in the Dayton / Centerville area will finally benefit from the experience.[312]

Grumboski replied:

Most (80%) of the members thought the paper on the Stygian problem was a cover story. They feel that the Church is attempting to cover for the "group's" petty crimes. [You were correct! Almost everyone knew what was going on!]

It has come down the pipeline that John D. is starting his own church viz Wayne West. He says it will practice Satanism in the true way (?).

Enclosed find (a) list of stolen goods John requested Tom [Huddleston] to sell, and (b) payment receipts for "grotto fees" dated after the West paper was issued to the membership.

I am sure that you have received all the truth, half-truth, and downright lies about the DeHaven situation. I have heard all about John's pushing drugs to pushing girls, so beyond the aspect of the stolen goods I assume all else to be falsehood.

From the tone and inflection of your voice during our last conversation, I know that the Stygian situation has troubled you deeply. But I am sure, as the poets say - "Time heals all wounds." Hopefully that will be the result here.[313]

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[311] Letter, M.A. Aquino to Anton LaVey, February 14, VII/1972.
[312] Letter, M.A. Aquino to Michael Grumboski, February 16, VII/1972.
[313] Letter, Michael Grumboski to M.A. Aquino, February 25, VII/1972.

I replied to Grumboski in early March:

> I can well understand how the old Stygian members might feel that something is "missing" following the demise of the Grotto. In fact they will all receive the same attention and concern that the Church accords every member-at-large, but nothing can quite compensate for the fellowship and mutual interest of a local Grotto situation. I shall recommend to Tom Huddleston, who seems to be the central figure on the scene right now, that the members consider getting together on a regular basis. It isn't necessary that every gathering include a formal ritual either, as long as it is satisfying to all concerned.
>
> I know that more than one member would like to see the Central Grotto "jump" on John, but in the long run it would be demeaning to the dignity of the Church and ultimately non-productive. In taking the actions that we did, our first consideration was the effect that our handling of the episode would have on the members who live in that area.
>
> Janet and I were sorry to hear that it became necessary for you to move from the Dayton area to Michigan. It seems as though you've been caught up in the midst of two - pardon the expression - infernos - first Babylon and now Stygian. In each instance I'm certain it was a very painful ordeal for you, and you may wonder whether it is all worth it. For what it is worth, you have our gratitude and that of the High Priest as well. Any person can endorse Satanism when it brings him nothing but a glamorous and mysterious reputation in the community. It takes a different sort of dedication to defend the innate integrity of the Church from those who would bend it to lesser ideals than those for which it was founded. I know of very few individuals who could have stood their ground as you have done.[314]

From Indianapolis Joseph Daniels commented on the "official announcement" and on Wayne West as well:

> Concerning the announcement, I must admit that I find the reasoning faultless. In fact it corresponds to some views I have held for some time, insofar as I have seen the need to differentiate between Satanism and the Church of Satan. It was of critical importance for me to know that the actions taken against John et al. were not performed in a hostile spirit; therefore this explanation was greatly appreciated.
>
> It is possible that you have seriously misread my attitude towards Wayne West. It is not a question of preferring his methods to yours. Where we possibly do disagree is implied by your questioning of my "judgment" in supposedly preferring his methodology. I can conceive of no criterion on which one can establish a basis for such a statement. Ritual form, whether anti-Christian or even crude from the point of view of a dilettante, is appropriate if it serves the needs of those employing the form in question.
>
> Actually West's methods were not really my cup of tea. I did, however, find that his usages were a balancing factor in my tendency to be overly cerebral about magic and ritual practice. Naturally I was not judging his merit as a leader in the Church so much as appreciating him as a proponent of a particular viewpoint. I suppose that persons in the hierarchy of the Church cannot exercise such a broad tolerance.[315]

This was not the best of all times to talk to me about Wayne West. The Stygian situation was still very much up in the air, and the LaVeys and I were hoping that the matrix of actions we had set in motion to deal with it would ultimately work out well. To Daniels I replied, with perhaps a touch of rancor:

> Quite obviously the Stygian situation was not all sweetness and light. Upon being presented with a number of not-so-pleasant facts on the matter, the Central Grotto and I were forced into taking a more drastic form of action than might otherwise have proven necessary. Had even one of the Dayton/Centerville members informed me of the proceedings that were clearly in violation of chartered Grotto ethics, we might have been able to save the Grotto and those four members as well.

[314] Letter, M.A. Aquino to Michael Grumboski, March 6, VII/1972.
[315] Letter, Joseph Daniels to M.A. Aquino, February 22, VII/1972.

As it was, it was necessary for me to resort to a formal working in order to ascertain the true facts.

Summarily I am not at all pleased that such harsh action was finally required. You state that "it was of critical importance for you to know" the basis for the corrective actions taken by the Order. I can only wish that the Order had been shown a similar courtesy by its adherents. You need not ask me to explain myself in detail either.

How, you say, can I question your judgment in preferring West's methodology? Superficially it may be possible to divorce ritual ethics from rational ethics. This, in fact, is the idea behind illustrative ceremonial magic. As one proceeds deeper into the Art, however, it becomes clear that ritual behavior is in fact a caricature of the practitioner's normal impulses. A verifiable relationship can be established in either direction concerning greater and lesser magic. In other words: As Wayne West behaves in the ritual chamber, so he behaves outside the ritual chamber. Only the social niceties really change.

One of the criteria for admission to the Black Order is that the applicant's personal desire for illustrative ritual must be sated. Henceforth he will be required to design and celebrate such ceremonies on a strictly objective basis - with a view to the magical education of those members in his charge. This is a serious responsibility, to say the very least.

It eventually became glaringly evident to the Council of Nine that Wayne West was abusing this responsibility for his own entertainment. One of the cardinal rules governing rituals of the Church, for instance, is that no participant should be pressured through circumstance into a personally embarrassing experience. Rituals in which members or applicants were suddenly forced or "invited" to disrobe fall into this category, as do those wherein the Priest led members to make fools of themselves in an attempted honest response to his questioning. There are many other examples I could provide; I have heard more than I care to remember from scores of the northern members.

Whether certain members may have been masochistic is irrelevant. A Priest of the Church of Satan has no business exploiting members who have put their trust in his intellectual expertise. They are in the Church to learn the techniques for the application of greater and lesser magic - not to be subjected to them. If this is not evident to the general membership, then it certainly is to Initiates of the Black Order. West knew quite clearly what ethics he was expected to observe. It is because he violated them - and also because he attempted to mislead the Council concerning his true behavior - that he is no longer with us.[316]

In March Tom Huddleston wrote to offer the latest news from Ohio. It seemed that the last had not been heard from John DeHaven:

I am sure that by now you have become quite tired of hearing about the mischief that goes on in Dayton without pause. I realize that any further conflict between Mr. DeHaven and Church members during this post-Stygian cooling-off period may appear to be a continuation of personal feuds due to hurt pride and unsettled revenge, yet it seems that I am once more stirring up the coals. Since my pride remains intact and I have no personal desire for revenge at this time, this letter is my continuing attempt to preserve the integrity and truth of the Church of Satan in the Dayton area. So much for my intentions.

About a week ago I heard from a reasonably reliable source that John DeHaven had started a new church called "The First Church of the Brotherhood of Satan". It seems that Mr. DeHaven has declared himself High Priest of his church, with Ron Lanting as Bishop and Harry Booth as Priest of Information. This church holds weekly meetings and rituals, accepting all ages and types. I have been told that most of the members are young, and that some of them are under suspicion of drug traffic and criminal conduct. This church professes to be affiliated with the Church of Satan, and rumors are spreading that Dr. LaVey and three people from Louisville are supposed to appear at one of its meetings within the next week or so.[317]

I responded [to Huddleston's earlier phone call concerning the same information]:

[316] Letter, M.A. Aquino to Joseph Daniels, February 22, VII/1972.
[317] Letter, Tom Huddleston to M.A. Aquino, March 3, VII/1972.

John DeHaven's claims that the group is authorized by the Church of Satan are, of course, quite untrue. Thus I doubt rather strongly that Dr. LaVey will fly to Dayton in the next two weeks to present the charter!

This sort of thing happens not infrequently in the environment of organizations with rigorous standards. Those who cannot meet them elect to satisfy their craving for prestige via the establishment of copycat groups with themselves in ostentatious positions. They invariably succeed only in making themselves objects of ridicule.[318]

And, by way of comment on his additional information, I wrote a few days later:

Now let's discuss what is to be done about John DeHaven and his new "church". First of all I reaffirm to you that the existence of this group presents no danger whatsoever to the Church of Satan. From a philosophical standpoint his doctrine is trite and superficial. From a legal position, as I have said, we are on record that he has nothing to do with the Church of Satan. If he were to get himself into the worst possible mess, it would not in any way reflect upon our registered members, either in that area or elsewhere.[319]

Michael Grumboski, now back in Michigan, added his current assessment of the situation:

It is a very good thing that the Church does not recognize an anthropomorphic Satan, because, due to the events of the past year and a half, I sure have felt as if a small fella in red flannel underdrawers with a pitchfork has been pushing me around. Can you answer a question for me? Has the balance factor ever used anyone as an instrument for the welfare or the good of the group?

All kidding aside, I fortunately or unfortunately have been placed in situations where problems and pressures existed. Luckily the results have usually been good. If I have been of assistance to the Church, it's because the Church has been of great assistance to me ever since I joined. It has shown me that my past morals were incorrect and has helped me adjust them to my liking. Don't get me wrong; my morals today would put me in the general class of a prude by today's liberalized standards. It has also helped in many other ways, but to repeat them would be boring beyond belief.

I am sad to say that yesterday I talked to Mrs. McDonald and she informed me of an increase in Mr. DeHaven's cult. I also talked to Joe Daniels, who said that this was true and that he was thinking of joining too. Joe's problem stems from the Council of Nine paper dealing with the Stygian problem. He seems to think the paper states that the official position of the Church is for all members to be the IBM 3-button, rubber-stamped junior exec type - that the Church, in effect, prohibits personal freedom.

It now seems that everyone but Mr. Huddleston, Miss Geske, Mrs. McDonald, Mr. Driskell, and Mrs. Metcalf are now enrolled in John's school for the preservation of his ego. Sue McDonald is going to call all the folks and see if they might like to stop by for a social party. She doesn't give up easily. Also John has been passing little gifts to Karla Metcalf, so it looks as though she might drop out too. It seems that John is showing letters and books of a damaging nature to the membership. It is beyond my ken what he could have in his possession, but it seems to do the trick.

The only really good news I have to mention is that in John's wandering he has incurred a good dose of the clap. I hope it gets serious and breaks out into complications, which, if I am lucky, might damage his hearing - without which he couldn't hear his own self-praise [a fate worse than death for him]. Forgive me if I seem a bit angry, but, darn it, there go a lot of basically good people down the drain. And it makes me sad to think that they could not see beyond John's face into the truth. At least we have a fair start with those who are left.[320]

I replied:

[318] Letter, M.A. Aquino to Tom Huddleston, March 3, VII/1972.
[319] Letter, M.A. Aquino to Tom Huddleston, March 7, VII/1972.
[320] Letter, Michael Grumboski to M.A. Aquino, March 12, VII/1972.

Actually you succeeded in answering your own question concerning the balance factor. The situations which you have mastered during the past couple of years may have seemed unduly trying to you, but the resultant pressures on your judgment and behavior could not help but make you that much more resourceful an individual. When you get right down to it, true Satanism is in fact a religion of "pressure" and controlled "irritation", not an organizational womb in the fashion of conventional theology. Our end is to strengthen the various members, not to explain away their weaknesses by rationalizing them. Admittedly your experiences have been more - shall we say - stimulating than most. But I think that the rewards will be commensurate.

At this point we are totally unconcerned with John DeHaven's group, as further attention paid to it would only encourage him to continue and would only impede our own progress. Quite frankly, if we tried to stamp out every two-bit, pseudo-Satanic outfit that exists in just the United States, we would become so entangled in trivia that our own programs would slow down to zero. As for the members and ex-members who are involved with John, forget about them. If they're foolish enough to dance to his tune, then the Church of Satan is not interested in their fortunes. They were all advised that the Church withdrew its approval of John's methods, and - from a Satanic point of view - the freedom of choice is theirs.

I would be sorry to hear that Joseph Daniels is so disgruntled as to follow suit, but the same applies to him. As a matter of fact, I have written him several letters on the subject of Central Grotto decisions with regard to Babylon and Stygian, so he has even less of an excuse than most to be misguided. But both the decision and the consequences will be his.

As for Joe's suspicion that the Church demands button-down collar members, such an insinuation is really too ridiculous to merit a serious reply. What we do insist upon is that every person who carries that red card be an individual who is sufficiently mature to exercise good personal judgment without our having to give him or her any specific directives. This is an organization for adults, not children. If we encounter children in the organization - whether in Grottos or as members-at-large - we will treat them appropriately. If Joe Daniels or anyone else insists that success be fed to him on a silver platter, he will have to think again. 'Nuff said.[321]

Tom Huddleston's next letter, in early April, also suggested that the Stygian Crisis was finally drawing to a close:

It seems that the information about the performance and personnel attending John DeHaven's rituals suddenly became completely hushed. Since mid-March there has been absolutely no word of John's "church" activities. This could indicate that Wayne West has taken precedence over the group and has enforced the more sensible tactics of secrecy. At any rate the Dayton situation appears to be relatively calm and cooled-off at the present. The rumors directed against me have ceased, as if by coincidence, since the approximate time that I performed the ritual mentioned in my last letter.

It has been brought to my attention that Mr. Bill Ingram still honors his member-at-large status, although I have not been able to contact him to confirm this. According to Sue McDonald, he wishes to attend the Conference [East-2] at the end of this month.[322]

Bill Ingram, however, had contacted me. I can't recall my exact emotions after reading his April letter - which is probably just as well:

I first became acquainted with the Church of Satan last summer by reading the Satanic Bible and seeing an advertisement in a hippie newspaper for the "Baphomet" head shop. There I met Grotto Leader G. Byron Driskell. Thinking the whole group might be as homosexual as Driskell is, I did not join until John DeHaven took over. There were a number of girls around, and the picture looked better. I later found out that Driskell is all right and not pushy about his preferences.

DeHaven led destruction rituals against Driskell and later Wayne West.

Because of his bust on the pot rap, DeHaven emphasized no drugs in the Grotto. But some hippies joined and brought their drugs with them. They carried a myriad of tablets and capsules in every shape, size, and color all in one bottle. Whenever anyone wanted to "do" something, he went

[321] Letter, M.A. Aquino to Michael Grumboski, March 30, VII/1972.

[322] Letter, Tom Huddleston to M.A. Aquino, April 9, VII/1972.

into the bathroom, popped the pill in privacy, and then came back out.

This drug problem started at 30 Country Manor Lane, where DeHaven also ran up some tremendous bills in the name of the Church of Satan, Stygian Grotto. He then tried to pass these off on Grotto members, and it went over like a lead balloon. DeHaven got stuck with a large phone bill, at which point he moved rather than pay.

DeHaven invited members of the press to the Grotto and rituals. This particularly annoyed me, as I was trying to remain anonymous. Back in '64 and '66 I ran for State Representative on the Democratic ticket (unendorsed), and I plan on it again in the future. Can you imagine the midwest super-Christians voting for William H. Ingram, Jr., the Satan-worshipper?

DeHaven then moved to 9 Country Manor Lane, where Gary Borden passed out at ritual. He went into chills and convulsions. DeHaven had to run out to get to a phone; he did not have one due to the unpaid bill at his previous address. The cops came with an ambulance. Borden tried to tell the hospital officials that he had pneumonia, but they insisted the attack was drug-related.

I also joined a White witchcraft "Rainbow Coven" run by Mrs. Roberta Kennedy, a former Church of Satan member. She is repulsive in appearance and personal habits, a jack of all metaphysics and master of none. Her rituals, if you can call them that, are a totally disorganized waste of time. But two young girls had joined, so I stayed in. I told DeHaven about this, and he asked me to spy on them and report to him. There was never much to tell. But what got me was that he told Kennedy what I was up to. I suppose this is how you keep spies honest.

Now enters Mike Grumboski. DeHaven has been having some internal problems and kicks some members out. He asks me to take the II° test and take some of the pressure off him. I refuse because of my political aspirations and DeHaven's love of publicity at anyone's expense.

Grumboski moves in, bringing with him one Bruce, a homosexual who tries to push himself on every guy who walks through the door. Grumboski is slated to start a new Grotto but cannot find employment and continues to stay at John's apartment. DeHaven tries to keep Grumboski in the back of the bus, but Grumboski is capable of leading rituals and is not satisfied with this position. More members are kicked out and new ones taken in.

At this point DeHaven opens up the "Witches' World" head shop and, right next door, the "Arcadian Woods" teen-age recreation center. The parents are coming because the woods are full of witches. DeHaven wants me to help finance all this, but I decline. Both businesses are doomed to failure and last only about two months.

Since his forced departure from the Church of Satan, DeHaven has started his "First Church of Satanic Brotherhood" and is bad-mouthing Central Grotto. He has also renewed his friendship with Wayne West and Mrs. Kennedy. On March 17 I attended my last meeting at DeHaven's, a destruction ritual against Grumboski, with West presiding. About 20 people were present from the Dayton, Detroit, and Louisville areas. Grumboski's friend (?) Bruce was also there to help with the pin-sticking. When this was over, I told DeHaven that these rituals were a waste of my Friday-night girl-chasing time, took off my robe, and left with no intentions of returning.

I will stick with the Church of Satan. I have given you a true picture here to the best of my knowledge. I was not able to attend all the rituals and am still in the dark on some items. I would like to see another Grotto in Dayton, but with all the recent trouble it would be slow going.

P.S.: In several places I have made cutting remarks about homosexuals. This is more with regard to their personalities than their preferences. If there were 3 men and 3 women, and if 2 of the guys were gay, then I would like to be the 3rd man and get all 3 of the girls. This is my outlook on the question.[323]

To borrow a phrase from the 1970 Berkeley Tribe newspaper: This has been a hard piece to write because the subject is so crazed. If the Babylon/Stygian debacle had not progressed so gradually, I doubt that I would have believed it possible; it was like something from a Wayne Chojnicki nightmare. It had savaged the Church of Satan in the midwest for six months, and only time would tell how much additional damage it had done to the organization. Now, in mid-72, I hoped once more that the shock waves would finally subside. Again I was wrong - Ingram had provided the first information that the cancer had spread to Louisville - and the sequels will be recounted in due course.

[323] Letter, William Ingram to M.A. Aquino, April 2, VII/1972.

In some of the better days to come during 1973-4, I would conclude that the wound had finally healed and that the Church of Satan was proceeding on its evolutionary path as forcefully and confidently as it had done before the 1971-72 disasters in the midwest. Now I see that I was naïve and optimistic to the extreme. In Detroit and Dayton were sown the seeds that would eventually bring the Church of Satan to its ultimate crisis.

Chapter 18: Toward the City of Satan

In March of VII/1972, while the last fires of the Stygian Crisis were being beaten out, Dale Seago's woodland wanderings took him somewhat further afield, as he advised me:

> Last Friday (March 9) I undertook a little "psychic investigation". There is a place 10 miles west of Siler City, N.C., some 200 miles from here, called the "Devil's Tramping Ground". I read about the place in an article from a book on ghosts and mysterious occurrences in this state. It consists of a circular area in the woods some 30 feet in diameter, around which is a path some 2 feet wide. Nothing will grow on the path or within the circle; the soil, for some unknown reason, is completely sterile. The Devil is reputed to appear in the circle at midnight and pace around the path. What caught my interest was the article's statement that objects placed on the path at night are never there in the morning. A friend and I decided to check it out.
>
> We drove to Siler City, informed the local news office of our intention to stay the night in the mysterious circle - something the article stated had never been done - and drove out to the place and set up our camp for the night. Sat up until midnight smoking some excellent pipe tobacco, then spread out sleeping bags on the path and turned in, not even bothering to keep watch. Whatever moved things off the path would have to move us both, as well as 15" of good Colorado-forged Bowie knife in my right hand. [I go along with Conan's view regarding hypothetical "monsters".]
>
> We slept well, if you don't count cold feet, until 7:30 AM. We woke up - still on the path - built up the fire, and had breakfast. Then we lay on our sleeping bags and relaxed in the morning sunlight with a couple of good cigars before packing up and leaving.
>
> His Infernal Majesty apparently decided to take a rain check; we had a feeling he would. As a "psychic experience" the trip was a flop - but it was the most pleasant and relaxing campout I've enjoyed in a long time![324]

This was not my first encounter with the "Devil's Tramping Ground". The site was no mere tourist-trap; it was avoided with very real fear by the local residents, even in the light of day. At midnight, it was said, Satan would appear to pace the circle, meditating on his memories of the past and on his plans for the future. In 1969 Janet and I had performed a Satanic Mass on the site, so now I wrote to Seago:

> Janet and I were very intrigued by the report of your visit to the "Devil's Tramping Ground". In March of IV, when I was stationed at Fort Bragg, we also drove up there to inspect it - as a consequence, I suspect, of reading that same book which pricked your curiosity. We didn't stay the night, but we did celebrate a suitable ceremony at the site … to officially consecrate the ground in honor of the ArchDæmon.
>
> Perhaps an agency of the Infernal Realm does stalk the circle during the hours of darkness, but you need not be surprised that he would not disturb the rest of an official of the Church of Satan.[325]

It will be recalled that ex-Stygian member Bill Ingram mentioned the presence of Satanists from Louisville at the West/DeHaven curse ritual against Michael Grumboski. Considering the cumulative trauma of the entire Babylon/Stygian disaster, this was rather the limit. I called the Nineveh Grotto on the carpet and learned - to my utter surprise - that the visitors had been none other than Cliff Amos (the Grotto Leader) and his girlfriend. They were promptly expelled from the Church of Satan.

This was the second triphammer blow to hit Nineveh in 1972. A short time earlier Stephen Foster, the Warlock who had succeeded me as Grotto Leader, had relinquished his office rather than remove all marijuana from his home. It is worth noting that in 1972 - and particularly in the midwest - the civil authorities did not consider possession of marijuana as a trivial matter. Foster was replaced by Amos, one of the founders of the

[324] Letter, L. Dale Seago to M.A. Aquino, March 13, VII/1972.
[325] Letter, M.A. Aquino to L. Dale Seago, March 30, VII/1972.

Grotto, and shortly before this curse ritual development I had recommended that he be considered for the Priesthood.

Although the rest of the Grotto had not been involved in this incident, the loss of another Grotto Leader for such a reason proved to be a blow to the Grotto's morale from which it would ultimately not recover. It would survive until Janet's and my departure from Louisville in June, then fade gently out of existence. To this day I remember it, and the many wonderful ladies and gentlemen who comprised it, with respect and affection.

But then, in March/April of 1972, there seemed ample grounds for disillusionment. Discounting the Karnak and Lilith Grottos, which were still in their formative stages, virtually every Grotto of the Church of Satan had been a focal point for crisis. Plutonian, Babylon, Typhon, Stygian, Belphegor, and now Nineveh! Had all the work been for naught? Had the writing of the Manual for Grotto Administration been merely an exercise in wishful thinking to which actual Grotto Leaders would pay scant if any attention? So it seemed.

For my own part, I had affiliated with the Church of Satan to become a magician and a philosopher - not to follow in the footsteps of Eliot Ness! Some sober reflection on the profile of the entire Church seemed called for. It appeared that Anton LaVey had similar thoughts, for in March he observed to me:

> I guess you are ready for this; your sense of timing and perceptive faculties have never been out of touch with the Man Downstairs. I had a short conference with Him last night and was informed that our transition is progressing splendidly. He told me: "Never let the right hand know what the left hand is doing." It didn't take much cud-chewing to figure out the substance of His utterance.
>
> We have made drastic and frequent changes in the last year, establishing policies and breaking them all over the place - commensurate, I might add, with the stability, solvency, and dependability of a large segment of our membership. Actually our administrative fluctuations have neatly saved us from the presumptive acts of many internal malefactors.
>
> By the time the likes of Wayne West finish writing their "exposés" of us, we will no longer bear any resemblance to that which they have exposed. When the John DeHavens and Larry Greens start comparing notes about their banishment, a third chap - who was never even a member - will appear with a copy of the Cloven Hoof in hand (legitimately), asking: "Haven't you fellows seen this yet?" Let them who would violate the Sixth Satanic Statement learn the folly of trying to nail custard to the wall.
>
> I'm sure you haven't forgotten one of the first letters you wrote to me, projecting the hypothesis that as Satanism becomes a reckonable force in the world, so will the formal structure of the Church become increasingly distilled, rejecting external organization out of necessity so that the Satanic "gadfly" may be given freedom to spread and multiply. I reckon that the time has come.
>
> As you - and most certainly Janet - know, the Church cannot sustain itself on the altruism and loyal dedication of its present "supermen" followers. In due time, after conditioning has been achieved and the movement (not the Church) has grown vast, human potential can be categorized into shouters, money-donors, leaders, legitimacy-providers, menial volunteers, etc. - just as past religions which have dealt with human animals have done. Each person's respective value can then be extracted, and the Temples and Pleasure Domes can be built … according to our plans. And in the process, man will collectively become a wee bit smarter - more understanding of the world around him and of himself.
>
> At the present time the most vocal element to whom our philosophy appeals is represented by the little guy who wants to be a superman - the guy who has been clobbered all his life and wants to strike back. It matters not to him that he might have asked for all his clobberings; he has the lumps to display, and that is reason enough. Our bible lets him think of himself as a sinister avenger, an exterminating angel who can dispense with any guilts (or conscience) with which he has been burdened. In his eager rush to stomp on the nearest crucifix, he reads the Satanic Bible out of context - no differently than he would probably read a cook book, preparing a lamb stew according to the recipe but leaving out the lamb.

The Satanic movement will grow as a result of the Masters of the Church of Satan supplying the gadflies with fodder for their cause. The gadfly with intellect and position - our most influential gadfly - must have the C.H. made available to him without ritualistic or secular commitment.

The low-level gadflies, who suddenly become supermen after one reading of the SatanicBible, can only assist us financially. They won't, of course, for now they are supermen and don't have to entertain charitable Christian thoughts any longer. Now they can get even with the world. Naturally the first place to start - like bratty children - is to practice their new-found independence around home with their parents (the Church). Instead of chastising them, making them stay home, and trying to keep them in line - which only makes them more rebellious - we shall sell them some dope and send them out on the streets, and they'll love us for it.

I am, of course, writing allegorically. By "dope" I mean trappings for their new roles. They will buy medals to pin all over themselves. I have noticed that the more of a superman complex a member harbors, the greater the importance of paraphernalia with which to bedeck himself.

Under our present system, members whose ego-needs demand the most trappings are those who must content themselves with the least That's why they "sneak" all manner of ankhs, amulets, talismans, rabbit's feet, etc. - from diverse sources - to wear around their necks in addition to their Baphomets. It kills them that they must confine their robes to monkish cut and sombre hue. Given their heads, they would most certainly look like holy fools. How they would act is too horrible to conjecture. This is why they should not even be members of the Order. They are gadflies, however - albeit noisome to have in attendance. Their consuming ego-needs can render us an unwitting service in the "stuff" the Church can supply them as non-member gadflies.

I have been accused of being commercial for the last six years, often by persons who seem saddened when they finally find out there is nothing much they can buy. Like Hugo von Castiglione, I do not wish to hurt them any longer, as it is against my nature. We shall start marketing Satanic goodies to low-level gadflies. When you come out here, we will explore all avenues of this aspect.

Now is the time to make the C.H. available to the public on a subscription basis. The high quality you have presented should be read by those who cannot commit themselves to membership but are essential to our growth. All potential gadflies - from the convict whose warden will be totally disarmed by the copy of the C.H. he has just confiscated, to the chairman of the board of the dog food company who is given a copy by a regional manager. The White witches can read their copies and squirm with each barb - without the smugness of knowing that what they clench in their hands has been surreptitiously obtained.

Seventy-five percent of "post-membership intrigue" will be dashed with ice-water, and the intriguers will have to go elsewhere, no longer being able to pursue their juvenile antics at the Church's administrative (time and financial) expense. And, last but certainly not least, the C.H. might help to financially support and develop the Church. Until now we have been supporting the Church, the Church has been supporting the movement - while seldom giving us credit, or else suitably distorting us for their greater capital gain.

I know that if we had sufficient capital to place a slick C.H. on the newsstands - between Buckley's National Reviewand Fate - we would capture a starving market overnight. It appalls what small business sense I have to reflect on the total absence of even a "witchcraft" monthly on today's stands. Inasmuch as Satanism is a unique phenomenon, such a journal could be developed into a veritable way of life, not unlike one successful life-style journal which started with far less of an all-encompassing credo - even though some may draw a comparison between a nude Altar and a nude centerfold as a prime mover, never having even read the last four pages of The Circus of Dr. Lao. The present C.H., distributed on a non-member subscription basis, could pave the way for such a venture.

Much as we have attempted to regulate Grotto activity and stability, it appears that, for the most part, Yeats' words again apply: "The best lack all conviction, while the worst are full of passionate intensity."

So long as most Grottos are peopled by searching, rather unstable individuals, we mustn't delude ourselves into assuming them capable of sustaining any kind of autonomous operation. As it has existed, Grotto supervision drains far more from our overall progress than it contributes. With very few exceptions, we will be far better off if we witness the type of Grotto activity we have seen, performed in the future on a non-member basis.

It may appear that we would have been better off had we never instituted Grottos nor admitted the majority of applicants to membership, and never catered to such members once they had been accepted. Had we dispensed with such energy-consuming baggage, however, we would not have established an organization in fact, but merely on paper. Large-scale workings require a living blueprint. Now that which has become common knowledge as existing will continue to exist, but the physical props which provided the imagery have served their purpose and can be discarded.

If I seem callous about all this, it's because the aforementioned props never cared one hoot in Hell (literally!) about the Church but only employed it as a vehicle for their own plans toward unearned glory. We are not discarding them, Mike; they are discarding themselves - through the same imbalance and self-deceit that caused them to think they could deceive us.

We gave them dreams of glory, which they promptly mortgaged to the hilt, expecting us to pay the bill. Now we are gradually dimming the light on the magic-lantern slides they have created for themselves. They oft forget that though we have provided them with a workshop in which to create their transparencies, we also own the power company which supplies illumination for the slide projector.

My next book will provide ritual material for non-member "Grottos" in every quarter. Your new introduction will further legitimize the Bible. The C.H. is an ideal medium for what we want to say. Membership inquiries continue to increase, but brain surgeons and Congressmen are still in short supply.

Clearly increased membership per se will not elevate us beyond our present level but only hold us down. The C.H. in the proper hands will. The rewards obtained by our maintaining control over chartered Grottos are minute compared to the responsibilities we must assume from such Grotto operations. It all adds up to a need for sharp division between the Church and the movement.

We will continue to maintain Agents, simply as contacts for new members. It will then be up to each member to exhibit his desire for expanded contact and/or group activity. Agents will, in exchange for their socially advantageous positions, supply us with monthly reports.

We will undoubtedly hear caterwaulings that we have "let down" the members. I don't have to tell you my sentiments on that! We have reached the stage where the only things holding back Satanism as a movement and the Church of Satan as an influence are the pastoral needs of our more dependent members.

This, I trust, gives you a fair perspective of the changes being made in most aspects of the Church, and how each area will overlap into other realms which comprise the Church of Satan in toto. Certain modifications will require little more than the revision of some of our printed forms. Other changes depend more upon adjustment of our mental attitude (i.e. a reformed personality projected to the public by the Church). We are well into the metamorphosis here at 6114, and I can already see - and feel - the change. It is a most pleasant sensation.

Diane will be sending off some of the revised forms, a tape of a couple of archetypical low-level gadflies (infuriating at first, but almost amusing in retrospect), and some specific information on how this will all be put into practice now that it has been conceived in the Central Brain.[326]

It took me several weeks to ponder this approach. I thought that I could see what Anton was trying to do - to remove organizational obstacles which seemed to impede the smooth, free exercise of theoretical Satanism.

I was somewhat concerned, however, that what might ultimately happen was that the fact of the Church of Satan as a true institution - not just a name for an abstraction - might suffer. In his disillusionment and frustration, Anton might be throwing Rosemary's Baby out with the bathwater.

The goal, it seemed to me, was to reform and refine the organization - not dispense with it. This called for tougher membership standards and for a nationwide Priesthood that was truly responsive to the Central Grotto - and which had enough freedom of action so that it need not be overly concerned with secular professional prejudice and reprisals. To Anton I wrote:

[326] Letter, Anton LaVey to M.A. Aquino, March 6, VII/1972.

Thank you for your letter of the 6th. I regret the delay in my reply, but I wanted to take the time to provide some well thought-out responses to the many new policies you set forth. That letter certainly flung open Pandora's Box, all right. For the sake of clarity, let me divide the rest of this letter into sections:

I. Church Membership: As you pointed out, it is increasingly clear that there is a large percentage of "deadwood" in the membership at large. As individuals many, if not most of the members are a risk to the image of the Church. Their mental organization and coherence of speech/writing is such that I would not dare to refer journalists or outsiders to them. This is in spite of the fact that some of them - such as Zabrecky and Seago - are obviously honest and well-meaning. But they simply do not project an elitist image, and the propaganda of the Church states conclusively that our members are carefully selected from elite elements.

As I see it, there are two alternatives: (1) a large-scale purge of the "deadwood" element, or (2) official acknowledgement that the first two degrees of membership in the Church do not necessarily comprise the magical expertise of which we speak. The second alternative would also mean the shifting of attention from the entire Church of Satan to the Order of the Trapezoid. [Note: At this time the Order of the Trapezoid still meant the Priesthood: the III°-V° - M.A.] The Church would thus be portrayed as a "testing-ground" for the Order.

Of course this situation already exists in a private sense, but the important point is that the nation still views the entire Church as representative of Anton LaVey's philosophical expertise. As a result there has been a great deal of damage to your image via the ineptitude of your evident "aides".

Alternative #2 would be the easier step to take, but for all intents and purposes it would herald the extinction of the Church of Satan in favor of the Order of the Trapezoid. Considering the tremendous appeal of the Church's name, as well as your own commitment on its behalf, I think that the first alternative would be preferable.

Recommendation: The Central Grotto should review all existing membership files. All those members who are non-contributing "deadwood" or who display embarrassing mannerisms (letters written in crayon on binder-paper, pre-school grammar, intellectual idiocy, de facto White witch approach, etc.) should be marked for quiet expulsion at the end of their present Active Membership period. Thus the entire process would take about one year to complete. The final criterion should simply be: Does this individual actually represent the ideal member of the Church of Satan? I am well aware that such a measure could mean the decimation of the participating membership from 250-300 to 25-30. The question is one of the ultimate stature of the Church. Either way it is a crossing of the Rubicon.

II. Membership Entrance Criteria: It should be about as easy to gain entrance to the Church of Satan as it is to secure a junior executive position in a nationwide corporation. For members of the post-World War II generation this is going to mean [with almost no exceptions] an accredited college diploma at minimum. Today such a diploma is more or less equal to the secondary school diploma of pre-WWII days, and the establishment of such a standard will immediately disqualify all those who seek status through the Church for which they are too lazy to work in daily life.

Recommendation: Effective immediately, establish the requirement that all applicants under age 25 present evidence of at least a Bachelor's degree from an accredited college. At the same time it should be made clear that such a degree would not in itself guarantee admission. Persons over 25 would be considered on an individual-case basis, since they have had other opportunities to achieve.

Recommendation: Expand the membership questionnaire to show credit and character references, past employment record, military record if any, and personal history, achievements, and recognitions.

Recommendation: Increase the initial membership fee to $50. Increase the annual renewal fee to $20. Eliminate the reduced rate for couples, as each member would be considered as an individual. This will effectively eliminate all those who join the Church with decidedly casual intentions (i.e. parasitic trend-followers).

III. The Priesthood The need for a nationwide network of III° personnel is critical. Our advertised posture of 10,000+ members is endangered when I cannot produce, for example, a single III° in New York City. Among other things the increased fees will, in the long run, permit the Church to offer financial compensation to its officials for their time. Besides providing an incentive for members to consider changing their status from volunteer (II°) to official (III°), this would give the Central Grotto a material lever to use when dealing with non-producers. If a person - even a

Priest - feels that he is strictly a "volunteer", he does not feel quite the same obligation to his responsibilities that he would were he being paid for his work. It is possible that this would commercialize the III° to some extent, but, frankly, you need some commercially minded workhorses at the III° level.

IV. The IV° and V°: In the eventuality of a salary for Priests and Priestesses, Masters would receive no such salary - only itemized reimbursements for office expenses. To ensure crystal-clear motives at this policy-making level, a profit motive should remain absent.

V. Popular Commercialism: I can see no harm in making all of our present commercial devices (amulets, posters, records, etc.) available to the public. I think that the Sigil of Baphomet should be registered as a trademark, however, and that the present color-scheme of Baphomet medallions should be retained as private. A special Baphomet (such as red-on-black) could be made available for purchase and wear strictly by non-members of the Church itself.

VI. The Cloven Hoof: According to its present administrative design, the C.H. is functioning at maximum capacity and cannot expand beyond the 300 issue per month level. Due to the necessity to prevent mimeograph reverse-printing, each new 12-page issue requires approximately 12 hours just to mimeograph. There are only the two of us to do the binding, folding, stuffing, stamping, addressing, and sealing, as the use of any Nineveh personnel would reveal the actual extent of the national membership. An increase in circulation beyond the 300-odd level will require a redesign of the production process.

There are two other factors which advise against the rapid expansion of the Hoof at this precise moment. First, the newsletter is not yet at a level of sophistication where it can compete with commercial publications. This will take at least another year. I do think that it is markedly better than the best that the White witches have to offer, but that in itself isn't saying very much. Martello's prose would have been rejected by a grammar-school publication. Ditto 99% of his competition. I consider it a very real possibility that the Hoof will eventually attain the stature of a national magazine, but it will take time, a paid staff of III° assistants, and one Hell of a research and writing effort.

Secondly, the existing Church membership (at least on a nationwide basis) sees the C.H. as the basic factor distinguishing members from non-members. If we had more III° officials, this situation would not exist. But, in the event that you should decide to retain the Church as an organization for the masses and not for a comparatively small elite, you will lose members by "opening" the Hoof to the public. Also the paper itself will be prevented from publishing all but the most bland critiques, as those who read it will not necessarily have committed themselves on behalf of the Church. At the present time no person receives the paper who, in damaging the Church, would not damage his own reputation as being a member of that organization. This is a very effective safeguard.

Recommendation: The Central Grotto should withhold further advertisement of an "open" Cloven Hoof until this summer, when we will have had a chance to work out the production/economic systems of the paper so that they can handle the projected load. As mentioned previously, this will most likely mean the switch to photo-offset printing, postal franking, and possibly Addressograph/IBM-type mailing lists as well.

In the long run it will be necessary to design a production process whereby each issue passes through your hands prior to printing. At the present time this is impossible due to time-lag and production deadlines, but it is not a good system in that I might inadvertently publish something which does not reflect the feelings of the Central Grotto. It is the Central Grotto "voice", and the Central Grotto should have a firm control over it.

Some other C.H. observations: While I am receiving a great amount of mail (letters, articles, etc.), most of it is worthless for inclusion in issues. By intentionally minimizing "nut letters" in the paper, I hope to encourage people like Marcello Truzzi to contribute articles. At present, when I have space to fill, I must finally rely upon myself. And, while I know that I am an unusually brilliant author (!), this also is not healthy for the paper. While my style may be interesting for a short time, it would become boring in the long run. Contributions will have to increase before the Hoof can compete for the big-time.[327]

Off went the letter, but I wasn't too terribly happy with it, and neither, as it turned out, was Janet. Its recommendations seemed too "IBM 3-button" - to borrow Joe Daniels' term - and too "practical" at the expense of intrinsic authenticity. The spectre of a Satanic

[327] Letter, M.A. Aquino to Anton LaVey, March 27, VII/1972.

A.M.O.R.C. loomed. The following day I sent another letter to Anton:

After I arrived home last night, Janet and I got into quite a long discussion concerning some of the points brought up in my 3/27 letter. We both thought that some of the ideas should be forwarded to you as a follow-up to that letter:

Jan was of the opinion that the criterion of a college-level degree for a Church membership requirement would be too restrictive. She argued that some individuals are able to achieve positions of note in society in spite of the lack of such a degree, and that the degree in itself does not necessarily constitute a certificate of intelligence, so to speak. She also raised the question of many girls who quit school themselves in order to put their husbands through. Subsequent familial demands then preclude them from attaining their own degrees.

My response was that the America of 1970 is not that of 1940, and that practically no person under 25 can expect to get anywhere today without getting that degree - and that student loans, scholarships, etc. destroy the argument that one must be wealthy to complete an education. I commented that I personally could think of no drop-out of my own generation who could qualify for our definition of what a Satanist should be: a "prime mover" of humanity. I do think Jan made a good point about the girls, though, and we began to consider what other criteria might be better than a degree.

After about an hour's debate [while stuffing the April Hoof], we arrived at the idea of expanding the I° questionnaire to include a lengthy, written essay portion on why the applicant wishes to join. It should be fairly easy to tell from that, said Jan, whether a person has a brain or not. It would also indicate the applicant's command of language and reasoning ability. Thus the fact and not the method of an individual's education would be evaluated.

In concept the applicant would be instructed that at least a one-page, typewritten essay would be expected in answer to such a question. The question itself could be something like: "Why do you wish to join the Church of Satan?" - or - "Discuss the Satanic philosophy as it applies to your personal experiences to date." Or it could be more than one question.

We both thought that inclusion of credit and character references on the application form would be a good idea. In addition to reinforcing the image of the Church as a forthright, above-ground organization, such a measure would discourage persons who feel "secretly ashamed" of joining. This is the type of person who becomes "deadwood", because he or she is too intimidated by the fear of discovery to do anything consequential on behalf of the Church.

Instead of arbitrarily purging the existing membership, Jan recommended that the decision to retain or release individuals could be done simply by sending each member the revised I° questionnaire upon the occasion of his Active expiration. If his answers are good, he stays. If not, he doesn't. But in either case he has had a chance to show his worth. I think that this is a good idea.

We then turned to the question of fees. Jan pointed out that many young people simply could not afford high fees. I said that $50 to join would not be out of the question for our generation, and that those who are in the throes of pressing financial difficulties are usually not those who are well-organized in their personal affairs. I also said that higher revenue for the Church would necessitate part-time or full-time III° officials and a more sophisticated publications program; hence each member would receive a substantial return for his investment.

Jan suggested another approach. On the questionnaire ask each applicant the amount of his monthly salary/total income. Don't even mention a membership fee until the applicant has completed and returned the questionnaire. Then, presuming that he meets the achievement qualifications, we calculate 10% of his income. If it is sufficiently high (?), 10% of one month's income is quoted to him as his initial fee. A base figure - possibly $50 - might be set to disqualify the welfare people. But Jan pointed out that medical students on a tight budget, for instance, shouldn't be penalized due to their limited financial status.

Jan also recommended a hard and fast time limit for the I° questionnaire. If the applicant does not return it within, say, three weeks, he is written off.

We both feel that the idea of either a part-time or full-time paid Priesthood is an idea worth researching further. The Church needs some action-men - not just in San Francisco but around the country - to whom it can give orders. In concept such Priests and Priestesses would be required to maintain a ritual chamber to which registered members could have reasonable access, answer questions and correspondence with members in their assigned areas, notify those members of local and regional activities, and perform other duties as directed by the Central Grotto.

The present system, wherein Grotto Leaders/Regional Agents act on only a commission basis, has just not proven itself adequate. And, as I suggested in my last letter, there is no sense of obligation on the part of the person. Ultimately he does only as much as he wants, not what the Central Grotto thinks is necessary.

As for the funds to pay such III° representatives, they would come from the increased Central Grotto fees for membership and renewal. Initially people may bitch about the raise, but it will be pointed out that they will be receiving an increased return for their increased investment. There is a side bonus: When everyone pays for a program of national/regional/local activities whether he attends or not, he will be more likely to participate and not become "deadwood".

There are some unsolved problems, of course. We would need to identify and interest the potential III° types, and some type of training program would be almost unavoidable. Perhaps these are some of the questions we can address this summer.

Well, that's as far as we got last night. After finishing up the Hoof, we listened to that tape. Our comment: There is nothing to prevent those individuals from conducting their own activities if they're so hot for them. What they really want is for someone from Central to make a big splash in their local community - maybe even start a riot - while they bask in the publicity. They know enough about Satanism to talk about it, so let 'em paddle their own canoe. As for the "drivel" in the C.H., all they have to do is send me something better! I'd be just as happy to have everyone else do all that writing.[328]

A few days later a second letter arrived from Anton LaVey, written prior to his receipt of either of mine. He too, it seemed, had been giving further thought to the subject:

Since Diane was uncertain precisely how I meant the matters covered in my last letter to be implemented, we began discussing it prior to her writing to you. As it turned out, I decided it would be simpler to just dictate the letter.

Grottos: Grottos will be started by whoever wishes to do so. No immediate authorizations will be issued, however. Instead, if a Grotto has proven itself satisfactory after a reasonable period of operation, a probationary (6-month) charter will be given. Revisions to the Manual for Grotto Administration will make it relevant to all member-operated Grottos, chartered or not. In short, only groups who have proven themselves worthy will be considered for Grotto authorization. There will be no applications honored insofar as Grotto authorization is concerned.

Let our members learn the true meaning of lesser magic before they aspire to any higher station. We will not honor beggars. We will consider those whose patience, tact, diplomacy, and contributions speak for them. Non-authorized Grottos must inform us of their activities via non-nuisance communication if they wish to be considered for official authorization. The merit of a potential Grotto Leader will be judged not by how many questions he can ask "to ensure that he does the right thing", but rather by how many "right things" he does without asking questions.

Priesthood: Priests will be selected by the Council from suitable candidates. That is to say, those who have exhibited sufficient prerequisites will be appointed as candidates for the Priesthood. After passing the preliminary requirements, Priests or Priestesses will be installed for a period of one year, during which time their conduct will be observed. The "no news is good news" premise - that a first-year Priest who isn't heard from is assumed to be all right, hence being elevated to formal ordination - will not be honored. Exceptions will be made, of course, for Priests in relatively isolated areas. Because of their prestigious positions, they will not be expected to function on a pastoral basis.

Probationary Priests and Priestesses will be expected to communicate their activities to the Council on a regular (monthly) basis. They will hold the title of Reverend or Priestess. They will be able to solemnize marriages, etc. and to wear the vestments of the Priesthood. If a Priest acts as Grotto Leader, the responsibility of the Grotto's operation rests on his shoulders. In most cases, successful Grotto operation over a reasonable period of time carries with it some recommendation to the Priesthood for its Leader.

Again, no applications will be considered for the Priesthood. Appointment is granted through observation over a reasonable period of time. As it stands, there are several persons who should be granted candidacy who have neither been recommended by others nor have asked on their own to be considered for elevation. Persons like Seago, Zabrecky, Grumboski, DeCecco, Ethel,

[328] Letter, M.A. Aquino to Anton LaVey, March 28, VII/1972.

etc., though not property-owners or family men, have proven quite stable and not asked for favors nor made nuisances of themselves. No harm can be done by letting them know that their patience is paying off.

The Priesthood test must be revised to eliminate inane questions and add pertinent ones. I'm still waiting for Adrian's suggestions in this regard. I know pretty much which questions I'll eliminate, and I have some questions I'll be adding, but I would like to hear from you, Janet, and Adrian before finalizing the test. [Grumboski, of course, would not be expected to take the new test. His test looks good, but I am still undecided on the other aspects of his candidacy. His durability has been shown - surprisingly so - during the Stygian business.]

Agents: Agents are basically contacts for new members. An Agent can be a Priest, Grotto Leader, or lay member. His prime requisite is his sense of responsibility, his second his ability to articulate Satanism. Even though he may not be the best judge of character, if he is responsible and discovers a fly in the ointment, he will say something about it to us. He won't either let it go unheeded or get upset over the discomfort the revelation has caused him and quit his post. Agents, as with other matters covered herein, will be appointed on a prior qualification basis. Agents are to communicate their activities on a regular basis, reporting on new contacts as they appear and on old ones as they survive.

Cloven Hoof All new subscriptions will be distinguished from membership copies by an "S" in the corner of the address label. Subscribers will be notified that their renewal is due via an inserted slip of paper worded the same for members as for subscribers: "Your membership/subscription expires …" The NRA uses this method, leading subscribers to occasionally believe that they are members, but so what? They'll crow like it anyway! Actual memberships will be processed separately.

Amulets: New amulets are being made by a commercial firm which appears to do beautiful work. [Note: Anton is not referring to the famous Wolf-Brown medallions, but to an earlier metal/paint amulet. - M.A.] So far only I° amulets have been ordered, the initial cash outlay being considerable. Amulets for other degrees will continue at present to be made by hand, but consistency will (hopefully) be more carefully maintained. At present no catalogue sheets for assorted handcrafted amulets for divers purposes (lust, wealth, etc.) are being sent out. When the aforementioned quality control is properly evidenced, we may resume mailing the sheet. Though I appreciate primitive art and have nothing against Grandma Moses, I have been ashamed to have sent some of the chimp-amulet-art our "craftsmen" have turned out.

After the first of April, when Diane's tax-accounting is out of the way, we'll begin considering changes needed for the Manual for Grotto Administration. The next issue of the C.H. should carry some general information extracted from this and my last letter. Diplomacy is your forte, as I've said on more than one occasion, so I will leave how much to say and how much to imply to your discretion. Here again your PSYOP-indoctrinated shrewdness should serve you in good stead.

I've begun work on my next book, but this time I'm not going to make the mistake of giving myself an impossible deadline. Actually I have partial drafts of other future works, but the one on which I'm presently spending the most time deals with something I feel might provide Satanists with a needed "schtick". If it really catches on, it could become as popularly accepted a phenomenon as the Freudian slip. Certainly it will result in the creation of a new descriptive term - such as "psychic vampire" has become. More on this as it begins to take shape.

Incidentally Diane reminded me that you would probably be wondering why the big mystery over the Satanic Rituals, insofar as other members knowing about it. I have kept the book a secret merely to avoid someone getting wind of it and grinding out a quickie with the same theme and title. These small outfits - such as the ones which publish Martello's and Buckland's books - are known for such actions. It would be duck soup for someone - like West or Martello - to whip up something, using none of my material (except perhaps bits and pieces picked up here and there) but calling it the Satanic Rituals and protecting his "good name" with a pseudonym. I've seen this happen with other ideas of mine - so often, in fact, that Diane maintains I shouldn't even think about certain projects unless I'm engaged in their actual production.

On the subject of Martello: I prefer not to have his Black Magic, Satanism, and Voodoo or even the correction he suggests [see enclosed] - discussed in the Hoof. So unless you've already reviewed it in the April issue, let's not give him any free publicity. He'd like nothing better than to be kicked by the Cloven Hoof!

In case you haven't seen a copy of the book, he juxtaposes what I consider the best part of the interview so that most readers would assume that he is doing the talking, not I. Moreover that part is so botched up that it's nearly impossible to describe the "printer's error". It does seem rather ironic, though, that the one part highlighted by a double-spaced break in text begins: "I suppose I'm as much a pervert as the next Satanist …" - which is clearly *myself* talking!

I shall not waste precious time or vital magical energy composing a glib retort to Martello's claim (undoubtedly truthful) that some of his readers realized that the "Q&A format" (used elsewhere in the book with the "A" denoting Martello) was the LaVey interview. I am simply not the right personality to do verbal battle with "dish queens" (gay parlance for one who thrives on dishing the dirt, in case you're unfamiliar with the term). Such bitchiness invariably evokes a contrivedly non-intellectual response from me - such as would not come off well printed in Martello's next book!

I've learned to let these types *think* they've had the last word, for they cannot live with themselves if they think someone else has had it.[329]

Leo Louis Martello, who could only have been spawned by New York City, was one of the more bizarre phenomena of the "occult revival" of the 1960s. He claimed to be a Sicilian witch, sparred intermittently with any other White witches who chanced to cross his path, and wrote paperbacks on witchcraft, magic, and hypnotism memorable chiefly for their provocative cover-art. He proclaimed himself head of a "Witches Liberation Movement" and WICA (Witches International Craft Associates); and he published *Witchcraft Magazine* and the *WICA Newsletter*. This last item, a 4-page, typewritten, offset bulletin, set a new world's record for (a) number of strikeovers and (b) number of afterthoughts cut & pasted in available margins. Its conversational tone may be appreciated from the following glimpse from page #1 of a mid-1972 issue (all sic):

<u>Psychic Attack Telegram</u>

TELEGRAM RECEIVED MAY 25: "Leo you subj of occ attack by H, S, B, the A's, and groups got words is extra soon. Suggest protection now emphatic. S. writes under names of P.H., E.F., etc etc. SSS." I omitted names in above. Unsigned telegrams are SUSPECT. Western Union in Long Beach checked out name/address of sender. No such person listed in phone book. So … I sent this "S.S." a letter. If it comes back then obviously a phony (possible to have UNLISTED number but no such thing as an UNLISTED address!). I don't doubt for a minute that those named are capable of such an attack. I only hope that it's TRUE. I'd like nothing better than to see them eliminate themselves by its boomerang! However, until sender is checked out (anyone who pays cash can send telegram giving phony name and address) I don't intend to do their dirty work for them. Facts in telegram checked out since I already had the information cited via WICA agents out that way. Name itself unknown to me. Motive of sender could be to "kill many snakes with one stone." Also hoping that I would publish the telegram intact in WICA. Description of telegram sender being compiled by Western Union, Long Beach, Calif. (origin of telegram). After I receive will compare with those I have on hand …[330]

Since Martello's time was primarily taken up with intra-Wicca fights, he had never had occasion to lock horns with Anton Szandor LaVey. Unlike Raymond Buckland, who seems to have felt threatened or challenged by the Church of Satan's existence from the very beginning, Martello seemed cheerfully unconcerned with it except insofar as it might comment on specific Wicca concerns. "Everybody," he wrote to me, "can go to Hell on his own banana peel."[331]

Martello's interview with Anton LaVey, included in *Black Magic, Satanism, and Voodoo*, is reproduced as Appendix #53. Anton may not have personally written to

[329] Letter, Anton LaVey to M.A. Aquino, March 16, VII/1972.
[330] Leo Martello, *WICA Newsletter* #17, 1972, page #1.
[331] Letter, Leo Martello to M.A. Aquino, February 19, 1972.

Martello concerning it, but a mythical friend of Lana Green's and John M. Kincaid's by the name of "Roy B. Hoyle" did:

> Dr. LaVey is in Europe at the present time, so has not had an opportunity to read your latest book; however, we have apprised him of the situation concerning the printing mixup. Needless to say, he was not pleased.
>
> We have perused the book, and though the segments dealing with the Church of Satan and Dr. LaVey appear most objective, the printing errors lead the reader to assume that all of the writing on pp 119-20 is your own, inasmuch as you have employed a single-person question and answer format elsewhere in the book. If you print a correction of this mistake in the next issue of your WICA Newsletter and make the necessary corrections in any subsequent printings of the book, no further action will be taken. Thank you.[332]

The "Sicilian Cyclone", as Martello once styled himself, was not to be cowed. To "Hoyle" he retorted (all sic):

> I'm the AUTHOR of BLACK MAGIC, SATANISM & VOODOO. I am NOT its publisher or printer. Dr. LaVey can't be any more displeased than I am. Frankly, I consider your letter and its tone out of order. I don't take kindly to the veiled threat of "no further action will be taken."
>
> "Action?" Against whom? For what? If I publish the notice of the error it's because of my own integrity not because you request it or Dr. LaVey's displeasure or anything else. But I will be the final judge of that.[333]

In the months to come I would have a rather amusing encounter of my own with Martello, but in March of 1972 I contented myself with printing a correction to the confused interview in the Cloven Hoof and speculating that, "were Raymond Buckland to have sampled Dr. Jekyll's famous potion, something like Leo Louis Martello would probably be the result".

By the end of March Anton had received my two letters and had had an opportunity to consider them in light of his own communiques. He wrote to me:

> The latest issue of the C.H. is, in my opinion, the best yet. Naturally I would like to see some of our literary members contribute (and they should), but the quality you have injected is far better than you give yourself credit for. Don't worry about an overwhelming increase in memberships or subscriptions. As the dilemma arrives, we shall modify production accordingly.
>
> While we must always set our sights high, we must realize our temporal limitations. As things presently stand, we are actually in better shape than ever before. Without clearing out more than a handful of troublesome members, the air has become reasonably fresh. As others attempt discord, they will be jettisoned, but I do not believe our general membership are troublemakers. True, there is much deadwood, but they do not concern me unless they kick up a fuss. I wouldn't want my daughter to marry one, nor a reporter to interview one, but, like the extras in the chorus, they fill up the stage.
>
> Now that we have given inquirers a choice of membership or subscription, so far every respondent has chosen membership, despite the discouragements presented. The new flyer has been revealing in that respect.
>
> In addition, the new respondents seem to [yes!] be of a slightly higher caliber than prior applicants. In view of this apparent improvement, I feel we should give ourselves a few months to test these initial changes before proceeding. I don't think there will be a sudden increase in new memberships. As I said before, however, if such a situation occurs, we will revamp production measures. Meanwhile we are gaining ground as a movement, and that is often what it takes to get a message across.
>
> Don't worry about membership figures. The media say what they want to hear and what everyone else wants to hear. The public doesn't care about factual statistics; they invent their own

[332] Letter, "Roy B. Hoyle" to Leo Martello, February 28, VII/1972.

[333] Letter, Leo Martello to "Roy B. Hoyle", March 7, 1972.

figures to suit their wishes. If we have 10 members, the press will still say we have 20,000. I believe the last quote I saw in print was 100,000!

The worst thing we can do is to get spooked about the media. When they want to champion or exploit somebody, they lie and give undue credit. If they want to discredit someone, they will lie to do that too.

Worrying about the whims of the press is the surest way to incur their perversity. The main thing is that the source (us) is honest and that it shows through to those who count. When I say "honest", I mean it in the truest sense - as benign, noble human beings. In a world constructed largely of bullshit, a little truth goes a long way.

I will send something for inclusion in the C.H. later this week. And I'll see if I can stoke the fire a bit and elicit some contributions from others as well. Diane and I know only too well what you and Jan are up against.

Frankly I don't really care what those you might choose as assistants might think about the paltry circulation of the Hoof. If they fancy themselves as elite, they should be happy. If not, then they want to belong to a vast movement - one with little time for the concerns of each member. Actually most of our members want both - or don't know what they want.

Take whatever help you can get and don't worry unduly. I'm convinced we eventually do the best thing, even if we sometimes go about it in peculiar ways.[334]

A preface to the next quotation is in order: Anton LaVey's letters were inevitably meticulous in appearance and content. The slightest typographical error frequently caused him to insist that the entire page be redone. This point being made, I may now relate that, for his April 11th birthday, Janet and I sent him a Louisville speciality: a box of chocolates filled with the finest Kentucky Bourbon. A rather mangled envelope arrived from San Francisco a short time later, and within it, on the familiar dragon stationery and over a horrifying travesty of Anton's famous signature, was the following:

I just wabt to tell you how much i enjoyrd the delicous whiskey_FIled candies you weere to kind to snd me. Without a douvt they were the finest choxalats I have ever had the plaesure of tasting and Diane also felt the same abuot the piece i let her sanple. I dont know where you got them but boyoboy were theyever good/. LIke i always said ther is somthimg worthwile about any place you live and Lousevillw really has the CANdy. I am almostxxxxxxx certain you could necer find it anyplave else like that. XX From what I undestand you had to snuggle them out and dont think for aminuit i don"t aprecciate all the troubl you went to. Thank you both for yor thothfulness. Tomorrw i am going to getMy teeth pulled.

Rege Satanas,

Anton Szandor LaVey

[334] Letter, Anton LaVey to M.A. Aquino, March 31, VII/1972.

Chapter 19: Return to the West

My tour of duty as a Captain on the faculty of the U.S. Army Armor School at Fort Knox was scheduled to come to an end in June of 1972, as I had decided to exchange my Regular Army commission for one in the Reserve and pursue a civilian career in Santa Barbara, California.

During the spring of 1972, therefore, I endeavored to stabilize the midwestern and eastern operations of the Church of Satan, hoping that the young, fragile structure that had been built up during the previous 18 months would manage to survive the demoralizing scandals in Detroit, Dayton, and Louisville.

Warlock Gary Walker, another founding member of Nineveh, took over that Grotto until a short time after Janet's and my departure in June. By late summer, however, it was clear that Nineveh would be following Babylon and Stygian into oblivion.

In Detroit only the Belphegor Grotto still maintained a precarious existence under the leadership of Douglas Robbins, but his reports to the Central Grotto had become more and more infrequent.

The prime movers of any Satanic renaissance in the east, it would seem, would have to be the new generation of Priests and Priestesses who were coming to prominence through the Regional Agent system. In the east, III° tests had been sent to Michael Grumboski, L. Dale Seago, Lilith Sinclair, and Robert Ethel [of Washington, D.C.].

A Second Eastern Regional Conference was scheduled for the weekend of Walpurgis (April 28-30) in Louisville, and it seemed increasingly probable that the northeast and central east coast would now be represented.

As the time for the Conference approached, Dale Seago traveled afield once more to visit the Association for Research and Enlightenment (A.R.E.) - the "institutional shadow" of Edgar Cayce - in Virginia Beach, Virginia. He found the A.R.E. mildly interesting, but his route took him on a more fateful side-excursion, as related to me in April:

> Enclosed is a copy of my brief report to the Central Grotto on the A.R.E. I also paid a visit to the Chrysler Museum in Norfolk, Virginia. One of their recent acquisitions is a statue, about six feet high, of the goddess Sekhmet. The paintings did not interest me especially, but the second floor contains the most beautiful glassware I have ever seen - particularly some old Burmese specimens.[335]

Thus did Dale Seago make the acquaintance of Sekhmet. For years he would puzzle over the strange sensations he had felt upon confronting the Egyptian lion-goddess for the first time, but not until 1975 did he Understand them.

A few days later came a note from Diane LaVey informing me of the first Priesthoods to be conferred in the east since Janet's. It was neither as formal nor as enthusiastic as one might expect:

> Hang on to your horns: Grumboski was elevated to the III° [and so was Lilith Sinclair]. I keep assuring myself that one day I'll look back on all this and laugh about how I cringed and shook every time Anton did something I felt apprehensive about. Maybe it'll make good reading when I get around to writing The Devil•s Bride [for some such thing]! Oh, well, Shai is a good chap … and you are going to have that talk with him about his literary prowess, aren't you [please!]? And there is that year's probationary![336]

[335] Letter, L. Dale Seago to M.A. Aquino, April 17, VII/1972.
[336] Letter, Diane LaVey to M.A. Aquino, April 18, VII/1972.

This letter is less indicative of Diane's feelings towards Grumboski and Sinclair as individuals than it is revealing of the general apprehension she and Anton were now feeling towards ordinations of individuals who were not closely and directly tied to the Central Grotto. Doubtless the LaVeys recalled how close Cliff Amos and John DeHaven had come to the III°, and of course the Babylon disaster had been precipitated by the first non-Central Grotto Priest, Wayne West.

Diane needn't have worried, however, as Michael Grumboski and Lilith Sinclair went on to become two of the Church of Satan's most distinguished and effective representatives in the east during the next three years. Indeed it is correct to say that they were the authority of the Church in the Midwest and East respectively, since the activities in those areas were largely a function of their direct leadership or indirect example.

The Second Eastern Regional Conference began with a private banquet in Louisville's most famous and atmospheric restaurant, the Old House. Dale Seago flew in from North Carolina; Michael Grumboski and Suzanne McDonald drove down from Detroit; and from Dayton came Tom Huddleston with a beautiful blonde Witch named Colleen Geske [soon to become Mrs. T. Huddleston]. But the distance record was established by Warlock Michael McQuown from the Lilith Grotto.

Three outside visitors were also allowed to attend: the Religion Editor of Time Magazine, who had flown in from the Time-Life headquarters to do a cover story on the new wave of the occult; and Jack and Betty Cheetham, two professional photographers from San Francisco, California with an introduction from the LaVeys.

At the Saturday evening ritual Grumboski was formally ordained to the Priesthood of Mendes in the Nineveh Ritual Chamber, receiving from me the III° medallion Anton LaVey had presented me on the occasion of my own ordination, and altogether it was a grand and glorious weekend. Tom Huddleston wrote:

> Our deepest thanks again for giving us a most splendid time in Louisville last weekend. Both Colleen and I will remember it as one of the highlights of our membership in the Church of Satan. It occurred to us only after we arrived back in Dayton that it was probably the last time we would be seeing you and Jan. I hope that we may continue correspondence after you are settled in California.[337]

A reflective observation also arrived from Grumboski, who had arrived unexpectedly early for the Conference - to catch Janet making morning coffee and me in the shower:

> I wish to thank both you and your charming wife Janet for making my day of ordination so memorable. But next time please give me a little more forewarning! Miss McDonald and I have taken it upon ourselves to bestow awards for this Conference. Unto Janet we give the Silver Encrusted Doughnut, an award presented only at 7:30 AM. To you a robe woven from spiderwebs, which can be seen only by early arrivers and should be hung in the living room for convenience's sake. And - thank you again - I will prize your gift of the III° medallion. I do hope it retains some of your gifted writing skills …[338]

Michael McQuown had quickly become a focus of interest at the conference - not just because he was our first face-to-face contact with the Lilith Grotto, but also because he was a witty conversationalist with Byronesque good looks. Everyone took a liking to him, and he and I began an intermittent correspondence. One of his earliest letters to me contained a quote from a Regional Agent named William F. Murray, then living in Stateline, Nevada:

[337] Letter, Tom Huddleston to M.A. Aquino, May 2, VII/1972.
[338] Letter, Michael Grumboski to M.A. Aquino, May 2, VII/1972.

> "Our attitude here is not 'sure, here's an application - and we will take your money - and welcome to the Church of Satan'. It is our attitude that membership in the Church of Satan is something that must be striven for - an achievement of acceptance that is the culmination of one life and the first step into another. There are several persons in the region who have expressed an interest in the Church - and are receiving some sort of instruction from us - but - until they take the step - in no way will we give them a free ride."[339]

The only apparent problem with McQuown was his interest in mundane gossip, which resulted in my writing him more than one letter advising him to focus his interest elsewhere. I wasn't too greatly concerned about it, and neither was Lilith Sinclair, since McQuown's talents and services to the Church were many. It developed, however, that the LaVeys did not care for his curiosity - at least where it concerned them.

In early May I sent a letter to Anton LaVey recounting the results of the Walpurgis gathering. I was very pleased with both the events themselves and with the quality of those who had attended:

> The conference couldn't have gone better! There were a total of 16 persons there, including the 3 people from Time, and all enjoyed themselves immensely. The discussions were sophisticated and enthusiastic, and the ritual - at which I ordained Michael Grumboski to the Priesthood - went off without a single hitch.
>
> This was my first look at Michael McQuown and Dale Seago, and they are both the nicest possible sort of people. Seago especially is most definitely a good bet for the III°. Speaking of which, it was very satisfying to see Shai receive the degree. His emotions upon receiving the honor were very obvious, and I think he will be a great asset to the Black Order.[340]

Michael Grumboski was going to be one of the two members of the Priesthood in the East, and I was very glad to have seen him rise to the occasion of his ordination and to the debates and discussions of the conference as strongly as he did.

He had undergone an almost startling change from the quiet, somewhat nervous individual whom I had first seen at John DeHaven's. Perhaps then he had not known the extent of his own strength, either of resolve or of leadership, and the trials of the Stygian crisis had shown him what he could do. Physically he was still the "skinny fella" he joked about in his letters, but his demeanor was now one of dignity and authority. He seemed to be everybody's friend - but nobody's fool. To him I wrote:

> It was especially good to see you ordained to the Priesthood of Mendes. I think it is certainly a due honor in light of the many services you have performed for the Church of Satan. There has never before been a society quite like that of the Order of the Trapezoid, and I am confident that you will derive a high personal satisfaction from your office as a Satanic Priest.
>
> Over a period of time you will be made aware of the actual nature of the Black Order and the task it is charged to fulfill. Obviously we did not have an opportunity to take up such matters at the conference. We have gone far beyond the limits of traditional and popular occultism, and I do not believe I am being idealistic when I affirm that the Church of Satan may well be one of the most crucial organizations ever to emerge on this planet.
>
> In the meantime, of course, we have a great deal to accomplish down in the "arena". Our primary task is still to clarify the nature of Satanism to the influential segment of the public. I don't expect that the masses will ever accept our philosophy [how could they?], but we need to solidify our stature among the decision-makers of the country. And this is, of necessity, the reason behind our announced ethical strictness. Otherwise we should find ourselves relegated to the loony-bin of religious eccentricity.

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[339] Letter, Michael McQuown to M.A. Aquino, May 4, VII/1972.

[340] Letter, M.A. Aquino to Anton LaVey, May 5, VII/1972.

As a Priest you are considered to be past the point where duties must be directly assigned to you. You are now to rely upon your own initiative where possible, contacting the Central Grotto or myself when you wish advice in a given situation. You should also keep us informed of your actions, intentions, and decisions as they occur.

Priestess Lilith Sinclair and you are now the senior representatives of the Church in the eastern areas of the United States. You should endeavor to consult with one another as regularly as possible. As a starting idea you might consider the possibility of a Third Eastern Conference.

Congratulations again upon your ordination, and welcome to the Order.[341]

Lilith Sinclair had originally planned to come to Louisville with Michael McQuown, but pressing demands in New York had forced her to cancel. The news was disappointing, as the Midwest Satanists - myself not the least - were all very curious to see this Compleat Witch who had almost single-handedly formed a Grotto in New York City and who had now attained the Priesthood again virtually without outside guidance or sponsorship. After writing Shai, I sent Lilith a letter to encourage contact with him:

Janet and I would like to take this occasion to tell you how very pleased we were to hear of your elevation to the Priesthood of Mendes by the High Priest. Your Grotto has indeed been a model for others to follow, and you are more than deserving of the III°.

We were both very sorry that you could not make it to the Louisville conference, as we have looked forward for some time to a personal meeting. Nevertheless we certainly understand the responsibilities you have at home! Warlock McQuown did an excellent job of representing the Grotto, and I think that we are well on the way to developing a firm interstate network in this region.[342]

Lilith replied that, if she couldn't make it to an Eastern Conference in Louisville, then she would just have to host the next one in New York City that fall. She and Shai began discussions on the matter almost immediately, and the outcome was probably the single most spectacular regional conference the Church of Satan ever sponsored.

At the Louisville Conference I had encouraged the delegates to continue their discussions of Church policies and programs with local members and groups upon their return, and Grumboski soon relayed the results of an initial meeting with Belphegor to "Lana Green" at the Central Grotto:

Some random notes on Detroit's feelings about the Church in general: With the Cloven Hoof going public, the membership feel at a loss for deeper information about the Church, its policies, and its magical teachings. They are aware of the reasoning behind the decision to offer the Hoof to the general public. But, as they say, what's the use of belonging to a secret society if there is no way of passing information to the general membership? If the Regional Agent newsletter resumes publication, of course, it can be used to pass information.

Will the Church be increasing the size of its basic membership package? Most new members I meet are dissatisfied with the present package. When I discuss possible membership with a new individual, I never promise more than what the Church currently sends. I stress the fact that this organization acts as a clearing house for Satanic thought.

We had a picnic last Sunday, and did I get feedback on the subject of raising renewal fees! Since the Hoof became public, and with the possibility of adding $5 to the current $10 fee, the members feel they are not receiving full value for their cash outlay. They understand the additional monies would be put to good use, but like most folks they are concerned with all outgoing money in this tight market era.

I am sure the new publication by Dr. LaVey will help uplift the members' minds. [Note: Grumboski is talking about the Satanic Rituals M.A.] But even there we have a problem. Since the book will go on the stands at bookstores, much of the Detroit membership will again feel that all

[341] Letter, M.A. Aquino to Michael Grumboski, May 11, VII/1972.

[342] Letter, M.A. Aquino to Lilith Sinclair, May 11, VII/1972.

of our secrets are being given to the public for a very low price. Personally I have mixed feelings on the subject. I want certain rites to remain secret to the Church alone, yet I want to spread Satanism to the general public. It must be the missionary in me.

We both know the Church is in dire need of funds. Is there a better way to raise money and still keep the membership happy? I am very concerned about the Detroit grotto members - concerned enough to wonder whether the charter will be renewed in July.[343]

Shai sent me a copy of this letter, together with some additional comments on its contents. Should he try to convince the Belphegorians to accept a situation they didn't like, or was there something he could do to alleviate the discontent? I answered:

If some or all of the Belphegorians should decide that their interests lie elsewhere, they are free to depart with our warmest wishes. Your immediate responsibility is not to persuade them to stay, but rather to ensure that they are aware of our sincere interest in them as individuals - yes! - and of our efforts to build the Church into a great institution with their help.

It is necessary for our members to bear in mind that the Church of Satan is only seven years old. History's significant institutions are built slowly. If we were to abandon our strict ethics and make a bid for sensationalism and commercialism *a la* Buckland, Martello, and Leek, we could boom overnight. But then we would lose our most important quality - our authenticity.

You may tell Doug Robbins for me that this is a sort of Valley Forge time for the Church. We won't think the less of those who feel they have to leave, but we will remember those who stay. As for the financial argument, it doesn't impress me. Even if we go to $15/year, you can't tell me that there's someone in Belphegor who can't put aside $1.25/month in order to belong to our Active rolls!

Furthermore we are at a point where the membership is beginning to receive a variety of material benefits from affiliation. The *Cloven Hoof* is being expanded and refined. Insignia and regalia of professional quality are in the final review process. We have a functioning network of Regional Agents across the country to work with members at large, and very soon we will have a nationwide supervisory network of Satanic Priests as well. All this will provide the active member with unlimited opportunities to practice and perfect his skill in the Black Arts. The mere subscriber to the Hoof will find that all of these organizational avenues are denied him.

As to the publication of the *Satanic Rituals*, it is not accurate to say that this lays bare our craft to the world. Just because someone purchases a fine-quality dueling saber does not mean that he can be considered a fencing master. Satanism is called the Black *Art*, not the Black Science. There is a good reason for this.

Whatever finally happens in Belphegor, do not worry about it. Do the best you can under the circumstances and according to your best judgment. Remember that the magician must observe even the most seemingly tragic developments in *long term perspective*

There is a Will that oversees the future of the Church of Satan. In looking back over the past seven years of our Mandate, I cannot recall a single incident that ultimately did not act to our advantage. It took me some time to realize this. There have been occasions when I thought that just about everything was going straight to Heaven, but invariably things worked themselves out. You yourself ought to be able to testify to this.[344]

As June of 1972 approached, I wondered whether the LaVeys were going to entrust Dale Seago with the Priesthood as well. To me he seemed quite capable, although I hadn't seen his III° examination results. I wrote Anton LaVey in early June to inquire on the matter, but before he could answer I received a letter from a surprised but delighted Seago reporting his receipt of a letter of III° authorization.[345]

At this time I also received the first indication of interest in a western regional conference - from Warlock Gerald T. Edwards, a Regional Agent in British Columbia, Canada:

[343] Letter, Michael Grumboski to Lana Green, May 31, VII,1972.
[344] Letter, M.A. Aquino to Michael Grumboski, June 10, VII/1972.
[345] Letter, Dale Seago to M.A. Aquino, June 12, VII/1972.

> As a result of my correspondence with members in the western United States and Canada, it is evident that there is a desire for a Western Regional Conference during late VII or early VIII. In order to begin the planning for such a conference, it is necessary that all western Regional Agents communicate their opinions in this regard. The provinces and states that should be included are British Columbia, Alberta, Saskatchewan, Washington, Montana, Oregon, Idaho, Wyoming, California, Nevada, Utah, Colorado, Arizona, New Mexico, South Dakota, Nebraska, and Kansas. I would appreciate receiving the opinions of all Regional Agents in the above areas concerning their membership population, location for the conference, and facilities.[346]

I dutifully put Edwards' announcement in the next issue of the Cloven Hoof, sent immediate copies to Anton LaVey and Charles Steenbarger, and sent Edwards himself a long letter detailing the east's experiences with its first two conferences. The idea of a similar series of conferences in the west was very promising - and was, I hoped, the first step towards an eventual national conference for the entire Church membership.

In the second week of June the issue of Time containing the cover story on the occult hit the stands. My tour at the Armor School had been tranquil enough, even if I had been the object of local curiosity after the periodic coverage of Nineveh's activities in the Louisville Times and Courier-Journal.

But when Time put a black-hooded Satanist on its cover and began its feature story with an account of our Walpurgis revels, the Army came unglued. I was identified not just as an officer, but as the author of an ROTC textbook - presumably directed towards the impressionable minds of college students. Was this true? What horrors could have been concealed therein?

I was called to account. Fortunately I was able to produce letters of commendation for the book in question from such personages as General William Westmoreland (then Army Chief of Staff) and Senator George McGovern (then Democratic Presidential Candidate). The Army was satisfied, and a short time later General George S. Patton, son of "the" General Patton and Assistant Commandant of the Armor School, named me a Distinguished Member of the Staff and Faculty. This was followed by an Army Commendation Medal from General Desobry, the Commandant. Not to be outdone, my academic department presented me with a large, evil-looking Sikh knife in a red velvet scabbard - for sacrificing virgins, I was told, if I could find any in California!

The Time article covered a number of neo-pagan and even quasi-Christian movements, but the Church of Satan was clearly the focal point of both the text and the photo section. The material concerning the Church is reproduced as Appendix #54, while my review of the article in the next issue of the Cloven Hoof follows as Appendix #55.

On the 6th of June Diane LaVey, just returned from a Canadian trip with Anton, sent me an extensive letter on a number of topics. It is reproduced here at length because it contains so many key statements on policy matters:

> We have now been home for a week, and I have finally gotten it through my head that I'm not really the Princess on the Pea - we were really treated like royalty while in Canada - and that there is work to be done. Actually most of the time since our return has been devoted to clearing up all the odds and ends that required immediate attention that came in the mail during our five day absence.
>
> That trip to Canada was really a shot in the arm for me. It was an exhilarating experience seeing, first hand, the old LaVey magic in action. He really weaves a spell of enchantment around all those he encounters - from the most blasé media people to the most gung-ho Satanists, and everyone in between. The effect of his charismatic personality and gentle charm is perhaps most intriguing to observe in the very positive response he receives from those prepared to dislike him.

[346] Letter, Gerald Edwards to M.A. Aquino, June 12, VII/1972.

Judging by the wonderful receptions we received from everyone we met in both Edmonton and Vancouver, as well as the enthusiastic follow-up mail since our return, I would say we have made some very worthwhile contacts and gained many new friends.

Besides Dale Seago, the following members have received their probationary III° authorization: James L. Stowe, Dolores V. Stowe, Margaret A. Wendall, Robert Ethel.

Two others to add to the above list are Professor Wilm-Artur Meilen and Joseph P. Hoff. These two gentlemen have been "commissioned". The difference between this and "non-commissioned" Priests I believe Anton discussed with you while you were here. They must, because of their professional responsibilities, operate on a semi-underground basis for now. I think he also mentioned Hoff and Meilen to you as examples of the sort of persons he had been considering for the "commissioned" III° status. He needed only the personal meeting - initial with Hoff and reunion with Meilen - before making his final decision. So we now have Priests of the caliber we prefer in Edmonton and Vancouver who will be available for contact with "appropriate" members.

I am enclosing a sample authorization, similar to those sent to Dale Seago, the Stowes, etc. - not Hoff or Meilen, who received regular certificates - for your records.

Dale Seago is obviously a winner; this, as you know, we have felt from the very beginning. The Stowes and Margaret Wendall are responsible family people with a good understanding of Satanism and a fair knowledge of related subjects, and they have shown themselves to be enthusiastic workers for the cause. Robert Ethel turned in a fine test and has, through the several years he has been a member, handled himself in a decorous, ambitious manner - especially considering the sparsity of members and opportunities he has had at his disposal.

Bill Meilen is, as you may already know, the head of the Drama Department of the University of Alberta, as well as being a professional writer, actor, and all-around good public relations person. His books Delta Two and KKK have gained him quite a reputation in both America and the British isles.

J.P. Hoff is the controller for the largest film processing firm in Canada. He also owns and operates a unique and highly successful restaurant - the Medieval Inn - in Vancouver, and is opening similar establishments in Victoria and Montreal. Both Hoff and Meilen convey the perfect image of the "Satanic Gentleman" of the twentieth century.

From the sublime to the ridiculous: I now offer the Master's comments on Messrs. McQuown and Bonewits:

Isaac Bonewits: "A bright young man, but stridently boorish to a self-destructive degree. He came to me at age 19, expecting me to recognize him as a peer. Due to our 20-year age difference, I had accumulated more knowledge, experience, abilities, and material benefits. Hence I did not recognize him as he wished. He insisted. I told him to go away. Ever since then he has been spinning his wheels in an attempt to defame and discredit me. That is the whole story of poor Isaac. Any success he may attain in life will be goaded by his bitterness at my rejection - a phenomenon which is neither uncommon nor unfamiliar to me, or to any successful person."

Michael McQuown: "McQuown is a shit disturber. He has the tact of the man who applies for a job, is turned down, and says to the interviewer: 'I guess you're cutting back on your hiring because the firm is having financial difficulties, eh?' He wants and expects the Church to give him position and money. If we do, he will employ it against us; his hobby is jousting for supremacy. If we do not, his frustration will jockey him into disruptive acts. He must be kept at arm's length at all times. Van Ness has this problem to a lesser degree, but it is easier contained. 'Birds of a feather …' Their respective occupational roles bear out my analysis. No wise employer would tolerate McQuown for long."

The close personal relationship between Van Ness and McQuown doesn't inspire confidence in Van Ness as a III° candidate, even if he were to resolve his own personality defects - which to some degree he has already done. We would not feel confident in placing secret information in his hands, as we are relatively certain McQuown would also be made privy to such in short order.

The higher application and renewal fees are still under consideration, the reason being that the decision will significantly affect other facets of Church policy and operation. There is still some question in our minds as to whether the $5 increase and subsequent funding of III° activity would be the best plan. We are also considering the more drastic move we have discussed with you and Jan - initially when you were in Louisville and again when you were here - of a $50 or $100 initial fee and a $25 annual renewal fee. In view of the squawks from the Belphegorians at the prospect of a mere $5 increase, we have considered that maybe we ought to give them something to squawk

about!

I'll give you the pro and con on each of these from our point of view. First the $5 increase: New people probably wouldn't be discouraged by the $30/$15 figure, and most of the present membership wouldn't be put off by the slightly higher renewal rate, the Belphegorians notwithstanding. The additional $5 on each new membership would probably balance out to the same amount we were taking in on new memberships six months ago, before we revised the form letter to discourage undesirable elements. And we would set aside the $5 on each membership or renewal to be used for III° reimbursements as you have suggested. There wouldn't be much change in the type of people who join, and the overall financial picture of the Church would be about the same.

The $50 initiation fee would probably reduce new memberships to at least half as many as we now receive. A $100 fee would make them few and far between [I think … one never knows]. The present membership might be satisfactorily purged of its "excess baggage", and then again it might not. At least we'd have the additional $15 from those who stuck despite the boost.

When you and Jan suggested this price raise, we were thinking along different channels than we are now. It was partially altruism and partially pragmatism - or so we then thought. We thought it would be unfair to the good people who weren't financially well fixed, and we also thought we would get far fewer new members.

Now we really don't care about increasing the size of the membership, all things considered, and we can always make exceptions in the rare instances we think warrant special consideration. But the rule (or rate) would be there to discourage the vampire element. It is true that the number of registered members would probably be reduced, but the movement (no strings attached) might just grow even faster - forbidden fruits (double entendre not intentional!), etc.

Using this fee-rate we might wind up with enough income to still allow for the III° fund, and we might find that the sort of person we might attract would be less inclined to expect reimbursement. If we charged these kinds of prices, though, we would have to spend a sizable amount on good-quality stationery, brochures, etc. With the possibly smaller membership we could spend more time on instruction and guidance to our key people.

In discussing these two alternatives we came up with several unanswered questions. Perhaps you can introduce some thoughts to aid us in our decision. The higher fees would probably curtail our plans to achieve a mass network of members and Regional Agents, since we would expect fewer registered members. This would cut down the social aspect of the Church. But which is better: a vast organization of social Satanists or a small network of Satanists who don't need or want a social life within the Church of Satan?

It's a difficult decision to make, because for every Lilith Sinclair, Dale Seago, or Mike Grumboski - whose value would be just as great, I believe, without the social element - there are 20 or more John DeHavens or Michael McQuowns - who would make a hasty exit if there were no one around to observe their antics.

And most of our "sterling" Satanists either flatly refuse to become involved with other members - because they are a cut above the others or because they have to be careful about their identities - or just have no time for socializing outside of their present circles.

The few who are willing to attempt forming a group begin to feel that they are falling down on the job if they don't attract more than a few people. They are not the sort to pull any old bum in off the street, and they would feel foolish were they to beat the drum too loudly around the intelligent people they meet in the course of their jobs or among friends.

Occasionally we receive letters from higher caliber members apologizing because they haven't gotten around to contacting others. At the other extreme we have members who gripe about everything - slow response to their mail, our "mercenary" attitude, the fact that the C/S must be "slipping" since they never see Anton LaVey on teevee anymore … and there's no Grotto to which they can go.

Ironically it seems we continue to cater to those who expect the most from us for the least from them, primarily because we have always wondered "what we're going to give people in return for their $100". We have queried 7-8 non-social members about this, and it appears they have been wondering why we sell ourselves so cheaply. And they seem to think we are unduly concerned with having to give more in return than we do at present.

Before summing up on this point I will discuss the III° fund, as its feasibility and/or necessity should be contemplated within the aforementioned context. At the risk of sounding like a cheapskate, I question why the C/S should feel responsible for the expenditures of its III°s, who - hopefully - do whatever "good works" they do as a result of their dedication to the cause.

If this is too nebulous an argument against a reimbursement policy, then consider this more practical reason: Isn't one of the requirements for the III° that a candidate have his own home or business or *something* of a tangible nature at stake to safeguard the Church's "investment" in him? If so, then he probably files an itemized IRS return, enabling him to claim church donation expenses. If he has nothing to itemize, he wouldn't - generally speaking - have much to lose. So if we make a concession for him, accepting him on his merits as an *individual*, shouldn't we expect him to cover expenses by establishing some sort of Church-related income (Grotto attendance fees, new membership commissions, personal enterprises bringing in funds for himself and the Church)?

You clearly state that reimbursement would be for specific Church assignments, not for what III°s do on their own initiative. Such assignments would be relatively few. So we're not that concerned with actual monetary outlay; it's rather a matter of principle. I recall that you and Jan thought this financial arrangement might encourage more responsible types to aspire to the III°, presumably because they would feel they were being fairly compensated for their actual C/S expenses. I honestly think that such people would do whatever they could, with or without Church funding. Their greatest contributions would be those on which no price or value could be estimated!

Individuals such as you and Jan, Chuck Steenbarger, Rev. Bentley, Dr. Vallee, and many others come to mind when we ask ourselves whether our best people need an expense account - regardless of size - as an incentive. You are a very rare exception in that you have superior intellect and ability but have not yet obtained the financial rewards commensurate with your personal resources. But you are also very young to be as wise and capable as you are, so you simply haven't lived long enough to achieve the financial success you are due. We trust the C/S will help to change that fact.

Most individuals who meet the requirements we have set for the III° are necessarily older and at least "comfortable" in their financial situation. Except for unforeseeable exceptions, I think this should be a hard, fast rule.

In practically all other fraternal organizations, members buy their way into higher degrees; only administrative executives are paid. Why? Because they do work that the "potentates" won't or can't do. In religious organizations the potentate (priest or minister) has to work or lose his parish and the financial rewards from same. A missionary is subsidized by his church, it is true, but his work is usually a bit more gruelling than that of a III° in the Church of Satan.

The only reasonable answer we can think of to the question of why people who seemingly don't really need the C/S for social or financial opportunities support it in so many ways is that they regard their part in the movement with an attitude similar to Anton's and mine, and to others such as Jan's and yours. Can it be that, for the kind of people we prefer as members, it is enough to know "who you are, what you are, and what sort of movement you're supporting"? If so, perhaps we'd better wake up to the facts and stop trying to realize some fantasized ideal insofar as our membership is concerned. What do you think?[347]

The LaVeys' attention had been drawn to Isaac Bonewits by virtue of his recent publication of a book entitled *Real Magic*, in which Bonewits not-so-subtly lashed out at Anton for his treatment of him while a member of the Church in its earliest San Francisco period. [See Chapter #20.]

Bonewits went on to attain a certain dubious fame by becoming the first and only individual to graduate from the University of California, Berkeley with a [tutorial] B.A. in "Magic" - and promptly reproduced his diploma on the cover of his book, no doubt to the pleasure of the Regents of the University.

McQuown presumably incurred 6114's ire by asking me in a letter for details concerning Anton's first marriage.

In my answer to Diane I didn't offer any detailed comments on the fees question, because I was rather more concerned with her distinction between "overground" and "underground" Priests:

[347] Letter, Diane LaVey to M.A. Aquino, June 20, VII/1972.

You'll have to excuse a bit of candor on my part, but I'm becoming less and less impressed with the arguments for "underground" status. The Church is sufficiently well established so that there is no mistake about its ethical posture. It has been my experience that those who fret the loudest about exposure of their identity are right up in the front ranks when it's time for laurels. I don't say that Reverends Hoff and Meilen should broadcast their new office, but I hope that their names may be cited in the Hoof. It is not fair for some Priests to walk the gauntlet of public opinion while others are excused until it's safe to come out. The fact that someone is financially or professionally established in the community should be that much less of a reason for secrecy - not more of one.

I won't press the point, particularly since it took me some time to realize that I wouldn't get tarred and feathered once my Satanic office was known. Nevertheless the point has been proven, and not one of our new eastern III°s has requested "underground" status. Of course they expect to be put on the spot, publicly and privately, but their pride in the Church makes the risks worthwhile.

Maybe I'm just an old-fashioned chauvinist, but I don't think we need to apologize for the Church. There is nothing wrong with it. And the sooner we take a stand on this, the sooner it will be safe for you to remove the fence from in front of 6114.[348]

When this letter reached San Francisco, it provoked a carefully worded, courteous, yet unmistakable reproach from Anton. Apparently he had given this new "class system" of the Priesthood more than a little thought - after the fashion, perhaps, of George Orwell's Animal Farm "All animals are equal, but some are more equal than others." He wrote to me:

I suppose some elucidation is in order concerning "underground" Priests. Now there are underground Priests and there are underground Priests. Both are hiding from exposure to undesirable persons or situations.

Our old-style Priest was inclined to be fearful of his neighbors or business associates lest his Satanic affiliation diminish his popularity. That was when, because of insufficient knowledge of our true nature, one could only - hopefully - find understanding and acceptance from other Satanists. That was also when Priests and members could, with few exceptions, be shaken in the same bottle and not be distinguished from one another.

Sadly speaking, many Priests were nothing more than members with an overabundance of ego-drive. Members gathered round the fanciest rooster, while the cock-of-the-walk basked in his lodge-hall limelight. Such were the Wests, Greens, DeHavens, etc. The then-underground Priests had to detach themselves from the whole existing Priest/flock package, for it did little to help our image or theirs.

Those social groups (Grottos) held us together as a fleshly body, so the combined "existence power" of said member/Priests magically actualized our existence as an organized body called the Church of Satan. Any furtherance of public understanding, acceptance, and intelligent inquiry did not emerge from the machinations of our "social Satanists", however.

The then-underground Priests often were of the stuff of many of our present finest above-ground members. On a rare occasion someone would appear who had all of the finest qualities, was willing to stick his neck out, and successfully did. That is one of the main reasons why you're a Magister.

Now for the dash of cold water that will explain the "why" of some of our present underground Priests. No one can understand this better than you, Adrian, and myself, because we have dealt on a pastoral level and learned things, through a worthwhile but often trying experiment, which we might pass on to others - not by instruction but by omission. Think about all the problems you and Jan have had in your Priestly roles. Did they come from military superiors, neighbors, the theater manager, the agency that sold you your car, or anyone else you might have let in on your affiliation? Hardly. They came from our own members.

On the surface this is nothing new. All leaders' problems arise from the environment over which they reign, and are perpetrated by their minions. That, we must assume, is one of the responsibilities of leadership. We, however, grew out of a stigma, which you have amply proven to yourself - as well as to others - need not be a stigma.

[348] Letter, M.A. Aquino to Diane LaVey, June 26, VII/1972.

Your point about pride in being a Satanist is well-taken. Capable, achieved Satanists indeed elicit a strange sort of respect from outsiders - a kind of unholy dread, in fact! But again it is not our social Satanist who elicits this reaction, much as he likes to believe he does. It is your kind of Satanist whose creative and productive energy, which might be properly applied, is diluted by having to play nursemaid. We have persons with us who do not deserve to have to put up with the sort of thing we have - the bickering, petty power struggles, social embarrassments, threats, defamation, etc. Still, what we did had to be done, for the reason explained earlier. We needed a body, a summary of personalities. And, believe me, I got by with as scant a body as possible.

Now the kind of stuff we needed to create the "culture" (as in sourdough French bread) can be relegated to what we shall call the "Movement", and the Church can wax crafty in the manner originally intended. Our social remnants can either (a) grow into "warrant officers" or (b) be retained under the jurisdiction of pastoral (social function) Priests until they lose interest and leave to become part of the Movement. This includes those who form their own "churches" out of lack of recognition or boredom.

Our present underground Priests must be protected only from sponging members who might place them in compromising straits. We have always had an underground comprised of the finest humans on the planet. I want to have an overground made up of the same kind, and I will not settle for less. As always, the Movement must support the Will. The Church - the overground - has been firmly established. We must refine it even more, but it will be done. And the Movement will sustain it for this Age of Fire.

Perhaps the present underground Priests would be better described as "semi-underground". Ironically, while they make no secret of their affiliation around friends and associates, they must remain - at least for the present - unknown to our lay membership. The obvious reason for this is that they can control the areas in which they admit their positions, but might find it difficult to undo the damage that certain members might do in the same areas were they given the particulars on how they could place themselves on equal ground with "their" Priests.

I can understand your feeling miffed by this consideration on my part, but I am afraid I must stand firm on this matter. Any discomfort or exasperation you, Jan, and Adrian have experienced as a result of your past participation in the operations of the Church of Satan has only served to strengthen my stubbornness. I was infuriated when I learned of an injustice to you, and each time I vowed to do whatever was necessary to minimize the chances of anything further happening. I am not so naïve as to think that we'll never again be burned, but at least I will not supply the matches.[349]

As much as Anton attempted to couch his decision in positive and flattering terms, it was clear to me that a double standard was now being introduced into the Priesthood. And yet I was hardly in a position to dispute Anton's analysis of the rocky record of the "above-ground" Grotto system. All I had to go on was a feeling that the problems the Church had experienced were not the result of that system per se, but rather the result of individuals' misuse of that system through "their own trivial lusts and perversions"[350]. One does not smash a good instrument because untrained students play it badly, and there had been many positive features and recognizable successes in the Grotto system - more so than there were crises and failures. It was just one more case of the squeaky wheels getting the attention - and, it now seemed, the oil.

The solution, it seemed to me, lay not in creating a double standard - but in refining the pre-existing single standard to a suitable level of excellence. In a sense Anton and I were repeating our "debate on the concept of Church membership" [see Chapter #18], focusing now on the Priesthood. My conviction was reinforced by reading the result of the last interview Janet and I had given in Louisville before our departure, which appeared in the Courier-Journal and Times Magazine on July 9 (Appendix #56).

To Anton I now replied [with perhaps a touch of irony re Charles Steenbarger]:

[349] Letter, Anton LaVey to M.A. Aquino, typed date June 5 but probably July 5, VII/1972.

[350] Damien Thorn's caustic comment on most people's comprehension of "evil" in Omen III: The Final Conflict.

It is true that Jan and I have gone through some pretty tense moments because of our offices in the Church, and I've no doubt that Adrian has occasionally lost a bit of sleep as well. But that was something we accepted "freely and of our own will" when we accepted initiation into the Order of the Trapezoid. We have no regrets whatever, and we'd do it all over again at a moment's notice. The Priesthood of Mendes is not a burden; it is a privilege.

My feeling in this instance is simply that it is time for you and Diane to stop bearing the brunt of the criticism against the Church. You have both put up with too much, and the Order would do well to show some indignation at this.

At the Second Eastern Regional Conference I had a long talk with Grumboski about this, and I have expressed similar views to Seago as well. The substance of my advice was that (a) the Church will be publicly regarded as a "questionable" organization indefinitely unless the Order takes a firm stand to the contrary, (b) that a Satanic Priest should accept his office with the understanding that the ride will be a rough one, and (c) that one should not expect Anton LaVey to "carry the cross" alone. Both of them agreed.

What I am against, as I mentioned to Diane, is the prevailing attitude - albeit unspoken - that there is something "wrong" with the Church of Satan. It is evident among many members, who display an obvious self-consciousness when questioned about the organization. As long as our members possess such an attitude, we are fighting uphill.

I feel very strongly that our members - and particularly our officials - should actively radiate personal pride in their affiliation. And, if you'll permit a little PSYOP technique, there is a second consideration as well. Those whose "lives, fortunes, and sacred honor" are committed on behalf of an ideal have a strong interest in making that ideal succeed - because, if it doesn't, they'll go to the block. If a person enters a fray on condition that he'll lose nothing in the event of failure, his motivation can't help but be a little more academic.

My feeling is that there will eventually be friction between overground and underground Priests in the Church. If I did not tell you this, I would be remiss in my obligations to you. The announced Priest will look at his clandestine brother and think: "So he's too 'important' to dirty his feet with the rest of us?" Such an undercurrent can result in the loss of both overground Priests (who think they are being "used") and underground Priests (who may be the victim of undue bitterness).

Having said this, I will remain silent on the entire matter unless called upon by you personally.[351]

I was uncomfortable at having to disagree with Anton LaVey so pointedly on a matter of policy, since to date he and I had never had the mildest of arguments. A good subordinate, I felt, should give honest opinions to his superior and then seek to implement the ultimate decision in the most constructive way possible. If Hoff, Meilen, and Vallee were worthy of the title of Satanic Priest, I reasoned, then water would seek its own level and their contributions would ultimately become evident. That very development would cause them to acknowledge, then publicly champion their Priesthood - thereby transforming them automatically to "overground" clergy.

If they were not so worthy, then they would fade out of the Church altogether, probably without the membership's ever becoming aware of their Priesthood at all. Again water would seek its own level, and in this case it seemed that they would cause no harm. And that is what happened, since the organization never heard anything more from them.

While Messrs. Hoff and Meilen were enjoying their comfortable, elite status up in Canada, Dale Seago was approaching his "probationary" Priesthood in North Carolina with firm determination. In June he wrote me:

Less than a month in the Priesthood and already problems I'm having: I began my promotional campaign last week. There are only three cities in this immediate area - Havelock, New Bern, and Morehead City. Each has a single city newspaper. Neatly dressed in coat and tie, I went to the office of each paper to place an advertisement for the Church.

The HavelockProgressaccepted it with some reluctance. Then, when it first appeared on June 22, "church" was misspelled. I got on to them the next day. They apologized and will reprint the ad, corrected, an additional week at their expense.

[351] Letter, M.A. Aquino to Anton LaVey, July 10, VII/1972.

> I was more or less thrown out of the office of the *New Bern Sun Journal*, which flatly refused to print the ad. With an incredible effort of will I managed to refrain from smashing skulls, and remained civil and formally polite. The *Sun Journal* is a privately owned paper, and there was nothing I could do about the situation.
>
> The *Carteret County News-Times* was a surprise. I walked in, told them what I wanted, paid up - and they never batted an eyelash or asked a question, as though it were an everyday occurrence.
>
> Then today I received a letter from the *News-Times* advertising manager [refusing the ad]. If I cannot so much as let people outside Havelock know of my presence here, the scope of my activities is apt to be very limited indeed. I want very much to promote the Church here, but I refuse to stoop to passing out handbills in the streets.
>
> This situation angers me beyond words. I hope something can be done about it. However, I will do whatever you and the personnel at Central Grotto decide is best.[352]

My reply was written as much for the LaVeys (who received "blind" copies of all Church letters written by me for the duration of Anton's High Priesthood) as for Seago himself:

> As you know, I feel that our Priests and Priestesses should display a strong confidence and personal pride in their office. The Church has established its reputation and integrity; there is simply no reason for us to "hide under the bed" any longer. To do so, as a matter of fact, would actively harm us, as people would think we really *do* have something noxious to conceal under our advertised exterior.
>
> On the other hand one must recognize that prejudice against the Church will still be encountered. And we do not want public gaze so centered upon the Priesthood that we cannot take a single step without consulting a public relations man.
>
> What it boils down to is this: *You* determine the extent to which your clerical office is known. Do not allow yourself to be plagued by reporters, critics, and "researchers" of the occult. Simply refer them to the *Satanic Bible* and then invite them to write San Francisco if they wish additional information. The Central Grotto will refer them to you if it wishes further information made available at the regional level.[353]

The first of the "digest" issues of the *Cloven Hoof* appeared in July-August 1972. There were seven of these issues over the next 14 months, each about 25-30 pages in length and staple-bound between black, red, or yellow covers emblazoned with a single cloven hoofprint. They took more of my research, writing, and typing time than any other Hoofs before or since, but their general quality justified the effort.

From the first "digest" issue (July-August 1972) I have reprinted as Appendix #57 an article on H.P. Lovecraft's mythical (?) city of R'lyeh, in which I had become interested during research for the "Call to Cthulhu" in the forthcoming *Satanic Rituals*. In a new article on the Satanic Priesthood (Appendix #58), I mentioned the "underground" Priesthood as discretely as possible; and in an article on the subject of secrecy (Appendix #59), I tried as obliquely as possible to suggest to the Hoffs and Meilens of the Church of Satan that it was members' willingness to stand up and be counted that would ultimately spell public acceptance or ostracism for the Church.

Anton's own essay for the first "digest" *Hoof* was entitled "Application of Speech in Lesser Magic". He advised Satanists to attune their speech patterns and mannerisms to those whom they would impress or manipulate - a novel application of "sympathetic" magic. As a variation on this, he further recommended affecting a difference in speech when confronting a repulsive figure before an audience, or when seeking to alienate or antagonize an individual. It is important, he said, to be subtle in such techniques so that the opponent and/or audience does not become aware of the magical operation. He concluded:

[352] Letter, Dale Seago to M.A. Aquino, June 26, VII/1972.
[353] Letter, M.A. Aquino to Dale Seago, July 19, VII/1972.

Lest this brief treatise be interpreted as a pointer on how to be a "yes man", such is not the case. A "yes man" says what he thinks his listener wants to hear. The problem is that he usually thinks wrong. A magician is a "yes man", but of a different sort. He knows when to disagree, recognizing his subject's cues which indicate a desire to be contradicted.

Conversely an incompetent magician might manage to say what his subject wants to hear, but in a speech pattern which is antagonistic to his subject.

One can get by on the old saw: "It's not what you say but how you say it." But to excel at enchantment the rule must be modified to: "It's what you say and how you say it." Even the most confirmed masochist will find greater enjoyment in being browbeaten if you employ his cherished ideal of speech while attacking him.

The voice is a musical instrument that must be well-tuned, and each verbal interaction a duet.[354]

[354] LaVey, Anton in Cloven Hoof #IV-6, July-August VII/1972.

Chapter 20: Through a Glass, Darkly - Part 2

The Devil is believed in and worshipped by a few small, obscure groups in Europe and North America. The best known of them is the Church of Satan, with its headquarters in San Francisco. Founded in 1966, it attracted excited attention by celebrating Satanist weddings, baptisms, and funerals in public, and was estimated in 1972 to have more than 9,000 members in the U.S.A. and abroad.

- Richard Cavendish
The Powers of Evil (1975)

* * *

"Rege Satanas!" Cagliostro called.
"Rege Satanas!" the gathered flock echoed.
"Ave Satanas!"
"Ave Satanas!"
"Satan rules the Earth!"
"Satan rules the Earth!"

Cagliostro then lifted a long, pointed sword from the top of the black-marble altar. Moving it clockwise, he pointed to the north, east, south, and west. He stopped at each cardinal point of the compass, saying: "O mighty Prince of Hell. Leviathan from the north, Satan from the east, Belial from the south, Leviathan from the west. We call unto you, O high and noble Lord of Darkness. We are here, and we await your coming."

- Lynn Benedict
The Lucifer Cult (Gothic novel) (1974)

* * *

Anton spreads the faith from his black San Francisco Victorian house on quiet California Street, just south of the Golden Gate Bridge. The interior is a masterpiece of pop occult decor, a Disneyfied Charles Addams setting that's exactly what you would imagine as a sorcerer's lair. The walls are black and the lightbulbs red; each room has some of LaVey's cheerfully ghoulish paintings; there's a deformed skeleton and stuffed animals peering out of unlikely corners; even the bathroom has black towels and black toilet paper. Drinks are served with Marquis de Sade napkins on a marble gravestone coffee table made by Anton's wife and high priestess, Diane, a cuddly-cute blonde who bustles about the premises as if she had just stepped out of a sexy-housewife TV commercial.

- Nat Freedland
The Occult Explosion (1972)

* * *

At all events, de Castries had acquired a lot of dark, satanic charm from somewhere by the time he arrived at the City by the Golden Gate. He was, I'd guess, quite a bit like the Satanist Anton LaVey (who kept a more-or-less tame lion for a while, did you know?)

- Fritz Leiber
Our Lady of Darkness (1977)

LaVey's 400-pound lion was finally donated to the San Francisco Zoo after neighbors complained that it was "on dope" and "roared all night". I should have thought these allegations to have been incompatible with one another. Perhaps, however, LaVey was trying to wean the animal from drug addiction, and its roars were symptomatic of its withdrawal from its "hooked" state.

- Francis King
Sexuality, Magic, and Perversion (1971)

* * *

Here in the San Francisco Bay Area an ex-circus odd-jobber jumped on the occult bandwagon and came close to making a fortune. Knowing just enough about occultism to impress the ignorant, he plagiarized Nietzsche and Hitler to put together a philosophy that appealed to fascists countrywide … This man soon had members of the KKK, the American Nazi Party, local police departments, the Mafia, and ordinary socialites and jet-setters in search of a new thrill all flocking to his meetings. Those without money or influence never got through the front door. How did I infiltrate, then? That's another story.

This man had a rather monotonous repertoire of six or seven routines he performed weekly. These included prayers to Satan for blessings on the members, "incantations" of pure gibberish, ceremonies stolen from the Masons, the wearing of black KKK sheets, and a nude woman for an altar.

Corny as he was, the rubes ate it up. He had absolutely no magical powers of his own; all he had was an incredible amount of charisma and pure chutzpah. But then again, there were fascinating deals going on behind his closed doors (in his "Inner Circle"), and his knowledge of the private lives of San Francisco's wealthiest and most powerful families gave him tremendous opportunities for extortion and blackmail.

- P.E. Isaac Bonewits
Real Magic (1971)

* * *

This one [Bonewits] I remember well. He was the perfect example of one who has an enormously high I.Q. (potential) coupled with a total lack of common sense (actuality). He spent several months standing on a corner in Berkeley with a bull-horn, given to him by a member of the Church, in the attempt to gain new members to LaVey-ism. He failed; he brought in none.

Contrary to popular opinion, Anton LaVey had a great deal of patience, and at long last it was taxed to the fullest. On one memorable evening Anton at long last lost his cool and was obliged to throw him out. If his most devout followers could have seen the way that he crawled, and I mean literally, upon his hands and knees and cried like a baby before he was finally dumped into the street from whence he came, they would thoroughly understand his hatred for his one-time Coven Master … He did not "infiltrate" as has been alleged, but came willingly - and noisily - to most of our activities. But even so, I do not begrudge I.B. his anger. He was not mature enough at the time to realize what was going on, and like a child would throw what amounted to a temper tantrum when things weren't going his way. All that it took was a heavy hand to place him on the proper Path. Let us all hope that he remains there.

- "Eric Zann" of San Francisco
(letter to the Earth Religion News) (1974)

Applicants for membership are advised to read the *Satanic Bible*, and if they find they are in accord with its principles, they are asked to submit an application. The initiation fee for various levels of membership runs anywhere from $20 to $500, with the lower amount usually paid by first-level members outside the San Francisco Bay Area.

- "Jean Molina" in Martin Ebon (Ed.)
Witchcraft Today (1971)

* * *

On Friday, Playland at the Beach (San Francisco's amusement park) closed and the opera opened; how's that for symmetry? My first exclusive is that the hitherto unidentified purchaser of Playland's famous old merry-go-round, sold at auction, is Edna Beard, a large black woman whose lawyer is Willie Brown, Jr… The only other bidder of interest at Playland was Anton LaVey, the Satanic priest, so-called, who acquired, for $20, a box of leather whips and chains. Wouldn't you know?

- Herb Caen
San Francisco Chronicle (1973)

* * *

The self-styled high priest of the International Church of Satan, Anton S. LaVey, advocates an essentially fascist state in which the weak would be weeded out. [See Donald Nugent, "Satan is a Fascist", *The Month*, April 1972.]

- Jean-Michel Angebert
The Occult and the Third Reich (1974)

* * *

Today the main group practicing sexual magic in the U.S.A. is a small, secret inner circle within what is usually regarded as an excessively publicity-conscious and rather "kookie" organization - the San Francisco-based Church of Satan … There has always survived the tradition that there is a hidden side to sexuality, an esoteric knowledge capable of transforming the orgasm into a supernatural rite by which the human mind is enabled to experience hitherto unknown modes of consciousness. Some variant of this ancient doctrine is taught to the members of the secret inner circle of the Satanic Church to which I have previously referred. It forms no part of the Church of Satan's public teachings on sexuality, for these are crudely hedonistic, bearing more resemblance to the philosophy of the proprietor of a strip-joint than they do to the subtle intellectual systems of Reuss and Crowley.

- Francis King
Sexuality, Magic, and Perversion (1971)

* * *

Like the more respectable forms of this ancient art, Satanic magic is based on the theory that desires may be achieved through an act of will, provided it is properly directed through mental imagery and fired by heightened emotion … There are certain statements in the *Satanic Bible* worth quoting for the light they may throw on our present thesis: "This discharge of bioelectrical energy is the very same phenomenon which occurs during any profound heightening of the emotions, such as: sexual orgasm, blind anger …" And again: "Despite all nonverbalists' protests to the contrary, soaring heights of emotional energy or raging pangs of anguish can be attained through verbal communication."

Is the “bioelectrical energy” of the Satanists the same bioplasmic energy of the scientists and the “animal magnetism” of the Mesmerists? Almost certainly it is. LaVey’s instructions on how to discharge it are an example of perfectly orthodox occultism. From time immemorial, initiates have taught that a profound heightening of the emotions is necessary to do the trick.

- J.H. Brennan
The Occult Reich (1974)

* * *

Anton Szandor LaVey and his “Church of Satan” are just another manifestation of the California dream turning sour. He is perhaps better established and more organized than so many of the drug-taking cults of the state, and with his increasing membership a long future seems fairly safe to predict. Doubtless too his antagonism towards the practitioners of white witchcraft is going to increase as surely as theirs will towards him. Whether either side accepts the fact, both are playing with dangerous powers they may not always be able to control. Should that happen, the dangers could be real for all of us.

- Peter Haining
The Anatomy of Witchcraft (1972)

* * *

LaVey shaves his head and affects a beard and moustache indicative of Lucifer. He is tall, commanding, fluent, and, heaven help me, convincing … LaVey talked in chummy fashion of the evil eye and human vampires and a variety of other eerie personalities. He was vastly entertaining, wonderfully eloquent, amazingly knowledgeable in theology, history, and human behaviorism. He also mentioned another book he has written. About Satanism, naturally.

So mesmeric were LaVey’s voice and demeanor that I found myself surreptitiously peering at his feet to determine if one of those pedal extremities weren’t actually a cloven hoof. We all know that, when Satan adopts human form, he can’t get rid of one cloven hoof. Both of LaVey’s feet seemed normal. He has rather big feet. But then he is a big man.

The wax effigy of LaVey is an admirable piece of work. He is shown standing over the supine figure of a nubile young woman. His image, explained Ron Fong of the wharf museum, was four months in the making. The likeness is perfect. No horns either.

Nothing in the magical world of journalism surprises me any more.

- Alan Ward
Oakland Tribune (1972)

Chapter 21: New York, New York - A Hell of a Town

It did not take the Lilith Grotto long to begin planning for the next Eastern Conference - the first regional activity scheduled for the East Coast:

> Meeting Report - Lilith Grotto
> - by Priestess Lilith Sinclair
>
> The Lilith Grotto met as usual on July 15, VII at 9:00 PM. There was a review of our financial status, followed by a discussion on how we could increase our income, and various members offered suggestions such as lectures, seminars, etc. We are already registered with various local colleges, libraries, and other organizations as being available for speaking engagements. I'm still getting quite a bit of interested response and inquiries from the *Time* article.
>
> Plans for the Third Eastern Regional Conference were tentatively outlined, and Mike McQuown is helping me check out various possible sites. Ideally we would like a good hotel where we can combine the banquet and conference ritual with accommodations for those members who wish to stay overnight, but I am waiting for a reply from Reverend Grumboski on this idea.
>
> Magister Aquino has been a great help in giving us assistance on what to do, how to go about making arrangements, etc., and we are grateful since neither Shai nor I have ever organized anything of this sort. I will keep the Central Grotto posted on developments.
>
> Among those present was William Butch, my brother. He is visiting for the summer and is most interested in the occult - particularly Egyptian lore and the Cult of Set. He works alone rather than with a group, but he enjoys discussing various aspects of the occult with us and is fairly knowledgeable in his field.[355]

The site finally selected by the Grotto was New York City's Statler Hilton hotel. There were no complications; the management professed itself delighted to host the Church of Satan, and the program planning got under way.

Just before leaving Kentucky in June I had initiated some correspondence concerning the Church's medallion problem. In its formative period during the late 1960s, the Church was able to have Baphomet medallions hand-made by artists affiliated with the Central Grotto. When done carefully, these fired-enamel on copper medallions were both beautiful and magically evocative.

But as time passed and the Church membership expanded, the ensuring of promptness and quality control became increasingly more of a problem. By 1971 the LaVeys decided to take a chance on a commercially-made paint/metal Baphomet, but the result was hardly impressive.

I offered to contact some first-rate insignia companies to see if a truly acceptable medallion could be produced. All but one of the big insignia firms declined to reply; presumably they were shy of doing business with such a frightening customer as the Church of Satan. The firm which did reply was Wolf-Brown, Inc. - manufacturer of insignia for the U.S. armed forces and for many civic and fraternal organizations as well. The letter reached 6114 in July of 1972:

> Thank you for the privilege of quoting on your pendant medallions and lapel pins, received through our San Francisco office. Please contact the undersigned with any further questions. We look forward to servicing your requirements.
>
> Robert H. Moffatt, Director
> Custom Products Division, Wolf-Brown, Inc.[356]

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[355] Sinclair, Lilith, Lilith Grotto Report, July 15, VII/1972.
[356] Letter, Robert Moffatt to Church of Satan, July 21, VII/1972.

The LaVeys waited awhile to see if further responses were forthcoming, then sent the Wolf-Brown letter to me in Santa Barbara in late August. I responded:

> Thank you very much for your letters concerning the production of distinctive insignia for the Church of Satan. Of the many bids we have received to date, yours has been the most reasonable, and this - together with your firm's most excellent reputation for craftsmanship - made the decision for us. We hope to establish a long and profitable relationship with you.[357]

An order was placed for Baphomet medallions in chromium-plated metal and fire-enamel, manufactured in Taiwan to Wolf-Brown's specifications. The first order (for II° and III° medallions) was so beautiful in appearance that a subsequent order for a full range of medallions was placed. At the same time colors for all degrees were finalized: I° = red, II° = white, III° = black, IV° = royal blue, and V° = royal purple. This color scheme remained until June 1975.

Robert H. Moffatt had become something of a celebrity around Wolf-Brown for his willingness to negotiate and process orders from organizations that made everyone else jittery. Thus it was that the Ku Klux Klan received beautiful insignia, and thus also did the Church of Satan finally obtain its striking Baphomet medallions.

Moffatt was personally unassociated with both organizations, but he was interested enough in the Church of Satan to observe its progress from a distance. Following the 1975 crisis he decided to enter the Temple of Set, wherein he eventually became a member of the Council of Nine and a Magister Templi IV°. His wife Constance also entered the Temple, attaining the IV° and a Council seat as well.

In Detroit, Michael Grumboski had indeed made contact with Lilith Sinclair and Dale Seago, and by August he and Seago had struck up a provocative correspondence on Satanic metaphysics. From one of Shai's letters:

> The concept of a "Kirlian" energy body has been around for a hell of a long time. Agreed, it hasn't been examined as a physical substance, but rather as a spiritual one (Ka, Ba, soul, etc.). You raised the question that if demons do exist, we have created them by our own powers. Also, if the soul exists, it too could have been created by the mind. There is far too little known about the how and why of energy.
>
> I do concur with your ideas of limiting god-powers. I follow the idea of both good and evil (damn labels!) being merged into a single power structure. By the rites of magic we plug into this source and connect it with the emotion we desire. At the same time we connect it with the thought-lines of the people we wish to change by the ritual, thereby setting up a complete circuit. The idea of a key involves opening a door to give us entry into another dimension; our key is ritual.
>
> The desire to live even after death is not the only instrument needed for survival, or we would have more cases of ghosts and hauntings - if the undead use the Earth for their playground. I do know some of the powers of suggestion; I've used light trances to help alleviate friends' headaches countless times. I have used self-hypnosis to assist in projection, but I haven't been as successful as I would like.
>
> We - you, I, and most if not all people who advance beyond the II° - are in a constant state of change. As you mention, we are dropping old beliefs only to pick them up again - quite changed, I grant, in their basic principles. What is the ultimate end? Will it be just a large cone of power for members' use? Or perhaps the individual will become so elevated that he will no longer need magic; he will be magic!
>
> The central idea of the Church has been to raise the member to his godhead. But the Church doesn't make it easy; the member must strive towards that level himself. No one can grant us power without our own work.

[357] Letter, M.A. Aquino to Robert Moffatt, September 2, VII/1972.

IV°? Hell, I'm still having trouble just keeping up with the III°! Granted that if promotions do come with seniority it would be an honor. But the Church, as it has acted in the past, doesn't give out degrees just because you're an oldster. There was a reason for your, Lilith's and my ordination - a damn good one, I'm sure. The only IV° I know personally is Michael Aquino, and I'd be happy to see him kicked up to Magister Templi. He is one in a million, work- and personality-wise.

In several papers and letters Magister Aquino has mentioned an Intelligence. I agree with the concept of one prime source for all magical, creative, and destructive work - and perhaps a source for all unwritten records of life. We know that energy cannot be destroyed - only changed into another form. If we take a battery and connect it to another battery, we increase the power output. If we take a mind and connect it to another mind, we have similarly connected wires. To put it differently, everyone and every power are of one. I did not know you until we met in Kentucky. By the act of meeting we established a physical link with one another. We can create a link by thought control, as magicians achieve in ritual. There are not many forms of people or gods; there is but one person and one god, and they are the same. But as in life only the strong survive, so too can this one person/god be altered.[358]

Simultaneously, in an effort to inject new life into the midwest membership, Grumboski began a lively, irreverent newsletter entitled Changes IV. No one (including me) knew what the title meant, and everyone (including me) didn't want to appear ignorant by asking the editor to explain it. To this date Shai is probably the only one who knows what Changes IV meant, but then we are all entitled to our YANKEE ROSEs …

Dale Seago was approaching the expiration of his Marine Corps enlistment. He had had enough of the Corps' restrictive atmosphere and had decided to return to Colorado as a civilian. I mentioned this to Charles Steenbarger, thinking that Seago's personal leadership and aggressiveness might complement Chuck's undeniable expertise but reluctance to become actively involved with the public. Steenbarger replied to me:

Your reference to Reverend Seago's eventual arrival in Denver raises the question of his official role here, since we have two Grotto Leaders already. Hopefully we could work out an arrangement whereby he could actively supervise these two leaders while starting another group himself and/or assisting me in the execution of regional tasks.

As you may know, in order to reduce dependency on me and in the interest of their more independent growth, I resigned as their Agent, leaving them to their own devices and initiative. Currently I act only in an advisory manner and have contact with their leaders only on an as-needed basis. Of course they understand my role could become highly directive as an official of the Church during emergent situations and at the discretion of the High Priest.

Reverend Seago could thus become a valuable associate by providing our local Grottos with more frequent contacts. Since the Queen City is in the heart of the western complex, it would also be of great value to me to have a Priest assistant in order to ease the future work involved in setting up and operating a regional organization.[359]

As a result of his dialogue with Michael Grumboski, Seago had decided to follow up his "A. Billington" letter to the Cloven Hoof with a necromantic ritual in the spirit of H.P. Lovecraft (Appendix #60). This so intrigued me that, when casting about for a lead article for the September-October Hoof, I decided to research the probability for HPL's cosmological concepts. I was favorably impressed - and not a little surprised - at what I discovered. The result was the article "Genesis II" (Appendix #61). Priestess Margaret Wendall of San Jose thought about it, then wrote to Dale Seago:

Have you gotten the latest Hoof? I've read and re-read the article on the evolution of the universe, and I've got questions.

[358] Letter, Michael Grumboski to Dale Seago, August 21, VII/1972.
[359] Letter, Charles Steenbarger to M.A. Aquino, September 7, VII/1972.

In my experience Order has never come out of Chaos. If our apartment looks like Chaos, I have to put it into Order. The same with my desk or typesetting while I was working.

The question I have is: Is this "Intelligence" we've been writing back and forth about responsible for the change from Stage One to Stage Two, and so on? I kind of think so, but would never admit this openly. Some Christian would pop right up and say: "Aha! You do believe in God." Which of course is wrong, because their idea of godness isn't intelligent, much less being "Intelligence".

My dad, who's an astronomer, says the "continuous evolution" theory makes more sense to him than one spontaneous creation some millions of years ago. All one has to do is look at the universe, and one can see that stars are continually being born and are constantly dying, even though it doesn't happen overnight.[360]

Additional articles of mine in the September-October issue included "Satanism in Perspective" (Appendix #62) and a brief treatment of the Illuminati (Appendix #63). In the same issue of the Hoof Anton LaVey offered Satanists advice on "Music for the Ritual Chamber". Favored music, he suggested, should be set aside and used only for appropriate ritual occasions so that its effect might not be dulled through familiarity. He divided ceremonial music into two categories - magical (impacting the consciousness) and mystical (creating a subconscious atmosphere). Finally he cited his own favorite classical works as follows:

Gothic/Satanic Mass:
- Organ works of Bach, Coupein, Vidor, Franck, Palestrina
- Faure, Requiem and Pavanne

Less traditional, yet solemn:
- Beethoven, 2nd Movement, Eroica (7th) Symphony
- Tchaikovsky, 2nd Movement, 4th Symphony
- Berlioz, Funeral and Triumphant Symphony

Power:
- Gomez, overture to Il Guarany
- Puccini, end of first act of Turandot
- Wagner, overture to Tannhaüser
  "Magic Fire Music"
  "Ride of the Valkyries"
- Lalo, finale from Le Roi d•Ys
- Kodaly, "Napoleon Bevonulása" from Háry János
- Mussorgsky, "The Great Gate at Kiev" from Pictures at an Exhibition
- Strauss, Also Sprach Zarathustra

Power, compassion and sacred love:
- Handel, Largo from Xerxes
- Gounod, "Trio and Apotheosis" from Faust
- Verdi, "Va Pensiero" from Nabucco
- von Flotow, overture to Martha
- Sibelius, Finlandia
- Tchaikovsky, theme of the black swan from Swan Lake
  overture to Romeo and Juliet
- Wagner, "Liebestod" from Tristan and Isolde
- Callejo-Barrera, "Granadinas" from Emigrantes

Sensual:
- Ravel, Bolero
- Orff, Carmina Burana
- Saint-Saens, "Bacchanale" from Samson and Dalila[361]

[360] Letter, Margaret Wendall to Dale Seago, October 10, VII/1972.
[361] LaVey, Anton, "Music for the Ritual Chamber" in Cloven Hoof, September-October VII/1972.

After completing the "Genesis II" Hoof, I flew to New York City for three months' work with Merrill Lynch at its Wall Street headquarters. I did not immediately contact the Lilith Grotto. Had I done so, I would have learned that it was once more in the public eye - and once more because of "occult murder" activities unconnected with the Grotto [see Appendix #64].

Rather than attend the Third Eastern Conference myself, I thought I might plan a special advance activity for the Priesthood and then stand back while Lilith Sinclair and Michael Grumboski ran the Conference itself. Since Grumboski was scheduled to ceremonially ordain Sinclair and Seago at the Conference, and since no officially standardized ordination ceremony yet existed for the Church of Satan, I wrote one (Appendix #65) and sent it to San Francisco for the LaVeys' review. A few days before Halloween, Diane LaVey sent word of their approval:

> We have received the ritual you composed for use at the conference. The Master said to tell you it is beautiful and exquisitely rendered. It will be retained and used for future appropriate ceremonies.

While nosing around Manhattan I had come across an advertisement for an airline-sponsored tour of Dracula's castle & surrounding haunts in Transylvania. I sent the brochure to San Francisco, and now Diane commented on it:

> Interesting that you should send the brochure on the tour of Transylvania conducted by Professors McNally and Florescu. When we first heard about it [earlier this year when it was being planned], I thought about trying to promote a trip for Anton on the premise that his name as one of the passengers might be an additional drawing-card for prospective customers.
>
> Just a week before the brochure you sent arrived, he gave an informal talk to some of the C.G. staff on vampires in general and his own "classic case" in particular.
>
> I think he has mentioned that case to you, but I don't know in how much detail. It's the one where the man ("vampire") finally blew himself up making flash powder. He has three fat file folders on the case - everything from the fellow's birth certificate and school report cards to countless photos, police and coroner reports, and a couple of shrunken cats' heads [and the instructions whereby he shrunk them!].
>
> I've tried to talk him into writing a novel based on fact, since he couldn't do it as non-fiction with the man's mother still living. I think it would be a perfect vehicle for his first try at fiction, as a fantastically compelling yarn could be woven from the material (factual oddities) he has on his "vampire". And I've seen a few samplings of his talent for fiction; in my estimation he just might be a better fiction than non-fiction writer. Someday …[362]

While back in Kentucky I had read Lilith Sinclair's report concerning Raymond Buckland's Witchcraft Museum on Long Island. Now that I was in the neighborhood, I couldn't resist seeing the place for myself. In the November-December Cloven HoofI recounted the results of my visit:

> Bay Shore is a most pleasant little town, having a winding main street and residential arteries with an abundance of greenery and careful landscaping. By contrast the famous Buckland Museum was an utter shock. At 6 First Avenue is a rickety, 2-1/2 story house with a gigantic sign bearing the museum's name hanging from the porch. Half the shingles were absent from the roof, and the yard was heaped with rubbish. The front lawn was extraordinarily ragged, and most of the grass was yellow from water-starvation - a sorry commentary concerning the "nature loving" Wiccans. A frustrated Mail Pouch Tobacco artist had inscribed MUSEUM on the porch roof for the edification of any passing pigeons.

[362] Letter, Diane LaVey to M.A. Aquino, October 28, VII/1972.

A sign on the front door solemnly warned visitors that the museum was serious business and should not be regarded as a "fun house". It was well that this was made clear, else we should have been misled by the souvenir counters, trinkets, and campaign buttons saying "I DID A 'SPELL' AT THE BUCKLAND MUSEUM". We refrained from buying one, as Dr. Buckland was inventorying them at the time of our visit.

As a matter of fact we did enjoy some of the exhibits - particularly those dealing with Latin American paganism, African ritualism, and antiquarian artifacts. The G.I. Joe dolls in Inquisitorial dress didn't do much for us, but that could have been a matter of taste. Offense to the intellect commenced with exhibits implying a cohesion to "Wicca" practices since prehistoric times, an assertion that even the most fledgling anthropologist would deny. For your passing information, the personage generally regarded as the "God of the Witches" is Dis Pater or Cernunnos, a Gallic corruption of the Roman Jupiter. Jupiter is a Latin rendition of Zeus, who in turn was a corruption of the Egyptian Amon. The ancient Greeks knew Uast as "Diospolis" - the "City of Zeus". Do the Wiccans really know whom they are worshipping?

Oh, that's right - they worship a Goddess who, if you listen to Leo Martello, originated in Sicily prior to its Greek colonization. And her name is a closely-guarded secret. Not really: When the Phœnicians founded Carthage some years previously, they introduced its patroness to Sicily as well. This figure was Tanit, derived from the Ugaritic Astarte, consort to the Tyre god Baal Hammon. Astarte is in turn a corruption of Isis.

Complicating the situation a little more is that the Hebrews, by now a little confused as to whom they would or would not worship, gave Astarte a sex-change operation and acknowledged a new Dæmon - Astaroth. The independently evolved nature of Astaroth is distinctly Satanic, however, and thus he is included in the Satanic pantheon.

But we digress; we were talking about the B.M. The main floor exhibits occupy three rooms of the house. Up a flight of stairs is the "ceremonial magick" exhibit (a white-robed mannikin in a TE TRA GRAM MA TON pentacle) and a room of Ouija boards, Tarot cards, and astrology charts.

Then there was the celebrated Satanism exhibit. Housed [as were the other exhibits] in something resembling a converted fruit crate, it consisted of a high school theme book with "The Black Mass" written on the cover in felt-marker, a skull with two wooden horns resting on a shoebox covered with red giftwrapping paper, 4 candle-holders & 3 black candles, a sample pact with the Devil, a knife, an expired Church of Satan membership card, and Dr. LaVey's photo from the cover of Look magazine. The exhibit caption was on a 3x5 card thumbtacked to the edge of the crate. It was charmingly uncomplimentary and totally inaccurate, but no explicit reference to the Church of Satan was included.

Back in New York City we turned our attention to the occult retail market. There are three establishments that advertise in the Village Voice - the "Blessed Be", the "Warlock Shop", and the "Magician". Visiting the first two, we might have been back in Bay Shore; they were unkempt, and their product lines were keyed to shallow mentality.

"The Magician" is located at 177 West 4th Street in Greenwich Village, about 1/2 block distant from Edgar Allen Poe's old residence. Imagine our surprise when we walked into an impeccable little establishment which would have been welcome in the central shopping area of any major city. The wood-panelled walls were set off by a tremendous fireplace, and the displays of books, incense, candles, robes, jewelry, and magical accessories were neatly arranged, well lit, and evidently chosen with a connoisseur's taste. The walls were covered with paintings of sublime sensitivity.[363]

The saturnine proprietor was arranging some O.T.O. Tarot decks on the glass counter. I walked over to take a closer look at one of them - and had my hand knocked firmly away. "Look, but don•t touch!" I apologized, examined the cards that were carefully presented to me, and finally decided to order a deck. As I gave the owner my name and address, his jaw fell open - whereupon he introduced himself as Ronald Barrett II° of the Lilith Grotto. Now it was my turn to be surprised - not to mention pleased that the Church of Satan's presence in New York was so elegant.

Searching for an appropriate site for the Priesthood meeting, I went uptown to 72nd and Central Park West, location of the old Dakota building that had appeared as the "Bramford" in the film Rosemary•s Baby. There was no restaurant in the Dakota itself, as

[363] Aquino, M.A., "Hoofbeats" in Cloven Hoof, November-December VII/1972.

it turned out, but right across the street from the front entrance was a charming little restaurant called the "Ile de France" [20 West 72nd, should you be in the neighborhood. Since then it has changed its name (and atmosphere) to "Billy's Steak House"].

Entering, I learned from the host that his mousse au chocolat had been the inspiration for Rosemary's Satanic dessert in Ira Levin's original novel. The "Ile de France" was delighted at the prospect of a Satanic Priesthood dinner on the premises, and it seemed "meant". I wrote to San Francisco and asked Anton and Diane if the Church would pick up part of the expense for the facilities, and Diane replied:

> Enclosed is the requested amount for the III° dinner. We agree; it seems like a good way to boost morale. It sounds like fun. Wish we were there to join you. The old Dakota is quite a place, but getting past the sentry at the front gate is impossible!
>
> Thanks very much for the thorough reports on Buckland and his operations. Vewy inta-westing! Upon reading your comments and looking over the photos, Anton said, "Now that•s what I call a report!" We were also amused by the encounter with Ronald Barrett. He used to be one of our Agents before he moved from Maryland to New York.
>
> Anton and everybody here are fine. Bet you're getting homesick. Next Wednesday is the unveiling of the wax figure [to take place at a luncheon for all women reporters, in front of the Lord's Last Supper tableau]. Wish you wuz here. Jan too. I'll send clips of the news stories.[364]

At 145 Jefferson Street in San Francisco is the Wax Museum at Fisherman's Wharf, on the whole a very large institution of its type. It offers the customary "chamber of horrors" including vampires, werewolves, and torture scenes; and in 1972 the owners decided to include a Satanism exhibit starring Anton Szandor LaVey.

Shortly before Halloween the exhibit was unveiled with more than the usual fanfare, Anton LaVey being - alone among the horror exhibits - a local celebrity. The figure is an excellent, virtually exact likeness. As originally unveiled, it stood before a rich, purple curtained altar bearing an altar girl with nude breasts. The LaVey figure held aloft a beautifully-made Toledo sword - a duplicate, in fact, of the actual sword from the main ritual chamber at 6114 California Street - and wore round its neck one of the Wolf-Brown Baphomet medallions.

A decade later the exhibit was still in place. But the Baphomet medallion was gone, a cheap bronze sword replaced the golden one, the altar girl's breasts were covered, and the altar itself was draped in red hangings far duller and less ornate than the original purple. A third figure - that of a kneeling man in a cowled robe - was added in front of the altar. Since the LaVey figure itself had lost none of its excellence, one hopes that the exhibit will eventually be restored to its original, appropriate glamor as well.

As Halloween approached, New York's news media was once more seeking interviews with the Lilith Grotto, both with the Priestess herself and with Ronald Barrett as a consequence of "The Magician" [see Appendix #66].

On the night before the Regional Conference, the Priesthood Dinner was held at the "Ile de France". In attendance were Lilith Sinclair, Michael Grumboski, Dale Seago, myself, and Janet (who had flown out from Santa Barbara for the occasion). A very excellent cherry duck was served - followed by the infamous mousse au chocolat and toasts were given to the Prince of Darkness and to his High Priest. There was a great feeling of satisfaction in that all present had helped to bring the Church of Satan through so many ordeals at great distance from one another.

And now it was time for the Third Eastern Regional Conference, perhaps best described by Michael Grumboski in the next issue of Changes IV

[364] Letter, Diane LaVey to M.A. Aquino, October 20, VII/1972.

The Third Eastern Regional Conference of the Church of Satan was held in New York City on the evening of October 29, VII. Delegates from the eastern and midwestern United States were in attendance. Introductions were conducted in the Hilton's Penn Bar amidst a round of Cokes and excellent company. Needless to say, the sight of such an august body did manage to raise a few eyebrows, mainly from the delegates of a Christian convention which ran concurrently with ours.

The introductions over, we returned to the banquet room for dinner. The hotel, in keeping with the spirit of Halloween, bedecked the tables with flaming red cloths, silver candle holders, and black candles. During the business sessions two main topics were discussed, the first being the Church's public image and the second being intermember communications.

In view of the increasing interest in magic and the occult, many pseudo-magical circles have arisen. Some have even claimed complete ownership of the dæmons/Satan/Lucifer, not too unlike Catholicism and Jehovah. We, however, are the only organization with a sound and workable philosophy - a functional organization, responsible officials, and a marvelous deity: yourself!

But if you mention Satanism to the man on the street, he still links the term to devil worship, sex, drugs, grave robbing, and the like. The delegates suggested we whip up a series of thought-provoking articles, booklets, or perhaps even a commercial film. These media would discuss the philosophy of the Church, but until the conclusion the term "Satan" or "Satanism" would be omitted, thus increasing the impact of our philosophy upon John Q. Public. Increased public exposure of Regional Agents and members was also suggested.

With the discontinuation of the intermember roster from the Cloven Hoof, the problem of members' meeting for discussion has increased. A new suggestion was that members' names and addresses be printed in local Grotto newsletters. After the end of the business session, a special closed Conference Ritual was conducted.[365] Due to its nature, it cannot be discussed in an open publication such as Changes IV.

In keeping with the tradition of the First and Second Conferences, an informal post-conference party was held away from the initial site. The coming of dawn heralded the end of the festivities, wherein this delegate climbed into bed and made a mental note to be extra kind to the day maid; she had her work cut out for her.[366]

Dale Seago's reaction to his ceremonial ordination was recorded in a letter to "Lana Green" at the Central Grotto:

Of the ordination there is little I can say. Words are inadequate to describe what I felt. It was an irrevocable commitment on my part, and I will never be quite the same again.[367]

At the Bramford dinner, and again at the Conclave, speculation had arisen concerning the actual lineage of the Order of the Trapezoid and the identity of its Infernal patron. Unprepared for an archæological analysis, I declined to answer in detail, promising to examine the matter more throughly in the next Cloven Hoof. Grumboski remarked ruefully to Dale Seago:

Magister Aquino must have written you, Lilith, and myself on the same subject. In my letter he seemed a little cryptic, but he has a talent for that. In most of my correspondence with him, unless the subject were of dire import, his letters were hints at solutions, not answers.[368]

By late November I had done some additional research on the subjects addressed in the secret letter to Anton LaVey at the time of my IV° recognition. The result was a Hoof article entitled "The Source" (Appendix #67). By Temple of Set standards it is woefully sketchy, but it did lay initial groundwork towards a metaphysical basis for Satanism prior to and thus independent of Judaic/Christian mythology. Diane LaVey wrote to me:

[365] Appendix #60.
[366] Grumboski, Michael in Changes IV #1, November 3, VII/1972.
[367] Letter, Dale Seago to Lana Green, November 7, VII/1972.
[368] Letter, Michael Grumboski to Dale Seago, November 13, VII/1972.

> We have received the newsletter packet and are really pleased with this issue. Anton was delighted to see the Osiris/Christ misinterpretations discussed, and I really learned something from the piece.
>
> "O Little Town of Bethlehem Co., Ltd" is most amusing. Mr. Edwards must really be studying the Aquino literary style. We loved your account of the Buckland Museum, and to refer to Dr. Leo Louis Martello as "Leo" really takes the cake.[369]

Anton's essay for the "Source" issue was entitled "Ravings from Tartarus" and addressed the occasional membership complaint about ritual magic that "didn't work". Such a reaction, said Anton, stems from the practitioner's failure to ritualize the initial "problem" out of existence via the ritual sequence.[370]

Ridding oneself of the initial obsession, he added, would free the magician for fresh, creative activity. Alternately an effective ritual, by creating an effective symbol or substitute for the obsession, would satisfy the magician's craving - quite possibly more effectively than the actual object of the obsession could have done.[371]

In late November I decided to sample Leo Louis Martello at close range. He was scheduled to give a lecture on witchcraft at a Brooklyn church, so I dropped by the Warlock Shop to check on the exact time and location. What I did not know is that, a short time prior to my visit, Herman Slater, the Warlock Shop's owner, had given the bum's rush to a New York University lecturer by the name of Owen Rachleff. Rachleff had just published a debunking book entitled *The Occult Conceit* and was now *persona non grata* among the New York occult subculture.

When I arrived, one of Slater's assistants was manning the shop - primed, no doubt, to repulse any return assault by Rachleff. Although I was treated courteously enough, I later found myself immortalized on the front page of Leo Martello's *WICA Newsletter* (all sic):

> Owen Rachleff visited WARLOCK SHOP in Brooklyn, took notes for an hour, listened to conversations, finally was told "Get out - you're a spy" by owner.[372] Later Herman Slater recognized his photo on back of Rachleff's book. He was described as "looking like Dracula!". He came in there again, if report from one of the salesmen is correct, asking for literature on the FRIENDS OF THE CRAFT seminar at the FIRST UNITARIAN CHURCH. We are looking forward to seeing him or some of his spies. And we will know who they are, if they don't identify themselves, by their hostile questions at end of talk.[373]

When I attended the lecture a week hence [and before seeing *WICA* #20], I soon became aware of the many hostile looks being directed towards me. Although I was dressed unremarkably in coat and tie, I could only assume that Martello and Slater had had an abrupt clash with 6114 - and had identified me as a Satanist. After the lecture I went forward to introduce myself and tell Martello how interesting his talk had been [which, despite myself, it was], he burst into laughter. Only then did I learn that I had been "spotted as Rachleff".

That same month the Club of Rome, a group of physical and social scientists interested in computer forecasting, published a book entitled *The Limits to Growth* - the first of what would eventually be called "doomsday" scenarios. I was impressed with the Club of Rome's alarming forecasts and wrote Anton concerning my plans to review the book for the next *Hoof*. Diane replied:

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[369] Letter, Diane LaVey to M.A. Aquino, November 21, VII/1972.

[370] Cf. Anton's discussion of a "Shibboleth" ritual in Appendix #1.

[371] Cf. the discussion of Galatea and *The King in Yellow* in Chapter #14.

[372] I was not so admonished, so this first visitor may indeed have been Rachleff.

[373] Martello, Leo in *WICA Newsletter* #20, 1972.

I had very little time to discuss this with Anton before he left for southern California this afternoon, so I can't elaborate much on the brief note he wrote out for me to read to you over the phone:

"True, the facts are there, but the computerized facts are based on known data, as they must be. 'There are more things in heaven and Earth', etc. The Club of Rome has its 'purpose' in disseminating its findings - all quite Satanic, from an overall vantage."

I should tell you too that he discussed with me the necessity of a private meeting with you after you have returned to California. Whenever we can get together, he has a great deal in the way of both administrative and instructional matters he wants to discuss with you. He said, "You know, Mike is my most valuable student."

We were really amused by your description of what happened when you attended Martello's lecture. Do you remember Anton's telling you that you looked like Lugosi when you last visited us? Very interesting.

I've seen Rachleff on television, and I don't think he looks a bit like Dracula - Lugosi's or anyone else's version. Funny that it was Slater's description of Rachleff as looking like Dracula that made his salesman think you were he. The comparison between you and Rachleff is more complimentary to Rachleff than to you, I might add; Rachleff is no dreamboat.[374]

After the Third Eastern Conference Lilith Sinclair and I had begun to discuss the prospects for a first national Conference for the Church. Since East-3 had been so successful, I speculated that such a national conference might itself be planned for New York.

A short distance north of the city was the old Gothic mansion Lyndhurst, familiar to television viewers as "Collinwood" in the motion picture House of Dark Shadows [made as a big-budget sequel to the famous television series]. It was located, aptly enough, in Sleepy Hollow - stalking ground of the infamous Headless Horseman. The mansion was available for parties, Lilith and I discovered during our visit, and adjacent to it were many fine hotels which could host a conference proper. Regretfully we concluded that the stumbling block was Lyndhurst's distance from any major airport, so the idea was finally abandoned. But the mansion itself was breathtaking, and I had advised the LaVeys not to miss it on their next trip east.

Lilith and I arrived back in New York City just in time to find the new hardcover edition of the Satanic Bible on sale at Samuel Weiser's bookstore. I was pleased to find my new introduction therein, but disappointed that Anton's text had not been freshly typeset [but was rather photocopied from the Avon paperback]. Diane wrote to me in early December:

Anton just walked in with a copy of the hardcover Bible. For the most part I agree with your criticisms but also agree with Anton that the "reprinted" look of the main text in contrast to the fresh type of the Introduction gives it a sort of "new edition of a classic" appearance. This especially since University Books limits its occult selections to those which, like 'em or not, have become standards in the field. See, if you look on the bright side …

I think the jacket looks nice, but Anton is peeved with the imitation cloth cover. Well, maybe we can do that private edition someday. I haven't read your introduction carefully enough yet to see the "corrections" in your punctuation, but I believe you! The eternal battle between authors/editors. We know it well.

Your visit to Lyndhurst and Sleepy Hollow sounds like great fun. You're right: The High Priest and Priestess would feel quite comfortable at Lyndhurst!

We just got a fantastic book called Enchanted Visions which is crammed with wonderful pictures - plus fine text - of the most magnificent follies in the world. To name a few: Neuschwanstein [lots of interior shots], Archbishop Markus "the Hydro-Maniac of Hellbrunn" Sittikus' castle, Ferdinand II of Austria's palace [with illustrations of his art collection which indicate his passion for freaks - Vlad's now-famous portrait is there], and of course San Simeon

[374] Letter, Diane LaVey to M.A. Aquino, November 27, VII/1972.

[many interior shots not usually seen].

These are but a few, but the list is endless. It's beautifully printed; the color work is superb and the text fascinating. The opulence of Lyndhurst would fit in perfectly with all the others in the book.[375]

My work at the Merrill Lynch headquarters finally over, I returned to California for the impending publication of Anton's long-awaited *Satanic Rituals*. At the close of December I found a copy, perused it delightedly, and wrote enthusiastically to the author:

Apparently the *Satanic Rituals* is being distributed to department stores first. As yet the book has not appeared in any of Santa Barbara's major bookstores, but this afternoon I finally located a copy in the book section of a drugstore near my office.

While I have not yet been able to study the book with the care it obviously demands, even a first reading is sufficient to indicate that it is the Last Word on its subject. Over the past several years I have read scores of volumes of "ritual magic", and none has managed to convey even a hint of the power and splendor revealed in this book. I am frankly in awe. And to be included in the dedication is, in my estimation, one of the most profound honors I have yet received.[376]

As was the case with the *Satanic Bible* and the *Compleat Witch*, the *Satanic Rituals* deserves its own chapter in this history.

[375] Letter, Diane LaVey to M.A. Aquino, December 6, VII/1972.
[376] Letter, M.A. Aquino to Anton LaVey, December 29, VII/1972.

Chapter 22: *The Satanic Rituals*

In writing the *Satanic Rituals* Anton Szandor LaVey endeavored to establish to the public his preeminent and definitive knowledge of Black Magic - by the publication and critical analysis of presumably the most powerful, blasphemous, and suppressed ritual texts in his archives.

One would think that exposure of such texts would be just what a Satanist should *not* do, since it would be tantamount to putting loaded guns into the hands of children. But the book was published, and no unpleasant incidents have ever been attributed to it. So what exactly *does* it accomplish?

It may be helpful to begin by drawing a distinction between Satanic *magic* and Satanic *ritual*. The former, as defined in the *Satanic Bible* is *operative*; it is the formalized, precise working of the will of the magician upon his external environment. [Hence the term "Working", which is often used to describe acts of both Greater and Lesser Magic.]

Ritual is one of many devices which may be used for magical purposes (i.e. as a vehicle to focus the will through sensory reinforcement), but rituals themselves possess no independent power. Rather they are "mind mirrors". They enable the magician to see his will articulated and displayed before him, so that he may adjust and refine it.

Some rituals are designed only for this mirror/reflection function; these are *illustrative* rituals.

Other rituals contain an additional step: Having first served to define and refine the magician's will, they then serve to strengthen and magnify the power of that will and to launch it forth into the material universe. These are *operative* rituals.

In the *Satanic Bible* Anton draws a distinction between *Lesser Magic* and *Greater Magic*, the difference being that Greater Magic makes use of the ritual "mind mirror" while Lesser Magic does not.

The difference between Lesser Magic and Greater Magic, particularly as employed by Adept magicians, is comparable to the difference between conventional and nuclear bombs. Many Adepts, in fact, become increasingly reluctant to use Greater Magic except in the most unusual and important of situations, preferring rather to influence the material universe by their skillful employment of Lesser Magic. The drain of mental and physical energy is much less severe, and the results are far more limited, hence easier to predict and adjust on an ongoing basis.

By these criteria it can be seen that the lust, curse, and compassion rituals in the *Satanic Bible* are examples of basic operative rituals, i.e. Greater Magic. The contents of the *Compleat Witch* generally involve Lesser Magic. And the contents of the *Satanic Rituals* are *non*-magical (i.e. illustrative) ritual. Their effects will accordingly be manifest on the practitioner(s) *themselves*, not on a second party.

In his introductory essay "Concerning the Rituals", Anton LaVey draws a further distinction between rituals and ceremonies: A ritual affects the practitioner; i.e. it executes the "mind mirror" function. A ceremony, on the other hand, is merely a pageant or a play for psychodramatic illustration of a favored belief or philosophy.

There is often a fine line between rituals and ceremonies, since a particularly moving ceremony will tend to influence participants ritualistically. Profane religions' observances consist almost exclusively of ceremonies, with the better ones eliciting primitive ritualistic reaction by clergy and laity alike. [Generally they do not understand the actual mechanics of what they are doing; they mistake their subconscious ritualistic reaction for "apprehension of the divine" or some-such delusion. See William James' *Varieties of Religious Experience*.]

Psychologically, observes Anton, the actual function of a Satanic ritual is to enable the mind, whose processes are normally governed by objective perceptions of external phenomena, to assume a mode of operation in which it controls reality by subjective expression.

Such an exercise in "inversion of thought" might be dangerous in an uncontrolled environment, he continues, for which reason the controlled environment of a ritual chamber is preferable.

This is true in a twofold sense: First, the presence of inharmonious influences in a ritual environment can weaken, distort, or even abort the effectiveness of the ritual. Secondly, a successful ritual will exert some influence on all who are present. If some of those present are not initiatorily qualified for exposure to it, it could have a traumatic effect upon them. A ritual chamber keeps the ritual atmosphere in and the non-ritual environment out.

If good ceremonies are inspiring, good rituals are exhilarating. In fact they are often so exhilarating that the practitioner may become obsessed with them - to the detriment of rational, critical analysis. In Liber O, the essay so named by Aleister Crowley because he intended it to be read at the very beginning of a magical curriculum, he warned students:

> In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist. It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them. The advantages to be gained from them are chiefly these: (a) a widening of the horizon of the mind, and (b) an improvement of the control of the mind.
>
> The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears, or conceives; otherwise he will be the slave of illusion and the prey of madness …
>
> There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain …
>
> It is desirable that the student should never attach to any result the importance which it at first seems to possess.[377]

One may become reasonably proficient at Lesser Magic without mastering ritual. If one does not master ritual, however, one will never succeed at Greater Magic. The Satanic Rituals offers a selection of texts which are sufficiently sophisticated to introduce the new magician to a wide range of "certain results". It is then up to the magician to evaluate and apply those results intelligently.

The Satanic Rituals is a book in three "layers". The first is that of literal truth , which the book purports to be. The second is that of deception, which much of the book actually is. The third layer is that of underlying magical instruction, which transcends mundane conventions of truth and falsehood. The book is thus a Working in itself - not merely a compendium of facts for readers to put to independent use.

In the vulgar sense, ritual is a form of "self deceit". Accordingly for the novice Satanist to experience the strengthening and illuminating results of ritual, the author of the Satanic Rituals must deceive him with convincing scenarios and texts. At first reading by an uninformed person, therefore, the Satanic Rituals appears to contain historically authentic rituals and true background information concerning them. This is the first layer.

Upon careful investigation, which most readers of the book are disinclined to undertake, many of the "facts" will be exposed as false. This is the second layer, and to

[377] Crowley, Aleister, "Liber O", The Equinox #I-2, September 1901, page #11.

the non-magician it is disillusioning. He feels betrayed, or he may simply decide that Anton LaVey lacked the knowledge and/or integrity to research his subject adequately. Those who "burn out" at the second layer of the book tend to have read it - but not to have applied it through actual conduct of a ritual. Here again Anton has warned the student in his introductory essay, pointing out that success in magic derives from the application of principles, not merely the collection of data.

A person who applies the principles in the book by actually performing the rituals and ceremonies will discover that they work. Should he discover the factual flaws in the essays and texts, he will be somewhat confused as to why they work. Only then will he begin to realize the truth underlying the art and science of magic: that the powers to create and to define are functions of the will. Thus he reaches the third and final layer of the Satanic Rituals.

The series of rituals begins with the traditional Black Mass. In the introductory essay it is said to be the one performed by the Society of Lucifer in 19th-20th century France. In actuality it is a somewhat less shocking version of the Missa Solemnis composed by Wayne West (Appendix #7), which in turn drew heavily from J.K. Huysmans' Là-Bas, the famous classic of French Satanism. The extract from Là-Bas in Appendix #68 may be compared with Appendix #7 and with the Black Mass in the Satanic Rituals. Background details concerning the historic Black Mass are most conveniently available in H.T.F. Rhodes' The Satanic Mass.

The purpose of any Black Mass, as Anton explained in the Satanic Bible, is to purge participants or onlookers of any conditioned fears they may have as a consequence of old superstitions or indoctrinations. Once one has seen his sacred cows trampled upon with impunity, he will never feel quite the same about them again, no matter how artificial he recognizes the desecration to be.

There is an excellent example of a "Black Mass" technique in George Orwell's 1984, wherein the magician O'Brien forces his victim/student Winston Smith to "trample upon the sacred cow" of his love for Julia. While Winston recognizes that force was used on him, he nonetheless finds himself unable to recapture his original illusion of love for her. Julia, put through a similar "Black Mass" incorporating different elements of psychological force, experiences the same disruption of her value system:

> "Sometimes," she said [to Winston], "they threaten you with something - something you can't stand up to, can't even think about. And then you say, 'Don't do it to me, do it to somebody else, do it to so-and-so.' And perhaps you might pretend, afterwards, that it was only a trick and that you just said it to make them stop and didn't really mean it. But that isn't true. At the time when it happens, you do mean it. You think there's no other way of saving yourself, and you're quite ready to save yourself that way. You want it to happen to the other person. You don't give a damn what they suffer. All you care about is yourself."
>
> "All you care about is yourself," he echoed.
>
> "And after that you don't feel the same toward the other person any longer."
>
> "No," he said, "you don't feel the same."[378]

Following the Black Mass in the Satanic Rituals is "The Ceremony of the Stifling Air" (Appendix #2). Comparing Anton LaVey's original comments concerning it to those which appear in the Satanic Rituals, it can be seen that a good deal of colorful imagination was brought to bear upon the published version.

Anton introduces the essay with "Cassilda's Song" from The King in Yellow, which has no relevance to the "Stifling Air". [In the original 6114 ritual inventory, "Cassilda's Song" was included in "The Madness of Andelsprutz" (Appendix #4).]

[378] Orwell, George, 1984. New York: Harcourt, Brace & Co., 1949, page #240.

He states that the original Knights Templar developed the "Stifling Air" as a consequence of their visit to the Yezidis in the 13th century. In fact there is no evidence that they made such a visit, nor is there anything in the "Stifling Air" text reflecting actual Yezidi theology.

Anton then suggests that the "Stifling Air", as a 6th Degree of the Knights Templar, is designed to follow a rite of the Ancient Arabic Order, Nobles of the Mystic Shrine wherein they travel beyond the "Devil's Pass". The actual ritual text of the A.A.O.N.M.S., however, makes it clear that the candidate does not enter the pass:

> This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam.[379]

A comparison is next drawn to the "Seventh Degree" - actually Adeptus Exemptus (7)=[4] - of Aleister Crowley's A.'.A.'.. Anton suggests that in the (7)=[4] rite Crowley only appeared to present the initiate with a choice to become either a Babe of the Abyss or a Black Brother, and that the Beast secretly tricked all aspirants into the latter state of being.

In actuality there is no ceremony as such; the A.'.A.'. document pertaining most directly to the transition from (7)=[4] to Babe of the Abyss is Liber VII - Liber Liberi Vel Lapidis Lazuli, Advmbratio Kabbalæ Ægyptiorum Sub Figvra VII ("being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple"), one of the three Holy Books that Crowley wrote upon his return from China in 1907. Liber VII takes the form of a long, ecstatic love-ritual to Pan and bears no resemblance to the "Stifling Air". Nor do Liber CDLXXIV - Os Abysmi vel Daáth (a purely intellectual ritual for entering the Abyss) or Liber CCCXXXIII - The Book of Lies (official publication for Babes of the Abyss).

I agree with Anton that, under Crowley's system, it is a conceptual impossibility for an individual to deliberately cross the Abyss to merge with the godhead while yet retaining self-consciousness. One cannot have one's cake and eat it too. I would say that Crowley succeeded in crossing the Abyss, but that none of his students were able to do likewise, and that Crowley's actual state of magical being Beyond the Abyss was other than he assumed it to be. Discussion of this, however, is reserved to the Jeweled Tablets of Set.

Presumably, then, the "Stifling Air" is simply an Anton Szandor LaVey creation, concocted in more or less equal parts from Raynouard's 1806 drama Les Templiers and James Thomson's 1880 poem The City of Dreadful Night, together with an opening sequence and the 12th Enochian Key from the Satanic Bible.

It has as its theme a call for vengeance by the original Knights Templar, a monastic order of knighthood founded in 1118 and destroyed by Philip IV of France in 1314 [when Jacques de Molay, the last Grand Master, was executed].[380]

Because of political and military alliances which the Templars maintained with Moslem forces in Palestine, the order was rumored to be un-Christian and even Satanic. Its own doctrinal text, the Rule of the Temple, belies this.[381] Accounts of the Templars spitting on the cross, etc. are almost certainly the result of the racks and screws of Philip's torturers.

The order's supposed worship of the Devil is also fictitious and again resulted from confusion concerning its traffic with Islam in the eastern Mediterranean. "Mohammed" in

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[379] Hannah, Walton, Christian by Degrees, London: 1954, page #205.

[380] See Malcolm Barber, The Trial of the Templars, New York: Cambridge University Press, 1978.

[381] MacKenzie, Norman (Ed.), Secret Societies, London: Crescent Books, 1967, pages #117-129.

Spanish is *Mafomat*, and in Provençal it is pronounced "Bafomet".[382] The Arabic *abufihamat* translates to "father" or "source of understanding".[383] [Whether Mohammed *himself* was inspired by ancient *Ba-neb-Tett* is another question!]

The next ceremony, "Das Tierdrama", is again a variation of the original Church of Satan version (Appendix #6). In the *Satanic Rituals* it is attributed to the Order of the Illuminati in Germany [see Appendix #63]. Records of the doctrines and ceremonies of that order exist in the papers of its two principal leaders, Adam Weishaupt and Baron de Knigge, however, and I have found nothing resembling the "Tierdrama" among them.[384] Nor, as Anton also suggests, is it from the ritual texts of the O.T.O. or the Golden Dawn.[385]

Applying Occam's Razor, then, I presume it was adapted exclusively from H.G. Wells' *The Island of Dr. Moreau*, in which case the references to the "house of pain", "the hand that wounds", and "the hand that heals" make sense.[386] The German origin of the text is also argued against by the erroneous German-language translation.

The version of "Die Elektrischen Vorspiele" appearing in the *Satanic Rituals* also evidences German language problems - beginning with its title, which is erroneously translated into the plural. [The German in Appendix #5 has been corrected.]

A 6114 origin for "Die Elektrischen Vorspiele", however, may be postulated for other reasons. The theme of the "Hounds of Tindalos" [changed from the original text to "Hounds of the Angles" for the *Satanic Rituals*] derives from Frank Belknap Long's famous story *The Hounds of Tindalos*, written in 1929. After my article on Lovecraftian ritual appeared in the HPL-theme magazine *Nyctalops*, Long wrote to me as follows:

> The inclusion of "The Hounds of T." in that Satanic ritual startled me no end. I had no previous knowledge of this. Now I am really frightened, fearing that - oh, well. I shall probably be able to overcome that fear by telling myself, over and over, that the "Hounds" were solely an FBL construct and that I thought of them one morning while shaving. But still - one never knows.
>
> I knew absolutely nothing, I can assure you, of LaVey's ritual use of "The Hounds" until the arrival of the *Nyctalops* article, and seemingly none of my friends read the Avon volume. Otherwise I'm quite sure my attention would have been called to it long before this [1978].
>
> I was appalled, as you surmise, that LaVey ascribed "The Hounds" to Nazi/SS ideology. It was published in *Weird Tales* long before the rise of the Nazis and even before HPL's C-mythos had taken on its later, elaborately structured form. It could, of course, have gone back to the very wild period of German expressionism that immediately followed World War I - no, that began as early as 1910 or so - if I did not know better. I simply pulled the title out of thin air, in searching for something hideously chilling (some title with a fiery implication attached to it as well perhaps), and I remember that the word "tinder" leapt immediately into my mind.
>
> Now another specter from "long ago and far away" has arisen to astound me. In the just-published new volume about the *Necronomicon* [Long is talking about *The Necronomicon* by George Hay (Ed.) - M.A.] an elaborate ancestry has been traced for John Dee's translation. I pulled that non-existent translation out of thin air too, and it appeared at the head of "The Space Eaters" in *Weird Tales* in July 1928. HPL immediately incorporated it into the C-mythos. The incredible things we set in motion without remotely suspecting they would have such momentous future consequences![387]

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[382] *Ibid.*, page #126.

[383] Shah, Idries, *The Sufis*. London: Jonathan Cape Ltd., 1969.

[384] Heckethorn, Charles W., *The Secret Societies of All Ages and Countries* (Volume I). New York: University Books, 1965, pages #305-314.

[385] See in particular Francis King (Ed.), *The Secret Rituals of the O.T.O.*. London: The C.W. Daniel Company, 1973; and Theodore Reuss & Aleister Crowley, *O.T.O. Rituals and Sex Magick* (K.R. Naylor Ed.). I-H-O, 1999 (ISBN 1-872189-93-8).

[386] Wells, H.G., *The Island of Dr. Moreau*.

[387] Letter, Frank Belknap Long to M.A. Aquino, September 2, 1978. Long wrote *The Hounds of Tindalos* in 1929, and it has been reissued often since then. Cf. H.P. Lovecraft et al., *Tales of the Cthulhu Mythos*, Sauk City: Arkham House, 1969.

There was no inter-war "Black Order" in Germany of an occult society nature. The title *Das Schwarze Korps* identified the Nazi SS only. Its esoteric research section was the *Abteilung zur Überprüfung der sogenannten Geheimwissenschaften* of the *Ahnenerbe* or "Ancestral Heritage" organization created by Heinrich Himmler [as Curator] and headed jointly by President Professor Walter Wüst and Secretary-General Wolfram Sievers, who reported directly to Himmler's Chief of Staff, SS-Obergruppenführer Karl Wolff.[388]

The Satanic Rituals is thus in error in attributing Black Magical research or activity to the *Sicherheitsdienst* (SD), which was the domestic and foreign intelligence division of the *RSHA* (Security Department) headed by SS-Obergruppenführer Reinhard Heydrich.[389] [See also Appendix #44.]

"Die Elektrischen Vorspiele", regardless of its origin, must be counted as one of the most beautiful and powerful in the entire *Satanic Rituals*. I have seen it performed a number of times, and with the proper equipment and celebrants who understand its purpose, it never fails to arouse one's awe.

It is inspired by, if not actually derived from the German expressionist cinema of the 1920s, of which Anton LaVey is a true connoisseur. An approximation of its effect may be seen in the sequence in Fritz Lang's *Metropolis* in which the robotrix is brought to life before a large, inverse pentagram. Strange effects via the use of unfamiliar angles may be sampled in *The Cabinet of Dr. Caligari*.[390]

Not only psychologically but physically it is also an extremely dangerous ritual - and certainly not one which I would recommend to a novice in magic.

The effects of three phenomena incorporated in the ritual - in addition, of course, to the immediately-evident danger from high-energy lightning discharge! - may be summarized as follows:

> *Atmospheric electromagnetic (EM) activity*: The human body communicates internally by EM and electrochemical impulses. The EM field displayed in Kirlian photographs, the effectiveness of acupuncture, and the body's physical responses to various types of EM radiation (X-rays, infrared radiation, visible light spectra, etc.) are all examples of human sensitivity to EM forces and fields. Atmospheric EM activity is regularly altered by such phenomena as sunspot eruptions and gravitational stresses which distort the Earth's magnetic field. Under varying EM conditions, humans are more or less receptive to new ideas. Per Dr. L.J. Ravitz:
>
>> Electrodynamic field constructs add fuel to the assumption unifying living matter harmoniously with the operations of nature, postulating that each biologic thing is organized by a total dynamic pattern, the expression of an electromagnetic field no less than non-living systems; and that as points on spectrums, these two entities may at last take their positions in the organization of the universe in such a way both explicable and rational … A tenable theory has been provided for emergence of the nervous system, developing not from functional demands, but instead deriving as a result of dynamic forces imposed on cell groups by the total field pattern. Living matter now has a definition of state based on relativity field physics, through which it has been possible to detect a measurable property of total state functions.[391]
>
> *Ionization of the air*: An abundance of negative condensation nucleii ("air ions") in ingested air enhances alertness and exhilaration, while an excess of positive ions enhances drowsiness and

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[388] Information concerning the occult aspects of the Ahnenerbe-SS is contained in the *Jeweled Tablets of Set* and in the archives of the Temple of Set's Order of the Trapezoid.

[389] Hoehne, Heinrich, *The Order of the Death's Head*. Hamburg: Verlag der Spiegel, 1966.

[390] See Chapter #23 concerning *Metropolis* and Chapter #25 concerning *The Cabinet of Dr. Caligari*.

[391] Ravitz, Leonard J., M.S., M.D., F.R.S.H., "Electromagnetic Field Monitoring of Changing-State Function, including Hypnotic States" in *Journal of American Society of Psychosomatic Dentistry and Medicine*, Vol. 17, No. 4, 1970.

depression. Ionization can be caused by ultraviolet radiation and the discharge of static electricity [via a "Jacob's ladder", Van de Graaf generator, and/or other devices employed in "Die Elektrischen Vorspiele"].[392]

Extremely Low Frequency (ELF) waves: ELF waves (up to 100 Hz) can be artificially produced and, while not normally noticed by the unaided senses, can cause physiological disorders and emotional distortion. Infrasonic vibration (up to 20 Hz) can subliminally influence brain activity to align itself to alpha, beta, delta, or theta wave patterns.[393]

"The Homage to Tchort" is a ritual supposedly deriving from Russian mythology.

In the June 1977 issue of *The Magic Cat*, Margaret A. Wendall (who is fluent in Russian and an ex-member of the Russian Orthodox Church) questioned it on several counts. Once again the Russian language translation is flawed, being a mixture of modern Russian and Slavonic (a comparatively archaic dialect). Organized chanting, a traditional feature of Russian religion, is absent from "Tchort", and none of Wendall's Russian friends was familiar with the names of the lesser devils invoked. Key words - such as "wolf", "werewolf", "dawn", and "skeleton" - are mistranslated into Russian.

Wendall - a Magistra Templi IV° - has contributed an authentic Black Magical rite to the *Jeweled Tablets of Seth*: *Velikaya Sataninskaya Liturgiya*.[394]

Anton's summarized history of Russian religion is factual enough, although it appears he is talking principally about the clash of Byzantine Christianity with the old Slavonic paganism. In the "European" Russia of the Czars there were also strong strains of Baltic, Siberian, and Asiatic (at minimum) religious influences.[395]

The *Khlysty* or *Khlisti* sect was founded in the 17th century [not in the 15th, as stated in the *Satanic Rituals*] by one Danilo Filipov. Originally it was scarcely Satanic in doctrine; its adherents practiced fasting and self-scourging to drive out devils of the flesh. After the death of Filipov, however, it gradually adopted practices incorporating wild sexual orgies, which, I am sure (a) made it more popular and (b) made the Christian authorities feel all the more need to suppress it.[396]

There is no indication that it reintroduced theological elements of paganism, although on one occasion Grigori Rasputin witnessed a Black Mass incorporating a woman as an altar, the recitation of the Lord's Prayer in reverse, and the celebrant's drinking of sacramental wine from the altar's navel prior to performing "acts of perversion" with her.[397]

Customarily the *Khlysty* were more oriented towards unencumbered sexuality than anti-Christianity *per se*. Rasputin's daughter Maria has described her famous father's initiation into the sect thus:

> The *vozhd* (leader) began with a prayer that was part of the Orthodox litany, and for a time he followed the Church pattern. But gradually he veered away from this course and began to speak of what he called "the highest worship of God". This puzzled Grischa (Rasputin) for a moment, until he caught the drift of what was being said, based on a concept that, since each of them was an incarnation of God, each should worship and love the others. Grischa understood the idea, for had

[392] Soyke, Fred and Edmonds, Alan, *The Ion Effect*, New York: E.P. Dutton, 1977.

[393] Playfair, Guy L. and Hill, Scott, *The Cycles of Heaven*, New York: St. Martin's Press, 1978, pages #130-140.

[394] Wendall, Margaret A., *The Magic Cat*, June 1977, pages #3-4.

[395] See "Slav Countries: Folk Lore of the Forests", "Baltic Lands: Nature Worship", "Finland-Ugria: Magic Animals", and "Siberia: The 3 Worlds" in the *Larousse Encyclopedia of Mythology* by Pierre Grimal (Ed.). New York: Paul Hamlyn, 1965.

[396] Rasputin, Maria and Barham, Patte, *Rasputin: The Man Behind the Myth*, Englewood Cliffs: Prentice-Hall, 1977, pages #79-80.

[397] *Ibid.*, page #88.

he not prayed to, and meditated upon the God within himself? And was not that same idea being taught here?

"Therefore, my children, love ye one another." It was more than an admonition; it was a command, and as one the devotees immediately began to obey. As the vozhd let drop the plain black robe which had been his only covering, the circle of worshippers divested themselves of their clothing, and Grischa, not wanting to be conspicuous, did the same. He felt strange, somehow, standing next to his now naked hostess, who had seemed such a modest woman, such an average housewife until now.

The circle began to move, and the people were soon dancing about the still figure of the vozhd, at first slowly and then faster and faster, until they were moving like dervishes in a ring. Except for the slap-slap of unshod feet they made no sound, until at the height of the near-frenzy induced by their wild dance, one of the women broke from the circle with a wild cry and threw herself upon the vozhd, dragging him unresistingly to the floor, where they were quickly coupled in a passionate embrace.

Even as he watched, Grischa was seized from the side and was soon engaged in intercourse with a woman. As one of the outnumbered males he had to serve double and even triple duty with the women who had been forced to await their turns.[398]

Rasputin's wild, glazed-eyed stare is thus presumably explained!

Anton LaVey has always been a fervent admirer of Rasputin, and in many ways he identifies with him and seeks to emulate the "mad monk's" charismatic power. Nowhere is this more evident than in this passage from the Satanic Rituals essay, in which Anton attributes to Rasputin:

… the sort of greatness that moves man forward in his evolutionary development. In Rasputin some saw that greatness and felt its effect in ways they could not understand, ways that summoned the pain of their own inadequacy. Because he used their inner mechanism, this built-in "inadequacy detector", Rasputin made many enemies, along with many sycophants.[399]

Of all the supposedly Satanic groups identified in the Satanic Rituals, none has gained more fame and notoriety than the Yezidis, stars of the section entitled "Pilgrims of the Age of Fire". Anton's introductory essay offers the following account:

The Yezidis are the true worshippers of Satan [under the title "Melek Taus"] but are unable to utter the name "Shaitan" for fear of outside persecution. Their chief "tower of Satan" is located on Mount Lalesh (sic), and under it a system of caverns leading to other towers and supposedly terminating at "Schamballah (Carcosa)" may be found. The Yezidis' Satanic text consists of Al-Jiwah (sic), dictated by Shiek Adi shortly before his death in 1163, and Mashaf Res (sic) - both together comprising the Black Book. There are only four texts of the Black Book in existence: a Carshuni version in Arabic, two versions in Syriac, and the Church of Satan's text, translated from the Arabic manuscript of Daud-as-Saig (sic). So says the Satanic Rituals.

The association of the Yezidis with devil-worship in general and Satanism in particular is a legend whose origins are difficult to trace. Its 20th-century revival can be attributed to William B. Seabrook's 1927 account Adventures in Arabia, whose section on the Yezidis begins as follows:

Najar Terek bey had told me how, three years before, he had visited the sacred stronghold of the Yezidis, in the mountains north of Baghdad, on the Kurdish border, near Mosul - of a strange temple, built on rock terraces hewn from the cliffs of the mountainside, which he had not been permitted to enter, but which was supposed to contain the great brazen image of a peacock and to lead into subterranean caverns where bloody rites were still performed in worship of the Devil -

[398] Ibid., pages #84-85.

[399] LaVey, Anton Szandor, The Satanic Rituals. New York: Avon Books, 1972, page #135.

how he had seen one of their fabulous Seven Towers, or "Power Houses" - a high, white cone-shaped structure with bright rays flashing from its pinnacle - and it was here that I interrupted him, because I had heard of those Seven Towers more than once before, and I believed them to be as absolutely mythical as the Chinese "subterranean kingdom" or the caves of Sinbad. The tales I had previously heard, and which are widely current in the East, may be reduced to this:

Stretching across Asia, from Northern Manchuria, through Tibet, west through Persia, and ending in the Kurdistan, was a chain of seven towers, on isolated mountain-tops; and in each of these towers sat continually a Priest of Satan, who by "broadcasting" occult vibrations controlled the destinies of the world for evil.[400]

That Anton LaVey was profoundly moved and inspired by this vision is attested to by the phrasing of his letter of recognition for the IV° [see Chapter #16], as well as by the inclusion of Yezidi lore in the *Satanic Bible* and *Satanic Rituals*.

Lalish is a valley in the Syrian province of Shaykhan, near the Turkish border. At its western end is a mountain named Hizrat, partway up the southern slope of which is located the Shrine of Sheikh Adi. It is a long, rectangular ashlar building capped by two tall white cone-shaped towers. One enters it through a courtyard at its western end. Surmounting the doorway to the shrine is a gilt ornament depicting two peacocks and two lions. On the door is written in Arabic:

In the name of God, the Merciful, the Compassionate
Creator of Heaven and Earth,
Bow for this residence:
The place of Sheikh Adi al-Hakari
Sheikh of the Yezidis

On the right side of the doorway is cut in relief the image of a snake, kept blackened by periodic applications of oil. Within the shrine is a large, rectangular hall (30x12m) divided into northern/upper and southern/lower levels. In two smaller chapels behind the northern level, and directly under the two cone-towers, are the tomb-altars of Sheikh Adi and Sheikh Assin/Hasan - surmounted by wooden boxes covered with silk of various colors.

In the chapel of Sheikh Assin there is a small door through which visitors are not normally allowed. Seabrook, however, obtained permission to visit this innermost sanctum from the *Mir* (chief) of the Yezidis, and recounted his experience as follows:

The priest procured a torch, and we reentered the temple, went through the little door, down a very old flight of damp stone steps, through a dungeon-like passage.

At the foot of the steps where we stopped and stood, we found ourselves in a vaulted cavern, partly natural, it seemed, and partly hewn from the rock, and around a corner the sound of rushing water - a sound which we had heard as a murmur in the upper temple, but had supposed to come from some nearby stream flowing down the mountainside. We could not see the whole of the cavern or guess how far it extended.

Its floor at the foot of the steps was covered with water, which I guessed from the slope to be not more than ankle-deep. But the priest made it an excuse to prevent us from going further, declaring that there was no use getting our feet wet since there was nothing more to see.

I peered about by the light of the torch to see whether I could observe any inscriptions on the wall, any signs of an altar, niches, or other indications that the place was used for ritual purposes - and though the light was flickering and bad, I was pretty surely convinced that there was nothing of the kind within our range of vision.

It was a place admirably suited to the weird and dreadful rites which Arab Moslems assured me were conducted there in the worship of Satan - including, they insisted, human sacrifice - but I must admit that there was nothing to offer the slightest intimation that it was currently used for such a purpose.

[400] Seabrook, William, *Adventures in Arabia*, New York: Harcourt, Brace & Co., 1927, pages #289-290.

> I learned later that the Yezidis believed these waters flowed by a subterranean river across all Arabia, underneath the desert, from the miraculous spring of *Zem-Zem* in Mecca. The fountain of *Zem-Zem*, like the *Kaaba* with its black stone, was holy to the ancient idolatrous Arabs many years before Mecca became the sacred city of Islam.[401]

Whether or not the water source beneath the Shrine extends to Mecca, it is doubtful that it reaches to "Schamballah (Carcosa)", since Carcosa was a city invented by Ambrose Bierce for his tale "An Inhabitant of Carcosa" and later adapted by Robert W. Chambers for *The King in Yellow*.[402]

There has been considerable debate among anthropologists as to whether the Yezidi god (*Melek Taus*, *Taus Melek*, or *Taus-e Malak*) is in fact the Satan of Judaic-Christian tradition. In preparation for her 1941 anthropological study of the Yezidis, *Peacock Angel*, Ethel S. Drower asked a Yezidi *qawwal* (religious teacher) point blank about the Devil-worship rumors centered on *Melek Taus*. He responded:

> We do not believe, like Islam, that He is the Lord of Evil (*Sharr*). He is the chief of the seven angels, and is one with Gabriel, who removes the soul from the human body when Azrael (the Hebrew angel of death) comes for it. The evil in men's hearts is not from Him, but from themselves.[403]

Confusion over the identity of *Melek Taus* arose in part because of the secrecy in which the Yezidis have traditionally held their two sacred books. This confusion persists in the *Satanic Rituals*, in which the names of the two books are interchanged. The *al-Jalwa* is properly translated as *The Book of the Revelation*, while it is the *other* Yezidi book - *Mashaf-a Resh* - that is entitled *The Black Scripture*.[404]

In 1967 anthropologist C.J. Edmonds completed a study on the Yezidi religious culture for the Royal Asiatic Society of Great Britain and Ireland. Referring to the "*Al-Jilwah* text in the Daud as-Sáigh manuscript", he observed that it remained unauthenticated.[405] R.A.S. scholar Alphonso Mingana considered the text to be a simple forgery, based upon his analysis of the grammar and syntax of the "Isya Joseph" version attributed to "Daoud Assaigh".[406] [This version appears in the *Satanic Rituals*.]

An authentic translation of the actual *Book of the Revelation* by Sheikh Shams al-Din Abu Mohammed al-Hasan (ca. 1200 CE) is contained in Appendix #69. [While the Temple of Set possesses a copy of the *Mashaf-a Resh* (*Black Scripture*) as well, a translation is not provided because of its excessive length and irrelevance to the *Satanic Rituals per se*.]

At the end of the *Satanic Rituals*' version of "*Al-Jilwah*" is a prose-poem attributed to "Shaitan". This is actually an abridged version of a poem attributed to Sheikh Adi (?1070-1160 CE), a complete and authentic translation of which is contained in Appendix #70.

The most "outrageous" case of second-layer deception in the *Satanic Rituals* was propagated upon an innocent public by *myself* - as author of the introductory essay on H.P. Lovecraft (Appendix #71) and of the "Ceremony of the Nine Angles" (Appendix

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[401] *Ibid.*, pages #319-321.

[402] Lovecraft, H.P. (Lin Carter Ed.), *The Spawn of Cthulhu*, New York: Ballantine Books, 1971, pages #92-97.

[403] Drower, Ethel S., *Peacock Angel*, London: John Murray, 1941, page #92.

[404] Edmonds, C.J., *A Pilgrimage to Lalish*, London: Royal Asiatic Society of Great Britain and Ireland, 1967, pages #10 & #49.

[405] *Ibid.*, page #50.

[406] Mingana, Alphonso, "Devil Worshippers: Their Beliefs and their Sacred Books" in *Journal of the Royal Asiatic Society*, 1916, Volume II, pages #505-6.

#72) and the "Call to Cthulhu" (Appendix #73). The story behind this section of the *Satanic Rituals* was published in the #13/May 1977 issue of *Nyctalops* magazine and is reprinted here as Appendix #74.[407]

The two Satanic Baptismal ceremonies - one for adult Satanists [see Chapter #8 and Appendix #20] and the other for children who are not actually members of the Church - were both original to the Church of Satan. The children's ceremony may also be heard as part of *The Satanic Mass* phonograph record [see Chapter #3].

At the conclusion of the *Satanic Rituals* there is a short epilogue entitled "The Unknown Known". It touches obliquely on Hans Hörbiger's *Welteislehre* or Doctrine of Eternal Ice, in which the history of the universe consists of alternating cycles of fire and ice. The "*Wel*", as it was termed, gained popularity in Nazi Germany because of Adolf Hitler's enthusiasm for Hörbiger, whom he called "the German Copernicus".

Anton LaVey, however, offers the theory in a social, not a cosmological context. The key number, he suggests, is nine - the number of the Devil because it always "returns to itself" when subjected to basic mathematical computations. [For example: 9x3=27 and 2+7=9. 92=81 and 8+1=9.]

History, says Anton, is divided into "Epochs" of 13,122 years. Each Epoch is divided into nine "Ages" (1,458 years), and each Age consists of nine "Eras" (162 years). An Era is divided into nine 18-year "Workings".

A Working consists of nine years of "action" followed by nine years of "reaction", with the mid-point year being a "zenith of intensity" and the beginning and ending years being "Working Years". The initial Working Year sees the generation of the Working, while the final one is witness to its ultimate product.

Whether or not there is any external basis for this theory of social evolution, it is intriguing to note that the history of the Church of Satan *itself* adhered to it. At the mid-point of the mid-year of the "Working" begun in mid-1966, the Church went through a crisis which resulted in its transmutation into the Temple of Set.

Strictly speaking, the Temple is not so much a "reaction" to the doctrines or design of the Church as it is an "evolutionary succession" to them.

And what of the final Working Year (1983 CE)? At the Wewelsburg Castle in Westphalia in October 1982 CE, an appropriate Working was celebrated, the nature and results of which are beyond the scope of this volume and are discussed in the *Jeweled Tablets of Set*

[407] *Nyctalops* was published by the Silver Scarab Press, 500 Wellesly Street S.E., Albuquerque, New Mexico 87106.

Chapter 23: Interlude in the Public Eye

As the Satanic Year VIII (1973) commenced, Michael Grumboski, who was meeting regularly with his new Phœnix Grotto, sent me an annotated list of Grotto members. One of his remarks read:

> Mr. Lynn A. Norton: New member to my area. In his first letter he sent three articles for Changes IV. They'll be published in the next issue.[408]

They weren't - Shai's space was preempted by current events - but Norton went on to become a Regional Agent, and then first a Priest of Set and later a Master of the Temple.

In Washington, D.C. Robert Ethel was also meeting regularly with five local Satanists, though Nineveh's ex-member John Shannonhouse had departed the area.[409] News was somewhat slow in coming; Volume #I-1 of Ethel's newsletter, The Devil•s Advocate, had been issued on January 21 of 1972 - and Volume #I-2 would not be published until July 21 of 1973! [#I-1, said Ethel drily, "immediately fell into obscurity".][410] Now, in February of 1973, Ethel and Dale Seago had begun to talk about a Fourth Eastern Conclave for Walpurgis in Washington.

In San Francisco a bemused Anton LaVey considered an angry letter from Lilith Grotto member Jay Solomon, who was incensed over the Cloven Hoof's favorable coverage of Ronald Barrett's "The Magician" occult shop. Forwarding the letter to me, Anton noted on the margin: "Sounds like Barrett has committed the crime of maintaining ideals and running a business at the same time - a rare phenomenon in New York." To Solomon's urging that the Hoof endorse the white-light "Warlock Shop" across town, Anton responded: "We will not support, placate, nor credit those (Wicca-oriented) who play the Devil's Game without taking His Name. It is unwise."[411]

"Alessandra Erb," wrote Diane LaVey to me, "said Barrett smiles like a jackal. No comment."[412] "Barrett does grin like a jackal," I answered. "Wears an Anubis ring to boot. Don't know whether he howls at night, however."[413]

In January Art Lyons came to Santa Barbara to lecture on "Violence and the Cults" as part of an adult education (!) series. I had had no contact with Lyons since our brief correspondence following the publication of his The Second Coming: Satanism in America in 1970,[414] and now I wondered whether he had turned to sensationalizing at the expense of the Church of Satan (in which he was still a registered, if inactive I°).

Attending the lecture anonymously, I found that he mentioned the Church only in passing, and not unfavorably. Nevertheless I did not introduce myself to him, assuming that he would be surprised to read a review of his remarks in the next Cloven Hoof.[415]

I commenced that issue with "The Secrets of Life and Death" (Appendix #75), followed by essays on therapy & sanity [by Charles Steenbarger] and ritual magic relative to acting technique [by Michael McQuown]. Canadian Regional Agent Stephen Hollander

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[408] Letter, Michael Grumboski to M.A. Aquino, January 8, VIII/1973.
[409] Letter, Robert Ethel to M.A. Aquino, January 29, VIII/1973.
[410] Ethel, Robert in The Devil•s Advocate, #I-2, July 21, VIII/1973.
[411] LaVey, Anton, notation on letter, Jay Solomon to Cloven Hoof, December 20, VII/1972.
[412] Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973. Erb was an ex-Central Grotto II° who had just moved to New York.
[413] Letter, M.A. Aquino to Diane LaVey, February 23, VIII/1973.
[414] See Chapter #10.
[415] Aquino, M.A. in Cloven Hoof, January-February VIII/1973.

contributed an article on the "spiritual enlightenment" phenomenon of Satanism, arguing that the conscious shedding of the "burden of unreasonable guilt and fear" generates a euphoria similar to "revelation".

Anton LaVey's essay for this *Hoof* proved to be one of the most fascinating [and revealing] statements of his personal philosophy. Titled "Erotic Crystallization Inertia (ECI)", it advanced the hypothesis that men and women who are surrounded by visual imagery remindful of the vitality of their youth - rather than the changed imagery of contemporary youth cultures - will live longer.

He held up the example of the artist Reginald Marsh, painter of "the most earthy, sweaty, and lusty examples of humanity he could lay his eyes upon". Marsh's "lumpy women and pot-bellied men" clashed with the changing styles of the post-World War II period, said Anton, resulting in the artist's gradual alienation from the "progress" around him. "I am not a man of this century," said Marsh abruptly at a 1954 symposium glorifying new directions in modern art; shortly thereafter he died.

"Change *per se*," concluded Anton, "is not necessary to happiness. On the contrary, the resistance shown whenever change seems imminent would indicate that, if most people were given a chance, *nothing* would change."[416]

At the time I didn't attach too much attention to this concept. I understood it - or thought I did - in a comparatively superficial context. It was, I assumed, merely a Lesser Magical commentary on the "generation gap" phenomenon - valuable for manipulating and/or alleviating tensions between young and old. A short time previously, however, I had witnessed a sight that should have alerted me to a radically different interpretation:

After returning from New York City in mid-December of 1972, I accepted an invitation from Anton and Diane to visit 6114 on Christmas Eve. I took the occasion to inquire if I might take a series of color-slide photographs of the house, so that Satanists around the country might have the opportunity to "tour" the Central Grotto by slide-show. The LaVeys graciously assented, and so I went from room to room with Kodak & flashbulbs.

The famous chambers were all as I had last seen them - indeed much as they had been when I had first seen them on the occasion of the "Franciscan ashtray" lecture in 1969 [save for the addition of new treasures and trophies]. But when I descended the ladder from the mummy-case to the Den of Iniquity, I saw - and photographed - a strange and startling sight.

The Den of Iniquity now had a permanent clientele. A sailor [in Navy "crackerjack" uniform] stood at the bar, the front of his bell-bottoms opened to reveal a protruding, erect penis. Leaning up against him, one hand hiking her dress up to her waist and the other tickling the back of the sailor's neck, was a woman, apparently a prostitute. A short way along the bar a second woman, her dress also hiked to her garter-belt, returned the advances of another man in a soldier's uniform. Between these two couples, turning away from the bar, was a third woman, evidently from "higher" society judging by her more elegant clothes and jewels. But this woman's eyes were closed in an expression of pain or shame. Over by the juke-box a young child sprawled on the floor, obviously [from his expression] drunk. Behind the bar stood the bartender, wearing a Devil's mask modeled after Anton LaVey's own face [which I had found in Santa Barbara the previous Halloween and sent to him as a present].

These strange beings were department-store mannikins. Or at least they had *begun* that way. Their facial features, as I saw now, had been reworked to create the expressions they now wore, and the wood or plastic of the women's inner thighs had been replaced with fabric and sponge-rubber to give them a more lifelike texture. The sailor's protruding penis

[416] LaVey, Anton in *Cloven Hoof*, January-February VIII/1973.

was, of course, a sex-shop dildo.

At the time I thought they were merely novel and remarkable: a three-dimensional Anton LaVey social commentary. After photographing them, I asked Anton if I could now record the adjoining Blue Room - the mirrored room containing the coffin on a central, raised platform. Its door, I saw, was shut.

Here Anton demurred. The Blue Room was in a state of disrepair, he said, and was not now suitable for viewing. I nodded, thought nothing more of it, and went back through the entrance of the Den of Iniquity towards the Council Chamber.

What I had seen in the Den, as I now realize, were the first of Anton's "androids"[417] - and a personal experiment of his in ECI. In a post-1975 Cloven Hoof he would write:

> Why do I prefer androids to many "real" humans?
>
> Androids can be created, programmed, utilized exactly according to the master's whims. They require no energy-consuming interaction in order to salve a non-existent ego. Yet even the semblance of an ego can be built into an android via actions and words - but always according to the Maker's requirements. They can be shelved when they grow tiresome, brought back out when needed, modified in appearance, and destroyed without moral conscience.
>
> They are ideal companions. They never talk back, unless you want them to, yet you can insult them to your heart's content. Insofar as work is concerned, that can be performed by either non-humanoid machines or humans of limited intelligence operating machines of greater intelligence.
>
> Androids offer splendid companionship when cast in the physical semblance of human beings. And for all most people really have to say, they might as well say nothing. Essentially they are merely decorations in a room - humanoids to alleviate what might be construed as loneliness.[418]

In 1927 Thea von Harbou wrote a novel entitled Metropolis, which her husband Fritz Lang subsequently made into a classic UFA motion picture. It is a story in which humans of limited intelligence are slaves to machines of greater intelligence; and it is a story in which the magician Rotwang, a recluse who lives in an ancient house with copper-red pentagrams on its doors, creates the world's most famous robotrix:

> The being was, indubitably, a woman. In the soft garment which it wore stood a body, like the body of a young birch tree, swaying on feet set fast together. But, although it was a woman, it was not human. The body seemed as though made of crystal, through which the bones shone silver. Cold streamed from the glazen skin which did not contain a drop of blood. The being held its beautiful hands pressed against its breast, which was motionless, with a gesture of determination, almost of defiance.
>
> But the being had no face. The beautiful curve of the neck bore a lump of carelessly shaped mass. The skull was bald, nose, lips, temples merely traced. Eyes, as though painted on closed lids, stared unseeingly, with an expression of calm madness, at the man - who did not breathe…
>
> The being bowed. It stretched out a hand - a graceful, skeleton hand. Transparent skin was stretched over the slender joints, which gleamed beneath it like dull silver. Fingers, snow-white and fleshless, opened like the petals of a crystal lily.
>
> Joh Frederson laid his hand in it, feeling it, in the moment of contact, to be burnt by an unbearable coldness. He wanted to push the being away from him, but the silver-crystal fingers held him fast.
>
> "Goodbye, Joh Frederson," said the mass-head, in a voice full of a horrible tenderness. "Give me a face soon, Joh Frederson!"
>
> A soft, far-off voice laughed, as though the house were laughing in its sleep.[419]

The electro-magical sequence in the 1927 film Metropolis in which the robotrix is given a face - while enthroned below a great inverse pentagram - can never be forgotten by one

[417] See Chapter #15.

[418] LaVey, Anton in Cloven Hoof, May-June XII/1977.

[419] Von Harbou, Thea, Metropolis, New York: Ace Books, 1963, pages #52-53.

who has seen it. It inspired Anton LaVey's *Elektrischen Vorspiele*, and it set the precedent for countless "mad laboratory" scenes in later cinema.

While I have always thought of *Metropolis* and "Futura" the robotrix as fascinating and stimulating commentaries on creativity *beyond* organic humanity, it appears that Anton LaVey's attitude was that of the magician Rotwang: that the ultimate android involved the *subtraction* of qualities from organic humanity, the result being an "ideal companion".

The robotrix of *Metropolis* was given a beautiful face. Having no soul, however, she coldly led humanity towards self-destruction. "The mediator between brain and muscle must be the heart," said Thea von Harbou.

Lacking a heart - or a soul, or whatever else one might call the jewel of individual self-consciousness - a being is monstrous and alien. This statement was made even more powerfully, and tragically, by the "monster" in Mary Shelley's *Frankenstein*:

> I am malicious because I am miserable. If any being felt emotions of benevolence towards me, I should return them, an hundred and an hundred fold.[420]

What is the difference between great sculpture and the "more lifelike" images in wax museums, save that the former captures or at least suggests the soul of the subject while the latter ignores it? Why is one uneasy at the thought of being trapped in a wax museum (a theme of many horror movies), while being locked into a hall of classical statuary inspires no fear at all? The soul does not thrive amidst "things which ape a soul", as Thomson stated it in *The City of Dreadful Night*:

On Christmas Eve of 1972 it did not enter my mind that I had seen not a whimsical satire, but the first musicians of the Phibes Clockwork Wizards. Having acquired a powerful new Yamaha concert organ for 6114's main ritual chamber, Anton had moved the original console down to the Den of Iniquity. Here he might play amidst "splendid companionship".

Such things were far from my thoughts as, back in Santa Barbara, I received Diane LaVey's comments on the January-February *Hoof*:

> The newsletter looks beautiful, as usual. Your lead article makes several excellent points, and we really are impressed with your style, which gets better with each issue. Needless to say, Anton and I chortled when we read your review of P.E.I.B.'s book.[421]
>
> Tomorrow I will be writing a letter from Anton to Michael Warnke in reply to a request for information for a "report" Warnke sent us. He's got more crust than a pie factory, as my dear ol' Mum would say.
>
> Things are going well for us. I've just sent off a biographical sketch (the first in her lecture career) on Karla to Wofford College in South Carolina, where she will speak on March 6th. She's really excited about it, especially since I suggested she use the fee she'll receive to continue on to New York on the 7th. She will meet Lilith Sinclair, some of the east coast membership, a number of Anton's friends and associates, and will visit Avon Books.
>
> Anton has been asked to give several interviews on a movie [soon to be released on television] for which he supposedly acted as technical advisor. It's called *The Horror at 37,000 Feet* and is about a ghost loose aboard an airliner 37,000 feet up. He recalls nothing about the film, so unless he just talked with some writer or producer casually about it quite awhile ago, we can only conclude that they think his name will help to promote the film. I intend to request a script or to ask for a private screening of the film, so he can see whether or not he wants to take credit for "his" technical advice.[422]

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[420] Shelley, Mary, *Frankenstein*

[421] *Real Magic* - see Chapters #19 and #20.

[422] Letter, Diane LaVey to M.A. Aquino, February 4, VIII/1973.

In March of 1972 San Diego's Morris Cerullo World Evangelism decided to exploit the "occult revival" for its own publicity by fielding a mobile unit display called the "Witch Wagon" to travel around the country.[423] Star attraction of the "Witch Wagon" was self-styled "ex-Satanic High Priest" Mike Warnke, now Born Again to Jesus. Warnke had written a paperback account on his conversion, which I had reviewed in the *Cloven Hoof*:

> *The Satan Seller* by Mike Warnke (Plainfield, Logos, 1972). Warnke, you'll remember, is the star performer on the so-called "Witch Wagon" that has been touring the country as an evangelistic come-on device. The famous Satanic cult of which he was "high priest" turns out to be a Los Angeles street gang with no knowledge whatever of Black Magic. Upon going to San Francisco to see Dr. LaVey, Warnke never made it past the front door of the Central Grotto. It's easy to see why such a person would prostitute himself for a two-bit Bible-jock road show.[424]

Anton LaVey's letter to Warnke, sent under the "John M. Kincaid" pseudonym, was straight and to the point:

> Inasmuch as the copyright to the *Satanic Bible* is held by Anton Szandor LaVey, as administrator to Mr. LaVey's affairs I must deny your request for reproduction rights. According to reports received you, in collaboration with a Mr. Morris Cerullo, have undertaken a vigorous campaign against all manner of occultic pursuit. It has also been brought to our attention that you have publicly claimed association with Mr. LaVey - a blatantly fallacious assertion.
>
> Were you capable of honest inquiry and fair judgment, you would know that the Church of Satan and its adherents are dedicated to law and order, personal freedom, and reverence for productive and responsible human beings. Instead you have lumped us together with all manner of drug freaks, drop-outs, and malefactors, simply because we bear a name which is a convenient catch-word for your specious bid for fame. This is patently unjust, and you damned well know it.
>
> You are free to pursue your centuries-old ploy for a dubious form of recognition - that of witch-hunting - but not at our expense. Your *modus operandi* indicates that any material you would extract from Mr. LaVey's writings would be taken out of context and as a means to further denigrate our movement.
>
> Your opinions are of course your own. As such you are constitutionally entitled to voice them. Any specific untrue and/or defamatory references to our legally chartered organization, the Church of Satan (also registered as the Satanic Church, Satanic Church of America, First Church of Satan), will be referred to our attorneys, and all principals involved in such libelous action prosecuted to the fullest extent of the law.[425]

So much for Mike Warnke, the first in a series of "reformed Satanists" sensitive to the publicity and financial opportunities to be found in such a stance. Now another note from Diane: the 37,000-foot mystery had been solved:

> That film *The Horror at 37,000 Feet* which had us puzzled is apparently as a result of Anton's conversation with the producer, with whom he worked three years ago on a *Lancer* episode. We've read the script; it's pretty good. Anton won't get credit on the screen as technical advisor (naturally!) but will in the papers. His touches are most definitely there, however, for anyone who "knows" to see. I sure get sick of seeing his brains picked, with no credit or $s given him! Oh, well … that's life![426]

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[423] See Appendix #76.

[424] Aquino, M.A. in *Cloven Hoof*, January-February VIII/1973. In 1991 the Internal Revenue Service revoked Warnke Ministries' tax-exempt status. Simultaneously the Chicago-based Christian magazine *Cornerstone* "concluded Warnke's story [in *The Satan Seller*] was fabricated. The magazine interviewed people who knew Warnke during those 10 months of his life who said that he wasn't involved in Satanism." - Jay Grelen, *Lexington Herald-Leader*, Lexington, Kentucky, July 29, 1992.

[425] Letter, Anton LaVey ("John M. Kincaid") to Mike Warnke, February 8, VIII/1973.

[426] Letter, Diane LaVey to M.A. Aquino, February 8, VIII/1973.

Lancer was a western series on 20th Century Fox television whose themes involved unusual or *outré* events. In the episode in question Anton played the role of Satan, returning to claim a ranch situated in territory belonging to him.[427] For an unexplained reason, the episode which included Anton was never actually broadcast.

The Horror at 37,000 Feet starred such notables as William Shatner and Roy Thinnes, and was the story of an ancient Druidic altar being transported to the United States aboard a Boeing 747. The altar didn't like being transported and halted the airplane in mid-flight [at 37,000 feet] until it was satisfied by a sacrifice. The passengers resisted doing so until dawn - when the power of the altar would fail. At the last minute, however, Shatner (a disillusioned Catholic priest) sacrificed himself to it in order to gain true knowledge of the supernatural. He was whirled away into the stratosphere with the light of Understanding in his eyes. [No doubt this led to his getting mixed up with disreputable persons like Jonathan Corbis.]

There are no Church of Satan themes in *Horror* that I can detect. This is not to say that Anton didn't conceive the idea and suggest it; it is rather to say that the C/S never had any particular trouble with airborne altars, Druidic or otherwise. The jury is still out, I suppose, on whether the real Druids were human-sacrificers or flower children.

Meanwhile there was very real trouble with a Church of Satan altar in New Jersey. As recounted in the Lilith Grotto's newsletter:

> Spotswood, New Jersey, February 8: Today the Temple of the Flames was broken into by a person or persons unknown. Interestingly enough, the only area in which anything was touched was the altar. The sandstone plaque of the dæmon Lilith was mutilated in a sexually significant manner; the Priestess' power symbol was undamaged. The only item actually stolen was the Baphomet medallion of Priestess Sinclair. Nothing else was touched. Police have no leads at present, but an officer surmised that the nature of the damage seemed to indicate that it was perpetrated by someone aware of the particular significance of the items.[428]

Diane LaVey commented to me:

> We are going to replace Lilith's medallion for her. It was very nice of Shai to loan her his for a time. It's really terrible that she has had to put up with the difficulties she's experienced, after she has been so gracious with the people who come to her home. On Valentine's Day her cat was killed, perhaps hit by a car. It wasn't visibly injured, save for the small trickle of blood at the corner of its mouth. She felt pretty badly about it. It might not have anything to do with the other incident - just a cruel coincidence - but I'm sure it didn't do much to lift her spirits after the other thing.[429]

Lilith had reported the vandalism to the police, of course, but it didn't strike them as very important. It is perhaps instructive to contrast their interest in this case to the all-hands-on-deck atmosphere of the Northglenn Incident[430] or the DePalma murder.[431]

January's *Changes IV* from Detroit brought an interesting commentary on the Satanic approach to life after death, by Regional Agent Stephen Hollander from Canada:

> Immortality is obtained through fulfillment of the ego. The question then becomes: What form will this immortality take? Traditional religions have posited either translation to some sort of paradise or repeated reincarnations until the individual becomes eligible for a perpetual state of blissful unconsciousness. Both of these ideas presuppose a dualism of body and "soul" which is

[427] A photograph of LaVey in the *Lancer* episode included in *The Devil's Avenger*

[428] *Satan's Spawn*, Lilith Grotto, New York, January-February VIII/1973.

[429] Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

[430] See Chapter #11.

[431] See Appendix #64.

rejected by Satanists. [This rejection, incidentally, is admirably supported by the logical method of concomitant variation in a functional relationship.] In any case, nobody has come back from "the other side" to tell us that there is an afterlife. Nobody has come back to tell us that there is not; but, if there isn't, he couldn't. The long and short of it is that we must reject the idea of existence after death as conscious, self-aware entities.

What then is the Satanic view of immortality? I suggest that it is that the ramifications of the acts by which a person fulfills his ego constitute his immortality. In that sense Alexander the Great, for example, has attained immortality, as has Joseph Lister. This is supported, to an extent, by the "Book of Satan" III:9 and V:10. In a larger sense, however, it is the totality of a person's actions, together with their consequences and the consequences of these consequences *ad infinitum* which determine an individual's eternal fate. If the person's actions are directed towards the fulfillment of his ego, then the effect will be magnified in each succeeding generation. If, on the other hand, they were directed towards the denial or repression of the ego in subservience to some external god or for any other reason, then the result will be a richly-deserved oblivion.[432]

I had been sufficiently interested in this topic to commence some research of my own. One result was "The Secrets of Life and Death"[433]; another was an ultimately abortive investigation into the then-novel practice of cryonics, according to which a dying human can be "quick-frozen" for eventual thawing and return to life.

During our automobile trip from Louisville to Fort Knox [for the visit to the Patton Museum], Anton LaVey and I had discussed the notion. He liked the idea and indeed stated that he himself intended to be cryonically frozen. I responded with doubts that the delicate human brain could survive such treatment with its intelligence intact. Furthermore, I said, why should people of the future even want to revive old, diseased bodies? It is easier [and more fun] to produce fresh new ones, and of course the world already has more animate human bodies than it can support.

The literature of cryonics didn't do much to alleviate my doubts - which are still strong today. More practical and probable, I think, is exploration in the direction of cyborg technology - in which deteriorating components of the organic body are replaced by mechanical/electronic substitutes. If the egocentric consciousness in fact uses the physical body for a vehicle and is not itself organic, one could theoretically replace the entire body and brain in this fashion.[434]

Michael Grumboski was continuing his intermittent cosmological discussion-by-letter with Dale Seago. He found, as many of us had found, that Satanism and atheism were ultimately incompatible:

We believe that one cannot destroy matter - only change it. Why can't a thought-form live from the dawn of mankind until now, never losing but always using power? When another thought-pattern in synch with its pattern happens along, it is absorbed and changes the intent of this dawn-form.

The Satan who was honored in the early years is the same power we command; the mind vibes are the same, but the entity is slightly changed in character to keep pace with the ever-changing man. This Satan doesn't need to think, as the group-mind generated by the Church of Satan provides that function for it.

As you said in your letter: "I think we have created ourselves a god." Whether or not it existed before us, waiting for someone to come around and give it a purpose, isn't really important. The fact that it does mind the store and carry out the Workings for the good of the whole is important.[435]

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[432] Hollander, Stephen in *Changes IV*, Phœnix Grotto, Detroit, January-February VIII/1973.

[433] Appendix #75.

[434] Cf. *As Man Becomes Machine: The Next Step in Evolution*, by David Rorvik (New York: Doubleday, 1978).

[435] Letter, Michael Grumboski to L. Dale Seago, January 8, VIII/1973.

Dale Seago had also raised this topic with Margaret Wendall in San Jose, who in turn discussed it with James and Dolores Stowe in Santa Cruz. The consensus appeared much the same, as Wendall wrote to Seago:

> Do you mean by our "Patron" the Cosmic Intelligence? I think the Reverends Stowe agree with what we've discussed, but we keep it to ourselves (no mention on the radio, for example). Do you have any time to do any writing? An article on this would be interesting in the Hoof…[436]

But everything in early 1973 was not, as H.G. Wells once called it [and as Anton enjoyed describing it], "big thinks". Anton's daughter Karla had made her public debut in 1972 with a lecture at the University of Santa Clara and an interview with San Francisco City College's newspaper.[437] Now she was scheduled to fly east to a college in South Carolina, and I wrote to Diane suggesting Dale Seago as escort/bodyguard. She responded:

> I have already spoken to Dale Seago about Karla's lecture in South Carolina. He called a couple of days before your letter arrived, and I mentioned it to him then. He would be an ideal escort for her. We have received a letter from him saying he is definitely planning on meeting her there. We will feel better knowing Dale is with her. Lilith Sinclair is also looking forward to meeting Karla and is planning to have a get-together for her with the Grotto members. Karla is really excited about the entire affair.[438]

Karla had picked a good time to go to New York, as the Lilith Grotto was soaring to new heights of public attention and involvement. Lilith Sinclair wrote to me:

> The Lilith Grotto is presenting a lecture on the Church of Satan and its philosophy on March 3 at the Philadelphia Ethical Society. We are then scheduled to give a lecture at Columbia University in New York City towards the end of the month. Somewhere in between I'm supposed to go to Boston University in Massachusetts to lecture. And just last week I gave a lecture at Burlington County College in Pemberton, New Jersey. Things are going great guns here!
>
> We are all looking forward to Karla LaVey's visit here. A dinner party is planned, and we're putting our heads together to make her visit a most enjoyable one.[439]

The first account of Karla's trip to the east came via Dale Seago's report to "Lana Green". Prior to Karla's arrival, it seemed, Seago had been involved in one or two public relations enterprises himself:

> Much has happened since my last report. On 8 March I was called upon to "defend the faith" in a courtroom. I was testifying for the prosecution in a General Court Martial, and the defense attorney attempted to discredit my testimony on the grounds that I had sworn to tell the truth "so help me God" while, in reality, I am a Satanist. I don't know how he found out about that, but it was no real surprise. I gave the judge a thorough explanation of our ethical standards and legal status, and made the lawyer look like a complete fool.
>
> On the evening of 8 March I gave a lecture as a guest speaker at a sociology class at the Cherry Point Center of East Carolina University, located in Havelock. I explained Satanism from both a religious and a philosophical viewpoint, employing the charts Magister Aquino drew up for the Cloven Hoof. The class listened with enthusiasm and, including the question and answer period, I spoke for nearly an hour and a half. I have received a letter from one of the class members asking for more information on the Church. The teacher of the class told a colleague about it, with the result that I have now been invited to give a lecture at East Carolina University's main campus in Greenville, North Carolina.

[436] Letter, Margaret Wendall to L. Dale Seago, February 28, VIII/1973.
[437] Appendix #77.
[438] Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.
[439] Letter, Lilith Sinclair to M.A. Aquino, February 21, VIII/1973.

On 12 March I received a letter from Mr. Raymond Somers, owner and general manager of Radio Station WHYZ in Greenville, South Carolina. My name, as I discovered later, was given him by Wofford College. Mr. Somers would like me to appear on his talk show. I am agreeable but, after this last trip, I will have to insist that the station pay my travel expenses.

And now a few words on Miss Karla LaVey's visit to Wofford College. She was met at the airport by Divver Martin, the head of the school's public relations department. We discovered after Miss LaVey's arrival that Martin had scheduled her for a series of private interviews with various press men prior to her lecture. She was understandably irritated, as this was not in her contract and she was not being paid for it. There were other things, as we later found: Her morning lecture was videotaped without her consent, and Martin had promised the local television station a brief interview with her after the lecture without first consulting her.

The lecture itself went smoothly enough until someone tried to exorcise the Devil. A few people in the audience displayed open hostility, but these were mostly local citizens, not Wofford students. The student population is 1,000; the auditorium seats 1,500. It was filled to capacity, with many people standing in the back. There was even a little old woman, apparently senile, who actually came up onto the stage and began preaching. The incident seemed to be regarded more as comic relief than anything else by the audience, and Miss LaVey remained outwardly calm. On the whole her lecture was well received; the good far outweighed the bad. Many people came up to us afterwards to apologize for the behavior of the few hostile ones.

The afternoon talk session went very well except for the audience's preoccupation with curses; Miss LaVey was asked the same questions repeatedly. The informality of the session led to a relaxed atmosphere, however, and at the end of the hour she received a standing ovation. The campus bookstore, by the way, sold all its copies of the Satanic Bible by 1:00 PM that day.

For my own part, I'm glad to have made the trip. It was a pleasure meeting Miss LaVey, not so much because she is the High Priest's daughter as because she is a charming person in her own right. She is a Compleat Witch, and one can't give higher praise than that.[440]

A behind-the-scenes account arrived from Diane LaVey, who then continued with some interesting - and then some disturbing news:

I don't know yet how her lecture went today, but she liked Dale Seago very much and was happy to have him there with her. When she got off the plane, he was there to meet her, along with the campus activities director and a reporter friend of his. They told her they had arranged for interviews with four of the largest papers in North Carolina before the lecture! I told her to tell them she'd hold a press conference for about 15 minutes following the lecture.

I know Karla, and if she were to give four separate interviews prior to her talk, she not only would be terribly nervous, but she'd be burned out for her lecture. This is a very big step for her, and I don't want any undue pressure on her. I'm sure she'll do fine. Curiously enough, she's sure to! That's Anton's daughter!

Next weekend we're going to L.A. We will be meeting with Noah Dietrich, the man who was Howard Hughes' right-hand man for 33 years and wrote the book Howard: The Amazing Mr. Hughes from which Clifford Irving stole all his stuff for his phoney book. Did we tell you we met Dietrich last time we were there? He's really a nice man - and very interesting.

Lately we've been trying to "get away from it all" more often. We think it will help us to keep a more positive attitude towards the Church. Everything you read in my letter to Chuck Steenbarger[441] was true but the move to Sonoma County. And you are the only one who knows the truth about the latter. We're not crying into our beer over things, but sometimes it gets pretty wild around here! Since you won't be able to come up and see the situation first-hand for awhile, you'll just have to take our word for it that we're not over-dramatizing. It does keep one on one's toes. Anton and I have had some pretty good target practice lately.[442]

As one drives along the "Sunset Strip" in Hollywood, one may catch a glimpse of what seems to be an old stone castle on the cliffs behind it (at 1486 North Sweetzer

[440] Letter, L. Dale Seago to "Lana Green", March 18, VIII/1973.
[441] See Chapter #25.
[442] Letter, Diane LaVey to M.A. Aquino, March 15, VIII/1973.

Street). [This is the famous "Castle of the Fairy Lady", in which Mrs. Hersee Moody Carson gave holiday parties for underprivileged children during the 1940s.[443]] Enthralled with this Gothic wonder, the LaVeys had driven up to it one afternoon to sightsee - whereupon they were greeted by its present owner, the aforementioned Mr. Dietrich. He did not become a member of the Church of Satan, but he was placed permanently on the Cloven Hoof's mailing list.

The final paragraph of Diane's letter testifies to the continuing and apparently growing danger of living at the Devil's announced street address on Earth. Despite the barbed-wire-topped fence, 6114 California Street was still vulnerable to cans of paint, other thrown objects, and gunshots. [Diane's reference to "target practice" refers, I recall, to the LaVeys' occasional - and careful - use of a pellet or BB gun to discourage loiterers or vandals.] Anton's cherished Jaguar sedan was safe in 6114's garage, but his Oldsmobile Toronado and Buick Limited [both identifiable to marauders by their VAMPYR and ZAMZAM license plates and black finishes] were regularly vandalized.

Since barricades had not solved the problem [and in fact probably constituted more of a challenge to thugs], the LaVeys decided to create the impression that they no longer lived at 6114, and that the building itself had been stripped of all Satanic memorabilia. Soon Diane sent me the new "cover story" for the Cloven Hoof, remarking:

> Enclosed is a notice Anton wants placed in the current Hoof. Its importance is quite timely, so even if it means taking something out in order to make room for it, we'd appreciate your doing so. This announcement will allow us to employ the tactic of "don't call us - we'll call you". Of course we'll welcome someone like Lilith Sinclair when she comes to S.F. this summer. But in view of the current social climate, we feel this measure is necessary in order to protect both the Church property and our family. We are keeping in mind that many non-members now read the Hoof, so it will help in that regard too.[444]

With their "departure" from 6114 California Street - a front which persisted permanently - the LaVeys adopted a variety of mailing addresses, ranging from Beverly Hills to Amsterdam. My own post office box in Santa Barbara was added to the "estates" under the distinguished pseudonym of "Villa Moreno". I detected a good story behind the title and didn't bypass the opportunity to ask for it. Diane's response came shortly, together with more news from the east:

> Karla returned from her trip Sunday night and hasn't stopped talking about it yet. Did I tell you that Wofford is an all-male college? She enjoyed visiting with Dale Seago and, judging from his latest Agent's report, he was quite taken with her.
>
> She and Lilith really hit it off, comparing notes on make-up techniques, experiences with regard to their respective roles as Compleat Witches and spokeswomen for the Church. She had a lucky break with regard to lodgings: We had her booked at the Barbizon Hotel for Women, thinking it to be a good, safe place for a young girl new to the city. When she got there, she found her room was little more than a cubicle with bars on the windows.
>
> Lilith came up with the suggestion that she stay at a member's place in Greenwich Village, just two blocks away from "The Magician". The member, Linda Stanton, was staying at a friend's house, recovering from an operation. She had entrusted her apartment to Stuart Levine during her absence. So Karla had a very convenient and homey place to stay; she loved it.
>
> All the members were very hospitable to her and seemed to genuinely enjoy being with her. Lilith, Stuart Levine, Ronald Barrett, and Michael McQuown all met her at the airport and took her to dinner the second night she was there. Stuart Levine took her all over - from a ride on the Staten Island Ferry to the Empire State Building. She attended a Grotto meeting at Lilith's Saturday night and was most favorably impressed with her flair for ceremonial magic.

[443] Lamparski, op. cit, page #26.

[444] Letter, Diane LaVey to M.A. Aquino, March 17, VIII/1973.

All in all she had a great time and struck up a very warm friendship with Lilith. They have decided that they are both quite a lot the same personality type.

In answer to your question regarding the Villa Moreno, Anton asked me to relate the following to you: In this instance it means "the villa of darkness", or more literally "the villa of the man of darkness" - "Moreno" as a surname meaning "dark man" or "descendent of Moreno (black)".

The Spanish origin relates to "Marrano", or the Sephardim whence came the likes of Torquemada [and his victims!]. The Spanish (Sephardic) etymology of "Moreno" stems from the tribe of Israel whereby "Moreno" in Hebrew means "the Master". Hence "Villa Moreno" can be interpreted as "Villa of Darkness" or even more archaically as "Villa of the Master", or combining ancient Hebrew with the latter Sephardic Spanish: "Villa of the Master of Darkness". Incidentally the words "Moor", "Moorish", etc. are of the same root.

For the record, Somerset Maugham (a compleat Satanist) called his place on the French riviera the "Villa Mauresque" - and even had the sigil of the Nine Unknown Men displayed over the entrance. Will show you photos of same when you visit next. T'would weaken the name phonetically to use correct modern Spanish grammar and make it "Villa de la Moreno" or "Villa de Moreno".

Last night we went to a private screening of a new film starring Sue Lyon. It's called Tarots Don't see it; it's lousy! The evening was not a total loss, though, because Fritz Leiber was there. He's moved to San Francisco, so we will be getting together with him after we get back from L.A. Anton was acquainted with him several years ago, around the time he (Anton) was seeing quite a lot of Clark Ashton Smith. Mr. Leiber seemed very happy to rekindle the friendship, so we're looking forward to seeing him again.[445]

Somerset Maugham is best known to occultists as the author of The Magician, a novel whose central character was modeled after Aleister Crowley. There was little love lost between Maugham and Crowley, as Maugham later recounted:

Soon after my arrival [in Paris in 1903], Gerald Kelly took me to a restaurant called Le Chat Blanc in the Rue d'Odessa, where a number of artists were in the habit of dining. One of these casual visitors was Aleister Crowley. I took an immediate dislike to him, but he interested and amused me. He was a great talker, and he talked uncommonly well. He was a liar and unbecomingly boastful, but the odd thing was that he had actually done some of the things he boasted of.[446]

Aleister Crowley's account of Maugham was equally merciless:

I liked Maugham well enough personally, though many people resent a curious trick which he has of saying spiteful things about everybody. I always feel that he, like myself, makes such remarks without malice, for the sake of their cleverness. I was not in the least offended by the attempts of The Magician to represent me as, in many ways, the most atrocious scoundrel, for he had done more than justice to the qualities of which I was proud; and despite himself he had been compelled, like Balaam, to prophesy concerning me. He attributed to me certain characteristics which he meant to represent as abominable, but were actually superb.[447]

Crowley described Maugham as completely ignorant of magic, and Maugham agrees with this:

As I read The Magician, I wondered how on earth I could have come by all the material concerning the Black Arts which I wrote of. I must have spent days and days reading in the library of the British Museum.[448]

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[445] Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.

[446] Maugham, Somerset, Preface to The Magician. New York: Penguin Books, 1967, pages #6-7.

[447] Crowley, Aleister, The Confessions of Aleister Crowley. New York: Hill & Wang, 1969, page #571.

[448] Maugham, op. cit., page #9.

Crowley's account differs:

> I wrote an article for Vanity Fair in which I disclosed the method by which The Magician had been manufactured and gave parallel passages [from plagiarized works]. Frank Harris would not believe that I was serious. He swore I must be making it up. He could not believe that any man would have the impudence to publish such strings of plagiarism. I had to bring a little library round to the office to prove my proposition, and Harris sat and stared, and gasped like a fish at each fresh outrage.[449]

The point in all this is simply that Somerset Maugham himself was not an initiate or practitioner of the Black Arts, and that his personal sigil (appearing on the spine of his books and also sold as a simple "good luck" amulet by the Church of Satan before its 1973 promotion to "sigil of the Nine Unknown Men") was not indicative of anything esoteric.[450]

It is amusingly ironic that Diane should have mentioned Fritz Leiber in the same breath as Somerset Maugham, because Leiber's 1977 novel Our Lady of Darkness uses Anton LaVey as the model for its sinister magician de Castries[451] in much the same fashion as Maugham used Crowley for the character of Oliver Haddo.[452]

It was now time for another Cloven Hoof, and, after being asked innumerable times why the Enochian Keys were called by that name, I decided to write something on the subject. The result - "Those Who Seek Shall Find"[453] - rather got off the track, since one thought led to another, and by the time I was finished with it the no-doubt bewildered reader had been taken on a surprise detour through Egypt and Atlantis!

In the same issue I put together an article on Wilhelm Reich[454] , whose name had been brought to my attention via letters from readers following the appearance of "The Secrets of Life and Death". Diane wrote:

> Anton said to thank you for doing such a fine job on the lead article [on Enoch]. He said the subject had been on his list for quite some time, and he never seemed to get around to it. It is one that all occultists have been avoiding for far too long. We liked the way you handled the subject and thought your opening was priceless. It will be invaluable to members who wish to seriously pursue the Black Arts. I've had an extra 25 copies printed so that we'll have enough extras to send to people who count - now and in the future.
>
> Oh, yes - Anton also said that the piece on Reich was a fine introduction to the man for anyone who wants to investigate his life and career.[455]

A few months earlier an Army chaplain had written 6114 requesting permission to quote from the Satanic Bible for a research paper at the U.S. Army Chaplain Center and School. Anton had given his approval providing that a draft of the paper be sent to the Church of Satan, and now the paper arrived. The LaVeys sent it to me for response, and the response grew to the proportions of an official policy statement concerning the Church of Satan's relationship to the military.[456] Diane commented as follows:

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[449] Crowley, op. cit, pages #571-572.
[450] Cloven Hoof, November V/1970.
[451] See Chapter #20.
[452] Leiber, Fritz, Our Lady of Darkness, New York: Berkeley, 1977.
[453] Appendix #78.
[454] Appendix #79.
[455] Letter, Diane LaVey to M.A. Aquino, March 28, VIII/1973.
[456] Appendix #80.

Your letter to Chaplain Cecil Lewis was excellent. I'm glad you called him on his statement "[Anton LaVey's] logic is interesting if not sound". You are right, of course, in saying that the way it stands it's propaganda, not criticism. And besides, if we wanted to be nasty about it, we could curtail the effectiveness of his paper considerably by telling him: "If you're going to be that way about it, you can't quote from the Satanic Bible."

We also liked your closing comments regarding the Church's official position concerning the military in general and the chaplain's role in particular. Your final paragraph left little to his imagination in case he wondered how we regard the present crop of chaplains!

Diane closed with a glimpse of LaVey family life:

Zeena has been quite sane and dull for the last couple of years, but now she's beginning to make dry little comments that simply floor me. Today at the grocery store she announced to the counter man, quite out of the blue, that her teacher thinks she's quite attractive. The man said, "Oh, yeah, I bet she thinks you're a real gorgeous jewel," to which Zeena replied, "Yes, she said that too!" Tonight, after critically viewing a sketch of Anton's (a man drinking a bottle of beer and scratching his privates), she said, "Really! Can't you ever draw anything sophisticated?"[457]

In April (Friday the 13th) Dale Seago submitted another report to "Lana Green", once more evidencing the dry wit which was to become a trademark of his:

I appeared on Radio Station WHYZ [in Greenville, South Carolina] on 2 April. The show was, in my opinion, a definite success. Having charmed the manager, the rest was fairly easy. Many callers, naturally, disagreed with me, but no one became abusive. The majority of the questions asked were oriented towards our philosophy and beliefs rather than sex and rituals. I was able to thoroughly explain our basic beliefs and our concepts of magic and of Satan. This apparently bothered some of the Christian members of the audience. One caller asked: "If you don't believe in the Bible, God, or the Devil - at least as we see them - where do the Christians fit into your scheme of things? Where does that leave us?" "Nowhere," I told him.[458]

Coincidentally Seago had been looking into his Irish ancestry, and about a week later he raised the subject to me in a letter:

Have you ever taken a close look at the ancient Gælic gods and heroes? I can't refer you to any books on the subject, as it was 5 years or so ago when I made my own study, and I've had nothing to do with the matter since then. There is some really Lovecraftian stuff for you.

Take the Irish hero Cuchulainn, for example. He was the son of Lugh (the Sun god) and a mortal woman, a great warrior and all that; but once I came across a description of him: pretty horrible and definitely non-human. He also had a habit of changing his appearance when enraged, which made things considerably worse. He apparently liked blood too, as human sacrifices were given to his image in prehistoric Ireland.

I remember something about deep or even bottomless shafts.

The general impression I got of my ancestors of those days was that their mentality and outlook and attitudes were almost totally alien to humanity as we conceive it today. It affected me so profoundly that I had a couple of dreams, not entirely pleasant, about those times.[459]

Dale's account brought to mind a story of Robert E. Howard's that I had read: "The Children of the Night". First published in the April-May 1931 issue of Weird Tales, "Children" told the story of a modern gentleman who, when knocked unconscious, mentally returns to a neolithic time when he was a Conan-like warrior. The story had stuck in my mind because one of the gentleman's modern-day friends was editor of an outré

[457] Letter, Diane LaVey to M.A. Aquino, April 3, VIII/1973.
[458] Letter, L. Dale Seago to "Lana Green", April 13, VIII/1973.
[459] Letter, L. Dale Seago to M.A. Aquino, April 23, VIII/1973.

publication called The Cloven Hoof[460] To Seago I responded:

> Ireland has not been one of my specialties, but I found it interesting to read that you have found some Lovecraftian implications in its folklore. HPL may well have read some Irish history. To quote Giraldus Cambrensis, a gentleman who wrote about Ireland shortly after that country's conquest by the Normans:
>
> "There is a lake in Ulster containing an island divided into two parts. In one of these stands a church of especial sanctity, and it is most agreeable and delightful, as well as beyond measure glorious for the visitations of Angels and the multitude of the saints who visibly frequent it.
>
> "The other part, being covered with rugged crags, is reported to be the resort of Devils only, and to be almost always the theatre on which crowds of evil spirits visibly perform their rites. This part of the island contains nine pits, and should anyone perchance venture to spend the night in one of them (which has been done, we know, at times by certain rash men), he is immediately seized by the malignant spirits, who so severely torture him during the whole night, inflicting upon him such unutterable sufferings by fire and water, and other torments of various kinds, that when morning comes scarcely any spark of life is found left in his wretched body. It is said that anyone who has once submitted to these torments as a penance imposed upon him, will not afterwards undergo the pains of Hell, unless he commit some sin of a deeper dye."[461]

[460] I checked with Anton, but he had been ignorant of the Howard story when naming the Church of Satan's newsletter.
[461] Letter, M.A. Aquino to L. Dale Seago, April 29, VIII/1973.

Chapter 24: "A Black, Jewish, Satanic Warlock"

Sammy Davis, Jr. was born in 1926 and at the age of 4 was learning dancing from Bill "Bojangles" Robinson. His father and uncle introduced him to show business as one of the Will Mastin Trio, and when the two elder men retired, Sammy went on to become one of the world's most noted singers, actors, and entertainers.

I had never seen him perform - other than on occasional television variety shows and in motion pictures - so it was with a certain curiosity that I switched on "the box" in February of 1972 to see him portray a devil. Not the Devil - who was played by Christopher Lee - but a lower-level dæmon who was hard-pressed to obtain his first soul from Earthbound humanity. Sammy, it seemed, liked people too much to trick them or trap them.

His assigned victim, Jack Klugman, felt sorry for Sammy after the dæmon confessed his inability to exploit Klugman's various shortcomings. Klugman ran around San Francisco (where the TV movie was situated) trying to find his fiend/friend, and at that point I began to pay more attention to the show. A few days later I recounted my impressions to Anton LaVey:

> In her last letter Diane asked if I would clip out the T.V. Guide "close-up" for The Horror at 37,000 Feet. It was indeed quite a show!
>
> Also enclosed is the regular listing for a show that was on NBC Wednesday night called Poor Devil. I certainly hope you happened to see it, as it was fantastic. Sammy Davis and all the other devils wore inverse-pentagram neck medallions, and Christopher Lee sat at an imposing desk in front of a gigantic inverse pentagram. The show - a pilot for a new series - was filmed on location in San Francisco. Halfway through the episode, Jack Klugman - who was trying to get in touch with Sammy - rushed to his phone and said, "I'll call the Church of Satan downtown. They'll know how to contact him!"
>
> In short, the show was beautifully done - and was a magnificent commercial for the Church. Since it is the pilot for a new series, I recommend we do something for it.
>
> Here is one idea: Either you or I could contact Sammy Davis personally and invite him to accept an honorary degree of Warlock in the Church of Satan. This could be done either publicly or privately. If publicly, it would be an ad for the series and an ad for the Church at the same time. If privately, it would be an expression of appreciation to Mr. Davis for the sensitive and positive manner in which he portrayed a devil and represented Satanism. Something like that might also be an opening for an Anton Szandor LaVey guest appearance on the series, or an episode shot at 6114 California Street.[462]

At the time there was no particular policy concerning honorary memberships in the Church of Satan. Since the I° denoted someone in an apprentice state, however, I felt that an honorary membership would best be conferred at the II° level - carrying as it did the implication of "full" membership in the Church. Diane LaVey answered:

> I saw Poor Devil and agree that it was a beaut! Anton missed it, but I told him all about it. I almost fell off my chair when Jack Klugman said "I'll call the Church of Satan downtown". I loved the flame effect around the upper periphery of the room in Hell where Sammy Davis met with the villains of the past. Christopher Lee was perfect as Lucifer. And I don't think the message at the end was far afield from what we believe. Wonder what Mr. Davis will think about being a black, Jewish, Satanic Warlock![463]

And on the same day another letter arrived from Anton himself:

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[462] Letter, M.A. Aquino to Anton LaVey, February 16, VIII/1973.

[463] Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

I didn't see Poor Devil, but Diane and a couple of others told me about it. I think your idea to make Sammy Davis an honorary Warlock is an excellent one. Probably the best way to approach the matter is for you to write an initial letter asking him if he's interested in accepting the degree, and, if so, whether publicly or privately. Then if we get a positive response, I could write him a personal letter with the certificate and amulet enclosed. It will be interesting to see his reaction.

We look forward to your visit with us in the near future. I have no end of things to show you from my files. I also have a top secret project to discuss with you - something which, if I ever get a chance to implement it - could create a new industry on a par with Ford Motors. Others have toyed with and written about the basic device, but none, to my knowledge, has proposed as complete a plan as mine.[464]

[The "top secret project" involved Anton's androids, discussed in Chapter #23 and elsewhere.] I wrote Davis regarding the honorary membership, and in March his answer reached me:

I would be most happy to accept your honorary membership, and I am pleased to learn that no one was offended by our recent film Poor Devil As I'll be performing in Vegas at the Sands Hotel from now until April 8th, perhaps you can arrange to present your award to me when I'm at the San Carlos Circle Star Theater during April 10-16. Once again, my thanks.

Peace and love,
Sammy Davis, Jr.[465]

I forwarded his letter to San Francisco with a good deal of pleasure, adding that I would like to be in the audience when Anton made the presentation. When Diane's next letter arrived, however, it appeared a different scenario was in order:

Anton was particularly pleased to learn that if the presentation can be arranged for the 13th or 14th of next month, you'll be able to attend. Matter of fact, he wants you to make the presentation, if it turns out we're reading Mr. Davis correctly about the on-stage acceptance.

The plan is this: You would present the certificate and deliver a brief presentation speech. Then the announcer would say something about Anton LaVey, the founder of the Church of Satan, being in the audience. He would stand up, take a bow [or make a nice gesture or comment in Mr. Davis' direction], and sit back down.

You get the picture: You would be giving the degree on behalf of the Church of Satan - the organization, not Anton LaVey. We don't want it to appear to either Mr. Davis or the audience that it is just a bid for publicity [for Anton LaVey, who, "as everyone knows", is just a big ham and publicity hound. Betcha Sammy Davis wouldn't mind keeping the spotlight to himself either.]

The less we push, the better Mr. Davis' opinion of us will be. Of course we will invite him to come out to 6114 after the show if he has the time. If so, we can count on having one more good spokesman for the C/S. I've never seen it fail … except once: Sam Brody! We should definitely try for the 13th, as Anton pointed out that it is a Friday![466]

What subsequently took place is recounted in one of the periodic bulletins I sent to the Priesthood in the eastern United States (which at the time I continued to supervise for the Church despite my relocation to the west coast). In the Walpurgis VIII issue I wrote:

During the weekend of Friday the 13th, I traveled to San Francisco. A number of the LaVeys' close personal friends had scheduled a surprise party in honor of the High Priest's recent birthday, and Diane LaVey had selected an extraordinarily authentic Moroccan restaurant - the Marrakech - as a suitable site. It was a very successful celebration, and Dr. LaVey acknowledged it had been the only occasion in recent years when he had been caught unawares of the plot.

[464] Letter, Anton LaVey to M.A. Aquino, February 19, VIII/1973.
[465] Letter, Sammy Davis, Jr. to M.A. Aquino, March 17, 1973.
[466] Letter, Diane LaVey to M.A. Aquino, March 28, VIII/1973.

24 hours earlier - on Friday evening - I went down the San Francisco peninsula to the San Carlos Circle Star Theater, a vast indoor amphitheater with a central, revolving stage. With me was Karla LaVey, and we made the trip for the purpose of presenting a II° certificate, medallion, and card to Sammy Davis, Jr. His kind and humorous portrayal of Satanism in the recent television movie Poor Devil had prompted the Council to approve this award, and its presentation was scheduled for the arrival of his show in the Bay Area.

Needless to say, Mr. Davis was delighted with the recognition, and he made it a point to wear his II° Baphomet medallion on stage for the length of his entire show that evening to a sell-out crowd. Afterwards we were his guests for supper, and I talked with him at length about his long-standing interest in the occult. It was not by accident that the Church of Satan was mentioned by name in Poor Devil

Unfortunately there is a sad postscript to the movie. As you may know, it was originally intended to be a pilot for a weekly television series this coming fall. A few weeks ago, however, Mr. Davis was contacted by N.B.C. and informed that it would not be possible to proceed with the plans. Although Poor Devil was a smash success in the eyes of the public, there was a massive deluge of protest mail from the established religious institutions of the country.

Nothing in the film was the least bit derogatory to other religions, but the very portrayal of Satanism as something "decent" was the red flag to the bull. It came as bitter news to Mr. Davis, his co-star Christopher Lee, and ourselves. Yet we might have expected something like this to happen. It is just one more reason why we must work towards a day when it does not.[467]

The presentation at the Circle Star Theater was my first personal contact with a major Hollywood personality, and I had expected a pompous, affected, "court" atmosphere. Karla and I were surprised to find everyone friendly and unassuming backstage - and Sammy Davis himself as polite and earnest as could be imagined.

The original idea of the presentation as a simple gesture of appreciation - to be "accomplished and filed" by both the Church and Sammy - began to seem quite short-sighted. Here was someone who was genuinely interested in Satanism - and not just in its public image, but in the deeper philosophies and concepts involved.

On the other hand, Sammy Davis was one of the world's "celebrity Jews".

While I was pondering this odd situation in Santa Barbara in May, Anton LaVey essayed his own first formal contact with Sammy via letter:

I trust by now you have returned from your recent tour and have had a bit of a breather. First off, I want to thank you for the courtesy you and your staff extended to my daughter, Karla, and aide, Michael Aquino, when you were at the Circle Star. Having long admired you both as a unique individual and an accomplished artist, my preconceptions were more than amplified by Karla's and Mike's glowing account of their meeting with you.

I should like to meet you when your schedule permits. Next time you are in the San Francisco area, perhaps we can unlock the old Church of Satan headquarters [we've had to literally fortify it from curiosity seekers] and give you a cook's tour, so to speak. My wife and I spend a good deal of time in the L.A. area and are quite familiar with Summit Drive; in fact we recently inspected the old Barrymore place, which, as you probably know, is presently up for sale. On our return we drove by your address and were sorely tempted to announce ourselves to your pleasant young sentry, but, protocol taking precedence, moved on.

It is an honor having you with us; your avowed code of living is about as Satanic as one could find - and your Duesenberg is something else! I had a 1934 SJ which I regretfully sold when married to my first wife[468]; but Diane, who has been with me eleven years, has forced me to hang on to our '37 Cord, temptation to barter notwithstanding.

My most Infernal blessings for your continued triumphs![469]

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[467] Aquino, Michael, "Memoranda for the Priesthood of Mendes E/L/SZZ", April 30, VIII/1973.

[468] Anton's ownership of an expensive, classic Duesenberg during the "Lost Weekend" era of his life is improbable, but he did later acquire the 1937 Cord.

[469] Letter, Anton LaVey to Sammy Davis, Jr., May 22, VIII/1973.

A copy of this pleasant pomposity [well, why not?] arrived in my mailbox together with a more to-the-point cover note from Diane:

> Just got back from So. Calif late last night. Good, productive trip. Phew! Will tell you more about it later. Stopped by S. Davis' house and spooked the uniformed guard.[470]

Unfortunately the trip wasn't quite so productive as Diane had hoped. A few days later she wrote:

> I trust this letter finds you in better spirits than I'm in about now. I've just discovered that I took 3 rolls of film at the wrong film speed setting. Judgment has been passed [Anton keeps saying: How could you have forgotten - you're going to have 3 rolls of black negatives], but I have to wait out a painful 4 or 5 days until I get the prints back to see just how severe my sentence will be. On the rolls were private documents from Will Fowler's files, Marilyn Monroe's grave, Anton standing in front of May Mann's house making the Sign of the Horns while wearing a jaunty derby instead of "Devil horns", Zeena's trip to Disneyland with us, and about 20 shots of Karla for publicity photos for her agency in Boston. Think I'll go eat worms…[471]

Two of the people around Sammy Davis who had shown Karla and myself not only the greatest courtesy but also an unusual interest in Satanism on their own were Sammy's Los Angeles-based public relations chief David Steinberg and his Road Manager Murphy Bennett. Both had asked for copies of the Satanic Bible and Satanic Rituals, which I mailed to them from Santa Barbara. Now, after sympathizing with Diane over her photographic mishap, I suggested that these two individuals be added to the Cloven Hoof mailing list [without honorary membership]. She responded:

> Go ahead and put Mr. Steinberg on the mailing list, but Anton thinks we ought to leave the road manager off. He feels that if we make it appear as though we just casually put everyone on the list who wants to be there, it will appear that we do the same thing with everyone we meet. Thus less importance will be placed upon those we do so honor. Besides, celebrities change road managers so often that in another couple of months there might be a new one, and then the old one would be getting the Hoof.[472]

A few days later, however, Anton LaVey had second thoughts - not only about my enthusiasm for and trust in Sammy Davis' associates, but about the distance at which Sammy himself should be kept from the "organizational" Church of Satan:

> I have just had a talk with the Man downstairs, who informs me that I should take my Devil-son aside for a few moments and discuss certain machinations of the human jungle.
>
> You must read what I write with the knowledge that it is because you have fulfilled an assignment so well that the following is necessary. I will not mince words, but say it like it is, however cynical or disillusioning it may seem. I have spoken to friends in Hollywood who have substantiated His first revelations. Here goes:
>
> Sammy Davis is all for us. In fact so much so that your fine presentation and viability has caused his immediate aides no little consternation. When Sammy told you to "tell the world", he meant it.
>
> When I told you "don't", it was not because of concern for Sammy's image, any more than he was concerned for his image. It was because - and this may seem paradoxical - I want our members to be the last to know. Why? Because when a little guy can boast of knowing a big guy, it never sets well, often backfires into simple name-dropping, and invariably lessens the impact of the revelation, reducing it [for the listener] to possible wishful thinking. If our members could crow

[470] Letter, Diane LaVey to M.A. Aquino, May 16, VIII/1973.
[471] Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973.
[472] Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

about Sammy's membership, this would happen.

If I "leak" such information out to select persons [media included], it comes as a scoop from an established quotable source and becomes a "juicy tidbit". Then it finally gets back to the membership, who often think nothing much is happening, and sets them on their ears, Priesthood included. Those who might be prone to sour grapes are then given something to put in their pipes - and just watch them smoke!

This, of course, is even more galling to defectors and detractors. With each such revelation of a prestigious nature that emanates from outside the Church, those who have foolishly left us wish they hadn't.

The type of "leakage" of which I speak is told with the request that it not be repeated; and, sure enough, it will be. One never tells anyone anything that he does not expect to be repeated.

Please don't place all your faith in III° infallibility, for as a military man you are aware of the often-experienced treacheries throughout history perpetrated by generals. This is why I have built the bulwark of the Church upon the Order - who have no collective axe to grind, seldom know each other or engage in Church activities per se, yet give the Church its real power. I will explain more fully when I see you, for the time has certainly come.[473]

When I said that you fulfilled your assignment in charming Sammy, as I knew you would, I was expecting exactly what your last two communiques [one by phone, the other by your letter copies] of the Davis meeting contained. I won't waste time regaling you of my own past experiences paralleling the present situation. Suffice it to say I know the modusoperandi of PR people. I also know their Achilles' heel. You hit it but didn't know it.

Mr. Steinberg is able to coo over you and the Church because the security of his job requires him to do just that with anyone who elicits Sammy's unabashed enthusiasm. He knows better than to attack his employer's emotional needs, for to do so would cost him his job.

He is also a "professional Jew" and resents usurpation of his influence. Hence his profound relief when you told him of our decision to play down Sammy's membership. Until you eased his mind, you really had him worried. His interest is to "keep on top" of our contacts with Sammy.

True, he might like to dabble in Satanism, but he is still dedicated to his faith (PR, reinforced with Judaism) and wishes Sammy to remain equally dedicated to his (Judaism). He feels that his and Sammy's avowed religion will nullify any chance of his meal ticket being revoked. He is wrong, though. Sammy just might have discovered an emotion surging to the surface which would transcend his previous vows without placing him in jeopardy at all.

Many persons of Jewish backgrounds are dedicated Satanists and within the Order. Mr. Steinberg, however, is simply protecting his own nest, for the very Satanists who control the entertainment industry are largely of Jewish background.

I can say with confidence that Sammy Davis is Sammy Davis' own boss if given the opportunity. He is a phenomenal person who will always make it - as a Satanist or as a Quaker.

I am not suggesting that Sammy drop his present PR man. That isn't necessary. I simply know that you have made a sterling impression on Sammy; hence we need deal only with him.

I know I resent it when someone takes it upon himself to advocate my choices or decisions once I have felt the spark. I doubt that Sammy - or any other public figure - feels differently. Figureheads, celebrities, et al. are a goofy breed of megalomaniac and like to make their own decisions. Sammy made his, and I believe he meant it.

You can only please a celebrity by pleasing his PR man so long. Ultimately as the celebrity's interest grows, the PR man's hostility emerges. You wind up with the equivalent of a jealous woman on your hands.

You've alleviated Mr. Steinberg's fears, so his boiler won't have a chance to build up pressure. If I know PR men, he'll never miss the Cloven Hoof if he doesn't get it. But Sammy would.

Mr. Bennett is A-1 and will encourage Sammy in whatever he might wish to do. Sammy will fill him in on anything he deems suitable for him to know.

Please tear up the letters to Sammy's employees and leave them off the Hoof mailing list; allow Sammy to feel exclusive.

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[473] Here Anton is referring to the Order of the Trapezoid as a nebulous "inner circle of confidants" unconnected with the Church of Satan's initiatory structure. In the earlier days of the Church it had been synonymous with the Priesthood of Mendes III°+ [see Chapter #6, Note #25]. But by 1973 Anton, now somewhat apprehensive about the Priesthood, had begun to use this Order name in this "mysterious" fashion.

Write another letter to Sammy - a simple, yet sincere note expressing your thanks and adding the phone numbers (yours and ours) for his convenience. With folks like Sammy, we go straight to the top, when we have seen we can, and stay there. You should know how it works! You pulled it off at Fort Knox. And, my dear Daemon, you've done it with me.

Ad Officium Sæculum Satanas,
Anton Szandor LaVey[474]

Such candid advice hit its mark; I felt not a little embarrassed at having assessed Sammy Davis' entourage so naïvely. At the same time I was fascinated by this unusual glimpse of Anton LaVey's innermost thinking processes. Furthermore I was deeply touched this ultimate gesture of his confidence in - and paternal affection for - me. I replied to both him and Diane:

Dr. LaVey has a way of making his "admonishing" letters so thoroughly interesting that I'm tempted to botch things more frequently to get more of them. I found the observations on P.R. politics to be fascinating - and most assuredly substantiated. Among other things you seem to know a good deal more about David Steinberg than I do. Having witnessed you in action for a number of years, this doesn't particularly surprise me.

I suppose that one of my faults is a tendency to be over-friendly. Thus I have given the DeHavens of my acquaintance the benefit of the doubt right up to the point where my hand gets chomped upon. Even though Steinberg impressed me as being the nicest sort of fellow, he would be the logical resort for non-Satanic interests to turn to. And I've no doubt that his bread is buttered by others besides Sammy Davis personally.

As to your favorable evaluation of Murphy Bennett, I second it 100%. He is an "old campaigner" who has been with Sammy throughout much of his career, and the two of them will probably discuss Satanism freely and frequently. Murph can always write me should he feel so inclined.

Consequently I have fed my original letters to Brandy and sent Sammy the enclosed one-pager, which should tie the ribbon appropriately. Your reference to Fort Knox, incidentally, gave me a smile. When General Patton didn't like one of the speeches I wrote for him, I'd get back a note saying "Bullshit - P.".[475]

… At which point I turned my attention to other matters internal to the Church of Satan. The subject of Sammy Davis, Jr. didn't arise again in my correspondence until the LaVeys paid me a visit two months later in August. I recounted the news in a letter to Lilith Sinclair:

Anton and Diane LaVey passed through Santa Barbara for a night last week en route back to San Francisco from a Los Angeles business trip. They spent, among other things, a most memorable evening with Sammy Davis, Jr. at his mansion in Beverly Hills. His interest in Satanism and Black Magic is quite serious, and I am more pleased than ever that he is associated with us. It probably won't be long now before the word of his II° elevation filters out from his own sources, but we ourselves should continue to remain silent on the development.[476]

After Sammy Davis saw the LaVeys off from his Summit Drive home, he resumed his tours on the show circuit. By this time Dale Seago, who had left the Marine Corps, was living in Texas. Aware from my III° memorandum that Sammy was an honorary Warlock, Dale caught the local appearance of his show and wrote me shortly thereafter:

[474] Letter, Anton LaVey to M.A. Aquino, June 2, VIII/1973.
[475] Letter, M.A. Aquino to Anton & Diane LaVey, June 6, VIII/1973.
[476] Letter, M.A. Aquino to Lilith Sinclair, August 13, VIII/1973.

> The Sammy Davis show was thoroughly enjoyable, particularly for me, as I was in the front row about 5 feet from the stage. He generates a tremendous rapport with the audience by occasionally involving individuals from it.
>
> I spoke with him briefly in his dressing room after the show, and I was more impressed even than I had been by his performance. His voice was gentle, his manner most gracious and charming, but he seemed to me to literally radiate force of will. It was as though his physical stature was a deliberately created illusion.
>
> I could not help being strongly reminded of Magister Frazier's statement in his address at the First Western Conclave: "Occasionally one of the Order will be placed into the existing Church structure and seldom above the Second Degree." Our conversation was mostly casual trivia, there being other people present, but I could almost swear there were other levels of meaning to some of it (there was in my case), such as his remark that he will be meeting with the High Priest in October.[477]

The October meeting, unfortunately, did not go off as well as the August one. When I had presented Sammy with his II° medallion and Anton LaVey-inscribed *Satanic Bible* & *Rituals*, I had given him a second set of books as well - inscribed by Anton to Sammy's Poor Devil co-star, Christopher Lee. When Anton and Diane arrived at Summit Drive this time, Sammy Davis had a surprise for them: Lee himself was there.

The LaVeys mentioned nothing of this - in fact nothing of the evening at all - to me afterwards, nor did I think to ask.

But in February of 1974 I received a surprise phone call from Sammy Davis' secretary, saying that Sammy's wife Altovise - currently in the hospital recovering from an operation - would very much like to meet me. That next weekend I had to travel to Los Angeles for an Army Reserve function, so on Saturday evening I stopped in at Altovise's room. Like her husband she was friendly, candid, and genuinely interested in the Church of Satan's past, present, and future. Then she said, "It was certainly a shame about Christopher Lee!"

Seeing my surprise, Altovise told me about Sammy's effort to introduce Anton LaVey and Christopher Lee - and what had happened as a result: Lee and Anton hadn't hit it off very well - possibly because each approached the other with an assumed attitude of "Satanic superiority". Sensing trouble, Sammy Davis had cooled them both off, and the evening had ended politely if not entirely comfortably.[478]

"Well," I said to Diane LaVey on the phone Monday morning, "so you were hob-nobbing with Dracula himself!" There was an awkward silence while Diane, I am sure, tried to figure out how I could possibly have known of the Lee encounter. After enjoying her discomfiture for a moment, I chuckled and told her of my visit with Altovise. For once, however, Diane failed to respond with her usual sense of humor. Lee had been given an honorary Church of Satan membership, but it wasn't a good idea to publicize it at all - and in fact he should not be put on the *Cloven Hoof* mailing list.

I hung up the phone feeling a little confused. If the tension with Lee had not been ironed out, then why the honorary membership? And, of course, Diane's tone told me that I had stumbled into something which, if not actually embarrassing to them, was at least something which they were now embarrassed at having concealed from me. I made an effort to brush it aside with a letter to Anton:

> Although I think I did a good job of not showing it to her, I was completely thrilled when Altovise told me of your historic meeting with Christopher Lee. In my book that's a real meeting of giants! Please do not suppose for a moment that I would discuss this with anyone.

---

[477] Letter, L. Dale Seago to M.A. Aquino, August 21, VIII/1973.

[478] Letter, M.A. Aquino to Altovise Davis, February 4, IX/1974.

To set the record straight on one other point: I neither desire nor expect to be informed of any matters - personal or official - which you or Diane consider private. I am certain that, if you think I need to be briefed on some development, you will do so. Thus, if as with Christopher Lee, I bump into something sheerly by accident, it doesn't bother me in the least that I wasn't apprised of it beforehand. It would be shallow of me indeed to worry about something like that after the wealth of friendship, trust, and guidance I have received from you.[479]

If I had sensed that I had crossed an "improper" boundary by hearing - even accidentally - of the LaVey/Lee clash, I was right. Anton's response was decidedly frosty:

Glad you were able to see Altovise and also show Lilith FJA's Congress of Wonders.[480] Please clear other "celebrity" contacts - either written or verbal - with me in the future, as you did in Sammy's case. You and Karla made an admirable and lasting impression.

The reason for this, as you deserve to know, is that many of my personal friends and acquaintances in southern California are directly or indirectly involved in advancing the Movement. Should you engage in communication with any of them as a representative of the Church of Satan, you could inadvertently create an impression of organizational disorganization (not a contradiction in terms) where none might be assumed to exist. I don't wish certain people to receive the impression that the left hand knows not what the right hand is doing. You can only enhance your own apparent ignorance [unbefitting a Magister's expected knowledge of the Movement's activities and contacts] by not checking out certain people and your approach to same with me.

At this time many non-C/S open activities in Hollywood [and New York] hang in tight balance, and I'd rather not risk overlap. I'm sure you, with your PSYOP background, can understand. For the advancement of the Movement and the cohesion of the Order, I feel you should be apprised of this.[481]

Of course I had given neither Altovise Davis nor Forrest J Ackerman [about whom more in a subsequent chapter] any information one way or the other about the internal operations of the Church. The shoe was on the other foot; Anton was angry and uncomfortable over what Altovise had inadvertently said to me. He apparently wanted to be able to spin impressive stories about the mythical & monolithic Church of Satan without having to worry about the reality - even the presumably polished M.A.A. reality - intruding.

Oh, O.K., I thought. Perhaps he's justified in being a little hypersensitive after West, DeHaven, et al. Nor would it hurt the Church of Satan to "mind its own business", i.e. that of personal initiation into the Black Arts, instead of getting Hollywood-itis.

For that matter, I mused, I might do well to take more of my own advice. The more I thought about it, the more it seemed to me that it had been ungallant to tell the LaVeys of Altovise's revelations. I should have quietly kept the information to myself and thus not embarrassed them. If there were one positive outcome, I concluded, it was that Christopher Lee was apparently a behind-the-scenes backer of the Satanic "movement".

Or so I thought until I read a copy of the National Enquirer in March of 1974:

Horror film star Christopher Lee fears that the evil in this world has been conjured up by black magic and devil worship. "I'm absolutely certain that there are thousands upon thousands of people today actively using black magic to get what they want. I'm sure they're responsible for much of the bad in the world, such as the wars in the Mideast, the killings in Northern Ireland, the oil crisis, political corruption, communism, as well as the plunging stock market," Lee told the Enquirer in his London apartment.

[479] Letter, M.A. Aquino to Anton LaVey, February 13, IX/1974.
[480] Lilith and I had spent an evening with science-fiction/horror personality Forrest J Ackerman at his Hollywood home.
[481] Letter, Anton LaVey to M.A. Aquino, February 19, IX/1974.

"Black magic is playing such a powerful role in our society that, frankly, I fear for the future," said Lee, who has starred in 14 horror movies, many of them as the vampire, Count Dracula. "Black magic has a church-like hierarchy with leaders who want power over people. At the bottom are people who get conned into devil worshipping because they're lonely, insecure, or frustrated and think it'll bring them a more satisfactory life."

Lee said black magic is popular today because many people are alienated from a complex society in which the churches no longer provide members much solace. Lee, whose living room is crammed with books on the occult, has been intrigued by black magic for years. "My roles in horror films brought me into contact with people who furthered my occult knowledge. I feel very much that it's my responsibility to persuade people to turn away from black magic … and I think my movies do just that by showing the true horror of evil. In my movies the moral is that evil is horrible and good triumphs in the end. Remember: When you take the 'o' out of 'good' you get 'God', and when you add a 'd' to 'evil' you get 'devil'."

Some "movement" supporter! I wrote to Diane LaVey:

I still don't know what to think of that Lee article. The Enquirer will squeeze every bit of sensationalism that it can out of a story, but on the other hand those were direct quotes.

But you know him better than I do, so what - if anything - you want to do about it is up to you. I have always been an #A-1 fan of his, so this is a sort of bolt from the blue. I can understand why he might take an occasional swipe at the Lugosi Dracula, since no one likes to be "second best" in a part. But this axe he swings in our direction makes no sense at all.[482]

About a week later I was called again by Sammy Davis' secretary. Sammy was returning to the Circle Star for another engagement, and could Anton and Diane and I join him for an evening there? After checking with them, I said yes, and the end of March found the three of us - plus an exotic lady by the name of "Helen" - in front-row seats for Sammy's show.

Sammy himself was evidently delighted to see us, greeting Anton with the Sign of the Horns during one of his songs. After the show we four retired with him to the privacy of his personal suite at a nearby hotel, whereupon Sammy presented Anton, Diane, and myself with the special 18-karat gold bracelets given to his "personal family". It was a truly touching moment - all the more so since, as was the case with Sammy's own II°, it was meant on a level far beyond that of show-business publicity.

Anton and Sammy settled down to talk about Satanism, which both of them agreed was the wave of the future. Sammy had studied the Satanic Bible & Rituals in depth and was bursting with ideas concerning them, illustrating many of his concepts with stories from his own past as a trail-blazer and destroyer of social taboos in the entertainment field.

For his part, Anton unfolded wondrous plans for the Church of Satan, including the possibility of Sammy's eventually becoming the Church's senior official for all of North America! Retrospectively it is difficult to say how Diane or Sammy or I might have reacted logically to such visions - but it was a night for magic, not logic.

A note from Diane arrived a few days after my return to Santa Barbara:

It was sure great that we could all get together with Sammy last week. Anton and I were most proud to have such a decorous, elegant, and intelligent liege man as yourself to accompany us on the event.[483]

I had been thinking over my impressions of the Anton-Sammy conversations, and now I decided to put them in print. I answered Diane:

[482] Letter, M.A. Aquino to Diane LaVey, March 22, IX/1974.
[483] Letter, Diane LaVey to M.A. Aquino, April 7, IX/1974.

Our expedition to San Carlos was really a delight, no two ways about it. If I didn't say much in Sammy Davis' suite, it was because it was such an intellectual feast to simply sit back and listen to Sammy and Dr. LaVey talk. It's at times like that when I am acutely conscious of not having been on the Earth very long.

In my opinion we are rounding a corner when a lot of important paths are going to cross. This is one reason why I am keeping such a tight rein on the II°/III° officials of the Church … via my "force-feeding" memoranda and letters. Sooner or later these officials are going to be evident, and I want them to come across sharp and well-oiled when they do. Nevertheless I am very pleased with the way they are all coming along. Any time you feel discouraged with the organizational functioning of the C/S, go take a look at a few other groups. We look pretty damn good. And we're getting better all the time.

Here's an idea: I think we ought to make Sammy Davis a Priest. When we gave him the Second Degree, we had no idea that he would take it as anything more than "just one more honor" among the thousands he's received. Obviously this is not the case. He belongs in the Inner Circle officially as well as clandestinely. As a matter of fact, there is de facto justification for his being IV° or V°, when you get right down to it. But why rush?

Ordaining him would be a good way to get him and Altovise to 6114 (i.e. for the ceremony). We could really do an #A-1 ritual - like the "good old days" - for him. Make Altovise an honorary II° at the same time. Ferro and I could bring up the rear, together with any of the people in San Francisco whom you consider cream-of-the-crop.[484]

No immediate answer was forthcoming, but Anton did have offer a hint of his current attitude towards Christopher Lee, who, he said, "has gotten too big for his shroud to associate with such goings-on [in this case an awards banquet of Hollywood's Count Dracula Society], and pious in the bargain".[485]

I thought I might have part of the answer to Lee's National Enquirer statements.[486] To Anton I wrote:

A bit of input from England which may or may not explain Christopher Lee: I have just acquired a fairly lavish volume from that country entitled Witchcraft by one Eric Maple. It is the same old panorama of paganism, strongly biased towards Wicca. Maple is probably a follower of Alex Saunders, since that character receives a tremendous amount of verbal and photographic coverage in a tone of undisguised admiration.

There is a chapter on Satanism, however, which is the sort of thing that might have registered with Lee. It cites incident after incident of graveyard desecration in England by self-proclaimed Satanists. Also widespread vandalism of conventional churches. There are photographs of corpses which have been dug up and mutilated. Not very pretty to look at. The text then turns to Charles Manson.

With this kind of publicity accorded "Satanism" in Britain, Lee would be crazy if he endorsed it. Seems to be much worse than anything we have here, nor does there exist a Church of Satan there to present the reputable side of the picture. I sure wouldn't mind seeing Charles Naylor and Jim Moody roll up their sleeves and do something about this.[487]

Charles Naylor was our so-far non-functioning Regional Agent in London, and Jim Moody was an also apparently non-functioning Priest of Mendes III° in Northern Ireland. If I had thought to prod the LaVeys into building a fire under either official - or of giving

[484] Letter, M.A. Aquino to Diane LaVey, April 13, IX/1974.

[485] Letter, Anton LaVey to M.A. Aquino, April 12, IX/1974.

[486] My guess about Lee's Enquirer stance being purely for defensive public relations proved correct. Privately Lee has maintained a longstanding interest in the history and theory of the Black Arts, and later developed a friendship with Zeena and Nikolas Schreck, narrating the "Walk of Flames" exhibits in their Hellhouse of Hollywood museum and collaborating with them on a CD entitled Christopher Lee sings Devils, Rogues, & Other Villains (Los Angeles: Wolfslair ISBN 19539-0527-2, 1996).

[487] Letter, M.A. Aquino to Anton LaVey, April 18, IX/1974.

me the green light to do so - I was doomed to disappointment.

Lilith Sinclair was returning to Santa Barbara in the summer of 1974, and I thought that she, as a true star of the Church of Satan "in the trenches", deserved to share in its more glamorous side too. She, I thought, should have the opportunity to meet Sammy Davis, Jr.; and surely the LaVeys would not object to Sammy's encountering their New York Superwitch. To Sammy I wrote:

> I am enclosing a recent clipping from a major New Jersey newspaper. The young lady in the picture is one of our chief "above-ground" officials in the New York area. She is very much like Diane LaVey in that she manages to be delightfully gracious and feminine while possessing a mind like a steel trap. She will be out here visiting me during late July/early August, and I'd very much like to introduce her to you if you anticipate being home to callers during that time period. She has been a fan of yours for many years, but I'd also like her to know you as Sammy Davis the Person.[488]

Wrong again! A few days later I heard from Anton:

> Apropos S.D., you put me on a bit of a limb with your "offer" to bring Lilith over. There is much you should know re a Zaharoffian arrangement I have with certain persons of note. Please quash your plans to bring her by - or anyone else, for that matter. We must speak about this before August. Yes, Lilith is a stunner, but she need be more than that. You could be hurt, knowing as I do how you feel about her. Or worse, much of what I have nurtured could suffer. I shall accompany you to S.D.'s under the "proper" [or should I say "improper"?] circumstances. He thinks the world of you and is a Prince among men. He is also a Devil with an admirably unique set of standards with which I must concur. 'Nuff said for now.[489]

I had understood Anton's admonitions to date, but this one truly stumped me. Diane took pity on my naïveté and spelled it out for me over the phone; Anton feared that Sammy might run off with Lilith, causing any number of strange and hopeless complications. When I confided this to Lilith the following year, she thought it was extremely funny - not because she didn't like Sammy Davis when she finally met him, but because abduction by a passionate Sammy had been the farthest thing from her mind. As for Magister M.A. Aquino, he had gone back to various forbidden tomes of magic lore to reconsider Sir Basil Zaharoff - and "Helen"!

Lilith finally did meet Sammy backstage during his 1976 tour at the Circle Star. After catching my breath from Sammy's welcoming bear-hug, I told him the story of the events of mid-1975. He listened compassionately, then took my hand in a strong grip. "Hey, man," he said, "it makes no difference between us."

Since Sammy Davis had made it clear that he regarded both the LaVeys and myself as "family", I did not feel that I could involve him in the tensions between us after 1975. Today I still think that I did the right thing by him in this regard, and Sammy himself quietly terminated his affiliation with the Church of Satan. In the newspaper-serialized version of his 1980 book Hollywood in a Suitcase, Sammy said:

> It was a result of the same kind of influence [Sinatra's] that, for a time, I became a Satanist.
>
> I was introduced to some very interesting people, including the head of the Satanist church in the States, and became fascinated by their philosophy. I actually joined the church to find out what I could about their beliefs.
>
> As it turned out, it was a short-lived interest, but I still have many friends in the Church of Satan. In Amsterdam, for instance, the Satanists are very strong, and they never fail to send a deputation to

[488] Letter, M.A. Aquino to Sammy Davis, Jr., June 18, IX/1974.

[489] Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.

see me as soon as I get into town.

I say this only to show that however bizarre the subject, I don't pass judgment until I have found out everything I can about it. People who can put up an interesting case will often find that I'm a willing convert.[490]

The Church of Satan's Regional Agent in Amsterdam was a gentleman named Maarten Lamers (I°), who operated a devilishly-risqué nightclub called the "Church of Satan", more-or-less-blessed by his membership in the Church of Satan. After the 1975 crisis, he was made an "instant Priest" and his nightclub touted as a "Grotto". Subsequently it was closed down by the Amsterdam Police, and in 1981 Lamers moved to Las Vegas, whereupon the LaVeys ceased contact with him altogether.

The above extract from Hollywood in a Suitcase was edited out of the book as it finally appeared on the stands. It would appear that Anton's assessment of the public relations industry ultimately proved accurate.

It is pleasant, I may add as an afterthought, to have Sammy Davis, Jr. compare my influence to that of Frank Sinatra!

Sammy died from throat cancer on May 16, 1990. It didn't take the vultures long to pounce. From the July 24, 1990 issue of the National Enquirer

Sammy was secretly involved at one time with a bizarre, evil cult that dressed in black, drank blood, and worshipped the devil.

Sammy had such an incredible curiosity about everything in life that for half a year around 1974 he even experimented with Devil worship, his valet Wilson revealed.

"He was involved with a cult from San Francisco whose members drank raw animal blood and worshipped the Devil. They visited Sammy's home and dressed in black and always drew the shades to keep the light out. I don't know what they did at the house, because they all went into a room with Sammy and then he closed the doors.

"Their leader had one fingernail that was very long and painted red. So Sammy grew one of his nails long and painted it red.

"After six months he quit the cult. He told me: 'Those people were evil. I'm glad I'm free of them.'"[491]

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[490] Davis, Sammy Jr., Hollywood in a Suitcase, New York: William Morrow & Co., Inc., 1980, quoted in the Daily News, New York, September 11, 1980.

[491] No blood was involved in any Church of Satan rituals. The only visitors from the Church at Sammy's home were Anton & Diane LaVey and myself. Nor were any shades drawn. Nor did Anton have a long, red-painted fingernail! Sammy remained an Honorary Warlock of the Church until June 1975, after which he remained a personal friend of Lilith and myself.

Chapter 25: Meetings, Magic, and Murder

Shortly after John DeHaven's Stygian Grotto hosted the First Eastern Conclave of the Church of Satan in Dayton, Ohio on Halloween 1971, Warlocks/Regional Agents Steven Burgess of Oregon and William Murray of Nevada began to discuss the possibility of holding a similar event out west. Warlock/Regional Agent Gerald Edwards of British Columbia and Priestess Margaret Wendall of San Jose entered the discussion.

In August 1972, after a surprise communique that Medford, Oregon had been selected as a site, Burgess suddenly dropped out of touch with the others. Edwards placed a notice in the Cloven Hoof inviting indications of interest from western Satanists; the result was, as Murray put it, "a thundering display of apathy".

Edwards promptly cooled on the idea of hosting a Conclave in Canada: "I am not about to throw a shindig for a bunch of ingrates!"

On Halloween 1972, while the eastern membership converged on New York City for the Third Eastern Conclave, Murray and Wendall drove to Santa Cruz, California to discuss the Western Conclave idea with Reverend James and Priestess Dolores Stowe of the Karnak Grotto. San Francisco, seemingly the most logical site, was ruled out by "Lana Green", who told Wendall "not to have the Conclave anywhere near Central Grotto".[492]

If it seems curious that the LaVeys would not want the first regional meeting of the Church in the West held near the site of its founding, one should recall the savagery to which their home had been subjected over the years. As Diane sadly summarized it in 1973 to Charles Steenbarger:

> The Central Grotto has been bombarded with bricks, bullets, one bomb, eggs, and spray paint. One of our cars has had its windows smashed out 5 separate times over the past 4 months, last night being the most recent incident. It has also sustained body damage from BBs and pipe bludgeons.[493]

Undaunted, the Western Conclave planners continued their deliberations. They looked at Nevada. Reno, Carson City, and Virginia City were all considered, then dropped as being too expensive, gambling-oriented, and "plastic". In December 1972 a letter arrived at 6114:

> To His Excellency, the High Priest
> Dr. Anton Szandor LaVey
> The Church of Satan
> Greetings:
>
> May we, the undersigned, have the temerity to present for approval the following announcement to appear in the Cloven Hoof, the Proceedings of the Church of Satan, and to be otherwise announced throughout the length and breadth of the Infernal Empire?
>
> We who have taken it upon ourselves to consider and plan the First Western Regional Conclave of the Church of Satan do hereby make these presents: The First Western Regional Conclave of the Church of Satan will be held on Friday, Saturday, and Sunday, 27-29 April VIII A.S. at Carpathia Chapel, Winnemucca Nevada.
>
> For those traveling by train, AMTRAK stops at Carlin, Nevada 180 miles to the east and at Reno 167 miles to the west. Air-charter and bus transportation to Winnemucca is available from both locations.
>
> Winnemucca is located in north-central Nevada on U.S. interstate highway #80. There will be a Walpurgis ritual performed in Carpathia Chapel on the evening of April 30, VIII. All Conclave delegates are invited to attend.

[492] Letter, William Murray to M.A. Aquino, February 8, VIII/1973.
[493] Letter, Diane LaVey to Charles Steenbarger, March 6, VIII/1973.

The Formal Consecration and Dedication of Carpathia Chapel will be held on the Eve of St. John, May 4, VIII A.S.

Respectfully submitted to His Excellency, the High Priest, the Council of Nine, the Order of the Trapezoid, Central Grotto, the Church of Satan:

Gerald T. Edwards, Warlock
Margaret Wendall, Priestess
William F. Murray, Warlock

By their most explicit order,
William F. Murray, Warlock
Regional Agent, Trans-Carpathia[494]

This seemed more-or-less acceptable to me. Winnemucca was rather out of the way, but after all I hadn't stepped forward to propose a better location. The LaVeys too acquiesced - at least initially. In mid-February 1973, however, a surprising speculation arrived from Diane:

Guess what Winemucca's main source of income is: prostitution! And guess why - I'll bet - William Murray lives in Winnemucca? If the mountain won't come to Mohammed … Wonder if those involved with the Conclave are aware of this. It is one of three or four counties in Nevada in which prostitution is legal.

It isn't the most prestigious place for the Church of Satan to hold its first Western Regional Conclave, I would say. But I guess that depends upon one's point of view.[495]

A somewhat more formal version of this reservation was sent by "Kathryn Bower" of the Central Grotto to Priestess Margaret Wendall:

Regarding the First Western Conclave, Reno is a decidedly better image, inasmuch as Winnemucca's chief claim to fame is now its legal and flourishing prostitution, which attracts the sexually starved from all over. We have personally dealt with the types who make pilgrimages to the now highly publicized counties in Nevada where bordellos exist.

Winnemucca has been amply covered in most recent men's magazines. Those who are in the know [whom we really must consider first] who get wind of a Satanic Conclave in Winnemucca will surmise what we have spent six years trying to dispel: that Satanists are interested mainly in sex![496]

At this point I decided that I had better get involved, if only to satisfy myself whether our Regional Agent in Nevada were an uncontrolled sex-maniac or a country gentleman [or something in-between]. It seemed appropriate to pose the question to him directly, so I did. His answer arrived in early March, and from it I learned more about the social climate of Nevada than I had anticipated:

With regard to your question on legalized prostitution in Nevada:

Have I had any connection with this industry? None other than just being a resident of the State of Nevada.

There are no "zones" or "belts" of this particular activity. In fact the "Nevada law" on this subject is unwritten. It is by local option only; towns either have it or do not. There are no legal houses near the great centers of gaming activity such as Clark, Washoe, Ormbsy, or Douglas Counties.

Prostitution as a legal form of entertainment has been in Nevada for a long time. The legal houses can be found mostly in towns that are connected with the railroads. Some years ago a house near Carson City consulted with me - I was a theatrical lighting consultant at the time - as to what

[494] Letter, William Murray to Anton LaVey, December 28, VII/1972.
[495] Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.
[496] Letter, Margaret Wendall to William Murray, February 26, VIII/1973.

sort of lighting it should use in its "mirror room". And on occasion I stop at the bar at Winnemucca's "Cozy Corner" for a drink. The atmosphere is quite relaxing, and one is not hustled.[497]

Murray commented further to Charles Steenbarger, who had initially encouraged the Winnemucca location as being at least a good central location between the Denver membership and those on the California coast:

To my way of thinking, it is indeed a shame that Winnemucca had to be withdrawn as the Conclave site at this late date due to our dubious national reputation as a center for promiscuity. The residents, myself included, were never aware of the fact. I know it surely doesn't seem to bother the Chamber of Commerce.

Winnemucca, Nevada is a picturesque little "western" town with a great deal of charm and historic significance. Butch Cassidy and the Wild Bunch held up the bank in 1900 - there is a plaque there saying so!

But I do see Central Grotto's reluctance to sanction any official Church function that might gain any national news media coverage or comment. The perverted mind of the "press" is capable of any sort of distortion to sell papers. If we had some of the press here for the Conclave, I am sure it would be they who would spend most of their time at the "houses" in question.[498]

Suddenly the Great Winnemucca Prostitution Scandal began to seem rather funny. The Great and Terrible Church of Satan worrying about its public image because of five bordellos that the local residents accepted with laconic unconcern? Even Diane felt that she had better rephrase her speculation to me:

Regarding the Winnemucca situation, I hope I didn't lead you to believe that Murray is, in any sense of the word, a pimp! I just meant that the availability of ladies of the evening might have made the little town of Winnemucca more attractive than it might otherwise have been.

This opinion is based on first-hand observation of Murray and his rather frantic approach with women, which we witnessed when he visited Central a couple of years ago. But maybe he's calmed down in the interim.[499]

In his own account to me of his initial visit to 6114 California Street, Bill Murray didn't convey the idea that he had been unduly aggressive towards any of the ladies at the Central Grotto. Rather it had been a perfectly pleasant meeting:

When I was granted the audience with Dr. LaVey a few days before All Hallows VI, I was received by His Excellency, Lady Diane, and the then Central Grotto staff literally, it seemed to me, with open arms. Their kindness and apparent interest in me were overwhelming. It was as though this were the "family" for which I had been searching for so many years.

I can remember with such great clarity Lady Diane's remark: "Oh, Mr. Murray, how nice it would be to have you near us to help out." - which was seconded by Dr. LaVey.

I appreciated Dr. LaVey's openness in discussing so many things with me, and his allowing me to look over certain Church mail that had come that day, his remark at the time being: "As long as you will have the responsibility for some Church administration at your level, you had better see some of the things we get here."

At 3:30 AM I made my manners, said goodbye, and went out to my car a totally different person than the one who had walked up the stairs of 6114 California Street at 9:45 PM that evening.[500]

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[497] Letter, William Murray to M.A. Aquino, March 1, VIII/1973.
[498] Letter, William Murray to Charles Steenbarger, March 10, VIII/1973.
[499] Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.
[500] Letter, William Murray to M.A. Aquino, May 11, VIII/1973.

From Denver Charles Steenbarger sent me his comments concerning Winnemucca in particular and the problems of Conclave public relations in general:

> I feel that much of the sensationalism and distortion by the news media stems from their erroneous association to our label and is therefore apt to happen wherever the Conclave is located. Even if it were held in conservative old Denver, I can see the press forcing an association between the Conclave location and our best X-rated show palace 50 blocks away.
>
> The crux of the matter, I feel, is a strategy of silence. If Winnemucca has such a "sordid" reputation but is otherwise an ideal location, then I think that we ought to have kept our mouths shut about having the Conclave there. My guess is that the news media would generate unfavorable associations between the event and any Nevada location because of the state's reputation around entertainment and legalized gambling. But what Satanist wouldn't prefer to lose his virtue rather than his money anyway?[501]

Bill Murray, nevertheless, had become discouraged concerning Winnemucca as a Conclave site. He couldn't help feeling that the Church's concern for its image was a little late in coming, however:

> When I received word from Priestess Wendall about Central's hesitation over the matter of the "houses", I saw how the press could have had a field day with the information.
>
> Admitted that prior to His Excellency's formal establishment of the Church on Walpurgis I A.S. and in the following year there were some rather sensational items that received attention, i.e. "Anton LaVey and his Topless Witches", some rather graphic pictorial coverage in some of the scummier magazines, etc. This served its purpose - and served well!
>
> At that point in time we needed "coverage", and the press obliged. Oh, how they obliged! Those days are past and indeed forgotten.[502]

If Nevada were out of the running, what about Santa Cruz - the beautiful seaside resort town in California that for the last year had hosted the Church of Satan's only local Grotto in the state? It seemed like the perfect location, but, as Margaret Wendall wrote to me, it had a skeleton of a different sort in its closet:

> I do have some reservations about holding a Conclave here in June or July. The mountains between San Jose and Santa Cruz have been the scene of about a dozen gruesome murders [see Appendix #81 - M.A.], including the murder of a Catholic priest in Los Gatos last November. A suspect has been caught and has supposedly confessed to 9 or 10 murders, and I have a strong, instinctive feeling that the trial will be held during the summer.
>
> Representatives of 2 newspapers have tried unsuccessfully, through interface with the Reverends James and Dolores Stowe of Karnak Grotto, to link the murders with "Satanism".[503] Apparently either the press or police feel that "Satanism" is involved, and the Stowes have gone out of their way to dispel any ideas that we are involved.[504]

It was finally agreed to hold the Conclave in Los Gatos - a halfway point between San Jose and Santa Cruz - and to disguise it with the public pseudonym of "Conference of Philosophical Writers". When to meet? Walpurgis was now past, and Halloween seemed too far off. July seemed to fit everyone's calendar most conveniently, and the way in which a precise date was arrived at is a minor story of its own:

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[501] Letter, Charles Steenbarger to M.A. Aquino, March 24, VIII/1973.
[502] Letter, William Murray to M.A. Aquino, May 11, VIII/1973.
[503] See Appendices #82 and #83.
[504] Letter, Margaret Wendall to M.A. Aquino, April 2, VIII/1973.

Along with one of his earliest letters to me, Bill Murray sent some snapshots of his Nevada home. In one photograph of his ritual chamber I noticed a magnificent suit of Japanese feudal armor arranged so as to suggest its occupancy. In my next letter I complimented Murray on this artistic treasure. He responded:

> I thank you for your interest in Mr. Watenabe, the Chapel Wraith. A distant relative of his, Mr. Yamaguchi, stands guard in my study. Some day when I have some film I will send you his photograph. As an interesting sidelight, "Watenabe" and "Yamaguchi" would be the Japanese equivalents of "Smith" and "Jones". Some day I hope to have the honor to visit you and meet your wraith, "Hugo".[505]

This wasn't the first I had heard of Murray's interests in things oriental. A few months previously Dale Seago had written:

> Bill Murray and I have been corresponding for some time, and I can safely predict that you will thoroughly enjoy making his acquaintance. I found out recently that we're alumni of the same Military Police school in Georgia.
>
> I received a cassette from him today - a recording of a destruction ritual - and it is fascinating. He combines Japanese music and thunder in the background, invokes O-yama and Emma-o The result is a thoroughly oriental-sounding Satanic rite. It sounded like something Karl Haushofer might have performed.[506]

As it grew in size, scope, and sophistication, the Church of Satan developed transcultural ambitions. In keeping with the worldwide diversification of the contents of the Satanic Bible and Satanic Rituals, I had tried to keep the Cloven Hoof moving in ever-changing geographical surroundings. I was currently researching an article on traditional Chinese "Satanism" for the May-June Hoof[507], and it seemed to me that Bill Murray might be in a good position to contribute a Japanese co-feature. I extended the invitation:

> From the description of your 2 wraiths - and from Reverend Seago's comments concerning the ritual you sent him - it would seem that you are particularly interested in the various branches of oriental occultism.
>
> I find this intriguing, having studied a good deal of Chinese, Japanese, and Indian history during my collegiate years.
>
> Magister Frazier in Denver has also spent a considerable length of time in Japan. As a matter of fact, I believe he and his family have only recently returned from another visit to that country.
>
> Some time when you're sitting around wondering what to do next, why not try your hand at an article on the Satanic aspects of Shinto, etc. I'm willing to bet that 95% of our members are unfamiliar with the fact, for instance, that the Japanese celebrate a 3-day Festival of the Dead every July. If it's done in a well-researched fashion, I would include such an article in the next Cloven Hoof.[508]

Murray replied:

> Oriental occultism is not my strong point. I have never traveled in the orient, but some day hope to visit Japan.
>
> My connection with things Japanese comes from my theatrical background. At one time I did a very deep piece of research, during graduate school, on the rural aspects of the bunraku or "doll theatre". There is a functioning bunraku-za in Osaka which is now underwritten by the Japanese

[505] Letter, William Murray to M.A. Aquino, March 1, VIII/1973. Murray refers to a snarling Polynesian mask which I acquired en route home from Vietnam and named for one of Anton LaVey's artistic pseudonyms.

[506] Letter, L. Dale Seago to M.A. Aquino, February 9, VIII/1973.

[507] Appendix #84.

[508] Letter, M.A. Aquino to William Murray, March 8, VIII/1973.

government as a Cultural National Treasure. My study covered the aspects of rural, amateur performances using the doll-like figures.

As a result of this I had many pleasant contacts with a Mr. Kubata of the Japanese Ministry of Culture, Dr. Earl Ernst of the Theatre Department of the University of Hawaii (he wrote the book on *Kubuki*), and Mr. Faubion Bowers, an expert on the theatre of the orient.

As part and parcel to all this, I learned some Japanese acting styles, got deeply involved in *jouri* narration and chanting, and fell totally in love with the Japanese theatrical art forms, particularly *bunraku* - and, for that matter, all things Japanese: language, customs, dress, outlook, and history.

Connected with this was my development of the "First American *Bunraku* Theatre", which was an effort of mine and my students when I was Professor of Drama at Sierra Nevada College. Our "American *bunraku*" enjoyed some vogue here in the west, and we made quite a few tour performances with this totally mad idea of mine. We designed and built a *bunraku* stage, constructed the 1/3-life-size dolls, and adapted *Uncle Tom•s Cabin* for *bunraku*-style performance.

We had several people doing the voices and narration rather than one *jouri*, and instead of one *samisen* player we had several banjo artists playing Stephen Foster-type music in the background. The costuming and sets were pure "South"; just the performance style was traditional Japanese *bunraku*. I must say we had fun.

As far as doing an article for the *Hoof* on the Satanic aspects of Shinto, I would not know where to start. I do know that the Nicherin body does have a very "Satanic" outlook on many matters. I'll see what I can do.[509]

I didn't get my hoped-for Japanese article, but I *did* learn something about bunraku! In any case when Murray, the Stowes, and Margaret Wendall met on Walpurgis 1973 to set a date, they chose it to coincide with that aforementioned 3-day festival of the dead, *O-Bon*.

Margaret Wendall, I might add, was no stranger to oriental religions herself, having many friendships in the Japanese (Buddhist) community in San Jose. She remarked in a Walpurgis letter to me that the local *O-Bon* is the "only organized non-Christian festival in San Jose which is open to the public".

Diane LaVey's reaction to my Chinese Satanism article for the May-June *Hoof* was pleasantly positive:

Your "Yellow Peril" piece would make Fu Manchu smile! It's really a good article - well-researched and lucidly presented. [I'm a chart freak!]

This "tolerant" new world in which we live has taken a lot of the spice out of literature and films that used to thrill us with stories of foreign or alien evil-doers with mysterious powers, and the inscrutable oriental figures were among the most colorful.

I wouldn't be surprised if half the people under 30 who read journalistic descriptions of Anton LaVey as having a Fu Manchu-style moustache or beard, or "a countenance that conjures up memories of Ming the Merciless" (extraplanetary origin but nonetheless oriental implication), really can't envision what the writer intends him to.

At least the readers of the *Hoof* will have something to think about.[510]

In the book review section of the *Hoof* I had originally included comments concerning a new book of witchcraft spells - *The Crone•s Book of Words* - and the latest offering by Sybil Leek, at whom I had poked fun in return for her finger-waving remarks concerning Anton LaVey. Diane deleted both reviews, commenting:

The *Crone•s Book* is published by Llewellyn, and after reading their latest issue of the *Gnostica News* [by "latest issue" I don't mean that previous issues were much more kind to Satanists], we're not inclined to give them any free plugs.

The lead article, "A Lesson in Ritual Magic", cribs an incredible amount from the *Satanic Bible*; and other bits and pieces with a Satanic tenor are sprinkled throughout the rest of the paper.

[509] Letter, William Murray to M.A. Aquino, March 11, VIII/1973.

[510] Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

This is to be expected, and it wouldn't be so galling if it weren't for the following references in a piece entitled "The What and Why of Magick" [in reference to recruiting people for their "Magickal Order"]:

"We seek, meet, and communicate with these people [or try to] because every once in awhile we will find someone who isn't crazy and who has that certain something which tells us that he or she would make an adept. This winnowing process is slow, and in some cases [when working with satanists and other assorted nuts] dangerous physically, emotionally, and spiritually. This is the reason why we usually interview people with a team."

And where have I heard these things before!:

"'Faith' is not a requirement for a Magickal student. In fact 'blind faith' would be a great hindrance."

And:

"Generally persons who claim to have had many 'mystical experiences' on their own, while not in some training program, do not make good High Magick adepts. In other words, kooks, acidheads, and the like need not apply."

It goes on to say that their magick is concerned with the problems and solutions of the Real World and is not attempting to deny the world as it actually exists. I don't know whatever happened to these types' contention that "everyone has the power - it's just dormant or undeveloped", because now they're saying it takes time, study, and work:

"It's not easy … requires intelligence and a good education. A strong grounding in any one of the following fields would be very helpful: ancient history, anthropology, archæology, English or European literature or religion, psychology, medicine, etc.etc."

In short, Mike, we aren't in much of a mood to give them anything. We expect to influence and change the way others think and look at things, but when we see our influence - even though we don't expect due credit to be given us - where [in the very same article] "satanists" are slandered, we don't feel too charitable!

As for Sybil Leek, the most Satanic thing we can do is ignore her! Even though we're tempted to leave in the review just because of your most apt description of her as the duchess in The Mouse That Roared, I think your analysis of the book sums up precisely why we needn•t refute what she's said: "The most accurate thing we can say about it is that it's typical Sybil all the way through."

Those who don't already see through her braggadocio and pure stupidity never will, and those who doubt her but still will buy one of her books probably buy enough other stuff on the occult to run across conflicting reports with the account she gives of the Church of Satan. So why give her a paragraph in our publication?

It doesn't matter if people think we've got a group in Houston, or that they think Anton LaVey lives in Hollywood. And the one thing that might matter - the "hippie type" statement - is refuted in enough other places that one small mention in her book doesn't amount to a hill of beans.[511]

Anton LaVey's essay for the May-June Hoof was entitled "Million d'Arlequin, Vesti la Giubba, et al.". Referring to the well-known aphorism that "all the world's a stage", Anton pointed out that very few persons could qualify as bona-fide "actors" - that most are suited to being "spear-carriers" at the back of the stage, or even to being an attentive, appreciating audience. Attempting to leave the theatre is impossible, since there is no escape from the world-stage's presentations:

Yes, the world is not simply a stage, but a theater; and it is a Barnum and Bailey world, just as phoney as it can be. Before it can become any more true, we'd all better damned well realize that. I like to think that Satanists do, more than others. It helps me keep the faith.[512]

Lilith Sinclair flew to San Francisco a week before the First Western Conclave - to pay her first official visit to the Central Grotto and to tour the city and its nearby sights with me. She was greeted at the airport by Karla LaVey and Tony Fazzini, the LaVeys'

[511] Ibid.

[512] LaVey, Anton, "Million d'Arlequin, Vesti la Giubba, et al.", Cloven Hoof, May-June VIII/1973.

chauffeur, and later brought to 6114 California Street for an evening with Anton and Diane.

Lilith was shown the marvels of the old house [pointing at the electronic consoles under the elevated bed in the Red Room, Diane remarked: "Here's where Anton sits when he controls the world."], and later descended with Anton to the Den of Iniquity, where, in the company of his Phibesian androids, the High Priest poured her a purple-colored liqueur. "What is it?" she asked mock-casually, taking pains to maintain the image of the Occult Superstar of the East amidst the bizarre inhabitants of the Den. But her host only grinned, seated himself at the organ, and played for her one of his own ritual compositions.

Lilith survived the mysterious liqueur unscathed, and for the next hour listened to Anton discuss his convictions concerning the actual existence of the Prince of Darkness and his conversations and communions with him. He showed her the nearby Council Chamber, now cold and stark with its trapezoidal altar, "Jacob's ladder", and looming Baphomet.

When Tony finally drove Lilith back to her hotel, she felt that at long last she had seen the real Anton LaVey - the essence behind the metaphorical mask. She also understood, as she had only postulated before, the true Mandate of the Church of Satan.

A few days previously I had received a note from Anton:

> Dear Mike,
>
> Diane's birthday is 10 July. Inasmuch as you and Lilith are going to Carmel the 9th and returning the following day, I would like to take Diane to dinner that evening. No great banquet - just you and Lilith and the two of us. It would be exactly the kind of pleasant evening she and I would prefer.
>
> Best -
> ASzLaV[513]

I had already learned about the date from Diane:

> My birthday is July 10th. And no cracks about my being a perfect Cancerian type. Confidentially I hate home, family, and business dealings.[514]

The pleasant evening was decidedly that, although it had its amusing moments too.

First there was The Scratch On The Jaguar. The Buick Limited and the Oldsmobile Toronado never saw the inside of the garage at 6114 California Street; that was reserved for Anton's personal pride and joy, an ice-blue Jaguar sedan. With due pomp and ceremony he extracted the Jag for the trip to Saluto's (a posh restaurant down the peninsula near the San Francisco airport). At 19th Avenue and Taraval, just a few blocks away from the Lost Weekend nightclub, may still be found the smoking remains of the unfortunate Shell station whose attendant nicked the paint of the Jag after filling its tank.

Then, too, Highway #280 is a nice, rolling freeway south of San Francisco. It suddenly occurred to me that my equilibrium was out of synchronization; I was carsick. I had witnessed the Terror at the Shell Station. "If I throw up in this car," I reflected in queasy panic, "I'll be cut in pieces and fed to Typhon." Somehow I kept my cool until we arrived at Saluto's. We were seated at a good table - and from my seat I had an excellent view … out the window towards the gently s-w-a-ying surface of the San Francisco Bay!

In the next issue of her Grotto's Satan•s Spawn newsletter, Lilith reported on other events of her visit:

[513] Letter, Anton LaVey to M.A. Aquino, June 28, VIII/1973.
[514] Letter, Diane LaVey to M.A. Aquino, June 29, VIII/1973.

During a recent visit to San Francisco, an official of the Order of the Trapezoid and I entered an establishment called "The Museum of Witchcraft and Magic". While the displays were well-done - though Satanism was pointedly omitted - the employees were dressed in the expected, witch-type garb, which, from a magical standpoint, did much to lessen the impact of the whole picture.

After viewing the exhibits, we identified ourselves as officials of the Church of Satan, and their eyes popped. One could almost see the thoughts going through their heads: "Here are real, honest-to-goodness Satanists; but that's funny - they don't look like Satanists - they're not even wearing black!" Since we were both dressed quite conventionally, the impact produced was greater than if we had been clad in "traditional" witchy-black-magic garb.

While "dressing the part" does indeed have certain merits and can be great fun as well, ofttimes a completely ordinary appearance - the opposite from the expected - will leave more of an impression and really confuse those who like to think they have us all figured out … a small example of lesser magic in action.

The West-I Conclave in San Jose was one of the most enjoyable and informative gatherings I have had the pleasure of attending.

One big bit of news is the establishment of an exchange of services available from that particular Grotto, such as tapes of ritual music, book-tracing, printing, research, etc. In this manner members can avail themselves of such services as they may need.

Secondly there are tentative plans for a simultaneous ritual to take place across the country in all Grottos wishing to participate.

Congratulations are in order for Warlock Murray, Priestess Wendall, Reverend Stowe, and Priestess Stowe, along with all the other members of the Karnak Grotto, for the outstanding success of West-I.[515]

Thus it was that the First Western Conclave was held on the weekend of 13-15 July, 1973. Anton and Diane declined to travel south to attend it themselves, but Anton did think it an appropriate occasion for a major policy statement on present and future directions in the Church.

Since I was working principally with the eastern United States at the time, and encouraging Charles Steenbarger to become the counterpart IV° coordinator for the west, I suggested that Anton provide Steenbarger with the information that he wished disseminated. The concept worked well. Steenbarger received the letter reproduced here as Appendix #85, and he incorporated it into his Conclave address - which I subsequently reprinted in the July-August 1973 Cloven Hoof for the information of the entire Church membership. In that same issue I wrote the following report concerning the Conclave itself:

The First Western Conclave was just tremendous! There were visiting Satanists from as far east as Denver and New York, as far north as Canada, and as far south as Los Angeles. The facilities and service at the Los Gatos Lodge couldn't have been nicer, and all in all we consider it to have been one of the most interesting and productive regional meetings yet conducted under the auspices of the Church.

On this occasion there were three hosts: Priestess Margaret Wendall of the Bubastis Chapel in San Jose, Reverend James Stowe of Santa Cruz' Karnak Grotto, and Priestess Dolores Stowe, also of Karnak. The Undead of Trans-Carpathia (Nevada to the profane) were well represented by Warlock William F. Murray, who served as a most spectacular Master of Ceremonies.

At the formal banquet on the evening of July 14th, a major policy address was given by Magister Adrian-Claude Frazier, and later that same evening the members adjourned to the Karnak Grotto for the Conclave Ritual. A Sunday morning brunch on the patio of the Los Gatos Lodge concluded the formal festivities, after which the delegates left to visit local points of interest. Interspersed with the major events were both formal and informal discussion and debate concerning policies, programs, and future activities of the Church in the west.

No decision was reached on when or where to hold the next such gathering, the delegates preferring to leave the question open for the time being. Congratulations are certainly in order to all who made this Conclave possible, and appreciation is also due to those members whose enthusiasm

[515] Sinclair, Lilith in Satan•s Spawn #III-2, June-July VIII/1973.

and loyalty inspired them to travel such great distances to meet their fellow Satanists.

At midnight on Friday, July 13, a select group of III° and IV° officials met with the High Priest and High Priestess at the Central Grotto in San Francisco. As with the Conclave, this was not a strictly local affair. Priestess Lilith Sinclair had flown in from New York for the occasion, but she lost the distance record to Reverend James Moody from Belfast, Northern Ireland (which, we are told, is one of the least conspicuous places on the planet for a Satanist to reside!).

Among the matters discussed were many of the Church policies and programs contained in Magister Frazier's subsequent address to the Conclave and the long-term reasons therefore. Certain information of a private nature and thus unsuited for the pages of the Hoof will be contained in the next edition of the Chronicles of Mendes, the private communique of the Black Order.

We should like to tell you about one interesting development of the meeting. It was brought out that many members are impatient for guidance concerning magical research opportunities. The High Priest inquired as to how many of them had exercised the initiative to look up the biographies and workings of the figures whose names are cited in the dedication to the Satanic Bible and Satanic Rituals. There was a long moment of painful silence! Need we say more?[516]

The First Western Conclave marked a major turning-point for the Church of Satan - even more so than was immediately apparent from Anton LaVey's comments[517] as conveyed by Charles Steenbarger in his address.

Most notable was an increasing psychological detachment of Anton himself from the Church itself, almost as though its actual state of being were something with which he had found himself uncomfortable.

Coincidental with this came his decision to redefine the Order of the Trapezoid as something remote and mysterious, presumably to preserve the impression among the Church membership that he personally traveled in occult circles to which they did not have access. "There is still more to the Church of Satan than that which you have seen and that which you and I have built together," he seemed to be saying, "and this is why I personally remain a being above and ultimately apart from you."

It would be wrong to assess this as simple narcissism on Anton's part. In part, as this history has shown, it was an attitude born of Anton's disappointment in the actual performance of the Church of Satan: Since the real had failed to live up to his expectations, he would remove himself to the ideal, the magical, the "astral" Church of Satan, as it were.

A second and more complex reason had to do with Anton's personal character, and to understand this it is necessary first to explore his attitudes towards existence and non-existence, life and death. 1973 marked many significant developments in this obscure aspect of Satanic philosophy:

The January-February 1973 Cloven Hoof had contained two articles on the phenomenon of death: Anton LaVey's essay "Erotic Crystallization Inertia (E.C.I.)"[518] and my own "The Secrets of Life and Death".[519] These, in addition to such thoughtful commentaries as that of Stephen Hollander in Changes IV[520] , prompted many Satanists to pursue their own investigations. Among these was Dale Seago, who in a June letter commented on a work he had found entitled The Secret of the Golden Flower: A Chinese Book of Life:

[516] Cloven Hoof #V-4, July-August VIII/1973.
[517] Appendix #85.
[518] See Chapter #23.
[519] Appendix #75.
[520] Chapter #23.

> I can only describe the book as strange. It is a text on mental alchemy, and its basic premise is very interesting. It has to do with the development of the soul. Rather than proceeding from the assumption that everyone has a soul which survives death, however, it postulates that one can be created, and gives guidelines for doing so.[521]

Dale went on to suggest possible correspondences to Aleister Crowley's concept of the "body of light" and the "Kirlian energy field".

I was interested enough to acquire and peruse the book. *The Secret of the Golden Flower* (*T•ai I Chin Hua Tsung Chih*) is the principal philosophical text - in its oral-tradition origins - of the religion of the Golden Elixir of Life (*Chin Tan Chiao*) which developed during the T'ang Dynasty in the 8th Century CE. Its reputed founder is the Taoist philosopher Lu Yen, student of the Master Yin-hsi (for whom Lao Tzu is supposed to have written the famous *Tao Te Ching*).

Richard Wilhelm (translator of the English volume) summarizes the *Golden Flower*'s argument as follows:

> *Tao* the undivided, Great One, gives rise to two opposite reality principles, Darkness and Light, *yin* and *yang*. These are at first thought of only as forces of nature apart from man. Later the sexual polarities, and others as well, are derived from them. From *yin* comes *K•un*, the receptive feminine principle; from *yang* comes *Ch•ien*, the creative masculine principle. From *yin* comes *ming* (life); from *yang* comes *hsing* (essence).
>
> Each individual contains a central monad which, at the moment of conception, splits into life and essence (*ming* and *hsing*). These two are super-individual principles and so can be related to *eros* and *logos*.
>
> In the personal bodily existence of the individual they are represented by two other polarities, a *p•o* soul (or *anima*) and a *hun* soul (or *animus*). All during the life of the individual these two are in conflict, each striving for mastery. At death they separate and go different ways. The *anima* sinks to earth as *kuei*, a ghost-being. The *animus* rises and becomes *shen*, a revealing spirit or god. Shen may in time return to *Tao*.
>
> If the life-forces flow downward - that is, without let or hindrance into the outer world - the *anima* is victorious over the *animus*; no "spirit body" or "Golden Flower" is developed, and at death the *ego* is lost. If the life-forces are conserved and made to "rise", however, the *animus* is victorious and the *ego* persists after death, attaining *shen*.[522]

To Dale Seago I wrote:

> I reviewed your *Golden Flower* book the other day, and I agree with your impressions of it.
>
> To properly appreciate Chinese religious attitudes, I think, one must understand the *raison d•être* of the Imperial culture. The status quo was viewed as the standard of perfection. There were no promises of future programs to alleviate existing social evils or injustices. Hope for a better life in this world was eliminated, in other words, and individuals were forced to turn to religion for comfort.
>
> Relief from oppression was sought through the submergence of one's own consciousness in nature - *nirvana*, the Way of the *Tao*, etc. It is a voluntary abandonment of the *ego* in favor of what the *Golden Flower* refers to as a "collective soul". To say that nature is an omni-integrated process is certainly correct, but Satanism argues that it is *not* a conscious or deliberate process. This is simply our rejection of a "God" principle.[523]

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[521] Letter, L. Dale Seago to M.A. Aquino, June 3, VIII/1973.

[522] Wilhelm, Richard (Trans.), *The Secret of the Golden Flower*. London: Routledge & Kegan Paul Ltd., 1931, page #73. A more authoritative translation is now available by Thomas Cleary - San Francisco: HarperSanFrancisco, 1991 (ISBN 0-06-250193-3).

[523] Letter, M.A. Aquino to L. Dale Seago, June 17, VIII/1973.

Copies of these letters went from me to Anton LaVey, and during one of our private conversations at the time of the Western Conclave we agreed that there was a fundamental problem with the notion that the egocentric consciousness could maintain a meaningful existence as such once it had been absorbed into a Universal one.

Upon returning to Santa Barbara I sent Anton a copy of Maurice Maeterlinck's *Life After Death*, in which that eminent philosopher examines the case for immortality. Maeterlinck raised the same objection that had troubled us:

> I care not if the loftiest, the freest, the fairest portions of my mind be eternally living and radiant in the supreme gladness; they are no longer mine; I do not know them. Death has cut the network of nerves or memories that connected them with I know not what centers wherein lies the point which I feel to be my very self. They are thus set loose, floating in space and time; and their fate is as alien to me as that of the most distant stars.
>
> All that befalls has no existence for me unless I can recall it within that mysterious being which is I know not where and precisely nowhere and which I turn like a mirror about this world whose phenomena take shape only insofar as they are reflected in it.[524]

Maeterlinck ultimately arrived at a conclusion not unlike that of the *Golden Flower*- that participation in a Universal consciousness was preferable to an ill-defined and comparatively weak existence as a finite, egocentric consciousness:

> This *ego*, as we conceive it when we reflect upon the consequences of its destruction - this *ego*, therefore, is neither our mind nor our body, since we recognize that both are waves that roll by and are incessantly renewed. Is it an immovable point, which could not be form or substance, for these are always in evolution, nor yet life, which is the cause or effect of form and substance?
>
> In truth it is impossible for us either to apprehend or define it, or even to say where it dwells. When we try to go back to its last source, we find little more than a succession of memories, a mass of ideas, confused, for that matter, and unsettled, all connected with the same instinct, the instinct of living: a mass of habits of our sensibility and of conscious or unconscious reactions against the surrounding phenomena.
>
> When all is said, the most steadfast point of that nebula is our memory, which seems, on the other hand, to be a somewhat external, a somewhat accessory faculty and, in any case, one of the frailest faculties of our brain, one of those which disappear the most promptly at the least disturbance of our health. As an English poet has very truly said, "That which cries aloud for eternity is the very part of me that will perish."[525]

To date Satanists had not confronted the problem of the non-corporeal egocentric consciousness as bluntly as Maeterlinck had framed it. It was one of those issues that had, by tacit agreement, been set aside for consideration when lesser, easier matters had been resolved. My *Hoof* essay, Anton's interest in cryonics and in E.C.I., and now the speculations of other initiates such as Seago and Hollander all pointed to a resurgence of interest in the topic - a signal that the *Satanic Bible*'s top-skimming treatment could not stand for much longer.

No one was more aware of this than Anton LaVey himself, whose mind and ego far outdistanced the physical capabilities and health of the body in which they were incarnated. A week after the First Western Conclave he wrote to me:

> Your gift of Maeterlinck's book was indicative of your very real insight of our conversation. It is a rare gem of wisdom, and I shall treasure it highly. It is only fitting that *you* should bear that slim volume of light from the Darkness most call death. Thank you.[526]

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[524] Maeterlinck, Maurice, *Our Eternity*, New York: Dodd, Mead, 1914, pages #50-51.

[525] *Ibid.*, pages #48-49.

[526] Letter, Anton LaVey to M.A. Aquino, July 26, VIII/1973.

This emerging dilemma concerning the egocentric consciousness had a direct [if at the time obscure] bearing, it seems, on Anton's mid-1973 decisions concerning the Order of the Trapezoid - as summarized in his pre-Conclave letter to Charles Steenbarger.[527] The Order was now presented as being something mysterious, remote, and unreachable even through ordination to the Satanic Priesthood.

It will be recalled that the Order had been introduced in the December 1970 Cloven Hoof, wherein "John M. Kincaid" had stated: "The Order of the Trapezoid is the 'Board of Directors' and security staff of the Church … All Priests and Priestesses are automatically admitted into the Order …"[528] Subsequently it was the term applied to the entire Satanic Priesthood, i.e. III°-V°. [The term "Mendes" was applied specifically to the III°. It did not embrace an "Order" per se.]

I scratched my head and wondered if there would be any objections or expressions of incredulity following Steenbarger's speech. There were none - the membership either had forgotten the earlier definitions or simply chose to ignore them in a significantly Orwellian act of doublethink. Even Steenbarger himself seemed unperturbed.

Like Brer Rabbit I watched from the briar patch and "sed nuthin", but when I returned to Santa Barbara I decided that I'd best try to meet the problem head-on - particularly since Anton had asked me to revise and update the old Manual of Grotto Administration in the new Articles of Protocol. To Anton I wrote:

> From your letter to Adrian-Claude Frazier and Diane's memo to me,[529] I see that you have decided to draw a distinction between the Hierarchy of the Church and the Order of the Trapezoid.
>
> The only problem here is that the first edition of the Manual for Grotto Administration has stated quite flatly that the two were one and the same, and periodic references to the Order of the Trapezoid in the Cloven Hoof have been worded accordingly.
>
> If we simply make an abrupt change, it will seem to every reasonably intelligent observer that the Order of the Trapezoid is a sort of "Humpty-Dumpty" concept that "means whatever we choose it to mean". This development cannot help but disappoint many of our III° officials who until now have assumed that their ordination signaled their entrance into the inner circle of Satanism.
>
> In spite of this I believe I understand the role you would like the Order of the Trapezoid to play - namely that of encompassing the overall Satanic movement throughout history, above and apart from any one organization such as the Church of Satan. Thus such figures as Rasputin could be included within the scope of the Order of the Trapezoid while not, of course, being members of the Church of Satan proper. My recommended solution is based upon the following line of reasoning:
>
> In ancient Egypt, as was discussed in the Hoof article "The Source"[530], there were actually two Satanic religious movements that were challenged and finally suppressed by the Osirian cult - the worship of the life-principle that was represented by the ram-god Amon, and the worship of the Powers of Darkness represented by Set. My proposal is that we assimilate the legacy of each into the philosophical realm of present-day Satanism. The idea is not to "Egyptianize" the Church, but rather to recognize the origins of our religious system in human history.
>
> Order of Mendes While its relocation from Tanis to Mendes seems to have averted the total suppression of the Priesthood of Set by the Osirians, I have found no evidence that it was able to survive the downfall of the native Khemite empire.
>
> From Greek and Roman accounts, however, I gather that the rites celebrated at Mendes were so scandalous as to remain the talk of the Mediterranean for some time thereafter. I shouldn't be at all surprised to find that other devil-worshipping sects adapted much of their material from Mendes. If the authority of this Order is cited as conferring the III°, IV°, and V° - and in fact being the Hierarchy of the Church of Satan proper - we will have a much stronger basis for our existing degree system than we have had under the old arrangement.

[527] Appendix #85.
[528] See Chapter #6.
[529] Both in Appendix #85.
[530] Appendix #67.

Order of the Trapezoid: The Priesthood of Amon didn't survive the imperial decadence either, although it did succeed in passing most of its knowledge on to Mediterranean intellectuals through Pythagoras and other non-Egyptian initiates.

If the Priesthood of Set accounted for the sorcerers and psychologists of Egypt, then it seems apparent that the Priesthood of Amon generally encompassed the scientists, mathematicians, philosophers, and architects. It was the priesthood which controlled the greatest dynasties of the empire, and thus it can be cited as the impulse behind the most monumental achievements of Egyptian craftsmanship.

Lockyer's Dawn of Astronomy and other, more recent works point out the marvelous calculations and astronomical alignments that went into the great Temple of Amon at Karnak. As far as I can tell, the massive Pylon Gate archways built by this Order were the first trapezoidal structures ever built by man [excepting, possibly, truncated pyramids]. And so once again I think we have an excellent historical mandate for the Order of the Trapezoid.

The arcane and diabolical credo of the Order of Mendes should be more than sufficient to sustain the image and impact of the Church of Satan as a specific organization. Thus the Order of the Trapezoid can assume a sort of non-organizational, academic posture.

The ultimate effect of these two complementary Orders within Satanism will be to illustrate once again the guiding Principle of Duality that is at the very core of the Satanic philosophy. Each Order will have certain functions, but neither one will "dominate" or "control" the other. Rather they will serve to balance each other.[531]

A couple of weeks went by, during which time the LaVeys made a trip to Los Angeles to visit Sammy Davis, Jr. and meet Christopher Lee[532], to pay a nostalgic visit to the "Pink Palace" of Jayne Mansfield, to tour the Ennis-Brown "Mayan temple" house designed by Frank Lloyd Wright (on the hill above Griffith Park - the house used in the movies The Black Cat and House on Haunted Hill), and to undertake a certain Working discussed below. When they returned to San Francisco in mid-August, Diane wrote me:

The new Articles look great! … Anton liked the way you handled the distinction between the Black Order and the Order of the Trapezoid. You have a very nice way with circumlocution when it suits your purposes![533]

And so the Order of the Trapezoid and the Order of Mendes received their new identities in the Articles of Protocol. I drafted a somewhat more detailed discussion for the III°+ newsletter Chronicles of Mendes, but now it appeared that Anton was a bit uncomfortable with such a "straightforward" approach to the concept of the trapezoid. Upon receiving the draft of the Chronicles, Diane wrote:

Much of what you have said with regard to the Order of the Trapezoid and the Black Order is quite relevant and conveys what we would like to be known about it, but some needs deleting and more needs to be added. The additions Anton will relate to you when he sees you. For the time being it would be best to avoid the subject altogether in this issue of the Chronicles.

As you know, it has been most difficult to speak with you privately for any length of time during almost the entire period you have been associated with the Church. The only exception was during your last trip to San Francisco, at which time Anton discussed with you the survival of the "spirit" following death.

He has been wanting to discuss with you, in far greater depth than has been possible under existing circumstances, the history and function of the Order of the Trapezoid. But this must be done when you and he are both "fresh", which is why he didn't get into it last time when your private session that one night began at about 2:00 AM.[534]

[531] Letter, M.A. Aquino to Anton LaVey, August 2, VIII/1973.
[532] See Chapter #24.
[533] Letter, Diane LaVey to M.A. Aquino, August 17, VIII/1973.
[534] Letter, Diane LaVey to M.A. Aquino, August 27, VIII/1973.

While my visits to 6114 California Street were infrequent, it is not true that Anton and I never had time for extensive talks. We had many discussions during his trips to Louisville, Chicago, Santa Barbara, and Los Angeles; and during my 6114 visits we generally bounced ideas off one another's head until we were both groggy from fatigue!

As for Diane's reference to the "history" of the Order of the Trapezoid, both she and I knew that it dated simply and logically to 1966. But I understood what she meant, which was not the history of a "formal Order" but the magical principles and traditions which had moved Anton to give his Satanic Order that particular name. I returned to San Francisco over the Labor Day weekend, and a new piece of the puzzle of Anton Szandor LaVey emerged during the course of our discussions:

Among the dedications of the Satanic Bible are the names of "Max Reinhardt, a builder of dreams" and "Hans Poelzig, who knew all the angles". Both of these are figures from turn of the century Germany. Reinhardt was a theatrical producer and director in Berlin; he is best known for his ingenious approach to light, shade, and darkness. In *The Haunted Screen* Lotte Eisner observes:

> Max Reinhardt had mastered all the secrets of lighting. He had always been fond of clothing shapes in warm light spilling from innumerable invisible sources, of rounding, melting, and hollowing his surfaces with velvety shadows. Here his sole aim was to do away with the Verism and meticulous Naturalism of the previous generation. Before 1914 Reinhardt used innumerable kaleidoscopic effects to appeal to his audience's imagination. The stage would become a vast expanse bustling with life. Bare wings and curtains would frame the gentle curve of a *Rundhorizont*, a horizon whose concave surface was flooded, first with moonlight, then with brilliant sunlight, then immediately plunged into darkness; stars flickered while a kind of magic lantern covered the sky with moving clouds.[535]

Germany's artistic future, however, did not lie in the direction of the Golden Flower of the *animus* - but rather on the dark path to the *anima* Eisner continues:

> The German soul instinctively prefers twilight to daylight. In *The Decline of the West* Oswald Spengler exalts the mist, the enigmatic *chiaroscuro*, the "*Kolossal*", and infinite solitude. The unlimited spaces cherished by the "Faustian soul" of northern man are never clear and limpid but swathed in gloom; the Germanic Valhalla, symbol of a frightful solitude, is a *grisaille* ruled by unsociable heroes and hostile gods.
>
> Spengler asserts that solitaries are the only men to know the "cosmic experience"; they alone are capable of experiencing the inexpressible isolation and nostalgia of the forest.[536]

This *anima* in the German disposition was unleashed with a vengeance during the post-World War I Weimar Republic. Cynicism, decadence, and heedless self-indulgence gripped the country; Weimar - and Berlin in particular - was "amazingly violent, unbridled, often exuberant, often full of a strange and clumsy poetry, regularly very hungry and very sad, with touches of high lunacy and crankiness".[537]

A uniquely German term came increasingly into play: *Schadenfreude*. There is no precise translation into English, but it may be approximated as a sort of diabolical, gloating, malicious, fatalistic enjoyment of others' misfortunes - particularly as represented in the cabaret and in the motion pictures of the new Expressionists.

The prototype of the Expressionist film was *The Cabinet of Dr. Caligari* (1919). The sets were highly distorted representations of rooms, streets, and buildings. Eisner comments:

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[535] Eisner, Lotte H., *The Haunted Screen*. Berkeley: University of California Press, 1965, page #48.

[536] *Ibid.*, page #51.

[537] deJonge, Alex, *The Weimar Chronicle*. New York: Paddington Press Ltd., 1978, page #7.

> Oblique, curving, or rectilinear lines converge across an undefined expanse towards the background: a wall skirted by the silhouette of Cesare the somnambulist, the slim ridge of the roof he darts along bearing his prey, and the steep paths he scales in his flight.
>
> In *Expressionismus und Film* Rudolf Kurtz points out that these curves and slanting lines have a meaning which is decidedly metaphysical. For the psychic reaction caused in the spectator by oblique lines is entirely different from that caused in him by straight lines. Similarly, unexpected curves and sudden ups and downs provoke emotions quite different from those induced by harmonious and gentle gradients.
>
> But what matters is to create states of anxiety and terror. The diversity of planes has only secondary importance.[538]

To this technique would soon be added that of carefully controlled lighting. One of Max Reinhardt's colleagues was an artist and architect by the name of Hans Poelzig, who had designed Reinhardt's *Grosses Schauspielhaus* in Berlin (1919). States the *Phaidon Encyclopedia of Art and Artists*

> It provided for an arena-shaped stage, surrounded on three sides by stepped rows of seats, and surmounted by a huge dome that, by a system of screens with stalactite-shaped elements, filtered a fantasmagoric light into the auditorium. This extraordinarily imaginative work makes Poelzig one of the masters of early 20th century Expressionist architecture.[539]

In 1920 Poelzig synthesized the planes and angles of Caligari with Reinhardt's and his own expertise in lighting in *Der Golem*, a film about a clay android brought to life by sorcery in the Prague ghetto. Eisner notes:

> Animate objects always seem to haunt German narcissism. When couched in Expressionist phraseology, the personification is amplified; the metaphor expands and embraces people and objects in similar terms.
>
> So we frequently find German-speaking authors attributing diabolical overtones to, for example, the street: In Gustav Meyrink's *Golem*, the houses in the Prague ghetto, which have sprouted like weeds, seem to have an insidious life of their own "when the autumn evening mists stagnate in the streets and veil their imperceptible grimace".
>
> In some mysterious way these streets contrive to abjure their life and feelings during the daytime, and lend them instead to their inhabitants, those enigmatic creatures who wander aimlessly around, feebly animated by an invisible magnetic current. But at night the houses reclaim their life with interest from these unreal inhabitants; they stiffen, and their sly faces fill with malevolence. The doors become gaping maws and shrieking gullets.
>
> "The dynamic force of objects howls their desire to be created," Kurtz declared, and this is the explanation of the overpowering obsessiveness of the *Caligari* sets.[540]

Anton LaVey's new vision of the Order of the Trapezoid - and indeed of the Church of Satan in its original, pre-1970 mode - was not oriented to the *animus* of the ancient Egyptian priesthoods. Rather it was a creature of the *anima*, a manifestation of *Schadenfreude*

As the Church proper moved away from this early negativism towards a creative positivism, Anton developed something of a Dr. Jekyll/Mr. Hyde personality. I think it is fair to say that I myself became the central force in the Church moving it, after 1970, towards the *animus* extreme; while holdover personalities from the 1966-69 period resisted this trend and yearned for a return to the original *anima*, that negative, anarchic *Schadenfreude* that had seemed such a relief from the responsibility to construct

[538] Eisner, *op. cit*, page #21.

[539] Wildt, Lucia; Grafe, I.; & Blott, Rosemary, *Phaidon Encyclopedia of Art and Artists*. Oxford: Phaidon Press Ltd., 1978, page #517.

[540] Eisner, *op. cit*, page #23.

something better to replace the social injustices condemned in the Satanic Bible

One of the "1966-69 personalities" was James Moody, who had received the Satanic Priesthood, exploited the Church for a "disinterested" academic article,[541] served as my Deacon for the famous Missa Solemnis, and vanished into academic introversion in Ireland. As reported in my Hoof article, he had been present for the III° meeting at 6114 California Street but had not honored the West-I Conclave with his presence. Since he was pleasant enough at the III° meeting, no one took offense at his absence from the Conclave.

As it turned out, however, Moody's private reaction to the animus tendencies of the "new" Church of Satan was decidedly antagonistic. He was relieved to see that the "Mr. Hyde"/anima side of Anton LaVey still existed and was struggling to reassert itself. To Anton and Diane he later wrote:

> I feel that you are taking directions that I myself have been taking. I will confess to you that I have been disturbed by some of the trends that I get intimations of in the Hoof. There are suggestions that the Church has gone the way of all social groups and is now establishing an orthodoxy that is designed to protect the petty status of the "leaders" and the "old timers". I don't know what I am really trying to say except that the freedom, the glimpse of new horizons that the Church promised in its early days seems to be disappearing behind a cloud of pet pettifoggery, the few dictating to the many.
>
> I have felt always that the genius of Anton Szandor LaVey was that he saw the importance of intellectual freedom, of independence of all the accustomed "world views" that limit one's thought. I was afraid, when I returned, that he would have become so enamored of the status, the recognition, that the vision would have vanished. But I find that I doubted without reason. I should have had more confidence in the man I knew and respected so much, the man I had come to feel so much affection for.
>
> What you said, Anton, about the entrapment you felt led me to believe that you will find a way to break out. What you said about the directions of the "new" Satanism, the necessity to eventually react yet again to the excesses of dogmatism with regard to structure and system, rather than loyalty to a principle, left me feeling renewed and confident that there are masters of wisdom still left in the world.
>
> I don't know why, but I came away with the feeling that there was something in the wind: perhaps a dramatic disappearance into a kind of ideological retreat, or even a physical disappearance as the chrysalis splits and reveals the new flyer. If that happens, I hope that you will let me know where you are and what you are doing. I value your friendship, both of you, more highly than I think even you realize. I am closed-mouthed and the loyalest of your disciples and will understand.[542]

If Jim Moody were so contemptuous of the efforts of the Church of Satan to function coherently and constructively as an organization, I wondered, then why did he accept a membership, much less a Priesthood in it? He himself had never lifted a finger to help either Anton or the Church once he had exploited them to his academic benefit.

In disgust I tossed his letter aside, missing its most important point: that Anton himself had begun to feel that the Church of Satan per se was beginning to escape both its initial Schadenfreude and the fawning dependence upon his personality that Moody's groveling illustrates so well.

Anton was torn between animus and anima; he wanted to see the Church become something strong, beautiful, and positive - yet within him there was also the rage of the nihilist who feels confined and oppressed by even the most enlightened and individualistic philosophies of cooperation. Hence his efforts to indulge both tendencies via the creation of an "animus" Church of Satan and an "anima" Order of the Trapezoid [or "Satanic Movement"].

[541] See Chapter #3.

[542] Letter, James Moody to Anton & Diane LaVey, August VIII/1973.

In 1973 both he and I assumed that a balance between these forces would be possible. We did not foresee their ultimate, catastrophic incompatibility.

Anton had not been content with vague artistic and metaphysical explanations of the Poelzig phenomena. He sought their scientific, technical bases - and what he found - and used - became the principle for his "Law of the Trapezoid": that exposure to oblique or obtuse angles is dangerous or destructive except to those who are aware of this quality of theirs [in which case their influence is strengthening and favorable].

Regular forms, like equilateral triangles and pyramids, are complete and pleasing. But any kind of visual "incompleteness" or "irregularity", whether massive (the trapezoidal shape of the Golden Gate Bridge) or miniscule (a wall out-of-angle in a room) will tend to induce "emotional imbalance and ensuing acts of violence". The most disturbing shape is a trapezoid, because it is a "frustrated" triangle or pyramid. In his essay on the "LT" reproduced in a 1976 *Cloven Hoof*, Anton concluded:

> If the Law of the Trapezoid is known, recognized when applicable, and either heeded or utilized, it will save much hardship and tragedy, while still serving as a catalyst for change. Like fire, its powers are twofold, depending upon how applied. Like the Sun, its powers are twofold, depending upon whether a thing is growing, grown, or dying. And like the first crystalline fusion of atoms, it will be the beginning and the end, the alpha and omega of all matter. Avert your gaze from the pyramids and look to the trapezoid, and you shall be moved.[543]

The question, unaddressed by Anton, remains as to whether there is anything more at work here than mere æsthetic irritation with irregularity. We are, after all, surrounded by so much irregularity in nature that it is the *status quo* of our sensory surroundings. If it drives people to emotional extremes, then we are all more or less constantly and inescapably there. The challenge - as presumably in Zen - would be to *escape* from this violent, chaotic influence.

However there may be something at work here beyond Anton LaVey's idea of mere visual irritation. Research by the Temple of Set suggests that the human consciousness is far more susceptible than most people realize to phenomena from the electromagnetic spectrum. Roger de Lafforest's *Houses That Kill* contained an early such speculation:

> All the harmful rays I have mentioned so far can be detected and measured by scientific devices sensitive to microvibrations and electromagnetism. They correspond to gamma rays, which are similar to X-rays. It has been established that the shorter their wavelength is, the more harmful they are, and that they are extremely hard. It is precisely because of this hardness that they can so easily penetrate all living tissues. In human beings and animals they destroy red corpuscles; in plants they attack the sap …
>
> By drawing two perpendicular lines with a point in common, we obtain the shortest and most powerful vibration in the Universe: the one I have already mentioned in connection with colors - "negative green".
>
> These vibrations produced by a right angle are shape waves, that is, waves engendered by shapes as their name implies. When they are emitted by symmetrical geometrical shapes, they are favorable to the equilibrium of living organisms, but they are unfavorable when they come from shapes that are irregular, non-compensated, or deliberately combined or dissociated to project malignant energy.
>
> We have here come to the impassable no-man's land that separates science from magic. If it is true, as I believe, that this vibration is created by angular refraction, it is easy to imagine the superhuman power wielded by someone capable of aiming, wherever and however he chooses, the formidable artillery of shape waves contained in an ordinary geometry textbook.[544]

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[543] LaVey, Anton, "The Law of the Trapezoid" in *Cloven Hoof* #VIII-6, November-December XI/1976.

[544] deLafforest, Roger, *Houses That Kill* New York: Berkeley Publishing Corporation #425-02620-125, VII/1972.

"We never did get a chance to tell you," wrote Diane LaVey to me in August, "what happened during that very special ritual Anton performed in Hollywood."[545] What happened, on the night of August 4-5, was a work of necromancy.

In Chapter #2 of this history is recounted Anton LaVey's fascination with the actress Marilyn Monroe. There had been no hint of this within the Church of Satan until 1973, save for the inclusion of her name among the secondary dedications of the *Satanic Bible*, but on the inside cover of the July-August *Hoof* there unexpectedly appeared:

In Memoriam
Marilyn Monroe
who succumbed on the 5th of August, 1962 CE at 1:22 AM on the Day of the Locust.
Her sacrifice has served to speed the Malpocalypse and vanquish her betrayers.
As an Angel of Earth, she is risen.
Chi raffrena il mio furore?

It was not with the ethereal *animus* of Marilyn that Anton the sorcerer wished to commune, but rather with the earth-bound *anima*.

To understand how he intended to do this, one must refer to one of the Redbeard quotations selected for the "Book of Satan" in the *Satanic Bible*: "… Your immortal spirit shall live - in the brains and sinews of those whose respect you have gained." This passage was generally taken at face value, i.e. that the Satanist would "exist" in others' memories.

Anton now revealed himself to have drawn a different conclusion from Redbeard: that a sufficiently energized and conceptually precise envisioning of a person - augmented through the ritual forces of Greater Magic - could actually cause the *anima* [at least] to "recombine" from the natural elements into which it had dissipated. This is true sorcery in the traditional sense, since it is specifically the earthbound, elemental manifestation that is sought.

In the dead of night, as the anniversary moment of Marilyn Monroe's death approached, Anton and Diane LaVey retraced her final journey in reverse - through the darkened streets to the *cul-de-sac* of the actress' modest home at 12305 Fifth Helena Drive, Brentwood (a comparatively quiet neighborhood on the other side of the San Diego freeway from Hollywood and Beverly Hills).

The recording of a heartbeat accompanied them - growing stronger as they approached the *cul-de-sac*, and as the black Buick Limited pulled up to 12305, a beautiful white cat emerged from the underbrush, stared at them for a moment, and retreated whence it came. Marilyn Monroe had once remarked, Anton now told me, that if she were ever to return from the grave it would be as a white cat.[546]

Anton had suspected that Marilyn's "accidental suicide" was nothing of the sort - that she had been expertly murdered to silence her threatened revelations of scandalous sexual escapades involving John and Robert Kennedy [then President and Attorney General of the United States]. Anton was not alone in this belief - it was common rumor in Hollywood - but conclusive proof had so far eluded all investigators.

Anton was not interested in seeking social or judicial retribution [the Kennedy brothers, after all, were now dead themselves] as much as in satisfying himself that the murder theory was correct. The appearance of the white cat *anima* in response to the "heartbeat" Working, he felt, was an indication that he was on the right track. A more powerful

[545] Letter, Diane LaVey to M.A. Aquino, August 17, VIII/1973.

[546] Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973. See also letter, M.A. Aquino to Diane & Anton LaVey, September 6, VIII/1973. Lilith Sinclair IV° and I duplicated this Working, with certain appropriate modifications, ten years later to the evening. The results are reserved to the records of the Temple of Set.

Working was now necessary, and for that he needed the Ceremonial Magical environment of 6114 California Street. He also wanted, it now developed, my own assistance.

We left the Purple Room and descended to the heart of the building - the Council Chamber. It was extremely cold and stark, furnished with only two chairs alongside the spartan, trapezoidal altar, and as we seated ourselves I noticed the outline of a low mattress or couch at the far end of the room.

Anton asked that we both direct our thoughts to the bedroom of the house in the Brentwood *cul-de-sac*, concentrating on the same residual, earthbound materia that he had successfully evoked four weeks earlier. It was in this bedroom that Marilyn's corpse had been discovered. [Here I must explain that such direction of thoughts is not "simple imagination", but rather what might best be described as the focusing and transmission of one's mental energy to a particular locus, so that something at or in that locus may derive sufficient energy from it to make its presence manifest. Compare the familiar "poltergeist" phenomenon, which is the same principle applied *subconsciously*.]

For perhaps fifteen minutes there was no change in the still atmosphere. Then I noticed that the chamber, already cold, seemed even more chill. Gazing slowly about the room, I saw that a change of a more material type had also taken place: The top of the low bed was now distorted with uneven indentations along its right side.

I quietly drew Anton's attention to this development. He rose, went over to the altar, and energized the powerful "Jacob's ladder" electrostatic generator atop it. This was not done, as many uninformed witnesses to the Church of Satan's "electrical" rituals have supposed, merely for visual effect. Rather it created a strong negative-ionization in the atmosphere, strengthening the creative and concentrational powers of the celebrants' *psyches* [see Chapter #22].

Anton returned to his seat; the Working continued; and now - grotesquely illuminated by the sporadic lightning bolts of the "Jacob's ladder" - the full extent of the *anima* concentration was realized. Within the impressions on the bed there gradually appeared the nude body of a woman, face-down, contorted, and irregularly streaked or blotched with what seemed to be blood [it seemed dark/shiny reddish in color - as far as could be determined in the faint candlelight and flashes from the "Jacob's ladder"].

The materialization of this body was accompanied by a mental sensation of "queasiness" - as though one had encountered something corrupt or unclean. This is not something that either of us interpreted as applying to the body per se; it is rather a signal of exclusively "elemental" matter combinations - pure *anima*, so to speak.

Neither Anton nor I spoke; there was nothing to say; he had learned what he had wanted to learn. After a few moments he extinguished the "Jacob's ladder" and the candle, and both of us broke concentration, sitting back in the chairs to rest. When Anton relit the candle a few minutes later, there was no trace of the materialization. We returned in silence to the Purple Room and by mutual understanding have not discussed the Working since.

Anton LaVey may have known the details of Marilyn Monroe's death, but I myself did not. The following year, when Robert Slatzer's book *The Life and Curious Death of Marilyn Monroe* was published, I learned that the actress' body had been discovered nude and face-down on her bed. Suspicion had been aroused by how uncontorted the body was - not characteristic of death by barbiturate poisoning - and of course there was no visible blood. It was the contorted and bloodied state of the *anima* that told Anton what he wanted to know.

In 1973 there were only the vaguest of rumors that Marilyn Monroe's death was anything other than accidental suicide. Despite strong suspicions as articulated by Slatzer,

no hard evidence of anything more sinister had been discovered.

In 1985 such evidence was finally uncovered and published in *Goddess: The Secret Lives of Marilyn Monroe* by Anthony Summers (New York: Macmillan). An expanded and updated paperback edition of this book was published the following year (New York: New American Library/Onyx Press #0-451-40014-3).

Rare additional information not contained in the Summers book may be found in the 1985 BBC documentary *Marilyn: Say Goodbye to the President*. This documentary is available on VHS videocassette from Key Video. Because of its politically explosive subject matter, it is not easily available and will probably have to be special-ordered. The one time I saw it on PBS television in the United States, several of the more eye-opening segments had been cut from it. These are complete in the Key Video tape.

There had been another magical development during the summer of 1973: I was recognized by Anton to the second and full level of the IV° - Magister Templi - the first Satanist other than Anton himself to attain this initiation, as John Ferro and Charles Steenbarger had achieved only the preliminary level of Magister Caverni.

Anton LaVey performed my Magister Templi recognition on August 5 - the anniversary of the murder of Marilyn Monroe.

Chapter 26: The Return of John DeHaven

When Anton LaVey became more and more successful, he founded subdivisions or "grottos" in various cities around the country. Eventually, as is the unfortunate habit of all religious groups, even the Pagan, dissension arose in some of these groups and they split, one portion staying under the ægis of High Priest Anton, the other going their own way.

Thus it was in the case of the grotto at Dayton, Ohio. A substantial portion split off, being at odds with the rule from far-away San Francisco. They complained about high-handedness on the part of Mr. LaVey and decided to follow a more democratic line.

The group in Dayton is composed primarily of young people between the ages of 18 and 30. They are simple people; their everyday ways are no different than those of any midwestern working person. John DeHaven, a student and radio broadcaster, is their spiritual leader or "Magister Sacrorum".

The group changed its name when it left the LaVey fold and became the Church of Satanic Brotherhood. At first headquartered in Centerville, Ohio, it is now located in Dayton itself. Taking a leaf from Anton LaVey, the Satanic Brotherhood also spread out into other cities, founding Templums or groups in St. Petersburg, Louisville, Indianapolis, even in far-off New York City.

- Hans Holzer
The Witchcraft Report, 1973[547]

* * *

CHURCH OF SATANIC BROTHERHOOD
Arcadian Magistry, Athens, Ohio
1, March, IIX a.S.

[All sic]
Dear Ms. Sinclair:

Please excuse my lack of proper title, if there is another, but I have been "un-attached" with the LaVey bunch for over a year now and those who have been elevated to higher degrees with the C. of S. have done so without my knowledge.

Enough of the excuses! on with the busniess…. I have received word that you are contemplating, or have already left the C. of S. In either case may I congradulate you on your keen intellect. Our historian has spent the better part of the past year investigating LaVey and we have come to some rather strong conclusions anent his operation, some of which, I'm sure you have reached on your own accord.

Needless to say his recent paperback release is, to even the most untrained eye, a compilation of works which can be found in numerous other books. It really shows you how much he really does know.

I'm not in the busniess of "bad-mouthing" Anton, or is it Harold? I am attempting to bring those who he has lured into his grasp away from the "master" and back to where they belong, which is, of course, back to himself.

If you have in fact left the C. of S., and are seeking a true group of Satanist Brothers and Sisters, may I ask you to consider us. We have grown in the past year to membership figures which well exceed LaVey's, and our groups are primarily those which left the C. of S. high and dry to seek the true wisdom that has existed since the beginning of time, and not forced to obey every command of the "master". None of our members hold the exalted title of Magus, or the right to dictate their personal beliefs upon any other member. These are very basic ideas of what we are doing, and if you would like to further pursue

[547] Holzer, Hans, The Witchcraft Report, New York: Ace Books #89680, 1973, pages #157-158.

our "realm" please feel free to write me at any time.

Rege Satanas!
John DeHaven
Priest of Satan

* * *

LILITH GROTTO, CHURCH OF SATAN
Spotswood, New Jersey
March 5, VIII

Dear Mr. DeHaven:

You would do well to investigate your sources of information more thoroughly before you presume to write such a letter as the one you sent me. I do not know, nor do I care where you got your information, but let me set you straight immediately. I have not left, nor do I intend to leave the Church of Satan. For your further information, my title is Priestess of Mendes - one that I have earned and of which I am justly proud. Should you address me in the future, although I prefer that you do not, please refer to me as such.

Your reference to His Excellency Dr. LaVey and comments about him were unsolicited, uncalled for, and extremely distasteful to me. If, as you state, you are not "bad-mouthing" him, then what do you call the sarcastic remarks? I call them sour grapes mixed with a liberal amount of jealousy. The fact that you could not measure up to the standards of the Church of Satan, nor sustain yourself within its ranks, does not give you leave to take out your frustrated ego on him. As for your comment about being "lured" away from the master, you are sadly mistaken. You may have a master, but we are our own masters. And if your membership has exceeded the Church of Satan's, why are you so busy trying to discredit us and solicit members? Empty barrels make the loudest noise.

Your offer of membership in your little "group" is not only unsolicited and unappreciated, but is an insult to my intelligence. My allegiance is to His Excellency, the High Priest and to the Church of Satan. I have no time for disgruntled rejects, so please do not intrude upon me in the future. I hope I have made my position clear, and I trust I will not be imposed upon by you again.

Rege Satanas!
Lilith Sinclair
Priestess of Mendes III°

* * *

Lilith's response to John DeHaven was a beaut! And your letter to her expressed our feelings precisely. The letter he wrote to Margaret Wendall said that "anyone could see that the text of the new book [the Satanic Rituals] was just a compilation of the III° test" - whatever that is supposed to mean, prove, or disprove!

All I can say is that he and Wayne West must really be hurting inside or they would have better things to do. West wrote Marcello Truzzi a "long, long letter", the contents of which we don't know yet. I think it's safe to say that Wayne West wants something that he thinks Marcello can give him; otherwise he wouldn't have broken his long silence with him. We told Marcello we thought so. He's disillusioned with West, but I don't know to exactly what degree.

By the way, Anton said, "I'd like to see them come up with a source for Mike's Lovecraft 'translations'!"

- Diane LaVey to M.A. Aquino[548]

[548] Letter, Diane LaVey to M.A. Aquino, March 21, VIII / 1973.

* * *

Shame about DeHaven - that boy did have some potential. Actually it is not for me to comment.

As an interesting sidelight to the matter, I was visiting Dr. LaVey when [the Church of Satanic Brotherhood] was just starting to break. He had made a few cryptic remarks, and when the formal announcement was made, I then knew what he was talking about. I had made some remark concerning when we would develop our "Martin Luther" or some sort of nonsense.

He remarked that, if a "fundamentalist Satanic group" were needed, he supposed he would have to start one, at least sub rosa We then talked about what a money-maker that would be. In fact the conversation between His Excellency, Rev. Bob Bently, and myself got quite uproarious as we discussed the many possible turns this development could take: tent meetings, shabby little busses touring the country, Satanic revivals, the "Billy Sunday" approach, healing sessions, sponsoring of Boy Scout troops …

- William F. Murray to M.A. Aquino[549]

* * *

Occult Observer
Fresno, California
Last Quarter 1973

MORE DANGEROUS THAN EVER BEFORE!
by Rev. Mike Warnke, president, Alpha Omega Outreach

During my recent tours of the midwest and east coast cities, I found that the Church of Satan - which now claims more than 100,000 adherents nationwide - has become the object of a schism. On the east coast many devil-worshippers now belong to the Church of Satanic Brotherhood.

It is obvious that the new C.S.B. bears little if any resemblance to the circus antics of the Church of Satan. This eastern "orthodox" group are serious practitioners of the Black Arts and rituals. In meeting with the hierarchy of the C.S.B., it is easy to see that they are infinitely more knowledgeable and better equipped to practice demonic religion than their counterparts in the west.

The C.S.B. is located in several major cities in the eastern part of this nation. And we were privileged to meet some of the ranking officials of the Brotherhood while in Athens, Ohio. We disagree with them - 100 percent. We feel they have chosen a wrong cause for their faith. But they did not harass us, and it was possible to keep our relations on a human plane - to have dialogue with them. It was a refreshing change from the attacks we have received from the devil-worshipping westerners.

These easterners showed a cool confidence in their form of worship. And this is where we see this schismatic group to be far more dangerous than some of the more circusy types of cults we have here in California. We hope this immediate and present danger in the midst of eastern Christians will cause them to be stronger in their own beliefs.

We can see the Satanists strengthening and updating their beliefs. And we feel that this should be a signal to all Christians that it is time for us to stand up and be counted for Jesus. As we are told in the Scriptures, stronger is He that is in you, than he that is in the world.[550]

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[549] Letter, William Murray to M.A. Aquino, March 11, VIII/1973.

[550] See also Chapter #23 concerning Warnke's previous contacts with the Church of Satan.

* * *

A lot less well-versed in the reality of psychic manifestations, and motivated by a reverse fanaticism which obscures even further any reliance on facts, a former Satanist priest by the name of Michael Warnke has seen fit to establish what he calls the "world's first anti-witchcraft traveling mobile unit".

A sailor in his mid-twenties, Warnke used to be a Satanist high priest in the Riverside/San Bernadino, California area. But he saw the light, says he, and turned Christian, or rather Evangelist. Apparently the crusader had planned to become a seminarian during his teen-age years but later became involved with drugs. His next kick was a "witchcraft group" called the Centaurs in which he became a high priest. Drugs and sexual orgies were the order of the day in that group, said Warnke. When he overdid the drug bit, the group threw him out …[551]

John DeHaven explained how they all got together to form the Church of Satanic Brotherhood:

"The Church of Satanic Brotherhood is a religious association of Satanists founded by members and former members of the Church of Satan who were attracted by the idea of a national fellowship of Satanists, but who felt that the Church of Satan did not serve this purpose. Our church is governed by a council, whose authority is balanced by the ceremonial head of our church, the high priest, the executive head of our church, the Magister Sacrorum, and the general council of all members."

Holzer: "You just showed me photographs of a wedding. Who was the officiating priest?"

DeHaven: "The officiating priest was Reverend West from Detroit, and I was co-celebrant in that ritual. Reverend West, who was with the Roman Church for a good number of years, and who left because of several reasons, wore his vestments from the Roman Church for the rite."

Holzer: "Is such a marriage legally binding by the state law?"

DeHaven: "The State of Ohio recognizes our marriages. We have a recognition from the Secretary of State, we are an association in Ohio. Churches in this state can be formed either by incorporation or association, and we are formed by association."

- Hans Holzer

The Witchcraft Report[552]

* * *

Please be advised that I can find no record of the Church of Satanic Brotherhood in Dayton.

Ted W. Brown
Secretary of State
State of Ohio[553]

[551] Holzer, op. cit, page #155.
[552] Ibid., pages #161-162.
[553] Letter, Ted W. Brown to William Ashton (Thomas S. Huddleston), November 27, 1973.

* * *

The National Observer
Dow Jones & Co., Inc.
September 1, 1973

SATAN LIVES!
by Daniel St. Albin Greene

… Squabbling among sorcerers is not limited to Dixie pagandom; it seems to be an innate trait of the diabolic ethos. Internal dissension incited a wave of "protestantism" that resulted in the creation of the Church of Satanic Brotherhood by excommunicated or disaffected parishioners of LaVey's Church of Satan.

Most students would acknowledge modern Satanism's debt to Anton LaVey, a one-time wild animal trainer who shaved his skull, grew a devilish goatee, and founded America's first Satanic church in a black Victorian manse in San Francisco seven years ago.

What Hugh Hefner did for sex, LaVey did for Satanism - packaging and selling it as a voluptuous philosophy and life-style and the social trend of the future.

The diabolic messiah has published three books, including The Satanic Bible; his church circulates a newsletter, The Cloven Hoof; several grottos sprang up around the country; and church propaganda boasts membership exceeding 10,000. Midwestern apostates, however, insist that LaVey never had more than "several hundred" dues-paying disciples.

Meanwhile there was ferment in the provinces - especially in Louisville. The trouble can be traced back to Clifford Amos' proclivity for white witchcraft. Amos, then recently discharged from the Navy, was teaching a witchcraft course in the local "Free University" when an Army officer, Captain Michael Aquino, asked him if he were interested in joining a Satanic church. An occultist since junior high school, Clifford responded enthusiastically, and the Nineveh Grotto was founded in 1970.

One misconception about Satanism is that it perpetuates ancient, arcane rites. Not so. Its ceremonies are mostly perverse creations of the members. In Nineveh, Clifford proved a very creative ritualist. This would have been fine with the church hierarchy, except for one thing: Cliff kept amalgamating witchcraft stuff with accepted Satanic methodology. The black marks piled up - and suddenly the axe fell. A special-delivery letter from Fort Knox notified the deviationist that he was excommunicated for promoting white witchcraft and for other high crimes against the Church of Satan.

This Draconian measure was later rescinded. In January 1972 Clifford received his Warlock degree from LaVey's Central Grotto and was made Nineveh Grotto Leader. But a few months later Aquino had him booted out again - this time for consorting with other Church of Satan outcasts (including a former Catholic priest in Detroit, who had called himself a Satanic "bishop" without church sanction) who had formed the Church of Satanic Brotherhood …

* * *

The National Observer
Dow Jones & Co., Inc.

September 29, 1973

To the Editor:

Your September 1 article on Satanism states that the Church of Satan "excommunicated" a Louisville member simply because he chose to introduce an element of childishness into rituals. This is quite incorrect. The individual's active status was only suspended during our investigation of a report that he had engaged in animal sacrifice - a practice we do not permit. When it was established that no such event had taken place, he was restored to active membership.

The subsequent "booting out", as you put it, of this same individual resulted from the discovery that he had brought dishonor upon his office by participating in a ceremony with a former Priest of ours who had been dismissed for embezzlement.

As for the "wave of protestantism" that resulted in the formation of the so-called Church of Satanic Brotherhood, we would consider the circumstances somewhat less noble than your article represents them as being. The dissidents in question were thrown out of the Church of Satan upon our receipt of evidence that they were involved in the merchandising of stolen property. We also received several reports to the effect that they were encouraging female members to prostitute themselves for the financial benefit of the group.

While the Church of Satan encourages intellectual freedom and exploration, we tolerate only the highest standards of dignity, ethics, and courtesy in our members.

Michael A. Aquino
Magister Templi IV°
Church of Satan

* * *

To the Editor:

We would like to point out that those mentioned as having been "excommunicated" merely had their membership terminated - without fanfare or ceremony. We do not use the term "excommunicate", since members are not generally initiated in the formal sense, but simply are accepted for membership, are put in touch with a regional representative, and proceed to take part in whatever activities, ceremonial or otherwise, which may be planned for the given locale.

It should also be mentioned that the "apostates" you interviewed for your article had their memberships terminated for quite different reasons from those given. They were, without exception, the result of a "purge" the Church underwent a couple of years ago, at which time it was discovered that certain individuals were (a) using the Church of Satan as a front to collect funds under false pretenses, (b) dealing in stolen merchandise, and (c) using and selling illegal drugs.

John M. Kincaid
Priest of Mendes III°
Minister of Information
Church of Satan

* * *

The True Grimoire
Church of Satanic Brotherhood
Volume I, Number 1 - March 1972

THE DISSOLUTION OF THE STYGIAN GROTTO
- by Joseph M. Daniels, Editor

The true source of this so-called evidence was in fact three disgruntled members of the Stygian Grotto.

One can rest assured that, if the local police had anything resembling real evidence of illegal activity by members of any Satanic group, they would take immediate action. Moreover it is rather far-fetched to suppose that they would even discuss the matter with the national leader of the very same organization under scrutiny. On the other hand, the three suspected slanderers had displayed a growing hostility towards the leadership of the Grotto and were known to be in contact with the Central Grotto and Magister Aquino.

The quality of the evidence gleaned from whatever source can be inferred from the great care taken not to repeat the accusation in the subsequent official account issued by the Church of Satan. Being a law-abiding group, they are painfully aware of the meaning of libel.

* * *

There were two possible explanations for all of this. One was that John DeHaven was, in secret violation of Church policy, operating a hot-merchandise ring through the Grotto. The other possibility was that John, Ron Lanting, Harry Booth, and Gary Borton were the victims of a frame-up involving practically every other member of the Grotto besides themselves.

The decision was reached that, at the very least, Stygian was untenable as a Grotto and should be disbanded. Because of the extreme bitterness quite obviously evident against DeHaven, Lanting, Booth, and Borton, it was decided that it would be better for them in the long run if they were to be completely divorced from the Church. It was realized, of course, that the notice would cause them personal pain and probably embitter them towards the Church, but to sponsor an exchange of accusations between them and their accusers would just have made everything more hostile all the way around.

- M.A. Aquino to Clifford Amos[554]

* * *

I am not at all impressed with the recitation of so-called evidence which you offer so belatedly.

I am firmly convinced that, had the matter been given a fair and impartial hearing, John would have been vindicated. Instead of such a hearing, you subjected him to a procedure encompassing the most intolerable features of the Papal Inquisition, to wit: relying on anonymous informers, arriving at your decision in secret and before the accused was aware of the charges, and - most damning of all - totally refusing to hear a defense. The latter you apparently justify on the basis that he only would have claimed he was innocent - imagine that!

Surely you must be aware of the horror with which I and most people view this sort of "justice".

[554] Letter, M.A. Aquino to Clifford Amos, November 7, VIII/1973.

Even under the Inquisitorial process, the defendant was at least given the opportunity to name and discredit anonymous witnesses by proving their malice. Had John been granted this pitiful defense alone, he could probably have named and disqualified his accusers. Indeed, I think that I could have done so!

- Joseph Daniels to M.A. Aquino[555]

* * *

Be your age. We possess no authority to conduct private trials for suspected felonies. Had we pursued our investigation to the point where we had legally-admissible evidence of larceny or fencing of stolen merchandise, we would have been obligated to take the initiative to turn over such evidence to the police for prosecution.

From the information and supporting documentation we did receive, we concluded that there was a real possibility that the Stygian machinery was being used for illegal purposes. The choice boiled down to either defusing the entire situation immediately or taking the chance that some or all of the Grotto members would wind up in the clink.

I was not prepared to take the latter chance simply to avoid hurting John DeHaven's feelings in the event I was wrong. I have since received no information to indicate that I made the wrong decision.

- M.A. Aquino to Joseph Daniels[556]

* * *

Evening Independent
St. Petersburg, Florida
December 17, 1974

SAVED? - SATAN WORSHIPPER TURNS TO JESUS
- by Paul Zach, Staff Writer

Wrapped in shadow and in the robes of a Roman Catholic priest, a man raised a jewelled sword above his head, turned to an altar draped in black, and chanted: "Hail Lucifer! Hail Satan!" He was celebrating the "Missa Satanicus", a ritual in which the Devil is worshipped. Several minutes later, however, the same man bowed his head in prayer with skidrow evangelist John 3:16 Cook and proclaimed his conversion to Christianity.

The strange scenes unfolded Saturday night in an old, dark house near downtown St. Petersburg. WFLA disc jockey John DeHaven, 28, who says he was a high priest of Satan until that night, surprised several fellow devil worshippers by smashing chalices, twisting swords, and reading from the Bible after denouncing the Satanic ritual.

DeHaven said that he had been practicing Satanism for ten years. Dog-eared newspaper clippings tell about the dark ceremonies he has celebrated throughout Ohio and Kentucky. He said he brought his Church of Satanic Brotherhood to the Bay area in April 1973, and that it had about 60 members until he and several others attending Saturday's ceremony staged their dramatic conversion.

"He was the number two man in the United States next to Anton LaVey," John 3:16 Cook said. LaVey is the self-proclaimed California leader of the nation's largest devil-oriented group, the Church of Satan. The fiery minister said DeHaven's conversion Saturday night was the "second great trophy of my life, next to my mother." DeHaven said John 3:16 Cook "turned him on to Jesus" about two months ago.

[555] Letter, Joseph Daniels to M.A. Aquino, January 30, IX/1974.
[556] Letter, M.A. Aquino to Joseph Daniels, February 6, IX/1974.

About 20 persons gathered in darkness at the Satanic ritual. Cook, a Baptist minister from Tampa and myself quietly moved into the back of the room as it began. What we witnessed made those Saturday night horror movies look like kids' cartoons. In a small adjoining room through an arch, DeHaven stood before an altar topped with weird artifacts. The only light came from several candles and the glow from a black-light Baphomet (a five-pointed star with a goat's head in the middle to symbolize Satan) that hung above the altar.

"From the cloud that took the form of a demon in my view, I found life anew," DeHaven said. "Hail, O lord of the universe! Hail, O lord of light supreme! Hail, Lucifer! Hail, Satan!" DeHaven chanted. A huge, goateed man who stood next to DeHaven at the altar repeated each phrase in a resounding voice. Then DeHaven turned to face each of the four walls while clanging a bell and calling forth the four principal demons worshipped by Satanists: Satan from the south, Lucifer from the east, Belial from the north, and Leviathan from the west.

"This is a fearsome place. It is the house of Lucifer, the gates of Hell," DeHaven said. Eerie music enhanced the creepy mood. DeHaven's worshippers, some in black robes, sat with arms crossed and fingers set in the traditional horned manner. Cook nervously prayed to himself in anticipation of DeHaven's planned demonstration of Christian conversion. DeHaven spoke in Latin: "Ad Dei Nostri, Satanas, Luciferi, Qui Lætificat Juventutem Meam." And in a language called Enochian, a "magical dialect that resembles Sanskrit": "Ol Sonvi Vaoresavi, Gohu Iad Balata." The entire ritual seemed authentically evil.

DeHaven's transformation came shortly after a ceremony he called the "Ritual of the Accused", in which a person rejects Christianity. He blindfolded the huge man who had been attending him at the altar and said some downright blasphemous things as the man was symbolically scourged with a cat-o-nine-tails by another member of the group.

Then DeHaven's tone changed. "Our Father in Heaven, these stray children will repent their sins." Several persons in the crowd began moving nervously. One girl cloaked in black ran from the room and locked herself in a back bedroom. She would not convert.

DeHaven threw off his robes, twisted the jeweled sword he was holding, and like a person gone berserk slashed into the altar, breaking glass chalices. "For ten years I have stood before you, and what did I get for it? Not one damn thing. I think it stinks. I'm through and through and through," he screamed.

Cook switched on the lights and joined DeHaven at the altar. "I hope we see what we have witnessed here tonight happens thousands of times again." Except for the girl who had left, most of the audience was riveted to their seats. Those remaining rose when Cook asked, removed their signs of Satanism, and donned crucifixes. Then they bowed their heads and prayed - this time to Jesus Christ.

* * *

Dear John [DeHaven]:

I have often acted as your chief apologist and propagandist, but this latest action of yours is too much for even me to gloss over. I cannot even think of a good way to blame this on the Church of Satan!

- Joseph Daniels[557]

[557] Letter, Joseph Daniels to John DeHaven, quoted in The True Grimoire #III-3, December IX/1974.

* * *

On a genuinely bizarre note, my telephoning around the country, talking to people who had not mulled the past over in some while, appears to have united the Church of Satan and the Church of Satanic Brotherhood. Joe Daniels says - and LaVey confirms - that my calls led DeHaven to call San Francisco last month.

I'm not sure I enjoy being the irreligious newspaper reporter from Fort Worth, Texas who caused a national reunion of Satanist groups.

- John Makeig to M.A. Aquino[558]

[558] Letter, John Makeig to M.A. Aquino, October 21, 1976.

Chapter 27: The Circus of Dr. LaVey

Since my December 1972 visit to New York City, I had been publicizing Warlock Ronald Barrett's "Magician" occult store in the Cloven Hoof as vigorously as possible, knowing that it was still struggling to survive. The LaVeys seemed oddly resistant to this, and after a few issues gave firm instructions that the "Magician" was to receive no further promotions at all. The mystery was cleared up by Diane LaVey in a letter to me early the following year:

> I'm sure Ron Barrett is a good representative for the Church and a nice fellow, but I am still convinced that he's a homosexual [clinically speaking, even if he's "bisexual", he's still a homophile]. And Karla, after spending considerable time talking with him, thinks so too.
>
> If you sense a subtle hostility on our part towards him, please understand that it is not him personally to whom we object, but rather to the homophile's personality in general, which we find extremely mercurial. We have been burned a number of times by homosexuals who are ready to "lay down their lives for the Church" one day, then do everything in their power a week later to discredit the Church if not recognized for something to which they feel they are entitled.
>
> I hope this doesn't turn out to be the case with Ron Barrett, but we are not taking any chances. We met Ron's partner, Bill Andrews, while he was in San Francisco with the ballet. He was definitely gay and was living with Ron at the time. This, coupled with the M.O. of the sort of bike club with which Ron was actively involved [as secretary, I think], leaves little doubt in our minds.
>
> I don't know why it didn't occur to me to check his application before now, but I just went and got it. In answer to the "Additional Comments or Questions" section, he writes:
>
> "I am a homosexual, a sadist, and feel a definite empathy with Satan. An experience I had once has led me to Satan. I was supposed to be a 'white witch', but color me black!"
>
> So it appears that would answer the question for us. The quickest way, we've found, to get a homosexual member to turn against us is for Anton to show him any special attention. Don't ask me why. I can only guess that, once he does, they interpret it as something it's not. When they find out that he's not interested in them sexually, it's the old "Hell hath no fury like a woman scorned" syndrome.[559]

In the East Dale Seago had been writing letter after letter to Robert Ethel in an effort to coordinate the proposed East-IV Regional Conclave in Washington, D.C. Ethel responded with silence, and it began to seem as though there would be no Conclave at all. Diane commented:

> Poor Dale Seago! He's really getting exasperated with Robert Ethel, although he's trying hard not to show it. I wish Ethel would just come out and tell Seago he doesn't have time to assist him with the conclave now. He seems more concerned over losing the "glory" of being a conclave chairman than he does about the inconvenience he's causing Seago and the rest of the members.[560]

East-IV finally did take place, as recounted in the Cloven Hoof:

> On the 27th and 28th of April VIII, representatives of the Church of Satan from the eastern areas of the United States met in Washington, D.C. for the Fourth Eastern Regional Conclave. Held at the Ramada Inn, the gathering incorporated both formal festivities in honor of the impending Walpurgisnacht and informal fellowship, discussion, and sightseeing. A general meeting was held on Friday, followed by ceremonial activities. On Saturday evening the Conclave banquet took place, and later that night the main Conclave ritual, the "Rite of the Undead", was celebrated.[561]

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[559] Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.
[560] Ibid.
[561] Cloven Hoof #V-3, May-June VIII/1973, page #10.

The "Rite of the Undead" was a ritual incorporating a theme of vampirism. Composed by Dale Seago, it has proved to be one of the more durable and popular rituals, surviving well into the 1980s.

It has been modified several times, both by Seago and by other performers, and elaborate accessories have been constructed and utilized for it. The text that appears as Appendix #86 is the original version sent to me by Seago in early 1973, and which I published in the May-June *Cloven Hoof*. The LaVeys had mixed feelings about it, as Diane recounted to me:

> I'm going to blot out the "(to Beauclerk)" after the heading on Dale Seago's ritual. I don't know whether you realized it or not, but "Beauclerk" is Murray. Aside from the obvious reason that Bill Murray assumes enough credit for himself without giving him something more to crow about [at least at this stage of the game], I think Dale's main reason for dedicating the rite to him was the name of Murray's chapel plus his innocent admiration for an "older and wiser" practitioner.
>
> Actually, if credit were to be given to the proper sources for the ritual, it should go to (a) the *Satanic Rituals* [No, it's not sour grapes on our part, for we genuinely admire the creative manner in which Dale has paraphrased "Homage to Tchort" and come up with a new ritual to suit a different purpose.], and (b) Michael McQuown [Imagine us thinking Mr. Ego himself should get credit!] for doping out the Russian for him which wasn't in "Homage to Tchort" but is in the "Rite of the Undead".[562]

Behind my bland *Cloven Hoof* account of East-IV, however, lay a rather more controversial story. It commenced with a letter from Dale Seago to "Lana Green" immediately following the Conclave:

> Reverend Ethel still had not finished preparing his ritual when he arrived on the 28th. What he proposed instead was a reading of passages taken verbatim from Lovecraft's *Necronomicon*. I told him an invocation of the Old Ones would be fine for openers, but what then? He asked if I could ad-lib something from that point.
>
> Since Ms. Linda Thomas of the Lilith Grotto had already volunteered to serve as a living altar (clothed, of course), I suggested that we use her as a medium of manifestation for the forces invoked. Ms. Thomas was agreeable, so I hypnotized her before the ritual and instructed her to keep her mind especially receptive during the ceremony.
>
> The ritual began in the prescribed manner as per the *Satanic Bible*. After the reading of the Third Enochian Key by Priestess Sinclair, Reverend Ethel began reading portions of the *Necronomicon* and invoking the Old Ones. At this point he began shouting and capering about, reminding me of nothing so much as a primitive shaman or witch doctor. The members of Reverend Ethel's group, following his example, began moaning and thrashing around, crying out such things as: "The Old Ones are here!" "I feel the power!" "Satan is with us!" It began to look like a bunch of Christian "holy rollers" at a revival meeting.
>
> Priestess Sinclair and I were shocked. Ms. Thomas sat up on the altar, still under hypnosis, and delivered a warning to the effect that power had been summoned which only a few could use, and that there were charlatans among us - the latter being a self-evident fact.
>
> Priestess Sinclair and I reached a decision and called for silence. With her support I then pronounced a curse on the pretenders who were only physically with us. Priestess Sinclair then closed the Gate, and the ritual was concluded.
>
> Both Priestess Sinclair and I were shocked and disgusted with the way things had gone, as were most of the Lilith Grotto members and some of the other delegates. The fact that most of Reverend Ethel's group seemed pleased and impressed by the ritual made the situation worse, as it indicates some grave misconceptions about ritual magic.

[562] Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

Seago summarized his impressions of Ethel's Washington, D.C. activities in general:

> The members of Reverend Ethel's Washington group are dissatisfied with Reverend Ethel's officious, high-handed manner and have taken proper measures to try to correct the situation, without success. They are not receiving a proper perspective on Satanism from Reverend Ethel, which is a shame.
>
> I was very favorably impressed with the quality of the local membership, with the exceptions of Meg Longoria and Roland Holt (who struck me as a sycophant). The members there still respect Reverend Ethel's title and position, but they are rapidly losing their respect for the man himself.
>
> Priestess Sinclair and I are both very much concerned that Reverend Ethel could be another Wayne West in the making.[563]

From New York Lilith Sinclair commented to me:

> I received a copy of Reverend Seago's report on the Conclave, and I am sorry to say I agree with his report completely. I never saw such a spectacle. It's a shame, as there are some potentially good people there. Hopefully something can be done to salvage the situation.[564]

It fell to me to pass these observations along to Robert Ethel for his response, which came in June:

> I had no intention of dumping the Saturday night program in Reverend Seago's lap, and did not. I asked them [sic] if they wished to participate in the running of the ritual out of courtesy. I see how it was taken. My behavior during the ritual was not undignified. Following the ritual I was intending to register a complaint concerning Priestess Sinclair but thought better of it.[565]

Not having been at the Conclave personally, I was unable to judge the allegations conclusively. It seemed to me that it had most probably been a case of clashing frames of reference, something not uncommon in any artistic encounter. The best thing to do, I supposed, was to try to spread oil on the waters and hopefully restore eastern inter-Grotto relations to their previous harmony. To Ethel I said:

> The defining of "right" and "wrong" is particularly tricky for a Satanist due to the strongly subjective nature of his philosophy. The more accomplished a Black Magician becomes, the less he or she is likely to agree 100% with another practitioner on, say, ritual methodology or lesser magical techniques. Ours is an individualistic art. Frankly I don't know two Priests or Priestesses in the entire Church who agree with each other on everything. I expect I should have been more surprised had the Conclave come off without any controversy at all.[566]

… While to Dale Seago I commented:

> While I have never met Ethel or observed his ritual techniques, I do know that you, Lilith, and Shai favor a rather reflective approach to ceremonial magic. This is my own preference as well, since I have always been a champion of understatement. But we must recognize that there is room for flamboyance and even crudeness as well.
>
> Every magician must act in accordance with his will. If Ethel had been creating an atmosphere of subjugation in his circle after the fashion of Wayne West, it would be a different story altogether. But this doesn't appear to be the case. So, unless the Council should rule otherwise, I am satisfied that Ethel is observing the standards expected of his degree.[567]

[563] Letter, L. Dale Seago to "Lana Green", May 1, VIII/1973.
[564] Letter, Lilith Sinclair to M.A. Aquino, May 15, VIII/1973.
[565] Letter, Robert Ethel to M.A. Aquino, June 5, VIII/1973.
[566] Letter, M.A. Aquino to Robert Ethel, June 12, VIII/1973.
[567] Letter, M.A. Aquino to L. Dale Seago, June 17, VIII/1973.

In his pre-West-I letters to me, Bill Murray had remarked upon the almost nostalgic emotion he had felt upon being welcomed to 6114 California Street for an evening with Anton and Diane LaVey. He had since been kept at arm's length by them, and had interpreted this as a general remoteness on Anton's part. To Bill I observed in a June letter:

> Looking at it in one way, I suppose, you are right: Dr. LaVey is now more distant from the Church membership than he has been previously. There is a very substantive reason for this, however. Such is his charisma that Satanists have tended to idolize him, his style of living, and his work to the abandonment of their own individuality. This is contrary to the principles of true Satanism, which commend every practitioner to seek out and perfect his or her own sphere of magical influence.
>
> To my way of thinking, Aleister Crowley made one of his cardinal errors in this regard. Accepting a number of admiring disciples in close proximity, he proceeded to transform their egos into pale reflections of his own, sucked them dry of their creativity, and finally cast them aside like so many rag dolls. Thus he succeeded in amusing himself, but how many magicians were the better for having accepted his tutelage?
>
> Were you to pattern yourself after Anton Szandor LaVey, you would fail miserably as a Satanist. The same holds true in my case, as well as in the cases of the many accomplished sorcerers the Church has included to date. What Dr. LaVey has done has been to give others the magical tools to become adept at Black Magic. By virtue of your degree you have proven your ability to use them, and in the course of time the nostalgia you feel toward the Central Grotto will disappear in favor of a more self-sufficient attitude. And at that point you will recognize very little "distance" between yourself and the High Priest.[568]

As was so often the case with dialogue within the Church of Satan, Murray's response had encouraged his reflection on another topic as well - that of a new sense of individuality he had been developing:

> I particularly admired your comments regarding the matter of Dr. LaVey's now-apparent "distance" and the reasons for this development. For some months I have had an undercurrent feeling that this might be the case. I do not mean to sound "fey" in making this statement. So many people, in joining any organization, do so for reasons of image-identification with its founders or leading personalities.
>
> I once remarked in a discussion that the Church of Satan had almost a "built-in self-destruct mechanism", in that it did stress the development of individuality. Once all men grasped the concept of Satanism, there would be no further need for an organized body. Of course, the idea of a church no longer having to exist once its function is completed is unthinkable to one of Judæo-Christian background: a sad comment on Western man.
>
> I went on to say that by this "individuality" we in no way imply "going out and doing your thing" with all the modern implications of this worn-out phrase. That would be anarchy in a very pure and simple form. Our discipline lies in your phrasing of the matter of "principles of true Satanism".
>
> Perhaps you can explain another feeling I have had for a very long time. It is very difficult for me to describe it intelligently. It is that there is a "mind within my mind" which develops a concept or idea, yet one which is inexpressible in spoken or written word by the outer mind. Does this make any kind of sense?[569]

I answered:

> Your sensation that you possess a "mind within your mind" does make sense, though I would be inclined to describe it in a somewhat different manner. Satanism is a twofold process: first an intellectual purge of nonsensical superstitions (both social and mythical) and then a realization of

[568] Letter, M.A. Aquino to William Murray, June 2, VIII/1973.
[569] Letter, William Murray to M.A. Aquino, June 7, VIII/1973.

the channels of influence through which both animate and insensate matter can be controlled. In this context Satanism is the "science of control".

Most persons enter the Church expecting to have us swaddle them more securely in the security blankets of occultism - the Cabala, Tao, Vedas, or whatever. The nihilism of the Satanic Bible can be a real shock to such individuals. The point here is that the true Satanist uses such popular superstition and social norms to his advantage; he is not used by them. Prior to joining the Church, your mind clung to another form of external protectorate. As with most newcomers to the Left-Hand Path, your conditioned devotion found a new focus - the Central Grotto. This is completely natural.

This is where the Church of Satan differs sharply from other religious groups. Any other organization would not only permit you to continue this focus - it would encourage it. You would become an intellectual slave of the sect, and an appropriate way would be found to drain your pocketbook as well.

But now you are "on your own" in a much more all-inclusive sense than you have ever been before. There is no external God on whom you can fall back; thus you have begun to re-create yourself as a god. Hence the awareness of a "new mind" within you - in essence your demonic self.

You will find that you are able to "step outside" of humanity and view it almost as a motion picture which is unfolding before your eyes. Through your magical abilities you will increasingly be able to "adjust" it here and there to your liking. You will become less dependent upon the opinions of others as measures of your success, and correspondingly your own powers of self-evaluation will become sharper and more exacting.

None of this can be taught to you in the formal sense of the term - at least not by other humans. If you are in fact being instructed, it is by the Powers of Darkness to whom you have given your confidence. You will perhaps decide that Satan and the other High Dæmons are not quite so figurative as we would like our profane critics to believe.[570]

I had been exchanging another interesting series of letters with Warlock Stephen Hollander, one of the Canadian Regional Agents. He had undertaken to do some preliminary planning for a First International Conclave of the Church, tentatively scheduled for Halloween in the Year Nine (1974). He also aspired to the Satanic Priesthood, and in an early 1973 letter he asked me the surprising question of whether the Mission Santa Barbara happened to be the only one of the California Missions with two bell towers. I answered:

Your many articles and essays speak for themselves, and Reverend Grumboski has recommended you very highly as well. Each candidate for the Priesthood is also asked to sponsor a minimum of ten new members of the Church. There are two primary reasons for this.

First, it serves to separate the Black Magician from the armchair intellectual. Satanic Priests and Priestesses must be active in their own right; they cannot merely be competent critics of others. Second, the sort of persons you sponsor will indicate much concerning the social circles in which you move and the influence you have within them. All these factors are considered in evaluating your suitability for the Priesthood and the ways in which your magical expertise might best be applied in the future.

I have asked Reverend Grumboski to consider hosting the Fifth Eastern Conclave in the east this coming Halloween. In that case I hope you will work with him as much as possible. It will be an excellent prelude to the International Conclave, and it will also provide us with an indication of our Canadian members' interest in such a gathering. It would be unwise to commit ourselves to a national or multinational meeting unless we anticipate sufficient interest.

Mission Santa Barbara does have two bell towers. Offhand I cannot think of another mission with a like number, but I am personally familiar with only five or six of them. When journeying along the coast as a youngster, I would make it a point to stop at "my" mission - San Miguel. Since that time I have often mused on the irony of being named for Satan's ancient enemy. It would seem an indication that we may rely upon very few constants.[571]

[570] Letter, M.A. Aquino to William Murray, July 1, VIII/1973.

[571] Letter, M.A. Aquino to Stephen Hollander, June 17, VIII/1973.

One thing led to another; the mention of St. Michael had turned Hollander's thoughts to literary Satanism in his next missive:

> To take up your train of thought on *Paradise Lost*, I have always preferred the character of Satan, who would rather rule in Hell than serve in Heaven, to that of Archangel Michael and the other sycophants of the Heavenly host. On this point you might like to read Daniel Defoe's *History of the Devil*. And you might be amused by the following excerpt from *St. Fidgeta and Other Parodies* by John Bellairs:
>
> "The Econophanic Heresy: Followers of this aberrant fantasy claimed that there was, in addition to the Treasure House of Grace, a Treasure House of Sin, drawn on by the Devil and his Demons. They elaborated this system to include Demonic comptrollers, tellers, guards, and vice presidents. It was not long before this sect became explicitly demonic, as Econophanes went about waving checks drawn on their Hellish accounts and claiming that Satan gave higher interest rates. Fortunately the whole movement collapsed when word got round that a run on the bank had occurred. The Econophanes were found sitting on curbstones or stumbling aimlessly along, their faces those of ruined men."[572]

Such tidbits were among my more enjoyable rewards as a correspondent in my Satanic capacity - certainly more entertaining than being Eliot Ness. If Hollander had come up with such a gem, I reasoned, the least I could do was return the service:

> While I am familiar with Defoe, I had not come across the *St. Fidgeta* work that you mentioned. The Econophanic anecdote was most amusing. The least I can do is quote Alfred, Lord Tennyson in return:
>
> *The Devil*:
> I remember me
> When I was summon'd up by this same Magus
> And unto this same office ('twas the dead
> Of a most chilly winter) that I lit
> I' th' grey o' th' morning on a blue nos'd Monk
> And pluck'd him by the beard, whereat he shrunk
> In all his sinews like a sensitive plant
> And chatter'd from the bottom of his cowl
> 'Apage Sathanas iniquissime!'
> Whereat I tripp'd him up and laid him prone
> Holding close conference with his Mother Earth
> About the damage of his splinter'd nose,
> And having punch'd him fundamentally
> With my strong hooves, I left him bruised and battered
> As a beefsteak.[573]

Hollander's next letter got down to more serious business. As an aspirant to the Priesthood, he had been attempting to publicize the Church of Satan in Canada and had met with limited success. In his efforts he had also uncovered the surprising fact that there were still laws against "witchcraft" in Canada. I had visions of his being burned at the stake for holding a Grotto meeting and wrote him for details. He answered:

> As to the laws which I mentioned, the witchcraft statute is contained in C-34 RSC 323. Section (a) is particularly applicable. As far as I have been able to determine, no prosecution has ever been entered under this section, although people have been convicted under (b) and (c). It is my opinion that no prosecution under section (a) could carry, as the words "fraudulently" and "pretends" are open to various interpretations, although a court could conceivably rule that, as this section appears in the area of the Criminal Code dealing with false pretences, the fraudulent pretence to practice

[572] Letter, Stephen Hollander to M.A. Aquino, June 20, VIII/1973.
[573] Letter, M.A. Aquino to Stephen Hollander, July 1, VIII/1973.

would have to involve a consideration. I am also enclosing a copy of C-34 RSC 211, which might be pertinent under certain bizarre circumstances.

The matter of licensing clergymen is a provincial responsibility, but I believe that Ontario's regulations are representative. A clergyman, in order to be authorized to solemnize marriages, must register with the appropriate minister. In fact this registry is handled by the Deputy Provincial Secretary. If the clergyman in question belongs to a church or denomination which is not listed by the Secretary, he must provide information regarding this church or denomination for the purposes of determining if it should be listed. Organizations are not normally listed unless they have been in existence for at least 25 years. Only clergymen representing listed organizations may be licensed to solemnize marriages. Anyone who pretends to solemnize a marriage without such license is guilty of a criminal offense under the Criminal Code. What this means for now is that Canadian members desiring a Satanic wedding ceremony must first be "married legally" before a magistrate or registrar. This is the standard procedure for all religious ceremonies in many European countries.[574]

The conclusion seemed to be that Canada's anti-witchcraft laws, quaint though they might be, were hardly a deterrent to the formation of a Grotto. Hollander vowed to persevere, but he was never successful and a Church of Satan Grotto never was established in Canada (or in any non-U.S. country, for that matter).

Anton LaVey wrote two articles for the July-August Cloven Hoof. The first one was entitled "The Magical Personality" and likened magic to a "combination lock" which required the entering of an exact combination to work. This combination is achieved by every practitioner in a way unique to himself, Anton continued, and success in Workings also requires the magician's sensitivity to "combinations" which are occurring without his deliberate effort:

Spatial concepts are an example of the Combination. The fourth dimension exists in time. If the other three dimensions are placed in correct combination, the fourth may be obtained. The first, second, and third dimensions are essential keys to attainment of the fourth. All "supernatural" phenomena occur within the fourth dimension, hence in each instance the spatial or physical boundaries of three dimensions must be present in suitable combination to effect said phenomena.

Every occurrence happens somewhere It is that "somewhere", in combination with the magician serving as a catalyst, which makes the untoward occur. "Somewheres" need not be specialized enclosures in the obvious sense (pyramids, etc.), but can be fields, cliffs, streets, woods, and rivers, as well as structures.

Just as a rainbow is composed of harmonics of light, it is "somewhere" relative to our vantage point; though were we to enter into its apparent field, it would no longer visibly exist. Hence the only way to see a rainbow is from afar - yet it still exists. The trick played by the rainbow, with its pot of gold waiting at its base, is the story of man's delusion and disappointment. The magician must realize that his search does not end at the base of the rainbow; he must bypass it for that "somewhere" over the rainbow.[575]

The High Priest's second essay was a brief discourse on "The Greatest Stories Ever Told", by way of response to continuing requests for him to recommend literary works. [He had last issued an official reading list for the Church of Satan in 1971.] Now he remarked:

When I think of a purely Satanic work, it is of one which contains such complex allegory as to require intelligence while reading, yet remain readable to an almost childlike level of continuity. It must contain All and One. Its statement must be as the sound of the world - so profoundly and infallibly correct that to understand each line must either drive one mad or set one straight, depending upon the reader's stability …

[574] Letter, Stephen Hollander to M.A. Aquino, August 22, VIII/1973.

[575] LaVey, Anton, "The Magical Personality" in Cloven Hoof #V-4, July-August VIII/1973.

> First on my list is The King in Yellow, for it is the work of a writer of cheap romances who became demonically possessed after being involved in espionage work of a delicate nature, the implications of which are still cycling. Chambers, in his literary emergence from the Impressionists of his day, cast a die for Lovecraft, Orwell, Huxley, and many others. Yes, the reading of The King in Yellow in its entirety can drive one mad, if one realizes the insidiousness of the thing.[576]

Anton went on to recommend Charles Finney's The Circus of Dr. Lao and Nathanael West's A Cool Million.

The former is the story of a traveling circus which arrives suddenly in a small town in the Arizona desert. It is a very unusual circus, including among its attractions a satyr, Apollonius of Tyana, a Gorgon, a mermaid, a roc, a chimæra, a sea-serpent, and a werewolf. Its main show includes such exotica as a witches' sabbath - complete with personal appearance by Satan - and the sacrifice of a virgin to an obscure, ancient god-idol.

Now all of this seems suspect to the citizenry of the town. The wonders before their eyes affect them as just so much more snake-oil. And they certainly don•t trust the odd little Chinaman, Dr. Lao, who has brought this odd institution into their midst.

Lao himself is comparably enigmatic. One moment he is a bumpkin, jabbering in "Chinese pidgin English". The next minute he delivers a learned dissertation as though in an Oxford lecture hall. The parallel between the Circus of Dr. Lao and the Church of Satan is not difficult to see - unless you happen to be an "Arizona townsperson", of course!

If Dr. Lao reminded Anton LaVey of the more socially significant profile of the Church of Satan, then A Cool Million was a reflection of a different sort. It is an outrageous but sober parody on the "rags to riches" stories of Horatio Alger.

West's hero, Lemuel Pitkin, starts out as a country oaf, sets out to make his fortune in urban America, and is calmly defrauded, robbed, imprisoned, and even physically dismembered. Throughout all of this he maintains an innocent optimism and a faith in the "land of opportunity". When he is finally killed - by accident - he is memorialized as an American hero and speeches are made in his honor.

Anton LaVey had long been accustomed to his mocking Dr. Lao armor, but beneath that harsh exterior was also a visionary and an idealist who refused to stop hoping that the Church of Satan would indeed become the proving-ground for a nobler and more truly divine humanity. One of the key reasons for our long and close friendship was simply that I too was motivated by this ideal. In 1973 Anton gave me a gift copy of A Cool Million, which he had inscribed: "To Mike - from one potential Lemuel Pitkin to another."

By August 1973 Dale Seago had left the Marine Corps and had moved from North Carolina to Texas. He considered using a pseudonym for his Church of Satan activities and wrote to ask my advice. I answered:

> You are free to employ a pseudonym if you so desire, but I personally recommend against it. Psychologically a pseudonym implies that you are vulnerable to condemnation or criticism. Anyone who really wants to do you damage will sense this, and it would not be all that hard for him or her to ascertain your true identity and initiate a campaign against you.
>
> If you use your true name right from the start, it will be assumed that you have no worries about job security, personal safety, and so forth. Your projection will be one of strength rather than weakness, and I suspect that few would be willing to draw attention to themselves by baiting you.
>
> During my first few months as a Priest in Louisville, I employed the pseudonym of "Charles Dexter Ward". It proved impossible to maintain it without going through extraordinary trouble, and finally I commenced using my true name. I felt much better about it, never regretted the decision, and have never used a false name in public or private since that time.[577]

[576] LaVey, Anton, "The Greatest Stories Ever Told" in Cloven Hoof #V-4, July-August VIII/1973.

[577] Letter, M.A. Aquino to L. Dale Seago, August 14, VIII/1973.

August also brought formal charters for Michael Grumboski's Phœnix Grotto in Detroit and Thomas Huddleston's Typhon Grotto in Dayton. In New York the Lilith Grotto continued its fast-paced promotions of the Church, as exemplified in an August letter from Lilith Sinclair:

> Things have been hectic here recently; the news media have kept me going in circles. Monday night I did the John Wingate "Nightbeat" show over WOR radio from midnight to 2 A.M. The following night I did two hours via telephone [groan!] on WWDC radio in Washington, D.C.: the "Empathy Show" from 10 to midnight. Saturday brought a two-hour interview with photographs for the Courier News (an AP paper), and on September 13th I'm scheduled for a lecture at Queens College in New York City. Then on October 28th I have a lecture to give for Mensa.[578]

Over the Labor Day weekend I traveled to San Francisco for one of my still-infrequent visits to 6114. As usual, Anton and I outlasted Diane, talking through the night until six in the morning. Diane observed:

> It was just great seeing you. Since your long-overdue pow wow with Anton, every time something comes up and I say anything to show apprehension over a matter of administrivia, he says, "Don't worry about it; Mike knows what I mean," -or- "Mike will understand why." I feel the electricity of what's afoot all around me. So glad you two finally had a chance to "commune" for once, and I'm looking forward to seeing the results![579]

Those results mostly concerned the Cloven Hoof. It will be recalled that, upon my move to Santa Barbara in mid-1972, the decision had been made to upgrade the Hoof from the mimeographed "red goat" format to an offset-printed "digest". The digests were very well received, but they were slow and expensive to print.

Anton felt that the Hoof could get its message across in a four-page bulletin format, and from September 1973 to June of 1975 I designed them accordingly. In a September letter to Lilith Sinclair I discussed the new concept:

> In San Francisco an extensive evaluation of the Cloven Hoof was once again undertaken. While we are pleased with the appearance and contents of each "digest" issue, it is evident that the newsletter is not having a truly Satanic effect upon the general membership. Were this the case, we would be receiving letters, questions, articles, and general comments that build upon the topics introduced in the Hoof. This has not been the case. The majority of the membership seem to accept the new issue every two months, give it a quick glance, file it [or throw it away], and continue to ignore the philosophical and creative standards it advocates.
>
> We are well aware that there are many exceptions. These are the truly creative individuals who deserve to be called magicians in their own right. Paradoxically enough, such persons are past the point where they need magical stimulus on a bimonthly basis. They are self-activating. I imagine that such individuals enjoy the Hoof as far as it goes, but that its effective contribution to the pattern of their lives is severely limited.
>
> To sum all this up, the Hoof [and to a certain extent the entire Church] has been making a mistake. We have been trying to explain Satanism to those who are unable to comprehend it on their own, rather than to use the paper as a means of keeping in touch with those who are self-activated Satanists. Of course the Hoof has enjoyed some success as an educational medium, but we are still working at cross-purposes to our core philosophy.
>
> The Church of Satan should not be a school for non-Satanists. It should be a forum for those who already are Satanists.
>
> Consequently we are instituting some very radical alterations in both the newsletter and the approach to membership. Rather than attempting to inspire persons to apply for membership, we are going to tighten our standards even more. The end result will be that we will select those whose

[578] Letter, Lilith Sinclair to M.A. Aquino, August 27, VIII/1973.
[579] Letter, Diane LaVey to M.A. Aquino, September 6, VIII/1973.

behavioral patterns bear the mark of the Devil, and we will inform them that they have been approved for membership in the Church of Satan.

Those who apply for membership in the usual fashion will follow the questionnaire procedure. A high social or executive position will not be a hard and fast requirement, as we will evaluate potential as well as results achieved to date. But the key concept will be one of recognition, not of indoctrination. Indeed Satanism (= creativity) is so diverse that it cannot be either taught or delineated. It is an infinite art, and we abuse it when we try to limit it. The genius of the Satanic Bible is that it provides Satanists with a common meeting ground of a totally non-restrictive nature.[580]

The First Western Conclave in San Jose had differed from its eastern counterparts in that it was an assemblage primarily of members at large, not a gathering of Grottos. Following West-I a letter on this aspect of the Church arrived from Bill Murray:

In the overall picture there are advantages and disadvantages to both. I feel that the "chapel movement", if it could be called that, takes up the slack between the two. The advantage of the multi-regional Conclave is that it brings together those who can afford to - to at least meet and expand their horizons.

The western Church has always been much more of an independent movement than its counterpart in the east. One of the reasons for this trend was that you were in Louisville, Lilith is in New York, Bob Ethel in Washington, Dale Seago in the Carolinas, and of course that lovable madman Shai in Detroit.

Also I find that the "actives" of the eastern Church are just that: active and group-minded as opposed to we westerners, who are of a more independent mind. Now that Dale Seago is functioning in Houston and that the Detroit/Dayton/Cleveland complex is really blossoming, I foresee a tremendous development in the "midwest multi-region".

It must be an interesting experience for you to have spent some time in the east and been a part of its ways - and now to be out here in the "wild west". Incidentally Nevadans are worse than Californians when it comes to independent movements. I look at my own Regional Agency and see some very independent thought, which Satanically I consider very healthy. "Mother" Keller is an excellent example. Floyd and Cindy Davis are all but "homesteading" near Las Vegas, and Tom Knapp ("Moloch") is in the Los Angeles area [but should be considered a Nevadan as far as his sympathies are concerned]. Incidentally he will be out here today for a visit.

The next few months are going to be busy ones for me in that Carpathia will be having a constant stream of guests. Margaret Wendall and crew will be here over the Labor Day Rodeo whoopie, and in September Knapp will return again, accompanied by the Davises. Keller just wrote to say that she would be up here next weekend for a conference, and yesterday I received a very cryptic note from Jim and Dolores Stowe stating that, in the not too distant future, they would take the trail to here.

After a year and a half of Satanic isolation, this place is going to get too damn crowded! I love it! And I am honored that my friends in the Church would want to come all this way just to see me.[581]

The LaVeys, who had more or less successfully kept Murray isolated prior to West-I, were now becoming apprehensive at the speed with which he seemed to be working his way towards the center of Church communications. In early December Diane advised me:

Anton has decided that Murray is bad news. Please do not answer his latest letter nor any in the future unless you check with us first.[582]

I responded:

[580] Letter, M.A. Aquino to Lilith Sinclair, September 7, VIII/1973.
[581] Letter, William Murray to M.A. Aquino, August 18, VIII/1973.
[582] Letter, Diane LaVey to M.A. Aquino, September 7, VIII/1973.

From my impression of Bill Murray in Santa Cruz (West-I), I don't feel that he's deliberately trying to be heavy-handed or insolent. He just has an overblown idea of (a) his own wit and (b) the importance in which others hold his opinions. And, as I mentioned to Margaret Wendall, he has a streak of Leo Martello in him in that he'd like nothing better than to be a clearing-house for Church of Satan gossip.

I honestly don't know what to do about him. On one hand he's producing a newsletter and other items, seems to have brought some life to the Nevada area, has built himself quite an extensive ritual facility, and in general lives, breathes, eats, and drinks Satanism. On the other hand he's, well, Bill Murray![583]

A comment arrived from Michael Grumboski, who hadn't been at West-I but who had met the Wild West Warlock by correspondence and via copies of his newsletter, *Children of the Night*:

With regard to Warlock Murray, I have seen a slight incident of the problem you mentioned. Via personal correspondence he made a passing statement concerning the equality of Warlocks and Priests. Since my reply he hasn't repeated the error - at least not to me. Damn - I may not be the best in my field, but the hours of effort devoted to the Phœnix Grotto and to *Changes IV* make my blood boil when someone tries to belittle any Priest's efforts.

Yep, we in "Motown" *do* meet for meeting's sake. Hell's bells, what does Murray think is one of the main functions of a church? Sure, social activities take second place to education and ritual, but we have a wonderful group and enjoy one another's company.

One local practice which helps is that I take my place as a Priest only at the altar or at business, social, or public occasions which call for the office.[584]

By summer Dale Seago had settled down to a serious promotional effort for the Church in Texas. Evidence of this appeared in the Austin American newspaper:

Church of Satan's Goals Explained
- by David Frink, Staff Writer

GEORGETOWN - Forget about resisting temptation and you are on your way to eternal damnation, right? Wrong, says Church of Satan Priest L. Dale Seago, who says lack of proof of a life after death is one reason his religion preaches "self-indulgence rather than abstinence".

Dressed in a conservative dark suit with a black ministerial collar, Seago looked much like the Marine he once was and the banker he is as he spoke to the opening session of an "Off-Center Religion" conference on the campus of Southwestern University Tuesday night.

About 125 curious Southwestern students packed Bishop Memorial Union to hear Seago explain the Church of Satan, its basis, and some of its practices.

"Satanists don't condone the use of drugs, perform human sacrifices, or violate voluptuous virgins," said Seago. "Our religion is perfectly legal. A Satanist is motivated by a healthy self-interest and wants power, success, and happiness in this life, not the hereafter. Nor do we venerate the Devil as a horned Jehovah. Satan is a symbolic god-head of man at his highest potential, with no power greater than himself."

Seago says the religion is called Satanism because the word "Satan" in Hebrew times meant "opposer" or "adversary", and "we do represent a moral and philosophical opposition to Christianity". Seago explained some of the ceremonial ritual in Satanism, saying that it is used to "strip away intellectual layers and let true emotions come to the surface of a person's mind".

Seago says the religion, begun in San Francisco in 1966 by Anton Szandor LaVey, is not seeking to convert Christians but is trying to build an elite group who want to better society as it exists now. "Satanism is the vehicle for a full, rich, and satisfying life right here and right now," he told the students.

However, not all were impressed with the Priest from Houston. When Seago said he believed in no God, one student yelled, "I'll pray for you tonight!"[585]

[583] Letter, M.A. Aquino to Anton & Diane LaVey, September 19, VIII/1973.
[584] Letter, Michael Grumboski to M.A. Aquino, September 24, VIII/1973.
[585] *Austin American*, Austin, Texas, September 26, 1973.

A detailed letter from Dale reached Santa Barbara a few days later:

The Southwestern University lecture turned out to be quite an interesting affair. I think it was intended to be a circus after all, at least as far as Dr. Walker was concerned - but things backfired.

I put everyone off-balance by dressing conservatively, and my hair is not much longer than it was in the Marine Corps.

The visiting consultant for the entire session was Wayne A. Robinson, author of three or four books, former Pentecostal and present Methodist minister, and former Vice President of the Oral Roberts Evangelistic Association and of Oral Roberts University.

The students listened to my talk quietly and with interest. When I finished, Robinson gave a response, which was part of the original format. He summarized my major points clearly and accurately, then inserted his right foot in his mouth to about mid-thigh and began frantically chewing when he called my speech "a bunch of bullshit".

I was delighted, as this had the effect of immediately alienating the audience from anything else he said. Of course I took pains to assist the process, remaining friendly but dignified.

His response was concerned mainly with pointing out that Christianity is not the repressive institution I painted it to be, and then he came out with a bunch of neo-Christian humanism.

After his response there was a brief break before my question-and-answer session. During the break the students and faculty had decided that I should have an opportunity for rebuttal, which in effect gave me both the first and last word.

Robinson had really hanged himself by declaring that he personally was not a supernaturalist and did not believe in the traditional ideas of Heaven and Hell. I pointed out that he was a perfect illustration of what I had said in my speech about religionists' attempts to humanize their spiritual concepts. Christianity no longer being what it had been, why did they continue to call it by that name? Christianity is becoming more Satanic all the time …

From then on I had them eating out of my hand.

There were the usual one or two fanatics - who were frowned upon by the rest for their obstruction of a serious discussion. Whenever Robinson tried to attack me in some way, members of the audience spoke up in protest. At the end, Robinson was being loudly called a hypocrite by one of the most vociferous champions of Christian values. Even one of the faculty members spoke up in this vein. While they [expectedly] did not agree with everything I had said, they were definite in their dislike of Robinson.

I was told afterward that both students and faculty were very much impressed, particularly the young Dr. Farley Snell, the university chaplain, who had set up the entire four-day consultation. I was treated as a highly-educated visiting dignitary, which is how I was told I came across.

Frankly I am almost obscenely pleased about the whole affair. A student with a very strong interest in our scientific approach to the occult even asked me for my autograph - in his biology text, at the beginning of the chapter on the cat![586]

To which I responded:

I was absolutely delighted to learn of the success of your visit to Southwestern, but, quite frankly, I was not all that surprised.

If you can still get the chain of your III° medallion over your head, I have the utmost confidence in your ability to come out on top in any challenge you may see fit to accept. That's rather a broad statement, but I mean it explicitly.[587]

Dale was being assisted in his efforts by two energetic II°s, Paul and Diane Pipkin of Fort Worth. In early October they were interviewed for the Forth Worth Star-Telegram by reporter John Makeig (Appendix #87). It was Makeig's first but not last encounter with the Church of Satan.

[586] Letter, L. Dale Seago to M.A. Aquino, September 30, VIII/1973.
[587] Letter, M.A. Aquino to L. Dale Seago, October 8, VIII/1973.

Lilith Sinclair was also in the news again - in a four-page story, accented by red flames and no fewer than nine portrait photographs - in New Jersey's Courier-News on September 8th (Appendix #88). In early October Lilith wrote to me:

> I visited the Phœnix Grotto in Detroit during the weekend of October 6th, and I found Shai's group to be absolutely delightful. They have quite a bit of creative talent among them, and they really pull together.
>
> It was a hectic two days - I believe I got a total of six hours' sleep - but well worth the trip.
>
> They made me most welcome, and I had the chance to observe them in ritual. On the whole I think they reflect great credit on the Church of Satan.
>
> I also attended a local Star Trek convention with them and found it great fun - all those people with blue, green, and silver faces, and in the most outlandish costumes!
>
> In answer to your request for my opinion, I feel Ron Barrett to be an excellent candidate for the Priesthood. I have been able to observe him both in Grotto surroundings and in dealings with the general public, and he is well-received in both situations. I had planned to recommend him for the Priesthood as soon as I received the Articles of Protocol containing the revised procedures for this. He is well-respected and carries his own weight in the Lilith Grotto, and he's a most excellent spokesman at lectures.
>
> Two other possibilities are Linda Thomas and Mike McQuown. Both of them have been involved in extensive work with the Grotto and are dependable and reliable when needed. They too have shown themselves to be excellent representatives of the Church of Satan.[588]

On October 29th Lilith and Warlock Tom Bari from her Grotto lectured at a meeting of the Philadelphia Ethical Society, while the previous day Michael McQuown had also lectured on behalf of the Grotto at a major symposium of the New York Mensa society. Tom Bari had now begun the organization of a sub-unit of the Lilith Grotto, the Schamballah Circle in Philadelphia. Its initial membership consisted of five members, among whom was a future Priestess named Yole Patterson.

Michael Grumboski had previously advanced the name of Tom Huddleston for III° consideration; now in October another letter from him reached me:

> I have informed Tom Huddleston that his name is being presented for III° consideration. Needless to say, he was surprised and pleased. In later discussion, up popped the question of Colleen. Tom is quite qualified; but then Colleen has shared in the joys and workloads of his Typhon Grotto and other undertakings. I look forward to your ideas on the subject.[589]

I expressed those ideas in a letter to Anton LaVey a few days later:

> Per Shai's letter I would 100% endorse sending a copy of the III° examination to both Tom and Colleen Huddleston. From what I know of them, they have regularly worked as a team. I have met them both, and I think they would be a good bet.
>
> In New York I think we might consider sending the examination to Ron Barrett and Mike McQuown. From my personal impressions of them, I think that both of them - and particularly Barrett - are strong enough to carry our flag in the vicinity of such types as Martello and Buckland. Stuart Levine is thoughtful and efficient, but he seemed to me to be the background type. I can't see him telling off Martello in a debate, in other words. But I can see both McQuown and Barrett doing just that. Barrett in particular looks so damned sinister that someone like Buckland would come off like a mouse beside him.
>
> As we discussed earlier, both Barrett and McQuown have question-marks against them - Barrett because of his AC/DC status and McQuown because of his history of being nosy and somewhat impudent. From my personal meetings with both individuals in New York, however, I am inclined to discount both objections. Barrett appears as normal as anyone else you might meet, and he does not

[588] Letter, Lilith Sinclair to M.A. Aquino, October 15, VIII/1973.
[589] Letter, Michael Grumboski to M.A. Aquino, October 15, VIII/1973.

bring his personal life to Church functions. I would not have guessed him to be homosexual until I asked him point-blank, and Lilith Sinclair tells me that he gets along freely and easily with persons of both sexes.

I also think we might take a chance on Mike McQuown. In New York he came across as being dignified and actually rather reserved. Perhaps his earlier behavior had something to do with the antics of Van Ness and Solomon, whose methods must have kept them in the center spotlight most of the time. At any rate McQuown seems to have come up quite a bit.

While Lilith is certainly doing a tremendous job in New York, I don't think it would hurt our image to have one or two Priests there as well. If you should concur, please send me the examinations and I will take it from there.[590]

For the First Eastern Conclave in Centerville, Ohio I had composed a special ritual entitled the "Celebration of Death" (Appendix #49). I had assumed that no copies other than my own had survived, but Tom and Colleen Huddleston had exhumed one for East-V in Cleveland.

Colleen rendered the entire ritual in beautiful, illuminated-manuscript calligraphy on parchment and sent it to me as a gift from the Conclave. Feeling it too beautiful to keep to myself, I engaged a local blueprint firm to produce high quality photocopies, also on oversize parchment - one for the Huddlestons and one for Anton and Diane LaVey. Diane wrote:

What a beautiful job Colleen Huddleston did on the "Celebration of Death" ritual! Thanks so much for having it copied for us. I can imagine the cost for such reproduction. I didn't know she had this hidden talent. I'll show our copy to John Ferro, as he also is a calligraphy buff and would love to see it. I expect Anton will drop Colleen a note of praise for it.

The Huddlestons seem to be a terrific couple, and we agree that Tom should take the III° test. The only trouble is that the old test is now, by the publication of the *Satanic Rituals*, all but outdated. Do you want to take a crack at compiling a new one from the ideas submitted by Charles Steenbarger and yourself?[591]

I was indeed willing to compile the new III° test, which turned out to be, as the LaVeys anticipated, 100% "my ideas". This test (Appendix #89) was the final version used by the Church of Satan. Per my recommendation it was sent to both Tom and Colleen Huddleston, as well as to other candidates for the Priesthood from 1973 to 1975.

By this time I had become something of a local celebrity in Santa Barbara, and in due course the local newspaper, the *Santa Barbara News-Press*, approached me for a story. The result (Appendix #90), a full-page story with two photographs, appeared on my birthday (October 16th). Reaction was uniformly favorable, save for one letter to the Editor:

Editor, *News-Press*

In the recent write-up about the Church of Satan, we are glad to note that you mentioned that there is only one member of this subversive group in our city of Santa Barbara. Nevertheless, as stated in God's word: "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."(James 4:17)

As foretold in both the Old Testament and the New Testament, particularly in the books of Daniel and Revelation, we can see that we are in the period of time referred to repeatedly as "the latter days". As specifically pointed out in Revelation 12:12, "… Woe to the inhabiters of the Earth … for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."(King James version)

[590] Letter, M.A. Aquino to Anton LaVey, October 19, VIII/1973.
[591] Letter, Diane LaVey to M.A. Aquino, November 11, VIII/1973.

Only a certain type of tabloid [which the Santa Barbara News-Press is not] aggrandizes such an individual as this Aquino. In such a writeup, certainly no approval should be implied in the manner of presentation any more than with a rapist, murderer, or dope dealer. Since the time that Lucifer rebelled and was cast out of Heaven with almost one-third of the Angels whom he had been able to deceive with his lying propaganda, this Earth has belonged to him; and, as Christ knew before He created this planet, He had to come to die for our sins in order to make redemption possible, for all have sinned …

Maurita Brown[592]

My feelings were hurt. I wrote a response to Maurita as follows:

While I appreciate your having sufficient courage of your convictions to send a letter to the News-Press concerning the Church of Satan, I rather resent being likened to a "rapist, murderer, or dope dealer". I believe the article made it quite clear that the Church of Satan firmly upholds the principles of law and order, both in its doctrines and in the membership qualifications it maintains.

Permit me to suggest that it is such bigotry as yours which was responsible for the torture and murder of more than two million persons accused of witchcraft by Christians between the fourteenth and seventeenth centuries. And this does not include the countless numbers of people butchered during the Crusades and the conquest of Central and South America in the name of Christ. Truly Jesus spoke correctly when he said, "Think not that I am come to send peace on Earth: I come not to send peace but a sword." (Matthew 10:34)

For my part I have done no harm to you or yours, nor do I wish anything but a lifetime of happiness to you. I think you would do well to examine the hatred and bitterness in your heart, and then ask yourself whether you or I more truly personify the nobler aspects of humanity.[593]

As the city with the two-bell-tower mission was contemplating its unsuspected role in the Age of Satan, a surprise letter arrived from Linda Thomas, who had joined through Steenbarger's Denver-based Plutonian Grotto and then moved to New York City and the Lilith Grotto:

First let me thank you for this opportunity to communicate with you.

I'm becoming a touch frustrated about things. I see myself inside of a moving, mirrored, angular, orgone box. Each moment becomes infinite and therefore loses its place in my intellect. I'm sure you must know what an incredible [is anything incredible anymore?] adjustment it is to try living this way. Living in New York City in the 20th century, U.S.A., Planet Earth.

Don't get me wrong - I love it. It's just that things have become so changed. My eyesight has become so spread out - my nerve center like a web of kinetic energy, sparkling blue and silver. I am become something I was not, yet have always been. In other words these changes I am experiencing are unusual but not alien. I seem to known them; do you know what I mean. Sigh! I wasn't always this way. I was normal once - ha, ha!

After I returned home from my summer trip in late August, Lilith - may she live forever! - gave me some mind-exploding, psyche-rending information about many, many things. Since then I have been evolving/revolving at such a rate that I am something I have never been before in all of the 21 Earth years I have lived.

A few "for instances": I am in ecstasy. No other word describes what I seem to be feeling - it's so unusual - I can't seem to be unhappy.

I did a ritual on September 23: the first of a series of destruction rituals to impede the influence of Jehovah and just to let him know that I am not about to stand for any of his tricks. In fact I intend to exist long enough to see every trace of him wiped off the Earth. You see, he committed a few personal sins against me, and besides that he's a miserable rat who deserves to be acupunctured to death.

After that I was somewhat barraged with problems of one sort or another. But having proclaimed my stance on the side of the Father of Dæmons, I was miraculously untouchable. No disaster, no matter of what degree, stifled me in the least. My eyes are like sparkling jewels, alive

[592] Letter, Maurita Brown to Santa Barbara News-Press, October 19, 1973.

[593] Letter, M.A. Aquino to Maurita Brown, October 22, VIII/1973.

with life. My whole inner being is like a flame, and "strength through joy" burns out of me: "Miss Walking Lightning Bolt".

What can I say? No one knows a joy greater than mine. I am a solitary diamond, united only to those who are like unto me. This is essentially true. I have many families; but I have no family, save those whom I have named Brother or Sister according to their capabilities. My life is one big Deadly Sin …

I have always been, and am still alone, essentially and more or less contentedly. I have no great religious background. All of my family were either too drunk, too busy, or too happily oblivious to recognize a god. My mother was an alcoholic Indian; my father I never met; my stepfather was an alcoholic Irishman; and my various foster-keepers were of mixed Navajo, Apache, and Mexican lineage. What a wonderfully varied and delightful preparation. Each experience in my life, joyful or painful, has enhanced me a thousandfold, until 2 A.M.

So there you have it - a little background, some current experiences, and a few interesting tidbits here and there. I do have aspirations for the Priesthood. Lilith feels I'm quite ready, and so do I. What do you think?[594]

Before answering, I asked Lilith Sinclair for her opinion, and a few days later it arrived:

A short time ago you had asked my opinion of Linda Thomas with regard to the III°.

Linda's letter to you is typical of her. She goes from absolute ecstasy to silent irritation and impatient dissatisfaction with life in the course of a day or two. She is well-liked by all of us in the Grotto, is excellent as the altar, and is warm and friendly to the group. She is just too mercurial and impulsive, however. She is quite young - just about 21 - and so needs a bit of time to settle down. Her statement that I considered her ready for the III° stems from a discussion we had in which she asked my opinion. I told her that I felt she had potential, but that she would have to get herself together more and that I would be more than happy to help her. However I do not feel that she is ready at this time, and her letter confirms it.[595]

So I wrote to Linda:

No, you haven't lost your mind, and I do in fact understand the frustration you feel. Both sensations have been experienced by many Satanists. What you are going through is best termed an existential crisis. For a lucid description of this, see Jean-Paul Sartre's book *Nausea*, a classic work of existentialism.

Christians, Jews, or others who view their lives as missions assigned to them by a God or gods need never analyze their own existence. They simply function as "good soldiers", carrying out the tasks assigned to them - and observing the ethics taught to them - without question.

The Satanist has no such luxury and must consider existence as a personal universe over which he or she has god-like control. This is a terrifying realization - one which has simply been too much for some Satanists, causing them to seek once more the comforting dogma of conventional religion.

This is a tremendous opportunity for you to seize complete control of your life and your destiny - to obtain a full realization of what exactly you are, what you can and cannot do, and what directions your future should take. Do not fear it. It has always been there; you have just never seen it before, that is all. It is the Gift of Satan to Man.

There is no single criterion by which candidates for the Satanic Priesthood are evaluated. An accomplished magician is mistress of all aspects of her life, not just the metaphysical ones. A Priestess must be in a respected and influential position in the social jungle, not only within the privileged confines of the Grotto of Satan.

"As above, so below" is a magical aphorism which applies here. In a sense you might say that the Church of Satan has no power to "award" the Satanic Priesthood. What it *does* have is the Mandate to officially recognize those who, by their own strength of will, have become Satan's true representatives on this Earthly plane of ours.

From what I know of your history, you have already come a long way under circumstances that were not always kind to you. You had no one to help you but yourself, and you set your jaw and

[594] Letter, Linda Thomas to M.A. Aquino, October 20, VIII/1973.

[595] Letter, Lilith Sinclair to M.A. Aquino, November 14, VIII/1973.

persevered. You have much to be proud of, and the Archfiend's regard for you is symbolized in the highest honor that the Church of Satan can confer upon an individual - the II° of Witch.

But you have not attained the stability and position in your everyday existence that is commensurate with the image and responsibilities of the Priesthood. This must be your next task.

If you think we are asking a lot, you are right. But this is because it is no small recognition on which you have set your sights. Moreover Satanism is a creed devoted to the individual. What we ask, we ask for you, not for ourselves. The benefit to the Church will come when, as an adept and accomplished Priestess of Mendes, you will be in a position to instruct other, less powerful Satanists according to the knowledge and experience you have gained.

May the Prince of Darkness walk with you.[596]

As it turned out, Linda Thomas' magical potential had been simultaneously evaluated in a somewhat less cerebral context by Charles Steenbarger to Dale Seago. Seago had learned that Thomas had been regularly hypnotized by Steenbarger and had queried him on this matter. In October Steenbarger responded to Dale:

1. I determined that she readily went into a somnambulistic trance.
2. I then used the technique of inducing a hypnotic dream.
3. Once I saw that I could make her dream under hypnosis, I induced a dream of a Satanic ritual stressing [because of her lustful predilections] union with the Arch-Demon complete with vivid, Gothic, and exciting imagery.
4. With such a deep trance even a climax can be induced by suggestion only, because of the strong sense of reality the woman experiences through the hypnotic dream.
5. After the dream ritual, I reinforced post-hypnotic suggestions to the effect that during any ritual she would go from a light to a deep trance with the nine counts of the bell, and come out of the trance gradually with the bell at the end of the ceremony. During the ritual she was to translate everything she heard into a vivid dream which she could embellish with her own free-wheeling imagination.

* * *

It is helpful to also remember that subjects respond best in accordance with their natural proclivities. To impose the lust theme upon a puritanical woman who is otherwise a good subject would probably be unfruitful.

Also it is best to re-hypnotize the subject several times to entrench the post-hypnotic ritual suggestions. And, of course, the post-hypnotic cues (the bell) make the whole thing self-reinforcing with each ritual wherein she takes the honored role of altar.

Each time Linda became progressively more responsive, the movements of her nude form under the Baphomet and/or an inverted crucifix in a dimly candle-lit room added a sinister and highly-charged atmosphere to the entire ritual. The benefits to the altar associated with her personal development are too numerous to list.[597]

While the eastern membership of the Church of Satan celebrated Halloween VIII at the East-V Conclave in Cleveland, I journeyed south to Los Angeles. When in that city and not staying with an acquaintance, the LaVeys were partial to the Hollywood Franklin Hotel, a pleasant and private establishment a short distance away from the famous Hollywood and Vine intersection.

Anton insisted on coffee at Tiny Naylor's on Sunset Boulevard, which he maintained was the "combination" of the 1950s' drive-in. [It is indeed. He once again outraged his long-suffering wife and reduced his admiring assistant to helpless laughter by leaving a beautifully engraved calling card on the table, its Gothic script proclaiming: Gone to wee wee].

[596] Letter, M.A. Aquino to Linda Thomas, November 19, VIII/1973.

[597] Letter, Charles Steenbarger to L. Dale Seago, October 14, VIII/1973.

Anton and Diane had invited me to Halloween supper on board the *Queen Mary*, the famous Cunard liner which now rests in the port of Long Beach. On the liner we engaged in a long discussion, the substance of which I recounted in the November-December *Cloven Hoof*:

> Shortly before Halloween the Editor was in Beverly Hills for an audience with the High Priest and High Priestess. While we were discussing the social profile of the Church of Satan, 1984 popped up in a most startling manner. Dr. LaVey suddenly jumped to his feet, waved an emphatic finger, and said, "*Orwell* drew the blueprint!" He then strode from the drawing-room, reappearing a moment later with a well-read copy of *1984*, from which he quoted the following:
>
> "You understand that you will be fighting in the dark … I shall send you a book from which you shall learn the true nature of the society we live in, and the strategy by which we shall destroy it. When you have read the book, you will be full members of the Brotherhood. But between the general aims that we are fighting for, and the immediate tasks of the moment, you will never know anything. I tell you that the Brotherhood exists, but I cannot tell you whether it numbers a hundred members, or ten million. From your personal knowledge you will never be able to say that it numbers even as many as a dozen.
>
> "You will have heard rumors of the existence of the Brotherhood. No doubt you have formed your own picture of it. You have imagined, probably, a huge underworld of conspirators, meeting secretly in cellars, scribbling messages on walls, recognizing one another by code words or by special movements of the hand. Nothing of the kind exists. The Brotherhood cannot be wiped out because it is not an organization in the ordinary sense. Nothing holds it together except an idea which is indestructible. You will never have anything to sustain you except the idea …
>
> "Our only true life is in the future. We shall take part in it as handfuls of dust and splinters of bone. At present nothing is possible except to extend the area of sanity little by little. We cannot act collectively. We can only spread our knowledge outwards from individual to individual, generation after generation."[598]

Although by now sadly disillusioned by the many petty crises that had savaged the Church of Satan since its inception, Anton still held hopes for its future. Nowhere are these more eloquently and idealistically expressed than in a speech (Appendix #91) that he made for a record entitled *The Occult Explosion*, which was co-released in 1973 to follow a paperback anthology of the same name [but without the speech].

The speech is Anton LaVey at his most sensitive, most thoughtful. Those who heard his strident reading of the "Book of Satan" on the *Satanic Mass* record of the Church's earliest San Francisco days were touched and impressed by the gentleness and scholarly acumen of this rendition.

Shortly after I sent the camera copy for the November-December *Hoof* to San Francisco for approval, the following arrived from Diane:

> Your opening article for this issue for this issue was perfect: enough needles to produce some action, but also enough humor to put it across.
>
> Anton just handed me the following: "Cut Kesey's book and the belly-dance book. Kesey has watched all of my moves from the wings, employed some of his observations, and shown me selective inattention. When our 'witches' start following the trends of the *Compleat Witch*, then we'll worry about their belly dancing! Plug *Westworld* as a grim but prophetic glimpse of future Satanic projects."

Anton LaVey had had a chip on his shoulder about Ken Kesey for some time, as I later discovered. Kesey, whose exploits are recounted in Tom Wolfe's *The Electric Kool-Aid Acid Test*, was the West Coast driving force behind the psychedelic movement of the mid-60s.

[598] Aquino, M.A., "Epilogue VIII, Prologue IX" in *Cloven Hoof* #V-6, November-December VIII/1973. Also Orwell, George, *1984*. New York: Harcourt, Brace, 1949, Signet Edition pages #144-145.

Whether consciously or not, he happened to be in competition with that other exotic enterprise in San Francisco, the newly-founded Church of Satan. In *The Devil•s Avengers* it recounted at least one instance when a carefully-prepared ritual at 6114 had to be cancelled because one or two of the key celebrants opted instead for a party at Kesey's hideaway on Highway #84 in La Honda.

Westworld was a newly-released horror/science-fiction film featuring androids designed for human entertainment, and thus dovetailed nicely into Anton's plans for an actual enterprise along this line [see Chapter #15].

After the Halloween weekend Anton had remained a little longer in Los Angeles while Diane returned to San Francisco to keep the Central Grotto in order. Her letter continued with news of Anton's subsequent activities:

> Yes, he certainly did return from Hollywood with some exciting news this time. Not liking to count chickens before they cross the road (or something like that), I'm not going to give you all the details. But he was working with a well-known writer and our agent concerning plans for a professionally-done film documentary on the C/S, which Anton would direct.
>
> Another project - a screenplay written by Anton and using the Avenging Angel theme - was tossed around quite seriously.
>
> And still another project: You'll recall his telling you about an interesting woman who had quite a tale to tell about a certain infamous German gent. Well, that is first on the agenda.
>
> He also had a good time with Forry Ackerman.[599]

Towards the end of November more pleasant news arrived from Lilith Sinclair. The Church of Satan had just solemnized its third wedding:

> The Lilith Grotto had its first Satanic wedding on November 10. As I joined the couple together, I truly felt the joy and power of being a Priestess of Mendes, and I was as moved as they were. David and Dorothy Estes are the couple; they have been with the Grotto for about a year and a half.[600]

The final months of 1973 were also the occasion for the renewal of an old and valued acquaintance of mine. On Halloween I had sent a card to John Ferro, whom I hadn't seen or contacted since that memorable *Missa Solemnis* in 1970. In late October a letter arrived from him.

I must digress to say that letters from John Ferro were invariably on grey laid notepaper, penned in India ink and in graceful, flowing calligraphy. It must have taken him the better part of an evening to write a single letter, but, as will become evident, this did not perturb the writer one bit:

> Your gracious Halloween greetings have been gratefully received. It was indeed very thoughtful of you to have included me in the list of those to be so greeted, and I take the fact as an accolade.
>
> May I take the occasion not only as an opportunity to reciprocate the felicitations, but also that I convey my respectful appreciation of the excellent competency with which you have handled the *Cloven Hoof* and so many of the Church's affairs. Through your work and in the brief personal encounters, I have had every reason to see why the High Priest places such confidence in you and so many responsibilities in your hands. Wishing you then, likewise, a very magical and festive high unholy day, I remain,
>
> Respectfully yours,
> John A. Ferro[601]

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[599] Letter, Diane LaVey to M.A. Aquino, November 23, VIII/1973.
[600] Letter, Lilith Sinclair to M.A. Aquino, November 25, VIII/1973.
[601] Letter, John Ferro to M.A. Aquino, October 18, VIII/1973.

I answered:

If you write me many more letters like that one, my head's going to swell up to the point where such brains as I have will ooze down into my throat, thus putting my mentality where my mouth is.

As a matter of fact, one of the things I have regretted during the last several years is that there was never a sustained opportunity for the two of us to correspond. I expect that you were entangled in research towards your doctorate, and I have had one or two monkeys on my back as well. When one is working within the context of an organization such as the Church, it invariably seems that the troublemakers get all the real attention. The decent types, predictably, keep their own affairs in order. I have stacks of letters written to and about screwballs with whom we have had to deal, and no doubt there is a multitude of dignified and distinguished Satanists in all parts of the planet who have never troubled the Central Grotto for anything save the renewal of their membership.

Some time ago Dr. LaVey informed me that you had voluntarily relinquished the degree of Magister Caverni, feeling the responsibilities of the office to be incompatible with the time you had available to devote to it. While I can understand the reasons behind your decision, I continue to regard you personally as a Brother of mine in the Realm of the Masters. One may resign one's titular office - but it is rather difficult to abrogate the intellect that qualified him for it in the first place. And, of course, you are something of an "Old Bolshevik" in the Church - one of those who "stood at the barricades" when the Church was first founded. And that is not something to be lightly dismissed.[602]

This new dialogue brought a chuckle of amusement from Diane LaVey:

So glad that you and John Ferro have established a chain of communication. He has expressed his respect for you many times and told us he couldn't think of a better person for the type of work you are doing with the Church. Next time I see him, I think I'll say, "How the hell are ya, you Old Bolshevik, you?"[603]

John Ferro's response, of course, was a tad more stately:

That was, indeed, a fine letter to receive; I do thank you. I am pleased and honored by your friendship, and gratified that a channel of correspondence has opened between us.

Sometimes my language is a bit effusive, and I am verbose. I in fact rather enjoy being such. However, I do not pay such compliments lightly. I meant what I said. You know the truth of it, else it would not please you.

It is, on your part, kind and gracious to regard me in the Magister category. When I occupied that position, I had some success, many failures, but enough experience to appreciate both the dimension of your commitment and the quality of your achievement. It is for that reason all the easier for me to honor you, which I do. Moreover the deep affection and respect in which I hold the High Priest would cause me to honor those whom he honors and those who serve him well. In both instances you qualify eminently!

May I take this opportunity to say how impressed I was by your publicity achievement. Excellent. A magical coup. I think it had just the right admixture of the common and the mysterious.

The last ClovenHoof was much to my liking. As I said to the High Priest recently, I think the moment is right, and it will preserve the psychic energy of the quality members of the Order without diminishing the "herd". If you provide the masses with more than they deserve, they not only despise you, they also begin to assume that they do deserve it![604]

Ferro was referring to an editorial tongue-lashing of mine in the September-October Hoof, of which a brief extract will suffice:

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[602] Letter, M.A. Aquino to John Ferro, October 26, VIII/1973.
[603] Letter, Diane LaVey to M.A. Aquino, November 11, VIII/1973.
[604] Letter, John Ferro to M.A. Aquino, October 30, VIII/1973.

A $10 renewal fee does not buy membership in the Church of Satan. If that were true, we'd be collecting many times our existing fees from all those persons whom we have rejected as being unqualified for our Church.

The $10 figure is quite arbitrary; it could just as easily be $1 or $100. The real price of membership in the Church of Satan is your soul (or your ego, presence of mind, etc.). What value do you place upon that?

We ourselves feel that any person who places his confidence in us deserves every opportunity we can give him. But the success or failure of any magician is ultimately dependent upon his own strength, determination, and perseverance.[605]

Although John Ferro had continued to hold the Priesthood, he had not been active in the Church of Satan since its San Francisco days. Our renewed contact reminded me of just how strongly I had been impressed with his intellectual powers. At a time when the Church was struggling to make the transition from entertaining curiosity to serious philosophy, we needed every John Ferro we could get. To Diane LaVey I wrote:

It's up to you, of course, but I'd kind of like to see John Ferro re-Recognized as a recipient of the IV°. [I'll even give him his IV° medallion back!] I've always thought of him as the first person to attain the IV° under the ægis of the Church. Unless there are some factors I know nothing about in his case, it would be nice to see this honor perpetuated.[606]

In late 1973 Robert Ethel had published a series of protocol guidelines for his Asmodeus Grotto. They seemed particularly good to me, so I reproduced them and sent copies to all of the other Grotto leaders for their possible adaptation. John Ferro's next missive dealt with this subject:

I was pleased to receive a copy of the protocol for Asmodeus Grotto.

As you may have assumed, I heartily agree that these regulations constitute minimal guidelines. It is an arduous and unrewarding occupation to enforce regulations, most especially on this level of the first initiative.

I am afraid that most people, and this most assuredly includes our membership, fail to comprehend the extended aspects of ritual behavior. Most willingly perform in formal liturgies, with varying degrees of aptitude - or ineptitude, but few seem to be aware of the entire ritual in which a liturgical action may be set. Certainly only a very few understand the ritual of life in its continuous progression of ceremonial and fantasy.

Forgive my ramblings. Any excuse seems acceptable to share a few thoughts.

May the mighty Prince of Darkness continue to prosper all your works.[607]

In my response to him I brought up what was to be one of our central topics for discussion (by letter) during the subsequent year:

You may or may not know that I am presently engaged in writing a book on Satanic trends throughout history. It will climax with an in-depth analysis of the Black Arts as currently conceived and institutionalized by the Church of Satan.

The entire project should take me well over a year, since it must necessarily occupy a back seat to the Cloven Hoof and my other responsibilities. Nevertheless I am in no hurry, as I am not interested in churning out another "Hans Holzer special".

Ideally this work will be sufficiently sophisticated to hold its own in the philosophy department of any major university. To date I have roughed out three chapters, and they treat Satanism with reference to the doctrines of such theorists as Descartes, Berkeley, Hegel, Pythagoras, and Plato. Of course there are several other actors waiting in the wings.

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[605] Aquino, M.A., "Hoofbeats" in Cloven Hoof #V-5, September-October VIII/1973.

[606] Letter, M.A. Aquino to Diane LaVey, November 16, VIII/1973.

[607] Letter, John Ferro to M.A. Aquino, November 26, VIII/1973.

On the material side of things, the book will approach operative magic in terms of stress-psychology (PSYOP, if you will), matter/antimatter, the biological mechanics of "life" and "death", and quantum physics relative to the creative and impulsive forces of the human will. Theologically oriented chapters will consider the case for a Satanic super-intelligence which draws its life-force from the collective subconscious of humanity (an idea which I believe to be the ultimate implication of H.P. Lovecraft's writings).

I then turned to another topic:

As well as I know you, I confess myself in ignorance of the actual degree to which you are presently involved with the operations of the Church of Satan. During a taxicab-ride to a radio station in Chicago on the evening of February 20, VI, Dr. LaVey told me that you had voluntarily stepped down from your position as Magister Caverni at the Central Grotto due to the demands of your academic schedule. Since you now have your Ph.D., are you able to reassume your office?

You will excuse me if I am somewhat blunt concerning my reasons for advancing such an inquiry: You are known to Satanists across the country as the first person to receive the Fourth Degree from the Church. Your tenure with the Church makes you, as I observed in my last letter, an "Old Bolshevik". But, more importantly, you have the intellect, the judgment, and the dignity to direct the course of this movement on a worldwide scale. Were I not able to appreciate this, I should count myself a cretin indeed.

The time has come for use to decide whether the Church of Satan is ultimately a short-term essay on the theme of Rosemary•s Baby or a revolutionary approach to human philosophy and behavior that can literally change the course of history. Dr. LaVey has given the same impetus to this movement that Washington and Lenin gave to theirs, but he can't do the whole thing alone. Like Washington and Lenin he needs a closely-knit, highly-coordinated executive committee - in effect a Council of Nine that functions on a continuous and aggressive basis.

After five years' experience with and exposure to the Church of Satan, I have made the decision to make it my life's work. That does not mean that I am going to pursue it in the easygoing manner of a Masonic or Kiwanis enthusiast either. By the time I die, I want to see this institution so firmly situated that it will be in a position to influence the course of human events for an indefinite period to come. And I fully appreciate the scope of a statement like that. In the final analysis I see no point to existence unless we make something more of ourselves than mere metabolic systems. If I did not believe that there is a reasonable probability that the core assumptions of Satanism are correct, I should be inclined to contemplate suicide - not out of emotion, but rather existential boredom.

I am telling you all this because I would like to know just where you stand. Is this a hobby for you, is it more important than your life, or is it somewhere in between? I do not presume to venture value judgments upon your position, whatever it is. But it would be helpful to have some idea concerning the courses of action you might be prepared to undertake on behalf of this movement.[608]

Cheeky of me, I thought, but I was willing to risk uncovering old wounds to jolt this enigmatic Satanist back to life. He did not, however, jolt easily. Indeed his next letter was even more charmingly antiquarian:

Before addressing myself to the precise issues of our present exchange, please indulge me in a superfluous digression.

You must excuse the almost total absence of typing in my correspondence; I only concede when it is absolutely demanded. I find pen and ink infinitely preferable to those ghastly machines with their messy ribbons and persistent, cacophonous chatter.

Likewise, to further digress, a cabriolet, not to mention a state coach, is much more to my taste than petrol-propelled vehicles. Need I add that even the finest lamp cannot match the beauty and modulated lumination of a candelabrum? Enough! I have been indulged, so let us then to the heart of the matter.

I should prefer to discuss the issues in what I consider to be their degree of importance, rather than in the order in which you have unfolded them in your communique.

[608] Letter, M.A. Aquino to John Ferro, December 9, VIII/1973.

For me, the most significant fact in the entire letter was your statement of commitment, of the decision at which you had arrived vis a visthe Church of Satan. Certainly I had presumed such a commitment, but I am indebted to you in that you have seen fit to verbalize to me personally. I thank you. It is quite marvelous and magical, for it is the fulfillment of a prediction which the High Priest made to me long ago, during that period when I corresponded with you while you were in Vietnam.

You have been all he said you would, already accomplished much of what he expected you would accomplish, and made the most significant and complete commitment of any single individual within the Church, which he also said you would do.

This leads me into, and is inextricably bound up with two other questions you raised: namely my status and attitude.

Yes, as we all know, I was the first person to be raised to the fourth degree of the Black Order. It is a fact of which I am proud, and while I occupied that position I sincerely attempted to discharge the duties incumbent upon me with some quality and success.

When I stepped down it was, as the High Priest informed you, in order to pursue my academic work. However it was not, as it might seem, a unilateral decision, but one taken with the full concurrence of the High Priest. The one matter in which he disagreed was the specific moment. It was preferable to him that I wait a while longer until you had been sufficiently groomed and your obligations sufficiently discharged so that you might assume the official role to which your obvious talents and his plans entitled you.

Unfortunately the demands of my academic program precluded such a delay. Ultimately it has all worked out quite splendidly.

Now to the second level of explanation. I do not, as you must know, give pithy responses to much of anything, certainly not to serious questions.

As to my talents and my status: You have been kind, in fact excessively kind in acknowledging my talents, but you have overlooked my limitations. This the High Priest has not done. My talents lie in the areas of philosophical speculation, for want of more exact terminology, and ritual. I simply do not possess your capacity for institutional formation, your organizational ability. It is you, and men like you, who are needed. I am a dreamer, I am decadent, I am an effete academician. This does not displease me, and I am not indulging in self-abnegation. I am affording you the blunt honesty which your inquiries merit.

Perhaps a scene from past history will illuminate the issue. The last ritual at which I performed the function of Magister had been planned by me, in my academic manner, as a celebration of the great masters of Satanic literature. It seemed so very appropriate to me given the circumstances. At first the High Priest approved, allowing me complete discretion. At the last moment he took a complete reversal, interjecting a very different ceremony, one quite inimical to my psyche. I was very hurt.

Later he explained to me that on a personal level it would have been most fitting for me to celebrate in my manner. It was not, he instructed me, right for the Church. His exact words were these, as I recall, as follows: “It is wrong to celebrate the old and outgoing. We must celebrate the new and upcoming.” It was for me a bitter dictum. I have lived to see and to understand the wisdom of it.

When I stepped down, I had the honor to retain the friendship and confidence of the High Priest, which I greatly treasure. Given my particular training and skills, and participating in the magical benefits of the Third Degree, I am able to perform various services for the High Priest. Some I am sure you know, and others are personal and private.

As to the other questions you raised, some of the answers are personal and not matters that can readily be laid out on paper. We both have had sufficient exposure to the intricacies of intellectual currents to be aware of the impossibility of any adequate simplistic evaluation.

This much I can state emphatically: Satanic philosophy is not a hobby with me. I abhor the whole concept of hobbies. In some matters I am more involved than others, but to sustain any serious study of intellectual patterns and movements does not admit of the “hobby approach”.

As to the other extreme, i.e. is it more important to me than life? No. But then I am not an ideologue. I am deeply involved in Satanism as a new thought current with real potentialities for modern man.

My approach is an intellectual and philosophical one, and I do not say that with any intentional pomposity. I believe this justifies my association with the Church and with the High Priest. It has been the foundation of whatever contributions I have made. Indeed, all of this the High Priest could

tell you, for he knows me very well. My mother is of the opinion that he knows me better than any of my friends. I think that is so!

Finally, your book sounds most intriguing. I marvel at your capacity for accomplishment. I would enjoy discussing it with you, and would be happy to make any contribution possible. As you have outlined it, the work will be a formidable endeavor.[609]

My opportunity to nudge John Ferro from the frying pan back into the fire came upon being invited to 6114 for the Winter Solstice. My mother and I took Anton and Diane to an appropriately elegant dinner at San Francisco's "Russian Renaissance" restaurant, after which the LaVeys graciously gave her a guided tour of 6114's exotica, culminating in a concert by Anton on his Yamaha organ.

It is one of the world's artistic tragedies that Anton LaVey never recorded classical concert organ selections for commercial release. He combined technical expertise with the uncanny ability to enter into the soul of the composer of the piece he was playing.[610] I need hardly say that this is its own type of ritual magic.

One one occasion, when Charles Steenbarger (also an accomplished concert organist) and I were visiting 6114, Anton felt moved to play the accordion. It was insufficient just to play the instrument, however. To do it right he first had to don a floppy old hat and a pair of "blind man's" dark glasses. His face crinkled into an appropriately detached smile, and magical music flowed forth from beneath his nimble fingers. [See photo section.]

[I must further digress to observe that those fingers were a mystery all their own. Anton LaVey's hands were hardly those of a China doll. They were thick, with short, chunky fingers. They were the last hands one would expect to see dance with delicate precision over the keyboard of an organ or accordion - yet I never knew him to miss a note in the most complex passages.]

Upon returning to Santa Barbara I posted a letter to the LaVeys New Year's Eve:

My mother has still not stopped talking about the marvelous time she had at 6114, with heavy emphasis on that colorful organ concert. This I could easily have predicted. She, of course, was quite caught up in the magic of all those old tunes you revived for the occasion. My own tastes might be considered more coarse; I got the biggest thrill out of the impromptu "PhAnton of the Opera" pantomime!

This is a reference to one point in the concert where, as Anton was executing some particularly gloomy piece - "Black Swan" from *Swan Lake* or some-such - Diane tiptoed furtively up behind him, ripped an imaginary mask from his face while he froze in sudden shock, and then screamed in terror as he spun round to grimace hideously at her! To continue:

And it was also good, the previous evening, to renew acquaintances with John Ferro.

I don't deny that I am intrigued by his evident reluctance to participate in many of the First Century's technological innovations. It is a certainty that his position is aesthetically preferable to that of the cold-hearted cybernaut, but I fear that he is attempting to withdraw from society rather than to dominate it.

This might be a realistic option in an earlier age, but today the fortunate and the unfortunate must drink water from the same well. It seems to me that the only long-range hope for the Satanist

[609] Letter, John Ferro to M.A. Aquino, December 21, VIII/1973.

[610] In the 1990s Amarillo Records (P.O. Box 24433, San Francisco, CA 94124) produced a phonograph record by Anton entitled *Strange Music* (#AM-586). By this time in his life, Anton had become enamored of keyboard synthesizers, and this album consists solely of "lounge music" tunes played with that device. While indicative of his keyboard dexterity, the flatness and artificiality of the synthesizer nowhere near compares to the rich depth of the concert organ, nor of course does *SM* contain any classical pieces.

lies in his ability to bend the mass of humanity to his will, not to avoid it and trust that it will not tamper with his life-style. It may not persecute him deliberately, but he will nonetheless be affected by the explosion of a thermonuclear warhead in his vicinity … or even the tantrums of a few oil-controlling Arabs on the other side of the planet.[611]

John Ferro was no longer the pale, thin, animated ghost who had so terrified visitors [including me] to 6114 in 1969. He had put on a bit of weight, grown a beard, and looked a bit like James Mason in 20,000 Leagues Under the Sea. He wrote his comments to me on Christmas eve:

Today, after twenty-four hours to recover from the general state of desuetude and debilitation into which I was plunged by four nights in succession of about four hours' sleep, I reminisced with great delight of our evening together.

With how many memories I was deluged as we sat in that chamber. I have much upon which to dwell in thought.[612]

To which I responded, by now thoroughly abashed by all of that 18th-century penmanship:

Some years ago my grammar school English teacher observed that only a thorough lout would type letters to a friend; they should properly be handwritten in ink. Until recently I had succeeded in relegating this inconvenient morsel of etiquette to the cobwebbed attic of my brain. But the arrival of your carefully-penned letters has lanced deeply into the tattered remains of my conscience. By way of half-hearted defense I can say only that, were a grotesquely malformed duck to fall into a pool of ink and subsequently throw a fit across a sheet of stationery, you would have a reasonable approximation of my longhand.

I too found our dialogue in San Francisco thoroughly fascinating. At such previous times as we have met, there always seemed to be either too much excitement or too much formality for us to say more than a few words to one another.

Of course I am dogged in my opinion that you should reassume what I believe to be your proper degree in the Hierarchy. To my elemental way of thinking it makes as little sense for a person to give himself less credit than he deserves as to give himself more than he deserves. As an aristocrat, furthermore, would you not agree with me that the existence of exalted titles is of substantial psychological importance to subordinates as well as to incumbents?

I share with you the conviction that the III° - the Priesthood of Mendes - is the most crucial distinction in the Church. My ordination remains to me the single most significant event in my life. But it also seemed to me that the IV° was not something that could be either consciously pursued or consciously rejected - that its confirmation constitutes an express evaluation by the Prince of Darkness of the potential and responsibility of certain Priests and Priestesses. Is it in the High Priest's power to reject the V° and reassume the IV°? I think not - unless, of course, he engages a surgeon to remove a substantial portion of his brain!

On another matter: I have been giving considerable thought to your method of dealing with human intelligence; i.e. either one has it or one doesn't. On one hand I agree with you that you can't train something that is actually a factor of potential into people. Yet I find it equally difficult to identify this potential in all its devious semblances.

Through my interaction with various III° and II° officials of the Church, I hope to encourage this spark to mature into a fire wherever it may exist. On more than one occasion I have wasted a good deal of time searching for a spark where none existed. And on others I have been astonished by the blaze that resulted from my almost carelessly-tossed match.

Certainly Satanism equates with an exaltation of individualism. But does it also equate with monasticism? Or does the Satanist not have an implicit responsibility to alert others to the possibility that they may open their eyes if they choose to do so?

Inasmuch as Satanism is a religious philosophy for the elite of humanity, it seems highly improbable to me that it could ever become anything resembling a mass movement. If we are to

[611] Letter, M.A. Aquino to Anton & Diane LaVey, December 31, VIII/1973.

[612] Letter, John Ferro to M.A. Aquino, December 24, VIII/1973.

correctly exercise our Infernal Mandate, I think, we must concentrate on introducing ourselves to those who may possess that "spark".

Paradoxically, since identification of that spark remains so elusive, we need to manifest ourselves as widely as possible. The assumption is that the Elect will then have sufficient initiative to seek us out in turn and take the first step along the Left-Hand Path.[613]

In late 1973 an anthology of writings and commentaries on Satanism entitled *The Devil is Alive and Well and Living in America Today* was published. It came and went, as did so many similar sensationalistic paperbacks on the occult. This one, however, happened to include a rare gem: an essay by John Ferro, at that time still in semi-retirement as a III° but nonetheless reflecting actively on Satanism in his capacity as a Lecturer in History at the University of San Francisco. This essay is reproduced as Appendix #92.

[613] Letter, M.A. Aquino to John Ferro, January 3, IX/1974.

Chapter 28: Through a Glass, Darkly - Part 3

In the introduction to LaVey's *Satanic Bible*, we are told that "many people … would like to know how to start Satanic cults and ritualize Black Magic. This book shows them how to go about it and fills that need."

What is *really* being said - and this applies as much to the past as it does to the present - is that many people would like to indulge in sexual experiments, try their luck with drugs, and generally submit themselves to anti-social activities - and "this book shows them how".

But like all grimoires and bibles of sorcery, the *Satanic Bible* falsifies basic human desires by cloaking them in the vestments of religious cults and magic mumbo-jumbo. It is similarly a method of elevating basic lust into the most arrogant "holier than thou" affectation.

The medieval sorcerer lusting after power and gold was no better than the common, medieval warlord and highwayman with the same ambitions. Similarly the Black Mass priest - and his "altar" - who consider their rituals to be highly elevated and meaningful evocations are, in fact, on a par with participants of the everyday orgies that take place in brothels, frat house basements, and suburban living rooms.

Except for their trappings, the Satanists and satyrs are brothers under the skin.

- Owen S. Rachleff
The Occult Concept (1971)

* * *

Sometimes you feel that LaVey is P.T. Barnum, who said "A sucker is born every minute". At other times you have the feeling that LaVey is dead serious about his Satanic craft. But what does LaVey believe?

Listen to his own words: "We hold Satan as a symbolic personal savior, who takes care of mundane, fleshly, carnal things. God exists as a universal force, a balancing factor in nature, too impersonal to care one whit whether we live or die … We literally want to give the Devil his due. There has never been a religion before that has given him credit … We believe that man is sometimes lower than the animals, that he is basically greedy and selfish, so why feel guilty about it? We accept ourselves as we are and live with it."

When LaVey appeared on the Johnny Carson show, he wore a horned hood and brandished a ceremonial sword. He shocked his national audience when he said that his church altar was a live and naked woman to symbolize the pleasures of the flesh. Because the Church of Satan is recognized by the Internal Revenue Service, his income, far in excess of $25,000 a year, comes tax-free from his church members.

Either LaVey is hopelessly naïve or devilishly vicious. How can you encourage indulgence and vengeance and not expect to reap debauchery and mayhem? Satanism may seem like fun to start with, but it doesn't stay fun for long. The fact that LaVey's group has already had several splits indicates that those interested in complete indulgence want more than LaVey can give.

- William J. Peterson
Those Curious New Cults (1973)

Amid all the "positive" magic, "good" vibrations, and "white" light of the San Francisco occult scene stands Anton Szandor LaVey. He stands apart, laughing and stroking his pointed goatee. His bald head shines in the light from the flames of the black candles at his "black" magic ceremonies. He wears black robes and a priest's white collar. He is the self-styled "Black Pope" of the occult nether world. Some talk of him with awe and great respect. Others never mention his name, referring to him quickly as "that man".

Whether LaVey is putting on an act or not is a debatable question. His years as a carnival magician give him great theatrical flair, yet he seems convinced that his mission on Earth is to be the Devil's High Priest. His church "answers a need in this Godless society" and also brings him a good income.

He is not concerned with scoffers, for "the victim of a hex or curse is much more prone to destruction if he does not believe in it! So long as man knows the meaning of fear, he will need the ways and means to defend himself against these fears. If religious faith and fervor can make bleeding wounds appear on the body in approximation to the wounds supposedly inflicted on Christ, why then should there be any doubt as to the destructive extremes of fear and terror? Therefore never attempt to convince the skeptic upon whom you wish to place a curse. Allow him to scoff. To enlighten him would lessen your chance of success. Listen with benign assurance as he laughs at your magic, knowing his days are filled with turmoil all the while. If he is despicable enough, by Satan's grace, he might even die - laughing!"

- David St. Clair
The Psychic World of California (1973)

* * *

"Would you like to see more of the house?" LaVey asked politely. "Yes," said Mary Lou eagerly. I hesitated until his steely eyes fastened on me. I quickly stammered, "Sure … yes … sure." He led us down a narrow hall into another room, dominated by a glass case. I was no longer startled to see it housed a skeleton.

"Lovely, don't you think? Notice the massive eruptions on the bones, the abnormally extended rib cage, the toes as long as most people's fingers."

"Is it human?" Mary Lou asked. "In life," continued LaVey, "this person resembled a monster." I edged toward the door, flexing my own fingers and wishing we were in northern Siberia.

"What are you doing?" Mary Lou asked. I followed her gaze to the fireplace. I saw LaVey tug at the mantel, and to my horrified astonishment the entire section of wall swung outward, revealing a cavern and shadowy stonework. "There's a secret passage in every room in the house," he said, closing the space.

As he talked, he slowly rubbed the skull hanging on a chain round his neck. "How about another liqueur?" he asked.

- Pat Montandon
The Intruders (1975)

Chapter 29: Exorcisteria

Many years later it is difficult to recapture the atmosphere created by The Exorcist. Since its first appearance in May 1971, William Peter Blatty's novel of dæmonic possession had gone through 13 hardcover and 20 paperback printings by the time the movie version was released at the beginning of 1974. The movie quickly became famous for two things: (a) long lines of people waiting outside theaters in order to see it, and (b) many viewers being severely frightened by it.

Since The Exorcist was the most lavish Satanic film since Rosemary's Baby, and since the Church of Satan had been soaring high on publicity for the last several years, one would think that they would have been natural allies in the public eye. Oddly enough, this was not at all the case.

Unlike Rosemary's Baby, which had "modernized" Satanism, The Exorcist portrayed the Devil and the Powers of Darkness as something straight out of medieval superstition. The result was a caricature of possession so literal, and so crude, that it was embarrassing to both Catholics and Satanists alike.

Even though the film appeared to demonstrate the power and the authenticity of Catholicism, it did so by hyping one of the lingering superstitions with which modern Catholicism is not particularly comfortable. The churches found themselves swamped with new devotees - but for the wrong reason. They feared, and rightly so, that once the novelty of "possession" wore off, they would look all the more ridiculous for having tried to capitalize on momentary hysteria.

The less-principled conventional churches, of course, did exactly that. Radio and television talk shows vied with the National Enquirer for the most deliciously lurid account of possession, preferably by a man of the cloth. After the better part of a year, the public began to lose interest, but the echoes still have not completely faded out.

On its side of the fence, the Church of Satan was also somewhat less than comfortable with The Exorcist. Yes, it portrayed Satan as real and powerful, but again it represented Satanism in a primitive, medieval fashion. And in keeping with this medieval literalism, it showed the Powers of Darkness as being inferior to and fearful of the crude, fetishistic rituals of exorcism practiced by the Jesuit priests. Like Catholicism, the Church of Satan was confronted by a social sensation which brought it further into the limelight, but not in the most comfortable way.

Then there was the cardinal sin: Neither the Church nor its High Priest had been consulted for the novel or film, or had known anything at all about them prior to release. The Church of Satan had been considered irrelevant and unnecessary to the writing and filming of a major statement on Satanism. The touch of irritation this caused at 6114 California Street, which attempted to gloss over its non-involvement, is evident in the bulletin sent out to Priests and Regional Agents in February 1974 (Appendix #93).

My attitude towards standing in lines is somewhat similar to John Ferro's concerning typewriters and automobiles. After The Exorcist had been around for a month, I finally condescended to join an around-the-block line at the Westwood Theater in Los Angeles. The line turned out to be more entertaining than the movie, as there was a regular stream of sidewalk vendors and entertainers moving along its length. Impromptu friendships were formed and condensed life-stories told. As word got round the line that I seemed to "know something" about diabolism, I found myself buttonholed for five-minute dissertations on possession and exorcism. It was almost a shame to see, after two hours or so, the box office!

In New York the Lilith Grotto had had a comparable experience. Stuart Levine had stood for four hours in the rain in order to buy tickets, and then the entire Grotto - dressed to the teeth in red and black - had assembled to go to the theater, no doubt terrorizing the already jumpy audience.

"You might get a bang out of The Exorcist," Michael Grumboski wrote. "Miss Zalewski and I went to view it the day it opened in Detroit. Great fun to watch the weak-hearted or weak-stomached run from the theater. The special effects were worth the admission price."[614]

In late January, after thinking about the entire phenomenon some more, I decided to issue a fact sheet of my own to the Priesthood and the Regional Agents (Appendix #94), followed by a lead article in the January-February Cloven Hoof (Appendix #95). Among the first reactions was one from Robert DeCecco in Massachusetts:

> Your letter to the L.A. Times was brilliant! I have done as you suggested and sent a similar letter, using some of your ideas only, to the Editor of the South Middlesex News
>
> I have sent varied letters and opinions on subjects relevant to Satanism to this newspaper in the past, as rebuttals to editorials with religious intent. As a result of the typical, provincial New England nature, however, these letters were most likely swept under the rug of their condemnation, as they were never published in the paper's "Opinion" section. More proof of their fear of us! I guess that church fairs and Boy Scouts keep them pretty busy.
>
> I cannot express enough how a report such as yours helps in our dealings with the public. I look forward to more of them if you find the time.[615]

From Canada came some interesting feedback from Stephen Hollander:

> I have read your mailing on exorcism with interest. For some reason we have been spared the rash of publicity which heralded the appearance of The Exorcist in the United States. This, combined with the generally different attitude which the average Canadian has towards matters religious, has resulted, so far as I have been able to determine, in the reaction to the movie being a sustained yawn.
>
> In Ottawa we had an article off the A.P. wire which was buried on page #14, and this article was of such a nature that I strongly suspect one of our followers may have had a hand in it. In the Toronto papers I haven't seen even that much.
>
> I suppose that, to a large extent, the different attitude which I mentioned above is due to a combination of such factors as the British tradition, the religious compromises with the French which were necessary after the British victory in the wars with the French, and our traditional view of our country as a mosaic rather than a melting-pot.
>
> Canadians, at least insofar as religious matters are concerned, seem to be less prone to demagoguery of whatever persuasion. Billy Graham, for one, generally keeps clear of us on his world tours. I can see why The Exorcist might make considerably different impressions in our two countries.
>
> I have not yet seen the movie, although I suppose that I shall. I have read the book, and I can see how a rather poor movie could be made from it. I find it significant, as did you, that the author made his "possessee" a young girl in spite of the fact that, in the "actual" case, it was a boy. All of the novels which I have read on this subject deal with young girls. This, combined with the history of the Inquisition, is instructive; and the pathology is obvious.[616]

John Ferro, who had been a Roman Catholic prior to his affiliation with the Church of Satan, had in a curious way never cut his ties with Catholicism despite his Priesthood and Magistry under the ægis of its "Great Enemy". In The Devil's Avenger this was recounted somewhat negatively, as if to say that Ferro too had his secret psychological

[614] Letter. Michael Grumboski to M.A. Aquino, January 21, IX/1974.
[615] Letter, Robert DeCecco to M.A. Aquino, January 25, IX/1974.
[616] Letter, Stephen Hollander to M.A. Aquino, January 28, IX/1974.

weaknesses. Whatever "weaknesses" John had, it is fair to say that his interest in Catholicism is not among them. He admired the strength, artistic imagery, and grandeur of the church; he rejected its affront to his historical and philosophical sensibilities. Now he wrote to me:

> As you probably know, I feel no antagonism towards the institutional Christian church - quite the contrary in the case of Roman Catholicism and Anglicanism, which have greatly enriched my life. Yet I think your criticisms quite deserved, and very neatly lodged in the vulnerable quarters.
>
> Some of the points, most especially the repression, suppression, and personality conflicts as generators of anti-social, violent, and obscene behavior, I discussed in an interview I did for C.B.C. last Monday.
>
> Quite frankly I enjoyed the movie as a horror shocker, and relish the provocative discussion which has ensued. Of course, as usual, the idiots and the intellectual obscenities, though they occasionally afford comic relief, do diminish the pleasure of it all.[617]

In addition to the television interview, Ferro had also written a letter in response to the San Francisco Chronicle's "exorcism" article, invoking not his Church of Satan office but rather his scholarly credentials as a Ph.D. His letter was duly published, and he sent me a copy:

> The recent furor over The Exorcist and exorcism, while not unexpected, is nonetheless somewhat ludicrous and not a little bizarre. The movie, though hardly distinguished, is very good and provocative. It should cause people to seriously consider the phenomenon of dæmonic possession. However, if recent issues appearing in the press are any indication, it would appear that its principal effect has been to fortify a good deal of neurotic exhibitionism and to foster an entirely unfounded optimism on the part of a number of the clergy.
>
> As a historian, having devoted some years of study to historical manifestations relating to witchcraft, Satanism, and the dæmonic, I think that the most basic issue is being obscured, as usual, by the idiot fringe.
>
> The real question, yet unsolved, possibly insoluble, is that of the very possibility of dæmonic possession. It is significant that the majority of recorded examples of such phenomena, including the famous nuns of Loudon and the factual case upon which the novel and movie in question were based, involve perverse sexual acts, obscene language, violence to oneself and others, and abuse of revered objects, religious or otherwise.
>
> That cases exist which are not, even now, susceptible to all the advanced techniques of medicine and psychiatry is undeniable. However it would behoove us to consider whether such manifestations are more likely the result of personified, possessing dæmons, or the destructive dæmons of repression and suppression imposed by a dishonest and hypocritical society. Are actions such as those of the young girl in The Exorcist the result of the minions of the Devil, or are they the final obscenity of a society that, for all its materialism, hates matter?[618]

Margaret Wendall, who had been interviewed on the subject of exorcism by the San Jose press (Appendix #96), had some interesting news to pass along on the subject of Father Karl Patzelt, Catholicism's renegade exorcist in San Francisco:

> This whole incident has a special meaning to me, because I know Fr. Patzelt. In my search for truth, and as a student of the Russian language at San Jose State, I contacted Fr. Patzelt, attended some of his services, and discussed religion with him. I never thought he was a mental giant, but it did surprise me somewhat that he would take part in an exorcism. Perhaps we both have greatly changed in the time since our talks. It certainly seems so!
>
> Nevertheless I first learned of the exorcism(s) from Fr. Patzelt's Christmas bulletin, which I received in December a good month before it hit the front pages. This is what it says concerning the series of exorcisms:

[617] Letter, John Ferro to M.A. Aquino, January 28, IX/1974.

[618] Letter, John Ferro to the San Francisco Chronicle, January IX/1974.

"In July the prioress of a local Carmelite monastery asked me to help a young family in a suburb of San Francisco. They were suffering from attacks of the Devil, she said. It didn't take long to establish the facts confirming the words of the prioress; they had already suffered in 1972 for ten weeks. Now it started in May. Since then they could sleep only two hours each night, from 4 to 6 AM, because of the disturbances caused by the evil one, e.g. throwing around their shoes, breaking windows, putting towels on fire, hitting them, and thousands of other dirty tricks.

"With the permission of the Archbishop of San Francisco, I performed the first solemn exorcism on August 19, with the result that the nights were quiet from then on. There were fourteen such services; the last one, on September 18, set them free.

"Two things were marvelous to observe: How mightily the faith of everyone who attended one of these exorcism services was invigorated when they saw with their own eyes the Devil at work and the power of God, and how beautifully people all over the states responded with their prayers and sacrifices, as a manifestation of true Christian charity, when the call to help this young family in distress reached them."

I suspect that there will be a letter to the editor of the Mercury suggesting that Fr. Patzelt come to Bubastis Chapel to exorcise the dæmons here. I have no intention of letting him in my front door, although it might be fun to let him make a fool of himself again.[619]

From the midwest Tom Huddleston sent a summary of Ohio's reaction to "Lana Green":

Enclosed is an article (Appendix #97) which appeared in the February 24 edition of the Dayton daily newspaper. Unfortunately I (as "William Ashton") was not able to meet with the reporter in person and had to deliver my comments over the phone.

As you can see, the resulting article is a bit misleading in places due to the slight rearranging of my comments by the reporter. The article, however, prompted a phone call and finally a filmed news interview by Dayton's channel 2 television station.

The news reporter, Mr. Howard Ain, and his cameraman had a field day filming the Satanic embellishments of my apartment. They were most cooperative in choosing more appropriate comments - such as a reading of the Nine Satanic Statements - for their news spot that evening. In the filmed interview I was able to clear up the questionable areas of the newspaper article. As a final touch I loaned the reporters some good background music to add to the newscast: the "Hymn to Satan" and organ works by Liszt.

Since the television broadcast I have been up to my horns in letters inquiring about the Church of Satan. As for The Exorcist, Dayton's interest in the movie lasted for about a week. Currently in its third week here, it is attended mostly by thrill seekers under 18; and even they find it hard to swallow.[620]

The Church of Satan's final statement on The Exorcist came in the form of an interview with Anton LaVey for a special "exorcism edition" of the tabloid National Tattler appearing in the early spring of 1974, when the initial furor over the film had begun to exhaust itself. Anton's cool and analytical comments (Appendix #98) were in sharp contrast to those of the other occultists and clergy whose hysterical and sensationalistic ravings filled the paper.

Thus The Exorcist came and went. Ultimately it did not do anything either for or against the fortunes of the Church of Satan, save to accord the Church a momentary opportunity for a statement or two. Today the "Hitchcock steps" in Georgetown, down which Lee J. Cobb ran to discover the mangled corpse of one of Regan's victims at the bottom, are once more neglected and covered with the chewing gum wrappers and beer cans of passing Georgetown University students.

[619] Letter, Margaret Wendall to M.A. Aquino, January 29, IX/1974.
[620] Letter, Thomas Huddleston to "Lana Green", March 4, IX/1974.

Chapter 30: One Nation Under Whom?

Perhaps the filming of The Exorcist in Georgetown did unleash some dæmonic forces in the District of Columbia. 1973-1974 was the era of the Watergate scandal, which had come to the public eye as the result of a break-in at the Watergate, a lavish complex of apartments on the Potomac only a few blocks away from the "Hitchcock steps".

As The Exorcist was terrifying crowds around the country in February of 1974, John Mitchell (former Attorney General) and Maurice Stans (former Secretary of Commerce) were being tried for perjury and obstruction of justice. By March 1 a Washington grand jury had indicted seven top Nixon aides - including Haldeman, Erlichman, Colson, and Mitchell - in the Watergate cover-up. The same Grand Jury also named President Richard Nixon as an unindicted co-conspirator. The House of Representatives' Judiciary Committee had begun an investigation into possible impeachment of Nixon himself. The next five months, culminating in Nixon's resignation from the Presidency on August 9, were to be a time of unusual political tension in the nation; one might well call it a "witch-hunt", since a popular atmosphere of almost morbid pleasure accompanied each successive legal victory against the White House.

In such an atmosphere it is understandable that the Church of Satan was itself more interested in political developments than usual. One of its more amusing bouts began with the appearance of a minor news item a few days before Christmas 1973:

> A Day of Humiliation is Urged by Senate
>
> WASHINGTON, December 20, 1973 (UPI) - The Senate adopted a resolution today calling for the observance next April 30 of a "national day of humiliation, fasting, and prayer". The resolution was introduced by Senator Mark O. Hatfield, Republican of Oregon, and adopted by voice vote and with no debate or opposition. It declares that, because of the nation's failings, "it behooves us to humble ourselves before Almighty God, to confess our national sins, and to pray for clemency and forgiveness".[621]

The coincidence was too amusing to be ignored. While I had nothing against Hatfield - he and I were old college fraternity brothers - I could not resist tweaking his tail:

> Dear Senator Hatfield:
>
> I cannot help wondering whether you appreciate the significance of the date you have selected for the observance.
>
> April 30th is also known by the name Walpurgisnacht. Since Classical times it has been heralded as the greatest Sabbat of the entire year, surpassing even the more widely known Halloween in this regard. On Walpurgisnacht the Powers of Darkness have traditionally held sway across the entire Earth, returning to Hell at cockcrow on the first of May. Moussorgsky's famous composition "A Night on Bald Mountain" was written, for example, to commemorate a Walpurgis festival in pre-Orthodox Russia.
>
> So I trust you will forgive us if we derive a bit of amusement out of the nation's humbling itself on this particular date. The Devil will no doubt accept the gesture with a smile at the innocent irony of it all.
>
> Michael A. Aquino
> Magister Templi IV°
> Church of Satan[622]

[621] United Press International, Washington, D.C., December 20, 1973.
[622] Letter, M.A. Aquino to Senator Mark Hatfield, January 4, IX/1974.

I received no immediate answer, and in fact I hardly expected any answer at all, since correspondence with the infamous Church of Satan could hardly help a United States Senator's image. I forgot all about the exchange until, to my surprise, the following personal letter, complete with the Church of Satan's address and my personal title therein, arrived in my mail eight months later:

> Dear Magister Aquino:
>
> I appreciated your communication concerning the National Day of Humiliation, Fasting, and Prayer. I regret that because of the great volume of mail, I was not able to answer before now. On April 30th I participated in a moving service at the National Presbyterian Church here in Washington. Because of your interest, I am enclosing a copy of various parts of the service for your review.
>
> Kindest regards,
> Mark O. Hatfield
> United States Senator[623]

I might add that the part of the service which he enclosed was a prose-poem - also read into the Congressional Record by Hatfield - which is hardly complimentary to Christianity:

> Listen, Christian - by Bob Roland
>
> I was hungry, and you formed a humanities club and discussed my hunger. Thank you. I was imprisoned, and you crept off quietly to your chapel in the cellar and prayed for my release. I was naked, and in your mind you debated the morality of my appearance. I was sick, and you knelt and thanked God for your health. I was homeless, and you preached to me about the spiritual shelter of the love of God. I was lonely, and you left me alone to pray for me. Christian, you seem so holy, so close to God. But I'm still very hungry, and lonely, and cold…

Did the United States Senate's tribute to Satan on Walpurgis cause the release of the transcripts of the Presidential tapes by the White House that same day? Who knows what nameless rites are practiced on Capitol Hill?

As Richard Nixon's favor with the public declined, Satan gained in credibility. It is difficult to say whether the President or The Exorcist contributed more to this. In the Cloven Hoof I observed:

> The President may not be doing so hot in the polls, but the Devil is. A soon-to-be-published survey of 3,546 persons by the Center for Policy Research reveals that the Devil's existence is now endorsed by 48% of those interviewed [as opposed to 37% in I A.S. (1966)]. At the same time, belief in God's existence dropped from 77% to 69%. According to Dr. Clyde Z. Nunn, the Center's Senior Research Associate, the shifting focus on the Devil implies that, in the contest between Good and Evil, the balance has "tipped in the direction of Evil". Couldn't have put it better ourselves![624]

Although President Nixon was an avid, even fundamentalist Christian and had hardly done any favors for Satanism, there was no reason for the Church of Satan to take pleasure in his sufferings. Our bemused observations of Watergate, in fact, gradually turned to contempt as we watched the vultures circle the wounded President, waiting for him to "die". In the Hoof I wrote:

> The Church of Satan's Patzelt Award for distinguished service to Christian public relations is hereby conferred upon President Nixon's Jesuit sidekick, Father John McLaughlin. In a recent press conference he declaimed: "The released transcripts [of the Presidential Watergate tapes]

[623] Letter, Senator Mark Hatfield to M.A. Aquino, September 10, 1974.

[624] Aquino, M.A., "Hoofbeats", Cloven Hoof #VI-3, May/June IX/1974.

don't show any immoral behavior, and those who say they do are guilty of hypocrisy!" As a matter of fact he probably has a point about the hypocrisy, but that's our line, not Christianity's![625]

In the next issue, printed only a few days before Nixon's resignation, I ventured an even more blunt and scornful observation:

> Encore Rats Deserting Sinking Ship: Never was there such a Presidential patron of organized Christianity as Richard Nixon. But now that he's in need of even a little moral support from them, the Bible-jocks have suddenly remembered pressing engagements elsewhere. Most prominent turncoats are Norman Vincent Peale and - wouldn't you know it - the Graham Quacker.
>
> Nixon's Key Biscayne pastor, Reverend John Huffman, has also denounced him and called upon him to "repent publicly and accept the forgiveness of Jesus Christ". No fewer than 26 separate Quaker groups have joined the chorus. McLaughlin, recipient of the Hoof's coveted Patzelt Award last issue for his defense of the Watergate tapes, subsequently received a severe box on the ears by his Jesuit superiors for his pains. Perhaps they heard about the award?
>
> This time it goes hands down to Senator Harold Hughes, who recently quoth: "God can and will use Watergate as a rebirth of this nation."[626]

After Richard Nixon's August resignation, the nation's attention turned towards its economic plight, which, because of the inability of the besieged Nixon Administration to concern itself with anything except Watergate, was approaching the catastrophic. For the September/October Cloven Hoof I decided to prepare a lead article commenting on this bewildering situation (Appendix #99).

As I was drafting the rest of the issue, Diane LaVey telephoned and asked me to include favorable mention of a book called Teddy Bare. I finally tracked it down in Santa Barbara's "American Opinion" bookstore and found it to be an attack on Senator Edward Kennedy, who at this time was once more being talked about as a possible Democratic candidate for the Presidency. Diane also asked that I delete a planned favorable review of The Legend of Bruce Lee, which I had considered one of the more insightful biographies of that colorful martial artist. After pondering the requests, I sent my reasons northward:

> Teddy Bare's publisher is a Birch Society affiliate. That's the outfit, you'll remember, that thinks your carpets are dirty, your house smells of mildew, and your husband has weak eyes and a limp, clammy handshake. You'd have to skin me alive to give them a promo in the Hoof.
>
> Your principle is well-taken - that timely release of a key book can move mountains - but I think it's better illustrated by the Satanic Bible. The anti-Church of Satan reprint from American Opinion is still in print and available in Birchite bookstores, by the way - right alongside Teddy Bare and similar material.
>
> Just like you, I thought that the Bruce Lee book was merely one more Kung-Fu cult item when I glanced at it in the store. But then I read it and changed my mind. This fellow comes close to being an Anton Szandor LaVey of the orient. Broke all the rules, told critics that if they didn't like it, it was just tough, and was loved for it. Was fiercely hated by all conventional schools and traditions of Karate, Kung-Fu, etc. Designed his own system from scratch. Strong possibility that his death was contrived by people who didn't like boats rocked. Get the book and you'll see what I'm driving at.[627]

Diane's response provided interesting insight into Anton's attitude towards official expressions by the Church of Satan:

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[625] Ibid.

[626] Aquino, M.A., "Hoofbeats", Cloven Hoof #VI-4, July/August IX/1974.

[627] Letter, M.A. Aquino to Diane LaVey, October 7, IX/1974.

Here we go again! Before I get into the detailed run-down on the Hoof, I'd like to explain something to you about Anton's modus operandi when it comes to writing - his as well as other people's.

When Anton writes something, he is usually quite flexible when it's given the first edit, by either me or a publishing house editor. I would estimate that he will accept fifty to seventy-five percent of the copy editing done on his stuff, but he holds firm on the rest. I think this is because, having had to give his energies to the entire piece, he realizes that certain points detrimental to the whole are bound to crop up when read by someone else whose brain is not as tightly wrapped around the initial idea or inspiration.

On the other hand, when he reads someone else's book or article, he first tries to grasp the main point - whether it's successfully made and whether it's valid to begin with. This, of course, is what we all do. But then he speculates on the implications of specific references or analogies: what effect they will have on various types of readers, and what the author would like in the way of positive/negative responses - and from which sources respectively.

In other words, it isn't so much whether he likes the piece or agrees with it, but whether the author or publication is going to receive the most beneficial response. He looks at it from all angles; and once he's made his evaluation, he's not likely to change his mind.

It would appear, then, that he gives greater thought to something someone else writes than he does to his own. But this is only partially true, since he does the same super-critical evaluation of his own writing if it's something he's had the time to let sit for awhile and then to return to when his energies and emotions are not so tightly tied into the main thrust of the article or book.

If you're still with me, I think you will understand how this M.O. of his comes to bear upon a hybrid project like the Hoof. Normally he would encourage you to write for the maximum positive feedback to your way of thinking. This would hold true in most cases. I emphasize "most" because there are exceptions, when your Church-related correspondence or articles are, for all intents and purposes, representing him - his viewpoint, personality, motivations, and/or organization. You've seen occasional examples of the exceptions I'm talking about in his reactions to correspondence you've sent to public personalities, and it certainly holds true with the Hoof.

It is true that most of the actual membership know that you are the Editor and the author of the ideas expressed in the Hoof. When it comes to far-reaching implications, though, it is - as you've pointed out many times - his football. I want to emphasize the positive end of this arrangement, which he fully recognizes as well, and this is that your bright ideas reflect positively upon him and his organization. If he didn't feel that your different points of view and manner of dealing with things are a good balance to his own, you wouldn't be in the position you are.

So, to boil all this down, the times he gets adamant about what he does and doesn't want said are those when it represents him at least as much as you.

For this issue he approved "money, etc." and the deletion of Teddy Bare. He understands your reasoning [I told him I wholeheartedly agreed] and appreciates the expression of your affection and loyalty to him.

Sometimes Anton does things for the pure perversity of it; he quite enjoys doing exactly the opposite of what people expect of him! And in this case, though he didn't say so, I expect he thought it might be fun to make the Birchites squirm a bit [or maybe get them quarreling amongst themselves over "this LaVey character", a la Martello/Bonewits] by giving one of them a plug.

I know he is aware of the stupid "red menace" crap in the book, because he commented to me: "Just when one of these guys might get some intelligent people heeding what he has to say, he throws a brick wall up in their minds against anything valid he might offer when he starts raving about the 'pinkos'."

This is not just a rambling aside, but is intended to give you further insight into the nature of the beast. It also leads me to the point that, while you - and I - often don't follow his reasoning on a particular matter, it is rarely stubbornness or whim on his part. Instead it is backed up by rather complex intellectual strategy. At least I'm never bored!

Now to the no-no's. Delete "R. Reagan?" after "Cromwell". Whether this comparison is interpreted as positive or negative, Reagan isn't a strong enough figure. On the positive side his balms aren't soothing enough, and on the negative end his waves aren't big enough. He's just another android.

Re the Sheik al-Yamani example, the Satanic overview to which Anton was referring [and about which I made the notation] is that villains are created when the need arises. In this case the Sheik's

shekels problem could have been intentionally gauged to force him to take the Villain (Joker/Harlequin) card.

The other point to consider is that, like it or not, the Jews still control the public media for the most part in this country. [Roger Price, incidentally, falls into that category.] So either use a more "tactful" (pragmatic) example, or at least delete the final sentence ("If you were Sheik …"). Besides all this, when you come right down to it, it's really people's kinky "persuasions" that control politics, economy, and everything else.

Delete the *Pyramid Power* and *Legend of Bruce Lee* reviews. After Anton's article last issue, any further discussion of pyramids seems ludicrous. Pyramid power is still a fad, so in view of what he said, our reviewing even a good book on the subject is just sheep-herding. It's like a parent figuring that even though he doesn't want his kid to smoke and has voiced his objections, the kid's going to do it anyway - so he might as well buy him a carton of "low tar/low nicotine" cigarettes.

Anton knows from reliable sources that the entire Bruce Lee legend was a PR invention, of which the book is part. Lee was a ghetto kid from the orient who knew some fancy footwork, and the legend-makers took him in tow and did what they do best. Now if the book were written as fiction, we could all be inspired by his "critics-be-damned" attitude, just as we are by any convincingly written story about superpeople.[628]

Anton's position - that anything written is only as good as the effect that it produces in the "target" readership - has much to commend it. It argues for writing as a means to an end, a vehicle by which a desired "real" goal may be approached or attained.

The counter-argument - which I did not think to raise at the time - is that there is a certain dignity to truth whether or not it is recognized or appreciated as such. This is the central premise of philosophy, but in the Church of Satan philosophical purity played a definite second fiddle to pragmatism - not that the Church had no regard for truth, but rather that it placed a higher premium on influencing the behavior of a humanity whose ability to recognize or respond to truth it denied.

The LaVeys' instructions to delete mention of Ronald Reagan as a possible "American Oliver Cromwell", as well as the passing observation concerning his future consequence, are of course mildly funny considering that, during the 1980s, he sat in the White House and orchestrated about as Cromwellian an administration as this country can endure. In 1980, after Reagan's election, Anton wrote:

> Personally I have a good feeling about Reagan - something I could never get with Carter. All politicians are actors. Maybe there's something slightly more honest about one who has done it professionally … Or maybe I'm just evaluating an almost lost quality that occasionally creeps to the surface. It's called intelligence.[629]

While I could take or leave a compliment (?) to Ronald Reagan, I was somewhat more disturbed by Diane's prohibition of anything even potentially offensive to Jews. Sheik al-Yamani, Oil Minister of Saudi Arabia, was troublesome to a great many more people than Jews, and to a great many nations besides Israel. At the same time his dashingly good looks and urbane, cultured manner made him a difficult man to hate. To me he was an excellent example of what a skilled Lesser Magician can do, and I hadn't given a thought to the religious-lobby angle.

As a Satanist I had long been accustomed to tolerating no sacred cows, and the sudden imposition of one on me from 6114 California Street was startling and irritating. Was this policy from the same man whose *Satanic Bible* had included:

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[628] Letter, Diane LaVey to M.A. Aquino, October 9, IX/1974.

[629] LaVey, Anton, "Sneaking Up", *Cloven Hoof* #XII-6, November-December XV/1980.

> I gaze into the glassy eye of your fearsome Jehovah and pluck him by the beard; I uplift a broad-axe and split open his worm-eaten skull![630]

If the Church of Satan were not free to criticize all hypocrisy, falsehood, and corruption - if we could target, say, only Christianity - then we could not pretend to be motivated by the unblemished search for truth. Rather we would be a mere faction presenting a propagandistic facade to competing and opposing factions - in this case an ally of Judaism or even Zionism against the Western Christian tradition.

Of course I did not draw such "deep" conclusions from Diane's 1974 letter; I merely felt a mild annoyance at being warned off a group that I had not even consciously criticized. And, on the face of it, Diane's stated reason - that the Church of Satan needed media toleration and approval - seemed sensible enough. Yet now, as I reflect back on it, I see in that prohibition a discernible move away from authenticity and towards the preoccupation with surface imagery that would lead to the crisis of 1975.

Since I/1966 the Church of Satan had never been a particularly politically-conscious institution. Satanists tended to be individuals who avoided political involvement, either because they were discouraged by its demands and competitiveness or because they held its hypocritical maneuvering in the same sort of contempt they directed towards conventional religion. The Watergate and economic events of VIII/1973-IX/1974 raised Satanic political consciousness only momentarily; thereafter the Church returned to its previous indifference.

An interesting example of the potential of Satanism in the political sphere is the following letter written by Priest Paul Pipkin to me:

> Being of a political bent, I've long been interested in the matter of synchronicity, as I've seen so often how "meaningful coincidence" intervenes to determine the exact form in which the dictates of economic law are played out in history. There, I suspect, lies the true area of Satanic interest in the political arena, with the conspiratorial factor only secondary. I have no unified theory to present, but I don't find that particularly discouraging since the combined efforts of Jung and Pawli failed to supply one for even simple synchronistic events, whereas the complex confluences of politics would almost require a computer.
>
> A few days ago I sent to Central some thoughts I had while trying to extract principles from some personal experience of my own. In the process I digressed into an area which, upon reflection, I thought might be of particular interest to yourself - knowing of your interest in economic and political development. Many of these notions are quite unsurprising, coming from one such as myself, given my background on the liberal-left fringe and "programmed to manipulate and destruct", as Diane [Pipkin] puts it. Still I stress that I've recently encountered strong objective evidence that my predilections hold water.
>
> There can be little doubt that the nation and the Western world, possibly the other blocs as well, are in deep economic trouble. I can see that the hierarchy fully appreciates this fact and the chaotic social and political conditions which will ensue. Clearly the cellularized Fourth Phase and the low profile are contrived at least in part to guarantee the Church's posture through such a period. It also affords the whole Church, as well as the hierarchy, maximum versatility in that the isolated units can encompass a multitude of undertakings which might seem contradictory if carried on by individuals and factions in a unified group.
>
> History indicates that the traditional reaction of the American people to bad times involves a religious reaction of some form. This charade has been played out over and over, and even the new fully-urbanized majority is not so far from its traditional roots that we can't anticipate something of the same psychological content again. Indeed the evidence surrounds us already.
>
> I appreciate the fact that the Church of Satan has been interested in providing "fuel for evangelists' hellfires" while giving no evident support to their usual opponents. Hopefully, in the backlash to come, there will be more than enough militant atheists, humanists, free-lovers, porno fans, occult faddists, etc. to draw their fire. However I think that we should be prepared, as the

[630] LaVey, Anton, The Satanic Bible, page #30.

Christian enthusiasm grows, to take control of the minds and behavior of the die-hard anti-Christians, who at that time will occupy the adversary position once more.

In general this will doubtless be accomplished passively, through the distribution of the forthcoming books and by maintaining our noble posture. But I've been exploring an opportunity to do somewhat more on a purely tactical level. I'd like to call your attention to my own area of political interest. If we assume for a moment that the old model of the political spectrum holds up, solely for illustration's sake, I would identify that area in and around the line where the purely "liberal" approach extends itself into what is generally known as "left" - and not too far to either the right or the left of that area. As I've had some experience all across the board, both the mainstream and the other fringes, I understand how limited this concept is, yet I do declare that the segment I speak of contains some unusually dynamic and imaginative individuals.

Indeed the recent works on the international remnants of the SS provide "lessons to be learned" for a movement such as ours, perhaps one of the most important being how to succeed or fail at survival without the backing of state machinery or a particular national identity. But the real-world cousins of Fleming's SPECTRE are to be found in other areas as well. With your interest in Lenin, you understand, I'm sure, the metamorphoses undergone by revolutionary socialism since his time. Against the background of the social democracy of the last century [which invariably became loyal opposition in their native countries and gave rise to Western socialist parties of today], Lenin formulated the concept of a vanguard party of revolutionary intellectuals. This concept, in many respects an elitist one [as many lesser-known writings of Lenin prove], failed to stand the test of state power in Russia. Stalin converted the vanguard Communist parties of Europe into virtual adjuncts of Soviet foreign policy. Likewise the mass parties of workers which Western communists aim for today do not resemble the semi-elitist vanguard party of Lenin.

Now there does exist an element that pays principled allegiance to the Leninist formula, to be found in the organizations of international Trotskyism. Their ideas are not to be taken seriously in the context of late 20th-century economics, nor are they organizationally stable. In fact they split like amœbæ and proliferate like rabbits. But this is the very reason I bring them up as a suitable subject for scrutiny by Satanists. Here we have a semi-elitist, international movement which in its publications (in this country the *Militant*, *Spartacist* and *Workers World*) has the peculiarity of droning on at length and in detail about the reasons for its factional difficulties. Usually the formula runs such that a particular Trotskyist party off in Paraguay or somewhere achieves some success and then founds a "tendency" insisting that the entire world movement adopt its particular approach.

You see the analogy at this point. During our Fourth Phase we would hope that some clergy and Grottos hit pure gold in their own individual applications of Satanism. Yet there may develop tendencies to regard these successes as more than they are, and to confuse them with the overall direction of the philosophy, forgetting that the Master Plan cannot be completely appreciated with only one part in view. I made this small digression into the politics of the ultra-left to illustrate this potential concern of the Order in future stages, and to illustrate that lessons are to be found in that end of the political arena as well.

To return to the main theme: I have very solid reason to believe one aspect of the coming upheaval will be a reformation of some of the early cadres of the old civil rights and student movements. I discussed some of this in my paper to Central. If you are interested in all this, you might get a Xerox from them. What it all boils down to is this: There seems to be a tendency among a limited group of middle-class persons, about age 30 now, with a history of political activism and leadership capacity, to seek out their old confederates with an eye towards opportunity in the coming depressive conditions.

I must point out that there is no certainty about their political directions. These "early cadre" (1960-64) were what the Marxists would call "petit-bourgeois", i.e. vacillating. They were, as students, about evenly divided between democratic socialist and right-wing libertarian directions, a few "liberals" as well. As I said to you in August, it's hard to develop an overall view of anything from Texas, but in this part of the country I'm aware that this element has a natural inclination against not only political liberalism but against the Christian churches as well, particularly the progressive Christian organizations. I am 80% positive that this bunch of political bandits are going to get together again for another grab at the goodies, more mature and financially substantial than they were before. I can testify that these Texas cadres had unusual influence on the "new left" in its heyday, and so can extrapolate that this may reflect a national phenomena. If so, I believe that

strategically located Satanists can exercise a directing influence on a political factor which may well become, even more than it was before, anti-clerical in nature.

This is a matter already of my own personal activities here in the state, though it hasn't gone much farther than collecting information on what's going down. I present these thoughts to you on the supposition that members of the IV° will grow increasingly interested in the whole gamut of political machinations as the economic crisis deepens. Also this is the arena of my own concept of Greater Magic - not the highest magic, by any means, but magic that is capable of directing the ordering of society. To be frank, I already have plenty of bedtime fun, food, and nice toys. I want power. I play with small political sects on a state level now, but in times of crisis relative positions can change very quickly. When they do, I intend to be among the first in line. Prosperity.[631]

To Pipkin I replied:

Your point is well taken that a forthcoming political backlash would result in a renewal of fundamentalism. But I do not think it would serve our interests - or yours - were we to place the Church of Satan squarely in the path of such a wave. As I suggested in "Quo Vadis?, Satanists must rise above mob motivations, channeling social movements for their own benefit no matter which way the tide appears to turn. The guiding impetus behind every religion has always been a core of Satanists who, seeing a psychological need manifest in their mass-followers, concocted a ceremonial mythos to satisfy that need - and to ensure their continued domination as prophets, philosophers, and/or priests.

A young lady journalist in Pennsylvania recently asked me whether I expected a neo-Christian backlash to affect either Wicca or Satanism. I responded:

"Satanists prey upon non-Satanists. All conventional religions are symptomatic of a 'security blanket' mentality on the part of the adherents, whether worship be directed towards Allah, Yahweh, a mother-goddess, or a ten-foot-tall red jelly bean. Whether Wicca gains or loses converts from Protestant or Catholic groups is unimportant, since there is no essential distinction between them. And any wave of persecution that arises will bypass us, since we are in social positions to instigate and channel such developments, not to be opposed by them."

Indeed we have studied the means through which such dynamic movements as Communism and National Socialism rose to power. But the ostensible leaders of both movements were themselves led by those whom we may regard as the actual Satanists. The Nazi philosophers have become comparatively well-known: Rosenberg, Haushofer, Eckart, et al. Lenin lived in the political shadow of such key personalities as Rasputin, S.G. Nechayev (whom Dostoyevsky portrayed in The Possessed), and Chernyshevsky (author of the political novel What is to be Done?). Both Nazis and Communists had, in other words, their guardian Dæmons.

So, for that matter, did the United States - in there from the beginning. The Master among them was Benjamin Franklin [see Daniel Mannix' The Hell-Fire Club]. Close behind him were Madison, Paine, Jefferson, Adams, and Hamilton. Washington, while he was capable enough in his own element, was not among them. Neither were Revere and Hancock, although both spent a good deal of time in the limelight.

Consider well the statement of Satan in this forthcoming Cloven Hoof. Brilliance cannot be institutionalized. Men who seek to perpetuate their accomplishments by establishing governments to ape them are guilty of folly. Only a concept that is intrinsically greater than humans can survive. To do so it will undergo continual semantic metamorphosis, because it will surface in different cultures at different points in time.

The key to the political strength of Satanism is that it is the most powerful of all trans-human concepts. Those who realize this and act upon it are virtually invulnerable.

I had contact with such early student movements as the FSM, SNCC, VDC, SDS, etc. So intimately that I had, when I desired it, immediate access to their key leaders. But I joined none of them, for I looked ahead and tried to visualize the real consequence of each one. The net effect of each such movement was to aggravate popular feeling against its leaders. Each leader succeeded in becoming a darling of the press, but each one also virtually destroyed his access to true political influence in this country. Students have always "rebelled". Youth is always idealistic. The leaders of society make a big show of giving them a hearing, but actually they laugh up their sleeves at them.

[631] Letter, Paul Pipkin to M.A. Aquino, November 16, IX/1974.

The United States is indeed keyed for a tremendous right-wing political backlash. "Now" may be anytime from about X/1975 to XV/1980. Anyone who stands out as a socialist or leftist will be crucified. All that is needed is a "Pearl Harbor" to galvanize public opinion first. I miss my guess if we don't see such a "Pearl Harbor" relatively soon.

In Hoof #IV-4 (April VII/1972), speaking about the Nazis, I said:

"The true message of the episode is simply that there was nothing within the Nazi philosophy that conflicts with the basic desires of the human personality. Accordingly attempts to moralize at the Nazis' expense are unrealistic. Worse than that, they are dangerous in that they breed an unmerited complacency in contemporary civilization."

It can happen here, and it probably will. No jackboots and swastikas, of course. American flags, Sousa marches, hard-hats, Minutemen-type paramilitary groups, and so forth. The New Left will wither before such an onslaught. Most of our student demagogues are frightened children when push comes to shove.

If a "Pearl Harbor" does not occur, then the United States runs the risk of a national disintegration that will make the fall of the Roman Empire seem like peanuts - because two-thirds of the world's economic and material resources are owned, controlled, and developed by this country. It is for this same reason that any fears of nuclear war instigated by the Socialist/Communist bloc are ridiculous. Even if a retaliation were not forthcoming, such an aggressor would commit world suicide. And don't you believe they don't know it.

In The Limits to Growth by D.H. Meadows et al., the effects of such a material apocalypse are spelled out by an international team of scientists aided by the computer center of the Massachusetts Institute of Technology. This book was profiled by the Hoof two years ago. Now the same subject is on everybody's lips, and scores of "doomsday" books are on the racks. Becoming popular has paradoxically made this problem all the worse, because so many ineffectual groups and committees will be formed to "deal" with it that the public will become complacent and bored. But the gut of the problem will remain, to confront us "at Philippi".

You concluded your letter by saying that you want power. Fine, Our Lord Satan can give you power, but the Devil's gifts do not contain automatic safeguards that will prevent the recipient from being injured or destroyed through excess. Consider the parable of King Midas. If you seek pro tem political limelight, you will risk becoming a martyr and/or a tool of the interest groups and lobbies that ultimately control the fate of the country.

For lasting power you should set your sights on making yourself invaluable to just those interest groups. You are intelligent enough to identify the ones which suit your purposes, and to see what avenues you must take to approach them. Our Lord Satan will see that key doors are opened for you.[632]

[632] Letter, M.A. Aquino to Paul Pipkin, November 25, IX/1974.

Chapter 31: The Year of the Grottos

If IX/1974 were in fact the "Year of the Media" as far as the Church of Satan was concerned, then it was largely the Grottos and officials of the nation that were responsible for attracting those media. IX/1974 was the high point of Grotto and regional Conclave activity in the saga of the Church.

True, the pioneer Grottos - Central, Nineveh, Plutonian, and Babylon - had long since ceased to function, but in their place had arisen a second generation: Lilith, Typhon (Dayton), Phœnix, Asmodeus, Amon, Karnak, and Yuggoth. These younger Grottos were led by Priests and Priestesses who had won their black medallions largely through study and experience independent of 6114 California Street, their only links being Anton LaVey's books, the Cloven Hoof, the Articles of Protocol, and occasional bulletins from the LaVeys or myself.

The atmosphere of these later Grottos, therefore, was one in which Anton LaVey was less an active leader than an intellectual and magical symbol. This is not to say that he was respected or admired any the less. Indeed his new image was more profound and sophisticated, since it didn't depend upon his being entertaining or charismatic.

On the other hand, the new Grottos' lack of personal contact with him had begun to make him less essential to the Church, though in IX/1974 no one could have conceived of a Church of Satan without him. Furthermore his symbolic image, being a product of photographs, letters, articles, and books, was far more vulnerable than an image built up through personal contact.

Two critical events took place in IX/1974 which would ultimately weaken the loyalty of the new Grottos to Anton's person. The first was the publication of The Devil's Avenger, a biography which, while fascinating to those who knew Anton personally, proved to be highly disillusioning to those who had known him only as a symbol.

The second event was Anton's decision to break up the network of communication and contact which the new Grottos and "field" Priesthood had built up independent of San Francisco. This decision, announced as "Phase IV" of the Church of Satan's Master Plan, was at first hesitantly accepted and then increasingly defied. But to understand these phenomena in context, a more detailed picture of the year's events is necessary.

As IX/1974 commenced, the Lilith Grotto in New York had reached the zenith of its size and influence, earning the interest and admiration of the eastern avant-garde but also the ill-concealed and ill-humored envy of its Wiccan rivals. One "white witch" provided the following caustic account for a Philadelphia magazine article:

> LaVey's alleged contact in the New Jersey-Philadelphia area was Lilith Sinclair, a High Priestess in the Church of Satan and founding agent of the Church's Spotswood, New Jersey Grotto.
>
> When Lilith began working the territory, she was assisted by a boyfriend who was a publicist. His main job was to break the ice with the press by calling the local papers every time there was an unsolved murder with a 100-mile radius and haughtily declaring that Lilith Sinclair, the witch of Spotswood, had nothing to do with it. When the inevitable "Lilith who?" was the response, the scam was on.
>
> The reporter would then be invited to a witching-hour, cloak-and-dagger rendezvous with Lilith, spoon-fed a couple of hours' worth of Satanic mumbo-jumbo, charmed with a few long, soulful stares from the sexy Devil-woman, and sent on his way to pen a gee-whiz feature about the latest occult superstar. It was good PR, and it made a lot of ink.
>
> Lilith Sinclair barnstormed and lectured her way from Princeton to Paoli, hard-selling the Church of Satan. In the process she incurred the undying enmity and evil zaps not only of white witches, who felt that she was sullying the good name of their craft, but also the jealousy of quick-

buck occultists throughout the area, who resented LaVey's big league incursion into the Philadelphia market.[633]

The actual lecture technique of Lilith Sinclair is evident from the many newspaper accounts quoted in this history. There was no "hard-sell", and there was certainly no "scam". On the other hand the ex-Barbizon model regularly attracted far more attention than most of the unsophisticated and repulsive slobs who passed for "white witches", and this is probably the real reason for their hatred of her.

The Lilith Grotto's initial IX report to San Francisco is illustrative of the energetic, creative harmony prevalent in the group at the time:

> The Lilith Grotto has relocated to Jersey City, New Jersey, across the river from New York City. The new location is a great deal more spacious and affords a separate room for the ritual chamber. The chamber itself is done in silver and black, with flames leaping from the tops of the walls on to the ceiling. Strobe lights, mirrors, and audio frequencies are used for various effects.
>
> Meetings have continued on a bi-weekly schedule, alternating between the Temple of the Flames in Spotswood and the Temple of the Dæmons in New York City. Members of Schamballah Circle in Philadelphia, headed by Warlock Tom Bari, continue to attend Lilith Grotto meetings and functions.
>
> A major change in format was instituted during January. This was the elimination of celebrating a ritual at every meeting, and the utilization of non-ritual gatherings as study groups, with the Satanic Bible being the first subject.
>
> It has proved to be a wise move, as most members were eager to discuss the Satanic Bible and to offer their observations and interpretations of each section. Members who had previously sat silent in most discussions opened up and expounded with great enthusiasm.
>
> It has also become clear to them that performance of rituals for their own sake is meaningless and mechanical. The results are most satisfying. When there is a need for a specific ritual, it is a strong, powerful, and most successful working.
>
> We have also started a series of experiments using orgone accumulators and pyramids made of alternating layers of styrofoam, cardboard, and aluminum foil. The experiments will be continued over a period of several months. At the conclusion a complete report will be sent to Central Grotto, along with individual experimental data.[634]

To the northeast of Lilith's territory lay New England, and the Church of Satan's Regional Agent in that area was Warlock Robert Jzamon DeCecco. As VIII/1973 drew to a close, he decided to begin a regional newsletter of his own to test the waters for a possible Grotto. Assisting him were two other Satanists, Clifford J. Case and John E. Renaud (who had been a frequent participant in Lilith Grotto activities). One of DeCecco's earliest articles, in the first issue of this Straight From Hell newsletter, is reprinted as Appendix #100.

Two particularly interesting external commentaries on the Church of Satan saw print early in the year - a generally critical one (Appendix #101) in Plain Truth, the fundamentalist magazine of Herbert and Garner Ted Armstrong's Worldwide Church of God, and a generally favorable - if still nervous - one (Appendix #102) in a short-lived but well-presented magazine entitled Occult.

The Occult article was particularly pleasing to me in that it was the first outside analysis of the quality of the Cloven Hoof.

All was bright lights for the Church of Satan - until a startling letter arrived at 6114 from Magister Charles Steenbarger in Denver. Nothing had been heard of the Plutonian Grotto since the Northglenn Incident [see Chapter #11], and it had been assumed that the Grotto had disbanded. Apparently this was not the case. It had continued to meet at

[633] Mallowe, Mike, "That Old Black Magic", Philadelphia magazine, October 1976, page #210.

[634] Sinclair, Lilith, Lilith Grotto Report - January/February IX, February 20, IX/1974.

Steenbarger's home, though not publishing a newsletter nor maintaining any contacts with other Grottos. Now Steenbarger announced:

> Enclosed are three membership cards which have been pulled at the suggestion of the High Priestess. Why there are not more will become evident as the narrative wears on. In addition to pulling the cards, I have removed the Church's sanction of any meetings involving the members and their affiliation with the Church, to be removed or rendered permanent at the discretion of the Central Grotto. I also requested members to remove from their homes or disperse any documents or materials which could identify them with the Church in case any one of them got busted during the current crackdown on drugs in Denver.
>
> I hope that this little bit of preventative action will forestall another "Detroit". I won't engage in a lot of theorizing about what happened here, since I have not been close enough to the Grotto to have gathered enough information for a sound explanation. But it does seem that affiliation with the Church has constituted for many of the members a sanction for living the kind of life that the Church has refuted by its teachings. In risking their own reputations they have also risked that of mine and the Church. Accordingly I feel that we owe them nothing; and we would demean ourselves if we took an easy stand on the crisis they have precipitated for themselves. Here are the essential facts as reported by some of the members who finally broke silence as soon as they became panicky. Unfortunately I did not become aware of these matters until recently, well after Judiy Good's return from San Francisco.
>
> Judiy was recently taken to the City Hospital's emergency room after slashing her wrists in a suicide attempt. She reported nothing at all about this to me, or any of the events leading up to it, some of which involved her use of cocaine (which she appears to be addicted on) and her association with those in Denver who push it. But I learned the details from other members. A week ago the police hauled in 5 million dollars worth of cocaine and arrested more than a dozen of Judiy's friends who were involved in the operation. One of them is a close associate of Judiy's syndicate boy friend.
>
> Both Chuck Prentice and Jill Kirkpatrick have been busted - Jill just recently - for possession of grass. Jill's home was raided by five narcotic agents. She is now out of jail on bond. Chuck Prentice, while waiting to appear in court, brought grass to a Grotto meeting and proceeded to light up, to the dismay of Tom Condon, a new member.
>
> A few weeks ago I learned that cocaine was on the premises and being used during the last meeting I attended. The operation was being conducted in the bathroom away from my attention. So I guess you know where I stand in relation to that bunch of half-developed crooks now!
>
> Through my contacts with the DA's office, I learned that Prentice, Kirkpatrick, and Good are under close surveillance by the Narcotics Division and Denver Vice Squad. Hence the need for dispersing this "bunch" before we undergo another "Detroit". Drug usage is widespread enough to reduce the Grotto norm to an unsafe level of mediocrity, and a level which would quickly alienate any good new members. The Grotto was apparently governed by victims of blind compulsion whose style of life refuted and misrepresented the Church of Satan while heedlessly running the risk of unfavorably exposing the wrong image of the Church to the people of Denver. I guess all this is the consequence of those who have not yet learned that total indulgence and survival depend upon superior discipline and will to power as well as the ability to cater to one's needs. Since this is so, I find that I cannot represent the Church of Satan and the Denver Grotto at the same time. The two are mutually exclusive of one another.
>
> Now as to the members. Prentice, Kirkpatrick, and Good appear to be the active contributors to this mess. I am not sending on Prentice's card because he tore it up during a recent meeting and a fight over one of the members. This is an excellent example of the level of maturity which contributed to this crisis.
>
> Silent or condoning partners but who probably have no involvement with drugs are Lela Country, Ruth Leserman, and Gayle Gregory. Gayle may now be listed at Central Grotto under another surname. Her membership has expired. Ruth claims she has lost her membership card. Lela and Gayle sent their cards to me under the wrong address, and they appear to be lost now. They are either lying, or, what is more probable, they are telling the truth about the lack of concern and the carelessness with which they deal with their memberships.

Steenbarger's solution to the debacle was in line with the one he had proposed for the Northglenn Incident:

> A new order should be established specifying a higher order of recruiting. Such criteria as job and residential stability, emotional maturity, good intelligence, freedom from drug usage, and an already existing competence in all areas of indulgence I believe are totally necessary if we are to endure without these kinds of crises.[635]

It was difficult to decide whether to feel sympathy or contempt for Steenbarger. On one hand he was an extremely nice fellow, and apparently he would tolerate nothing less than the optimum standards from the Plutonians.

On the other hand it seemed that he had managed to admit a pretty sorry lot of Satanists, who had succeeded in pulling the wool over his eyes for years. How difficult is it to sense whether someone at a Grotto meeting is hyped on drugs - particularly when the Magister/Grotto Leader is a clinical psychologist by profession? And Steenbarger's solution was really no solution, since he was merely invoking the membership standards which the Church of Satan had officially maintained for years.

From Santa Barbara I enquired of Anton LaVey whether I should concern myself with the Denver catastrophe. He replied that the situation seemed beyond repair and that it was better to allow it to gasp its last without bringing it to the attention of the rest of the Church, which could only serve to demoralize others. And so the Church did not hear about it. But Anton himself did, and of course it was one more straw on his back where lack of confidence in the Grotto system was concerned.

Otherwise the only Church-wide impact of the death of Plutonian was that it caused me to scrap the plans for the West-II Conclave in Denver. I began to search for a more upbeat Satanic climate.

At this time Anton LaVey was still torn between a more aggressive and a more clandestine profile for the Church. The bad Grottos might be awful, but the good Grottos were fantastic. The High Priest sensed that he headed by far the most powerful and energetic occult movement in the country, and occasional statements by would-be competitors downplaying the Church's importance genuinely angered him. Following a remark of mine concerning some new Wiccan anti-Satan propaganda, he wrote to me:

> Now to your gripe, which is indeed valid: I too am so tired of the cliché "We are witches, not Satanists!" that I have decided to do something about it - in this case the one thing that will hurt our detractors the most: aid and accelerate their anguish.
>
> We must proceed on the basis that there were no organized witchcraft covens in the U.S. before the C/S. For the first years of our publicity witches denounced "organization" as antithetical to their beliefs. Only after they saw us grow in notoriety did they pull a monkey-see, monkey-do and start to form all sorts of sects, alliances, and "churches".
>
> Verily, we gave them the green light to make witchcraft the secular and organized (?) phenomenon it has become. I can still hear the vitriolic denouncements of me from parvenue witches for my "racketeering, commercialized, unauthentic, publicity-seeking" gall in creating an organization. Now things have certainly changed.
>
> I think it would be just dirty of us to start to assume credit for the entire U.S. witchcraft movement as well as Satanism, for indeed we are entitled to such claim. When the C/S was well underway as an organization, Sybil Leek's fans were a staunchly non-social lot, with Sybil herself still playing straight-man to Holzer's house-haunting act. There were no seminars, classes, school courses, etc. such as you attended at 6114 extant.
>
> In short, the nitwits' attempt to single out "Satanists" as a breed apart isn't born so much of disdain or disagreement, but because we "got there firstest with the mostest". And by isolating themselves and their shticks from "Satanism" they hope to lend individuality to themselves.

[635] Letter, Charles Steenbarger to Anton LaVey, February 23, IX/1974.

The media, the Christian evangelists, and the unenlightened public - bless them - keep lumping witches and Satanists together, no matter how loudly the witches scream for unique recognition. Let us further gall them by encouraging such confusion. Whatever robs them of their shaky identities is good. You know that their problem is based on one inadequacy: lack of identity. That's why there are so many different sects and schools of "wicca"; everybody can be a High Priest or Priestess. Or at least a Kingfish.

Let's pull the rug out from under the sectarianism the wiccans have developed and expose it for what it is: a bunch of little people who didn•t get there first ego-tripping on a plethora of "authentic", "historically-valid", "recognized", "traditional", ad nauseam-sects which have erupted like boils on the back of the Dragon. I think it's time to lance the boils (Wasn't he a medic on T.V. - Lance Boils, M.D.?). In fact I don't even think such measures will be necessary; the antibiotic of confusion should suffice to pop the stubbornest carbuncle.

The issue of Time covering the psychics was great, and JMK wrote a letter telling them so. What a phoney bunch of wiccans in lab coats most of those birds are! I'll wager not one in ten "parapsychologists" would recognize a genuinely untoward situation if confronted with it.

I've no doubt that you've witnessed more outré happenings than all the SRI, Duke U., etc. codgers put together. Those guys never see, test, or come up with much of anything valid.

If you had an ultrasonic raygun that would fit into a fountain pen, or a means of "clouding men's minds", would you be so quick to let anyone else in on it? When I hear about the Ted Serioses and Uri Gellers and how they are knocking them dead, well … I only wish we had more time to devote to discussing these things first-hand, like about two hundred years.

There is such a thing as "magic", and wonders are indeed possible within its precincts. Most of what you see around you now, however, is truly what Time called "a substitute faith". Not that it bothers me much, for each substitute faith leads the public a step away from those who have become stifling and parasitic to the Great God Flux.

Even though the present crises are an inconvenience, the end result will be to our taste. We did bring them on ourselves, and we will have to sit them out. I personally find it quite fascinating - like watching the Circus Maximus. Chaos is ensuing nicely, and a catastrophic event is in the immediate offing. I'd better sign off before I start sounding evil.[636]

A surprise letter arrived from J.P. Hoff, who, it will be recalled, was one of the "underground clergy" Anton had ordained in VII/1972 [see Chapter #19]:

I have been giving the matter of more active participation in the Church considerable thought, and I feel that my current preference is still to maintain "cover" and not yet assume a more active role because of the basic changes in my business life which could be jeopardized.

I feel that any degrees of personal success I might obtain and have obtained are due to my Satanic attitudes and positive approaches, and I am more than ever a staunch supporter of the Church and writings of Dr. LaVey, whom I greatly admire.

I would appreciate your advising me how I could work more actively and effectively within my present situation and as a Priest of Mendes, but right now I feel that my public exposure is necessarily limited. This will not always be necessarily so for the future. In the meantime I would like to be in contact directly with some local members and be of assistance, behind the scenes, to a new area Grotto Leader for Vancouver.

I would appreciate hearing from you and would look forward with great pleasure to meeting you sometime. I have admired your various writings in the Church bulletins.[637]

I had been a good soldier and not said anything to Hoff or any other "underground" clergy about my impatience with their silence and inaction. Hoff's letter opened the door to the chicken coop for the fox, however, and the fox was quick to jump. I replied to J.P.:

There are a number of ways through which you can become more involved with the Church on an anonymous basis. You can adopt a pseudonym and send articles to various publications. You can give radio interviews on a similar basis. You can contribute articles to one or more of the

[636] Letter, Anton LaVey to M.A. Aquino, March 6, IX/1974.

[637] Letter, J.P. Hoff to M.A. Aquino, March 8, IX/1974.

regional newsletters being published within the Church. You can take the initiative in announcing the proposed formation of a local Grotto in the local paper, inviting interested parties to reply by mail to a post office box. And so forth. But as long as you've brought up the subject of "cover", let's talk about the entire concept for a moment.

When you've just been ordained to the Satanic Priesthood, the idea of "going public" scares you to death. You have visions of all of your old friends rejecting you, the boss firing you, your credit rating going to zero, your house being firebombed, your children being harassed at school, and your dog being poisoned. Someone may even take a shot at you.

At the time of my own ordination, I was living in Kentucky - the heart of the "bible belt" in the United States. I had a wife, a four-year-old daughter, and a brand-new son. I was an officer in the Army, and I thought it entirely possible that the government would find some technical excuse to rid itself of such a controversial personage. And that would have done a substantial amount of damage to my lifelong career opportunities, besides negating eight years of training and experience. There were a million reasons why I could have remained clandestine.

Instead I gave a lecture at the University of Louisville, organized a local Grotto, and embarked upon a very aggressive public relations program for the Church of Satan. I used my own name whenever I appeared personally, employing an alias only for newspaper interviews that would reach an extremely wide spectrum of the populace. But even that became passé very quickly, as my true name soon became a household word in the area. As it turned out, there were no substantial problems. I enjoyed acceptable diplomatic relations with other religious sects in Louisville. I didn't get bombed. And the Army thought it was a good deal of fun to have a Black Magician on the faculty of the Armor School.

Subsequently I left the Army and took an executive position with the largest and most conservative securities firm in the country - Merrill Lynch, Pierce, Fenner & Smith. I moved to Santa Barbara, one of the most ultra-conservative cities in this state. I gave the community precisely one year to get acquainted with me, and then I gave a no-holds-barred interview to the newspaper. Again no trouble.

Of course there is a risk. We have had at least one Priest and one Priestess fired from their jobs because of their announced office with the Church of Satan. Children of our known clergy have had a rough time of it at school. There have been some incidents of vandalism. Nevertheless I have yet to encounter a Priest or Priestess who, having "gone public", regrets the decision. Why?

First of all, we know damned well that we've done nothing of which to be ashamed. We're proud of the Church, and we get mad when we see some irresponsible journalist or rabid evangelist drag its name through the mud. Satanists are supposed to be the supermen of the world. Why then should any of us - especially the ordained Priesthood - turn tail and hide when someone even hints that we are "dirty"?

Secondly, we can't help thinking about a certain gentleman named Anton Szandor LaVey. He took a public stand on this when there was not yet anything at all like an international organization to back him up - and when "Satanism" was considered an outright synonym for graveyard desecration, drug traffic, white-slavery, and rape/murder - to say nothing of ritual child sacrifice. He has a wife, two young daughters, and a known address in San Francisco.

I could tell you stories about the abuses he and his family have endured for the sake of the Church, but I think you can concoct a pretty good idea on your own. Suffice it to say that anyone except Anton LaVey would have thrown in the towel long before now. But he believes in what he is doing, and that is that.

The High Priest regards the Priesthood of Mendes as sacred. He does not grant it casually. When he does grant it, he de facto allows the recipient to partake of the "glamorous notoriety" that he has won over the years. So many of us reason that, since we're sharing in his glory, we ought to mount the barricades with him as well. Simple as that.

Finally there is the question of the Priest's responsibility to the honor of Our Lord Satan. Obviously this is a matter between the individual and his conscience.

And there is never going to be a "good" time to "go public". When you're just starting out in a career, you're afraid that exposure will wreck your chances of advancement. When you've made it to the top of the heap, you're afraid that exposure will destroy all that you have accomplished. As I said earlier, you can always find a million reasons why it makes more sense to keep your mouth shut. Good reasons …[638]

[638] Letter, M.A. Aquino to J.P. Hoff, March 14, IX/1974.

A copy of the letter went, as did copies of all my Church correspondence, to 6114. I expected to have my ears pinned back yet again, but to my surprise Diane commented: "Everything of late, including your letter to Hoff, is right on target. Anton's barbed tail is wagging regularly!"[639] Be that as it may, Hoff was not heard from further - until XXI/1986, when he was accepted into the Temple of Set as a Setian I°.

Back in New York, Lilith Sinclair finished moving her Grotto to new headquarters in March and had continued her heavy schedule of appearances on behalf of the Church:

> Your observations concerning the need for a sanctuary where one can shut oneself away from everything were right on the nose, so to speak. There is already an atmosphere of peace and steady power in my ritual chamber. It was a bit of a surprise, as it has not been used more than a few times and is not completed yet. When I enter it to just sit quietly, however, the strength of the power-flow around me is tangible and immediate. It is truly the domain of the Dark Lord and has left me with an intense pride that I am also of his domain. You most certainly must know how I feel, so I will not try to detail it further except to say that it is beautiful and awesome, and that it leaves me with a most profound respect for the Lord Of This World.
>
> The Pat Collins Show went beautifully. Wait 'til you hear who was on with me: Jesus Christ That's what I said - Jesus Christ. This character is the leader of a West Virginia snake-handling cult. His name is Brother Julius, and he says that in 1949 he had an out-of-the-body experience and saw God. God told him he was actually his son, Jesus, and so ever since then he's been going around as such.
>
> Here's the punch: When asked how he supported himself, he said, "Oh, my people love me so much that they mortgage their houses and turn the money over to me!"
>
> It was really great. I was holding forth with Satanic logic and intelligence, and here was this screwball saying "the last time I talked to my father, God …". Of course the audience were shaking their heads and saying what a con-artist or just plain nut he was. I dressed the Compleat Witch to the hilt, and turned out to be the only woman in the place wearing a dress. I really caused an uproar - and loved every minute of it![640]

From Forrest J Ackerman I had heard about a Los Angeles organization called the Count Dracula Society. It sounded like fun, whatever it was, so I filled out an application, forwarded a $10 check, and was rewarded with a gold-leafed pot metal bat pin, a misspelled membership card, and an invitation to the Society's forthcoming awards banquet in Los Angeles. Well, why not? I recounted the results to Anton LaVey:

> This past Saturday evening I drove down to L.A., picked up Dale Seago, and proceeded to the Alexandria Hotel for the awards banquet of the Count Dracula Society. Among those present were Forrest Ackerman, Ray Bradbury, A.E. Van Vogt, Richard Matheson, Elsa Lanchester, and a number of evidently-notable motion picture directors and producers. About half of the persons selected for awards were there. Three who were not were Jack Palance, Dan Curtis, and Christopher Lee.
>
> It was soon evident that the organization orbits around the person of Donald A. Reed, a professional librarian who wears his Litt.D. like a badge of rank. He is, in a word, a prig. He seemed neither particularly impressed nor put off by the knowledge that two Church of Satan officials were present. He does not seem to be familiar with the organization at all.[641]

At the dinner I had had some nice conversations concerning the Church of Satan with Ray Bradbury, Francis Lederer, William Marshall (Blackula), and of course Forry Ackerman. Anton's reply, a few days later, was both colorful and educational:

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[639] Letter, Diane LaVey to M.A. Aquino, undated, ca. March 15, IX/1974.
[640] Letter, Lilith Sinclair to M.A. Aquino, March 8, IX/1974.
[641] Letter, M.A. Aquino to Anton LaVey, April 10, IX/1974.

Your report on the Draculans was blunt and to the point, and served up a vivid picture of the proceedings. Now it is my duty to sharpen the point (stake?). The turn-out was not surprising, as all "open" fan-type conventions pack them in. I have seen the same kind of idolatry run the gamut from UFO to Sci-Fi cons - everywhere from the Leamington Hotel in Oakland to the Belleview-Stratford in Philly.

And the celebs - at least some - always manage to turn up. When you know the publishing game, you soon realize that these turnouts are nothing more than glorified bookstore autograph parties for the celebs involved, whose bread and butter depend upon a modicum of contact with their most avid constituents. This is not sour grapes, but a distillation of that of which you should be aware.

Dr. Donald A. Reed is full of shit, and your analysis is most accurate. He knows fucking well about the C/S. For Volume I, Number 3 of the CDS Quarterly (1968), they came with their begging bowls to do a story on us, which appeared in that issue. The rest of the issue, dedicated to Karloff, was a report on their sixth annual bash.

The interview with a guy named LaVey was one of the features of the fanzine, even telling the readers how they might get in touch with us re membership. I was to be presented with an honorary membership if I would return the favor. I didn't. My reasons were valid.

Reed is a joke in H'wood, despite the "producers and directors" who attend his functions. The reason he is a joke is obvious. You met him. Bill Murray could have done the same thing had he not been in Winnemucca, and - though it pains me to admit it - probably better!

Reed had a good case of Reichian character armor when you and Dale confronted him, hence his noncommittal mien. His "awards" are like many of our members' "awards". Forget about "Dr." Reed. Please send him what Casey struck, nothing more.

Palance is a gruff old boozer who didn't show because he couldn't care less. He'd rather get on a talk show and sing "Don't Bring Lulu" or "Roll Me Over in the Clover". Lee has gotten too big for his shroud to associate with such goings-on, and pious in the bargain. Don't know the story on Curtis. When you contact Ray Bradbury, mention Art Lyons as a fellow-traveler. Bradbury likes him. Also a fair bet is Lederer, who can't do us much good but is a tradition everyone knows and apparently an O.K. guy.

Bill Marshall is a winner, and I've no doubt you made a hit with him. He's into the CDS because there's no better place to go for his Gothicks. Flip Wilson ("The Devil made me do it!") is ripe. He will have to be pried away from a hysterical faggot mitt reader named "Dr." Kenny Kingston, a "gifted psychic" who has surfaced in the last year and makes Jeanne Dixon appear like Paracelsus by comparison. Typhon does a better cold reading than this Kingston bird, but he gave Flip a call and convinced him that his psyche was ready for expansion. Wilson likes the Devil and has proclaimed as much publicly.

Another guy who's a Satanist in action and words, if not outspoken Gothicks, is director John Huston. Read up on his stuff, and on his pa's acting roles, and see what I mean. He may be your next big coup. Please talk to me before you approach him, though.

The more "Doctors" I see in print, the more I want to shuck the title. I can take it with Forry because of his innate sense of humor. In fact he should add "Mad" as a prefix. Trouble is, too many would take him literally. I may start calling myself "Grand Exalted Caliph and Satrap of the Infernal Empire and its Myriad Bolgas, Imperial Vizier of the Plutonian Legions, Magistrate Plenipotentiary of the Court of the Crimson King, Almighty Tunafish of the Mystic Knights of the Sea, His Most Omnipotent Excellency Herr Docktor Inspector General Tony LaVey, Bart ('Bay Area Rapid Transit', that is)". For short they can call me "Tony".

I can remember when they would yell "Is there a doctor in the house?". It meant someone was sick or injured. It always referred to an M.D. In fact an old burlesque gag went: A matronly Jewish lady in the audience would suddenly stand up during the performance and yell "Is there a doctor in the house?". A doctor would arise from his seat, saying "Yes, madame, can I be of assistance?". To which the old blister would reply: "Yes, I'd like you to meet my daughter."

Now everybody's a doctor. In fact I bet there are more doctors than Jewish mothers.[642]

As a matter of fact, Anton's analysis of the Dracula Society turned out to be right on target, to include the individuals he mentioned. None of them [with the exception of Forrest Ackerman] ever took any further interest in the Church of Satan, even to the

[642] Letter, Anton LaVey to M.A. Aquino, April 12, IX/1974.

extent of acknowledging the complimentary Satanic Bible and Satanic Rituals copies I sent per my discussions with them during the dinner. I was learning a few more things about that mysterious realm called "Hollywood" - which is not the same thing as the city bearing that name!

As Anton had mentioned above, Time magazine had recently come out with a cover story on "the psychics". I had set the article aside, thinking that it might be a good takeoff point for a Cloven Hoof article on the subject. The result was "Psi in the Sky" (Appendix #103), lead article for the March-April issue.

Simultaneously there was an avalanche of regional news and newsletters from all over the country. DeCecco's Straight From Hell was beginning to gather speed and confidence, as Appendix #104 shows, while in Washington, D.C. Robert Ethel's Asmodeus Grotto had constructed a beautiful Walpurgis commemoration from Crowley and other mythological sources (Appendix #105). From Dayton the Ratley-Artley Newsletter, a joint project of Agents Thomas Huddleston and Arthur Zabrecky of Cleveland, checked in with Colleen Huddleston's article on talk-show technique (Appendix #106). And in the May-June Straight From Hell was the poignant story of the Amon Grotto's founding meeting (Appendix #107). Upon reading it I wrote to Warlock DeCecco:

> I would like to thank you for the latest copy of Straight From Hell. Each issue gets better and better. I miss my guess if your pilot group doesn't begin to grow very swiftly once the word gets around. The newsletter - via subscription - will also serve as a most important link for Satanists who, for one reason or another, cannot be on hand for all of the meetings.
>
> I paid particular attention to Miss Allee's account of your March 10th organizational dinner. I echo her admiration for you and Warlock Renaud, who have taken the initiative to introduce the Church in a material form into the New England area. She may have a point concerning the "closed-minded, puritanical" atmosphere with which you have to contend, but New England is also vastly important as a bulwark of American Satanism. I recall the activities at Salem, etc., as well as the impact of such local personages as H.P. Lovecraft. You have a tremendous amount of local tradition with which to work.
>
> Dr. LaVey has also been eyeing your progress with considerable interest. He is impressed with the mature assessment of the Satanic philosophy evidenced by the essays appearing in your newsletter, and he has asked me to monitor your progress quite closely. Please keep me advised of your progress, and let me know what we can do to help.[643]

Warlock DeCecco responded:

> I am highly honored by your compliments on Straight From Hell and our progress, even though it is slow at present. I am sincerely grateful to you, and of course to our Magus, for your interest and consideration toward our growing group in New England. We are determined in our work and are sure that we can do much to further the tenets of Satanism in this part of the country.
>
> At present I am engaged in seeking out worthwhile neophytes for membership consideration. As you probably realize, the task is an arduous one. I want to make our presence known without wearing the coat of solicitation. Thus far, in two months, I have attracted one couple to our Order. You can well imagine the types who are attracted by our mysterious presence. These can be weeded out easily at the first interview. The usual drug-oriented, sex-craving, and frustrated Christians who seek an exciting pastime will not, as long as I am Regional Agent, get their hands on an application.
>
> Presently I am at work on a paper for East-VI, which I will attend, entitled "Suicide: Indulgence or Compulsion". I am having afterthoughts, however, as I have found out that the subject is deeper and more psychoanalytic than I imagined. I have no formal education in psychiatry and am concerned about presenting my case without violation of ethics, where those people who monitor our brains are concerned.
>
> But I rationalize and admit that we are all Carl Jungs or Thomas Szaszs. We must state our feelings no matter what. Regarding Satanic self-awareness I feel that if we recognize our

[643] Letter, M.A. Aquino to Robert DeCecco, June 3, IX/1974.

shortcomings and talents, we can use each to our advantage by testing it publicly. I have tried to do this in my newsletter and essays, and admittedly sometimes I feel incapable for a short while. As you know, there are some brilliant people, including yourself, connected with our Order. I can never expect to reach the heights of some whom I admire greatly, but I feel that I can communicate and make my feelings understood. For this I am grateful. Satanism has given me a way to contribute: to offer my feelings and views, my help where needed, and my support. I am indebted to the Church of Satan for its willingness to listen.[644]

DeCecco's paper on the Satanic implications of suicide was in fact read by him at East-VI and was very well received. It is reproduced here as Appendix #108.

At midyear there were two more distressing developments. First came the surprise resignation of Michael Grumboski from the Priesthood, which is discussed in detail in Chapter #32.

Almost simultaneously came news of trouble in Karnak, which until now had seemed to be one of the Church's most trouble-free Grottos. Priestess Margaret Wendall wrote to "John M. Kincaid":

I am writing to let you know of a matter which is unpleasant, and which hurts me deeply in some ways, but which I would like in the open and for you to hear from me: Bubastis Chapel is severing all relationships with the Reverends James and Dolores Stowe. Part of the reasons are purely personal, but all of them demonstrate a virtual lack of Satanic responsibility on their part. An explanation is in order …

On Walpurgisnacht of this year, both of the Stowes thoroughly "put down" Satanist John Arnold's excellent performance of the Messe Noire As I understand the situation, the Stowes recommended Mr. Arnold's membership. Whatever has transpired on his part since then is no cause for the "put down". Despite my earlier letter, I do not now feel that the Stowes ought to investigate the possibility of contracts involving the Church. And at this point I am not sure they do indeed exist. I am investigating this myself.

On May 4th, at ritual here, both of the Stowes made fools of themselves. Many of the members who attended were embarrassed by their actions and words. Early in the evening they re-stated that Karnak Grotto had closed; after ritual they said it was open. I personally don't care that they did not like the ritual being performed, because I know why they didn't like it: It did not exactly follow the sequence of the rituals performed at the Central Grotto before its closing.

I was not part of the conversation between Warlock William Murray and Reverend James Stowe on our patio after ritual, but I understand from what my husband - a non-member - overheard that it was not complimentary on Reverend Stowe's part to the Church and the changes that are being made in it.

I am not alone in feeling that the Stowes want glory, via newspaper coverage, and praise for their beautiful home without doing any of the work involved to keep a Grotto going. Their reasons for closing the Grotto are plausible, but somehow, from the circumstances of May 4th, they no longer ring true.

I don't think I'm alone in feeling, either, that the reason behind this came with the arrival of the new Protocol, which states that we can't plan to make money from our Priesthood in the Church of Satan. Priestess Stowe has complained to me of that on more than one occasion.

I freely admit that I make mistakes; I try not to make the same ones twice, though. I don't insult members of the Church in the presence of others. I don't talk about official policy of the Church when non-members can overhear. [I must add that whether or not Warlock Murray knew that my husband overheard any of the patio conversation, he did his level best to end it.] I do not belittle the functions of the Church, public and private. And, along with nearly all other members, I do my best to be responsible to other Satanists. This is my duty and privilege as a Priestess.

I do not feel the Stowes are currently conducting themselves in a manner befitting a Satanic Priest and Priestess.[645]

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[644] Letter, Robert DeCecco to M.A. Aquino, June 5, IX/1974.

[645] Letter, Margaret Wendall to "John Kincaid", May 29, IX/1974.

To me Diane LaVey commented:

> I don't know what to say about the letter from Margaret Wendall. You know how I feel about her and Murray. My first reaction is that the Stowes were doers who made paper-pushers jealous. But I do know that the Stowes have become, shall we say, in their cups on a couple of occasions and acted less than reverent towards Priestess Wendall's doings. And there seems to have been a cooling between the Stowes and Margaret Wendall over the past six months.
>
> I can't help recalling something Murray said in one of his letters to you around six or eight weeks ago. I don't have the letter handy, but it was something about either an accomplishment for which you had congratulated him or something of which you were telling him you were sure he was capable. Anyway he made reference to "despite what certain 'officials' of the Church might think or say", he thanked you or assured you he'd give it the old college try, or some such thing. Wish I had time to track it down, because I thought at the time it sounded snide and was directed at the Stowes.
>
> Do you think we should send a copy of Margaret Wendall's letter to the Stowes? They have always been so straight with us that I hate to deal with this matter behind their backs. About a year ago, incidentally, I got wind of some rumblings between the Stowes and M.W., so I dropped M.W. a note asking her about it. She said that the report was false and that she had the highest respect for the Stowes. I will be eager to know what you make of her letter.[646]

And I responded:

> As for sending a copy of Margaret Wendall's letter to the Stowes, I'm inclined to recommend against it. It would probably just aggravate things and ruin any chance of a reconciliation between them. The next time I go north, I'll try to detour past Santa Cruz, pay a call on Jim & Dolores, and see if I can't smooth a few feathers. But you're a better judge of all this than I am, inasmuch as I've met the Stowes and Wendall only briefly.[647]

And Anton pronounced judgment:

> Cannot buy the data re Stowes vs. Wendall. Much more than meets the eye. The Man Downstairs is inclined to smile upon the Stowes.[648]

If so, the Man Downstairs made an error, it would seem, since not long thereafter Jim and Dolores Stowe would fade out of the Church of Satan, while Margaret Wendall would go on to become one of the founders and most influential leaders of the Temple of Set. I would say that the Man Downstairs chose to smile upon her.

As the occasion arose, I still continued to assist the LaVeys with the seemingly endless stream of journalistic inquiries that poured into the Church. One more amusing "interview" which I gave by letter was to a young lady named Samantha Reber, who in mid-year sent a series of questions to Anton which he asked me to handle. The questions and my answers, which were duly printed, appear as Appendix #109.

One of the debates which continued to ebb and flow within the Church concerned the literal existence of Satan. I was beginning to become impatient with the prevalent ambiguity on this matter, since Anton's and my own thoughts concerning it were quite clear.

For the July-August Cloven Hoof, therefore, I decided to address it head-on. The result was "Quo Vadis?" (Appendix #110). This article was not simply a statement to the rest of the Church, however; it also reflected a growing personal conviction that the "metaphorical vs. literal reality of the Devil" issue had gone on long enough. It was time

[646] Letter, Diane LaVey to M.A. Aquino, June 8, IX/1974.
[647] Letter, M.A. Aquino to Diane LaVey, June 14, IX/1974.
[648] Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.

for the Church of Satan to come to grips with its name, once and for all.

And on an even more personal level I was beginning to feel extraordinarily "intense" on the question in a way I had not for years, as though something particularly significant were about to occur. Then in early July I wrote to Diane LaVey:

> Something very odd has been happening here recently. I found myself unable to work on the Satanic history book. Instead I picked up the old *Diabolicon* materials and am "writing" new passages on an "automatic" basis like the first time. Peculiar mental atmosphere also, still continuing. I feel strongly that I should not discuss whatever-it-is before it's complete, but I will send it north to you when ready, whenever that is.[649]

"Whatever-it-is" was complete about a month later, after many evenings' torturous Workings. Still undecided on what to do with it, I accepted an invitation to visit the LaVeys with Lilith Sinclair, who had since returned to Santa Barbara. It was as charming a visit as ever, but I sat straight up in my chair when Anton began to read from the notes he had been making towards a "Phase IV" announcement for the Church. In private I asked him what must have seemed to him a strange question - but which was to me a very important one. Had he ever made a formal, written pact with Satan?

Yes, said Anton, he had - back when the Church had been founded. He kept the pact with his most precious documents, such as his rare edition of *The King in Yellow*. But why did I want to know?

It had to do with the document about which I had written to Diane, I said, but I didn't feel I should explain why. Rather I must send him the text as soon as I returned to Santa Barbara where I had left it. On August 9th I wrote to him:

> Once more I should like to thank you and Diane for the kind hospitality you showed Lilith and myself during our trip north. The motion pictures were all fascinating, of course, but I most enjoyed just seeing the two of you again. And the musical visions you evoked through your concert organ were as magnificent as they always are. After listening to you play, I find words miserable things.
>
> Under separate cover is the manuscript I spoke of in my July 8th letter to Diane. You were right on the timing: almost precisely one month ago. You will see why I was so excited at the decisions you announced this past weekend! And at your confirmation that you had indeed executed some sort of pact.
>
> Like the *Diabolicon*, this text left me feeling rather peculiar, to phrase it mildly. Rather than venture any additional comments on it, I'll await your judgment.
>
> And I still have a "feeling" that there is more to come - presumably in "statement" form as per the *Diabolicon*. But I am not free to carry on at this time with anything as sensitive as this.[650]

The text which I sent to Anton LaVey was untitled, but it has since become known simply as the Ninth Solstice Message. It is reproduced here as Appendix #111. Anton's reply came a few days later, and referred to the Samantha Reber interview as well as to the strange new text:

> Dear Mike:
>
> Just to let you know that the answers you supplied to the young lady journalist were superbly Satanic - right in line with the new Phase. The follow-up to the *Diabolicon* was cybernetic in its timing and content. It pleases me that you perceive that which you do. All titles aside, you have entered a new realm of comprehension, and truly deserve the name of "Satanist".
>
> Anton[651]

[649] Letter, M.A. Aquino to Diane LaVey, July 8, IX/1974.
[650] Letter, M.A. Aquino to Anton LaVey, August 9, IX/1974.
[651] Letter, Anton LaVey to M.A. Aquino, August 22, IX/1974.

One of the problems of being the Church of Satan's Eliot Ness was that I rarely enjoyed the luxury of being able to retire and contemplate the mysteries of Black Magic and Satanic cosmology. There was always a fire waiting to be put out [or lit under someone's posterior].

Now, just when I wanted to do nothing else than think about the Ninth Solstice Message, my attention was suddenly diverted ninety miles south of Santa Barbara. After the Plutonian debacle had necessitated the cancellation of the West-II plans for Denver, Dale Seago had offered to host the conclave in Los Angeles. He had made arrangements with the Holiday Inn in Brentwood, a large, circular tower at the junction of the San Diego Freeway and Sunset Boulevard. Announcements were sent out, and everything seemed fine until the Innkeeper suddenly decided to back out, on the pretext that most of the attendees were not planning to stay at the hotel. West-II was torpedoed once again.

To cheer up a disconsolate Dale Seago, Lilith and I invited him to Santa Barbara over the weekend. With him he brought two of his new members in the Yuggoth Grotto, Mark and Janice Harris, and upon his return home he wrote to "Lana Green":

> Mark and Janice Harris were married at their apartment on 17 August. Paul and Diane Pipkin were present with the group, having come up from Texas for the Conclave only to find it cancelled. One of the Harris' bedrooms has been set aside and decorated as a ritual chamber [quite a nice one], and it was there that we held the ceremony. I think we were all impressed with its significance; no one said a word for some minutes after it was over.
>
> By the way, lest you think I'm lashing out at everyone in sight, I do like Mark Harris. He's bright, articulate, and presents a good appearance. He seems to have a lot of potential. Janice is very quiet and retiring. I don't know her well yet, but I have a good feeling about her.
>
> Incidentally - this is a purely subjective impression of mine, so don't give it undue weight, but the instant the wedding ritual began, I became acutely aware of a Presence within the chamber - a strong feeling that what was taking place was being attentively regarded by someone other than the participants. Since a wedding is essentially illustrative rather than operative, and since I don't always have feelings like this at such times, it implies to me [if the perception were a valid one] that the Harrises may have some role of importance to play in the future.
>
> After the wedding the Pipkins and I drove to Santa Barbara for dinner, ritual, and much conversation with Magister Aquino and Priestess Sinclair. All in all it was such an enjoyable weekend that I felt depressed all day Monday.[652]

I recounted my own impressions of the visit to Anton LaVey:

> It is late Sunday afternoon here, and the Pipkins have just departed for Los Angeles with Dale Seago. The three of them arrived here yesterday afternoon, and I took everyone out to a nice supper downtown. Then we returned to my home, engaged in some discussion, and performed the "Celebration of Death" ritual. Thereafter we retired to the Sanctum and talked until about 3 AM.
>
> Bacon 'n' eggs à la T.M.C. for all this morning, together with more discussion, centering primarily around the new Phase. Both Dale and the Pipkins now have a good working understanding of its basic attitude. I gave more emphasis to the outward workings of the Phase than to the esoteric bases involved, assuming that you would elaborate if and when you choose to do so. But now they understand the new "machinery" with which they will be working, so to speak.
>
> Personally I was greatly impressed with both Pipkins. They were a little on the quiet side at first, but there is substantial intellect inside once you draw it out. The ritual was a very effective method for doing this. Interesting how Satanic ritual lays personalities bare. Sort of like Room #101 in 1984 It enables the magician to delve beyond and behind the Reichian armor of those present.
>
> While I "held forth" last night in the Sanctum, I said comparatively little this morning, preferring to see what subjects Dale, Lilith, and the Pipkins would work over on their own. The tone was highly sophisticated, and I was quite satisfied. They all appear to have grasped the rationale of the new Phase without prodding or excessive explanation.

[652] Letter, L. Dale Seago to "Lana Green", August 29, IX/1974.

> This to me is one of the hallmarks of a true Priest or Priestess, and on that criterion I think the Pipkins have come through very well indeed. I understand that they have both sent their III° examinations to San Francisco, and I hope that the contents of those papers are as impressive as the Pipkins themselves. On the basis of what contact I have had with them - admittedly not overly much - I would endorse them for the III°.[653]

West-II was now effectively moribund; after two successive cancellations few western Satanists would be likely to respond to a third rallying-cry. Despite the success of West I [which itself had been relocated twice before finding a home], the conclave concept in the West proved unable to match the success of its Eastern counterpart.

While Dale Seago was feeling depressed in Los Angeles, East-VI came off spectacularly and on the whole effectively in Windsor, Canada. A report on its proceedings was forwarded by Warlocks Michael McQuown and Stuart Levine of the Lilith Grotto, and is reproduced as Appendix #112.

Warlock DeCecco's account in his next grotto newsletter was even more succinct:

> EAST VI - EAST VI - EAST VI - EAST VI - EAST VI - WHAT CAN I SAY? - WHAT CAN I SAY? - WHAT CAN I SAY? - INSTRUCTION - RITUAL - COMEDY - WINE & CHEESE - CARDINAL PUFF - DEBAUCHERY - CHINESE FOOD - STRIKE - SLOW ELEVATORS - MARTINIS - THREE DAWNS - BROTHERHOOD - DISPLAYS - SQUEAKY TOYS - BANQUET - WALKS - COFFEE - IRONING ROBES - PIZZA - TAXIS - DISCUSSIONS - WORKSHOPS - INCENSE - ROOM 830 - THE VLAD - MORE PIZZA - JOKES - STEVE & LYNN'S EXPERTISE - SPAGHETTI - SALMON (from Nova Scotia, of course) - PHŒNIX - CUSTOMS-GATES - MOTHER - NEW FRIENDS - BEAUTIFUL WITCHES - GIN - HALLWAYS - CONFERENCE ROOM A - CAMERAS - PBI … all this and more, that you who were not there are missing out on. Maybe next year we'll see more of you. SATANAS VOBISCUM.[654]

Some of the misgivings expressed by McQuown and Levine were amplified shortly thereafter by Warlock Tom Huddleston:

> As you know, Colleen and I have attended five of the Eastern Conclaves. Each gathering varied in degree of success and contact, even though many of the "same old Conclave group" were at each. A display of different Conclave proceedings and ritual styles, I believe, prevents stagnation and promotes new areas of learning and achievement. Each Conclave has maintained a high degree of vitality, both educationally and socially.
>
> It seems, however, that the magical realization of the overall Conclave function has decreased in momentum. To say merely "the thrill is gone" is quite inaccurate. I think your explanation of the increasing awareness of the individuality of Satanists may be nearer to the mark. This saddens both of us greatly. The objective of a Conclave should not be to determine which members are incompatible. We don't need a Satanic roller derby team!
>
> The East-VI proceedings in Windsor, in our estimation, were executed with dignity and sincerity of purpose. The contents of the discussions were informative and appropriate for the current directions of the Church of Satan. As for the different style of ritual presentation, I have already expressed my views on variety. Variety is the price of life (?). That's a Christian pun, by the way.[655]

The failure of West-II, combined with the somewhat mixed reaction to East-VI, moved Anton LaVey to decide that the already-once-postponed International Conclave had better be cancelled for good. My spirits sank when Diane phoned with the news; having corresponded fast and furiously with Stephen Hollander concerning its arrangements for the past two years, I knew he would receive the decision with a certain bitterness.

[653] Letter, M.A. Aquino to Anton LaVey, August 18, IX/1974.
[654] DeCecco, Robert, Straight From Hell#II-5, September 10, IX/1974.
[655] Letter, Thomas Huddleston to M.A. Aquino, September 16, IX/1974.

To make matters worse, the plans for the International Conclave had now been polished to a high gloss. The idea was to have a packaged vacation, not just a meeting in a particular city. Two chartered buses were to roll towards Ottawa - one from Los Angeles or San Francisco and one from Washington, D.C. or New York. Each would follow a scenic route, picking up more Satanists en route, until the two met in Canada's capital. At that point the major part of the program would begin [see Appendix #113]. All of these arrangements had reached the travel-agency stage; all that remained was the collection of registration fees to set them in motion.

Since I had worked with Hollander on the project from its inception, it was up to me to break the news to him. I tried to rationalize the decision as best I could:

> First of all, the economic recession in the United States that I spoke of in one of my bulletins earlier this year is continuing. Our expectations are that it will be much worse by the summer of X/1975. Salaries will be pinched, credit will be tight, and budgets will be managed conservatively. The $150 Conclave fee is certainly reasonable for such a lavish program, but the high transportation costs to and from Canada are expected to deter all members save those living relatively close to Toronto/Ottawa. Several of our more affluent and dedicated members would make it, of course, but most probably not in sufficient numbers to justify an International Conclave on the scale we had planned.
>
> The second reason is that the Nine have begun to entertain serious doubts about the effectiveness of the entire Conclave concept in something like the Church of Satan. Satanists are strongly individualistic by definition, and we continue to find that they function best in their own spheres of influence. To bring them all together in one lump is to court friction. This was not immediately evident when the first Conclaves were held, but it has become increasingly more so. Three of our most competent officials - each a model of expertise in his or her own sphere - got their backs up in Washington over a matter of opinion. The same thing seems to have happened again at East-VI and with respect to the Toronto Conclave. As incredible as it may seem, we have already begun to receive negative comments concerning the plans for Toronto. Not central enough, too expensive, too complicated to enter and leave Canada, why not this city or that city instead [with complete disregard for the fact that alternative suggestions were solicited over a year ago], etc.
>
> There are times when I become quite cold-blooded, and this is one of them. If some of our people are unable to appreciate just how marvelous the Toronto Conclave could be - and the substantial amount of work already expended to make it so - then I'm damned if I'm going to cajole them into "tolerating" the Conclave and "forcing" themselves to enjoy it. I have too high an opinion of both my time and yours. I am retaining all of the documents you've sent to date. At some time - hopefully in the very near future - we shall have a select meeting in Toronto and Ottawa of key Satanists only. It will be secret and by invitation only, and it could easily prove of greater consequence than the open Conclave previously envisioned.
>
> The third reason is that - through a Mandate unexpectedly and suddenly received from Our Lord Satan - the Church is now to commence a new Phase of its Master Plan. This development will be explained in detail in a Central Grotto bulletin from Reverend Kincaid.
>
> Now let's take a look at East-VI. The comments have come swarming in like a hive of bees. Some thought it was the cat's pajamas; some thought it was a horror. Some thought the ritual was dignified, profound, and in the highest traditions of Satanism. Some thought it was unSatanic and more suited to a hippie wedding or one of Guru Maharaj-ji's flings than a Satanic Conclave. At least all were united in praise of your own efforts as presiding officer. The point, obviously, is not that it was a good Conclave or a bad Conclave. The point is that you can't take Satanists from a variety of different environments and expect them to agree on anything. If we were a Christian-style church - with a follow-the-leader mentality in the bulk of our membership - it would of course be different.
>
> The best thing to do is to encourage Satanists to operate in their own spheres of influence, with communication between Satanists being done on an individual and highly-selective basis.[656]

[656] Letter, M.A. Aquino to Stephen Hollander, September 13, IX/1974.

So perished the First International Conclave of the Church of Satan. But not eternally - for in August of XIV the Temple of Set finally came together for its Set-I International Conclave in Windsor, recalling as it did the ghost of its near-predecessor.

Lilith Sinclair's last speaking engagement as Leader of the Lilith Grotto had been before the Psychic Phenomena Society of New Jersey in May (Appendix #114). Now in September, as she prepared to depart the Grotto that she had founded and guided for so many years, her last act was to announce the ordination of her two principal lieutenants to the Priesthood of Mendes.[657] In Satan•s Spawn, the Grotto newsletter, she said:

> I am most pleased to announce the elevation of Michael L. McQuown and Stuart J. Levine of the Lilith Grotto to the Priesthood of Mendes. Reverend McQuown and Reverend Levine have been with us since the year VI/1971 and have contributed greatly to the Grotto's success. We are all extremely proud of them and extend to them our warmest congratulations.
>
> As you all know, I shall be relocating to Santa Barbara, California on October 2, IX. The years I have worked with all of you have been most rewarding. While at times it has been a long, hard haul, I have had the satisfaction of seeing you grow and progress until you are all truly individuals, self-aware and independent. Each of us has learned from the other, and each of us has contributed to the Grotto in his or her own unique way.
>
> As the leadership of the Lilith Grotto passes from my hands to those of Reverend McQuown, I ask all of you to extend to him and to Reverend Levine the same courtesy, cooperation, and respect that you have shown to me. I depart secure in the knowledge that all of you shall continue to progress and to conduct yourselves as the gods and goddesses that you are. May the Dark Prince grant all that you desire, as you walk the way of the flames! Rege Satanas! Hail, Satan![658]

The Grotto was sorry to see its sorceress depart. Michael McQuown responded:

> It is a time of very mixed emotions for me. On one hand I am losing a good and dear friend; on the other I have been accepted into a select and special society and greatly honored.
>
> Priestess Lilith began the Grotto nearly four years ago with only a member or two. At various times the Grotto has grown and diminished in number, but its prestige in the Church of Satan has steadily increased. It is she who set the standards and gave the Grotto its unique style. Twice it has changed its location, and will do so again. In spite of all these changes the Grotto has always gone forward and will, I hope, continue to do so. When Priestess Lilith departs these shores, the work she has done will remain as testimonial to her strength, wisdom, and courage. She has offered, once she is settled, to send us occasional editorials and letters which we can all share. In this way she can still be a part of us.[659]

Lilith's move to Santa Barbara had been anticipated by her and myself for some time. Due to reasons unconnected with the Church of Satan, Janet and I had decided upon a divorce in mid-VIII/1973. Subsequently Lilith and I had begun to discover an empathy between us that gradually blossomed into a deep and enduring love. Her arrival in Santa Barbara marked the beginning of what was to become a deeply enchanting magical journey for the two of us. Our eventual marriage in XXI/1986 served thus to formalize a union which had long since been recognized by far greater forces in the Universe.

The Occult Superstar of the East wasn't in the West for long, however, before she began to make her mark there as well. At this point in time I happened to be an officer in the 306th Psychological Operations Battalion, U.S. Army Reserve, which met at the nearly-deserted "upper reservation" of Fort MacArthur in San Pedro.

The 306th was no ordinary Reserve unit. To begin with, psychological operations - or "PSYOP" - is one of the most esoteric concerns of the Army. Few people understand it,

[657] Letter, M.A. Aquino to Lilith Sinclair, September 24, IX/1974.
[658] Sinclair, Lilith in Satan•s Spawn #III-2, undated, ca. September IX/1974.
[659] McQuown, Michael in Satan•s Spawn #III-2, undated, ca. September IX/1974.

and many mistrust it, since it conjures up visions of the sort of mind-control propaganda made infamous by Dr. Goebbels.

To make matters worse, the 306th seemed to attract every mad scientist, character actor, and miscellaneous weirdo in the greater Los Angeles area. One group of officers, dearly beloved by the battalion, decked out their office on the post as a medieval chamber, complete with candelabra, wine-bottles, sumptuous rugs, and antique oak furniture. They were served wine by nude wenches, whose photographs appeared charmingly on the walls. Often these gallants, who had forsaken ordinary U.S. Army uniforms for custom-designed ones of Ruritanian splendor, would conduct impromptu duels with fencing sabres. It was not uncommon for the battalion staff to be holding a briefing for the commander (a World War II command bomber pilot) while the clash of steel was heard through the window.

Then there was a reserved but cheerful lieutenant who all but disappeared behind an oversize field jacket and aviator's mustache - Bruce Bibee. His hobby was bombs, explosives, and implements of destruction in general, and he proudly wore the Army's badge for unexploded bomb disposal on his chest. He would later become an Adept II° of the Temple of Set.

The unit's intelligence officer was indeed a towering presence; his name was Dennis Mann and he stood almost seven feet tall. To confuse people he drove the smallest Fiat made, whose license plate read "GONZO-1" in honor of his hero, Dr. Hunter S. Thompson (caricatured as "Uncle Duke" in Garry Trudeau's Doonesbury comic strip). Dennis went on to become a Master of the Temple IV° and member of the Temple of Set's Council of Nine.

All of which is to say that I felt right at home in the 306th PSYOP Battalion, and it felt equally happy to have someone on the staff to personify its spiritual climate. In early 1974 it featured its "unofficial unit chaplain" in its monthly newsletter (Appendix #115). But it didn't really sit up and bark until Lilith Sinclair came along for a weekend meeting, curious to see for herself this very odd military phenomenon.

The 306th operated its own radio station, KPSY, which broadcasted each weekend throughout the San Pedro neighborhood surrounding Fort MacArthur. At one time KPSY had broadcasted to a wider audience, but then one of its announcers had indulged his creativity over the air somewhat beyond the limits of decorum anticipated by the FCC, resulting in the loss of KPSY's license.

But KPSY was still on the air locally, and now the radio company commander seized Priestess Sinclair and dragged her into the studio [on the back of a trailer-truck] for an interview. It is questionable whether his purpose wasn't rather to ogle the black-clad witch, and he wasn't alone, as the trailer was packed with PSYOPers. [He later remarked to me that it was the first time he had ever seen his entire company together in one place.]

The interview was of course a success, and Lilith was invited into the Battalion Commander's office to receive from him the certificate of an Honorary Lieutenant Colonel in the U.S. Army - a development which mildly disgruntled her father and brother, who were Naval Reserve officers.

By October Anton LaVey had decided to approve four more Priesthoods - for Paul and Diane Pipkin, Steve Hollander, and Robert DeCecco.[660] Upon hearing the news, DeCecco wrote jointly to Anton and myself:

> "The acceleration of man's development has reached an epic point of change." (Satanic Rituals, page #12)

[660] Letters, M.A. Aquino to Paul Pipkin, Diane Pipkin, Robert DeCecco, & Stephen Hollander, October 3, IX/1974.

My thanks to you will be seen throughout - in future days, places, and deeds. The words have been written, the Order has invited me, and I will respond. You will hear of me, and you will see me, moving in Your presence. Feel now my presence, as I embrace You.

"It is ever through you that all gifts come to us; knowledge and wealth are Yours to bestow. Renouncing the weak and lowly, we place our trust in Thee." (Le Messe Noir)[661]

By the end of September, Anton LaVey was ready to officialize "Phase IV" of the Church of Satan's "Master Plan". I doubt that an actual master plan ever existed, but it was a suitably impressive and mysterious oracle to invoke, if nothing else. Anton decided to attribute Phase IV to the non-existent Council of Nine rather than himself, and the formal announcement was attested to by the equally-ethereal "John M. Kincaid". Its text is reproduced as Appendix #116.

The Phase IV announcement is one of the most interesting and indeed crucial documents in the history of the Church of Satan. It represents a summing-up of Anton LaVey's feelings towards the viability of the institution he had created, headed, and observed for the previous nine years. He had lost none of his enthusiasm for Satanism, but he had come to the conclusion that the kind of people who joined the Church of Satan were, by and large, just not mature and trustworthy enough to translate his theories into practice.

But what the Church could not do in fact, as the Ninth Solstice Message implied, it might still accomplish in fiction. Its reputation had been made, both by Anton and by the many other Satanists who had upheld the banner of the Church throughout its history. Now that reputation might energize a "Satanic movement" in more sophisticated circles.

Dr. Frankenstein's problem was that, after proving he could create life, he was stuck with a live monster. Dr. LaVey's problem was very much the same; he was stuck with a somewhat inconvenient, but still very much alive and enthusiastic Church of Satan. Phase IV, therefore, was his means of commencing to cage it, if indeed not ultimately destroy it. First its various Grottos, Regional Agents, and members-at-large needed to be disconnected from one another; then it was a simple matter of attrition until the membership consisted of only the most passive and docile "underground" Satanists.

At first the monster didn't understand the invitation to enter the cage. To me Bill Murray commented:

Now to "da piece a'resistance", as an old acquaintance of mine used to say: Reverend Kincaid's informational letter dated September 27. I understand it; I think I understand it! It seems to make sense to me:

1. A Grotto that becomes too well-established, but which becomes moribund, structured, and bound-up in its own importance - ergo becomes non-productive - must necessarily self-destruct. That is why I have always said that the "Church and chapel" movement, which developed of itself within the organized Church, was a healthy development. Healthy in that it was fluid and discouraged dogmatism because of the very nature of the beast. Which harkens back to Dr. LaVey's initial remarks in the Satanic Bible

2. I must say that at this time I cannot fathom Central Grotto's reasoning for the "no contact" rule, other than perhaps - and I am really reaching for this supposition - that it would prevent some of the factors which were present in the Wayne West nonsense of several years back. If it represents a "stratification", then I have really lost the thread.

Sorry about my being so cautious about trying not to sound like a gossip-monger. It is not that my membership experience has made me overly cautious. It is just that I know how I feel about gossip and "shit-disturbers", and I know the Church's attitude on this subject as well. I was just a bit turned off by a couple of persons last Walpurgis when they made utterances to other members in a manner I felt not to be in keeping with the dignity of their degrees. That's all. I suppose it was really nothing. It certainly didn't affect me, but it did hurt some others or at least abuse their trust. I

[661] Letter, Robert DeCecco to Anton LaVey & M.A. Aquino, October 7, IX/1974.

will speak of it no more.

I will say I have heard some rather sad second-hand comments about the forthcoming Wolfe biography of Dr. LaVey. General opinion is that it is poorly researched, poorly written, contains some glaring half-truths, and is "just not up to snuff". No doubt I will read it.[662]

Whatever the Central Grotto wanted to hear about Phase IV, Murray's comment wasn't it. In fact William F. Murray, with his channels of communication throughout the entire Church, was everything Phase IV was designed to counteract. From "John M. Kincaid" came an abrupt rejoinder to Murray:

Over the past three years since your being appointed Regional Agent, we have observed no progress on the regional level. There have been no new members, no observable influence upon the community, and no individual progress on the part of members assigned to you which would not have occurred without their association with you.

Your regional newsletter does not appear to be self-sustaining on a regional level, hence should not be categorized as such. All other regional newsletters concern themselves with local affairs, with the occasional exception of a "guest contributor" from out of the area. The production staff is chosen from regional sources, in accordance with the guidance set forth in both the Cloven Hoof and past Regional Agent memos.

In view of the foregoing, the Council of Nine has determined your role as Regional Agent counterproductive to the direction of self-sufficiency encouraged by the new Phase. As of this date, therefore, you are relieved of your responsibilities as Regional Agent. Your newsletter may continue if you wish, but as a personal venture rather than as representative of your entire region's activities.

Perhaps it will help to clarify certain matters in your own mind if we inform you that you guessed right when you postulated in your letter to Magister Aquino that the new Phase represents stratification. The Church of Satan was never intended to be a democratic organization.

May we make a suggestion? Try doing less and producing more. The hamster on a wheel is very good at "keeping busy", but we all know the nature of the fruits of his labor.[663]

Upon receiving a copy of this letter from the LaVeys, I was appalled; it was overkill. I dashed off a note of my own to Winnemucca with the intent of applying first aid:

I have just seen a copy of Reverend Kincaid's October 14th letter to you. In my opinion it contains certain negative connotations that were not intended by the Council. While I am one of the Nine, I was not at the meeting where this decision was reached. The other members of the Council are aware, however, that I would have spoken against any change in your status as Regional Agent.[664]

To Diane LaVey I hastened to explain my action:

The thing about the Kincaid letter is that it really wasn't fair at face value. You can't jump on a Regional Agent for not recruiting, because we keep telling them that the Church of Satan does not "recruit". He is supposed to sit on his haunches until another member contacts him for advice. This function he has probably performed better than many another Agent. At least I have never heard that he has failed to answer a letter!

Of course you're right that his newsletter was not truly intra-regional, but I think it has made a positive contribution to the Church as a whole. It has some good stuff and some corny stuff, but people seem to get a kick out of it. I'm sure that, if some Satanist in Murray's region were to take the trouble to send him an article for the paper, it would get published. Again it shouldn't be Murray's responsibility to shake people down for articles.

During the past couple of years, Murray has traveled to a number of Conclaves and Grotto affairs, putting out considerably more funds in doing so than most members would spend. He has

[662] Letter, William Murray to M.A. Aquino, September 30, IX/1974.
[663] Letter, "John Kincaid" to William Murray, October 14, IX/1974.
[664] Letter, M.A. Aquino to William Murray, October 18, IX/1974.

made trips as far away as Canada and N.Y.C. Not one person whom he has visited has made the slightest negative comment to me about him. Quite the contrary, he has made friends everywhere. This is not to say that he isn't recognized as a busybody and a gossip. But everyone knows it and accepts him as such. I have mentioned his removal from the Agent's position to only two people so far - Dale Seago and Lilith Sinclair - and they were both highly dismayed to hear of it.

Now to the real reason why I sent Murray my follow-up to the Kincaid letter. I know that you just don't like Murray because of his officiousness, opportunism, posturing, etc., and I can understand your desire to have him out from underfoot. But the Kincaid letter is not going to accomplish that. Worded as harshly as it is, it will either cause him to cut his throat, or it will fill him with a desire to be revenged upon "those who have used him for three years only now to kick him off the back of the train".

A Murray who feels that his honor has to be satisfied could cause us more trouble than DeHaven, West, Solomon, and Chojnicki combined. He corresponds like crazy, and he is on first-name terms with almost every Priest, Priestess, and Agent in the U.S. and Canada. If he were to go on a rampage against the Church, it would be years before the damage could be repaired. He would also be capable of dragging in Buckland, Martello, and god knows whom else. Even Sammy Davis, whom he knows after having worked on his back-up crew some years ago. I don't even want to think about it.[665]

As Halloween loomed, I again felt weary of my role as Eliot Ness and recalled with some nostalgia the free-wheeling days of the Nineveh Grotto in Louisville. Perhaps Lilith and I might be able to start up something like a Grotto in Santa Barbara - nothing as actively flamboyant as Lilith or Nineveh, but rather more along the lines of a Satanic study group. I decided to experiment with the nearby University of California, Santa Barbara campus, and accordingly placed the following advertisement in its *Daily Nexus*:

The Church of Satan, a non-prophet corporation, is considering an experimental collegiate Satanist circle at U.C.S.B. Interested humans may telephone 682-1357 at midnight.[666]

The results of this ad are best summarized by the letter I sent to respondents:

While we had anticipated a substantial reaction to the *Nexus* advertisement, the influx of calls turned out to be quite overwhelming. In addition to the many serious inquiries, of course, there were the invariable crank-callers. Among messages in the latter category were prayers, declamations, chuckles & giggles, curses, exclamations ("Far out, man!", etc.), indignant challenges, "raspberries", offers of animals for sacrifice (something we *don't* do), 8 male and 3 female sexual propositions, 4 news-media inquiries, 2 mantras, an assortment of magical incantations, and one invitation to a secret rendezvous at Howard Johnson's.[667]

Ultimately Lilith and I found no persons of the calibre we sought, so we abandoned the experiment. Its epilogue was a somewhat bewildered story in the *Nexus* a month later (Appendix #117). But we were consoled by the news that Anton LaVey was coming south for a Halloween visit.

That visit proved very pleasant for all concerned. Pleased by Mary Every's article on my involvement with Satanism, Anton agreed to be interviewed by her as well, and the result (Appendix #118) was one of the most sophisticated and sympathetic interviews ever published concerning him - and in a newspaper which had become a national legend for its conservative objectivity. Indeed I recall with pleasure that perhaps the two interviews most revealing of the gentle, thoughtful side of Anton Szandor LaVey were done by the newspapers in my own locale at the time - the *Louisville Times* (Appendix #26) and now

[665] Letter, M.A. Aquino to Diane LaVey, October 22, IX/1974.
[666] Aquino, M.A., *Daily Nexus*, University of California, Santa Barbara, October 10, 1974.
[667] Letter, M.A. Aquino to *Daily Nexus* advertisement respondents, October 17, IX/1974.

the Santa Barbara News-Press

Lilith, Anton, and I attended an old-fashioned costume party on Halloween evening. I went as a demon sufficiently realistic to bring the party to a momentary halt, Lilith went as herself, which got it going again, and Anton Szandor LaVey went as Anton Szandor LaVey.

The following day the three of us traveled down the coast to Los Angeles, joining up with Dale Seago for a Priestly feast at the Long Beach Naval Officers Club, followed by drinks and discussion at the Gate of Spain, an atmospheric night-club towering high above Santa Monica's Huntley House Hotel. The next morning Anton commented:

> Slept fine. Upon sober reflection, feel that our "Mid-Working Executive Regional Conclave" held at Long Beach Naval Base Officers Club and Huntley House in Santa Monica was a resounding success! - and should be shared with our more "concerned" members.
>
> "Responsibility to the responsible …"[668]

The Black Pope headed out into the desert towards Las Vegas, after which he returned to San Francisco and sent the following followup:

> Now that I'm settled for a bit, I want to thank you for your kindness during the Halloween weekend. You are the most unobtrusive get-up-and-go-to-the-office-er I've yet encountered.
>
> Speaking of unobtrusive, Tony tailed you and Lilith down Hollywood Boulevard Saturday afternoon before I last saw you. Didn't hear about it 'til the next day!
>
> Have eaten lots of Mexican food - even had some waiting for me in Vegas. I feel like a taco.
>
> One of the films I worked on, The Second Coming of Svengali, is scheduled for December 18 release. Naturally the D.F.'s (Dark Forces) win at the end.
>
> Tracked down Satanis before I left for Durango. Budget Films in L.A. lists it in their rental catalogue. Now I must track down the producer to extract a print that was promised me - in 1968.
>
> Excuse me. I hear an enchilada calling (good song title).[669]

In November the Church of Satan made another type of media appearance - in the plastic world of commercial aviation, as United Airlines' magazine ran a photo of Anton, together with the following capsule:

> San Francisco is also famous as the headquarters of the international Church of Satan. An early documentary film called Satanis purportedly showed black-robed members performing a Black Mass with a nude woman for an altar.
>
> But the Church is presently attempting to improve its public image, emphasizing its members' intellectual commitment rather than the more sensationalistic aspects which the press is so quick to pick up.
>
> Taking a position against "pious nonsense", whether religious, philosophical, or political, their leader Anton Szandor LaVey proclaims, "Satan is the best friend traditional religion has ever had, as he's kept it in business all these years."[670]

The Winter Solstice - December 21 - found Lilith and myself back in Los Angeles as guests of Forry Ackerman during the annual meeting of the exclusive Pinckard Science Fiction Salon at his home. We bumped noses with such notables as animator Ray Harryhausen, author Robert Bloch, producer George Pal - and a cheerful lady named Edith Eyde, who informed us that she lived alone in her Los Angeles home - except for an entourage of thirty-one cats!

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[668] Note, Anton LaVey to M.A. Aquino, November 1, IX/1974.

[669] Letter, Anton LaVey to M.A. Aquino, November 14, IX/1974.

[670] "Does the Medium Have the Message?", Mainliner magazine, United Airlines, November 1974.

Eyde inquired of me whether I had ever heard of a piece of music called *The Hymn to Satan*. Indeed I had, I responded. It had been composed by Dietrich von Kroeller in Berlin, played in the Sportspalast, and subsequently adopted by the Church of Satan. When I hummed a few bars, Eyde chuckled. She *herself* had composed it in 1939, she avowed, and dragged Forry Ackerman over to verify same [which he did]. She then proceeded to write out the never-before-heard words of the *Hymn* for me on a piece of scratch paper produced by the Ackermonster:

Hymn to Satan
Satan, Prince of Darkness
Ruler of all evil things,
We are your disciples,
O most powerful of kings.
Teach us all your evil ways,
Let us know your blackest arts;
You are ever in our souls,
You are ever in our hearts.

After leaving the Pinckard gathering, Lilith and I drove across Hollywood to Dale Seago's Yuggoth Grotto, where a gala Black Mass was conducted. Sipping some Goblin Juice made from Anton LaVey's *Compleat Witch* recipe, I reflected that it had been a very productive year for the brethren of the Left-Hand Path.

Chapter 32: Satan and Swastika

Michael Grumboski ("Shai"), who had begun his Satanic career as Wayne West's principal lieutenant in the Babylon Grotto, had long since become one of the pillars of the Church of Satan in the midwest. He had survived the Babylon disaster only to find himself in the midst of the Stygian scandal. Surviving that too, he had gone on to reunite the Ohio and Michigan areas as best he could.

Douglas Robbins' Belphegor Grotto, another Babylonian colony, had finally trailed off into nothingness, but Shai's own Phœnix Grotto and Tom & Colleen Huddleston's Typhon Grotto had worked out a loose coalition of Satanists - including Regional Agents such as Stephen Hollander of Ottawa and Arthur Zabrecky of Cleveland - to conduct regular activities, publish newsletters, sponsor successful Conclaves, and represent the Church very commendably indeed.

Shai had ultimately attained the Priesthood, and at his ordination ceremony during the East-II Conclave in Louisville in VII/1972 I had presented him with my own III° medallion. His dedicated but mischievous manner had become a Phœnix trademark, and it seemed - finally - that the Church of Satan could relax concerning the "cursed" city of Detroit.

The East-VI Conclave brought the first ominous signs that such expectations might still be premature. Reports trickled back to San Francisco and Santa Barbara to the effect that Shai had been something other than his usual, ebullient self. He had been morose, apparently deeply troubled about something he seemed determined not to discuss. Old friends shook their heads but concluded that it was none of their business. And then, in June IX, Shai surprised the Central Grotto:

> Be it known to all concerned that upon this date, June 1st in the Ninth year of the Dark Lord's reign, I formally request the Council of Nine to be relieved of all duties and pleasures granted to the Priesthood III°. Due to an increased concern over greater cooperation and understanding between the various Satanic churches, I feel that I can no longer discharge my responsibilities fully and in the best interests of the Church of Satan.
>
> I trust no ill will shall be generated by my actions. Over the past five years I have come to love and respect the great many individuals I have had the pleasure of meeting within Church circles. My sincere thanks to Dr. LaVey for all he has taught me and the world about living and enjoyment of life.[671]

What had sparked Shai's sudden concern for other "Satanic churches"? A short time earlier Joseph Daniels and Clifford Amos, moving away from John DeHaven's "Church of Satanic Brotherhood", had with ruffles and flourishes announced the formation of the "Ordo Templi Satanas", in which both of them assumed the degree of Magister. In the Cloven Hoof I referred to such "Mexican Generals" scornfully, saying:

> Some of these people are loners who want instant status and/or notoriety. Others are ex-members of the Church of Satan whose ambition for advanced degrees exceeded their capability to meet the standards necessary for such degrees. Our general policy on non-affiliated Satanists is that they are free to indulge themselves as long as they do not get underfoot. We recognize no Satanic offices or titles save those conferred by our Church.[672]

Joseph Daniels wasn't pleased. He promptly prepared a circular and mailed it to all members of the Church of Satan known to him:

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[671] Letter, Michael Grumboski to Central Grotto, June 1, IX/1974.

[672] Aquino, M.A., "Hoofbeats", Cloven Hoof #VI-1, January/February IX/1974.

Under the title of "Mexican General Department" the Editor of the Cloven Hoof recently delivered a rather fatuous opinion on "non-affiliated Satanists", as he so calls them. The fact of the matter is that the Church of Satan is not now and never was the governing body of Satanism. Contrary to his implication, no credentials from that organization are necessary for a person to be a legitimate priest [yes, even high priest!], magister, or whatever. On the other hand, as has been proven on several occasions, a person's bearing such credentials is no guarantee of anything.

In fact Doctor Anton Szandor LaVey, High Priest and Magus of the Black Order, is very much a Mexican General himself, unless some silver tablet has been found buried on Nob Hill inscribed with an Infernal mandate. To be sure, the notoriety he has received no doubt helps support the burden of his titles. Yet he claimed them when he was just a parvenu appearing in girlie magazines for publicity! The point is not that Dr. LaVey does or does not deserve his position. The point is that ultimately he is in the same boat as the rest of us.

If the above is true of Dr. LaVey, then I hardly need add that his creations and grants cannot amount to any more than those of a Mexican General.[673]

My response was to send out a bulletin to the Priesthood and Regional Agents in which I provided a brief account of the events in Stygian which ultimately led to the cancellation of its charter and expulsion of its ringleaders, as discussed at length in Chapter #17, as well as a summary of subsequent DeHaven/Amos/Daniels doings as recounted in Chapter #26. I indicated my opinion of Daniels' "moral indignation" with a drawing of a guillotine in which a chute descended from the chopping-block, accelerating the severed head towards a set of bowling pins emplaced a short distance away.[674]

Now, considering Shai's surprise announcement, I could assume only that he had been somewhat sympathetic towards Daniels & Co. I responded to him:

Your June 1st letter has just reached me, and it just doesn't make sense. As the reason for your resignation, you cite "an increased concern over greater cooperation and understanding between the various Satanic churches". As far as Satanic interest groups or societies are concerned, you are well aware that our policy is - and always has been - to encourage and assist them wherever possible. We ask only that they acknowledge the debt they owe to Dr. LaVey, without whom any open Satanic activity in this country would have remained quite impossible. And obviously we will not endorse any "Satanist" institution which we sincerely believe to be fraudulent.

If you are speaking about the DeHaven and Daniels groups, you really perplex me. DeHaven used his Grotto charter as a front for criminal activity, and the bulk of the evidence and documentation concerning this was provided by you. Daniels used DeHaven's newsletter to slander us and insult our High Priest. Amos was asked to resign because, as an official of the Church of Satan, he participated in a curse ritual directed against you. In spite of all this, we have made every possible effort to avoid interfering with the private lives and interests of these and other individuals. We made no comment on DeHaven's new group until he saw fit to misrepresent us in the public news media.

Are you seriously suggesting that we should now get down on our knees and thank these people for having kicked us in the face? Instead of feeling so damned sorry for them, how about thinking of all the honest and straightforward members of the Church of Satan whose reputations in the community and whose trust in the Church were jeopardized? Are we supposed to forget Daniels' repeated insults to Dr. LaVey just because Daniels has now decided that he•s going to forget about them?

Now to another point: Damned right we recognize no other "Satanic churches". The mandate for the Church of Satan comes directly from the Prince of Darkness himself. If we were not convinced of this, it would be hypocritical to call ourselves by the name that we do. It would be hypocritical of Anton Szandor LaVey to assume the title of High Priest, to say nothing of Magus V°. It would be hypocritical of me to accept the position that I hold. Likewise it would be hypocritical of us to recognize any other organization purporting to be an authorized church of Our Lord Satan. The theist churches see nothing inconsistent in each proclaiming to have "the true

[673] Daniels, Joseph, "Memorandum" in Grimorium Verum #III-1, March IX/1974.

[674] Letter, M.A. Aquino to Priesthood & Regional Agents, May 24, IX/1974.

word" while at the same time endorsing all the competition. We do. Shai, the Church of Satan is not a game If it were, I for one would have nothing to do with it.[675]

Diane LaVey commented to me shortly thereafter:

We think you gave a fine, unemotional account of the Michigan/Ohio/Louisville situation in your recent letter to Priests and Agents. Also your comment to Shai that "the Church of Satan is not a game" holds a certain ominousness. In general the tenor of your memoranda has been carefully (seemingly casually) instructive along the lines Anton has in mind.[676]

While waiting for Shai's reply, I queried Arthur Zabrecky, who responded:

Your letter concerning Rev. Grumboski reached me today, and I was completely taken by surprise, to say the least. I contacted Warlock Huddleston and was told by him that Shai is in Mount Vernon visiting with him and Colleen. From what Tom told me, he didn't let on to Shai that he knew anything about the circumstances of his resignation. Shai indicated to him, however, that this was merely a leave of absence for about a year, as the pressures of his father's illness and his own busy workload have been building up on him.

If I can be of any assistance in this matter, please let me know, as my time and expense couldn't be too great to ensure that things are well with Shai. My wife and I both feel close to him, as he has visited here in in Cleveland several times.[677]

Tom Huddleston's comments arrived a few days later:

Hopefully I can shed some light on the matter. On June 1, the date of his retirement notice, Shai called Colleen and myself from Detroit to inform us of his decision. Among his reasons for resignation was "an increased concern over greater cooperation and understanding between the various Satanic churches". He further explained this as a desire to work with some of the other competent Satanic groups in and around the Detroit area. None of these groups, according to Shai, are even remotely affiliated with DeHaven's bunch. One group he mentioned is headed by former Church of Satan member Douglas Robbins.

As was the case with your initial response to Shai's announcement, I nearly hit the ceiling, for Shai and I have been very close friends and fellow Satanists since our meeting during the Stygian crisis. I too expected pressure from an organization or individuals as his real reason for taking leave. But at no time during our conversation was this evident.

His main reason was a desire to temporarily relieve himself of the responsibilities and demands of the Priesthood, to "allow some time for himself". He has mentioned this desire to me before in a casual manner, and I do believe it to be the real reason for his retirement.

Shai has assured me that, as always, he still maintains the highest respect for Dr. LaVey and the Church of Satan, and that he hopes to return to Church activities in about a year. Both Colleen and I are saddened by his decision, yet we are confident that he has chosen retirement in the best interests of his personal life style, and that his decision was not influenced by threat, financial damage, or coercion.[678]

And then there was Shai's own answer to my inquiry:

No, I am not under any duress in my decision. In a former exchange we discussed the duties of a Satanic Priest, and at the head of the list was his primary concern for himself. That's my primary goal now. The babysitting and other mundane tasks of a Grotto Leader have taken their toll upon my love and respect for the Church and its ideals. It has come time for a vacation. I am currently taking a night course and wish to devote as much time as I can to it. I have invited the Phœnix

[675] Letter, M.A. Aquino to Michael Grumboski, June 5, IX/1974.
[676] Letter, Diane LaVey to M.A. Aquino, June 8, IX/1974.
[677] Letter, Arthur Zabrecky to M.A. Aquino, June 8, IX/1974.
[678] Letter, Thomas Huddleston to M.A. Aquino, June 15, IX/1974.

membership to join me once a month for ritual and discussion, but I no longer desire to serve as Regional Agent. The load of full-time work, part-time education, and full-time Church office simply takes too much out of my life. My increased concern for intra-Satanism rivalry remains. We stated that, unlike the Wiccan and Christian groups, we would not engage in backbiting and mud-slinging. Yet in many cases we have. Of course you must defend yourself if someone attacks you, but in some of our defenses I feel we have gone overboard. With regard to Stygian and DeHaven, what I reported was, to the best of my ability, correct and just.[679]

This seemed reasonable enough; Shai needed a vacation. He had certainly earned it! But why the resignation of his Priesthood? And what if anything lay behind this sudden concern for non-Church of Satan groups? An ominous answer arrived from, of all places, the Lilith Grotto. Stuart Levine, the Grotto's chief information scrounger, had laid his hands upon the latest issue of the newsletter of the National Renaissance Party, a neo-Nazi outfit run by a middle-aged New Yorker named James H. Madole. In the newsletter Madole announced:

Seth Kliphoth, the N.R.P. organizer for the state of Michigan, attended a gathering of the Odinist Movement in Toronto, Canada on March 23rd, at which time he skillfully expounded the N.R.P. philosophy to those in attendance.

Mr. Kliphoth was accompanied by Ronald Slote and Dennis Pilat of the Americans for Western Unity Movement, which is based in Michigan. Other speakers at the Odinist gathering were Paul Hartman of Canada's Western Guard Party and a young N.S.W.P.P. (American Nazi Party) man from New York City. The Western Guard Party has been making headlines in Toronto by virtue of its bloody street battles with Maoist elements in that Canadian city.

Mr. Kliphoth, Catherine Holleran, Rev. Blackshire, and several devoted students of occult philosophy who are Michigan supporters of the N.R.P., have formed the Order of the Black Ram to celebrate the ancient religious rites of the Aryan Race.

On March 21st (the Spring Equinox) members of the N.R.P. and friendly occultists gathered to celebrate this ancient and revered ceremony. We hope to have pictures from Michigan for our next issue which should demonstrate the sincerity of our followers in breaking away from all Semitic religious customs as well as their intent to revive the Sacred Rites of our Aryan forefathers by word and deed.[680]

"Reverend Blackshire", said Levine, was one of Shai's aliases. A few days later further disturbing news arrived from Zabrecky:

Last August Shai informed my wife and me that he had started another group. After seeing the card ("The Shrine of the Little Mother"), we kind of tried to laugh it off as a joke. But from Shai's reaction we could tell that it was not a joke to him; it was in fact very serious. He showed me an ad in *Fate* magazine from the "Brotherhood of Peace and Tranquility" that offered for $3 a charter in any given area using whatever name the person submitting the required fee desired. This outfit is from somewhere in California.

I might add that "Reverend Blackshire" is the same name that Shai used here in Cleveland when we appeared on WERE radio last year. Also, when my wife and I visited Shai last August for what was to be a Satanic wedding ceremony, I was caught completely off-guard when I found out that Shai had invited Doug Robbins and a half-dozen of his members to what was to have been a Church of Satan activity. Shai also relayed to us that he had attended several rituals with Robbins and his group where blood sacrifice had been used. This was in the form of a chicken whose feathers were still on his robe.[681]

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[679] Letter, Michael Grumboski to M.A. Aquino, June 16, IX/1974.
[680] Madole, James H., *National Renaissance Bulletin*, March/April 1974.
[681] Letter, Arthur Zabrecky to M.A. Aquino, July 9, IX/1974.

The "Shrine of the Little Mother" and the "Order of the Black Ram" were two "Satanic" groups listed by Joseph Daniels in his Grimorium Verum newsletter. In the August 1974 issue Daniels had summarized the Order of the Black Ram's brochure:

> The O.B.R. is structured along traditional occult lines, having "five degrees within the Order proper, ranging from Practitioner (I°) to Grand Magister and High Priestess of the Order, sole holders of the V°". To be sure, the existence of two persons holding the ultimate degree is somewhat unusual. For those who are not ready for active membership, there is the possibility of associate membership, which "entitles one to receive a membership card, pentagram, and the monthly publication".
>
> The following is put forward as the organizational objectives of the O.B.R.: 1- To uplift our people to the knowledge of their own godhead. 2- To build an elite corps of master magicians. 3- To celebrate all Satanic holidays at their proper time. 4- To teach what we can: astral projection, geomancy, Tarot, conjuration & evocation, construction of the tools of the Art, etc. 5- To live in harmony with all things natural, to let our life-style be one of tribal community, and to foster the tribal attitude among our brethren.
>
> It should be noted that, in this brochure at least, the O.B.R. strongly supports the viewpoint of Dr. Anton LaVey. Indeed they go so far as to say that the Satanic Bible is "the foremost authority on Satanic philosophy". They add, however, that "a member of the Order, although recognizing the basic spiritual impetus of the Satanic Bible, must carry it even further than that".[682]

"Harmony with all things natural" didn't square with chicken sacrifice, nor did the rest of Daniels' description sound as foreboding as Madole's. Added to this was my own conviction that Shai was essentially a person of integrity. I couldn't conceive of his involvement with something disreputable to him. The only thing to do, I decided, was nothing - at least until the situation became clearer. And, since Shai had resigned the Priesthood and reassumed the II°, his personal life was less the Church of Satan's concern than it would have been had he remained our ordained official.

The surprises were not yet at an end. Anton LaVey, it seems, was no stranger to the National Renaissance Party, as he related to me:

> The N.R.P., headed by Madole, is composed largely of acned, bucolic types transplanted to New York. They spend their time getting jeered at in street demonstrations. Yes, the Nazis did it too, but they had a fresh approach. Nowadays, however, swastikas sell books and movies but not supermarket shoppers. I know Madole personally and have been to N.R.P. headquarters. Even have card.
>
> They would do anything for us. So would Klan, for that matter. I do not endorse either, but acknowledge camaraderie from any source.
>
> Madole is actually a nice chap who is doing his thing. No need to fret over Hell's Angels types. They will come in handy one day, whether they be American Nazi Party or Jewish Defense League.[683]

I responded:

> Lilith Sinclair has given me a detailed rundown on her past contacts with the N.R.P. Evidently Madole invited her and her chief assistants to one of his meetings some time ago.
>
> Lilith said she was thoroughly disgusted with the type of persons present - that they were all people who had been in and out of jail for petty crimes, and that there were only two persons who could possibly be classed as "intellectuals". The meeting was held at Madole's house, which she said was practically overflowing with Baphomet emblems.
>
> This isn't much help to us, but I guess there isn't much we can do about it.[684]

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[682] Daniels, Joseph, "Order of the Black Ram", Grimorium Verum, August IX/1974.
[683] Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.
[684] Letter, M.A. Aquino to Anton LaVey, July 1, IX/1974.

The least that I could do was to say something to our field officials in the area. I prepared a fact sheet for Sinclair, the Huddlestons, Zabrecky, and Hollander in which I said:

According to Satanic criteria, the importance of Nazi Germany is that it succeeded in touching the very core of human behavioral motivation factors. In short, Adolf Hitler knew what really makes people tick, and he formed a political party designed to make those desires legitimate and respectable in German society. As you know from the Satanic Bible, people are motivated basically by crude and bestial emotions - greed, lust, hatred, envy of others' success, desire for power, desire for recognition, etc. Civilization has repressed such anarchic emotions in order that people may live together with a certain amount of peace. When one deliberately unleashes those emotions, consequently, there is going to be a bit of unpleasantness - war, domestic purges, or the like.

The importance of Adolf Hitler is not that he preached the base motivations of humanity. He is significant rather because, once he had released them, he succeeded in controlling them on a national scale. A lesser man would have become unnerved by the unprecedented concentration of power in his hands, or would have been weakened by power cliques. The strain on Hitler was evident, and more than anything else it probably presaged a relatively quick decline and death for him.

The odds against the Nazis seizing total control of Germany, to say nothing of conquering practically all of Europe in less than three years, were staggering. They were overcome both by luck and by the natural appeal of the emotions to which Hitler was appealing. Until the closing days of the war, Hitler wasn't just mildly popular in Germany; he was wildly so.

As for the rest of the world, struggling to extricate itself from the depths of the Great Depression, it couldn't help viewing Germany's phenomenal economic recovery with awe, if not outright admiration. Nazi Germany seemed to have ten times the energy of any other country, and no one could understand why.

The keys are there for those who can read them. They are spelled out in extraordinary detail in the most obvious place: Mein Kampf. It is in vogue today to say that Mein Kampf is boring, disorganized, illogical, and unreadable. This is true - for minds conditioned to the platitudes of egalitarianism. A first-grader wouldn't get very far with a textbook on atomic physics either.

Mein Kampf is a political Satanic Bible. For control of mass movements of human beings, it is far more important than anything ever written by Jefferson, Locke, Marx, Lenin, or Kissinger. Volume II, which deals with political theory, is more useful than Volume I, which is more of a history of the Nazi Party's early years.

When you read Mein Kampf as a political textbook, however, you must mentally eliminate the dependence upon anti-Semitism which pops up now and then. This was a personal quirk of Hitler's, which later became a convenient scapegoat for German frustration. It is essentially unimportant to the main points of Mein Kampf.

Today's legacy of Nazi Germany is one of horror and loathing, primarily because of Auschwitz and the other extermination camps. Anything of a positive nature accomplished by the Nazis is instantly submerged by comparison. Around the entire world it is taboo to even mention the Nazis favorably, to say nothing of making a pro-Nazi motion picture or writing a pro-Nazi book. This taboo is so powerful that it is one of the few things upon which the communists and the capitalists agree. Study of Nazi Germany is sanctioned only if one dutifully proceeds on the precept that it was a nightmare. In terms of the extermination camps, of course, it was.

We are fortunate that the Auschwitz taboo prevents people from looking too closely at the rest of Nazi Germany, or from experimenting with any of its regular governmental doctrines. Because they work. They are the essence of true political power. Anti-Semitism is irrelevant to them.

When analyzing the history of Nazi Germany, the anti-Semitism cannot be ignored. When applying the political principles of Mein Kampf to present and future situations, it must be.

It is also necessary to note that the specifics of Mein Kampf were keyed to the specifics of German national traditions and current problems. To ape the Nazis' approach under other circumstances would be useless. A political solution must be tailor-made to the political environment at hand.

Now you may understand why all avowed neo-Nazi groups are pariahs in the eyes of the Church of Satan. First, they know nothing at all about the true keys of power employed by Hitler. Instead they glorify the anti-Semitism and the more ostentatious attributes of Nazi Germany which

have been glamorized by Hollywood. Secondly they openly champion Nazi Germany by name, setting themselves up publicly against the Auschwitz taboo. Thirdly, they propose 1930-German solutions to 1970-American problems.

In summary, the neo-Nazi groups have not only ensured their impotence - because no realistic politician or interest group will come near them - but they have also ensured their prompt destruction upon the slightest possible excuse. They have been ignored so far only because of their small numbers and the fact that most people regard them as refugees from the loony-bin. It is ironically true that a right-wing backlash in the United States - which is what the neo-Nazis are hoping for - would wipe them out first.

If an American Führer does appear, he won't be wearing a uniform with a swastika armband. He will wear a business suit, and he will be calling popular attention to the patriotic virtues of 1776.[685]

Anton LaVey's comments on the same subject arrived a few days later, in a letter to me which, upon reflection concerning the volatility of its contents, he had marked "SECRET":

Your memo re Shai and Madole was first-rate and explained things well. Your letter to Shai echoed my sentiments: that we owe other groups absolutely nothing, and that there is no need to establish "greater understanding" with those who have either ignored or maligned us.

I am pleased, however, with our enemies, imitators, and rejects for drawing off those within our ranks who are unworthy, unstable, or otherwise expendable. They are performing that time-consuming and unpleasant task for us and are isolating themselves, whereby they are easily monitored. A deviant group manifests its plans and actions far more obviously than does a single deviant within an ordered structure.

If Shai wishes to dally with other factions, he is free to do so, as you stated in your letter relieving him of the Priesthood. I like Shai and wish him well, but I cannot help pondering his possible short-sightedness, especially regarding the Nazi ramification.

Your analysis of the relative merits of National Socialism and the lack of understanding of same by the American neo-Nazi types is of course accurate. The N.R.P. is enamored with the Church of Satan. Their racist ideals are also worn on their sleeves and, I believe, are as removable as their armbands.

Brazilian and Argentinean bandits have crosses, stars of David, and any other symbol that appeals to them embroidered on their clothes in profusion, yet are as irreligious a caste of brigands as you'll find. Mexican-American pachucos and teen hoodlums of the forties and fifties had tattooed crosses with rays emerging adorning the space between thumb and forefinger, yet never entered a church and eschewed Christian ethics.

What I'm trying to say is that symbolism and symbolism alone supplied their identity. That's the way it is with most outlaw groups. There are only two ingredients necessary for their existence: a symbol and a scapegoat.

The N.R.P. already has the swastika, but obviously is drawn to our sigil. They have the "Jews and Niggers", but if properly propagandized could transfer their wrath to our enemies. How? Through just such extensions of propaganda as Occult Reich which have emerged from the Satanic Rituals A prognosis from one of their minds, albeit simplistic:

"We love the Nazis. Therefore we love their symbols. We hate their enemies. Their enemies were Jews. Everybody thinks the Nazis are bad, like devils. The Church of Satan is supposed to be bad too. But LaVey never says bad things about the Nazis in his books. Neither do Hell's Angels say bad things about the Nazis. The C/S must be O.K., like the Hell's Angels. The colors are similar. The Angels, the Nazis, and the C/S. All together. Even the Klan. Night Riders all. Now the enemy is the weakling.

All my life I've been the weakling, but with my swastika I'm strong. My Satanic amulet gives me power. I'm not a misfit anymore, with pimples and a heart murmur and flat feet. What does it matter anymore that I can't play baseball or don't spell too good? So what if I can't get a girl - I got my armband. If some big-nosed Jew doesn't like it, we'll mash him. Same goes for the coons. They want to take over the White Man's world.

[685] Letter, M.A. Aquino to Thomas & Colleen Huddleston, Arthur Zabrecky, Stephen Hollander, & Lilith Sinclair, July 1, IX/1974.

Maybe we could get the C/S to help us defeat the kikes and niggers so America can be pure again. What's that you say? The real enemy is organized religion? All those solid white people are the ones who make the most jokes about us? The C/S is the strongest force who likes the Nazis and would let us keep our swastikas, but their worst enemies are not the niggers and kikes? Their worst enemies are the 'pure' whites who never had to be outcasts like us?

You mean the Jew thing was just a ritual with the Nazis? Yeah, I read where the Nazis hated the Christians too but couldn't let it be known. That they were really Satanists.

Shit - we ought to concentrate on the enemies of Satanism … wipe them out. Then swastikas can fly all over. You say the Baphomet is pretty much the same thing? Sure, I'll keep it secret. Yeah, I understand: we only use the swastika in super-secret rites, like in the Satanic Rituals.."

You see, we are dealing with intelligence levels on which imagery and ideals are easily interchangeable. I wish I had known of Lilith's visit to N.R.P. headquarters and of their subsequent attempts at alliance in "The Magician". If Lilith couldn't have propagandized them properly, then I could have, through their leaders. I've done it with them in part already. All it takes is a little knowledge of metapolitics, general semantics, and twentieth-century history.

As it stands, there is only a handful of them. But if they were to revamp their approach, their ranks would grow.[686]

It is interesting to consider one of James Madole's letters to Stuart Levine in light of Anton's observations:

Since Mrs. Sinclair is still in New York City, I wonder if you would be good enough to have her phone me any evening. It would be appreciated if you would do so likewise, as I am trying to find a small group of people who could utilize their services in breaking some of our NRP officers and men into the more advanced concepts of occult philosophy.

Naturally I have my own methods, since not all facets of occult philosophy are consonant with the type of mentality we are trying to nurture. And I would discuss these methods with any small team of people that either you or Mrs. Sinclair could recommend and introduce me to. This is what I had in mind when I suggested a meeting with Ronald Barrett, since he would have considerable contacts through his shop.[687]

As I waited for the situation to develop further, there was a humorous detour. Upon comparing Madole's material to that of historical Nazism, I couldn't help thinking how sorry it looked. The Church of Satan could certainly have put more zip into it, had we been at all politically inclined. 1974, as recounted in Chapter #30, was a political low-point for the United States, being the time of Watergate. Disgust with the system was rampant.

I drew up a parody of the Great Seal of the United States: The eagle was replaced by a bat. Instead of arrows and olive branches, the bat's claws clutched a trident and an inverted cross. The constellation of stars was replaced with a pentagram, surrounded with "National Satanist Devil's Advocate Party" (a play on the "NSDAP" initials of the old German Nazi party). Under this blasphemous creation I dashed off a few paragraphs of soap-box sentiments:

The United States of America, long the bastion of moral strength, national integrity, and economic growth through honest work, has entered a period of cancerous decline. If not arrested in time, this process will destroy the country and the stability which it has maintained throughout the entire world.

You have seen your personal freedom eroded through massive, bloated, interlocking bureaucracies in local, state, and national government. You have seen once-vital political parties become pathetic farces caught up in endless duels of meaningless rhetoric. You have seen the fruit of your labor taxed from you - or systematically destroyed through government-sustained inflation …

[686] Letter, Anton LaVey to M.A. Aquino, July 5, IX/1974.

[687] Letter, James Madole to Stuart Levine, September 17, 1974.

The National Satanist Devil's Advocate Party is so called because it champions human values which are held in contempt by decadent America. It is also so called because it opposes the doctrines of organized Christianity which have made weakness a virtue, strength a vice, and unequal achievement a crime. The party is affiliated with the Church of Satan, which pursues similar goals through non-political means.[688]

I ran off only a couple of copies of this Quixotic creation, one of which I forwarded to Anton and Diane LaVey. Anton's response - on a piece of his stationery embellished with the "NSDAP" initials - arrived shortly thereafter:

Herr Politische Leiter Michael A. Aquino
Aussendienstelle Santa Barbara
Kalifornia, Nordamerika.

Dear "Mike":

You must be joking, ha ha, but of course when you made mention to my Frau regarding politische Partei. How gets by you such an cuckoo ideal I have a trouble to fathom. You, as well as myself know that suchkind of thinking is nonsense of the first Wasser. My friend, when der Tag comes, then perhaps we entertain a thought or perhaps two thoughts. Until then, it is of the utmost importance to put aside this madness.

Of course and most reasonably, we will continue in the development of our most needed functions: Abwehrpolizei, sites for future Konzentrationslagen, and but of course a finely appointed Salon Kitty such as Heydrich had in Berlin for the joy of senior officers.

I might add, as matter of fact I will add to this the extreme impotance of elimination of all non-Satanists by humane means. I have some new and worthy experiments in the rear end of my mind in which instance many non-Satanist "volunteers" will be useful. So much for sonderbehandling.

At any rates, you are possessed of a grand imagination when you make a suggestion of politische Partei. I have bet your Fraulein in Sommerland would have ein good belly laugh if she could hear of such ridiculousness. We are a peaceful Volk, wanting only that the Welt bow to our domination. If the good peoples want us to provide Politik for them, they will ask. In the means while we let them hit each other and steal purses and get rapped in parks. Maybe after some time they will ask us and then we can provide politische solution. Until then, please my friend und Brüder, excuse my typewriting [my Sekretär is tied up], and keep a cold head concerning politische Partei.

Ewiges Satan,
Anton Szandor LaVey
Satanische Reichsführer[689]

As it turned out, Michael Grumboski's fling with the Order of the Black Ram ended innocuously enough in December of 1974, when another surprise communique arrived from him:

I am agreeable to returning to active Church involvement. After reviewing (a nice term meaning "talking to myself") possible areas of research for the Church, I have selected these: (a) the use of microfilm for storage of Hoof and other important Church-related papers, (b) donation of Cobol programming to the Church, (c) a technical newsletter with just a little off-beat Polish humor to keep me entertained, (d) my assistance with any problems or pressure-points in my region, and (e) opening of the "Finestkind Grotto & Dry Cleaners" [income to cover local expenses, you know].[690]

[688] Aquino, M.A., "NSDAP" circular, September IX/1974.
[689] Letter, Anton LaVey to M.A. Aquino, October 24, IX/1974.
[690] Letter, Michael Grumboski to M.A. Aquino, December 31, IX/1974.

It seemed that Shai had come safely through the Valley of the Shadow of Death, and that there were not to be any further problems with neo-Nazism.

But we hadn't seen the last of the Order of the Black Ram. The head ram, who had now changed his stage name from "Seth Kliphoth" to "Seth Typhon", was, unknown to me at the time, a Church of Satan I° member named John T. Amend. In December 1974 he sent a selection of his newsletters and pamphlets to Anton LaVey, who asked John Ferro to reply on his behalf:

Reverend Seth Typhon
Ordo Caperorum Nigra
Dear Reverend Typhon:

Thank you for the material you sent concerning the Order of the Black Ram. It seems that you have initiated the sort of independent yet cooperative posture which we both advocate and encourage. Dr. LaVey, who has read the newsletters and your correspondence, has expressed his pleasure at the recognition you have shown him and joins us in wishing you success in your endeavors.

The structure of our organization encompasses varied segments in and of itself. It is not a "catholic" attitude which precludes additional official affiliation with other Satanic groups. It is in part that we have our hands full tending to our own. We hold any individual or group which favorably recognizes Anton LaVey and the Church of Satan in automatic alliance with us. It's as simple as that.

It may surprise [and please] you to know that there are scores of both self-admitted and de facto Satanic groups now operating, each within its own peer level and social climate. These range from outlaw motorcycle clubs to academic fraternities. Each in its own way is essential to our common goals. When one observes the perennial friction encountered in non-Satanic occult groups, we Satanists can take pride in the cohesiveness we have maintained as a movement.

The reason should be apparent. Satanism in its contemporary form makes enough sense so as to eliminate an opportunity for vast differences of opinion between groups or factions of Satanists.

It is the Satanic tenet of "doing one's own thing" that minimizes rivalries prevalent in other philosophical and religious persuasions. Though personal methods of Satanic expression vary, vast deviation from the groundwork laid by the Satanic Bible can only result in foolishness, i.e. hyper-intellectual abstraction at one extreme and fundamentalist Christian-inspired antics on the other. Thus unqualified would-be Satanists remove themselves by the unsoundness of their acts.

You have expressed this in the Liber Venifica, a well-written and put-together publication, for which we have enclosed our $5 check for a subscription.

In summation, we admire your group as a separate entity, in accord with the individualistic premises of Satanism. Yet we consider a council of Satanic groups to be a dilution of potential strength, for reasons which we have empirically observed. Let us be bound by mutual ideas and goals, not by paper and institutionalism, and we shall emerge victorious.

Rege Satanas!
John A. Ferro
Magister Templi IV°[691]

I was surprised and incensed. Never before had the Church of Satan recognized any "Satanic priesthood" other than its own as legitimate, and indeed this policy had been reaffirmed in the Cloven Hoof as recounted earlier in this chapter. Nevertheless I could hardly embarrass Ferro - or overrule him, since it was evident that he was speaking for Anton LaVey himself. I added a letter of my own to "Seth Typhon" in which I reluctantly employed the same "Reverend" which Ferro had used:

Dear Reverend Typhon:

Our San Francisco office has briefed me on your letter and enclosures to Dr. LaVey. On the whole I am in agreement with Magister Ferro's comments. At the same time I would appreciate being able to put a question to you:

[691] Letter, John Ferro to Seth Typhon, January 7, X/1975.

It always pricks my curiosity when I hear of an individual who, while professing to endorse the *Satanic Bible*, elects to form a new organization instead of seeking affiliation with the Church of Satan. Sometimes this indicates that an unfavorable distinction is being drawn between the doctrine and the organization which was established to embody that doctrine. On other occasions - particularly when exalted titles manifest themselves - the person may simply have a higher opinion of himself than he suspects the Church of Satan will endorse. Financial motives may be involved as well.

There are no statements in your doctrinal papers that are at odds with the standards of the Church of Satan, so why have you felt it necessary to form the O.B.R.? Please be candid. You may help us correct some shortcoming in the local profile of the Church, or we may clarify some misunderstanding on your part.[692]

I never heard from "Rev. Typhon", so I assume he got the message. Indeed I never realized that, all this time, he was a Satanist (I°) in the Church of Satan and was probably getting a good chuckle out of his quasi-III° recognition.

John Ferro, who is no fool, also got the message. When the LaVeys told me that he had been angered by my action, I decided I'd better try to explain to him just why I took it:

It is true that most of our national membership first sought out the Church because of the image and reputation which Anton Szandor LaVey established for it. But those who have become Grotto Leaders, Agents, and finally III° officials found it necessary to take the bit in their teeth. In San Francisco the Church of Satan is Anton LaVey. In Michigan, Ontario, New York, or Massachusetts the Church of Satan consists of the concepts of Anton LaVey.

To you and me Anton LaVey is a personality. We are motivated by the sheer force of that personality, and we are inclined to regard the organization as primarily a reflection of that personality.

But most of our "field" Priests and Priestesses rose to their present positions without having had much - if any - exposure to that personality. To them Anton LaVey is an almost symbolic figure, a sort of demigod.

In their day-to-day work on a local or regional basis, they are not motivated by personal contact with him, any more than Catholics in Santa Barbara are motivated by friendship with Pope Paul. Our nation-wide Satanists receive their reinforcement and motivation from the local and regional groups they have nurtured, the friendships they have made, and - and this is extremely important - their sense of legitimacy.

Members of the Church of Satan - and especially those who have attained the III° - take extraordinary pride in believing that this is *the* Church of Satan, bearing the authority of the *Devil himself* - and that Anton LaVey is not just "a" high priest, but *the* High Priest of the Devil.

They are fierce defenders of the Priesthood which they hold, precisely *because* they believe it to be *genuine*.

The current generation of Satanic Priests and Priestesses is not one which vanishes into the shadows or hides behind Anton LaVey's coattails when things get tough. These are people who have withstood considerable abuse from critics, suffered vandalism, been fired from jobs, been laughed at or sneered at, had their families threatened, and been ostracized by their own kin. They have stood like rocks in spite of this. They have built up local groups from nothing, won local acceptance and even approval for the Church, and almost never complained of the difficulty of the job. They are driven by an idea - and by their belief in the *legitimacy* of the organization which is the embodiment of that idea.

Your letter to Seth Typhon could very well be a hammer-blow against that sense of legitimacy. Why? Because, for the first time, a Magister Templi of the Church of Satan has used the title of "Reverend" when addressing a self-proclaimed Satanic priest.

Far from lessening the impact of your letter, my follow-up reinforced it: I used that same title despite my distaste, in order to go on record as supporting you. We stand or fall together. Yet the body of my letter tells Seth Typhon that we regard his use of that title as open to question. That was as far as I could go without explicitly contradicting a fellow IV° official - particularly one who was speaking on behalf of the High Priest.

[692] Letter, M.A. Aquino to Seth Typhon, January 14, X/1975.

Four years of instability in the Michigan area have left our membership there in pretty much of a shambles. Satanists there have seen official after official turn sour. Five Grottos have come apart at the seams, including the one I built with my own sweat in Louisville. It is only just now, with the ordination of Stephen Hollander in Ottawa, that I believe we have the strong and effective resident official we so badly need.

So what is Steve Hollander, who is now trying to reunite what is left of the Church of Satan in the Great Lakes area, supposed to think when this Seth Typhon jerk struts up waving your letter of praise and official recognition? I'll tell you: He'll think the rug has been yanked right out from under him.

Nor will it end there. Seth has been in touch with at least four or five other pseudo-Satanic outfits, and you can bet your socks he'll waste little time in trumpeting his endorsement by the Church of Satan. Worse yet, as Michigan N.R.P. chief, Seth is in touch with James Madole of New York City, the N.R.P. "Führer", a creep whom Priestess Sinclair, Reverend McQuown, and Reverend Levine have been fending off for years.

There is nothing wrong with the ideals expressed in paragraph #4 of your letter. But the Midwest is not San Francisco. Out there there have been "vast differences of opinion between groups or factions of Satanists".

Here we return to the issue of legitimacy. Until now we have been representing the Church of Satan as the only legitimate Satanic religious organization, assuming its mandate directly from the Devil. If we are now to abandon this stance and become just one of many equally-legitimate options, then the most powerful motivating force for our field officials will be stripped from them. And Anton LaVey will cease to be the High Priest and will become just a high priest.[693]

Ferro replied:

Rest assured, I have taken no personal offense, and I do not doubt your regard for me. We are very different individuals, which fact we have long acknowledged, and in which diversity we rightly take satisfaction. It is inevitable that we should approach issues from decidedly different vantage points.

I think it best that we let the matter rest lest we dissipate any further effort and psychic energy in its pursuit.[694]

The shortness of this note, so markedly different from the long, chummy correspondence we had been exchanging over the past years, should have told me more than its contents. From his perspective, John Ferro had seen only that, for the first time in years, he had stretched out his hand to influence events in the "field" Church of Satan - only to have it cuffed back by Michael Aquino. Was I in effect saying to him that he'd need to toe my line rather than Anton's in dealing with the "field"? Did Anton LaVey begin to wonder about this as well?

At the time this didn't occur to me. I was genuinely unhappy and embarrassed that I had hurt the feelings of a friend, but felt that I had had to do so for the sake of the future of the non-San Francisco Church of Satan. So I took John Ferro's acceptance of my apology at face value. He and I would not have occasion to correspond again prior to the final crisis of 1975.

[693] Letter, M.A. Aquino to John Ferro, January 22, X/1975.
[694] Letter, John Ferro to M.A. Aquino, January 28, X/1975.

Chapter 33: History, Mystery, and Magic

[During IX/1974 John Ferro and I embarked upon an exchange of correspondence touched off by a memorandum of mine to the Priesthood concerning ancient Egypt. The memorandum is reproduced here, with the epistolary dialogue appended.]

* * *

February 22, IX/1974
Memorandum to the Priesthood of Mendes

A few evenings ago a crank-caller enquired whether I happened to be watching Cecil B. DeMille's The Ten Commandments on television. "As a matter of fact, yes," I replied. "Well, what happened to those Egyptians will happen to you, you infidel!" replied the voice; then "click" went the phone.

The call I took in stride, but the incident started me thinking about the actual circumstances of the celebrated Exodus. Some time ago I touched briefly upon this in the Hoof, but the treatment was fairly cursory. Here are some facts for your files:

DeMille represented his film as true history, citing a number of ancient historians plus the "Old Testament" as proof. The Greek and Roman historians mentioned, however, simply cited the Hebrew scriptures as their own sources of data. And "Exodus" itself is shot-through with so many proven inaccuracies as to be effectively worthless as an archæological reference document. Just about any authoritative archæological text, incidentally, will make this point.

According to the film, Moses was raised as an adopted son of the Pharaoh Seti I, who despised his own son, Rameses II. Rameses was portrayed as a cold-hearted tyrant, who ascended to the throne as an adult. He married a reluctant Nefretiri, who was actually in love with Moses. In attempting to free the Hebrews, Moses called down a plague which, among other things, slew Rameses' own firstborn son. Pursuing Moses, Rameses lost an entire army of chariots in the famous Red Sea episode. Moses then took his Hebrew followers to Mount Sinai, which looked obligingly impressive with a good deal of volcanic action. To quote Yul in another of his roles: Et cetera, et cetera, et cetera.

All of this made for a zesty film with some fantastic special effects, but from a factual standpoint it was an outright disaster. Here's what really happened, according to major scholars of the period:

Rameses I, the father of Seti I, assumed the throne upon the death of Horemheb (the general who salvaged Egypt after Akhenaten had practically ruined it). This was quite an accomplishment on the part of Rameses I, inasmuch as he came from Tanis, the capital of the cult of Set. At this time the Osirian faith was making strong inroads into Egypt, and the followers of Set had to combat a good deal of prejudice against them.

Things changed a bit when the new Pharaoh took over, naturally. The Priesthood of Set now assumed an authority almost equal with that of the Priesthood of Amon (the god of Egyptian royalty). A certain amount of lip-service was paid to the Osiris cult for the sake of unity in the entire country, but that was about it.

During the reign of Rameses I, the Hebrews under Joseph are supposed to have sought refuge in Egypt, but Egyptian records mention nothing of this. Nor is there any evidence to support the Bible's contention that Rameses decreed the slaughter of every Hebrew boy-child at the time of Moses' birth.

Seti I ("Glory of Set") continued his father's work. He was one of Egypt's most successful rulers in both domestic and foreign affairs. Among other things he built a vast underground temple to Set at Abydos - an especially blasphemous thing to do, inasmuch as Abydos was the capital of the Osiris cult! He never adopted anyone named Moses, and he got along famously with his son. As a matter of fact he was so proud of him that he decided to do a rather unprecedented thing: When Rameses was about 12, Seti had him crowned Pharaoh - so that he might see his son's glory while he himself was still alive. Father and son reigned as co-Pharaohs for a number of years.

Upon Seti's death, Rameses was so devoted to his memory that for the next twenty years he was constantly building temples and monuments to him.

As far as his own reign was concerned, Rameses II was far and away the most powerful and effective Pharaoh Egypt ever had. He set a longevity record, ruling for 67 years. He had four queens and over 110 (!) children. His firstborn son did not die as a child, but grew to manhood and became a Priest of Amon in Thebes. Rameses moved the capital of Egypt from Thebes to Tanis, which he renamed Pi-Ramse in his own honor. He knew nothing of anyone named Moses, and he was thoroughly indifferent towards the Hebrews. From all available records Rameses II was immensely popular with his subjects, and was a generous, kind, and just monarch.

The Pharaoh of the Exodus was Rameses' successor (and #14 son) Merenptah. Since his father had lived so long, Merenptah was already an old man when he received the Double Crown.

And now Egypt faced danger from the west. Two Saharan tribes, the Tjehnyu and the Tjemeh, were threatening invasion. [Only a short time before, Rameses II had quelled their first rebellion, as is shown on a beautiful bas-relief in the great temple at Abu-Simbel.] Maraye, the leader of these two tribes, arranged to provoke an uprising in Palestine to split the Egyptians' forces. A group of Palestinian slaves in Egypt's Goshen province were also supposed to rise up against their masters.

Merenptah, however, struck first. In a six-hour battle in the western delta, he slaughtered 7,000 of Maraye's followers. When news of this reached Maraye's "allies" in Palestine, they very suddenly changed their minds about making trouble for the Egyptians.

This left the state slaves in Goshen sort of holding the bag, a realization which presumably didn't thrill them much. They had a resourceful leader named Moses, who figured the thing to do was to split. Evidently Merenptah decided that Egypt would be none the worse for the absence of such potentially treacherous slaves, so they were allowed to depart. Nevertheless the road from Goshen to Sinai was lined with a number of Egyptian military posts, and the Egyptian army wasn't very favorably disposed towards the Hebrews. The group was raided and harassed constantly, and only a heavy cloudburst at the Bitter Lakes - which hampered the chariots of the Egyptians - enabled them to escape. This rainstorm, which is reported as exactly that in the oldest existing text of "Exodus" (dating to the 10th century BCE and called the "J Manuscript" by archæologists), was to become puffed up over successive centuries as the "parting of the Red Sea".

Finally the Hebrews would have had a rough time finding a suitably fiery volcano in Sinai at which to hold their Ten Commandments party. Geologists are uniform in asserting that the entire peninsula was free from any volcanic activity whatsoever during that era. Incidentally the word "Hebrew" derives from the Egyptian hieroglyphic khabiru, meaning "displaced persons".

Michael A. Aquino

* * *

February 26, IX/1974
Dear Michael,

As I expressed in one of my superfluous notes to the High Priest, your information bulletins to regional representatives are invaluable. I consider myself reasonably aware on the topics in question, and I find them informative. For less articulate or knowledgeable representatives they must seem "Devil-sent". I can imagine the time and effort involved, but they are a marvelous and efficient device for maximum effectiveness in dispatching accurate information through the appropriate available channels. Once again you demonstrate your resourcefulness and your efficacy as an official. Let us live in the hope that those concerned will deliver the ammunition with which you have supplied them with commensurate skill and accuracy. In such a hope I am not too confident, but, contrary to all past experience, I will continue to hope!

Will you indulge me in a bit of pedantry? There was a slight historical inaccuracy relative to the data on the co-regnal years of Seti I and Rameses II. Knowing your impeccable efficiency I take the liberty of sharing a few tidbits of fairly insignificant detail.

Contrary to your assertion, such a co-regency was not at all unprecedented, most especially during the New Kingdom. In point of fact, such overlapping of regnal years is a veritable *bete noire* of XVIII Dynasty Egyptology. Co-regnal years have made it almost impossible to determine with accuracy not only the actual regnal periods of Thutmose I, Thutmose II, and Hatshepsut, but their respective familial relationships to the great Thutmose III.

Some historians, in addition, are of the opinion that Rameses II did displace, by stealthy means, a brother previously designated or assumed to be the heir-apparent. On this latter issue, however, I have not the benefit of any recent treatments.

In any case, the movie in question has no redeeming historical or dramatic factors, though the technical aspect has some merit.

On the subject of Egyptology I recently studied two works which might be of interest to you. The older of the two, published in 1960, was never before readily accessible to me. The work, by J.G. Griffiths, is entitled *The Conflict of Horus and Seth*, and contends that the Horus-Seth myth, unlike that of Osiris, had an historical and political origin, i.e. the unification of the two lands into a single kingdom under Menes.

The other study, by a Dutch scholar, Velde, is entitled *Seth, God of Confusion*. It was originally published a few years ago, but only recently in English. Velde repudiates the Griffiths thesis with some impressive evidence and argumentation. However, I found it most engrossing in regard to the extended discussion of Seth as the personified embodiment of refusal to submit to rules and arbitrary distinctions, the principle of indulgence, intemperance, and undifferentiated sexual activity, e.g. his advances to Isis and his assault on his nephew. Of course I can hardly do the work justice in a few lines; it was fascinating.

John

* * *

March 5, IX/1974
Dear John,

I was thoroughly fascinated by the points you brought to light on Egyptology. To be honest, my recent letter to the Priesthood was the result of only a few hours' concentrated research in my own files and the Santa Barbara Library. I made what I considered to be a valiant attempt to correlate everything, but you know what a foul hodge-podge of

contradictions Egyptian history is! My ultimate source materials turned out to be *Lives of the Pharaohs* by Pierre Montet (Member of the French Institute) from the S.B.L., and Heinrich Brugsch-Bey's *Egypt Under the Pharaohs* and Walter Fairservis' *The Ancient Kingdoms of the Nile* from my own bookshelf. Fairservis cites dates as follows:

Thutmose I	1530-1515? BCE
Thutmose II	1515?-1505 BCE
Hatshepsut	1515?-1484 BCE
Thutmose III	1504-1450 BCE

According to Brugsch-Bey, Thutmose I left the throne to Thutmose II, but Hatshepsut succeeded in forcing her brother to allow her an equal hand in running the government. If elder brother did not get along with sister, neither did younger brother, as he also secured the right to co-reign with Hatshepsut by force. I have come across no tomb, temple, or monument inscriptions to verify the existence of a third brother. [There was a sister of Hatshepsut's who died young - Kheb-neferu-Ra. She was entombed with her father, his sister/queen Aahmes, Hatshepsut, and brothers II & III at Dier-el-Bahari, a V.I.P. site in the Theban Valley.] And now you know as much as I know on that!

After many years of stubbing my academic toe on the ungrounded assumptions of countless Egyptian history authors, I have become pretty cautious. One of the reasons that I am fond of Brugsch-Bey is that his book is based entirely on direct quotes from Egyptian monuments. His book is now dated (final revision: 1891 CE), but I have found it invaluable nonetheless. Fairservis goes into little detail within the various dynasties, but he seems painstakingly objective on the statements he does make. I suppose that Montet is as accurate as any Frenchman can be.

At any rate you're certainly correct in your observation that co-kings were nothing new in Egypt. My latest research has turned up yet another interesting tidbit: While Rameses I and Seti I did get along like two peas in a pod, Seti had another, very practical motive for crowning his son at age 12. By that time, it seems, Osirian resentment against the "evil" Pharaoh had become so pronounced - in spite of Seti's efforts to downplay his name by the use of such aliases as "Usiri" and "Usiri-Seti" - that at least a ceremonial abdication seemed called for. This, however, didn't prevent Seti from constructing his many temples and monuments to the Prince of Darkness.

My admiration for *The Ten Commandments* stems largely from the facts that (a) Yul Brynner makes such a tremendous Pharaoh, and (b) Elmer Bernstein's soundtrack picks up where Wagner left off. DeMille was so impressed with the music that he said it would outlast both the composer and himself.

I am extremely interested in those two books you mentioned - *The Conflict of Horus and Seth* and *Seth, God of Confusion* - particularly if they deal with the original Horus/Set myth-cycle and not the Osirian corruption. I would greatly appreciate your sending me publishing data, which I will forward to Ronald Barrett in New York, who runs a book-search service as part of "The Magician".

Suitable Egyptian-motif music for ritual use is a bitch to find, and we scheduled a great many Egyptian rituals during the hey-day of Nineveh. Soundtracks were a great help: *T.T.C*, *Khartoum*, *Cleopatra*, and *Lawrence of Arabia* [as long as one left out the hit-parade theme]. Sometimes I would cheat and use a Roman march from *Quo Vadis* or *Ben-Hur*!.

Michael

* * *

March 9, IX/1974
Dear Michael,

I received your latest epistle two days ago, and, as usual, I enjoyed it very much. You have, perhaps inadvertently, got me started on one of my favorite subjects; it is on your head!

Regarding your comments on Egyptian history and its sources, I have several observations. From the vantage point of historiography and historical methodology, it is, other factors being equal, best to employ specialized works of the latest date available. Of course there are many other elements to be considered in a critical evaluation, but recent scholarship is of supreme importance. This is especially true of Egyptology, wherein so much work and so many new techniques have appeared in the past few decades, to say nothing of the entire 20th century.

There are, to be sure, timeless classics, like the History of Egypt by James Henry Breasted, and the works of the early giants of Egyptology, such as Petrie and Maspero, but they require knowledge and caution if they are to be used as research sources. Moreover the use of primary sources, such as monumental inscriptions and papyri, while certainly laudable, can be deceptive because of peculiar chronology, conventional formulæ, and deliberate misdirection and deception.

The dates you provide for the Thutmose trilogy and Hatshepsut are conventional but up-to-date as regards general chronological revaluation. However, any date scale selected is at best an approximation, based upon some relatively arbitrary point of reference. This accounts for the substantial discrepancies found in the work of reputable scholars working at about the same time.

In the case of the issue in question, the Thutmoses and Hatshepsut, I recently went through a small volume of essays recently published on XVIII Dynasty chronology and the problems involved. Apparently recent discoveries and contingent revaluation have given us serious grounds for questioning not only the dating of the four reigns and co-regencies, but even the traditional familial relationships assumed.

I am aware that Seti's name created something of a problem, but I think you jump to conclusions on the question of the use of another name for official purposes. It is a logic assumption which you make, and not unheard before; but to the best of my knowledge it is unwarranted.

Each Pharaoh had at least five names; often more were added as the years passed. These were highly formalized, there being a "Horus of Gold" name, a "Two Ladies Name" (the tutelary goddesses), a "Son of Ra" name, etc. Only the "Son of Ra" name was assumed by a prince at birth. The other four or more were acquired at the time of accession. The fourth of these was the "King of Upper and Lower Egypt" name, and was the one normally used in official correspondence and formal proclamation. The "Son of Ra" name, which the king had used since birth, was added at the end of those assumed at the accession, and like the fourth name was encircled in a cartouche.

Thutmose was the "Son of Ra" name of Thutmose III. His "King of Upper and Lower Egypt" name, by which he would more normally be addressed in formal exchange, was Menkheperra ("Enduring of form is Ra"). This would have been true of Seti I and any other Pharaoh by that time.

I think that it is possible to exaggerate the theological issues regarding Seth. It is salutary to remember that we are dealing with a very flexible and decentralized pantheon, far removed in concept as well as time from later systems which required well-defined gods, mutually exclusive, and which made much more of an issue of identifying with the

"light" and repudiating the "dark".

In general, though there were periods of rejection, Seth was much like the Chthonian deities of classical Greece: respected and feared, but not commanding much devotion. But then all this seems quite natural. It is interesting that the founder of the XX Dynasty, the last great dynasty of the Imperial Period, and the father of Rameses III, the last great imperial Pharaoh, was one Sethnakht!

The two books you used in addition to the 19th century work are reputable works, though very general and necessarily simplistic on complex issues.

You joke about Montet, but he is a fine scholar. He did a new work on Egyptian religion, the first serious treatment, to the best of my knowledge, since Henri Frankfort's luminous and enduring work. The Montet book has been translated recently, I understand, though the University of San Francisco has only the French version. I have perused it, but my facility with French has declined, so I await the English text.

Well, good and wise friend, I thank you for your kind indulgence. It is jolly good sport, as the British would say, to play these little intellectual games. Perhaps it is all a charade, but if so what a glorious illusion the whole dance is: chaos into cosmos and back again. It would be dull indeed if Aphophis were not always after that sun! Would it not?

I terminate this typically brief and relevant missive by assuring you of my genuine regard and that I remain, as ever, Very respectfully yours.

John

* * *

March 12, IX/1974

Dear John,

As usual I can fault neither your academics nor your arguments! Some time back - when I began to turn out "historical" articles for the Cloven Hoof - I discovered what, for lack of a better term, I shall call the "bottomless pit" phenomenon. To wit: Even the most apparently conservative statement blurs very swiftly when one takes the time to research the premises upon which it is based. Fact after fact turns out to be opinion, and far too frequently such opinions are based upon the most insubstantial foundations themselves. [As a matter of fact - this one I'm sure of! - my Hoof article on logic was inspired by personal frustration regarding the B.P. phenomenon.]

Egypt was an absolute nightmare of bottomless pits. I ran up against something of a choice: either (a) hang my hat on the opinions of some recognized authority, venturing no conclusions having personal bias; or (b) act on the assumption that "history" is actually propaganda ennobled by age, and strike out in opinion-directions that might run drastically askew of the norm.

Perhaps I was influenced in my choice by the time which I spent in the Psychological Warfare School at Fort Bragg. There we learned to ferret out and lay bare all the devices of the skilled propagandist, and we used both contemporary news publications and historical texts for exercise. You would be shocked at how vulnerable some of the latter are to PSYOP analysis. I'm now at the point where I judge a history book almost entirely by the position and background of its author - which themselves are subject to a major degree of manipulation.

The end result of all this was that, callously enough, I have "used" Egyptian mythology as a PSYOP device to illustrate and reinforce certain precepts of Satanic philosophy. This should be obvious to a person such as yourself upon reading the "Source" article in Hoof #IV-8 (Appendix #67). Budge et al. would turn up their snouts in horror at some of my oversimplifications and value judgments. But then the standards by which they would

measure the merit of their writings are not mine.

Lewis Carroll's celebrated egghead came close to the mark when he said that words meant what he chose them to mean. I would alter that slightly and suggest that words mean what I can convince the listener that they do. The same holds true for gods.

On the face of it you are probably correct in stating that Set and the other Egyptian gods had nowhere near the impact upon Egyptian politics that some of my writings imply. But I have understood Satanism to empower us to create our own gods- past, present, and future.

Egypt is long dead, and the events that transpired there cannot be undone by an Aquino any more than they were created by a Montet or a Frankfort. But, whereas the brutal academicians would reduce the Khemite pantheon to an archæological statistic, I am minded to bring them to life. Perhaps I shall do so only for myself; perhaps others will be drawn into my "dreams" as well. This is an open question.

At the time when I first encountered the Church of Satan, I had "used up" the other philosophies that were available. In turn I had exposed myself to conventional religions, atheism, agnosticism. Each proved highly unsatisfactory.

In the two years before I sent in my application to 6114 California Street, I buried myself among the existentialists, thinking that here I could understand the "meaning" of life. It was a terrible moment for me when I concluded that there was no meaning - that we are pathetic, blind accidents. For a moment I contemplated the idea of suicide. It would have proved nothing, but it would have been an acknowledgment that life is futile. Why endure the pains of existence for absolutely no reason? Would not "blessed oblivion" be preferable?

At this point Anton LaVey said, "Where there is no meaning, we ourselves can create it. Thus we are not creatures, but creators; we are gods." It took me a long time to understand the full implications of such a hypothesis, but even in its most immediate sense it was a philosophical lifeline. I seized upon it, and I am changed. Now, perhaps, I am a "Martian at Nürnberg".

The delight that I now take in life results from the meaning that I create for other lives. It is beside the point whether that meaning be positive or negative - just that it be there:

> "Do you remember writing in your diary," he said, "that it did not matter whether I was a friend or an enemy, since I was at least a person who understood you and could be talked to? You were right. I enjoy talking to you. Your mind appeals to me. It resembles my own mind except that you happen to be insane."
>
> - O'Brien to Winston Smith, 1984

> It somewhat saddens me to realize that even when you offer the masses something better and a choice between freedom and bondage with regard to religion or even just a way of life, most will choose bondage. My only consolation, though, is that now people have a choice, and those worthy of consideration and capable of emancipation have somewhere to turn. As far as the rest are concerned, if they need a villain to fulfill their masochistic psychological needs, then I'm glad to oblige!
>
> - Anton LaVey to M.A.A., IV/1969

Dr. LaVey has been my O'Brien. As it happens, he is a friend as well. But were he to cross me off the list tomorrow, it would make no difference with respect to the operation he has performed. Can you understand that? I think so.

Perhaps I in turn shall become O'Brien to others. As a consequence of my work within the Church of Satan, I have made both friends and enemies. I recognize neither category as a gauge of success. More am I concerned with the impact that association with me has

had upon the individuals in question.

At the time that I penned the Diabolicon, I had just read John Fowles' The Magus Anton LaVey received a new alias: Conchis. There was an episode in the story where he drew the protagonist's attention to an antique Greek statue wearing an "Archaic smile". He said:

> That is the truth. Not the hammer and sickle. Not the stars and stripes. Not the cross. Not the Sun. Not gold. Not yin and yang But the smile.
>
> Because a star explodes and a thousand worlds like ours die, we know this world is. That is the smile: that what might not be, is.
>
> When I die, I shall have this by my bedside. It is the last face that I want to see.

Fowles' protagonist decided that the smile was one "of dramatic irony, of those who have privileged information". As the Satanist casts the gods of mythology in his own image, he senses that irony and has access to that privileged information. And his is the Archaic smile.

Michael

* * *

March 15, IX/1974
Dear Michael,

Just a brief note until the next ponderous pile of pedantry proceeds from my preposterously prolific pen [how's that for agonized alliteration?].

I was aware, at least in general terms, of your philosophic approach to history, the gods, etc., but I enjoyed your superbly articulate explanation immensely. You were clear, concise, and direct. I have learned something of great value in understanding a person I respect. I thank you for your honesty and for caring to share your ideas with me. Again my thanks and good thoughts to you. May the Vernal Equinox bring you pleasure, joy, and magical renewal.

John

* * *

March 18, IX/1974
Dear Michael,

Anton said to tell you he agrees with your approach to "facts", historic or otherwise, re your letter to John Ferro.

Diane LaVey

* * *

Vernal Equinox IX/1974
Dear Michael,

Seasonal greetings and respectful salutations. Finally great Ishtar has emerged from out the underworld to reclothe the earth in verdant vesture. It has been a long, if not unpleasant winter, and I rejoice in this day.

As I mentioned in my brief missive, I was pleased with your last letter because it helped me to understand you better, and I am interested in and desirous of understanding intelligent and resourceful individuals.

I see that we are complementary individuals in our epistemological assumptions as in so much else. Not only are we unlike one another in temperament, but our training has been so different.

Naturally as a historian I would find a value in the facts of history other than that which you posit therein. At the same time I admit the difficulties and complexities involved in ascertaining what the commonality are wont to term a "simple fact". I do not mean to engage in mere tautological argumentation. It is that I understand how deceptive and illusive supposedly factual data can be, while at the same time I am committed to discovery of "things as they were" to the greatest extent possible.

Facts may, indeed, be used in many ways, and that is one element which makes the task of the historian an arduous and uncertain one. Yet I do contend that it is important to know what happened, what the gods meant to those who fashioned or envisioned them, and to accurately ascertain when. Truth is, in itself, a liberating factor; and not human inaccuracy nor human limitation can obliterate that fact.

Prescinding from the question of how one uses knowledge, the possession of it is an impregnable fortress of strength, both personal and social. What Seti did, who and what Horus represents, and when the syncretic figure of Serapis emerged is important to know.

Granted, once known, knowledge has many uses: personal gratification, social enlightenment, deliberate misdirection. Pour moj I tend more and more to opt for the first of these alternatives. As for the second, though I am, I suppose, a pedagogue, I more and more doubt the possibility. The third possibility is, without a doubt, a powerful weapon in all its forms. However, to use it effectively one must first have the knowledge, then possess the wisdom to employ it properly.

This is all quite difficult to encompass within a few lines, particularly when one is given to circumlocution. You can, I trust, understand why I retreat to the dusty stacks of provincial libraries and a decreasing circle of associates? Enough said; I refuse to become morose.

Assuring you again of my respect and affection, I remain, Your obedient servant.

John

* * *

April 12, IX/1974

Dear John,

Now don't get me wrong - I do hold factual history in high esteem. My point is simply that I consider the overwhelming majority of "history" to be open to any number of interpretations. For example, you can portray Napoleon as a great man or as a war criminal, depending upon what events of his life you include, omit, and/or emphasize. When I read something in a history book, therefore, I draw my own conclusions to the greatest possible extent rather than adopt those of the author on trust.

Also there is this: Why do people write history books? They do it because they have an argumentative axe to grind. There is some historical event which they feel has been treated either incorrectly or insufficiently. The injustice demands remedy; hence a new book is required.

The first thing I attempt upon opening a new tome is to pinpoint the motive of the author. Once I find it, I make appropriate allowances for bias and then proceed to evaluate such material as the book does introduce.

Assuredly my own interpretations of history are likewise biased. So are yours, Anton LaVey's, and Henry Kissinger's. I won't deliberately destroy facts, but I will not hesitate to advance my own interpretations of those facts whenever I think I see things more clearly than, say, Budge.

As arrogant as it may seem, I do feel that I can see the forest of Egypt - as opposed to the trees - better than many an Egyptologist I have read to date. Some of the trees too, for that matter. My own arguments are still fragmentary, but they're becoming steadily less so.

I have read in a number of sources that opposition to Set-worship became obsessive commencing with the XXII Dynasty. Even Budge says [in The Mummy]:

> Set's worship dates from the V Dynasty, and he continued to be a most popular god in Egypt until the XIX Dynasty; kings delighted to call themselves "Beloved of Set" and to be compared to him for valor when the records of their battles were written down. He probably represented the destructive power of the Sun's heat.
>
> Between the XXII and XXV Dynasties a violent reaction set in against this god. His statues and figures were smashed, his effigy was hammered out from the bas-reliefs and stelæ in which it appeared, and from being a beneficent god, and a companion of Amon and his brother-gods, he became the personification of all evil, and the opponent of all good.
>
> Bronze figures of Set are very rare indeed. The British Museum possesses two … When I bought the larger figure, it was bent double, evidently by a violent blow, given probably when the reaction against this god's worship set in. Faience figures of Set I have never seen.

And from Mythologie Generale Larousse:

> Under the New Empire, Rameses II, whose father was named Seti, the "Setian", did not hesitate to proclaim himself the "Beloved of Set". The worshippers of Osiris, however, were indignant that a cult should be rendered to the murderer of the "Good One", and Seti caused the cursed image to be effaced from the engraved tablets on the walls of his tomb and proclaimed himself no longer the "Setian" but the "Osirian".
>
> It is only towards the middle of the 10th century, under the kings of the XXII Dynasty, that the assassin of Osiris really began to undergo the punishment for his crime. His statues were broken, and on the bas-reliefs his features were smashed with hammers. Anyone who wrote his name was forced to erase it. Finally he was driven from the Egyptian pantheon and made a god of the unclean. Set, the ancient Lord of Upper Egypt, ended by becoming a kind of devil, enemy of all the gods.

There are any number of similar passages I could cite, but my point is that the authors are jumping to the most convenient conclusions where the anti-Set movement is concerned. Was the actual sequence of events all that pat? I am inclined to doubt it. Popular movements are never that cut-and-dry.

Some peculiar factors seem to have been operating on the Set cult during Dynasties XIX-XXII, and I am not satisfied that Egyptologists who see everything through Osiris-tinted spectacles have the right answers. Hence some of my conjectures in the Hoof and elsewhere.

Michael

* * *

April 17, IX/1974

Dear Michael,

Your remarks on historical interpretation in particular, and intellectual speculation in general, were quite well put; on several points we would be in mutual concord. I would hope, however, that at its best historical research and writing would involve greater intellectual integrity and breadth than the proving of a point. The nature of scientific methodology involves preliminary hypotheses, retesting, and revaluation, often leading to conclusions quite distinct from those originally envisioned, sometimes contrary to what is earnestly desired. That is the theory; in my limited experience that has been the reality.

When using the works of scholars I avoid taking only what I want from them, though I am aware that an apparently plausible case can be constructed for a cherished theory in this manner. Though it is far more demanding and time-consuming, the collection of as much data as possible from competent sources, comparative analysis, and carefully discriminating conclusions produce far more accurate, if less tidy results.

As for bias, certainly it is to be discerned and taken into account. Contemporary scholars often make an effort to "share" their bias or biases with the reader. Others need not do so. However, some are clever and subtle, terribly convincing.

The Osiride orientation of scholarly work on Egyptian religion I would attribute to the realities of Egyptian theological evolution rather than to bias. This would apply not only to indigenous theological developments, but to the adumbrations contingent upon foreign input and exportation, i.e. foreign conquest and syncretistic cults.

I would tend to accept the XXII Dynasty identification as the probable point of vehement vilification of Seth. A subtle change may be noted as early as the beginning of the New Kingdom, when depiction of the Pharaoh being "crowned" by Horus and Seth, the usual representation in terms of the Two Lands, was altered to exclude Seth in favor of Thoth. Noteworthy in itself, added significance is derived from the association of Thoth with Isis in the Osiris-Seth conflict.

With the notable exception of the XIX Dynasty, it was probably a gradual decline in the prominence accorded Seth, commensurate with the ever-increasing power of the priesthoods. The fact that Hirihor, the High Priest of Amon-Ra, actually usurped the Pharaonic dignity in the XXI Dynasty, would be a logical prelude to the extreme dualism and repudiation of Seth characteristic of the succeeding dynasty.

At any rate, I am pleased we both enjoy the Egyptian past so much.

John

* * *

April 23, IX/1974

Memorandum to the Priesthood of Mendes

If you spend any time at all around the Central Grotto, you learn very quickly to avoid getting into an argument with John A. Ferro at all costs. Back in the Cretaceous Period one of his ancestors was raped by a Thesaurus Rex, and the traits are still there. He will hogtie you with non-restrictive participle phrases, stun you with one or two compound gerunds, and finally administer a devastating coup de grace with a merciless adverbial objective.

Soon you are reduced to the point where your only response is: "Oh, yeah?"

Even if you win the debate, you feel rather like the loutish Neanderthal who has just brained a far-more-advanced Cro-Magnon with a club. Like why bother, man?

Michael A. Aquino

* * *

April 25, IX/1974

Dear Michael,

You knew your last memorandum would provoke me to a response, though I have never required a provocation! Neanderthal and Cro-Magnon, indeed; it is a rather charming and refreshing simile at that.

Seriously, I truly appreciate your flexibility and sense of humor in regard to my tedious tantrums. The Regional Agents ought to be intrigued, if not befuddled by our exchange. There is no doubt in my mind but that you supply them with more than useful

information. Your practical sagacity and spontaneous humor are instructive glimpses of living Satanism. I hope this doesn't sound as if I am relegating you to the function of an audio-visual aid in teaching Satanism, but I do regard your method and manner of delivery to be of exceptional value.

Let us hope, at this juncture, that your view of humanity and not mine is correct. In that instance those concerned may profit by the example given.

John

* * *

May 10, IX
Dear John,

In your last letter you remarked, "Let us hope, at this juncture, that your view of humanity and not mine is correct." I presume you refer to my dogged, but sometimes strained optimism concerning the organizational grass-roots structure of the Church, or what Diane LaVey and I occasionally describe as "digging in the manure pile in the hope of finding a pony down there somewhere".

There is something funny about that comment of yours. You are the historian and I the political scientist. So first I curl my lip at the supposed objectivity of history books, and you fling down your gauntlet in indignation. Then you express revulsion at the uselessness of attempting to cope with present-day society, and I am the one who says that all is not lost. Didja ever get the feeling we've both been conditioned like rats in a laboratory? Frightening, isn't it?

Michael

Chapter 34: Dr. LaVey Rises Again

The 1971 success of *The Abominable Dr. Phibes* prompted a 1972 sequel: *Dr. Phibes Rises Again*. As the Moon and the stars reached a precise conjunction, Anton Phibes' vault opened and a machine pumped the formaldehyde out of his veins and his bottled blood back in. He rose, stretched, cracked his finger-joints, and seated himself at his organ, its scarlet glass pipes now covered with dust and cobwebs. As he began to play, the dæmoness Vulnavia reappeared amidst a swirling pattern of kaleidoscopic light, clad as before in the height of early-1930s' fashion.

The Abominable Doctor's goal this time was to travel to Egypt with his still dead, still embalmed wife Victoria. In an ancient, subterranean temple he had discovered the secret river whose currents would impart eternal life to those sailing upon them. Only at the next full Moon would the river flow again, and so Phibes meant to revive Victoria and to ensure eternal life for her and himself as well.

Within the temple's caverns and chambers Phibes had created for himself a lavish Art Deco salon, complete with a second scarlet glass pipe organ, to rival that in his grotesque London mansion. The "Phibes Clockwork Wizards" mechanical band had been re-wound, of course, and during the film gave periodic concerts as a carnival nickelodeon machine, a Scottish bagpipe band, and "the Alexandrian Quartet".

Having thwarted - with a series of outrageously "camp" murders - the police and rival archæologists, Phibes and Victoria sail down the magic river to rejoin Vulnavia. As the glow of the sculptured Art Deco lamps on his gondola fades into the blackness, Phibes can be heard singing - through the microphone plugged into his neck and connected to an ornate gramophone horn - "Over the Rainbow".

Crucial to *Dr. Phibes Rises Again*, as to *The Abominable Dr. Phibes*, is the difference between the "world" of Phibes and the "world" of his antagonists. Superficially Phibes is a "mad doctor", even a parody of one. The police and the archæologists, on the other hand, represent sane and sober society. But, as in the first film, the world of Phibes seems ever so much more artistic and beautiful than its "sane and sober" counterpart; and the efforts of the "sane and sober" police to stop Phibes would be annoying and frustrating were they not so obviously futile. Not having the vaguest idea of Phibes' actual values or motives, the police have no means to anticipate his plans. They fumble and stumble through the film, always ineffectual and always too late.

To try to understand the crisis of 1975 and Anton LaVey's role in it without understanding his "world" is to emulate the hapless Inspector Trout who pursued the Abominable Doctor through both *Phibes* films. Once that "world" is brought into focus, on the other hand, actions which might otherwise seem senseless and destructive are revealed to have a certain weird but consistent logic of their own.

The reader of this history will already have glimpsed the strange and magical world of the Abominable Dr. LaVey. It is a world of medieval Black Magic, a world of shabby and cynical carnivals, a world of classical music, a world of Chambers' dreams and Lovecraft's horrors, a world in revolt against hypocritical society yet in quest of an essential dignity in mankind. These are the elements which went into Anton LaVey's first three books, and which gave the original Church of Satan its unique character. Had the world of Anton LaVey gone no deeper, the Church might have continued indefinitely as a national or international movement. But Anton's world did go deeper - much deeper.

Like Anton Phibes, Anton LaVey was ultimately interested in the phenomenon of life. He wanted to understand it, then to conquer it; he wanted to become immortal. In the *Satanic Bible* he revealed the first hint of this ambition. "If a person has been vital

throughout his life and has fought to the end for his earthly existence," he wrote, "it is this ego which will refuse to die, even after the expiration of the flesh which housed it."[695]

At the same time, however, the Church of Satan took the position that the flesh which housed the ego was the only tangible reality. In the documentary film *Satanis* Anton remarked:

> We feel that the so-called carnal side or nature of man is the more important. We feel that the soul is just a pittance, something that's sort of "wrung out". If you squeeze an orange, you get a few drops of juice out of it, and certainly this is the essence. But this doesn't mean that the orange is any less important, simply because the juice is out of it. We feel that the *body* of man, the *carnal symbolism* of man, is by far the more important.
>
> We feel that *true* transcendentalism is to rise above the puerile inventions of man - for his own masochistic needs, perhaps, in the way of spiritual or soul guidance - and to recognize his baser instincts, his carnal existence as the end or by-product and as the epitome, the height of all great creation.[696]

Preservation of life, then, appeared to imply the preservation of the orange. The *body* must be immunized against death, not the spirit. For awhile Anton considered cryonics [Chapter #23], then began casting around for other means to cheat death.

Like Robert W. Chambers' Boris the sculptor in *The King in Yellow* [Chapter #15], he considered the transfer of life from a natural into an artificial body. The creation of lifelike androids would be a first step towards an eventual cyborg vehicle for the egocentric intelligence, just as Dr. Phibes' experience in building his clockwork band had ultimately enabled him to rebuild his "dead" body with electronic, mechanical, and cosmetic devices.

Hence the sculptured mannikins in 6114's Den of Iniquity [Chapter #23] were something more than ornaments. They were Golems, animated not through science but through magic.

In a 1974 interview for *Argosy* magazine (Appendix #119), Anton remarked:

> Yes, I make people out of polyurethane and fiberglass. They're partially automated. I move them with solenoids.
>
> I suppose most of them are actually disgusting human beings. Drunk floozies, sailors trying to pick up women, and one of them even passed out under the bar.
>
> But *I* created them. So they become not reprehensible, but people you would meet at any neighborhood bar. Friends that you sit and have a drink with. Sometimes I have one of them get behind the drums, and I sit at the organ. We play together for a few hours, real ricky-tick style, like in the fifties.[697]

The Den's denizens were not in fact solenoid-animated, hence could not emulate the clockwork musicians of Dr. Phibes. But Anton had nonetheless given them "life" by allowing them to partake of his *own* life-force. To him they *were* alive, when and how he wished them to be [Chapter #23]. And Anton's androids were merely part of a larger, time-frozen environment that he intended to create in the Den of Iniquity and its adjoining "Blue Room", in keeping with his theory of Erotic Crystallization Inertia (ECI) [Chapter #23].

During the first several years of the Church of Satan, the "Blue Room" had been decorated in blue and walled with mirrors. On the occasions I visited it, it contained either an angular coffin as its sole article of furniture, or else nothing at all. It was a ritual chamber designed for an *Elektrischen Vorspiele* far more powerful than anything which

[695] LaVey, Anton, *The Satanic Bible*, page #94.
[696] LaVey, Anton in *Satanis, the Devil's Mass*
[697] LaVey, Anton in *Argosy* magazine, June 1975, page #43.

could be conducted in the main ritual chamber, and it was the second most atmospherically-charged room at 6114 after the Council Chamber.

By 1974, however, this haven for the Hounds of Tindalos had been radically remodeled. "I've created another room," Anton told Argosy, "the perfect replica of a cheap hotel, even the smells. Cheap booze and urine and stale smoke permeating the wallpaper, the neon sign…"[698]

When I finally saw the remodeled Blue Room during one of my last visits to 6114, I hardly knew what to think.

Here, Anton told me, he would sometimes stay for hours or even days when he felt in need of its atmosphere. That atmosphere was one which radiated nothing but loneliness, despair, and degeneracy. It was the sort of "home" that any one of the Den of Iniquity's forlorn mannikins might have crawled dejectedly back to after having tried to drown its soul-destroying influence in alcohol for a few hours.

I could only presume that the strain of being the Magus of the Age of Satan, and the High Priest of its Church of Satan, was simply too much for the human being that was Anton Szandor LaVey. At least occasionally he needed to change back into Clark Kent, and in this hideaway he could do it, purging himself of the built-up frustrations of an otherwise Nietzschean existence.

Along with Anton LaVey's growing interest in androids and atmospheres of despair came his increasing fascination with Art Deco, as mentioned in the collectors' magazine article reprinted as Appendix #120.

Art Deco is a movement through which the decorative arts passed in the late 1920s and early 1930s, generally acknowledged to have been touched off by the 1925 Exposition des ArtsDecoratifs et Industrielsin Paris. The "polite" art history establishment considers it to be a sort of commercialized bastardization of the Symbolist movement of the turn of the century, hence relatively little has been written about it. To the modern browser, "Art Deco" suggests a type of cheap, breezy-looking sculpture stamped out of plastic. In fact its psychology is far more subtle and magical than that.

Art Deco arose as a consequence of several clashing influences on western - particularly British, French, and American - society after World War I. In the years after the Mexican Revolution and Pancho Villa's raids into the United States, there was an artistic fascination with Mexican (particularly pre-Columbian) art and architectural forms, as well as with those of the North American Indians. Stepped pyramids and straight lines with sudden, tightly-knit curves, cacti, and stylized Suns were among the principal focuses of this interest.

In 1922 the tomb of Tutankhamen was discovered by Howard Carter, resulting, among other things, in an artistic and decorative sub-movement incorporating Egyptian themes. This too was absorbed into Art Deco.

Finally, and most powerfully, there was the influence of the modern machine age. By the turn of the century machines were beginning to move beyond the quaint, awkward monstrosities of the late 1800s to sleek, smooth, efficient devices. In 1900 Antoine de Saint-Exupery expressed the wonderment of mankind at this strange new encounter with the machine:

> Have you looked at a modern æroplane? Have you followed from year to year the evolution of its lines? Have you ever thought not only about the æroplane, but about whatever man builds, that all of man's industrial efforts, all his computations and calculations, all the nights spent over working draughts and blueprints, invariably culminate in the production of a thing whose sole and guiding principle is the ultimate principle of simplicity?

[698] Ibid.

> It is as if there were a natural law which ordained that to achieve this end, to refine the curve of a piece of furniture, or a ship's keel, or the fuselage of an æroplane, until gradually it partakes of the elementary purity of the curve of a human breast or shoulder, there must be the experimentation of several generations of craftsmen. In anything at all, perfection is finally attained not when there is no longer anything to add but when there is no longer anything to take away, when a body has been stripped down to its nakedness.
>
> It results from this that perfection of invention touches hands with absence of invention, as if that line which the human eye will follow with effortless delight were a line that had not been invented but simply discovered, had in the beginning been hidden by nature and in the end been found by the engineer.[699]

The machine was beautiful, impressive, and fascinating - but it was also somewhat frightening. It was an unknown quantity. It seemed to be taking humanity into an entirely different world from that which had previously existed. Books and films such as Metropolis [Chapter #23] raised the spectre of man's losing control of machines and finding himself their servant and victim instead. So Art Deco was not just an attempt at incorporating the machine into art, but also a means of reassuring mankind that machines could be reduced to decorations and playthings at will.

Art Deco is thus a blend of exotic, mysterious antiquity and the image of the machine. When human figures appear, they are similarly mysterious, exotic, and streamlined machines.

As if this is not enough, they are also oddly cold and de-sexed as well. The 1920s was a period of flourishing homosexuality among both sexes, caused in major part by the relative sundering of males and females by World War I and the war's toll of many millions of male lives. Men had spent years largely in the company of other men, while many women now had no chance of getting husbands even had all surviving males been interested. This plight was reflected, perhaps, in the "bobbed" hairstyles and flat-chested fashions of the 1920's - and in the "unisexualization" of Art Deco.

All of which is to say that Art Deco is beautiful, cold, streamlined, and weird.

At first glance it appears pretty, but there is also something disturbing about it. Like the robotrix in Metropolis, it suggests something subliminally sinister, something vaguely abnormal - as though it is not now dangerous but will be if left to develop long enough.

There is a touch of the psychotic about it, as though it represents a view of the world seen through the eyes of someone who took hallucinogenic drugs while standing in the middle of a 1920s' airplane factory. Nowhere is this peculiar atmosphere of the art form better exemplified than in the two Dr. Phibes films, where the Abominable Anton constantly surrounds himself with a phantasmagoria of Art Deco artifacts.

As Dr. Phibes communed passionately and devotedly with his dead Victoria, so did Dr. LaVey with the dead Marilyn Monroe. His success with necromantic rituals directed towards her, as recounted in Chapter #25, increased his interest in Hollywood - not as a city or an industry, but as an ECI medium for "cryonic freezing" of the life-force.

In "The Secrets of Life and Death" (Appendix #76), I discussed the surrogate immortality that "the great record book" of films appears to impart to stars. Though long dead, they can be brought to "life" again - like Anton's androids as often as desired and in modes of behavior most pleasing.

As with Art Deco, however, Hollywood is tinged with the macabre and the grotesque. Its artificiality, corruption, and fickleness are legendary; yet it seems oddly to thrive on this legacy. Film stars who live and die amidst crisis, tragedy, scandal, and horror have greater followings than those who lead respectable and unremarkable lives off-screen. Had Marilyn Monroe aged comfortably and died in her sleep surrounded by friends, it is doubtful she

[699] Antoine de Saint-Exupery in Hiller, Bevis, The World of Art Deco, New York: E.P. Dutton, 1971, page #33.

would attract the following she has gained through a death shrouded in mystery, murder, and high-level scandal. Perhaps, Anton LaVey may have thought, survival of the consciousness past physical death may be stimulated through violent, traumatic, or otherwise unwilling biological death.

In 1974 he assisted one of his original Warlocks - now an "underground Priest" - Kenneth Anger with Anger's chronicle of Hollywood's scandals during the first half of the 20th century, Hollywood Babylon. It is difficult to convey some idea of just how gloatingly decadent this book is; one can only acknowledge it as the standard in this peculiar field. To really understand "Hollywood" as Anton LaVey saw it to be, one must first experience Hollywood Babylon.[700]

Hollywood, like many another drug, is both compulsive and habit-forming. Like the Lorelei, it draws people with its song, only to laugh at them - or, even worse, ignore them - as they crash to death on its rocks. World-famed Hollywood Boulevard is well subtitled "the boulevard of broken dreams"; and on his organ Anton LaVey would regularly play the Kinks' "Celluloid Heroes" song:

> And those who are successful
> Be always on your guard,
> For success walks hand-in-hand with failure
> Along Hollywood Boulevard.[701]

During his Satanic career, Anton had occasionally sampled the song of the Lorelei. He had played cameo roles in the Lancer television series and in Kenneth Anger's Invocation of my Demon Brother, and had of course been the subject of numerous occult-subculture documentaries, including Satanis. He knew how it felt to see himself on screen, and he had won enough fame/notoriety in the public eye to make him acceptable and even sought-after company of certain Tinsel-Town celebrities such as Jayne Mansfield, Sally Struthers, Elke Sommer, and of course Sammy Davis, Jr. It is not hard to see how he would come to prefer such exotic socializing to the aggravations of overseeing the growing pains of the Church of Satan.

If I can make this case with any credibility, it is because I myself had at least a whiff of the same drug. My encounters with Sammy Davis, as recounted in Chapter #24, had the initial effect of dazzling me like the most adolescent "groupie". I was flattered by Sammy's friendship; I wanted more of it; I felt "let down" when I had to depart for the ordinary world outside after spending an evening with him. After awhile I managed to "withdraw" and regain a sense of perspective, but even today I am surprised at the psychological power of the experience. How much more it must have been for Anton LaVey, who was far more deeply involved with Hollywood society.

Then in late 1974 Anton LaVey finally "mainlined" Hollywood Babylon. It came about as a consequence of a rather undistinguished witchcraft novel by someone named Maud Willis. The novel was entitled The Devil•s Rain, and concerned a family's clash with a reincarnated New England witch coven in a small western town.

One is almost embarrassed for Willis' lack of knowledge. For example, she identifies the coven's sacred book as The Hammer, when in fact the actual Malleus Maleficarum was a Catholic church text used to persecute witches. And the ceremonies used by Willis' coven are the sort of ring-around-the-rosie counting rhymes that only Raymond Buckland could love.[702]

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[700] Anger, Kenneth, Hollywood Babylon. San Francisco: Straight Arrow Books, 1975.

[701] The Kinks, "Celluloid Heroes", 1973.

[702] Willis, Maud, The Devil•s Rain. New York: Dell Publishing Company #440-04553-125, 1975.

The Devil's Rain would probably have died an early and unnoticed death had not Hollywood producer Sandy Howard and director Robert Fuest - who coincidentally had directed both *Phibes* movies - decided to make a movie out of it. They further decided to hire the Abominable Dr. LaVey to revise the script.

As can well be imagined, this was rather like inviting Sylvester the cat into Tweety Bird's cage. The anemic coven became transformed into the most sinister of Satanic Grottos, the singsong chants became blood-and-thunder incantations of sizzling power, and the "witchy" decorations in the coven's meeting hall and canyon-hollow metamorphosed into black and silver Satanic Art Deco - with geometric trapezoids, stylized beast-heads, and fiery Baphomets. By way of illustration, Maud Willis' canyon-hollow coven chant is reproduced as Appendix #121, while Anton LaVey's replacement[703] [which was also set against a towering hillside altar instead of in an enclosed canyon] is reproduced as Appendix #122.

The Anton LaVey-revised plot of *The Devil's Rain*, as well as background comments on cast and staff, were discussed by Forrest J Ackerman in the October 1975 issue of his *Famous Monsters of Filmland* magazine. Ackerman's article is reproduced as Appendix #123.

It will be noted that Forry's account of Ernest Borgnine's attitude towards Satan and Satanism differs from that of the *Argosy* article (Appendix #119). In the first issue of the *Cloven Hoof* that came out after the crisis of 1975, Diane [or Anton] commented:

> Star Ernest Borgnine is not a member of the Church of Satan, but when asked by a bevy of reporters - including *Argosy*'s Dick Russell - whether he would consider being an actual "priest" of Satan, he replied that he would accept such an honor if it came from Dr. LaVey, because he respected him as a man. That's as far as Mr. Borgnine's ordination went, though.
>
> Many of the performers and crew are self-admitted Satanists, several of whom are C/S members of varying degrees, including Director Bob Fuest.[704]
>
> The "Director" mentioned in *Argosy*'s story was not a director, but an inept and arrogant associate producer who minimized everyone on the set, from Ida Lupino to the Mexican extras. It was thus a collective "working" that earned the High Priest an opportunity to leave for other Latin American commitments a week ahead of completion, with no complaints and fond memories of Durango. It was at his suggestion that the film was shot there.[705]

Having no first-hand experience with the film, I cannot comment as to the circumstances of Anton's abrupt departure from Durango. What *is* certain is that the *Devil's Rain* company knew a good thing when they had it; the Anton LaVey designs, scenarios, and dialogue remained intact. Anton himself enjoyed a brief cameo appearance as Borgnine's chief assistant on the mountainside [he wears a gold helmet concealing his features], and Diane LaVey - who paid a visit to the set - also played a cameo role as Borgnine's wife in the colonial-era coven.

The Devil's Rain did not appear in theaters until a few weeks after the Church of Satan's 1975 crisis, so there was little opportunity to discuss it within Church circles. For reasons unknown to me, it was released in second- or third-rate theaters; in San Francisco, of all places, I had to travel to a suburban drive-in to catch it. In a word it "bombed", and

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[703] with touches from my own "Ceremony of the Nine Angles" ...

[704] Untrue. *The Devil's Rain* was filmed in 1974, and Fuest's name never appeared in the Church of Satan's membership records through June 1975. Nor did the names of any other cast members or crew.

[705] LaVey, Anton or Diane, *Cloven Hoof* #VII-4, July-August X/1975, page #3.

that was the end of Anton LaVey's career as a Hollywood Satanist.[706]

It is difficult to say just why The Devil•s Rain bombed. It had an excellent cast of established actors, and it had the most striking and authentic Satanic ritual sequences ever brought to the screen. What went wrong? Most probably inadequate publicity, coupled with a general waning of public interest in Devil-worship themes after several years of Rosemary•s Baby imitations and spin-offs. The public was ready for something new and different, which it would get a year later with George Lucas' Star Wars

Despite my admiration for the technical sparkle of The Devil•s Rain, I recall being struck by one negative feature of the film as I sat in the San Pablo Drive-In. The only Satanist with any character, initiative, power, and vitality was Borgnine himself. All of his followers were mindless robots, waxen-faced zombies[707] capable only of carrying candles and chanting. This was not the Church of Satan; rather it was the Den of Iniquity - the Phibes Clockwork Wizards in black robes.

I couldn't help contrasting this "Grotto" with the one in Rosemary•s Baby, wherein the Satanists had all been remarkable for their individual success, intelligence, and prosperity.

It is pointless to speculate on how deliberate or accidental this humbling portrayal of Satanists may have been, or what role Anton LaVey himself had in that portrayal - other than coaching the Mexican extras in their chanting of an Enochian Key. To be sure, Maud Willis' witches were similarly slavish and lifeless. Whatever else Anton's reworking of the story included, a higher portrayal of the "Grotto" was not one of his concerns.

As noted above, The Devil•s Rain did not come out until after the crisis of 1975, and everything known about the film before then led one to believe that it would be a hit. It seems reasonable to conclude that Anton LaVey saw it as a vehicle which would move his "center of gravity" from being the leader of a disappointingly imperfect Church of Satan to becoming the czar of Satanism in Hollywood films. The Church of Satan had enabled him to gain the glamorous image needed to awe Hollywood - as is nowhere better exemplified than by the open-mouthed worship of Argosy! But it must have seemed crucial to Anton to dynamite the Church before word began to seep out of its actual small size, shortcomings, and sicknesses. As Anger's Hollywood Babylon points out so ominously, becoming a laughingstock in Tinsel-Town can be deadly.

One of the illustrations in Hollywood Babylon, a reprint from an old newspaper, is entitled "Trying 'To Get There'" - "there" being the "public eye". On one side of the sketch is a rickety bridge labeled "notoriety", on which crowds of hopefuls are able to manage only a few steps before tumbling down into a murky valley labeled "disgrace". On the other side of the sketch is a rock-solid path labeled "work", surmounted by the temples of "popularity", "fame", and "renown".[708]

It takes no great stretch of the imagination to see that, in 1974-75, Anton LaVey made the decision to move from the rock-solid path to the rickety bridge. This is not to say that he himself worked any the less at his personal projects. But what he failed to understand was that what really made him consequential was not his colorful personality or his creative flair for drama, but his reputation as High Priest of the Church of Satan, his preeminence in that "40,000-strong" secret empire of sorcerers that had Argosy's reporter shivering in masochistic delight. Without the Church of Satan, Anton LaVey was just one

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[706] After many years of absence, The Devil•s Rain is once more available from VCI Home Video as videocassette #8109 (ISBN 1-55739-684-1) and DVD #8204 (ISBN 1-55739-971-9). Ironically this may be because an obscure extra in the film - John Travolta - later became a major star. His is the only uncostumed photo on the package!

[707] including Travolta!

[708] Cartoon in Anger, op. cit, pages #130-131.

more occult Emperor Norton who had written a couple of books. With it, he was a social force of consequence, to be ignored or challenged at one's peril.

Anton's alternative would not have been to forego the public eye, but to continue to receive it as an occasional by-product of executive work with the Church of Satan, work which itself was largely unglamorous and unknown outside of the more exclusive circles of that institution - meaning, bluntly, Diane, John Ferro, a few intimate friends and 6114 assistants, and myself.

Moreover both Anton and the public were tiring of "stuffed rats and tombstones" publicity. He probably felt that he would either have to jump now for the brass ring or resign himself to a gradual decline in popularity and/or notoriety as the "occult boom" of the late sixties/early seventies faded away.

So Anton LaVey decided to cut his grass roots out from under him. Many of those roots were as useless and as parasitical as he had occasionally complained; he had allowed much deadwood to remain on the general membership roster or to subscribe to the Cloven Hoof simply to bring in revenue for the Church, to publicize it, and to lend as much credibility as possible to its claims of size.

But, ironically enough, it was not this deadwood that he decided to remove in 1975. It could still serve as air for the public relations balloon. What Anton wanted rather to do was to rid himself of the talkative, active, semi-competent middle-level of membership - those who were interested in working with the Church, but who were too inexperienced or incompetent to reflect positively on it should they be seen by the outside world. The aforementioned inner elite, on the other hand, would remain - and would be expected to understand, approve of, and aid Anton in his plans to "phase out the middle class".

The result would be a Church of Satan which would be run for the benefit of the very few at the top, with the large "lower class" being isolated, inconsequential, and impotent - in short, a state of affairs very much like that in conventional religious institutions.

A final piece to the puzzle of Anton LaVey in 1974 came in the form of a paperback book entitled The Devil's Avenger: A Biography of Anton Szandor LaVey by Burton H. Wolfe. And this book has its own peculiar history:

Burton Wolfe is a free-lance writer, generally of the sort of sensationalistic articles which appear in men's magazines. He had written about hippies and bikers, and had authored the introduction for the original edition of the Satanic Bible in 1969. He was a friend of the LaVeys but had never joined the Church of Satan itself.

In early 1974, while I was visiting San Francisco, Anton and Diane LaVey gave me a manuscript typed on yellow paper. It was, they said, a draft for a biography of Anton by Wolfe. I reviewed it, annotated some comments, and asked my mother to run her eye over it as well. Neither of us was especially impressed with it; it was more or less an expansion of the kind of lions/Mansfield/SR&T profile which by now had been done to death in newspaper and magazine accounts. [One can get the flavor of Wolfe's writing by sampling either of his two introductions to the Satanic Bible, or his article on Anton LaVey in the May 1978 issue of Fling, a pornographic magazine featuring women with huge breasts.]

The Devil's Avenger next came to my attention when a flyer for it (Appendix #124) was inserted in the October 1974 Cloven Hoof. I ordered a copy, and the first surprise was that it was totally unlike the manuscript I had read. In fact it sounded less like Burton Wolfe than like Anton LaVey himself. To the LaVeys I wrote:

> You know something? Although Dr. LaVey swore up and down that the two of you didn't ghost-write the book, the more I read it, the more it suggests the LaVey style. It's not just a corrected version of that yellow-paper manuscript that Burton first brought 'round; it's a totally different book.

> Moreover I've been reading letters and texts from both of you for about six years now, and your vocabulary, syntax, etc. stick out like a sore thumb. Finally there are passages and passages in the book which would be virtually impossible for a third person to relate to so intimately. Well?[709]

My suspicions were not confirmed by Anton or Diane, but neither were they dispelled, and today I remain privately convinced that The Devil•s Avenger is an autobiographical work rather than a Wolfe-biography.

As an auto/biography it deals with Anton's youth and adolescence, taking him through the founding and early years of the Church of Satan to 1968. A final chapter appears to summarize events of the subsequent six years. Since it was precisely the pre-1969 era with which I was not personally familiar, I devoured the story with fascination.

One of the first things I noticed was that the language was strangely earthy, even kinky. Words like "sucker" and "screwball" alternated with somewhat obsessive detours into the sexual habits, attributes, and fetishes of an assortment of the Church's early San Francisco membership. Anton's own early life revealed him to have been a precocious introvert who had himself excused from high school sports in order to spend gym periods "in a special rest room with the other fuckups, flirting with a young nurse who wore short skirts and liked to watch boys undress".[710]

Knowing the adult Anton LaVey as well as I did, such anecdotes didn't tarnish my opinion of him in the least. In fact I thought it admirable of him to be so honest about his youthful failings and faults. The point that I missed was that he didn't consider them faults at all; in fact he gloried in them.

The book contains not one single item critical of Anton; it is rather a 222-page glorification of his achievements and rationalization of whatever might not seem to be an achievement.

Despite the bias and occasional seaminess of the chapters dealing with Anton LaVey himself, The Devil•s Avenger might still have had a positive impact if the chapters and anecdotes highlighting the early members of the Church had not been included. Anton himself, whatever his constitution, had obviously led a fascinating and colorful life.

But it was difficult to see the point of seemingly-endless accounts of homosexuals thrown out of the Army for sleeping with pillows between their legs, dildo-manufacturers, mortician's assistants who fed butterflies to spiders, and sadistic women who were so mean that they frightened the Church's resident masochistic men away.

Even John Ferro, under the pseudonym of "Gregorio Gionoffrio", came in for his share of degradation. After being praised for his intellect and cultural sophistication, he was revealed to be a tormented, frustrated homosexual who would go on "an occasional sex binge during which he frequented the Tenderloin district of San Francisco, picked up several male partners in a single night, and indulged in the most lurid deviations from accepted American coital practice."[711] One presumes that Ferro had not objected to such an account, but that is not the point. It simply tore him down, as The Devil•s Avenger exposed the weaknesses and inadequacies of every one of Anton's disciples. The curious picture arose of a perfect, infallible leader and a retinue of crippled, inadequate followers.

At the time it didn't seem especially significant to me that I myself was not mentioned in the book. I had never met Wolfe, and of course I had not joined the Church of Satan until the year after the major portion of this biography ended. Still the "1968-74" chapter at the end made no mention of me, nor of any of the nationwide Priesthood or Grottos. Wolfe had held the Church of Satan's dirty underwear up for the world to see, but he had

[709] Letter, M.A. Aquino to Anton & Diane LaVey, November 15, IX/1974.

[710] Wolfe, op. cit, page #27.

[711] Ibid., page #110.

said nothing about the distinguished attire that it had earned for itself later on.

I was of the opinion that the contemporary Church could take care of its own reputation, but other Satanists weren't at all certain they saw it that way. In November 1974 Priest Michael McQuown of the Lilith Grotto wrote to me:

> I saw The Devil•s Avenger in galley form and had very mixed feelings about it. Judy [McQuown] was doing a lot of work for Pyramid at that time, so she got to bring the thing home. There were a couple of points we queried, and the artwork for the cover had gotten rearranged. Apparently Stuart [Levine] had also seen the proofs through separate contacts.
>
> By and large I thought it was a "fun" sort of book, but I am not especially impressed with Burton Wolfe as a writer. Neither is Pyramid; he apparently tried to screw them over making revisions after the thing was in galley form. I'm not terribly sure I want to be associated with cannibalism. Once the book gets some sort of press, maybe some ersatz official of the Church should denounce it, thus generating more interest.[712]

I responded a month later:

> To date I've received comments on The Devil•s Avenger from about 15 people, some who know Dr. LaVey personally and some who don't.
>
> On the whole the reaction has been very favorable. Everyone's immediate comment is that the book is very entertaining. This is obvious; Dr. LaVey has had a very colorful history. The book makes the reader sit up and take notice of him as an interesting individual.
>
> What I will want to see is whether Anton LaVey the philosopher is overshadowed by Anton LaVey the showman. Underneath all the razzamatazz of the Church is a system of metaphysics that is the most powerful philosophy to hit this planet since Sartre and the existentialism of the mid-century. This is what makes Anton LaVey a true Magus in the highest sense of the concept, not that he shaved his head and cursed Sam Brody. He has said this himself, again and again: "Nothing is as strong as an idea whose time has come 'round." The idea is what will make him immortal.
>
> I am impressed with the degree of the insight and empathy that Wolfe displays in the book. He does a good job of explaining the motives behind many of Dr. LaVey's seemingly-mad pranks. He also gives the reader a good idea of the many strata of society which the Church of Satan has penetrated. These facets make the book well worthwhile.
>
> The book will also benefit many Satanists who, being residents of far-flung locales, have had scant means to catch the "flavor" of the original Church of Satan. Remember that the vast majority of Satanists have never come into contact with a Grotto, much less Dr. LaVey and the Central Grotto.
>
> The only question in my mind is the disclaimer contained in the last chapter. I'm not certain whether it helps or hinders the impact of the book. In one sense it is beside the point. Whether or not Burton Wolfe carries a red card is unimportant. The book makes it obvious that he is a very good friend of the Devil's Avenger. He would have had to be to compile so many intimate facts about him. Hence the disclaimer comes across rather transparent, at least to me. After writing a book idolizing someone to the skies, you don't turn around in the last chapter and say "Nevertheless I can't buy it.".
>
> Don't worry about the cannibalism. You aren't associated with it unless you were there at 6114 munching on a big toe or something.
>
> For that matter, what's so terrible about cannibalism? Is it better that other animals are slaughtered to assuage man's lust for meat? Steaks and pork chops look pretty placid, wrapped up in clear plastic and sitting in the supermarket. But if you want to see endless agony, visit the inside of a commercial slaughterhouse sometime. I have, and I had nightmares for months.
>
> This was not the case in Vietnam, where I saw many people killed in front of me. What is horrible is the agony of a trusting, dumb beast that cannot understand why its human "protector" is suddenly killing it. And the animals don't always die instantaneously, as most people prefer to believe.

[712] Letter, Michael McQuown to M.A. Aquino, November 18, IX/1974.

Yet I eat steak because I am a natural carnivore. To abstain as a "protest" would be futile; it would not save a single steer. Rather the steer would die for no reason at all, which would be worse. It would be killed for economic reasons even if none of its meat should happen to be sold.

So cannibalism doesn't bother me one whit. Nor would it you, I think, if the meat were butchered into a sufficiently anonymous form. I doubt that you could tell a human steak from a rack of lamb, either by looks or by taste. Want me to prove it? Here's a magical experiment for you and Judy:

Cook up leg-of-lamb some evening, using some unusual seasonings of the sort that Diane LaVey employed. Invite a Satanist and a fairly-trusted non-Satanist over for dinner. After they have eaten, tell them in "all seriousness" that they have just eaten roast human. Work out a good story about where you acquired it. See how they react. Once they are convinced, tell them the truth. If they are not quite convinced, let 'em fret it out for a day or two. Caution: Keep the sales receipt and packaging for the lamb on hand in case you have to prove it was lamb! Let me know how it turns out.

But you shouldn't have to worry about exposure. To tell the story, your guests would have to mention that they had partaken of the "human flesh" - which I rather doubt that they'd do![713]

And to Burton Wolfe himself I wrote:

The Devil's Avenger is so comprehensive a portrait of Anton LaVey that I could hardly believe he didn't do it himself. But both he and Diane swear up and down that it's a Wolfe in Wolfe's clothing. And in my opinion that makes you downright uncanny as a biographer.

Mary Every of the Santa Barbara News-Press adds something else. I had given her a copy for background while she was preparing for a recent interview with Dr. LaVey. The following morning she called me to say that, while her original intent had been to skim through the book, she had become so interested that she had stayed up half the night reading it in its entirety. She thinks your writing style is extraordinarily readable, and I took that as sound judgment from a professional journalist.

Another thing that makes the book all the more interesting to me is that it covers the period before I myself was associated with the Church. I joined in March IV/1969, and it was at about that point that the organization began to metamorphose into a nationally-oriented format. While I was able to participate in some of the last of the old Central Grotto ritual activities, I suppose that I am largely a "second-stage" Satanist. It is fascinating to read such a detailed account of the "Old Bolsheviks". Damn good book. I mean it.[714]

Wolfe responded:

It's gratifying to get such a letter under any circumstances, and especially with so much in it that is flattering. Writers often feel that they are trying to communicate into a vast void because there is so little feedback. It's a kick for me to hear from someone intelligent and intelligible who has not only read the book and reacted to it, but done something about his reaction.

Many, many thanks for giving the book to Mary Every, which resulted in an important review. Many thanks also for buying extra copies of the book and passing them around - not so much for all the profits this puts in my pocket (9 cents a copy), but rather for the value it may have in reaching more people with Anton's worthwhile story and philosophies.[715]

Little else was said about The Devil's Avenger. Those who liked it, liked it because its negative points were superseded by the Anton LaVey and Church of Satan known to them personally. Those who didn't like it, didn't like it because it showed them an ugly Anton LaVey and an ugly Church of Satan they had never supposed to exist. The only consolation was that "those things are in the distant past, and we're not like that now".

[713] Letter, M.A. Aquino to Michael McQuown, December 12, IX/1974.
[714] Letter, M.A. Aquino to Burton Wolfe, December 10, IX/1974.
[715] Letter, Burton Wolfe to M.A. Aquino, December 16, IX/1974.

Particularly to the Church membership outside of San Francisco, the person of Anton LaVey had assumed idealistic proportions. He was known only by news coverage, usually of the semi-awestruck type exemplified by *Argosy*, and by his imposing photographs on the jackets of his books. *The Devil's Avenger* shattered the myth of Anton LaVey the demigod, replacing it with Anton LaVey the interesting yet flawed human being. Thus it ultimately had just the opposite of the effect it had presumably been written to exert.

And the "1969-74" concluding chapter, in addition to its conspicuous exclusion of the Church's national growth and accomplishments, compounded the error by a series of lies and exaggerations.

Wolfe claimed 25,000 members for the Church and an "affiliated following in excess of two million".[716] Anton was awarded "two huge homes in Sonoma County and the hills of Hollywood", as well as "access to estates" around the world [including Santa Barbara].[717] There was even a Satanic Navy: Jim Moody was said to have "placed three ocean-going salvage ships at the disposal of Anton and his Church".[718] Almost every book, film, rock song, and comic book having anything remotely to do with the Devil was claimed to be Anton-inspired, and 6114 California Street was transformed into a fortress to rival Fort Knox. As much as the Church of Satan admired its founder and leader, it all seemed just a bit much.

The Devil's Avenger, like *The Devil's Rain*, died a surprisingly quick death. Its first printing was also its last, and within six months it could no longer be found in bookstores. Again, I might add, this was very perplexing to me. Whether or not the book told the story of Anton and the Church of Satan in the best possible way, the story which it did tell seemed as though it should be extraordinarily interesting to the general public. Apparently I didn't understand popular tastes, but then I have rarely scored very high in that game.

The picture I have painted in this chapter has been one of a man whose interests and ideals had become so bizarre as to be nigh incomprehensible to the institution he headed. While Priests, Regional Agents, and Grottos talked of Satanism in the language and context of the *Satanic Bible*, Anton Szandor LaVey had long since departed that realm for the Art Deco fantasia of Dr. Phibes. The comfortable, affable social philosopher shown in *Satanis* had given way to the reclusive, wistful Rotwang of *Argosy*. It was now but a question of time before the dynamics of the Church and those of its High Priest would finally collide.

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[716] Wolfe, *op. cit*, page #212.
[717] *Ibid.*
[718] *Ibid.*, page #213.

Chapter 35: "The Year of the Pendulum Swing"

BRUTUS: Romans, countrymen, and lovers! Hear me for my cause, and be silent, that you may hear. Believe me for mine honour, and have respect for mine honour, that you may believe. Censure me in your wisdom, and awake your senses, that you may be the better judge.

If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was no less than his. If then that friend demand why Brutus rose against Cæsar, this is my answer: Not that I loved Cæsar less, but that I loved Rome more.

Had you rather that Cæsar were living and die all slaves, than that Cæsar were dead, to live all free men?

As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him: but, as he was ambitious, I slew him. There is tears for his love; joy for his fortune; honour for his valour; and death for his ambition.

Who here is so base that would be a bondman? If any, speak; for him have I offended. Who here is so rude that would not be a Roman? If any, speak; for him have I offended. Who here is so vile that will not love his country? If any, speak; for him have I offended.

I pause for a reply.

- Shakespeare, Julius Cæsar
Act III, Scene II

Following IX/1974 ("the year of the media"), said Anton LaVey to Charles Steenbarger prior to the West-I Conclave in VIII/1973, would come X/1975 as "the year of the pendulum swing". It would be the halfway point in the eighteen-year Working commenced in I/1966, and in the Satanic Rituals Anton had written that "each midway point between the Working Years displays a zenith of intensity for the Working which has been brought about".[719] As it turned out, those would be very prophetic words indeed - but in a way that neither Anton LaVey nor anyone else could possibly have anticipated.

Early in January I once more revived the long-dormant Chronicles of Mendes. Since the new Phase would not be generating much information for the general membership of the Church, it seemed to me that increased information should be provided the Priesthood. It further seemed appropriate that the Chronicles should recommence with a very clear statement concerning the implications of the Satanic Priesthood itself. Issue #II-1 (Appendix #125) was therefore written, approved by the LaVeys, and sent out. Reactions to the issue were most encouraging:

Concerning the Chronicles of Mendes. Wow! Before I make any comments on it, I want to read it a few more times. Fantastic!

Robert Ethel[720]

* * *

Chronicles of Mendes: I am not sure at this point what would be most desirable. Perhaps a more sophisticated reading list, some expansions on material in the Hoof, discussion on useful ideas and concepts. I hope to get a lot of good stuff out of my Religion and Psychology course which might be good for dealing with certain types of argument, for instance. I would like to see the communication network among the Order expanded, particularly from the point of view of getting heads together with Priests interested in similar or different approaches. Where it is feasible, or where a Priest is "above ground", I would like to see the free interchange of ideas, assessments of the temper of their working areas, etc., because I think there are specific regional differences in attitude and outlook. It might be useful to understand these things.

[719] LaVey, Anton, The Satanic Rituals, page #219.
[720] Letter, Robert Ethel to M.A. Aquino, January 27, X/1975.

Cloven Hoof I put the question to Lilith Grotto members last meeting, and I am waiting for feedback. For my part I would like to see it larger and dealing with some of the material it used to - stuff like Ponape, the Chinese Satanists, anything of the far-ranging, wider scope that it used to have. Would like to see something about our affiliates in Sweden and other countries. More of the psych stuff from Magister Frazier.

Michael McQuown[721]

* * *

I thought I would drop you a short line to let you know that all is going well here at the Cavern of Amon. The adjustments to the new Phase are being handled well by each member. They are beginning to feel the real weight of responsibility. I feel that this is valuable in strengthening each member's affiliation with our Order. In short, they are holding their own hands!

I would like to both thank and congratulate you for the *Chronicles of Mendes* You have done a fine job in helping ordained members understand the Priesthood. I am so anxious to learn more that my brain itches with delight each time I come upon a new "revelation" (such as our possible origin). I realize that this area must be dealt with slowly and carefully, for the masses are just not ready. I am convinced, however, that in the next decade or so they will be forced to re-evaluate their "evolution". I certainly hope I'm right.

Robert J. DeCecco[722]

Later in January Lilith Sinclair and I finally took Dale Seago on his first visit to 6114 California Street, at whose marvels he was predictably impressed. Unfortunately he - and Lilith and I - were also somewhat taken aback when the LaVeys' chauffeur, Tony Fazzini, walked into the Purple Room sporting the blue medallion of a Magister IV°.

Tony had been "around" 6114 for some years - a pleasant, quiet, somewhat stocky fellow who seemed content to sit in the front hall and read magazines whenever he wasn't piloting Anton or Diane somewhere in the black Buick Limited.

Diane and I good-humoredly referred to him as "Lurch", after the gaunt butler in the Addams Family television series. His interest was obviously in the LaVeys themselves; he had never interacted with the rest of the Church, let alone undertaken the initiatory path to the Satanic Priesthood that the rest of us had tread. Hence it was surprising - to say the least - to see him formally elevated *above* the III° Priesthood.

As soon as the three of us left 6114, two pairs of questioning eyes were turned in my direction. I hardly knew what to say. I myself had known nothing of Tony's IV°, nor anything of whatever he might have done to qualify him for this degree in Anton LaVey's judgment. All I could say was that I trusted that judgment, and that Tony must have deserved it. Since Lilith and Dale had also trusted Anton's judgment for many years, they nodded *pro forma* acceptance.

But it left all three of us uneasy nevertheless. The unspoken objection was that we knew damn well that Tony Fazzini was *not* qualified to be a Satanic Priest, let alone a Magister. He might be a nice fellow and household aide, but the Priesthood called for the kind of acumen and accomplishments exemplified in all those who held the title across the continent.

But there was nothing to be done, so by tacit agreement we swept Tony under the rug. He was certainly not causing any problems. And it was possible that he did have some clandestine qualities deserving of the IV°. If so, we would no doubt see them displayed sooner or later.

If Anton LaVey had heaped honors upon Lurch, he had just as determinedly ignored a fledgling Grotto forming in his own city. In Greenwich Village the elitism of "The Magician" had proved to be its Achilles' heel; the merchandise that it stocked was too

[721] Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.
[722] Letter, Robert DeCecco to M.A. Aquino, recd. February 1, X/1975.

expensive and too specialized for the sort of person who could be expected to walk in off the street.

Ronald Barrett decided to phase the operation into a nationwide mail-order service, hoping to attract and maintain the necessary clientele from a broader base. In February of IX/1974 he left New York City for San Francisco to set up a commercial outlet there.[723] The rescue attempt was a little too late, however, and in April Barrett's partner, William Andrews, found it necessary to close the Greenwich Village store entirely.[724]

In San Francisco Barrett continued his efforts to preserve the mail-order side of "The Magician". In August IX/1974 he was invited to 6114 California Street to show his selection of silver jewelry to Anton, and he quoted his normal retail prices less the 9% discount that "The Magician" had always offered to Church of Satan members. There was an awkward pause in the conversation. The High Priest, Barrett was informed, was accustomed to paying wholesale prices only. Greatly embarrassed, Barrett concluded the sale of a number of his only samples at wholesale, virtually eliminating any profit to his struggling enterprise, and departed.[725]

The LaVeys decided that they didn't want to see any more of Ronald Barrett. They disapproved my recommendation that he be sent the III° examination, and they remarked to me that they had received a complaint from Satanist Robert Gibson that he had been financially victimized by Barrett and Andrews when "The Magician" was first set up as a corporation.

Once again Barrett was astonished and mortified. He sent me copies of the complete financial records of "The Magician", together with an account of the fully-disclosed business risk that Gibson had undertaken. The books and papers exonerated Barrett, and I so advised the LaVeys, but it appeared that he was nonetheless persona non grata at 6114 California Street.

Nevertheless Ronald Barrett carried on, I presume encouraged in part by my support of and confidence in him. In February X/1975 he wrote:

> It's been so long since I last wrote you that I do not remember if I told you about my land. I purchased twenty acres of mountain property in Mendocino County near Ukiah. The village nearest me is Potter Valley. I am delighted with the land, as it is very remote, literally covered with wildlife, and on top of a mountain. I shall be building a stone house on the site after the rain season, and I have great magical ambitions for the property, i.e. an outdoor temple, stone altar, etc. I would be delighted to have you "experience" a visit to it someday, as I'm certain you would appreciate the incredible feelings the land evokes.
>
> I have two friends, one of whom is my roommate, who have been accepted into the Church of Satan. We are meeting on Friday evenings and are building the foundation of what we hope will be a Grotto. The name I have selected for it is "Twilight Grotto". I realize we cannot function as openly in this area as the Lilith Grotto does back east. Nonetheless we wish to be active as a group, even if only behind closed doors. Both Mr. Zappitelli and Mr. Brink are assets, in my opinion, to the Age of Satan. We are interested in having other members in the area who might be interested in group study and ritual work contact us. Any ideas and information on forming a Grotto which you might send would be very much appreciated.[726]

I responded:

[723] Letter, Lilith Sinclair to M.A. Aquino, February 21, IX/1974.
[724] Letter, William Andrews to M.A. Aquino, April 25, IX/1974.
[725] Letters, M.A. Aquino to Ronald Barrett, August 24, IX/1974; Ronald Barrett to M.A. Aquino, August 27, IX/1974.
[726] Letter, Ronald Barrett to M.A. Aquino, February 9, X/1975.

As far as your word is concerned, I would not have recommended you for the Priesthood of Mendes - as I did - if I did not believe you a man of honor. I see no reason to alter my opinion. Or my recommendation.

Your plot of land sounds good. There is something about owning a piece of Terra, isn't there? The territorial imperative or something like that. I think it was a good idea, particularly in light of the ambitions you have for it. I would very much like to see it when and if the opportunity presents itself.

Under the provisions of the current Phase of the Church of Satan's Master Plan, any II° Satanist who desires to form a Grotto may do so - clandestine or above-ground. You are free to promote and operate the Twilight Grotto as you deem fit. You have the Satanic Bible and Satanic Rituals as basic reference works, and - from your long tenure in the Lilith Grotto - you know what sort of activities a Grotto may successfully undertake. Feel welcome to contact me if you encounter any "extraordinary" problems.

When you plan both your personal future and your goals as a Grotto Leader, do not ever forget that you have taken it upon yourself to be more than a man. The aspirations of a Satanist must remain exalted, because the ArchDæmon himself is the antithesis of inertia and mediocrity. Let us consider a passage from Loren Eiseley's The Night Country:

"Man is not man. He is elsewhere. There is within us only that dark, divine animal engaged in a strange journey - that creature who, at midnight, knows its own ghostliness and senses its far road. 'Man's unhappiness,' brooded Thomas Carlyle, 'comes of his Greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bring under the Finite.' This is why hydrogen, which has become the demon element of our time, should be seen as the intangible dagger which hung before Macbeth's vision, but which had no power except what was lent to it by his own mind.

"The terror that confronts our age is our own conception of ourselves. Above all else this is the potion which the modern Dr. Jekylls have concocted. As Shakespeare foresaw: 'It hath been taught us from the primal state, That he which is was wished until he were.' This is not the voice of the witches. It is the clear voice of a great poet almost four centuries gone, who saw at the dawn of the scientific age what was to be the darkest problem of man: his conception of himself. The words are quiet, almost cryptic; they do not foretell. They imply a problem in free will. Shakespeare, in this passage, says nothing of starry influences, machinery, beakers, or potions. He says, in essence, one thing only: that what we wish will come.

"I submit that this is the deadliest message man will ever encounter in all literature. It thrusts upon him inescapable choices. Shakespeare's is the eternal, the true voice of the divine animal, piercing, as it has always pierced, the complacency of little centuries in which, encamped as in hidden thickets, men have sought to evade self-knowledge by describing themselves as men."[727]

When I returned from Santa Barbara after meeting "Magister Fazzini" in San Francisco, a different sort of problem awaited me in my mailbox - this time from the Lilith Grotto in New York. It seemed that a veteran I° of the Church of Satan's first years in San Francisco named Alessandra Erb had moved east and had made contact with the Lilith Grotto. It was not a fruitful contact, as Michael McQuown now related:

Van Ness told me that Erb claims to (a) have used heroin while functioning as an altar at the Central Grotto, and (b) have babysat the LaVey children. My general impression of her is that she is as neurotic as all get-out. The only time she bothered to show up at a Grotto meeting here, all she did was to look down her nose at everybody and say that "they didn't do it like that at Central" - quite contrary to Karla LaVey's comment that we work very much like Central. Oh, well.[728]

McQuown had made one more attempt to establish rapport with Erb:

[727] Letter, M.A. Aquino to Ronald Barrett, February 19, X/1975.
[728] Letter, Michael McQuown to M.A. Aquino, January 20, X/1975.

> At that time it did not seem likely that Van Ness would be actively participating in Grotto activities, so I decided to see if Ms. Erb would be inclined in that direction. I decided to sound her out. In talking to her on the telephone, I got a very snide, supercilious reaction, including an accusation that I had been "put up" to calling her. After terminating the conversation, I decided not to bother notifying her of meetings, because her attitude was totally negative. So I let the matter drop.[729]

Had Erb passed out of the orbit of the Lilith Grotto, nothing would have come of it. But she had the [mis]fortune to take a fancy to Jay Solomon, a volatile individual who had been expelled from the Grotto and the Church for boorish and vulgar slander directed against Lilith Sinclair, Warlock Van Ness, other members of the Grotto, and ultimately myself [when I intervened to try to resolve the disagreement]. Now Michael McQuown had accidentally encountered Erb, in Solomon's company, at a convention. Aware that the Church of Satan's standing policy forbade members' social contact with expelled members, McQuown advised me of his intentions:

> As a matter of form I will notify Ms. Erb that she is treading on murky ground vis-a-vis her membership, and see if she bothers to reply. If I don't hear from her by the end of the month, I will assume that she doesn't give a damn and will recommend the suspension of her membership.[730]

Alessandra Erb ignored the warning, but back from Jay Solomon came letters warning him of the most dire consequences [including the ire of Magister Aquino!] should he concern himself further with Erb. McQuown duly recommended Erb's expulsion to me, citing somewhat blandly Erb's wielding of her "6114 connection":

> In light of the allegations that she has so much pull with the High Priest, I am amazed that my primary action in writing to her does not result in all sorts of personal reprimands from his Excellency. Since I am still alive, however, and since my telephone has not rung itself off the hook with irate calls from Sonoma County, I am reasonably sure that common sense will prevail.[731]

To my utter surprise, Alessandra Erb did appear to benefit from some kind of "double standard", as a carbon copy of a letter from "Lana Green" to her arrived shortly thereafter in my mailbox, presumably in response to a request by Erb for Anton LaVey's sanction. Diane LaVey had written to Erb:

> We regret that there has been an unpleasant exchange between Reverend McQuown, yourself, and other parties. Since both, or should we say all sides of the story appear sincere, albeit conflicting, we can only assume there have been misunderstandings which are open to personal interpretation.
>
> First we wish to assure you that you are still considered a member in good standing. I have spoken with Dr. LaVey about the matter, and he said that he certainly does recall the many services you performed for the Church in its formative years, and that he will always consider you one of his "special Compleat Witches".
>
> We trust that any personal animosities between our official, Rev. McQuown, and yourself will ease with time. He too has served the Church well, and we know he was only acting in what he considered the Church's best interests. Mr. Solomon has seemingly had several personal difficulties, with both friends and Church members/officials. We hold no malice against him, and trust he will one day come to grips with his true feelings. We trust your judgment where Mr. Solomon is concerned.[732]

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[729] Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.
[730] Letter, Michael McQuown to M.A. Aquino, January 20, X/1975.
[731] Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.
[732] Letter, "Lana Green" (Diane LaVey) to S. Alessandra Erb, February 17, X/1975.

Across the top of my carbon copy Diane had written "TAKE NO ACTION". Knowing as she did how I felt towards affronts to the Priesthood, she doubtless guessed what my reaction would be.

She guessed right; I was thoroughly incensed. I could not reverse a decision that had obviously been made by Anton LaVey himself, but I could let McQuown know how I felt - and, via a carbon copy to 6114, let the LaVeys know also. To McQuown I said:

> As a matter of principle I have no tolerance at all for any Satanist who fails to show due respect to an ordained Priest or Priestess of Our Lord Satan. Such respect must be both explicit (cooperation with the guidance of the III° official) and implicit (trust in the motives behind such III° guidance). An insult to or an attack upon a member of Satan's Priesthood is a direct affront to the ArchDæmon. It is just that simple.
>
> After reading your account of Alessandra Erb's telephone manners, I asked Priestess Sinclair to give me her views. She tells me that Erb sneered at the Lilith Grotto from the time she arrived in New York, evidently believing that her prior attendance at Central Grotto activities entitled her to a station above that of the "peons in the bushes". It is a common syndrome of all courtiers. Sooner or later Erb will learn that the kind of person she is is far more important than whom she knows.[733]

For good measure I enclosed a reprint of the Church of Satan's relevant policy statement, which had been published in the *Cloven Hoof* many years before:

> *Important! To all members:*
>
> Occasionally it has been brought to the Council's attention that certain ex-members of the Church of Satan have maintained or attempted to maintain contact with members in good standing, while showing displeasure and/or disdain for the Church, its policies, and its leaders.
>
> Any member in good standing who is found to have entertained such relationships will be considered anathema and dealt with accordingly. Such measures are mandatory if our Order is to continue to grow in strength and durability.
>
> We must take pride in having what others lack, within our unholy precincts. We must maintain a fierce pride in our stations as Satanists and members of the Church of Satan. If one wishes to dance, he must pay the piper; hence ex-members who have been phased out because of inadequacies, or who have defected because of disgruntlement or lack of commitment, cannot expect to continue to receive social and emotional gratification (plus knowledge of Church activities) from those who remain dedicated and capable.
>
> Therefore any member who finds himself involved in a relationship with an ex-member should be made aware of the following article of conduct from the Protocols of the Lictors of the Order of the Trapezoid, Church of Satan:
>
> *Edict #8*: Any member of the Church of Satan who willingly and with deliberation engages in or maintains contact with a former member who, because of defection, expulsion, or for any other reason is no longer officially recognized as a member of the Church of Satan, shall assume the position of *persona non grata*. Furthermore said existing member, having entered into that which constitutes an act of disloyalty to the Church of Satan, its High Priest, leaders, principles, and policies, shall be considered anathema and, subject to appeal before the Council of the Trapezoid, presents true and valid grounds for expulsion.[734]

That was the end of the Alessandra Erb affair, and the LaVeys said nothing more to me about it either. I expect we were all just as happy to set it aside. As an isolated incident it would have meant very little, but retrospectively I can see it as one more strain on the pleasant and cooperative relationship I had enjoyed with Anton and Diane LaVey. As with John Ferro's exchange with "Reverend Seth Typhon", I had once more gone to bat for the sanctity of the Satanic Priesthood over and above any interpersonal relationships that might be involved. The Tony Fazzini issue fell into the same category, but so far no word

[733] Letter, M.A. Aquino to Michael McQuown, February 19, X/1975.

[734] *The Cloven Hoof* #III-2, page #13.

had been said about it.

It was with some relief that I changed once more from Eliot Ness into a Magister Templi and headed south to Los Angeles to pick up a copy of Meric. Casaubon's *John Dee•s Actions With Spirits*, which had just been reprinted in facsimile from the 1659 edition. Robert Ethel had told me about this new edition, which contained the Enochian Keys in their apparently original form. [Not for several years would I learn that Casaubon's Keys were themselves significantly altered from John Dee's original diaries and magical records.]

The Casaubon reprint looked just like every magician wants a grimoire to look: big, thick, heavy, and leather-bound. I could hardly wait to "take the original Keys out for a test drive", and did so that very evening at one of the old artillery batteries at Fort MacArthur where I had conducted many a Call to Cthulhu during Army Reserve weekends with the infamous 306th PSYOP Battalion. The result was nothing short of astonishing. The following day, March 9th, I jotted down the results:

> For the first Working I decided to pronounce the 19th Key, invoking ZIM (the 13th Æthyr). *Cornu* required twice before any response.
>
> Then the result: I recall coming, under hazy circumstances, to a large wooden-beamed hall in which were seated a number of men around a table. I knew them to be the "Secret Chiefs" of the "White" tradition of whom Aleister Crowley and others have spoken.
>
> I suggested that I might be allowed to join them, sensing that they did not immediately perceive my identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them were wary of me.
>
> Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction by them of even stronger dislike. I responded with anger in turn.
>
> There was a violent conflagration, the hall collapsed, and I recall nothing further.[735]

This was no mere dream, since I did not fall asleep, nor was it the type of hallucination which may follow from fatigue, self-hypnosis, or other "bewilderment" to the mind. It was a rational experience, perfectly clear to my normal senses. It was very "crude", but then I hardly expected anything polished to come of a first Working with a new magical system. I took no particular meaning from the sequence itself; what was significant to me was the sharpness and clarity of the entire experience - far more so than Workings conducted with the Crowley Keys in the *Equinox* or the LaVey Keys in the *Satanic Bible*.

It was hardly politic to recount something like this to the author of the *Satanic Bible*, at least not until I had explored and understood it better. Robert Ethel, who himself possessed a copy of the Casaubon volume, would be a more suitable correspondent. Upon returning to Santa Barbara I wrote him:

> In case you thought I passed right over your discovery of the Casaubon reprint mentioned in your December letter, I did not. But it has taken me this long to locate a copy, inspect it for accuracy, and form some preliminary conclusions concerning it.
>
> From what I have read in the book so far - coupled with results I have obtained from an experimental operation with one of the Keys - it is a tremendously powerful text. The secret to its proper use lies, I believe, in the disassociation of its implications from hybrid/Cabalistic jargon. This includes the pronouncing of the Keys themselves (which, from Mathers' time onward, have been spoken per the letters of the Hebrew alphabet and not according to the simple phonetics implied by each letter in the text).
>
> There are two general points to be considered. The first is that which I brought out in the "Caucus Race" article in the *Hoof*, i.e. that Dee, Kelley, and Casaubon would have been playing with fire [at the stake] had they not bent over backwards to couch their texts in "good Christian"

[735] Aquino, M.A., Working Record, Enochian Keys, March 9, X/1975.

terminology. [One could say much the same for John Milton, whose *Paradise Lost* is an excellent example of such lip service.]

The second point is that Dee and Kelley were themselves necessarily of a Judaic/Christian educational background. They would have been inclined to interpret extraordinary contacts in line with the myths and legends most familiar to them. In going through this reprint of Casaubon, I have attempted to evaluate each "Angelic" incident in a more empirical frame of reference. A pattern is emerging that I find very exciting, but I must proceed further with the correlation before I commit myself to conclusions.[736]

While Ethel and I were comparing notes about John Dee, Warlock Lynn Norton and Witch Colleen Huddleston had been cooperating on a magical project of their own - the "Satanica Portfolio". This collection of drawings was advertised throughout the Church by various newsletters, and in April Lynn and Colleen sent me a complimentary set of the prints. To Colleen I wrote:

A short time ago I received the "Satanica" portfolio compiled by you and Warlock Lynn Norton. It is nothing short of magnificent, and I am very grateful to both of you for sending me the set. Among all the drawings one of my favorites is that dragon-creature of yours. But then I have looked at each drawing at length, attempting to visualize the realities and fantasies symbolized therein. I will keep the portfolio in a special place in my study where I may have ready access to it.[737]

I went on to ask Colleen whether she had had any further thoughts concerning the Priesthood. Though I had recommended her and Tom for the Priesthood some time previously, and the LaVeys had been favorable, nothing seemed to have come of it. I wasn't sure where the ball had been dropped. To Lynn Norton I also sent a letter:

There are a good many frustrations involved with my commitment to the Church of Satan. I haven't taken a real vacation in over five years. I have stayed up night upon night untangling a never-ending variety of things by letter and telephone. The public that dislikes us causes problems, and sometimes the public that likes us presents even greater problems. And at any given time there is always a klutz or two in the membership needing either some gentle guidance or [stage two] a good swift kick in the ass.

I bring this up because there is something that makes the whole rat race worthwhile. It is the observation of that special sort of genius in an individual which, in environments other than that created by the Church of Satan, might never have been brought to flower. Whenever I see it - and it appears in many guises - I feel just like a cat that has absconded with an entire gallon of cream. And then all the petty frustrations disappear completely. Your portfolio evidences precisely that kind of genius. And I have reason to believe that it will carry you further than you may now imagine.[738]

And more good news arrived from Ronald Barrett:

We at the Twilight Grotto have been rather busy, and I should like to take some time to share with you some of what we have been doing. The Grotto was formally organized on February 14. Those attending were Mr. Ricco Zappitelli (now the Grotto Scribe) and Mr. Robert Brink (now the Grotto Task Master). We discussed our Grotto directions and activities, along with Grotto and Church of Satan protocol. Also we read and discussed the "Book of Belial" and "Book of Leviathan" from the *Satanic Bible*

Most of our meetings are magical study sessions, and the interest and response are very good. Thus far our studies have included many of my old copies of the *Cloven Hoof*, *Satanic Rituals*, *Morning of the Magicians*, some Lovecraft, and comparative magical systems. Now we are touching on Egyptology.

[736] Letter, M.A. Aquino to Robert Ethel, March 12, X/1975.

[737] Letter, M.A. Aquino to Colleen Huddleston, April 21, X/1975.

[738] Letter, M.A. Aquino to Lynn Norton, April 21, X/1975.

In one session we were reviewing Dr. LaVey's Cloven Hoof article "Qualifications of a Magician". This resulted in an incredibly constructive introspection for all of us. As for Grotto rituals, we have had two compassion, two destruction, one modified Black Mass, and a special Walpurgisnacht celebration.

Our first open house on March 11, X was attended by two males, one of whom has submitted an application. We are very anxious for our Grotto to expand, but will not accept less than our standards of quality. We are also hoping for some female members, but I think there is a shortage in this area. Our altar is very bare - but not in the appropriate way!

We are an ambitious, small group that is study-conscious and eager to apply what is learned. We are using our small numbers to the advantage of quality, so that as we grow, that same quality will be our constant foundation. I have found what I learned as a previous member of the Lilith Grotto invaluable, and I have applied much of that knowledge already.

As Grotto Leader I am very pleased with both of my members. They are responsive, enthusiastic, and strong assets. All three of our personalities are totally different from each other, but so far we seem only to complement one another. I'm sure it will be only a short time before both will want to be tested for the II°.

Friday of this week will find the Twilight Grotto heading up to my mountain for three fantastic days. I have staked off the area where I shall start constructing the homesite before long. My plans are a self-styled version of Egyptian architecture, with the main room 45'x18'x9', and most of it subterranean. It will be constructed of cement and stone, hopefully resembling a rock-carven tomb. The 45' front will be facing the downward slope of the mountain and will be behind two 9'-tall, 18'-base trapezoidal stone walls, creating a fortress effect. Not being an architect or a builder, I am having a difficult time figuring it all out - but I am enjoying the challenge.

Magister Aquino, I would like to say at this time how much I appreciate what you have done, not only for me personally but also for the Satanic Age. I have met several members of various positions in the Church of Satan, and have heard only complimentary remarks in reference to you. It gives me a great deal of satisfaction to read your letters and the Cloven Hoof and know that Satanists are administered by such cultured and wise leaders as yourself.

I want also to commend you for the fairness and expertise in judgment I have observed you to exercise. I'm not sure, according to our protocol, exactly how to compliment and thank you for all you have done except in my own fashion. That is to say: "I think you are a fantastic person and leader, and you have earned my greatest respect. I thank you as Ron and Warlock Barrett!" Your efforts are most certainly recognized and appreciated.

I trust you had a delightful Walpurgisnacht, and hope that the ensuing year is but a celebration in life for you.[739]

On May 20th I paid what would be my last visit to 6114 California Street, to deliver Anton's birthday present: a heavy bronze short-sword adorned with pleasantly ugly and brutish dæmons. The LaVeys and I spent a relaxed evening talking about the effects of the current Phase and the startling amount of mail that had resulted from my March/April Cloven Hoof article on the Church's degree system (Appendix #126), and Diane cooked "sandwitches" enveloped in a special batter she had whipped up.

While we munched them, we chuckled over photographs she had taken of her husband on location with The Devil's Rain in Durango. It was quite a jump from Casaubon to a photo of Anton trying to get a crowd of Mexican extras to chant Enochian from hastily whipped up "idiot cards"!

In early May I wrote to Diane:

The sandwitch was so good that I tried my claw at one shortly after returning home. I hate to tell you the mess I made of it. Brandy liked it at least! Give me a little more time and about thirty eggs and I'll become an adept. Sometime I must tell you about the first time I tried to roast a turkey. Created something very novel which, for want of a more suitable term, I dubbed "turkey jerky".

[739] Letter, Ronald Barrett to M.A. Aquino, May 22, X/1975.

Ready for the Hoof and address-input whenever you are. Should be a nice issue. I am glad that the last one evoked all that mail. At least people are reading the rag! There seems to be so little reader feedback on each issue that I have more than occasionally found myself wondering about the newsletter's punch.

The photos from Mexico were tremendous. There is something very funny about Anton LaVey teaching extras via Enochian idiot cards. [What would John Dee think?] Of course I'm on pins & needles waiting to see the final Devil•s Rain. Question: Will critics render thunderous acclaim, shower praise upon it, consider it all wet, or write it off as a drop in the bucket? I think they will hail it with a storm of applause.[740]

Diane responded:

The "sandwitch" appellation reminded me of the fact that, despite my wondrous, glamorous (ahem!) exterior, I really am a cookie-lady type at heart. We too enjoyed your visit, and it couldn't have been more appropriately timed, what with all the changes that are about to take place.

The magnificent sword has found an ideal setting against the castle-like backdrop of the rock which comprises the main altar/fireplace - not inside, but against it! - at Central. The rock complements the heavy design of the sword and vice-versa.

I'm enclosing Anton's essay for the Hoof. Also the main body of the lead article, in which you'll give them the low-down on the attainment of degrees, R.A. contacts, and newsletters, and explain that the article is intended to answer all the mail we received on the last issue.[741]

The lead essay she enclosed read as follows [with Diane's comments before and after]:

[Note: Begin this lead article with a qualifier to the effect that we received so much mail on the last issue - questions on the second and third degrees, how to contact Regional Agents, how to get the mailing address - and costs - of regional newsletters, etc. You know, what you and Anton discussed when you were here.

You will recall, the following is to be used almost verbatim, any changes making it stronger if anything:]

* * *

"Advancement to Witch or Warlock (II°) is attained by one of two means: appointment or application. One is appointed through recognition of prowess or contribution to the best interests of the Church of Satan. In this category are to be found persons recognized as authorities or leaders in their fields. Their recognition must exceed self-evaluation and be evidenced by popular acclaim or public notice (via media) of their achievements. In short, persons of note whose affiliation with the Church can exert a strong influence over others, either publicly or among their peers. This prerequisite applies to the III° as well.

"Also eligible for advancement through appointment are those who have made a tangible and viable contribution to the expansion and development of the Church. This does not apply on a Grotto or regional level, for each member so involved is expected to share in the operation of any social faction within which he functions.

Despite inaccurate reports and misquotes, the Church of Satan not only accepts material contributions, but returns recognition for those acts commensurate with their magnitude. To operate in any other fashion would be ungrateful, hypocritical, and just plain foolish. Therefore professional services, funds, real estate, objects of value, etc., which contribute to the tangible, worldly success of the Church of Satan are qualification for elevation to both II° and III°. The churches of the godly may not have lived by bread alone, but they've grabbed more than their share of dough over the years. The frankly materialistic concept of Satanism can always use a little bread or its equivalent.

"It would be not only unSatanic but contradictory to the teachings of our leader not to mention the act of 'pleasing the boss' as an opportunity for advancement to any higher degree within the Organization. Anton LaVey is notoriously Diabolical (to those who know him) in his response to and recognition of his more pleasing advocates. Nuff said.

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[740] Letter, M.A. Aquino to Diane LaVey, May 16, X/1975.

[741] Letter, Diane LaVey to M.A. Aquino, May 20, X/1975.

"Elevation to the II° may be attained, as an alternative to the foregoing, through application and evaluation of a specially prepared test, designed to elicit a wide variety of responses. As in the past, the processing fee for the II° test is $20, though the entire format of the test has been changed. The $20 processing fee barely keeps the examiners in Beluga caviar and Stolichnaya vodka while they are processing."

* * *

[We will leave it up to you to diplomatically tell them that they do not automatically get put in touch with their R.A. And of course info on regional newsletters would also come after having them prove themselves worthy of further contacts. But something must be said in this regard, because we are swamped with letters asking for contacts.][742]

I read and re-read the article. No matter how I tried to play it back to myself, it kept saying that the Priesthood of Mendes was for sale. That couldn't be; the notion was ridiculous.

I handed the draft article to Lilith to see how she might react to it. She looked at it casually, then more intently, and then turned towards me with disbelief and tears in her eyes.

I quickly reassured her. It was obviously a bad choice in wording, and I would redraft the article to correct it. I revised it (Appendix #127) and sent the camera copy of the new Cloven Hoof issue to the LaVeys with the following cover letter, in which I thought I'd better include something as diplomatically as possible about the concern the LaVeys' draft had evoked:

Under separate cover cometh ye Hoofe. Instead of making the lead article a little stronger, I went ahead and made it a whole lot stronger. Anyone who fails to get the message now can't be reached by anything short of a whack on the skull with a 2x4, which is impractical by mail.

I also expanded and strengthened the case for contributions to the Church, wording the appeal towards those in a position to come up with good-sized hunks of money. Hence all the harping on taxes. The information in the article conforms to general I.R.S. policy. The Church of Satan's I.R.S. standing is not germane to the matter.

Let's take an example: If Satanist John Jones sends the Church of Satan a check for $1,000, he can deduct that as a contribution to his church. [I.R.S. forms, by the way, do not even ask the name of the church.] If the Church of Satan is set up with the I.R.S. as a tax-exempt religious organization, you would pay no income taxes on that $1,000. If the Church of Satan is not certified that way with the I.R.S., you would pay regular income taxes on the $1,000. But this does not affect Jones' tax reporting.[743]

There are many ways in which cash and assets may be donated to a church for tax benefits and shelters. Your accountant should get cracking and work up a summary for you to provide persons who inquire about making contributions. The Hoof should also get the word around. A "charitable remainder trust" is one such way. If your accountant doesn't know what I'm talking about, see another accountant!

I've purposely left the Church of Satan's form of gratitude for contributions open. This enables you to negotiate and/or tailor responses as you deem appropriate.

Since the Church of Satan has so many other ways to thank people for contributions, let's not "sell" our degrees. The symbolism and image of the degrees are sacred to those who presently hold them, and a price could never be set upon them. To do so would be to lose the lifeblood of the Church as an institution destined to revolutionize human history. We have the ignoble fate of Crowley's organizations as a case in point.

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[742] LaVey, Anton, enclosure to letter, Diane LaVey to M.A. Aquino, May 20, X/1975.

[743] Actually this was ignorantly-incorrect advice on my part. Any donations to the Church of Satan would have required the Church to have IRS tax-exempt status in order to be deductible by the donor. While the Church of Satan had been incorporated as a nonprofit corporation in 1971, it had never qualified for U.S. or California tax-exemption. At the time I wrote this letter, I was not aware of that.

I was very pleased and proud to hear of that sword's final placement at 6114. Privately I had hoped that it would wind up in the Main Chamber, because I had acquired it with that atmosphere in mind. May you use it to sacrifice many virgins [if you can still find any].[744]

Thinking the matter done with, I sat back to await the printed Hoof in the mail. What I got instead was the returned camera copy, together with a surprisingly terse note from Anton LaVey:

Dear Mike:

Pooey on page one! Your two-by-four is made of balsa wood. Delete: Page one - second, third, fourth, fifth (continued on page two) paragraphs. Delete: "Backscratching" section (two paras.).

Following opening para., use original copy verbatim, beginning "Advancement to the II° (Witch or Warlock) …" and ending with "Nuff said." Final para for lead article is:

Elevation to the Second Degree may be attained, as an alternative to the foregoing, through application and evaluation of a specially prepared test, designed to elicit a wide variety of responses. As in the past, the processing fee for the II° test is $20, though the entire format of the test has been changed. The $20 processing fee barely keeps the examiners in Beluga caviar and Stolichnaya vodka while they are processing.

I have good reason for what I'm doing.[745]

I could not believe it. What was going on in San Francisco? This couldn't be Anton LaVey speaking. He must have been coaxed into this crazy policy decision by some current courtier or advisor who knew nothing and cared nothing for the Church of Satan. Fazzini? Wolfe? Who could know?

The relationship between the LaVeys and myself had long since become one of "family". They trusted me implicitly and I trusted them in kind; and our continuing dialogue concerning Church matters had always been couched in a very deep and real affection between the three of us.

Now, suddenly, I felt a cold, painful distance between us. Anton LaVey had taken a position that I could neither accept nor somehow rationalize away as I had Tony Fazzini's blue medallion. Desperately, with an unaccustomed formality, I wrote back to Anton:

Dear Sir:

I know that you have good reason for your decisions. Otherwise I would not have devoted the last six years to the Church of Satan. Yet, if you told me to blow your head off with a shotgun, I wouldn't do it. And that original Hoof article of yours would undermine the entire substance of the Church. Any advisor of yours who says that it will not is either a fool or a "yes-man" afraid to speak frankly in your presence.

The people who will establish the Church of Satan as a great and lasting institution are those who believe in it and in the philosophy behind it. They have understood for years that the degrees all signify personal intelligence, dedication, and accomplishment. If you now state that material contributions "are qualification for elevation to both II° and III°", they will feel betrayed. Those with a strong sense of self-respect could not retain their degrees or membership under such circumstances. Any persons who remained would be boot-lickers who care nothing for the ideals of Satanism as long as they can curry your personal favor.

It is a mistake to think that you will attract contributions by selling the degrees of the Church. People donate funds to organizations whose principles they admire. They won't give a cent to a church known to pawn its priesthood and initiatory degrees.

If the Church of Satan needs money, there are many ways we can go about it without prostituting ourselves. We might hold membership drives, increase membership and renewal fees, ask for contributions via the Hoof, hold raffles, sell a variety of decorative items, etc. I will be happy to work out some plans along these lines and to follow through with them for you.

[744] Letter, M.A. Aquino to Anton & Diane LaVey, May 25, X/1975.

[745] Letter, Anton LaVey to M.A. Aquino, May 27, X/1975.

If a big shot approaches the Church with a sizable contribution, we can take him to dinner, give him an honor guard, present him with a cape & sword & plumed hat, and dub him a Grand Knight Commander of the Legion of Honor of the Infernal Empire, First Class. And he'll be far more impressed than he would have been had he received a black or white or blue Baphomet.

As for the comment about "pleasing the boss", our people believe that they are doing precisely that by living and promoting the philosophy you have authored and championed. It is slow, hard, and occasionally dangerous work. You live behind a protective fence in San Francisco, but announced Satanic officials around the country can't take such precautions. Yet even so they are pleased and proud if you gain additional fame and fortune at least partly through their efforts. These efforts are forthcoming because you are respected as a man of principle who has taken a final stand against hypocrisy.

So if you show favoritism to courtiers and personality-cult fans, you will not have a true Church of Satan. Instead you will have an Anton LaVey Fan Club composed of the most superficial sort of people.

The people who will build the Church of Satan into a great institution will never be found sitting at your feet. They will be too busy putting your ideas to work out in the world.

I have already spent a good deal of time, quite possibly without success, trying to defend your gift of the IV° to your family chauffeur to members of the Church who have heard about it. I like Tony personally, but that blue Baphomet has become a slap in the face to some of your most dedicated field members and officials. And not because they themselves don't have it.

It would have been very easy for me to say none of these things, put that original article in the Hoof, and make consoling noises while the Church of Satan blew itself to bits. But I have a higher regard for you than that, and if that means being the only one to tell you things you don't want to hear, I guess I have to do it. That doesn't mean I enjoy it.

Most respectfully,
Michael

P.S.: To date the only other person who has seen that original text is Lilith. I handed it to her without comment to test her reaction. At first she thought it a practical joke, and then she cried for a quarter of an hour. She calmed down only when I said that the text was misleading and intended only to convey the points which I subsequently included in the "Backscratching" article. I have told her nothing further since that time.[746]

While I waited for Anton's reply, I was consumed with doubts and indecision. Had I somehow misinterpreted the LaVey article? Anton's note? No, every time I read and re-read them, they pointed inescapably in the same direction. Should I have tried to telephone, to drive to San Francisco? Perhaps - but this was a key policy decision, not a casual whim which small talk could smooth over. I half-expected a reply which would "magically" clear up the entire "misunderstanding" and light-heartedly poke fun at me for not seeing something that I should have seen from the beginning. What I received instead was the letter from Diane LaVey reproduced as Appendix #128.

Diane's letter arrived on the same day I had to drive to Los Angeles for another Army Reserve meeting. I knew how I read it and how Lilith read it; now I wanted an outside opinion. I called Dale Seago in Santa Monica and asked him to select a restaurant for supper, saying nothing about the Hoof exchange.

We dined at one of Dale's favorite oriental restaurants in Santa Monica, and as the waiter cleared the table I put the exchange of letters and articles before Dale and said, "Tell me what you think." He read slowly through the papers, then looked up at me in shock. "Dr. LaVey has sold out," he said.

By the time I returned to Santa Barbara, pain and bewilderment had given way to an entirely new emotion - one which I had never before felt towards Anton and Diane - cold fury. I was bitterly, blindly angry. I had been betrayed; the Priesthood had been betrayed; the Church of Satan had been betrayed; the Prince of Darkness himself had been

[746] Letter, M.A. Aquino to Anton LaVey, May 31, X/1975.

betrayed. All the years of struggle, of sacrifices, of dangers and risks - all for nothing. Something indescribable that had promised to lift the human race out of its eternal bestiality and slavery - gone, shattered, crushed into the dirt … and by the very man who had brought it into being.

I had no idea what kind of future might now lie ahead. I knew only that I could not walk a single step further with a Church of Satan that had become a mockery of its name. Even if mankind were now to slip back into its natural, bestial state, and if Satan were to abandon his Church as a failed, premature experiment, still I would have to make a final statement on his behalf, for his honor. I accordingly wrote the letter reproduced as Appendix #129, copies of which I also sent to the entire Priesthood, as well as to the few Regional Agents who had managed to continue functioning despite the constraints of the new Phase.

No reply was forthcoming from the LaVeys, nor did I expect one, nor was I in the mood to listen to one. What did begin to pour into my mailbox were scores of copies of letters of resignation from the Church of Satan, a sampling of which is reproduced in Appendices #132-141.

Within days the Church of Satan was dead. Every single individual who had given it life, authenticity, and reality beyond a name and a reflection of Anton LaVey had refuted it.

What must have been the atmosphere at 6114 California Street as day after day brought condemnation and rejection? To the old Anton LaVey I had known, admired, and loved it would have been a mortal blow. But to this strange new Anton LaVey who could prostitute the very Satanic Priesthood itself? He had already turned away from the Church and its members, and their reproaches would mean nothing to him. And so it seemed from his eventual proclamation in answer to my resignation, which is reproduced as Appendix #142. [My response to it follows as Appendix #143.]

I suddenly found myself being looked at expectantly by a large number of Satanists, Witches, Warlocks, Priests, and Priestesses. Was this the end, or could we somehow try to carry on? A "Second Church of Satan"? Perhaps so, strange though the idea seemed to us. I sent out a bulletin:

> The machinery of the old Church of Satan, Inc. is no good to us. We don't know what the books look like, nor is there any responsible financial or secretarial staff to which we may turn. "Lana Green" and "J.M.K." are merely front names. I don't know what debts there may be or what administrative snarls may exist. As for the Council of Nine, it has met only infrequently - and then only as a program advisory panel, not as a true board of directors in the corporate sense. We are going to change all that.
>
> The first thing we do is to incorporate a non-profit organization with a name similar to but distinct from the Church of Satan. This is in the process of being done right now. I will tell you the exact name as soon as it has been legally protected [originally "Second Church of Satan"].
>
> All censorship and communications restriction ends. All members of the Priesthood will have access to the full membership list. Addresses of local and regional newsletters will once more be released to all, and prior clearance or delay of all such newsletters will be a thing of the past. Each new member's name will be made known to all III°+ officials, and he himself will immediately receive the name and address of a Witch or Warlock capable of providing initial, personalized guidance and of referring him to other Satanists if his efforts merit it.
>
> Impersonal standards for all degrees will be established and maintained. All degrees will be conferred by the High Priest initially. Later IV° officials may be empowered to evaluate candidates for the II°/III° in their spheres of influence and authority. The High Priest will remain the sole authority to confer the IV°, but each new IV° will require approval by a majority of the Council of Nine.

> No more non-member subscriptions or non-member affiliations under any guise. Anyone who expects to get anything out of this organization will have to join it 100%. No more honorary Priesthoods. No Magisters or Priests who don't do a damned thing.
>
> Each new member will be expected to produce appropriate evidence during his initial year of membership that he is practicing Satanism forthrightly and unashamedly. Otherwise he will not be permitted to renew his membership, fee or no fee. The same holds true for each Satanist of each degree for each year. And the standards will get tougher as the degrees get higher.[747]

As promising as the situation might be beginning to seem from a purely organizational standpoint, I was far from satisfied with the cascade of events that had brought the crisis about. My feelings at that time are summarized in a letter which I sent out on June 23:

> When it became evident to me that the Church of Satan was to be destroyed, I sought an explanation via ceremonial invocation. Since the 9th of June I had received a series of indications that the overall situation and my own actions therein were not haphazard. Consultation of the Book of Thoth on Friday, June 13th, for example, yielded the following sequence: 2 of Cups, 7 of Disks, 9 of Disks, 2 of Wands, The Devil. But I had not received what I considered to be a conclusive answer to the meaning of these events.
>
> Because of the strength intrinsic in the Church of Satan, it seemed illogical to me that it could cease to exist so suddenly. The actions of Anton Szandor LaVey, a Magus V°, also seemed oddly out of character to the point of complete inconsistency. And, during the ending of the Church of Satan, there had been no manifestation or action evident by the principal entity - the Prince of Darkness himself.
>
> It is the right of a Magister Templi to evoke the Prince of Darkness if it is his Will to do so. During the night of June 21-22, X, therefore, I addressed such an evocation by means of the first Part of the Word of Set [as I had since come to understand as the original "Enochian Keys"]. The evocation was effective, and an answer was received.[748]

That answer was the Book of Coming Forth by Night, through which the Prince of Darkness transferred his sanction from the Church of Satan to what would now be called the Temple of Set. An analysis of the Book of Coming Forth by Night is beyond the scope of this history and will be found in the Jeweled Tablets of Set.

The Temple of Set was founded in accordance with the Book of Coming Forth by Night and has continued to uphold the principles proclaimed in that document. Its history is also beyond the scope of this volume and will be found in the Jeweled Tablets of Set and in its newsletter the Scroll of Set.

The passage of time since the 1975 crisis did not serve to soften Anton's bitterness towards the Temple of Set and myself - a mixture of hatred and envy not unlike that which Mr. Hyde presumably felt for Dr. Jekyll. Ironically the Temple of Set preserved, and has gone on to strengthen the very things about the Church of Satan which had most inspired Anton himself. Similarly the Temple has rejected the Schadenfreude characteristic of the Magic Circle, and which loomed again after the disasters of the early 1970s. It acknowledges the Prince of Darkness without qualification, and affirms the Black Arts as the means to mankind's triumph - not as an excuse for failure.

If the Temple of Set became an agonizing wound in the side of Anton LaVey, it was thus one which, like that of Parsifal's Grail King, could never heal. It is the Grail of the Church of Satan, the promise of all that the Church worked so hard to attain during those memorable years from 1966 to 1975.

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[747] Letter, M.A. Aquino to Church of Satan respondents, June 16, X/1975.

[748] Letter, M.A. Aquino, accompanying original 30 copies of the Book of Coming Forth by Night, June 22, X/1975.

And among the worthy people who have so kindly received us, I revise my record of these adventures once more. Not a fact has been omitted, not a detail exaggerated. It is a faithful narrative of this incredible expedition in an element inaccessible to man, but to which Progress will one day open a road.

Shall I be believed? I do not know. And it matters little, after all. What I now affirm is that I have a right to speak of these seas, under which in less than ten months I have crossed 20,000 leagues in that submarine tour of the world which has revealed so many wonders.

But what has become of the Nautilus? Did it resist the pressure of the mælstrom? Does Captain Nemo still live? And does he still follow under the ocean those frightful retaliations? Or did he stop after that last hecatomb?

Will the waves one day carry to him this manuscript containing the history of his life? Shall I ever know the name of this man? Will the missing vessel tell us by its nationality that of Captain Nemo?

I hope so. And I also hope that his powerful vessel has conquered the sea at its most terrible gulf, and that the Nautilus has survived where so many other vessels have been lost!

If it be so - if Captain Nemo still inhabits the ocean, his adopted country, may hatred be appeased in that savage heart! May the contemplation of so many wonders extinguish forever the spirit of vengeance! May the judge disappear, and the philosopher continue the peaceful exploration of the sea!

If his destiny be strange, it is also sublime. Have I not understood it myself? Have I not lived ten months of this unnatural life? And to the question asked by Ecclesiastes 6,000 years ago, “That which is far off and exceeding deep, who can find it out?” two men alone of all now living have the right to give an answer - Captain Nemo and myself.

- Jules Verne
20,000 Leagues Under the Sea

* * *

I think for years one of my greatest ambitions was to be like Captain Nemo and have my own submarine, with a Victorian parlor in it.

- Anton Szandor LaVey
Interview in McCall•s magazine
March, V/1970

Chapter 36: "A Fearful Thing"

I'm in league with the Devil as much as any mortal can possibly be.

- Anton Szandor LaVey
Satanis, the Devil's Mass, IV/1969

* * *

In the name of Satan, the ruler of the Earth, the king of the world, I command the forces of Darkness to bestow their Infernal power upon me! Open wide the gates of Hell, and come forth from the Abyss to greet me as your brother and friend!

Grant me the indulgences of which I speak! I have taken thy name as a part of myself! I live as the beasts of the field, rejoicing in the fleshly life! I favor the just and curse the rotten!

By all the gods of the Pit, I command that these things of which I speak shall come to pass! Come forth, and answer to your names by manifesting my desires!

- Anton Szandor LaVey
The Satanic Bible, IV/1969

* * *

And what do they do, now that it is safe to use His Great Infernal Name? They deny Him! They have the opportunity to cast the very creed of defamation, which killed their brothers and sisters of the past - cast that creed before the world in triumphal mockery of its age of unreason! But no! They do not thrust the bifid barb of Satan aloft and shout, "He has triumphed!" His Art and Works which brought men to the rack and thumbscrew, can now be learned in safety! But No! He is denied! Denied by those who cry up His Art and ply His Work!

Let it be known that every man who delves into the Arts of Darkness must give the Devil and His Children the due their years of infamy deserve! Satan's Name will not be denied! Let no man shun or mock His Name who plays His winning game, or Despair, Depletion, and Destruction await!

- Anton Szandor LaVey
Cloven Hoof, March V/1970

* * *

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. Then the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed with fiery tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And

at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

- The Statement of Azazel, *The Diabolicon*, V/1970

* * *

I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an ageless manner and with complete awareness.

You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be assured that it will assume a meaningful place in the Order.

- Anton Szandor LaVey to Michael A. Aquino
March 27, V/1970

* * *

Through this, the Black Flame of Satan, thou walkest in Hell. Thy senses are awakened to the joy of rebirth. The gates are flung wide, and thy passage is heralded by the deathless cries of His guardian beasts. His searing brand shall be evermore emblazoned on thy consciousness; its fiery meaning shall make thee free.

The blood of those who fail is eternally bright on the jaws of Death, and the hounds of night pursue their hapless quarry relentlessly. They who walk amongst us who bear deceit: verily they shall perish in blindness. Turn thy back on the vile and despise them; follow the Black Flame to unending beauty in mind and body.

- Anton Szandor LaVey
The Satanic Rituals, VII/1972

* * *

Hear, my ancient man, in whose mortal flesh, I Satan, have chosen to inspire my material Self - into whose keeping I have given my true Church - whom I have made Magister within the Realm of my Shining Trapezoid - whom I have incarnated as Magus - Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew up before me, and to which you set your own name. Think not that I have been unmindful of that act long past, pale and lonely though it might seem beside the wreaths you have won from your own kind. You could not know but that you risked more than your life - yet you stretched forth your Will through the darkness of the angles to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know to be most beloved of me, build now with your own hands a Flame that is sacred to me. Let your hands pass through the Fire once for each angle of my Shining Trapezohedron. Speak again that ancient Key which suspends the barrier between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you from your bond with me. Through your alliance with the Powers of Darkness you have been granted knowledge far beyond that normally accorded your race. And for this you have been manifested as Magus. But now - of my own Will and bound by no pact, I, Satan,

bestow upon you my greatest gift - for which there is no degree in my Order. By my Will, Anton Szandor LaVey, you are divest of your human substance and become in your Self a Daimon.

- The Ninth Solstice Message
North Solstice IX/1974

* * *

The follow-up to the Diabolicon was cybernetic in its timing and content. It pleases me that you perceive that which you do. All titles aside, you have entered a new realm of comprehension, and truly deserve the name of "Satanist".

- Anton Szandor LaVey to Michael A. Aquino
August 22, IX/1974

* * *

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.

He did many glorious things and mighty deeds as High Priest.

- The Book of Coming Forth by Night
North Solstice X/1975

* * *

Michael Aquino has relieved me of an "Infernal Mandate" which I have never claimed to hold. I have freely admitted that I assumed my office of High Priest because at the time there was no one else who did. The titles "Infernal Empire", "Exarch of Hell", etc. are symbolic, not literal.

- Anton Szandor LaVey
"Hoisted by His Own Patois"
June 20, X/1975

* * *

I say to you againe, doe not call up Any that you cannot put downe; by the which I meane, Any that can in turn call up somewhat against you, whereby your powerfullest Devices may not be of use. Ask of the Lesser, lest the Greater shall not wish to Answer, and shall commande more than you.

- H.P. Lovecraft
The Case of Charles Dexter Ward, 1941

* * *

Death and the awful abode of lost souls, whither my weakness long ago had sent him, had changed him for every other eye but mine. And now I heard his voice, rising, swelling, thundering through the flaring light, and as I fell, the radiance increasing, increasing, poured over me in waves of flame. Then I sank into the depths, and I heard the King in Yellow whispering to my soul: “It is a fearful thing to fall into the hands of the living God!”

- Robert W. Chambers
The King in Yellow, 1895

Chapter 37: "Despair, Depletion, and Destruction"

Quos Deus Vult Perdere Prius Dementat.
- Ancient Roman proverb

The First (1978) and Second (1983) Editions of The Church of Satan ended with the events of Chapter 35. There were three reasons for this:

First, in the greater sense, the history of the Church of Satan came to an end with the crisis of X/1975, the disintegration of the Church as an institution, and the creation of the Temple of Set. Thereafter, while Anton - and for a time Diane and Zeena - LaVey sought to maintain the fiction of a functioning organization on the strength of the Church's pre-1975 reputation, nothing of the original Church existed behind the facade.

Second, as one hesitates to view the decomposing corpse of a person whom one remembers as a living, vital being, I could not bring myself to write about the ugly zombie the post-1975 "Church" had become. I wanted to think of it always as I had known it in its days of strength, majesty, and above all authenticity. I had the warning of Conchis from John Fowles' The Magus

> Sometimes to return is a vulgarity … Perhaps one day, Nicholas, you will have an experience that means a great deal to you. You will then realize what I mean when I say that some experiences so possess you that the one thing you cannot tolerate is the thought of their not being in some way forever present. Seidevarre is a place I do not want time to touch. So I am not interested in what it is now. Or what its inhabitants are now. If they still are.[749]

Third, my estrangement from Anton LaVey caused me intense personal pain. For six years I had regarded him as a friend, mentor, and ultimately "Devil-father" - a bond of affection and respect clearly as profound and meaningful to him as to me. That an impasse of principles should have brought about the destruction of this bond, replacing it with an almost pathological hatred on his part and an impatient exasperation on mine, seemed the harshest of ironies.

Over the subsequent years I would constantly be approached by a wide assortment of Anton LaVey-detractors, expecting me to confirm their judgments of him as a crank, fraud, con-artist, or even quasi-criminal. With relish they would quote Anton's periodic public denunciations and privately-expressed pathological hatred of the Temple of Set or myself. Much to their surprise, I refused to do more than say that I considered his post-75 statements unreliable and emotionally-motivated. My overriding reaction was one of irritation, that I should be placed in the position of defending the legacy of someone who seemed determined to wreck it - and whose personal bête noire happened to be, as it were, the very Repairer of his Reputation.[750]

> But even as Saruman passed close to Frodo, a knife flashed in his hand, and he stabbed swiftly. The blade turned on the hidden mail-coat and snapped. A dozen hobbits, led by Sam, leaped forward with a cry and flung the villain to the ground. Sam drew his sword.
>
> "No, Sam!" said Frodo. "Do not kill him even now. For he has not hurt me. And in any case I do not wish him to be slain in this evil mood. He was great once, of a noble kind that we should not dare to raise our hands against. He is fallen, and his cure is beyond us; but I would still spare him in the hope that he may find it."
>
> Saruman rose to his feet and stared at Frodo. There was a strange look in his eyes of mingled wonder and respect and hatred. "You have grown, Halfling," he said. "Yes, you have grown very

[749] Fowles, John, The Magus, page #310.
[750] Chapter 1, The King in Yellow.

much. You are wise, and cruel. You have robbed my revenge of sweetness, and now I must go hence in bitterness, in debt to your mercy. I hate it and you!"[751]

For the Third (1992), Fourth (1999), and this Fifth (2002) Editions I changed my mind. Anton's statements and actions after 1975 require inclusion and analysis if the whole story to date is to be told; therefore Chapter 36 and this one. They do not make pleasant reading, nor was it pleasant to write them. So dramatic is the change of tone from the pre-1975 history that the reader may wonder if I am talking about the same person. In answer I refer that reader to the implications of Chapter 36.

* * * * *

In June 1975 a curtain of utter secrecy, mistrust, and deception descended over 6114 California Street. Thereafter Anton LaVey issued no organizational information to either the public or to the remnants of such Church of Satan membership as had decided to remain. Information concerning the Church, or the LaVeys personally, henceforth appeared only in the form of propagandistic Cloven Hoof issues and stage-managed books and magazine articles.

A touch of the real Anton LaVey surfaced for a brief moment in a 1978 interview granted to a San Jose newspaper (Appendix #144). A photograph of Anton accompanying the article revealed a gaunt, haggard face from which the eyes stared painfully [Plate #35].

The design and contents of the Hoof issues are quite revealing. A flurry of promotions - some real, some fictitious - followed the exodus of the operational Priesthood in 1975: "John M. Kincaid" suddenly became a real person again and in 1976 was promoted to Magister. Within a year of the 1975 crisis Satanists I° Maarten Lamers and Randall Alfred were promoted to Priest and Magister respectively; non-members Irma Serrano, George Natanson, Jim Osborne were created Priests; and non-member Anthony Vincent was created Magister. The keying of Baphomet medallion colors to the degree-system was eliminated. An article announced, fictitiously, that 6114 California Street had been closed and the Church of Satan moved to "new offices downtown" in San Francisco.

A few of the faithful were initially marshalled to write articles for the Hoof, but by 1977 even the use of pseudonyms could not conceal that the entire issues were now being written by Anton and Diane LaVey alone.

In 1981 the newsletter shrank from four pages to one page. At the end of 1984, when Diane departed, the Hoof went from bimonthly to quarterly and, except for reprints of old Anton LaVey essays, was now written by Anton's new live-in girl Sharon Densley (whom Anton renamed "Blanche Barton"). In this format it stumbled irregularly on for another three years, finally shutting down entirely "due to the rapid expansion of the Church of Satan" (!) in 1988.

As a rostrum for Anton LaVey as social critic and counterculture eccentric, the post-75 Hoof was not at all dull. He was a colorful writer, and he had a lot of scorn to heap on popular pastimes, trends, and culture. Alternating with his social satire were litanies to his own tastes, from staying up all night & sleeping during the day a la Dracula, collecting of kitsch & schlock bric-a-brac, 1940s films, music, & clothes, the appeal of fat women, the repulsiveness of exercise, and how absolutely everyone was continuing to steal his ideas.

Suddenly the Sigil of Baphomet became very important. In 1985 Anton began claiming that it was "copyrighted" to the Church of Satan [I supposed he meant "trademarked"], and dutifully its subsequent appearance on the Hoof was graced with an attached ® -

[751] Tolkien, J.R.R., The Lord of the Rings. Boston: Houghton Mifflin, Second Edition, 1967, page #III-299.

which to my way of thinking rather detracted from its esoteric impact.[752] The price of the remaining Wolf-Brown Baphomet medallions - advertised on a flyer as "the Rolls-Royce of occult jewelry" - rose from the pre-1975 $20 to $50: quite a mark-up considering the manufacturing cost of $3!

Not surprisingly the Temple of Set came in for special LaVey venom: It was called everything from "Christian Satanism" to a "Greek philosophical stoa" to "Laurel & Hardy's *Sons of the Desert*." In the 1988 final issue of the *Hoof*, in an article on Geraldo Rivera's Halloween "Satanism" television special, it received a final caustic snarl:

> Zeena LaVey was seated next to the charismatic leader of the "Temple of Set", which has been described as New Age or Christian Satanism. Since its formation in the mid-70s, we have periodically received inquiries asking about any affiliation the Temple of Set has with the Church of Satan. There is none. It is simply a rip-off group that has been riding on our coat-tails for years. Such is the price of success.

What was also remarkable about the post-75 *Hoof* was not just what was in it but what was *missing* from it. It was absolutely devoid of mention of any Church activities or contacts whatever, of course, and not one of the "Priests" or "Magisters" ever represented the Church in any way - with the possible exception of Maarten Lamers, who ran an "Amsterdam Grotto" in the Netherlands as a sex-club for a short time until the Dutch police closed it down with a raid.

Also missing from the new *Hoof* was *Satan*. And anything else dæmonic. And anything even remotely connected with the ceremonial Black Magic of the *Satanic Bible* and *Satanic Rituals*. The name of Anton's enterprise accordingly became something nonsensical: It was no longer a "church", it could not be called a "religion", and it had nothing whatever to do with "Satan". One wonders exactly what the assorted new priests, if indeed they actually existed as real people, fancied themselves to be priests *of*.

By 1984 Diane LaVey had apparently had enough. Said the *Sacramento Bee*:

> If Hell hath no fury like a woman scorned, then Diane Hegarty is about to fight like the Devil. Hegarty, the self-proclaimed Princess of Darkness, is suing her former companion of 22 years, Anton Szandor LaVey, the millionaire-founder of the San Francisco-based Church of Satan. In a palimony case to be heard Friday, Hegarty wants LaVey to sell all of the couple's possessions and split the earnings with her.
>
> Among the contested items: a bed of nails, a wooden coffin, medieval torture devices, seven daggers, a tombstone coffee-table, a shrunken head, an antique Egyptian skull, a stuffed jaguar, a crystal ball, and a reproduction of King Tutankhamen's sarcophagus. The list numbers about 100 possessions she wants sold to redeem her share.
>
> All Hell broke loose between the couple in 1984, when Hegarty moved out of the couple's California Street mansion, claiming LaVey had beaten her. Hegarty alleged in her lawsuit that LaVey applied a hammerlock to her neck, lifted her off the ground, and rendered her unconscious.
>
> The couple subsequently signed a 12-page legal agreement that gave Hegarty possession of the couple's 1967 Jaguar and LaVey possession of the 1936 Cord, 1972 Datsun 280, and 1976 Cadillac limousine. The agreement also allowed Hegarty to receive royalties from LaVey's best-

[752] The Baphomet emblem as used by the Church of Satan was not original to it nor created by Anton LaVey, hence cannot be trademarked. The original Baphomet dates at least as far back as the medieval Knights Templar. The artwork for the current emblem's goat/pentagram first appears in Oswald Wirth, *La franc-maconnerie rendue intelligible à ces adeptes*, "Le compagnon" Paris: Derry-Livres, 1931, page #60. The complete emblem with the added circles and "LVYThN" Hebrew letters appears on the cover of Maurice Bessy, *A Pictorial History of Magic and the Supernatural*, London: Spring Books, 1964 - two years before the creation of the Church of Satan. [The original edition of this work - *Histoire en 1000 images de la magie* - was published in 1961 by Editions du Pont Royal.] Early photos of Church activities often show Anton or his disciples using the Bessy book as a photo-prop because of the large cover-emblem, and he included it in his *Compleat Witch* bibliography [see Appendix #24]. The Baphomet is clearly in the public domain.

selling cult classics the *Satanic Bible*, *Satanic Rituals*, *Compleat Witch*, and *Devil's Notebook*. But the agreement forbade LaVey from selling or disposing of any of the couple's community property. Now Hegarty wants that changed. According to court documents, Hegarty and LaVey, who was the beneficiary of family wealth, started living together in 1962. A year later Hegarty gave birth to the couple's only child, named Zeena.

In 1966 Hegarty and LaVey formally began the Church of Satan. LaVey became the High Priest of the Church and Hegarty the office manager. Although never married to LaVey, Hegarty used the name "Diane LaVey".

But the relationship started to sour after two decades. In 1985 LaVey agreed to have separate entrances and facilities built into the couple's rambling estate - a LaVey family bequest - so he and Hegarty wouldn't have to see each other. Hegarty charged that those modifications were never added to the house, and consequently she never returned.

In the palimony suit, filed in San Francisco Superior Court May 11, 1988, Hegarty alleges she is entitled to half of LaVey's worth since all possessions the couple owned consist of community property. Though she has a half-interest in the mansion, it is apparently not an issue in the suit.

While not formally married, the suit contends, Hegarty and LaVey acted as husband and wife for over two decades. But LaVey's attorney, Owen Mayer, said his client "has already complied with all the items of the agreement he made with the plaintiff. Diane really has no grounds for her beef with Anton."

Hegarty's suit "seeks rights that would be the envy of everyone without the institution of marriage," Mayer said, adding that Hegarty is just trying to "jump on the bandwagon of Anton's success".

The Church of Satan boasts worldwide membership and holds regular meetings at its San Francisco headquarters. Officials, though, refuse to disclose how many followers the Church has.[753]

In a 1986 issue of the *Washington Post Magazine* (Appendix #145) we meet the "new" Anton LaVey to the complete eclipse of the old. Gone is the High Priest of Satan, gone the flamboyant, Mephistophelian Dr. Phibes. In their place the reporter sees an old carny artist, a "junkyard intellectual", a museum curator in Arkham growing gradually indistinguishable from the exhibits he tends: the Geek from *Nightmare Alley*.

The grandiose claims of Anton's "millionaire" wealth and 6114 California Street's "rambling mansion/estate" status were echoed by the 1988 publication of Arthur Lyons' *Satan Wants You: The Cult of Devil Worship in America*.[754]

Lyons concealed his Church of Satan membership [hence LaVey-orchestration of the book] until he was confronted with it by Larry Kahaner[755] during a July 1988 episode of the *Larry King Live* television interview show. Rather than defending it proudly, Lyons awkwardly tried to brush off Kahaner's inconvenient revelation as "an in-and-out affiliation for research purposes" - rather at odds with his continuous membership from 1968 through 1975 [as verified by the Church records in my possession through 1975] and presumably thereafter.

Thus did Lyons finally join the parade of parasites - Truzzi, Alfred, and Moody - who, when in a position to stand up publicly for Satanism and the Church of Satan, denied the sincerity of their association with the Church - or such association altogether.

After Diane's departure, Sharon Densley supplanted her as "Secretary of the Church of Satan" and mouthpiece for the continuing post-1975 con game. In 1990 "Blanche Barton" appeared as "author" of a book entitled *The Secret Life of a Satanist: The Authorized Biography of Anton LaVey*.[756] Those looking in this book for post-1975 progress of that "secret life" will search in vain; the accomplishments showcased all date

[753] Bloom, Stephen G., "Devil of a Palimony Dispute", *Sacramento Bee*, September 22, 1988.

[754] My review of *Satan Wants You* for the *Scroll of Set* appears as Appendix #146.

[755] Kahaner is the author of *Cults That Kill* (New York: Warner Books, 1988), a "Satanism exposé" book. My review of it for the *Scroll of Set* appears as Appendix #147.

[756] My review of *SLOAS* for the *Scroll of Set* appears as Appendix #148.

to the pre-1975 Church, as do the celebrity personalities included in the photo section. There is one post-1975 event cited, to be sure:

> On the afternoon of July 18th, 1984 LaVey is summoned into court to be formally criminalized for the first time in his life. A restraining order is invoked against him by Diane, the woman he had lived with for 24 years. Anton sends a letter to Karla in Amsterdam before the hearing saying he wasn't going to stand for it; that he had performed his magic, that he was going to "ride on the hot Santana winds" and that "all Hell will break loose". LaVey cautions Karla to keep the letter in a safe place.
>
> On the appointed afternoon, at the exact hour LaVey would have been standing in front of the judge - he didn't attend to contest the action - James Huberty walks into a McDonald's in San Ysidro, California on a day cursed by blistering Santa Ana winds … Huberty sprays the restaurant with bullets, shooting anything that moves … It is the worst massacre of its kind in history. Diane's father's name is James Hegarty.[757]

It is illustrative of the "Barton"-era vulgarity of 6114 California Street that this restaurant tragedy would be exploited in such a tasteless fashion. Even if Anton's claim were to be believed, it would scarcely do him credit: Are we to admire someone who would slay a restaurant-full of innocent people simply because he was sulking over a court-order to keep him from threatening or harming his wife?

On October 25, 1988 the tabloid-television personality Geraldo Rivera aired a special, riding the crest of the then-raging "Satanic crime" scam, purporting to hold Satanism responsible for various crimes committed by individuals having no connection to the organized Satanic religion whatever. Rivera invited me to appear and defend the legitimate religion. I agreed with misgivings, knowing Rivera's agenda but feeling that my absence would "abandon the field to the enemy". Prior to the broadcast I had criticized Rivera for his talk-show defamation of "Satanism" [Appendix #149].

Anton LaVey was also invited to appear. Despite the fact that he and his Satanic Bible were being denounced by scam-promoters nationwide as the inspiration for many adolescent "Satanic criminals", he remained in hiding at 6114, sending his daughter Zeena to defend him. After her mother's departure in 1984, Anton had named Zeena to her office of High Priestess.

Zeena and I met at the studio prior to the broadcast, and then sat in adjoining stage seats during it. She defended her father and his work courageously, but Rivera's attack would have been more effectively blunted if the author of the Satanic Bible had been there in person. Both off- and on-camera Zeena was gracious and polite to both Lilith and myself. I reviewed the Rivera special for the December XXIII/1988 Scroll of Set

> As most Setians know by now, I did in fact appear as a panelist on this 10/25 NBC broadcast. The day after the last Scroll supplement [Appendix #149] went in the mail, the executive producer telephoned me and indicated that Paul Valentine would not appear as a spokesman for legitimate Satanism if I would participate.
>
> The show was of course a smear job on Satanism, with Rivera using the term in an alarmist sense to characterize any and every sort of extreme criminal activity, ritual/non-ritual and real/imaginary. I expected this beforehand, but felt that whatever objections and clarifications I could make would be better than none at all.
>
> As it turned out, there was almost no time for any of the panelists or invited guests in the audience, including Lilith, to talk, as Rivera filled most of the two hours with film-clips. But such comments as I was able to make were well-received, and Rivera himself was courteous and respectful both on- and off-camera.
>
> Although the producers had also invited Anton LaVey to attend, he refused to come - but did send his daughter Zeena in his stead. Under the circumstances she rose to the challenge and

[757] Barton, Blanche, Secret Life of a Satanist, page #198.

handled herself well.

Readers of this past year's *Scrolls* know enough about the "Satanic crime" scam to explode the various stories that Rivera tried to blame on the Devil, so I see no need to go over them here. Rather I might conclude by quoting from a letter of mine in answer to a correspondent who asked my impressions of the broadcast:

"It is an accepted principle in Western society that legitimate churches have the right to define the religion they represent. Opponents of the religion or cranks do not have that right.

"The first thing that I said to Rivera is thus the essence of the matter. The criminals, psychos, and assorted cranks that were shown in the film-clips *were not* and *are not* Satanists, but rather the failures and wreckage of the *other* moral and religious systems in which they were raised and educated.

"Rivera's use of the term 'Satanism' as a theme for this special merely harks back to Nazi Germany, when it was fashionable to label all crime as 'Jewish'. For awhile the Nazis went through the motions of distinguishing 'good Jews' and 'bad Jews' - the implication being that some people could have redeeming qualities despite the general contamination of their religion. The most that I can say for Rivera is that he singled out the Temple of Set and Church of Satan as 'good Jews'."

In December 1990 Zeena sent me a letter [Appendix #150] expressing her disillusionment with the post-75 Church of Satan and her father's conduct of it. She disassociated herself from both the institution and his name.

Shortly thereafter an investigative reporter from Texas, Lawrence Wright, became intrigued with the "LaVey legend" and set out to look into it meticulously. The result was an explosive *exposé* which appeared in a September 1991 issue of the magazine *Rolling Stone* [Appendix #151].[758]

Meanwhile Diane Hegarty's lawsuit against Anton LaVey continued. In papers filed with the official record of the San Francisco Superior Court, the first clear picture of life at post-1975 6114 California Street began to emerge.

In 1985 Anton and Diane signed an agreement to partition 6114 California Street and identify jointly-owned personal articles at the building [Appendix #152].

The agreement didn't work out. Diane left the house in 1984 and in 1988 filed her lawsuit against Anton, alleging a history of "violent and abusive behavior" on his part which had finally driven her from the residence "in fear for her life". "She sought and obtained in 1984, 1985, and 1986 restraining orders prohibiting defendant LaVey from harassing or molesting her. Despite [these] orders, defendant LaVey continued to contact plaintiff with threats of violence, both written & telephonic, until January 1988."[759]

From 1965 to 1984, Diane continued, she had participated as a "partner" of Anton's in the operation of the Church of Satan, and for another 2 years indirectly as a bookkeeper & correspondent.

> On or about 4/16/86 defendant took exclusive possession & control of the business, and has since had for his individual use & benefit large sums of money from the receipts of the partnership business exceeding his rightful share, and has refused to account to plaintiff for same. Plaintiff is informed and believes, and on such information & belief alleges that the sum wrongfully taken by defendant, and the amount due the partnership, is at least $300,000 … It is necessary that a receiver be appointed to take possession of all property & accounts of the partnership to receive accounts payable, pay current debts, and wind up the business of the partnership.[760]

In his June 1989 answer [Appendix #154] Anton LaVey denied most of Diane's claims and allegations - for instance that he had ever been violent or abusive to her, that she had

[758] This article was later reprinted in Lawrence Wright, *Saints and Sinners*, New York: Knopf (ISBN 0-394-57924-0), 1993.
[759] First Amended Complaint, Hegarty v LaVey, Case #891863, December 7, 1988 [Appendix #153].
[760] *Ibid.*, Sixth Cause of Action.

left 6114 in fear for her life, that his father gave 6114 to the two of them, and that she was "the co-owner with defendant of any real and personal property".

Concerning the Church of Satan, he denied that he and Diane had ever formed such a "partnership", or that she had ever "participated equally in promoting & operating said business". Anton then filed a cross-complaint against Diane alleging that she had defrauded him because, after signing the 1984 agreement, she "never intended to reside at 6114 California Street".

Sharon Densley appeared on the stage in June 1990, when she sent a letter to Diane's attorney waxing indignant about Anton's "weakened medical condition":

> Therefore Mr. LaVey's daughter Karla and I have devised a plan by which Ms. Hegarty can receive the money she feels is due her, and perhaps Mr. LaVey can be allowed some respite from this stress so that his overtaxed body can heal.
>
> We propose that together she and I establish a non-profit corporation for the express purpose of soliciting funds from the membership of the Church of Satan to pay off Ms. Hegarty, saving what we hold as a sacred building (also Miss LaVey's family home) from a forced sale, and now to also save our founder and leader Anton LaVey. This will necessitate informing the membership at large of the facts of the case through our international newsletter and through more direct means. Ms. Hegarty and yourself will have to be referred to by name as initiating the case against Mr. LaVey, and we would provide your business address and phone number, Ms. Benford, so that our members could indeed check on the gravity of the situation if they so desired.
>
> You must understand that one of the precepts of the Church of Satan has always been that we do not solicit anything from our members, either money or time. But, again, recent developments have forced us to consider all possible avenues to achieve a speedy resolution to this case. And if the membership of the Church of Satan understood fully what is being attacked and what is in jeopardy, I have no doubt that they would be stirred to immediate action. Whether you realize it or not, to a lot of people the house you are attacking is Mecca, the spot where our religion was born, and Mr. LaVey is our religious leader. I'm not sure you understand how blindly zealous some people can be about such things. Wars are fought, people die over such causes. And in that light the ACLU may have an interest in this case if it is pursued much further, as well.
>
> I myself have been committed to Mr. LaVey and his organization for 14 years now, and am appalled and enraged by Ms. Hegarty's heartless tactics over the last 6 years. The publication of my first book is imminent, however, and I would be willing to donate half my earnings from it to Ms. Hegarty if it would help preserve the Black House and its contents - even though I would still consider these actions no less than extortion. And I am only representative of thousands around the world.[761]

In the latter part of the 1980s the "antisocial Satanism" of Anton LaVey had attracted some interest from an extremely alienated subculture, that of "skinheads" and neo-Nazis.

I use these terms imprecisely, because both embrace not tightly-cohesive groups but rather a wide spectrum of individualistic rebels. Some neo-Nazi groups, for example, are rabidly fundamentalist Christian to the point of advocating the extermination of anyone who isn't. Nor is the "neo-Nazi" label technically accurate. Most "neo-Nazis" revere Adolf Hitler primarily for the shock value of doing so; they know little if anything of the German political and social situation which brought him to power, nor of the conservative, tradition-intensive philosophy he espoused. [Indeed, in Nazi German concentration camps, a special category was reserved for "anti-social elements", embracing rebellious spirits who refused to cooperate with the strict community conformist programs of the regime.]

Arriving on the 6114 scene during the later 1980s, in any event, was Nikolas Schreck, a stark, enigmatic writer and musician who had gained notoriety through the sometimes volatile performances of Radio Werewolf, his book The Manson File, and companion

[761] Letter, "Blanche Barton" to Elizabeth Benford, June 6, 1990.

video Charles Manson Superstar.[762] In 1984 Schreck established a medium to symbolize and promote his ideas, Radio Werewolf, which he defined as "the sonic propaganda unit of the Werewolf Order, an international society of black magicians dedicated to the creation of a psychic dictatorship destined to hold sway over the last 13 years of the 20th century and serve as a vanguard for the coming occult world order".[763] As later elaborated by Schreck and Zeena:

> The WO is not an organization, as that word is commonly understood, nor a church. We should not be defined as a political party or an occultists' lodge. The WO cannot be joined in the mundane sense. It is a process which begins in dreams: a sorcerous circle of thought, a state of mind, accessible only by an inherent rapport with the mysterious and unnamable multiplicity of forces that form the nexus of this movement. It is a direct means of ingress to that realm of which only symbol and archetype can hope to delineate to the conscious mind. We reject the ignorant categories of Left and Right, good and evil, as well as all other semantic simplifications ...[764]

Presumably Schreck initially assumed Anton LaVey to be an example of this kind of enlightened anarchism. He accepted an honorary membership in the Church of Satan and was named by Anton as its public representative. By 1990, however, he had become disillusioned, and he and Zeena departed for Austria to further research the Werewolf Order's interests and experiment with some recording ventures. During the Hegarty/LaVey court case, Schreck was asked to provide a statement, and he complied:

> From February 1988 to April 1990 I worked as an associate of and frequent collaborator with Anton LaVey.
>
> During the duration of my relationship with Mr. LaVey, I became increasingly aware of his tendency to use a litany of alleged illnesses and sicknesses as a convenient excuse to avoid any unpleasant situation, or indeed to avoid any decision-making or responsibility for his own actions. I witnessed that Mr. LaVey frequently attempted to forestall, postpone, or evade any situation in his life which may have proven confrontational, challenging, or even minutely stressful to him through such medically-oriented excuses.
>
> Many times during my attempts to work with Mr. LaVey on various projects (interviews for books, recording of his music, etc.), he and his secretary Blanche Barton would procrastinate, cancel at the last minute, or completely alter their previous plans due to what both of them claimed to be his "health problems". It became clear to me that in his dealings with me and others it was a long-standing habit of Mr. LaVey's to blame any irresponsibility, inconsistency, or unreliability on what he consistently represented as his poor state of health …
>
> I trust that in light of Mr. LaVey's track record of utilizing medical problems to escape from responsibility and his unwavering contempt for the due process of law, the court will not allow him to continue to avoid justice with such flimsy prevarications.
>
> I declare under penalty of perjury that the foregoing is true and correct.[765]

To this Zeena added:

> In 1974 my mother explained to me that my father had a heart murmur in addition to the hypertension we already knew about. For several years my mother, my sister Karla, and I had all made ourselves available to monitor his blood pressure, using a standard cuff and meter. Sometimes defendant had me perform this task 3-5 times in a half-hour period. Defendant would then take the highest reading as proof he could not participate in any deadline or family responsibility.

[762] Schreck, Nikolas (Ed.), The Manson File. Los Angeles: Amok Press, 1988. Charles Manson, Superstar (videocassette). Werewolf Order, 1989.

[763] Purdy, Betty, Radio Werewolf pamphlet, Los Angeles, California, ca. 1988.

[764] Schreck, Nikolas & Zeena, The Werewolf Order pamphlet, Los Angeles, California, ca. 1990.

[765] Schreck, Nikolas, Declaration of Nikolas Schreck pertinent to hearing September 17, 1991. Case #891863, August 27, 1991.

Defendant LaVey often developed other sudden illnesses, such as headaches, flu, or dizziness. These symptoms usually occurred shortly before a long-planned appointment or commitment, causing him to cancel his participation. If I mentioned having a cold, he always had worse symptoms than mine.

Since my mother filed this action, I have frequently heard defendant LaVey express his utter contempt for all aspects of the case. He consistently refused to get a lawyer, expressing the belief that if he refused to participate, "the idiots would get tired of their little game and just give up".

Defendant LaVey has left me in no doubt that he did not intend to participate in the lawsuit, although he was aware at all times what was being asked of him. His health was not the issue except when it was useful. He simply wanted to punish my mother for leaving him by depriving her of everything she had worked to obtain during the time they lived together.

I declare under penalty of perjury that the foregoing is true and correct.[766]

This picture of Anton LaVey as a reclusive, hypochondriac coward, hiding behind the skirts of his wife, his daughters, and Densley whenever confronted with anything disturbing, was further supported by Diane herself:

During the 23 years I lived with defendant LaVey, his health was always a pivotal issue. Though he refused to attend to his teeth or his personal hygiene - never bathing or seeing a dentist - he worried constantly about his hypertension and his heart murmur, diagnosed by Dr. Irving Warner in 1970.

Dr. Warner and several other doctors recommended regular cardiac monitoring and moderate exercise to defendant. He chose to ignore most of their advice, particularly that pertaining to treatment. He would keep his regularly-scheduled doctor's appointments but refused to participate in cardiac testing, cardiac monitoring, or exercise. Instead he would insist that his daughters and I measure his blood pressure, using a device we had purchased for the purpose. We sometimes performed this service for him as many as 15 times a day. Often, if the reading was high, he would accuse me of saying or doing something to elevate his blood pressure. He would then use the elevated blood reading as an excuse to cancel participation in whatever activity we had planned. Many of our friends and associates observed these episodes.

I declare under penalty of perjury that the foregoing is true and correct.[767]

In August 1991 Superior Court Judge Ollie-Marie Victoire found for Diane by default, "as a result of defendant's failure to participate in reasonable discovery".[768] Victoire singled out Barton's letter for special mention: "This letter also threatens plaintiff with action by 'blind zealots' of defendant's church should she persist with her lawsuit." Victoire concluded:

This court specifically finds that defendant's conduct has been calculated and designed to prevent plaintiff from obtaining her rights to the jointly-owned real and personal property. He has disobeyed a court order and has suffered the consequences. He now seeks relief from the very court for which he has shown contempt in the past. The August 5, 1991 judgment has caused him to change his mind about the court system, but it does not appear that the law requires this court to help him at his late awakening.[769]

Of special relevance to this history is another provision of Victoire's ruling:

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[766] Zeena, Declaration of Zeena LaVey in opposition to defendant's motion to set aside default and stay of judgment pending determination, Case #891863, August 27, 1991.

[767] Hegarty, Diane, Declaration of Diane Hegarty in opposition to defendant's motion to set aside default, Case #891863, September 3, 1991.

[768] Marie-Victoire, Ollie, Order denying defendant's motions to set aside default and for new trial, and explanation of decision, Case #891863, September 27, 1991 [Appendix #155].

[769] Ibid.

> A receiver will be appointed by the court, at defendant's expense, to prepare an accounting and inventory of all partnership assets, and upon completion of such accounting a dissolution of the partnership will occur and all partnership assets will be divided 50-50 between the parties.[770]

That "partnership", of course, was/is the Church of Satan. Victoire interpreted the Church as a "business partnership" belonging jointly to Anton and Diane, and ordered it dissolved and its assets divided accordingly.[771]

Conspicuous throughout the entire lawsuit is the complete absence of any religious influence in the statements of either party [unless one cares to interpret Densley's threat of "actions by blind zealots" as an appeal to religious values]. It is in clear contrast to the Anton/Diane LaVey dialogue during the years I-X as quoted so extensively in this history, and evidences their fundamental change in attitude subsequent to the 1975 crisis.

Diane received a total monetary judgment of $536,500. Anton was given until the end of December 1991 to either pay her or sell 6114 and pay her from the proceeds.[772]

On October 18, 1991, however, Anton filed for Chapter 11 (reorganization) bankruptcy, thus freezing execution of Judge Victoire's order and allowing Densley and himself to continue living at 6114 past the deadline. On December 10 he appeared before the U.S. Trustee to answer questions concerning his petition. Here, amidst the stark surroundings of a federal court and sworn under penalty of perjury, Anton offered a somewhat more humble picture of himself than that fed to tabloid journalists and readers of SLOAS A transcript of the session appears as Appendix #157.

On December 29 Diane filed a motion with the bankruptcy court alleging that "this bankruptcy was filed in bad faith for the sole purpose of thwarting the state court orders and/or judgments in the state court case".[773] In February 1992 her attorneys filed a statement with the court concerning 6114 California Street:

> On 2/18/92 we viewed the subject property for the first time. The house reflects the last 20 years as the Church of Satan. All maintenance has been deferred, and the property is in filthy and deteriorating condition. There is substantial doubt whether the building in its present condition could pass building, fire, and/or safety codes. Further the entire property is filled with books, icons, artifacts, and memorabilia connected with the Church of Satan, including a crystal skull and shrunken head. The lighting is deliberately subdued, the walls are painted black or red, the odor is oppressive, and cobwebs & dust abound.
>
> Our impression of the property after inspection was verified by our real estate consultant, who indicated to us that in its present state the property had no rental value whatever since it is not in habitable condition. The kitchen and baths are unusable, there is substantial structural and renovation work which needs to be done in addition to interior and exterior painting, the windows need to be uncovered to allow light in, and there is no heat. Further the property cannot be shown in

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[770] Marie-Victoire, Ollie, Supplemental order after trial, Case #891863, October 28, 1991.

[771] In 1971 the LaVeys had finally taken the steps to incorporate the Church of Satan - an event to which the Church membership, including myself, paid little attention at the time on the assumption that it was little more than a formality for legal purposes. The Articles surfaced during the lawsuit, of course, and appear here as Appendix #156. Although Anton later made a habit of stating that the Church deliberately refused tax-exempt status as a gesture of protest against religious tax-exemption, this was simply an excuse for the Church of Satan's failure to qualify for exemption. On September 16, 1971 a California tax-exemption was issued for the Church, conditional upon a federal exemption. When this was not granted, the California exemption was revoked in 1973. It was reapplied for in 1975, then revoked again in 1985. As of 1992 - the last time I checked - neither the California Attorney General nor the Federal Internal Revenue Service listed the Church of Satan as an exempt organization.

[772] Marie-Victoire, Ollie, Supplemental order after trial, Case #891863, October 28, 1991.

[773] Hegarty, Diane, Notice for motion and motion for relief from automatic stay, Chapter 11 Case #91-34251, December 29, 1991.

its present state until the debtor vacates and takes his personal property with him.[774]

Concerning the current income from the "Church of Satan business" there was also some controversy. Anton himself told the court:

> My total income for the year 1989, after deduction of business-related expenses, was $8,091. My total income for the year 1990, after deduction of business-related expenses, was $14,146. My total income for the year 1991, after deduction of business-related expenses, was $8,981.
>
> My income derives from my operation as a sole proprietor known as the Church of Satan and from royalties from the sales of my books. My gross revenues for the year 1989 were $24, 503 with deductible expenses of $16,412. My gross income for the year 1990 was $21,565 with deductible expenses of $7,496. My gross income for the year 1991 was $26,613 with deductible expenses of $17,360.
>
> I declare under penalty of perjury that the foregoing is true and correct.[775]

How much of this income came from the Church of Satan, with its reputed millions of dues-paying members worldwide? Said Anton to the court:

> I am the High Priest and controlling member of the non-profit religious organization known as the Church of Satan. No compensation is received by me for this, and no revenues are generated by or through the Church of Satan.[776]

Diane's attorneys, however, were not so certain about this:

> The debtor's petition indicates that no income is forthcoming from the Church of Satan when this is the very entity which seeks bankruptcy protection. The debtor's income is generated from royalties on the publications authored by both the debtor and the creditor and indicated in the petition. I am informed and believe that debtor has failed to report income which is derived from his business as the Church of Satan.
>
> A recent issue of The Black Flame, the "International Forum of the Church of Satan", indicates that memberships are sold for $100, franchises are available for $150,000, and that posters, mugs, jewelry, and other memorabilia are also available for sale. It does not appear that the proceeds from any of these articles were included in debtor's petition.[777]

The Black Flame was a Church of Satan-sycophant newsletter started by Peter Gilmore of New York City after his 1988 attempt to court the favor of both Anton LaVey and the Temple of Set behind each other's back. Discovering this duplicity, the Temple cut contact with Gilmore, whereupon he created his newsletter - named, ironically, from the Diabolicon! - to sing the praises of Anton and denounce the Temple.

Included in the newsletter were a hoard of Baphomet trinkets for sale. To the court, under penalty of perjury, Anton declared that he derived no income from any of the BF-advertised items.[778] However in that same BF issue containing the ads "Blanche Barton" proclaims:

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[774] Grieco, Jane & Benford, Elizabeth, Supplemental declaration in support of renewal of motion for relief from automatic stay, Chapter 11 Case #91-34251, February 24, 1992.

[775] LaVey, Anton, Declaration, Chapter 11 Case #91-34251, April 22, 1992.

[776] LaVey, Anton, Chapter 11 disclosure statement, Chapter 11 Case #91-34251, January 31, 1992.

[777] Grieco, Jane, Declaration in support of renewal of motion for relief from automatic stay, Chapter 11 Case #91-34251, April 29, 1992.

[778] LaVey, Anton, Declaration in opposition to plaintiff's motion for relief from stay, Chapter 11 Case #91-34251, May 5, 1992.

> Getting money by representing yourself as a Church of Satan outlet or franchise is unethical and unlawful. If you want to use the symbols, title, philosophy, and reputation, you can buy a C/S franchise for $150,000. Those using our symbols otherwise will be prosecuted.[779]

Notwithstanding the fact that the Baphomet cannot be trademarked [see note #4 to this chapter], this statement by Densley would seem to suggest that either several unreported $150,000 franchises have gone into the 6114 kitty or that lots of Baphomet-merchants advertised in the BF, including editor Peter Gilmore, were later in the process of being sued by Anton for their "unethical and unlawful" practices.

What U.S. Bankruptcy Court Judge Thomas Carlson thought of all of this is not recorded. On May 7, 1992, however, he ordered the case to be converted from Chapter 11 (reorganization) to Chapter 7 (liquidation).

An impasse of sorts had been reached. Diane's attorneys insisted that 6114 California Street could not be shown or sold until Anton was evicted and the house cleaned and made presentable. Judge Carlson, however, refused to evict him. Attorney costs continued to accrue, and in the meantime Diane had not received a cent of the proceeds authorized her by the Superior Court.

On May 8, 1992 an out-of-court settlement was agreed upon. Donald Werby, an old friend of Anton's, had offered to purchase 6114 for the rock-bottom price of $240,000 (substantially less than the $420,000 which Diane had had the house appraised at in 1991).[780] From this Karla LaVey, acting as a real estate agent, would receive $7,200 and Anton's attorneys $10,000.

By the agreement Diane would also receive 10% of future royalties only on the Satanic Bible, Compleat/Satanic Witch, and the Devil•s Notebook. She would receive nothing at all from the past royalties generated when the books were new and all in print and generating the bulk of their income, or from the time of her 1985 agreement with Anton guaranteeing her 10% royalties from that date to the present. A shabby, disgraceful situation indeed.

Initially the deal fell through. On July 24, 1992 Karla LaVey and Werby called Diane's attorney Jane Grieco to ask for additional time to obtain financing.[781] When Grieco demurred, Werby withdrew. Meanwhile Anton had fallen into contempt of court by ceasing to make the $500/month payments to Diane as ordered by the judge.[782] On August 27 Judge Thomas Carlson denied Anton's motion to dismiss the bankruptcy, and the danse macabre of the liquidation proceedings crawled onward for another six months.[783]

In March 1993 the sale of 6114 to Werby was resurrected (Appendix #158)[784] , and the following month the bankruptcy was completed. Ironically Anton signed the final closure document on April 29, 1993 - twenty-seven years exactly from the date of the founding of the Church of Satan - according to his "Unknown Known" prescription in the Satanic Rituals the "zenith of intensity" of the Working commenced in 1984 with Diane's departure from 6114 and decision to commence legal action against him.

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[779] Barton, Blanche, "Secretary of the Church of Satan", "Representation vs. Misrepresentation", The Black Flame #5, Fall/Winter XXVI/1991.

[780] Declaration of Jane Grieco in Support of Renewal of Motion for Relief from Automatic Stay and Automatic Protection, Chapter 7 Case #91-34251, March 27, 1992.

[781] Grieco, Jane, Declaration in opposition to debtor's request for dismissal, Chapter 7 Case #91-34251, August 17, 1992.

[782] Benford, Elizabeth, Creditor's opposition to debtor's request for dismissal, Chapter 7 Case #91-34251, August 17, 1992.

[783] Carlson, Judge Thomas E., Order denying debtor's motion for dismissal and continuing proceedings in Chapter 7, Chapter 7 Case #91-34251, August 27, 1992.

[784] Werby allowed Anton LaVey to continue to live in the house for the rest of his life.

This final closure document and its supplement (Appendices #159-160), however, gave Diane little satisfaction for the nine long years of exhaustive lawsuit. Anton had successfully prevented 6114 from being placed on the open market for sale, by his resistence to vacating the premises or presenting the house in an attractive condition. In addition to the repulsive interior condition of the house as noted by Diane's attorneys above, its exterior was allowed to deteriorate as well, with large areas of paint peeling off the front facade.

Therefore, when Werby renewed his offer of $240,000, Diane was virtually forced to accept - and in return for Anton's agreeing to waive his claim of a $50,000 "homestead" exemption [which, if further contested by Diane, would merely have dragged out the asset-draining bankruptcy that much longer] agreed to allow him to keep all of "his personal property" - which presumably meant everything on the 1985 LaVey/Hegarty agreement which was their joint property [and the Superior Court had ordered divided as such].

Diane probably agreed to this settlement because of the looming danger that continued contest in the bankruptcy court would ultimately result in all of the remaining assets dwindling away.

Even with this settlement, the $240,000 was immediately trimmed to $196,950 by bankruptcy court and court attorney costs, to which would still be added estate tax accountant & attorney costs, Diane's own legal costs ($30,000 at the conclusion of the Superior Court case - not counting the subsequent bankruptcy actions), and the $300 Superior Court costs.

By his bankruptcy maneuver Anton had succeeded in almost destroying the assets that the Superior Court had said that Diane rightfully deserved for her long years of love and support, and selfless dedication to him. Through the arrangement of a rock-bottom sale price of 6114 California Street to Werby, he had also managed to continue to live in that house rent-free.

The Devil's Notebook was finally published as a slim paperback in 1992 - a selection of Anton's essays from the old *Cloven Hoof* - and is reviewed in Appendix #161. It received neither trade reviews nor exposure in major bookstores, nor attention from the public.

In 1994 shock-rock musician Marilyn Manson was asked by Anton to visit 6114. "Near the end of our visit," recounted Manson, "he said 'I want to make you a reverend' and gave me a crimson card certifying me as a minister in the Church of Satan. It seemed then - and it still does - that my ordainment (sic) was simply a gesture of respect. It was like an honorary degree from a university."[785]

The Church of Satan's final splash in San Francisco before Anton LaVey's death took place on May 7, 1997, when another of his latter-day "priests" made an appearance at a local party for the 49ers football team:

"Rev. Stephen Leyba calls his self-styled ritual the 'Apache Whiskey Rite'," said the *San Francisco Chronicle*. "It includes having a Satanic pentagram carved in his back, and being urinated upon by other members of his troupe."[786] "I took off the headdress," added Leyba for the Channel 7 television news the following day, "and then I was urinated on my back into a blood bowl, and then I drank the urine and the blood."[787] San Francisco Mayor Willie Brown, who hastily left the party at that point, was heard to mutter on his way out the door, "What a fucked-up city!"[788]

[785] Manson, Marilyn, "Running with the Devil" in *Spin* magazine, February 1998.
[786] *San Francisco Chronicle*, May 8, 1997, page #A19.
[787] Channel 7 Evening News, San Francisco, May 9, 1997.
[788] *San Francisco Chronicle*, May 8, 1997, page #A2.

Too ill and weak to negotiate the stairs, Anton spent his last months sleeping on the couch in the Purple Room. He died October 29, 1997 at St. Mary's Hospital in San Francisco of pulmonary edema (a form of heart disease resulting from high blood pressure, in which the lungs fill with fluid). A falsified "October 31" death certificate was issued, which, when she discovered the cheap stunt, Zeena angrily [and successfully] ordered corrected.[789]

Sharon Densley managed to keep Anton's terminal illness and death secret until November 6, when a San Francisco television station learned of it and mentioned it in their evening news - which was the first Diane and Zeena had heard about it. Immediately after his death, Densley had Anton's body cremated at Woodlawn Cemetery in Colma, California, and took the ashes with her.

Commented the *Chronicle*'s Jerry Carroll:

> Anton LeVey (sic), 67, founder of the Church of Satan and author of the "Satanic Bible" died last week of a heart attack.
>
> "He didn't want to die, because he didn't want people to be happy about it," his daughter Karla told me. "When you're in a position like that, you have a lot of enemies.
>
> I had dinner with him once. Complained that he never got any local ink. Didn't believe in the Devil, as it turned out. It was all an act for a marketing niche. "It's a living," as he put it. He didn't hide his contempt for his followers, who included the Manson Family at one point. Saw them as humorless fanatics. LeVey told me that he felt he never got the credit he was due for being a founder of the human potential movement.[790]

Time magazine, which back in 1972 had been mesmerized by the "Black Pope", now had only this to say in its November 17, 1997 "Milestones":

> Died: Anton Szandor LaVey, 67, melodramatic founder of the Church of Satan who played the Devil onscreen, of pulmonary edema, in San Francisco. The role stuck: LaVey kept a pet tarantula and roamed the streets in a black cape.[791]

At the time of Anton's death, both Densley and Karla LaVey cooperatively claimed to be joint "High Priestesses" of the Church of Satan. A year later each was adamantly denying the other's legitimacy before the "empty theater" of a disinterested public.[792]

On June 17-23, 1998 the *S.F. Weekly* newspaper published an article by Jack Boulware, a longtime Anton LaVey fan, entitled "Has the Church of Satan Gone to Hell?", which chronicled the rise and fall of that institution and its founder. Quick to distance herself - and her husband, through whose financial generosity Anton had been able to live on at 6114 past his bankruptcy - was Willie Werby, who indignantly wrote the Editor:

> My husband Don and I became friends of Anton LaVey in 1958, years before he - or his PR man - thought up the Church of Satan. At the time we were involved with Camera Obscura Film Society and shared his interest in movies. We were never involved with the Church of Satan in any way. Never joined. Never attended a mass or ceremony. And we emphatically did *not* dine on a human leg (yuck!).
>
> I never even heard of a "Magic Circle", nor Forrest Ackerman, nor a "dildo manufacturer". Mr. Boulware, who showed such intelligent skepticism about the famous LaVey background,

[789] Certificate of Death #380270667, City & County of San Francisco, November 26, 1997; Affidavit to Amend a Record, Zeena & Nikolas Schreck.

[790] Carroll, Jerry, "Devil of a Time", *San Francisco Chronicle*, November 7, 1997, page #C2.

[791] "Milestones", *Time* magazine, November 17, 1997, page #37.

[792] "Barton, Blanche", Internet message, October 31, 1998; LaVey, Karla, Internet web page letter, October 29, 1998.

accepted these details with utter credulity. The book in question - I forget the title - was written by someone named Burton Wolfe, who got all his "facts" directly from Anton, without checking them.

The closest we came was attending Anton's Halloween parties - until a group of guys showed up in Nazi uniforms, which made us uncomfortable - and we ended the practice.[793]

Nor, now that Anton was dead, did it seem that Burton Wolfe was anxious to be associated with him any longer. On July 9th, Adam Parfrey of Feral House (which published Anton's last few books) commented on the Internet:

I just received from Burton Wolfe, author of the first Anton LaVey biography, The Devil•s Avenger, a 20-page missive regarding his threatened lawsuit against the S.F. Weekly. It seems that the flurry of anti-LaVey misconceptions are really hurting this gentleman, not as a member of the Church of Satan (he never was), or as a LaVey supporter (he disagreed with much of what Anton thought and said), but as a journalist! Wolfe doesn't want to be libeled as an individual who invented lies for Anton LaVey![794]

That same year Parfrey published a final collection of Anton's essays, entitled Satan Speaks. "Fortunately for me and for all of us," said Marilyn Manson in his Introduction, "Anton LaVey shared his magic, and I think it has made this wretched, fucking planet a better place."[795]

The Satan Speaks essays were, in a word, embarrassing - being simply one aimless rant after another, including several going into graphic detail about Anton's ultimate passion:

... the act of urinating in one's panties. A well-planned, well-executed public spectacle is a goal of the most dedicated panty pissers. Panty pissing is a fetish which gives pleasure to the viewer but, more importantly, to the perpetrator. It need not serve as a prelude to sexual intercourse but rather as an exciting and gratifying act in and of itself.[796]

A year after Anton LaVey's death, Densley and her relatives were evicted from 6114 California Street, despite her appeals to LaVey followers to buy the house for her.[797] When Zeena and Nikolas Schreck went to the house a few days later to supervise removal and storage of any remaining mementos, they found it unbelievably filthy, with mold infesting the refrigerator and a half-inch of grease built up along the countertops. Even Werby's own company advised me that the building had degenerated far past the point of any restoration; it was suitable only for demolition.

For four years the empty house sat silently between the modern apartment buildings on either side of it, its paint peeling, shutters falling off, and front yard filled with refuse: just another derelict prop from the ghost town of The Devil•s Rain. Yet, eerily, it seemed that no one dared to touch it. One recalls, from Thea von Harbou's original Metropolis:

There was a house in the great Metropolis which was older than the town. Many said that it was older, even, than the cathedral, and, before the Archangel Michael raised his voice as advocate in the conflict for God, the house stood there in its evil gloom, defying the cathedral from out its dull eyes.

It had lived through the time of smoke and soot. Every year which passed over the city seemed to creep, when dying, into this house, so that, at last it was a cemetery - a coffin, filled with dead tens of years.

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[793] Werby, Willy, letter to the Editor, S.F. Weekly, July 1-7. 1998.
[794] Parfrey, Adam, alt.satanism Usenet Internet newsgroup, July 9, 1998.
[795] Manson, Marilyn, Foreword to LaVey, Anton, Satan Speaks! Venice, California: Feral House, 1998.
[796] LaVey, Anton, "Panty Pissers", Ibid. page 74.
[797] "Barton, Blanche", Internet letter on "Satannet" web page, June 15, 1998.

> Set into the black wood of the door stood, copper-red, mysterious, the seal of Solomon, the pentagram.
>
> It was said that a magician, who came from the East (and in the track of whom the plague wandered), had built the house in seven nights. But the masons and carpenters of the town did not know who had mortared the bricks, nor who had erected the roof. No foreman's speech and no ribboned nosegay had hallowed the Builder's Feast after the pious custom. The chronicles of the town held no record of when the magician died, nor of how he died. One day it occurred to the citizens as odd that the red shoes of the magician had so long shunned the abominable plaster of the town. Entrance was forced into the house and not a living soul was found inside. But the rooms, which received, neither by day nor by night, a ray from the great lights of the sky, seemed to be waiting for their master, sunken in sleep. Parchments and folios lay about, open, under a covering of dust, like silver-grey velvet.
>
> Set in all the doors stood, copper-red, mysterious, the seal of Solomon, the pentagram.
>
> Then came a time which pulled down antiquities. Then the words were spoken: The house must die. But the house was stronger than the words, as it was stronger than the centuries. With suddenly-falling stones it slew those who laid hands on its walls. It opened the floor under their feet, dragging them down into a shaft, of which no man had previously had any knowledge. It was as though the plague, which had formerly wandered in the wake of the red shoes of the magician, still crouched in the corners of the narrow house, springing out at men from behind, to seize them by the neck. They died, and no doctor knew the illness. The house resisted its destruction with so great a force that word of its malignity went out over the borders of the city, spreading far over the land, that, at last, there was no honest man to be found who would have ventured to make war against it. Yes, even the thieves and the rogues, who were promised remission of their sentence provided that they declared themselves ready to pull down the magician's house, preferred to go to the pillory, or even to the scaffold, rather than to enter within these spiteful walls, these latchless doors, which were sealed with Solomon's seal ...

6114 California Street decided that it would leave this world on October 16, 2001 (curiously, my birthday). In a single day it was destroyed, and the wreckers instantly removed the rubble so thoroughly that only a level plot of earth remained. As of this writing, a half-year later, the lot remains vacant.

* * * * *

As was the case with Saruman in *The Lord of the Rings*, one watches Anton LaVey's ignominious self-destruction with mixed feelings. That he made his own Procrustean bed is beyond doubt. But, like Saruman, he was once a true artist, a profound philosopher, and above all an authentic magician.

> To the dismay of those that stood by, about the body of Saruman a grey mist gathered, and rising slowly to a great height like smoke from a fire, as a pale shrouded figure it loomed over the hill. For a moment it wavered, looking to the West; but out of the West came a cold wind, and it bent away, and with a sigh dissolved into nothing.
>
> Frodo looked down at the body with pity and horror, for as he looked it seemed that long years of death were suddenly revealed in it, and it shrank, and the shrivelled face became rags of skin upon a hideous skull. Lifting up the skirt of the dirty cloak that sprawled beside it, he covered it over, and turned away.[798]

Called again to mind is Abraham Merritt's *Seven Footprints to Satan*, in which the *Kheft*-dispensing "Satan", in a reflective mood, responds to his current guest/victim's question concerning the motives underlying his brilliant and fantastic, yet wanton and cruel lifestyle:

[798] Tolkien, *op. cit*, page #III-300.

> Call it - amusement. It is for amusement that I exist. It is for that alone that I remain upon a world in which, when all is said and done, amusement in some form or guise is the one great aim of all, the only thing that makes life upon it tolerable. My aim is, therefore, you perceive, a simple one. But what is it that amuses me?
>
> Three things. I am a great playwright, the greatest that has ever lived, since my plays are real. I set the scenes for my little single acts, my farces and comedies, dramas and tragedies, my epics. I direct the actors. I am the sole audience that can see every action, hear every line of my plays from beginning to end. Sometimes what began as a farce turns into high tragedy, tragedies become farces, a one-act diversion develops into an epic, governments fall, the mighty topple from their pedestals, the lowly are exalted. Some people live their lives for chess. I play my chess with living chessmen, and I play a score of games at once in all corners of the world. All this amuses me. Furthermore, in my character as Prince of Darkness, which I perceive that you do not wholly admit, my art puts me on a par with that other super-dramatist, my ancient and Celestial adversary known according to the dominant local creed as Jehovah. Nay, it places me higher - since I rewrite his script. This also amuses me.
>
> The second? I am a lover of beauty. It is, indeed, the one thing that can arouse in me what may be called - emotion. It happens now and then that man with his mind and eyes and heart and hands makes visible and manifest some thing which bears that stamp of creative perfection the monopoly of which tradition ascribes to the same Celestial adversary I have named. It may be a painting, a statue, a carved bit of wood, a crystal, a vase, a fabric - any one of ten thousand things. But in it is that essence of beauty humanity calls divine and for which, in its blundering way, it is always seeking - as it is amusement. The best of these things I make from time to time my own. But - I will not have them come to me except by my own way. Here enters the third element - the gamble, the game.
>
> Collector of souls and beauty I am. Gambler am I, too, and as supreme in that as in my collecting. It is the unknown quantity, the risk, that sharpens the edge of my enjoyment of my plays. It is what gives the final zest to my - acquirements. And I am a generous opponent. The stakes those who play with me may win are immeasurably greater than any I could win from them. But play with me - they must![799]

The tragedy of Merritt's "Satan", like that of Anton LaVey, is that he cheated when he didn't have to, falsified his own character when the authentic one was uniquely admirable, deceived disciples who admired and respected his wisdom, devastated the woman who devoted her life to him, and betrayed the Prince of Darkness whose name he had taken as a part of himself. At the conclusion of *Seven Footprints* the horrified protagonist sees "Satan" for one last time:

> For Satan, stumbling towards us, was blind!
>
> His eyes were no longer blue, jewel-hard, and jewel-bright. They were dull and gray, like unpolished agates. They were dead. It was as though a flame had seared them.
>
> One arm hung limp. The other clasped to his breast a little statue of ivory, an Eros. Of all those things of beauty which he had schemed and robbed and slain to possess, that statue was, I think, the thing he loved the best; the thing in which he found the purest, perfect form of that spirit of beauty which, evil as Satan was, he knew and worshipped.
>
> He stumbled on, rolling his great head from side to side like a blinded beast. And as he came, tears fell steadily from the sightless eyes and glistened on the heavy cheeks.[800]

One cannot despise such a person, nor even feel pity at such a spectacle. Like Frodo, one feels rather a certain dismay, an embarrassment at merely witnessing it.

For a 1986 *Washington Post* Magazine Anton was photographed standing against an old stone wall at his beloved Land's End in San Francisco, the Sun setting over the Pacific Ocean behind him. Though clad inevitably in black hat and trenchcoat, he holds in one massive hand a delicate red rosebud. Perhaps there is no more fitting way to remember

[799] Merritt, Abraham, *Seven Footprints to Satan*. Boni & Liveright, 1928.
[800] *Ibid.*

him than thus: a creature of the setting Sun, enveloped in darkness, torn between genius at once creative and self-destructive, yet drawn always to the beautiful, the mystical, and the magical.

This history, then, is finally a protest against the pitiless erosion of time which otherwise would cause the story of Anton Szandor LaVey and the Church of Satan to fade and be forgotten - or, worse, to be twisted into propagandistic fiction both pro and con by exploitive extremists.

The Church of Satan is too significant to humanity to be unknown and unremembered. It grappled with intense questions of mankind's nature, capabilities, and consequence with a boldness and a tenacity never previously approached. It ultimately reached a point beyond which it could not go, but its final crisis brought about the creation of a successor to envision and realize new horizons: the Temple of Set.

Appendix 1: "Satanism" Monograph

- by Anton Szandor LaVey, 1968-1969

[The following monograph, distributed in 1968-1969, was written to convey the essence of the Satanic religion as it was practiced by the Church of Satan in its earliest years. Much of the material in the monograph was later expanded into a series of twenty essays issued to Satanists as a study course. Both the original monograph and the essays derived from it were discontinued prior to the 1970 publication of the Satanic Bible because of that volume's incorporation of the essays in its "Books of Lucifer" and "Belial". This monograph, then, may be considered the original manifesto of the Church of Satan and hence its founding statement of principles.]

The Nine Satanic Statements

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as he has kept it in business all these years!

Part I: Foreword

In writing this monograph it is our intent to give you a basic understanding of the Satanic religion. Therefore we have attempted to present this to you in a form which will be easily understood.

We fully realize that many of you who will read this booklet will not be novices to the basics of Satanism or the fundamentals of psychology which make up a large part of the Satanic philosophy.

We are aware that to many of you part of the information herein is elementary. Therefore it is to be understood that there is no attempt on our part to be condescending to those to whom some of this information is already known.

We realize, however, that probably many more of you know comparatively little about Satanism, except what little you have been able to decipher from the reams of ponderous material which is shrouded in so much esoteric jargon as to make it virtually useless to neophytes in Satanic theology. It is with this in mind that we have avoided delving into the finer points of Satanic thought and ritual magic. A complete statement of the tenets of Satanism and an explanation of the ceremonies and detailed instructions on same are available to our members.

In the past the only writings on Satanism were those done by other religions as a means of propaganda to turn people against it, or by uninformed journalists who were influenced by the Judæo-Christian society surrounding them. Therefore the information contained in such writings was either completely false or sensationalized.

Our purpose is to enlighten you as to the true concepts of Satanism and to refute the myths attached to it.

The “seven deadly sins” of the Christian church are greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these “sins”, as they all lead to physical, mental, or emotional gratification. A Satanist feels there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy simply means to look with favor upon the possessions of others and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition, and without ambition very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have over-eaten to the point of obesity, you will oftentimes resort to another sin - pride - to regain an appearance which will return your self-respect. Anyone who buys an article of clothing for a purpose other than covering his body and keeping off the elements is guilty of pride. You may encounter scoffers who maintain that labels are not necessary. You might find it an ego-satisfying little exercise to point out to these people that one or many articles that they are wearing are not necessary to keep them warm. There is not a person on this earth who is completely devoid of all ornamentation. You can inform the person that any ornamentation of his body shows that he too is guilty of pride. Regardless of how verbose he may be in his intellectual description of how free he is, he is still wearing the elements of pride. This thought may serve no other purpose for you than that of being a satisfying exercise in abuse of non-Satanists.

Being reluctant to get up in the morning is to be guilty of sloth; and if you lie in bed long enough, you may find yourself indulging in yet another sin - lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to ensure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation. Realizing this, the Christian church made fornication the “original sin”. In this way it made certain that no one would escape sin. Your very state of being is as a result of sin - the original sin!

The strongest instinct of every living creature is self-preservation, which brings us to the last of the “seven deadly sins” - anger. Is it not our self-preservation instinct which is aroused when someone harms us and we become angry enough to protect ourselves from further attack? A Satanist practices the motto: “If a man smite thee on one cheek, smash him on the other!” Let no wrong go unredressed. Be as a lion in the path; be dangerous even in defeat!

Since man’s natural instincts lead him to sin, all men are sinners; and all sinners go to Hell. If everyone goes to Hell, then you will meet all of your friends there. Heaven must be populated by some very strange creatures if all they live for is to go to a place where they can strum harps for eternity.

We have been told that Hell is a terrible place consisting of a huge lake of fire. Pleasure, like beauty, is in the eye of the beholder. Christian missionaries were very unsuccessful in Alaska because, to an Eskimo who knows nothing other than freezing weather, a perpetual lake of fire is very inviting. To the distress of the missionaries, the Eskimos asked, “How do we get there?”

Hell has always been the mold from which Heaven has been cast. Heaven or Paradise, to most people, represents a vision of having their desires fulfilled … these very desires being those which, if practiced during their earthly lives, would certainly have sent them to Hell!

Life is an indulgence, death an abstinence. For a person who is satisfied with his earthly existence, life is like a party, and no one likes to leave a good party. Similarly if a person is enjoying himself here on earth, he will not so readily give up his life for the promise of an afterlife about which he knows nothing.

In most religions death is touted as a beautiful, spiritual awakening. This is very appealing to one who has not had a satisfactory life. But to those who have experienced all of the joys that life has to offer, there is a great dread attached to dying. This is as it should be. It is this lust for life that will allow the vital person to live on after the inevitable death of his fleshly shell.

The only time an animal will resort to suicide is if he is in such pain or life is so unbearable that death comes as an indulgence rather than an abstinence. Suicide is considered a sin. It is rather curious that the only time death, for a human being, is considered sinful is when it comes as an indulgence.

The four principal devils are: Leviathan, representing the sea; Lucifer, the lord of the air or bearer of light; Belial, the lord of the earth; and Satan, lord of the fire.

One of the main goals of the Church of Satan is to build pleasure domes in which the members of the Church can indulge themselves in their personal desires. By having a place where they can go to release their desires, the members can lead an unfrustrated life in the everyday world. Satanism advocates indulgence, not compulsion. Compulsion is very different from indulgence. When a person cannot control his desires and is a slave to these urges, they become compulsions. If a person has no proper release for his desires, they rapidly build up and become compulsions. A pleasure dome would consist of many different rooms and recreational facilities for the purpose of fulfilling each member's personal desires.

Satanism represents responsibility to the responsible instead of concern for psychic vampires. Satanism represents kindness to those who deserve it, instead of love wasted on ingrates. Psychic vampires are individuals who drain others of their vital existence. We might feel responsible to such people yet not know why. These types of persons can be found in all avenues of society. They fill no useful purpose in our lives and are neither love objects nor true friends. We must rid ourselves of these psychic vampires so that we can devote our time to the people about whom we truly care. Rituals which can be performed to rid ourselves of these people will be discussed later.

The Satanist believes in fulfillment of the ego. Satanism, in fact, is the only religion which advocates the intensification or the encouragement of the ego. All other religions on the face of the Earth are concerned only with the dissolution of man's ego. Only if a person's ego is sufficiently fulfilled can he afford to be kind and complimentary to others without robbing himself of his self-respect. Braggarts are very insecure people. We generally think of a braggart as a person with a large ego, but in reality it is his unfulfilled ego which leads to his bragging as a means of satisfying his ego.

To become a Satanist one does not have to "sell his soul to the Devil". This concept was developed by Christianity to terrorize people so that they would not stray from the fold. It was taught that if you gave in to the temptations of Satan and lived your life in an indulgent manner, you would have to pay Satan with your soul when you died. And what is the soul, as religionists would have it, but a passport to everlasting life? People were led to believe that selling their souls to the Devil meant that they would suffer in Hell for the

rest of eternity. This type of ridiculous thinking is what the Christian church has used to keep its parishioners in line. Phrases like “God-fearing” are indicative of the basis for the Christian religion. It is through such fear that Christianity has been able to exist all these years.

We are no longer supplicating weaklings trembling before an unmerciful “God” who cares not whether we live or die. It has been a popular misconception that the Satanist does not believe in God. This is not so; but we realize that God, by whatever name he is given - or by no name at all, is only the balancing factor in nature and has little concern for any suffering which we may encounter. It has been said that the good die young. The good, by Christian standards, do die young. It is the frustration of our natural instincts that leads to the premature deterioration of our bodies.

When one commits a wrong in other religions, he either prays to God for forgiveness or confesses to an intermediary and asks him to pray to God for his sins. The Satanist feels that confessing to another human being like himself accomplishes nothing and is degrading. When a Satanist commits a wrong, he realizes it is natural to make mistakes. If we are truly sorry about something, we will learn from our mistakes and not do the same thing again.

There has been much sensationalism regarding the Satanic Church and its views on free love. Free love in the Satanic Church means that a person is free to either be faithful to one person or indulge in his sexual desires with as many others as he feels necessary to satisfy his personal needs. Satanism advocates any type of sexuality which properly satisfies the person’s desires, be it heterosexuality, homosexuality, bisexuality, or even asexuality if you choose - or any of the fetishes pertaining to these. To most people masochism represents a rejection of indulgence. We consider masochism to be an indulgence if any attempt to sway or change the person from his masochistic traits is met with resentment and/or failure. Satanism does not encourage orgiastic activities or extramarital affairs for those to whom they do not come naturally. Being unfaithful to one’s chosen mate would be very unnatural and detrimental to some people. To others it would be frustrating to be bound sexually to one person without any hope of outside sexual activity. Each person must decide for himself what form of sexual activity best suits his individual needs. To thine own self be true. Self-deceit is intolerable in the Satanic religion.

There are two major holidays in the Satanic religion. These are Walpurgisnacht, which is celebrated on April 30th, and Halloween, October 31st. The solstices and equinoxes are also celebrated as holidays. On these occasions special rituals are performed, and festivities follow.

Part II: Ritual Magic

Ritual magic is a large part of the Satanic religion. The purpose in performing a ritual is to accomplish something that, by other means, could not be done. Ritual magic is a very real power. It utilizes such tools as hypnosis, telepathy, psychology, etc. The type of magic practiced in the Satanic Church is similar to all primitive forms of magic that have been used successfully for centuries, but which have been brought into the contemporary world in a workable way that will relate to the society in which we live.

A Satanic ritual is basically an emotional rather than an intellectual performance. For this reason certain devices and dramatic effects are used. As in stage magic, the art of misdirection is one of the most valuable tools of the ritual magician. By utilizing the following devices the ritual magician can temper his intellectual analysis of the ritual.

Therefore he can allow his emotions free reign.

A nude female is used as the altar in Satanic rituals because she represents the Earth mother and is a natural passive receptor for the workings of magic. The devices used in a Satanic ritual are as follows:

- The Chalice, symbolic of the Chalice of Ecstasy, is to be drunk from first by the Priest, then by one assistant.
- The Bell is used to purify the air at the beginning of the ritual and is used as a pollutionary at the end of the ritual.
- The Phallus is a pagan fertility symbol, the symbol of generation or aggression. It is also a non-hypocritical version of the holy water sprinkler of other religions. The Phallus is used to bless the congregation.
- Candles are symbolic of the light of Lucifer - the bearer of light, enlightenment, burning desire, and the flames of the pit. Candles should be the only light source during a ritual.
- The Sword is symbolic of aggressive force, and is used as an extension and intensifier of the arm the Priest uses to gesture or point. A parallel to this is the pointing stick or blasting wand used in other forms of magical ritual.
- The Gong is used to call up the Powers of Darkness.

The male participants in the ritual should wear black robes. Women should wear the most sexually appealing clothing possible, or all black for older women. The amulet of Baphomet is worn by all participating in the ritual. The color black represents the Powers of Darkness. Sexually appealing clothing worn by women is stimulating to the male members and intensifies the outpouring of adrenalin energy to ensure a more powerful working.

During a Satanic ritual it is essential to summon up the strongest emotions that will be beneficial to the respective working. The following are examples of this:

During a compassion ritual it is necessary for the magician to feel honest sympathy and compassion for the recipient of his working. It is useless to attempt a ritual of this type if the magician cannot truly feel compassion for the person involved. It is all very well and good to tell a person that you will perform a compassion ritual for him, but unless you have the necessary deep feelings for this person and are sympathetic to his situation, the ritual will not be effective. We oftentimes think that we might perform a ritual for a person for whom we really have no concern; but it is a sad but true fact of magic that, if we are not intensely concerned for the person, the ritual will not work. You should be able to shed an honest tear for this person. If this much emotion cannot be felt, it is best not to attempt this type of working. If you are the type of person who excuses his inability to do this by thinking “I am not that emotional” or “I’ve never been able to cry”, then it is high time you learned how.

In a hate ritual in which a curse is to be conjured, a strong feeling of contempt for the recipient of the curse is mandatory. In a ritual of this sort the more vindictive your curse can be, the more powerful your outpouring of hate forces will be. Love is one of the most powerful emotions known to man; the other is hate. Without being able to experience one of these emotions, you cannot fully experience the other. Therefore you must love those who deserve and return your love, but hate your enemies with a whole heart. Half-hearted hatred is very harmful to a person’s emotional stability. When a person prays for his enemies, he is in reality bottling up his feelings of hatred. He still hates the person; but, being bound by the tenets of his religion, he cannot express the hatred he feels. To pray for your enemies is to buy second-hand hate, which is of a decidedly inferior quality.

The harboring of unwarranted guilt is very detrimental. We have been taught to feel guilty for all of the things that we most naturally do. Many of us can realize intellectually that it is foolish to feel guilty for these natural acts, but to accept this emotionally is another matter. If you cannot release yourself from guilt, then you should learn to make it work for you. You should act upon your natural instincts and then, realizing that you cannot perform these acts without feeling guilty, revel in your guilt. This may sound like a contradiction in terms, but guilt can often add a fillip to the senses. Adults would do well to take a lesson from children. Children often take delight in doing something they know they are not supposed to. One of the first laws of magic is to turn every disadvantage into an advantage. The quickest way of traveling between two points is in a straight line. If all the guilts that have been built up can be turned into advantages, then intellectual scraping of the psyche - in an attempt to cleanse it of these repressions - is eliminated. Satanism is the only religion known to man that accepts this rationale [of turning a bad thing into a good thing] rather than that of bending over backwards to eliminate the bad thing.

The Satanist shuns terms such as hope and prayer, as they are indicative of negative thinking. If we hope or pray for something to come about, we will not act in a positive way which will make it happen. The Satanist commands, rather than prays to his god. Positive thinking results in positive actions. Through positive thinking, combined with ritual, we command the forces of nature. We tell ourselves “this will be done, come Hell or high water”, and therefore it is done.

Human beings have personality traits which are either passive or aggressive. Passivity and aggressiveness are tamer terms for masochism and sadism. We are all made up of varying degrees of these personality types. Some of us lean more towards one or the other, but it is rare to find an individual who has equal portions of each of these traits. If a person is basically passive or masochistic, he would be most proficient in the mystic or mediumistic side of Satanism. This type of person is the most natural psychic or medium. Such persons’ very passivity puts them in a position of receptivity.

Since magic is based on positive force, the person who is basically aggressive or sadistic in personality traits will do well as a magician. In the field of magic and Satanism, both passive and aggressive people are necessary. The aggressive person is best suited for sending forces, and the passive or mediumistic person is best utilized as a receptor. Generally a person with a great deal of perception is passive.

It has been the popular misconception that Satanists practice human sacrifice. There has, however, never been a clarification of the method used for sacrifice, or of the reasons for which a Satanist would resort to this. When we sacrifice a person in a Satanic ritual, we do not slaughter him on the altar in a physical manner. We simply direct our hate forces towards the deserving recipient. You must never direct a curse toward a person unless you are prepared for the ultimate consequences.

There is no such thing as a mild curse. If a curse is to be effective, you must feel the maximum in disdain and hatred for the recipient. By sending these hate forces forth, we ensure suffering on the part of the person who has dealt us an injustice. It can only be left to the victim’s environmental conditions to decide what form our retribution will take, and a measure of the person’s rottenness as to the degree he will suffer.

If the recipient of the curse has redeeming qualities of sufficient amounts, then he will not only be saved but will be rehabilitated into a more worthwhile person as a result of the curse. Therefore you cannot perform a working of this type and specify that you want the person to suffer only a broken arm or mild illness. You must realize that death may be the final outcome of a magical working of this nature.

The Satanic Church feels that forcing oneself to feel indiscriminate love for all is very unnatural. There has never been any great love movement in the history of the world that has not wound up killing countless numbers of people to prove, we must assume, how much they loved them. Every hypocrite that ever walked the earth has had pockets bulging with love! You cannot love everyone, and by trying to you only lessen your feelings for the people who deserve your love. Repressed hate can lead to many physical ailments. For this reason you must periodically perform a hate ritual to rid yourself of this bottled-up hate. By choosing a deserving target for your hate forces, you cleanse yourself of these malignant emotions and are free to give your loved ones full benefit of your emotions without being concerned that you may be, at times, taking your pent-up hatred out on them.

There is a definite period of the day when a person is in a more receptive state than during other times. Assuming that the person regularly sleeps for eight hours, the receptive state comes in the last two hours or so before awakening. This has been established as the period of time in which the person has the dreams he can recall most easily. This is due to the fact that the person's body has completed its required rest; but the slow rate of metabolism keeps it dormant for a short time afterwards, producing the most receptive time during total sleep. This is when we receive some of our most fruitful ideas. It is the twilight period between sleep and waking. A person's subconscious is at its most active point during this period of time. It is during this period that a telepathic communication would have the best chance of being received. To be most effective, therefore, your magical working should be performed during this twilight period.

There are many herbs and spices which are used in ritual magic. The most common ingredient used in love potions is mandrake root. Just as most acts which are considered evil are within the law, so some of the most effective ingredients used in potions can be legally obtained. There is no need to resort to popular and/or illegal drugs for any magical purpose.

The magical language used in Satanic ritual is Enochian. Enochian is a language which is thought to be older than Sanskrit, with a sound grammatical and syntactical basis. It was developed into a practical translation, which is its current form, by Samuel Liddell MacGregor Mathers. In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.

It is thought by most that all Satanic rituals are in the form of the Black Mass. This is a misconception. Most Satanic rituals have nothing in them which would be considered sacrilegious to another religion. One of the reasons a Black Mass would be performed in the Satanic Church would be to remove a stigma attached to the activities of one or several members. If a person feels bound or stifled by a previous religion, a Black Mass would be performed to enable him to completely divorce himself from the limiting factors of that past religion.

A Black Mass consists of such things as saying the Lord's Prayer backwards - interspersed with obscenities, trampling the cross underfoot or hanging it upside-down, desecration of the wafer or host, and similar forms of defilement or parody of the sacred cows which make the religion a threat to the person involved. By reducing the awesomeness of the religion to ridiculousness, we remove its fearsomeness.

The only other circumstance in which a Black Mass would be performed would be one in which another religion had directly attacked the Satanic Church. To perform a Black Mass just for its shock value would serve no useful purpose. The Christian religion is no

threat to the Satanist. One might say that the Devil has kept all the religions on earth in business for many, many years. If it were not for these religions which he has allowed to flourish, Satan could not come forth now and establish his organized church, built on the very episcopacy and structure of the existing religions.

Satanism is taken up by most people not out of protest, but out of logic. Therefore the debasement of their previous religions is unnecessary. There are many sacred cows in our current society which warrant protest as much if not more than the Christian religion. A modern-day form of the Black Mass might consist of such things as urinating on marijuana, crushing an LSD sugar cube under foot, hanging a picture of Timothy Leary or a famous Indian guru upside-down, exposing the parallel between the Hippie generation and the "emperor's new clothes". These things would be far more effective to the magical workings of a Satanist than a typical Black Mass.

The results of a magical working will start to manifest themselves within thirty-six hours from the time the ritual was performed. Once the magical working has been performed, you must push all thoughts of hope or anxiety from your mind. You have released your emotions and sent them out into the ether, where they can effect your desired results. After this there is nothing left to do but sit back and wait for the results. Anxiety only acts to lessen the effectiveness of your working.

The Satanic ritual is not always confined to sinister or occult surroundings. The true magician is adept at turning any situation he encounters into a magical working. He can manipulate his surroundings to his best advantage.

A ritual which is performed for the sake of reducing an awesome figure to a ridiculous state is called a Shibboleth ritual. In this type of ritual each of the participants chooses a pillar of society or a type of person who is particularly awesome or irritating to him. Each then dresses in the costume of the chosen victim. For about an hour all participants communicate with one another, all the while acting out in parody what would be the actions of the persons portrayed.

After this psychodrama has been performed, a sort of kangaroo court is held, and the person acting as Priest for the ritual takes the role of Satan. In the form of Satan he questions each person individually. Each participant answers Satan's questions in the manner in which his chosen character would answer them. Through the favorite tools of the Devil, wile and guile, Satan exposes the character for what he is. He talks him into selling his soul to the Devil, utilizing things which are sacred cows to the shibboleth for the purpose of disguising his tactics.

In a ritual such as this, the purpose is to ridicule the shibboleth. In this way he will no longer be awesome to the person who has suffered in some way by his actions. The situation in which the Satanist comes in contact with the shibboleth may be one in which he is forced to treat him in a civil or even respectful manner, but once the ritual has been performed, the Satanist can laugh up his sleeve at the person. The shibboleth will sense that he is being patronized and will no longer feel that he is capable of wielding the power that he once did over the Satanist.

Part III: Magic as Practiced by the Satanic Church

There are many facets of magic that can be learned only through experience. A magus is one who has become adept in the field of ritual magic. There are many scholars of magic who are not capable of putting the theories which they have learned into practice. Others may have very little formal training in magic but may have a natural ability to utilize the Powers of Darkness. Knowledge can be a powerful tool, but without the common sense to

put this knowledge into practice, it is useless. Animals and small children are the most natural magicians. They have had little or no formal training and yet are adept at bending people and situations to their will. The Satanist regards these small beings as sacred and realizes that he can learn much from them.

The Satanic Church is different from all other witchcraft or magical groups in the world today. It is unlike the white magical groups, such as those in which the powers of magic are supposedly used only for altruistic purposes. Nor is it a primitive group of cannibals whose membership is made up of uneducated people. The Satanic Church is the first organization of its kind whose membership consists largely of responsible, respectable people. Only by limiting our membership to individuals of this variety, rather than appealing to the lunatic fringe, can we be certain of becoming the strongest power structure in the world. Therefore membership in the Satanic Church is not open to everyone. Unlike other religions in which you go to church to become a worthwhile person, in the Satanic religion you must be a worthy person before you can come into church. Once in the Church, you can reap the rewards which you deserve. The Satanic Church has too much to offer to afford membership to people who are only seeking sensationalism or are of a personality makeup that would reflect upon the Satanic religion in an unfavorable way.

The Satanic Church looks with disdain upon white witchcraft groups, as we feel that altruism is sinning on the lay-away plan. It is unnatural not to have the desire to gain things for yourself. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification. We practice a modified form of the Golden Rule. Our interpretation of this rule is: “Do unto others as they do unto you.” If you “do unto others as you would have them do unto you” and they in turn treat you badly, it goes against human nature to continue to treat such people with consideration. You may do unto others as you would have them do unto you; but if your kindness is not returned, they should be treated with the wrath they deserve.

White witchcraft groups spout the theory that, if you curse a person, it will “return to you three-fold”, “come home to roost”, or in some way “boomerang back to the curser”. This is yet another indication of the guilt-ridden philosophy held by these neo-pagan, pseudo-Christian groups. These people want to delve into witchcraft but cannot divorce themselves from the stigma attached to it. Therefore they call themselves white magicians and base seventy-five percent of their philosophy on the trite and hackneyed tenets of Christianity.

Anyone who pretends to be interested in magic for reasons other than gaining personal power is the worst kind of hypocrite. The Satanic Church respects Christianity at least for being consistent in its guilt-ridden philosophy, but it can only feel contempt for people who attempt to appear emancipated from guilt by joining a witchcraft group and then practice the same basic philosophy as Christianity. White magic is supposedly only utilized for good or unselfish purposes; and black magic, we are told, is used only for selfish reasons. In the Satanic Church we draw no dividing line between white or black magic. Magic is magic, be it used to help or hinder. You the magician should have the ability to decide what is just and then apply the powers of magic to attain your goals.

The Satanic Church combines two very paradoxical words in its title. There is a definite reason for this. The word “church” is a respected and revered term. To combine the word “church” with the outrageousness of Satan is to employ one of the most important magical formulas - the utilization of nine parts acceptability to one part outrageousness. To be a true magician you must, in all outward appearances, be acceptable to the

establishment - and then use outrageous methods to undermine a situation. This again involves the art of misdirection.

If you have an appearance of respectability and then present an unorthodox idea, it will be accepted much more readily than it would be if you present an appearance which does not conform to the average person's image of respectability. For example, five thousand people marching down the street dressed in outlandish costumes and wearing the badges of antagonism will only succeed in alienating themselves more strongly from the forces they desire to change. If these marchers would appear in the guise of those whom they would change, then the needed identification could be established and inroads gained.

Human beings are very egotistical creatures. We will be much more receptive to a new idea if it is presented to us by someone who is for the most part like ourselves than we would be if it were presented by a person completely alien to us. Only by working side by side with the establishment can we create any sizable change in our society. Satanism is the only religion in which a person can "turn on" to the pleasures around him without "dropping out" of society. By "dropping out" we would only deprive ourselves of the enjoyable things that society has to offer. We would also limit the situations in which we could perform our magical workings.

Our Christianized society cannot deny the existence of Satan, for to do so would require it to deny the existence of God. For that matter any attempt on the part of any religion to deny the existence of Satan, by whatever name he is called, would be to deny the contents of its respective scriptures.

Appendix 2: L'Air Epais (Ceremony of the Stifling Air)

- by Anton Szandor LaVey

This was the ritual which was performed upon entering the 6° of the Order of the Knights Templar. It celebrates a reawakening of the flesh and a casting out of past denials. A symbolic rebirth is attained through a contrived ceremony of death. This ritual corresponds to what would be the 34° of Masonry, should such a degree exist. The Rites of Hiram stop at the 32°, with an additional 33° confirmed under honorary circumstances. The 32° of Masonry equates to the 5° of the Templars.

The 5° consists of the going forth into the Devil's pass, and there renouncing all of the foibles and hypocrisies of the world in order to dwell within the tower of Satan. The American Masonic equivalent to this is the Ancient Arabic Order, Nobles of the Mystic Shrine. The A.A.O.N.M.S. have thinly disguised the anti-Christian elements of this ritual by referring to the place beyond the Devil's pass as where they might "worship at the shrine of Islam".

The connection between this degree and the practices of the Yezidis is obvious. The Templars' 5° readied the initiate for the Satanic Mass, the practice of which was to become their undoing. With the passing of the 6°, the initiate renounced all prospects of spirituality and accepted carnality as the gate to higher planes of existence. This is the ritual of the death-defiant and allows any unconscious death-wishes to be exorcised. It is a statement of the delights of life as opposed to the negation brought about by death.

The celebrant in the ritual is represented as a saint, martyr, pope, or some other paragon of selflessness. This is done to emphasize the transition between celibacy and life-denial, to carnality and indulgence.

The element of rebirth takes place within a coffin. The coffin contains a nude woman whose task lies in administering awakenings of lust in the dead man who enters the coffin. This ritual can serve a two-fold purpose. It can act as a rejection of death and dedication to life, or as a blasphemy against those who would crave misery, self-denial, and death. The celebrant who is life-loving can release all needs for self-abasement by willingly "dying", thereby exorcising all negative motivations which he might entertain. The Stifling Air is a means of dying, getting it over with and out of one's psyche, and at the same time turning the very accouterments of death into the instruments of lust and life. The coffin is the principal device used, as it contains the manifestation of a force that is stronger than death - the symbol of lust that produces new life - an object of sexual desirability. This is the same coffin symbolism that is employed in all lodge rituals with its euphemistic veneer removed.

The analogy of punishment and blasphemy applies when a truly celibate celebrant is used in the ceremony. This type of celebrant can act as a surrogate for the masochistic tendencies of the participants, while he actually suffers a fate worse than death in being confronted within the coffin by unexpected passions rather than a longed-for reward of spiritual unfolding for which he has so long abstained. The greater punishment is incurred in the celibate when one views his abstinence as an indulgence; and a fate far worse than death occurs when he enters the coffin, prepared for heavenly glories, only to find that the very carnal pleasures he has spent his time avoiding in life are now thrust upon him.

A form of Black Mass was incorporated into the Stifling Air following the banishment of the Templars and the execution of their last Grand Master, Jacques DeMolay. The celebrant was portrayed as Pope Clement V, who, with Philip the Fair, caused the end of the Templars as a power structure. In these post-fourteenth century versions of the ritual, the participant portraying DeMolay acts as the supreme tribune, serving as judge, jury, and

executioner of the Pope, thereby avenging himself.

This ritual can be effectively used as a cursing vehicle towards a psychic vampire or one who thrives on misery. Through an interchange whereby the celebrant assumes the role of the person to be cursed, the celebrant exorcises his fears and need for self-abasement into the victim of his curse, who by his natural masochism is perfectly attuned to acceptance of such a transference on the part of the celebrant. Once the celebrant enters the coffin, the victim's essence readily enters with him. As the confrontation with the lust object within the coffin occurs, the celebrant is reborn; whereas his masochistic surrogate whom he curses is immersed in the fiercest of Hells - expectation of martyrdom replaced by unexpected joy. To the masochist this surely is torment. Thus when a "man of god" is portrayed as the celebrant, destruction is directed towards religions of self-hate.

The title "Stifling Air" refers both to the tension produced by the contrived atmosphere of oppression during the early part of the ritual, and the sensory deprivation engendered by the entombment. This has long been a highly secret ceremony for obvious reasons, the climate of the times now permitting its emergence. The Stifling Air is virtually impossible to perform without bringing blasphemy upon the Christian ethic; hence its expulsion from Masonic ritual. The pragmatic exclusion of this rite from Masonry brings a halt to ceremonial progression beyond the 32° (5° of the Templars). The numerous manifestations of Satanism in Masonic ritual (goat, coffin, death's head, etc.) can be whitewashed easily, but the rejection of spiritual values demanded by the Stifling Air cannot be cloaked in accepted theologies. Once the celebrant has taken this degree, he embarks upon the Left-Hand Path and chooses Hell in place of Heaven. The Stifling Air is a memento mori carried to its highest power.

The Chamber

The ritual chamber must be either black in color or mirrored. If black, it is advisable to utilize heavy velvet draperies for wall covering, although painted walls will be adequate. A mirrored chamber is unquestionably best, as it provides for a greater confrontation by the celebrant, making him hyper-conscious of his role. Mirrors also add to the "robbing of the soul" as per tradition. The light trap provided by a mirrored chamber intensifies the action which is taking place.

A rather austere chair is provided for the celebrant to sit in during the first part of the ritual. The coffin may be of any type, although the traditional hexagonal style is best. This is the type depicted in the actual sigil of the 6° of the Templars, and it is combined with the skull and cross-bones in Masonic symbology. The trapezoidal geometrics of this type of coffin are more noticeable than in any other style.

Devices

The usual devices conducive to Satanic ritual are all employed. Additional accouterments include a cat-o-nine-tails with which to scourge the celebrant, a cruet for the Wine of Bitterness, a goblet, and tattered and decaying vestments for the celebrant.

If the post-fourteenth century version is performed, King Philip of France should be represented as counsel for Pope Clement (celebrant). The King is dressed in tatters, with a mock cardboard crown, and bumblingly attempts to intercede for the Pope. DeMolay is dressed in Satanic splendor, with the symbols of his office upon him.

The woman in the coffin should be of a seductive nature and appearance, antithetical to the wan and pale concept usually associated with death.

The Procedure

The ceremony begins in the usual manner with the ringing of the bell, acceptance of the chalice, etc. The 12th Enochian Key is read, and the Game begins.

The Pope (celebrant) and his counsel are confronted by DeMolay, who proceeds to inflict his diatribe upon the celebrant. His accusations should be harsh and unrelenting. The celebrant should react in a suitable manner for one accustomed to sanctimonious righteousness. After the denunciations have been made, allowing the counsel to intercede on occasion, judgment is passed and the Priest proceeds to read the litany - extracts from James Thomson's "The City of Dreadful Night" as follows: Proem, stanza 6; VII, stanza 2; VIII, stanzas 7-13; XI, entire; XIII, stanza 2; XIV, stanzas 7 and 11-14; and XVII, stanza 1.

Stopping halfway through the litany, the Priest signals that the Wine of Bitterness be proffered to the celebrant, who, accepting his last drink, listens while the litany is completed. When the litany of the denier of life is completed, the Priest signals to make ready for the final abasement and joy for the celebrant.

The lictors (guards) remove the celebrant from his seat and place him on the coffin's lid. The Priest then reads the 12th Key in Enochian while the celebrant is scourged. The scourger must be one who would normally be attractive to the celebrant, as this adds to the debasement. If this ceremony is conducted with a homophile portraying the celebrant, the coffin should contain another male. In all areas of the ritual, the element of pleasure should present itself in that which would most likely be denied in the celebrant's life.

After the scourging is completed, the celebrant is removed from the lid of the coffin. The Priest then knocks three times with either a staff or the pommel of the sword upon the coffin. A scream is heard from within the coffin, and the lid is lifted from within, seductive movements being employed. The celebrant is borne by the lictors and placed within the coffin, and the lid is shut, leaving him to his doom or renewal as the case may be. As the renewal takes place within the coffin, the Priest reads from Holy Scripture, in mockery of what is taking place. After five to ten minutes the celebrant is removed from the coffin and directed by the Priest to state his new sensation. The celebrant then proclaims his homage to Satan and casts aside his symbols of martyrdom. The Priest presents his final proclamation, and the ceremony is closed in the usual manner.

Appendix 3: The Ceremony of the Avoosal

- by Anton Szandor LaVey

The ritual chamber is embellished with an immense spiderweb stretched across one wall, with a huge spider in its center. A man's body is impaled on the spider's mandibles. Otherwise the usual devices are present.

The Avoosal[801] is the Satanic name for the Spider-King who traditionally lurks within the caverns of the earth wherein are kept the treasures man seeks. It is said that the Avoosal feeds upon such seekers of his riches as would dare defy his sanctity. He lies in wait for the brash thieves, and when they have begun to load their sacks, he scuttles down his web and devours them. He is to the earth what the dragon Fafnir represents in his guardianship of the gold within the Rhine.

The spider has served as the legendary harbinger of wealth, and it is said that to dream of a spider ensures forthcoming riches. The Avoosal appears by various names in Norse, Russian, Near Eastern, African, Asian, and North and South American Indian accounts. To win the favor of the Avoosal is to gain wealth, but one must first admit to alliance with the gods of the earth whom the Avoosal serves. The spider of the field and house is the Great Avoosal's kin, and the wanton destruction of such creatures is assurance of disfavor. Because the spider, who is of general benefit to man, is made a social outcast and considered fearsome and ugly, he is relegated to the Devil's court. Hence we honor him.

The ritual begins in the usual manner. After the chalice has been drunk from, the Eighteenth Key is read, the Game begins, and the Avoosal is called forth:

"The caverns beckon those who seek the riches of the earth. Great are the jewels therein. There are many caverns, it is said, and for each cavern there are many who would delve within. The greatest gems are fraught with danger, and the abyss which hides the gems is guarded well. Out from the haunts of man exists a door of mirrored, angled stone. Upon its face is seen a star, and ye shall know it darkly. To come upon the cavern's portal fills the dreams of paupers, fools, and kings. So too the Devil-bought do fantasie to hie themselves unto the fulgent grotto. The jewels lie languishing in iridescent sleep and drip their radiant splendor as they dream. Their place is overseen by eyes that glare; and, hovering close, their warder walks on many legs. Small men who seek the gate of riches do pray to gods inviolate, and scarce will view the grotto. And happy they should be, for in their failure they are saved.

"O great spawn of the dank and dripping walls of Koboldom, they crave to see thy twilit grotto, bathed all in ruby hues. Yet they have killed thy kin and know not thou lurketh, awaiting their approach. They crave to plunder of thy hall, yet crush thy tiny minions 'neath their feet! I have heard them run shrieking from thy brothers, yet they come to steal thy bounty. O great and mighty spider-king, borne on the web that man calls fate, the Kobolds dance a saraband this night, and Arachne calls across the fierce Simoon. O thou who walkest in octaves and guardest the vaults of Croesus, come forth this night, for I would grant thee audience.

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[801] Anton LaVey borrowed the curious term "Avoosal" from one of Clark Ashton Smith's stories, "The Weird of Avoosl Wuthoqquan", which first appeared in Weird Tales in June 1932. Part of Smith's Hyperborean series, this is the tale of a rich and greedy money-lender, Avoosl Wuthoqquan, who discovers a cave laden with jewels, only to find them guarded by - and himself ultimately devoured by - their owner: "The entity was wholly and outrageously unhuman; and neither did it resemble any species of animal, or any known god or demon of Hyperborea … it was very large and pale and squat, with a toad-like face and a swollen, squidgy body and numerous cuttlefish limbs or appendages." For this ritual, then, Anton changed the demon to a more conventional [if enlarged] spider, and gave it the name of the victim in Smith's story.

“I call thee forth, O great intelligence who walkest out upon his self-created symmetries. How small the minds of those who dare thy grotto, knowing not the substance of thy role. I say to ye who seek wealth: Be friendly unto him who guardest the vault. Be friendly unto him who guardest the vault. Yea, be friendly unto him who guardest the vault!

“Avoosal! Hear! Avoosal! Appear! In the name of Mammon, bring forth the substance of the baubles of the earth! I am one with thee, O architect of Hell! Whosoever would rob thee knoweth not the venom of thy mandibles, and verily he placeth himself before thy sickled fangs! Were thou to allow, as grains of sand, small particles of wealth to fall into the scratching, grubby hands of those who shout of spiritual gods, they would, but in a thrice, reject all sainted hosts. Their Heaven would be but a place of barren exile while they sifted through their palsied fingers baubles wrought in Hell! They crave thy hoard, yet kill thy kin. They wish thy jewels, yet speak of sin. They deny our god, yet lust for gold - and barter on the barren wold of city-states grown cold!

“I close the portal on them now and speak with thee, O spider-king. I honor thee and credit thee with meaning and with wisdom. I thank thee, O scuttling lurker in the shadows, for thou hast prepared for me a place of splendor. Thou hast given me the sign when I did gaze upon thy childe as from this vaulted chamber. And so with tenderness I saved thy childe. And suddenly there came upon me stupendous revelation, and then I knew that I was he!

“O great and mighty spider-king, my Kobolds dance a saraband this night, and as Arachne howls across the fierce Simoon, this I promise thee, O mighty Avoosal: Thy grottos shall be filled unto the nethermost recesses with the carcasses of avaricious and sanctimonious god-adorers. And when thou hast reduced them to the pulp of their uselessness, the Kobolds will take their husks to fuel their fires. And more shall I send thee! Hundreds! Thousands! Millions of them! And thou shalt grow unto a mighty creature of tarantulan dimensions, and thy mandibles shall become as scythes with which to reap the Devil’s harvest!

“If one is to obtain great treasure, one must entertain its guardian. But first one must know the sign and speak the name of him who dwells within the great abyss. Avoosal! Hear! Avoosal! Appear! In the name of Mammon, bring forth the substance of the baubles of the earth! By my infernal name, appear! Avoosal! Come forth! I welcome thee into this grotto! Be not afraid, for we are the same: the true worshippers of the highest and ineffable King of Hell!

“Shemhamforash! Hail, Satan!”

At this point, accompanied by rolling thunder, the Avoosal enters the chamber. This is effected by a small child on hands and knees covered by the likeness of as large and realistic a spider as is possible to construct. An alternate appearance can be obtained through the use of a gigantic and realistic spider lowered on a line from a previously unnoticed ceiling location. The Avoosal takes its place beside the throne from which the Priest speaks, and the litany proceeds.

“O great Avoosal! Thy presence is our pleasure. Our wishes we have garnered rest upon our lips this night. O hear me, that I might speak the words thou knowest well.

“We desire great chariots, so that we might ride forth into the world, and so that it might be seen that Satan’s children ride in splendor.

“We desire great palaces in which to dwell, so that we might surround ourselves with reminders of our Dark Lord’s material heritage.

“We desire fine raiment, so that we might wear upon our backs the trappings of the pride of Lucifer.

“We desire galleries in which we might surround ourselves with things well-wrought by crafty hands, to keep within our minds the essence of man the creator.

“We desire foods of infinite variety, through which we might taste our praises at the shrine of gluttony.

“We desire bits of paper, stamped about with glyphs and known to man as money, so that we might buy and sell the shuffling cattle without horns, who by their own unbalanced pride have placed themselves within the stockyard, or who - by their tell-tale gaze towards Heaven - thereby consign themselves to trading-pastures here on earth.

“We desire all these things, so we might hate with greater venom him who finds great pain where none exists and who, blessed with body sound, complains from moon to moon and sun to sun.

“As each man must measure his garments, so must each new wealth be measured to the man. Learn this well, O my brothers and sisters - learn this well. Ask not the Great Avoosal for the substance of your folly, for ill-fitting prosperity stands out in any crowd, and the marketplace is full of thieves. Now come ye forth and state your desires.”

Those who wish to state their desires should now come forth. When this is accomplished, the Priest presents a final statement of his own choosing, and the ceremony is finalized in the usual manner.

Appendix 4: Der Wahnsinn von Andelsprutz

(The Madness of Andelsprutz[802])
- by Anton Szandor LaVey, 1968-1969

Ten minutes of darkness precede the ritual, during which time the music will consist of dissonances played on the organ with eccentric rhythmic backing. During the entire ceremony a 10,000-cycle B.C.U. will be activated, and there will be short periods of silence, allowing the B.C.U. to be heard, along with the sound of a flute piping a monotonous melody, accompanied by strokes on the gong, played softly. The usual complement of ritual participants will be present, having taken their proper places in the darkness.

The standard opening invocation is given, with the Infernal Names, Benediction, presentation of the Chalice, etc. The candles are lighted in the usual manner. Next follows the reading of the 17th Enochian Key and then of the opening litany (Cassilda's Song from Robert W. Chambers' The King in Yellow):

Along the shore the cloud waves break,
The twin suns sink behind the lake,
The shadows lengthen
    In Carcosa.

Strange is the night where black stars rise,
And strange moons circle through the skies,
But stranger still is
    Lost Carcosa.

Songs that the Hyades shall sing,
Where flap the tatters of the King,
Must die unheard in
    Dim Carcosa.

Song of my soul, my voice is dead,
Die though, unsung, as tears unshed
Shall dry and die in
    Lost Carcosa.

The Game is proclaimed. Herr Doktor Andelsprutz is brought into the chamber. He is the head of the lunatic asylum in which the Game is held. He is crazier than any of the inmates, hence he is qualified to pass judgment on their respective sanity. The Doktor's appearance is accompanied by the incorporation of a high-frequency oscillator which is quite audible. The oscillator sounds throughout this entire portion of the ritual. Andelsprutz is wild-eyed and clad in a tightly-strapped straitjacket. He announces himself audaciously upon entering the chamber. He is seated in an austere, straight-backed chair and faces the congregation. A Janus-figure takes its place immediately behind him and turns periodically during this part of the ritual, exposing first one face and then the other to the

[802] This ritual takes its title from Lord Dunsany's fantasy story of the same name, but otherwise has nothing in common with it. In the Dunsany story, Andelsprutz is not a person, but a city whose soul abandons it, leaving the city itself merely a lifeless residence for human beings. An obvious inspiration for this ritual's contents is the German Expressionist film The Cabinet of Dr. Caligari, in which the keeper of the asylum is ultimately revealed to be himself insane.

congregation. One face depicts a voluptuary with a lewd, brazen expression. The other face is that of a debauched old man.

Andelsprutz announces that he has appeared before his peers and his patients in order that he may ascertain who is to be his emissary - who will go into the world of lunatics and guide them in accordance with the will of Satan. The person who is chosen must be sufficiently mad to deal with the follies of the masses. He must be material for a great leader or outrageous hero and sympathetically insane enough for the identification necessary for the multitudes.

Andelsprutz begins the interrogation by giving audience to his peers, the staff (the participants in the ceremony). He then moves on to the patients (the congregation). He is arbitrary to the fullest degree, establishing no set standard of insanity or folly. He criticizes, praises, studies, analyzes, and makes suggestions - all without rhyme or reason. He becomes angry and childish at times, stamping his feet and shouting. At other times he becomes morose and sullen, appearing to not even hear his audience. He may coo and babble, breaking into a falsetto crooning while smiling beatifically. He might change voices as though he were carrying on a three-way conversation with the person standing before him. He calls forth the members of the congregation as he sees fit and, after all he wishes to question have been heard, arrives at his decision - based solely upon his whim.

Herr Doktor Andelsprutz makes his proclamation and grandiosely announces who will be capable of doing the Devil's work. The chosen one is asked to make a statement. Then the officiating Priest, representing His Infernal Majesty, presents the emissary with a battered suitcase which contains the articles which will be needed in his work. The Priest opens the valise and removes the articles contained therein individually, explaining their purpose to all present. The contents of the case are revealed to be:

- Books on occult subjects (astrology, card reading, spiritualism, flying saucers, witchcraft, etc.) for the new believers.
- A Holy Bible for the vanishing race of old believers.
- A severed human head for the sensation-seekers.
- A harmless bomb for the revolutionary.
- A vial of drugs for the disenchanted non-materialist.
- A dehydrated android for the sex-starved.
- A portfolio of peace talks to inspire trust.
- A pistol to protect man from other men.
- A microscope with which to detect imperfections.
- A spray can of black paint with which to cover up any inconvenient imperfections.
- A mirror in which to gaze, to be certain of presenting the proper image for the occasion.
- Birth control pills for those whose only attributes are their sex organs.
- A book of threats, doomsdays, and convenient crises with which to retain man's need for misery.
- A praise machine which will automatically tell anyone what he wishes to hear.
- A Satanic Bible for those who would appear to be likely candidates for the asylum.

The Priest then utters the final proclamation:

Omnipotens eterne Satanas, spes unica mundi!
Qui Infernum fabricator ades, qui conditor orbis:
Tu populi memor esto tui! sic mitis ab alto
Prospice, ne gressum faciat, ubi regnat Erinis,
Imperat Allecto, leges dictante Megera;
Sed potius virtute tui, quem diligis, huius
Cæsaris insignis Satanas, infame ministra,
Ut valeat ductore pio per amena virecta
Imperium Satanas semper nemorum sedesque beatas
Ad latices intrare infame, ubi semina vite
Infernis animantur aquis et fonte Superno
Letificata seges spinas mundatur ademptis,
Ut messis queat esse Satanæ benedicte future
Maxima centenum per horrea fructum.

Appendix 5: *Die Elektrischen Vorspiele*

- by Anton Szandor LaVey[803]

Vorwärts zur Schlacht! Sturmschritt voran! So jagst du die Bande zum Teufel!

The fires of Hell provide, and the thoughts from within prevail! Open the portals of darkness, O great Opener of the Way! Come forth into this cycle! Blast thou forth through the gates of the Shining Trapezohedron, for the blood hath been offered! Appear among men and be driven back no longer! Come forth and creep into the great councils of those without, and stop the way of those who would detain us!

I say that the glamor must be lifted, revealing the face of the Serpent! By the sounds ye shall see the face of the Serpent, so learn well the word that only a man can pronounce! Thus I lift the veil from the Serpent and cast him forth among men! Oh, hear! The Serpent still liveth, in a place that is open, at times, to the world!

Unseen They walk amongst us, and as we join them, so we stalk the night unseen as well; for only through the angles might we be seen, and those without see not, for their eyes are blinded by millstones of righteousness!

I say unto thee who speaketh with garbled tongue: I know well that which holdeth thee from leaving this cycle! I have glimpsed the Hounds of the Barrier, lying in wait for the souls of the righteous! They are the guardians of the cycles, and they lurk at the threshold of time, and their space-planes move about them, hiding them well! Move they only through angles, though free are they not of the curved dimensions.

Strange and terrible are the Hounds of the Barrier; follow they consciousness to the limits of space! Unseen they walk amongst ye, in places where the rites have been said! Some take the semblance of men, knowing not what they do; and when the blood hath been spilled, retreat they once more into the grotto of Satan, taking the forms I know well! Some seethe as they wait, and preen their great wings, knowing full well that once again I shall call them forth! And the night-gaunts shall ride, and crouching at their talons, the great Hounds lie a-waiting to leap forth into the world!

Think not, O men of mildewed minds, that ye might escape the great beasts by entering your shrines, for they follow fast through angles, and they lurk within the Trapezoid! I know them, for I am as one with them; and I have approached the great Barrier and have seen on the shores where time exists not the monolithic forms of the Hounds of the Barrier! Yea, hiding in the abyss beyond time I found them, and they, scenting me afar off, raised themselves and gave the great bell cry that can be heard from cycle to cycle!

Dwelt I then in lairs remote from man, on the grey shores of time, beyond the world's rim - and ever with me they moved, in angles not known to man! On that dark threshold they crouch, their jaws agape and ravening for the souls of those who are without!

Returned I through angles back, and hard by me they followed. Yea, the Devourers followed, and thus I was and have become the Marshal of the hosts of Hell; and those who follow me and walk the Hounds and ride the whirlwinds of the night become an army out of Hell to scourge the earth and melt the ice!

From prisms wrought within the twilit grotto I speak through angles mirrored with thoughts senescent and supreme! Oh, learn the Law, my Brothers of the Night - the Great Law and the Lesser Law. The Great Law bringeth the balance and doth persist without mercy. The Lesser Law abideth as the key, and the Shining Trapezoid is the door! Oh, my Brothers, study well the stone with planes unrecognized by those without, for within those glaring facets the Hounds await that set the world aflame! Be the angles small and still or gargantuan in their roaring outrage, the form is that which we know so well. On that grim

[803] Inspired by Frank Belknap Long's story The Hounds of Tindalos. See Chapter #22.

grey shore the monolith prevails, and clutched within the four-fold talons of the ring which Fafnir guards, that shape remains to bring forth that which gives us increase and to smite those who would oppose us!

O puny man, heedest thou my warning: Seek not to break open the gate to beyond. Few there are who have succeeded in passing the Barrier to the greater twilit grotto that shines beyond. For knowest thou, ever the Dwellers in the Abyss seek such souls as thine to hold in their thrall.

Listen, O man of clouded brain, and heedest thou my warning: Seekest thou to move not in angles but curves. And if while free from thy body thou hearest the sound like the baying of the Hounds ringing clear and bell-like through thy being, flee back if thou canst to thy body through cycles, and penetrate the mist no more! Know ye, all who dwell in the light of professed righteousness, that others who know the keys and the angles have opened the Gate, and for turning back there is not time! Ye have been given the key, but your minds are small and grasp not the word.

Therefore listen to the sounds, O ye out there, the great bell-sounds of the baying of the Hounds. They are lean and athirst, the Hounds of Tindalos, and through the great, blazing Trapezoid they come, their eyes aglow with the fires of Hell! Drift if ye will into the dimensions of your outer consciousness, and be trapped forever!

Ye know not the substance of your creation! I welcome ye in the name of Set, all ye who see great evil and sustain yourselves in miseries unfounded. We prepare a place of comfort for ye to indwell in torment sublime. Wrestle not the apes who guard the gates of Hell, for therein lies Paradise, and Anubis is the Opener of the Way.

And we speak with the tongues of serpents, and the baying of the Hounds, and the great bell-sound that cracks the Barrier - and great are we who rule, and small are ye who suffer. The day of the Cross and the Triangle is done! A great wheel with angles in dimensions unrecognized, save by the children of Set, fills the void and becomes as the Sun in the Firmament of Wrath! Siehst du im Osten die Morgenröte!

Wir verlangen die Macht! Wir werden die Macht haben! Wir verlangen das Reichtum! Wir werden das Reichtum haben! Wir verlangen die Wissenschaft! Wir werden die Wissenschaft haben! Wir verlangen Annerkennung! Wir werden Annerkennung haben! Wir verlangen Mitglieder! Wir werden Mitglieder haben! Was wir verlangen, werden wir haben! Wir werden haben, was wir verlangen!

Die Zwielicht ist hier -
Die Götterdämmerung ist hier -
Siehst du im Osten die Morgenröte!
Der Zaubermorgen ist hier!
Die Welte flammt!
Loki schreitet auf der Erde! Heil Loki!
Ave Satanas! Rege Satanas! Hail, Satan!

Appendix 6: The Tierdrama

- by Anton Szandor LaVey

[The Tierdrama (German: "Animal Play") is based upon a famous sequence in H.G. Wells' The Island of Dr. Moreau. The principal celebrant wears a were-animal mask (half-human, half-animal), while the other participants wear masks and costumes that are as wholly animal as possible. At the end of the litany, the celebrant releases a mouse from a cage into the ritual chamber. The "beasts" forget their efforts to be "human" and dash madly after it in fashions appropriate to their costumes. This original Tierdrama was rendered in English only; a German translation was added for the version in the Satanic Rituals. - M.A.]

(* indicates response.)

Not to go on all fours: That is the law. Are we not men? *
Not to claw bark or trees: That is the law. Are we not men? *
Not to snarl or roar: That is the law. Are we not men? *
Not to show our fangs in anger: That is the law. Are we not men? *
Not to destroy our belongings: That is the law. Are we not men? *
Not to kill without thinking: That is the law. Are we not men? *
Man is god. *
We are men. *
We are gods. *
God is man. *
His is the house of pain. *
His is the hand that makes. *
His is the hand that wounds. *
His is the hand that heals. *
His is the lightning flash. *
His is the deep salt sea. *
His are the stars in the sky. *
His are the rulers of the land. *
His is the place called Heaven. *
His is the place called Hell. *
His is what is ours. *
He is what we are. *

I am the sayer of the law. Here come all that be new, to learn the law. I stand in the darkness and say the law.

None escape. *

Cruel are the punishments of those who break the law.

None escape. *

For everyone the want is bad; what you will want we do not know.

We shall know. *

Some want to follow things that move, to watch and slink and wait and spring, to kill and bite, bite deep and rich, sucking the blood! Some want to tear with teeth and hands into the roots of things, snuffing into the earth!

Some go clawing trees, some go scratching at the graves of the dead, some go fighting with foreheads or feet or claws. Some bite suddenly, none giving occasion. Punishment is sharp and sure. Therefore learn the law. Say the words!

(Repeat first section, then end as follows:)

My tale is done. There runs a mouse; whoever catches her may make a great, great cap out of her fur.

Appendix 7: *Missa Solemnis* (The Black Mass)

- by Wayne F. West III°

The *Missa Solemnis* is performed with great pageantry and solemn dignity and is very precise in every detail. Every act, every movement must be deliberate and done with great majesty. Above all it must be done with absolute conviction.

Requirements for the performance of the *Missa Solemnis* consecrated vestments from the Roman Catholic Church:

- Chasuble (over-garment worn by Priest during mass).
- Stole (a long, narrow stole worn around the neck).
- Maniple (worn over left arm).
- Girdle (A long, braided, rope-like cincture worn over alb around the mid-section).
- Nun's habit with wimple.
- Large cross or crucifix to be hung, inverted, on wall over altar. If the Sigil of Baphomet already occupies that area, the cross is to be hung directly over its face, the eyes of the goat peering forth on either side.
- Font for holy water (chamber pot recommended).
- Small wooden bowl, rough-hewn in the interior and with a rough-hewn pestle for grinding the host into a pulverized state. The use of rough-hewn wood is suggested since this is symbolic of the cross upon which the pig purportedly died.
- Thurible (censer, usually on a long chain, used for censing the altar and the congregation).
- Purification bell.
- Chalice of Ecstasy (with veil).
- Gong.
- Incense burner for altar and desecration.
- Phallic aspergillum.
- Sword.
- Cruet of wine (wine is specified because of its use in the Roman Rite).
- As many black candles as desired.
- One white candle for the burning of the host.
- Container for incense (placed upon the altar) and spoon for incense.
- Powdered incense (Jasmine recommended since it is reputed for its erotic effects).
- Round silver spoon for the *Consecratio*
- Clean white towel.
- Altar stand for the Missale.
- Other accouterments as traditional for the Satanic Mass.

The "Missale" referred to in the text is the bound copy of the *Missa Solemnis* which is used on the altar. The *Satanic Bible* is also placed on the altar.

The altar should represent a lewd woman, lying or sitting facing the participants, her legs spread wide exposing her genitals and her outstretched arms terminating in the candle holders which she grasps with each hand. She should be ornamented with heavy, gaudy jewelry, heavily made-up, possibly wearing shoes with spiked heels, and generally giving the appearance of a harlot. Across her breasts is painted or drawn the number of the Beast, 666.

The ceremony is begun in the established manner with the ringing of the bell, conjuration of the four names, drinking from the Chalice, etc. The Priest places the Chalice between the thighs of the altar, where it rests until again required. The Priest, Deacon, and Sub-Deacon all face the altar, then bow low once. Then, standing upright, the Priest will begin the Introitus.

Introitus

Priest: In nomine dei nostri Satanas Luciferi. Introibo ad altare dei nostri.

Deacons: Ad dei nostri, Satanas Luciferi, qui lætificat juventutem meam.

Priest: (Psalm 42, 1-5) Judica me, deus meus. Et discerne causam meam de gente sancta.

Deacons: Quia tu es Diabolus, fortitudo mea.

Priest: Emitte lucem tuam et veritatem tuam: Ipsa me deduxerunt, et adduxerunt in Infernum tuum.

Deacons: Et introibo ad altare dei nostri, ad Satanas Luciferi qui lætificat juventutem meam.

Priest: Quia tu es deus meus.

Deacons: Spera in Diabolo, quoniam adhuc confitebor illi: salutare vultus mei, et deus meus.

Priest: Gloria tibi, Satanas Luciferi.

Deacons: Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

Priest: Introibo ad altare dei.

Deacons: Ad dei nostri, Satanas Luciferi, qui lætificat juventutem meam.

Priest: Adjutorium nostrum in nomine Diaboli.

Deacons: Qui fecit Infernum et terram.

The Priest bows low before the altar and, remaining in that position, begins the Confiteor.

Confiteor

Priest: I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Amon, god of life and reproduction; to Pan, whose lust does cause the sperm of life to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the Dæmons of the Pit, and to you, Brethren, that I have lived in fullness and in lust and have tortured much in thought, word, and deed that naked dog who hangs upon the cross in mockery of man. Therefore I beseech thee, Satan,

highest and ineffable King of Hell; Ishtar, ever fertile; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the Dæmons of the Pit, and you, Brethren, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

Deacons: May the almighty Satan shower his blessings upon you and fill your fiery rod with endless streams of sperm.

The Priest stands erect.

Priest: Gratia tibi, fratres.

The Deacon and Sub-Deacon bow low.

Deacons: I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Amon, god of life and reproduction; to Pan, whose lust does cause the sperm of life to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the Dæmons of the Pit, and to you, Reverend, servant of the Prince of Darkness, that I have lived in fullness and in lust and have tortured much in thought, word, and deed that naked dog who hangs upon the cross in mockery of man. Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the Dæmons of the Pit, and you, Reverend, servant of the Prince of Darkness, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

Priest: May the almighty Satan shower his blessings upon you and fill your fiery rods with endless streams of sperm.

The Deacon and Sub-Deacon stand erect.

Deacons: Gratia, Reverende.

Now the entire congregation bow low as the Priest turns toward them for the benediction.

Priest: May the almighty and ineffable King of Hell grant you fullness of life and lead you to attainment in all your desires.

The Priest approaches the altar and prepares for the purification of the ritual chamber.

Priest: Take away from us, almighty Satan, the iniquities of that foul imposter who would deny the pleasures of thy realm and curse us with a life of piety and want. Make us to live that we may be made worthy of thy Infernal kingdom now and for all time to come.

Deacons: Gratia tibi, dei nostri, Satanas Luciferi.

The Priest takes the phallic aspergillum from the altar and, turning to the Deacon, proffers it to him.

Priest: Beloved brother, we ask a blessing.

The chamber pot is brought forth and presented to the nun, who lifts her habit and urinates into it, smiling beatifically.

Deacon: In the name of Mary she maketh the font resound with the waters of mercy. She giveth the showers of blessing and poureth forth the tears of her shame. She suffereth long, and her humiliation is great, and she doth pour upon the earth with the joy of her mortification. Her cup runneth over, and her water is sublime. Ave Maria ad micturiendum festinant.

When the nun has finished filling the font, the Sub-Deacon takes it from her and holds it before the Deacon, who takes the phallus and dips it into the urine. The Deacon then takes the phallic aspergillum and, holding it tightly to his own genital area, turns to the four corners and gives the Satanic blessing, shaking the phallus twice (vigorously) at each of the cardinal points.

Deacon: In the name of Satan, we bless thee with this, the symbol of the seed of life.
In the name of Lucifer, we bless thee with this, the symbol of the seed of life.
In the name of Belial, we bless thee with this, the symbol of the seed of life.
In the name of Leviathan, we bless thee with this, the symbol of the seed of life.

The Deacon kisses the phallus and then passes it to the Sub-Deacon, who also kisses it. The Sub-Deacon then hands it to the Priest, who raises it to the Baphomet, kisses it, and then places it on the altar.

Priest: Shemhamforash!

Deacons: Shemhamforash!

Priest: Hail, Satan!

Deacons: Hail, Satan!

Priest: We ask thee, mighty Prince of Darkness, by the merits of these symbols here assembled that thou wilt deign to assist us in our wants and needs.

The Deacon takes the thurible, and the two Deacons kneel. The Priest places incense in the thurible. The Deacons remain kneeling.

Deacon: Benedicte, Pater Reverende.

Priest: Ab illo benedicaris, in cujus honore cremaberis.

The Priest takes the thurible from the Deacon. The Deacons remain kneeling. The Priest censes the altar, first the front and then both sides.

Priest: Purificabo altare dei nostri, Satanas Luciferi, in cujus honore cremaberis.

The Priest repeats this several times as he censes the entire altar. He turns and censes the Deacon and Sub-Deacon separately.

Deacon: Purificabo gorde tuo et labiis tuis, Pater Reverende, in nomine dei nostri, Satanas Luciferi, in cujus honore cremaberis.

The Deacon and Sub-Deacon stand, and the Deacon puts the thurible aside.

Gloria

Priest: Glory be to thee, almighty Satan, highest and ineffable King of Hell; and on Earth joy to the follower of the Left-Hand Path. We praise thee; we bless thee; we adore thee; we give thee thanks for thy great glory. O mighty Prince of Darkness, King of the Infernal Realm, thou art the true god, who replenisheth the world with pleasure and who maketh us whole. Thou alone art lord. Thou alone, O mighty Satan, art the most high. Thou alone art ruler of the Earth.

The Priest seats himself on the throne. The Deacon and Sub-Deacon chant the Gloria. The Priest returns to the altar and turns to face the congregation.

Priest: Diabolus vobiscum.

Deacons: Et cum spiritu tuo.

The Sub-Deacon removes the Missale from its stand, raises it high before the Baphomet, and transfers it to the Epistle (right) side of the altar. As he does so, the Deacon moves to the left side of the altar. The Priest then reads the Epistle, which is taken from 2 Corinthians 4, 1-6, and 15-18.

Epistle

Priest: Brethren, being entrusted, then, by Satan's pleasure with this ministry, we do not play the coward: We renounce all shame-faced concealment; there must be no crooked ways nor falsifying of Satan's word. It is by making the truth publicly known that we recommend ourselves to the judgment of mankind, as we do in Satan's sight. Our gospel is a mystery, yes, but it is only a mystery to those who are on the road to empty heavens: those whose unbelieving minds have been blinded by that nefarious, foul-mouthed Jew whom they worship, so that the glorious gospel of the almighty Satan cannot reach them with the rays of its illumination. After all, it is ourselves we proclaim: We proclaim Satan as lord and ourselves as his servants. The god of darkness has kindled the Light of Lucifer in our hearts, whose shining is to make known his glory. It is all for your sakes, so that his pleasures may be made manifest in many lives and may increase the lust which is offered to Satan's glory. No, we do not play the coward, for the outer part of our nature is like that of our inner nature and is being refreshed from day to day. This light brings with it a reward multiplied every way, leading us to everlasting fulfillment. For the lies of that Nazarene king of fools shall last but shortly; what is of Satan is eternal.

The Sub-Deacon returns the Missale to its stand. The Priest continues with the Oratio, which is inverted from the Feast of the Kingship of Jesus Christ.

Oratio

Priest: Almighty and ever-living Prince of Darkness, who has willed that all the pleasures of the flesh shall be made manifest, grant that all the peoples of the Earth, now torn asunder by the lies of that Judean pig, may be awakened to the truth of him who is Satan.

The Priest continues with the Gradual, which is taken from Leviticus 21.1O, 21.8, and Hebrews 2.17.

Gradual

Priest: (Leviticus 21.1O) The High Priest, that one who is chief among his brethren, who is consecrated for the Priestly office and who wears the sacred vestments, is altogether like his brethren.

(Hebrews 2.17) He would be a High Priest who could feel for us and be our true representative before Satan, to make our pleasures manifest and rid us of the stench of hypocrisy.
(Leviticus 21.8) The Priest must be set apart, as I am set apart, the Lord of Hell who fulfills you.

The Deacon raises the Missale on high before the Baphomet, then moves it to the Left-Hand side (the Gospel side) of the altar.

Priest: Sequentia sancti evangelii secundum sancta biblia nostræ.

The gong is struck. The Priest reads the Gospel of the Fifth Enochian Key.

The Deacon and Sub-Deacon then kneel before the Priest, each holding his Missale open to the Fifth Enochian Key.

Deacons: Jube domne, benedicere.

Priest: Diabolus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties evangelium suum.

The Priest sits upon the throne. The Deacons chant the Fifth Enochian Key together. The Priest returns to the altar and recites the Key in English.

The Priest now begins the most solemn part of the Missa Solemnis, the Desecration. This requires a consecrated host, which must be obtained from a Roman Catholic Communion.

Offertorium

Priest: (Luke 1, 46-49) I have found joy in Satan who is my saviour: Because he who is mighty, he who is the highest and ineffable King of Hell, has wrought for me his wonders.

The Priest faces the congregation.

Priest: Diabolus vobiscum.

Deacons: Et cum spiritu tuo.

The Priest takes the host and begins the Desecration. This must be done with anger, vehemence, wrath, and hatred. He raises the host to the Baphomet and says:

Priest: Thou, thou whom, in my quality of Priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself into this bread, Jesus, artisan of hoaxes, bandit of homages, robber of affection, hear!

Since the day when thou didst issue from the complaisant bowels of a virgin, thou hast failed all thy engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive god, mute god! Thou wast to redeem man, and thou has not. Thou wast to appear in thy glory, and thou sleepest.

Go, lie, say to the wretch who appeals to thee, “Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee”. Imposter! Thou knowest well that the angels, disgusted at thy inertia, abandon thee! Thou wast to be the interpreter of our plaints, the chamberlain of our tears; thou wast to convey them to the cosmos, and thou hast not done so, for this intercession would disturb thy eternal sleep of happy satiety.

Thou hast forgotten the poverty thou didst preach, vassal enamoured of banquets! Thou hast seen the weak crushed beneath the press of profit while standing by and preaching servility! Oh, the hypocrisy! That man should accept such woe unto himself is testimony to his blindness, that very affliction thou didst credit thyself to cure.

Satan is my beloved master, whose inconceivable magic engenders life and bestows it on the innocent whom the vicious Jesus darest damn - in the name of what original sin? O lasting foulness of Bethlehem, whom darest thou punish? By the virtue of what covenants? We would have thee confess thy impudent cheats, thy inexpiable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides. And that we can and will do by violating the quietude of thy body, profaner of ample vices, abstractor of stupid purities, cursed Nazarene, do-nothing king, coward god!

Behold, Lord Satan, this symbol of putrid flesh which is of him who would purge the Earth of pleasure and who, in the name of Christian "justice", did cause the death of millions of our beloved brethren. We curse him and defile his name.

O mighty King of Hell, condemn him to the slimy pits, evermore to suffer in unrelenting anguish. Shower thy wrath upon him, O Prince of Darkness, and rend him full asunder that he may know thy glorious might. O god of gods, King of the Infernal Realm, Lord of the Earth, call forth thy legions that they may witness what we do in thy most glorious name. Send forth thy messengers to herald this deed and send the Christian minions reeling to their doom. Smite him, O king of kings, that his angels and archangels, cherubim and seraphim, may cower and tremble with fear and prostrate themselves before thee in honor of thy greatness. Send crashing down the gates of Heaven, O true and only god, that the murders of our beloved forebears may be avenged. Vent thy full wrath upon him, O highest and ineffable King of Hell, that he will know that thou art truly god on high.

The Priest thrusts the host into the labia of the altar, who, removing her hands from the candle holders, proceeds to masturbate herself to climax or else, maintaining her original position, allows the Priest to masturbate her, employing the host as a device. As the Priest finishes the desecration, the Deacon lights the white candle and prepares the small incense burner on the altar with charcoal and incense. He does not light the mixture. Then the Deacon begins a rhythmic beating of the gong while the Priest drops the host into the small bowl and, using the pestle, proceeds to grind it into a completely pulverized state, swearing blasphemies as he does so. The Deacon and Sub-Deacon also swear the most vile obscenities while the Priest is grinding the host.

When the host has been completely pulverized, the Priest adds it to the mixture of charcoal and incense and sets it aflame using the white candle.

Priest: Vanish into nothingness, thou fool of fools, thou vile and rotten pretender to the throne of almighty Satan, the true god of gods. Vanish into the void of thy empty Heaven, for thou wert never, nor shalt thou ever be

When the mixture is completely burnt, the Priest extinguishes the white candle and, turning to the congregation, utters the purported last words of that miserable swine upon the cross:

Priest: Consummatum est. Shemhamforash!

Deacons: Shemhamforash!

Priest: Hail, Satan!

Deacons: Hail, Satan!

The Priest takes the sword and calls forth the Four Princes of Hell in the manner set forth in the Satanic Bible, that they may bear witness to the Consecratio

Priest: Satan! Come forth from thy realm, Satan, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

Lucifer! Come forth from thy realm, Lucifer, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

Belial! Come forth from thy realm, Belial, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

Leviathan! Come forth from thy realm, Leviathan, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

Shemhamforash! Hail Satan!

Consecratio

The Deacon begins to disrobe the Priest with great ceremony. As each vestment is removed, the Sub-Deacon says:

Sub-Deacon: We remove this chasuble from thee, O servant of the Prince of Darkness, and cast it in a heap, that thou mayst be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this stole from thee, O servant of the Prince of Darkness, as it is a symbol of the immortality of that heinous, blood-stained dog who dares pretend to thy throne, that thou mayest be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this maniple from thee, O servant of the Prince of Darkness, as it is a symbol of the tears shed for that foul fiend who dares to pretend to Satan's throne, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this girdle from thee, O servant of the Prince of Darkness, as it is a symbol of the purity of him who was born of the lustful passion of the maniacal Joseph and the sex-crazed Mary who did fornicate, even as you and I, and whose seeds became as one to form the putrid body of him who dares to pretend to Satan's throne, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this alb from thee, O servant of the Prince of Darkness, as it is a symbol of the cleansing of the souls of Christian minions yet serves as naught but a cover for a body better used in lust, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

Now completely disrobed, the Priest stands naked before the altar, arms raised in triumph.

Priest: Glory be to thee, O lord of lords, true god of gods, highest and ineffable King of Hell. I give thee thanks for thy great glory and refresh myself in nakedness before thy sight. Boldly I beseech thee: Shower thy bounties upon this, thy servant, and fill my rod with the fire of passion, evermore to serve thee in all thou dost command. Forsake me not, O mighty Prince of Darkness, for I am of thee and by thee, forsaking all other gods; for thou art my god, the true giver of life.

The Deacon brings forth the Mantle of Darkness, a hooded black robe, which he places upon the Priest with great ceremony, covering his head with the hood.

Sub-Deacon: O mighty Prince of Darkness, recognize this, thy servant, upon whose shoulders we place this sacred robe, and through whom we offer up this sacrifice to thy great glory.

Priest: Gratia tibi, fratres.

The Priest masturbates in the darkness of his cloak until he reaches an ejaculation. The semen is caught in a deep silver spoon and placed upon the altar. The Deacon offers the Priest a towel to cleanse himself, after which he begins the second Offertorium

Offertorium

Priest: (Eccl. 24, 25, 39) In me gratia omnis viæ et veritatis. In me omnis spes vitæ et virtutis: Ego quasi rosa plantata super rivos aquarum fructificavi.

The Priest calls upon Satan to come forth and bless the sacrificial offering by reciting the Veni.

Veni

Priest: Veni sanctificator, omnipotens, æterne Diabolus, et benedic hoc sacrificium, tuo Inferno nomine præparatum.

The Priest raises the spoon slightly before him.

Priest: O mighty Satan, highest and ineffable King of Hell, accept this sacrificial offering of the living flesh which I, thy devoted servant, make to thee and which from my own lustful rod did come.

The Priest raises the spoon on high to the Baphomet, and the Deacon strikes the gong.

Priest: Hic est enim corpus meum.

Taking the Chalice from the altar, the Priest goes to the Epistle side of the altar. The Deacon pours wine from the cruet into the Chalice of Ecstasy. The Priest returns to the center of the altar and raises the Chalice slightly before him.

Priest: We offer thee, O lord of lords, this Chalice of Ecstasy which contains the elixir of life and does stir the desires of the flesh, and which brings forth the lustful bounties of thy Infernal kingdom. Unto thy wisdom do we commend ourselves. Unto thy mercies are we forever bound.

The Priest raises the Chalice on high to the Baphomet, and the Deacon strikes the gong.

Priest: Hic est enim Calix Ecstaticus.

The Priest sets the Chalice upon the altar.

Priest: It is through thee that all these good gifts, created so by thee, are by thee sanctified, endowed with life, and bestowed upon us. Let us praise our lord. Urged by Satan's bidding and schooled by his ordinance, we make bold to say:

Our father, which art in Hell, glory to thy name. Thy kingdom is come. Thy will is done, on Earth as it is in thy Infernal realm. Grant us this day the bounties of thy kingdom, and give us our trespasses lest others trespass against us, and lead us into temptation.

Deacons: But deliver us not from evil.

The Priest takes the spoon in his hand.

Priest: Deliver us, we pray thee, Lord Satan, unto every evil, past, present, and yet to come; and at the intercessions of all the Dæmons of the Pit, and of Pan and Ishtar, be pleased to grant us fulfillment of all our desires; so that with the manifold blessing of thy compassion, we may be ever free to sin.

The Priest pours the semen into the Chalice of Ecstasy.

Priest: Through thee, O god of gods, thou, who art my god, do we find unity and comfort with our Satanic brothers. Per omnia sæcula sæculorum.

Deacons: Alleluja! Alleluja!

The Priest faces the congregation.

Priest: Pax Diaboli sit semper vobiscum.

Deacons: Et cum spiritu tuo.

The Priest turns to face the altar.

Priest: May this mingling of the living seed of life with the contents of this Chalice of Ecstasy be for us who receive it a source of eternal strength.

The Priest turns to the Deacon and gives him the kiss of brotherhood.

Priest: Pax tecum.

Deacon: Et cum spiritu tuo.

The Deacon turns to the Sub-Deacon and gives him the kiss of brotherhood.

Deacon: Pax tecum.

Sub-Deacon: Et cum spiritu tuo.

The Priest takes the Chalice in his hands.

Priest: O mighty Satan, this living seed and Elixir of Life be ever as a tribute to thy most glorious name.

The Priest drinks the entire contents of the Chalice. He then returns to the Epistle side of the altar, where the Deacon refills the Chalice with wine. The Priest returns to the center of the altar, where, after offering the Chalice to the Baphomet, offers it first to the Deacon and then to the Sub-Deacon, who drain the contents. The Communion thus completed, the Priest raises his arms to the Sigil of Baphomet in the Sign of the Horns.

Priest: That which our mouths have taken, lord god of gods, highest and ineffable King of Hell, may we possess in lustfulness of mind and purpose; and may the gift of the moment become for us an everlasting remedy.

The Priest places the veil over the Chalice of Ecstasy. He turns to face the congregation.

Priest: Diabolus vobiscum.

Deacons: Et cum spiritu tuo.

The Priest reads the invocation for lust from the Satanic Bible, concluding with -

Priest: Shemhamforash!

Deacons: Shemhamforash!

Priest: Hail, Satan!

Deacons: Hail, Satan!

The Priest blesses the altar to indicate the closing of the Missa Solemnis. He turns to the congregation for the final blessing. He raises his arms in the Sign of the Horns, and all respond.

Priest: Benedicat vos omnipotens Diabolus et pax suam sit semper vobiscum.

The Deacon takes the Missale from the center of the altar, raises it to the Baphomet, and then moves it to the Gospel side for the Last Gospel, the Fifteenth Enochian Key.

The Last Gospel

Priest: Sequentia sancti evangelii secundum sancta biblia nostræ.

The Priest recites the Enochian and then the English versions of the Fifteenth Enochian Key. The Priest then rings the bell the prescribed nine times as a pollutionary.

Priest: So it is done.

The Deacon takes the sword from the altar and leads the procession out of the ritual chamber, followed by the Priest carrying the Chalice and the Sub-Deacon carrying the Missale.

Appendix 8: Requirements for the Satanic Clergy

- by Anton Szandor LaVey

Many members of the Church of Satan have expressed the desire to move deeper into Satanic theology and also have inquired about the requirements for the Satanic Priesthood.

Aside from those posts on the governing board of the Church of Satan, there are two other positions towards which the serious student of Satanic theology may aspire. These are the Satanic ministry and the Satanic Priesthood.

Satanic ministers are those who have studied the Satanic doctrines sufficiently to be capable of speaking to groups of people and enlightening them in all areas of the Satanic religion. A Satanic Priest is required to carry out the same duties as a minister, but in addition must have the ability to organize and act as director of a branch of the Church.

Our ministers and Priests fall into two categories: the "underground clergy" and the "free agents". The underground clergymen are those individuals who, due to professional positions, public images, family ties, etc. are unable to make publicly known their standing with the Church. Usually this type of person works with an associate who is able to carry on "aboveground". The members of the clergy who need not conceal their positions with the Church and who, as a matter of fact, often use their positions to open doors which would otherwise be closed to them, are called free agents. Both types of clergymen are essential to our sound Church structure.

Until the release of the Satanic Bible anticipant clergy are required to reside in San Francisco for a period of one month, during which he (or she) would attend classes and services, thereby becoming familiar with some of the various rituals performed and broadening his knowledge of the Satanic sciences.

After the Satanic Bible is released [this fall], an examination will be compiled concerning the contents of same. This will possibly enable us to shorten the required stay in San Francisco. Although correct completion of the examination will indicate a relatively good knowledge of Satanism, a personal interview with the Council will be required.

If the person is deemed acceptable by the Council, a one to three week [depending upon the individual's aptitude] program of personal seminarial training will be scheduled. The position, minister or Priest, is determined by the Council, who base their judgment on the abilities and personality of the individual concerned.

The seminarial training period is culminated by a graduation ceremony, after which the graduate is initiated into the Black Order - the traditional hierarchy of Satanism. Graduates receive a diploma signifying that they have fulfilled all requirements for their position and stating their degree and title. The Church of Satan is the only officially recognized organization of its kind qualified to ordain others as Satanic ministers and Priests.

Lest you presume that members of the Satanic clergy must be formally schooled in higher education or occult matters, we hasten to assure you that we are far more concerned with such qualities as sincere dedication to our doctrines, appropriate personality, common sense, practical skills, versatility, scrupulous character, etc. than we are with formal degrees or occult knowledge. Of course individuals with college educations have that much more in their favor, but unless they possess the other qualities listed above (which we feel are more important by far), they would not be eligible for an office in the Satanic clergy.

If you are interested in elevating yourself to the position of minister or Priest, we would welcome a letter or call from you.

The Church of Satan

Appendix 9: The Satanic Ultimatum

- by Michael A. Aquino I°

Introduction - Legacy

So numerous are the anthologies concerning the history of the Black Arts that it would be pointless to review this ground, and indeed it is a practical impossibility to distinguish fact from fantasy in such an undertaking. Since it is our intent to present an argument, questionable assertions will be avoided wherever possible. Whether the sorcerers of antiquity actually performed the wondrous feats attributed to them is immaterial to the direction of our immediate concern. More pertinent is whether these magicians either intentionally or accidentally discovered and put into practice valid principles of psychological influence insufficiently explored in other areas of human endeavor.

In his famous treatise on magic The Golden Bough Sir James George Frazier suggests the basic interrelationship of magic, religion, and science:

> In magic, man depends upon his own strength. He believes in a certain established order of nature on which he can surely count and which he can manipulate for his own ends. When he recognizes that both the order of nature and the control which he had believed himself to exercise over it are purely imaginary, he ceases to rely upon his own intelligence and his own unaided efforts and throws himself humbly on the mercy of certain great invisible beings behind the veil of nature to whom he now ascribes all of those far-reaching powers which he once abrogated to himself.
>
> But this explanation in its turn proves to be unsatisfactory, for it assumes that the succession of natural events is not determined by immutable laws, but is to some extent variable and irregular; and this assumption is not borne out.
>
> Thus the keener minds come to reject the religious theory of nature as inadequate, and to revert in a measure to the older standpoint of magic by postulating explicitly what in magic had been only implicitly assumed, to wit: an inflexible regularity in the order of natural events.

Significantly, while Frazier suggests that the further distinction between magic and science is that the former is inductive while the latter is deductive, he passes no judgment upon the validity of one over the other, noting that, while the so-called scientific laws of nature establish a means for predicting future events on the evidence of past ones, they do not grasp effectively at the essence of things - a facet of scientific research of which every true scientist is uncomfortably aware [and one reason why religion and science are not mutually exclusive].

Frazier's inductive process - magic - is easily the most attractive of the three systems. Unlike the other two it suggests that man in fact exerts an elemental control over his environment. He is a source from which his environment derives and to whose will it is just as intrinsically subject.

It is thus noteworthy that man conceded his evident weaknesses with ill grace. When men began to turn from primitive magic to the early forms of religion, their leaders were still held to possess either natural magical powers, or a definite influence with the gods who wielded these powers. The Egyptian pharaohs were accorded divine status, the Aztec and Chinese emperors ruled by virtue of heavenly mandates, and even Europe was not quick to reject the theory of the "divine right" of kings.

In some societies the secular ruler also represented the deity, but a trend generally occurred towards separate orders of priesthood whose influence in matters of state occasionally surpassed that of the titular ruler. In modern societies this dichotomy has evolved in two major directions: first, the eventual legal separation of church and state, and

second, the gradual assumption of quasi-governmental status by such powerful churches as the Roman Catholic, the Jewish, the Islamic, and the Buddhist.

The increasing institutionalization of religion brought a lowering in the status of the individual believer. Whereas the origins of religion had come through the general desire of the populace to secure divine blessings and benefits, the priest-orders were quick to realize that, as the mouthpieces of their gods, they could in fact control the behavior of the people. In the more liberal religions this was justified as being in the popular interest, but it was a subtle form of government nevertheless. It was this "creeping theocracy" that so incensed Friedrich Nietzsche in Twilight of the Idols and The Antichrist. He saw in it not only the subjugation of man's physical freedom, but of his intellectual freedom as well. Yet so accustomed to living under the drug of religion had man become by Nietzsche's time that the freedom advocated by the philosopher was practically incomprehensible. Nietzsche, intending to deal the institution of the church a mortal blow, found that no one else was interested. The depth of his frustration can only be guessed at, but it is perhaps significant that he died after a subsequent decline into madness.

Since the oppressive effects of even partial theocracies were not to be fought by a rejection of religion in its entirety - such a radical concept being too formidable for a general population to embrace - the theory of internal antithesis presented itself as a ready alternative. Dæmons who represented the rejected modes of behavior were derived from the gods of a crushed rival religion, or they could be created anew by the established religion to serve as personified objects of hatred. There is perhaps more truth than irony in the historic application of the term "scapegoat" to the Archfiend.

Dæmons and devils exist in a number of religious systems and sects, but for our purposes the mythological symbolisms have been adopted from Judæo-Christian backgrounds. The figure of Lucifer or Satan is well-known, and the cults that have arisen to champion this figure have, over a period of centuries, contributed such a lore as to qualify Satanism as a religion in its own right - save for two complicating factors: First, primitive Satanism was highly disorganized and spontaneous. And second, the presently-emerging form of Satanism disavows the traditional theocratic principles of the established religions.

It is now necessary to venture into the methodology of the new Satanism before discussing its ambitions.

Part I - Means

A. White Magic - Mask of Imitation

Summarily defined, White Magic is magic employed for altruistic, beneficent, or informational purposes. Within its areas of concern are theatrical magicians, palmists, crystal gazers, astrologers, Christian-related societies which employ ceremonial magic and, not infrequently, the institutional churches themselves. There are also a number of White Magic societies in evidence whose "White witches" seek the notoriety of the occult without caring to commit their sincere efforts to the greater philosophies suggested therein.

The spells of the White magician are supposedly harmless to the soul of the practitioner. Astrology, for instance, carries no stigma in most organized religions. And even the more extreme forms of White "hex" Magic supposedly employ only untainted spirits in their execution. White Magic more or less attracts those people whose fascination with the romantic reputation of the occult is tempered by a strong conditioning of established religion. White Magic, furthermore, is a respectable hobby; a university professor or a

business executive may study the subject without provoking serious social criticism. From the standpoint of the social norm, then, White Magic is a harmless eccentricity, a form of heathen diversion that poses no real danger to the order of living. It is certainly not to be considered anything of major consequence, and it is hardly to be included in the great accomplishments of mankind save as a remnant of ancient superstitions.

B. Black Magic - Exploration of Essence

Black Magic might be said to be the Satanic "infinitive": Satanism in practice. To define this subject material strictly in terms of classic occultism would be a serious injustice, though, since even the simplest premises of Black Magic lead to a vast number of theological hypotheses. How then to essentialize Black Magic?

Black Magic is an attitude of observation and conduct in which the absolute potential of the human intellect is assumed and all avenues for the exercise of this potential are sought. Let us break this definition down into its component parts. Black Magic - or Satanism - is not an "object" in itself; it is not an absolute to which one aspires, for there is no single goal in evidence. It is an attitude alone, a continuous process of training the personality to view stimuli empirically. While scientific laws are useful in understanding the natural systems of the Universe, they are not essential in themselves. The fact that gravity has existed for ten billion years in no way guarantees its continuation an instant from now.

It is both a system of observation and a guide for conduct. The Satanist must be receptive to his environment to the greatest possible degree if he is to reason in logical directions. The Satanist must be sensitive to essence; and the active correlation - conduct - is just as important. The misinterpretation of information may lead not only to wrong conclusions but, more insidiously, to incomplete conclusions. This is not to say that a good Satanist must know everything there is to know or be an intellectual washout. Rather he must be so selective in his beliefs and conclusions that the chance of error is infinitely small, and what he cannot measure by this strict rule must be classified as essentially unknown.

The potential of the human intellect is not as difficult to define as it is to reach. It is, according to Satanic axiom, infinite. There is no definite limit to what the mind can accomplish, whether it be ESP, teleportation, transformation, prolongation of life [and even the elimination of death], or the spontaneous creation of matter/energy from nothingness. In a religious context the Satanic man is potentially divine.

And finally this mandate must be exercised. Potential by itself is worthless unless it is pursued and actualized. The Satanist has visions of what he may become, and he is thus charged to attempt these visions. If his achievements are contributive to any degree, the ultimate glory will be as much his as that of the final and complete Satanist.

And now what are the systems of Black Magic? How has it served in the past, and how may it presently be employed? Discarding for the moment the accusations of past fanatics, we will claim for our predecessors the title of the truly free. The Black Magicians of history defied not only secular infringements on their conduct and attitudes, but moral imposition as well. By flaunting their will in the very face of the god whom they had been taught to regard as omnipotent, they endangered - or sacrificed - their souls in order that they might glory in the indulgence of their desires.

Satanism as an infant art had limited goals and a limited philosophy. Sexual license, wealth, physical or political power, or control over specific instances of life or death were the general concerns; and the personalities of the dæmons invoked were designed accordingly. Because it did not occur to these first Satanists that Satan himself might be an

absolute contradiction of the Christian god, he “required” worship, levied “tribute” (in the form of souls), and extracted various abasements from his devotees in return for his diabolical patronage. The ultimate possibilities of Satanism, however, were occasionally hinted at by both Satanists and Christians alike. At the very beginning of the Christian Bible, the Satanic influence of the serpent tempts man to the attainment of judgment and knowledge - a development which prompts divine punishment lest man subsequently aspire to divine status. This episode is a curious one, even from an allegorical standpoint, for its moral message seems to be that knowledge is intrinsically harmful and must be curtailed. It also follows that the Christian man may expect to achieve Heaven only when he has purged himself of his intellect - an extraordinary precept upon which to initiate man’s most influential religious code, surely - but it is valuable in defining the primary issue between conventional religions and Satanism. Further biblical references would serve only to reemphasize this basic issue. These oddly-paradoxical passages are easily found. And if it is surprising that such extreme attacks upon the personality of man should be mounted at all, let the reader ponder the amazing degree to which this repressive doctrine has been not only accepted but enthusiastically embraced. One is moved to suggest that Christianity is an institution dedicated to the obliteration of the self.

A more positive tone may be found in the works of John Milton, specifically in his epic poem Paradise LostHerein Lucifer rejects the single condition set upon his Archangelic rank - that he acknowledge the will of God to be supreme in all things - and elects the bitterness of Hell in order that he may achieve self-actualization. “Better,” he decides, “to reign in Hell than serve in Heaven.” The implication is that the rejection of mindless nirvana brings one into abrupt and crushing contact with the almost endless obstacles which must be overcome in the search for pure knowledge. The Miltonian Lucifer is, in fact, our Satanic man.

The latter portion of the epic, which is concerned with Satan’s intellectual “contamination” of man, has traditionally been interpreted from a Christian standpoint. But the Satanist views this encounter rather as evidence of Satan’s desire to free the mind of man from its unknown deprivation. Milton was hardly in a position to champion the Devil outright - Cromwellian England was not known for its religious license - but it is all the greater tribute to his poetic genius that his ultimate message was undistorted.

The ceremonial aspect of Black Magic has elicited constant romantic appeal, being the subject of many horror stories and theatrical melodramas. In such context Satanism is usually portrayed as being a grotesque mockery of “good” Christian ritual - the Black Mass, for instance, with its inverted cross and other parodies of Catholicism. What is not conveyed, however, is that parody occupies a major role in Satanic methodology. The psychological intent of ceremonies, basically, is twofold: first to inspire awe (or, in more primitive instances, fear), and second to clothe related pronouncements in a supernatural dignity which would not be forthcoming outside of a ceremonial setting.

To the new Satanist Black Magical ceremonies may seem only to displace the old Christian symbolisms with a new order. It is this transitory impression which inspires the superficially macabre rituals of popular fiction, but the final intent of Satanic ceremonies is considerably more sophisticated: It is to purge man of the artificially-induced disposition to vacate his sense of reason under ceremonial circumstances. The ultimate Satanist has no subjective interest in ceremony; it is valuable only as an objective device to eliminate the fear of unreason in new initiates and to check, through the use of superstition, attacks by conventional religion upon the Satanic Church.

Satanic ceremonies, summarily, are designed to exert a desired influence on the beholder, although different persons may form different interpretations of a given ceremony. Ceremonial magic's effectiveness is directly proportional to the susceptibility of its subjects. Hence it is a most powerful tool against both conventional religion and White Magical organizations. Since organized religion is largely dependent upon fear as a motivating factor - Timor Fecit Deos fear created the gods (Petronius) - fear can be used against the conventional churches whenever it is deemed necessary. Under such circumstances, though, the Satanist is charged to observe a most important axiom: that the power of Black Magic be employed ultimately as a protective and educational device only. Its use as a technique of intellectual tyranny would be nothing more than a parallel of the Christian ethic and thus a serious disservice to the values of Satanism.

In a casual discussion of the powers of Black Magic one may be asked whether the art permits one to fly, become invisible, etc. Such questions almost always indicate a superficial impression of Black Magic, but a capsule answer may be given under appropriate circumstances. It is important to establish that Black Magic is subjective, i.e. it manipulates intellects, not insensate objects. Through mental suggestion Black Magic can create the impression of flight, and - since reality in the precise sense is subjective to the Satanist - flight occurs. There is no Satanic reality beyond the mind: As you think and as you perceive, so you are.

It should now be obvious that the student of Black Magic confronts difficulties unmatched in any other field of endeavor. He has, in truth, undertaken to demonstrate that nothing is impossible - a somewhat ambitious task. And even the evaluation of his progress is necessarily subjective.

A final word might be added concerning the personification of the Devil. Lucifer ("Lightgiver") or Satan ("Adversary") is an all-inclusive symbol of the ideal that bears his name. Does he exist in the sense that he may materialize in the midst of a magic circle, breathing fire and reeking of sulphur? Once more the answer is to be found in the subjective substance of Black Magic. If your will is strong enough and you require a physical manifestation of either Satan or another citizen of the Infernal Dæmonocracy, then you most certainly will obtain your desire. "Those who seek shall find."

C. Red Magic

In ancient times the term "Red Magic" was occasionally given to the most exalted form of the magical art, and so it is applied here. The Red Magician, therefore, may be described as the hypothetical ultimate Satanist: the Black Magician evolved to infinity. When one has mastered infinity, then - recalling that Black Magic is a technique for achieving the impossible - one is in fact a master of subjective existence: a Red Magician. The Red Magician and Satan have become one.

D. Psychic Science - Cult of Unreason

The popular mind has long linked Black Magic to that bewildering maze of phenomena concerned with spiritual mediums, seances, hauntings, poltergeists, ectoplasm, and table-tapping. It is high time that this connection be most decisively severed. The Satanist has no use for illusions. He is a realist - a relentless, absolute realist. When he desires communication with an Infernal personage, he establishes it immediately and effectively - without closing curtains, dimming lights, holding hands, or otherwise wasting time and insulting the intelligence. ESP may be one of his tools, but it is not an object of awe or

reverence.

As to the multitudes of mystics who enthusiastically pursue "psychic science's" fantasies, the Satanist disavows their childishness with peremptory impatience. To him, phenomena whose causes are not immediately understood are objects for future examination, not blind devotion. And it is inconceivable that he should tolerate the psychological disadvantage at which all mediums require their customers to be placed.

The sheer numbers of the "psychic scientists" lend a semblance of truth to their enterprises. But the Satanist must view the question from an empirical standpoint and reject all claims which he cannot see demonstrated under circumstances of his own choosing.

Part II - Ends

A. The Religious Environment

No greater error could be made by the self-proclaimed Satanist than to assume that by retreating into an instantly-subjective existence he has fulfilled his charge. There is no value in a philosophy if it is not constructive, and the true Satanist assumes for himself - not to the Satanic Church - an obligation to free his fellow kind from their conditioned mindlessness. Satanism is an individual-oriented creed, and individuality exists since other individuals exist as a point of distinction. One's achievement of a strong individuality, therefore, is a relative accomplishment.

Because of this relationship the Satanic ideal can be proven only against a reference point which is likewise perfect and ultimate. Let us try to couch this in simpler language: I cannot know when I have attained perfection except through reference to a number of indicators which I have set for myself. This value system is arbitrary ; I have created it not from the reference point of perfection itself, but from the reference point of the imperfections of humanity. I can achieve an absolute state of Satanic perfection only when this concept of the negative standard has been superseded by the final standard of perfection: the assumption of the Red Magician.

To eliminate the concept of the negative standard, I must honestly conclude that mankind has been "given the apple" and all accorded the opportunity to investigate the Satanic ideal for themselves. While I have no responsibility or right to control another's will, I can assist him to free himself from what we mutually perceive as inhibition. Only then am I truly free to define my own state in an absolute, not a comparative sense.

I reject the suggestion that I am my brother's keeper, but I recognize that his enslavement is, by implication, an infringement upon my own proclaimed ideal of absolute freedom. The established institutions of religion are among these infringements and are therefore quite worthy of dissolution. Not destruction from without - for force cannot substitute for reason under our ethic - but evolutionary dissolution from within as the Satanic manifesto is gradually proclaimed for what it truly represents for mankind. And what are the stages in the process?

First - the crushing of the religious object. "God" - not his churches - must be openly and deliberately attacked. He must be decisively thrust down in every area in which his power has been proclaimed. And finally he must be destroyed. The first war between Lucifer and the Christian god brought the birth of reason; the second will herald its triumph.

Second - the fragmentation of the god-churches. The repeated demonstrations of "God's" impotence will themselves be a divisive influence. But so is the structure of conventional religion designed that open attack upon the several churches would act to strengthen them through the process of martyrdom. Rather the churches themselves must be inspired to cause their own downfall through dissension, disillusionment, and constant exposure to the temptations of Satanism. The shock of the entire process may well be extreme, and it is an additional responsibility of the Satanist to employ his art of reason to minimize the psychological trauma of religious disorientation upon the social norm. It must be remembered that mindless, hysterical chaos is as contrary to the Satanic ideal as is blind obedience.

And third - the organizational decentralization of the Satanic Church as a theological and philosophical instrument. The advent of the Satanic Age will see man acknowledged as his own ultimate instrument, and Lucifer, Lightgiver, as his symbol of glory.

B. The Political Environment

Politics is a process of control and order. Satanism advocates self-actualization and individual indulgence. The two cannot coexist if a confrontation is forced, yet such a contest need not be called.

An ordered society is the most advantageous environment for Satanism's initial development, as well as being a protective shield against preemptive reaction by the adherents of the conventional religions. And it may well be that the advantages of man's legal systems far outweigh their disadvantages, for man has reached a point where his highest material achievements must come from concerted effort, not from individual genius.

Certain elements must eventually be extracted from governmental systems. The imposition of morality, for example, attacks the basic premises of Satanism. Since it is not a necessary component of a legally-based system, it will be eliminated. The Satanic state, in its ideal form, will neither help nor hinder citizens' individual progress. Instead it will serve as an essentially mechanical device for intracommunication, coordination of effort, and perpetuation of achievement. One does not "lead" a Satanist. One can only assist him in achieving the goals he has set for himself.

C. The Philosophical Environment

Only one other social reformist philosophy ever called in advance for its own eventual de-institutionalization, and communism's "temporary" dictatorship of the proletariat has evidenced no real desire to conform to Marx' design. If it is indeed true, as George Orwell postulated in 1984, that no man ever seizes power with the intent of relinquishing it - the object of power being power - upon what base can Satanism presume to rest that will preclude its possible distortion and misuse by a Satanic "Lenin"?

The answer should be evident: Satanism is a philosophy of the individual, not of the group. The Satanic Priest does not rule or ordain in the name of Lucifer. He is rather an intellectual gadfly in the most excellent Socratic tradition. He challenges, he tests; he is a "Devil's advocate" among men. His strength is not measured against his fellow men, but with them. By accepting the title of Priest, he has identified himself as a Satanic extrovert, one whose personal realization of the Satanic ideal is to be found by interaction with others as a counselor and intellectual sparring partner. Factionalization of Satanism is not a realistic consideration, since Satanism from the outset is possessed of as many factions as it

has advocates. The prospect of a “Satanic tyrant” is ultimately ridiculous by definition.

Confrontation: This, then, is the Satanic Ultimatum - our manifesto, our dedication. The hand of Lucifer is offered: Will you take it?

Appendix 10: *Satanic Bible* Introduction

- by Michael A. Aquino IV°

[This introduction appeared in the hardcover SatanicBible from its first release in 1972 throughout its existence, and in the Avon paperback edition from 1972 to 1976.]

Each successive era of man's cultural and ethical development has upraised its literary manifesto - an argument challenging existing norms and proposing a novel approach to the enduring issues of civilization. It has not infrequently been the case that the realities of political nationalism have been blended with the idealisms of extranational emphasis to produce what we now cautiously term existentialism. Pertinent works might include the Republic of Plato, the Politics of Aristotle, Machiavelli's Prince, and the writings of Nietzsche, Hobbes, Locke, Marx, and Sartre.

This is the book of our era.

The dawn of the Satanic Age was celebrated on April 30, 1966 - the Year One. On that date Anton Szandor LaVey consecrated the Church of Satan in the city of San Francisco and assumed office as its first High Priest. What had begun several years earlier as an intellectual forum dedicated to the investigation and application of the Black Arts has since expanded into an international philosophical movement of the first magnitude. Satanism, once the isolate province of furtive outcasts and radical eccentrics, has now become a serious alternative to the doctrines of theism and materialism. In its championship of indulgence instead of abstinence, the Church of Satan rejects the notion that man's progress is contingent upon his acceptance of a self-imposed morality. Sound judgment derives from the comparison and resolution of opposites, Satanists maintain, and one cannot presume to justice by honoring a single standard of behavior.

An empirical approach to morality is not a recent innovation; such theorists as Pythagoras, Hegel, Spencer, and Compte advanced the original propositions for man's intellectual independence from the natural order. And, though this concept has invariably provoked adverse reaction from society-oriented institutions, it is not an insubstantial viewpoint. One need only consider the spasmodic cataclysms of history to see how inadequately Homo sapiens cooperates with his fellows.

By itself, however, all theory is inconsequential. Until now the only advocates of a subjective morality were professorial abstractionists and - occasionally - the scattered and disorganized devotees of the traditional "White" witchcraft. Indeed the latter have enjoyed some notoriety of late, as their supposed proclamation of a liberal morality tempered by social correctness appeals to the bored but timid dilettante. Such aficionados of the occult profess a righteous horror of Black Magic or Satanism, which they denounce as a maleficent, degenerate creature of moral and carnal abuse.

The Satanist, on the other hand, regards traditional witchcraft as merely a neurotic reaction against the established religions of the parent culture. The worship of any deity or deities - under any guise whatsoever - is repulsive to the Black Magician, who considers all protestations of faith or trust in a supernatural protectorate to be humiliating demonstrations of cowardice and emotional insecurity. Satanism has been frequently misrepresented as "devil worship", when in fact it constitutes a clear rejection of all forms of worship as a desirable component of the personality. It is not so much an anti-religion - a simple rebuttal of any one belief - as it is an un-religion, an uncompromising dismissal of all insubstantial mysticism. As such it represents a far more serious threat to organized theologies than do the archaic customs of the old dæmonologies.

Ritual and fantasy play a very real part in the activities of the Satanic Church, on the assumption that the experience and control of mental and metaphysical irrationality are necessary for the strengthening of the psyche. Thus a distinct effort is made to avoid what was perhaps the Achilles' heel of the Gurdjieff-Ouspensky school of subjective psychological evolution; earlier disciples of self-determined transcendentalism postulated that all non-materialistic sensations were a danger to the coherence of the student. Crucial to the concept of Satanic ritual is an appreciation of its illustrative and inspirational qualities without necessarily regarding it as inflexible reality.

Satanism is more accurately identified as a disposition than as a religion, as it is actively concerned with all the facets of human existence, not with only the so-called spiritual aspects. Yet those who proclaim it to be a danger to justice and cooperative order have missed the point entirely. Satanism advocates unrestricted freedom, but only to the extent that one's preferences do not impinge upon another's. It should also be noted that Satanism is a philosophy of the individual, not of the mass. There are no collective policy statements save the famous Crowley admonition: "Self-deceit is the gravest of all 'sins'."

While the majority of the populace may instinctively incline to a de facto Satanism, the Church cautions that its propositions are not for the irresponsible. There are no Satanic missionaries, and to affiliate one must meet exacting standards. Inexperience is not dishonored, but pretentiousness, hypocrisy, and pomposity are treated with the scorn that they deserve. Satanism is no less an art than it is a science, and there is "no standard of measurement deified".

Dr. LaVey is uniquely prepared to author the new Diabolism. An American of Georgian, Alsatian, and Romanian Gypsy descent, he was quick to display the characteristic restlessness of his nomadic ancestors and an unusual empathy for their earthy, arcane lore. An early preoccupation with the military sciences led him to read the various logistical publications of the World War II era, only to discover that the proud visions of martial glory entertained in the first world war had given way to a detached, mercenary realism in the second. His experiences as a student did nothing to dispel this first taste of human cynicism, and LaVey's growing impatience with the sterile regimentation of conventional education drove him to seek the strange, surrealistic enchantments of the circus. He assisted Clyde Beatty as a wild-animal trainer, and he soon developed a strong affinity for the cats which was to mark his personality in a most curious manner. All animate creatures are basically bestial, he reasoned, and even the most refined social orders achieve at best only a flimsy suppression of this innate savagery. From the circus he proceeded to a carnival, where the glitter of the performing arts was tinged with the ever-present struggle for daily subsistence. Here LaVey worked in a pathetic but quietly dignified world of misfits, sideshow freaks, and human oddities; and here he was to learn the craft of the stage magician, whose success depends upon the contrived distraction of the audience's attention. With a certain grimness he noted the fascination with which the "normal" man regards his deformed comrades - a gloating satisfaction over the visiting of misfortune upon another instead of oneself. Becoming increasingly interested in this cruel, lycanthropic attribute of human nature, he studied criminology in college and eventually worked with the San Francisco Police Department as a photographer.

As a circus professional he had seen carnal man at his most artistic; now he was to view him at his most vicious. Three years of the gore, brutality, and abject misery that permeate the criminal subculture left him sickened, disillusioned, and angered with the rampant hypocrisy of polite society. He turned to the pipe organ as a means of living and devoted the greater part of his efforts to what was to become his life's work - Black Magic.

LaVey had long since rejected the stereotypical tracts on ceremonial sorcery as the hysterical products of medieval imaginations. The "Old Craft" with its superstitions, affected mannerisms, and infantile parlor games was not for him; what he sought was a metaphysical psychology that would approach the intellectual man only after giving due consideration to his brutal, animalistic origins. And so he came at last to the Goat of Mendes.

Satan is easily the most enigmatic figure in classical literature. Possessed of every conceivable wealth, and the most powerful of the Archangels, he spurned his exalted allegiance to proclaim his independence from all that his Heavenly patron personified. Although condemned to the most hideous of domains, a Hell totally shunned by the divinity, he embraced such privations as the burden of his intellectual prerogative. In his Infernal Empire one might indulge even the most extraordinary tastes with impunity, yet amidst such wanton licentiousness the Devil maintained a peculiar nobility. It was this elusive quality which Anton LaVey determined to identify.

After long years of research and experiment, he pronounced the guiding principle of Satanism: that the ultimate consequence of man lies not in unity but in duality. It is only synthesis that decides values; adherence to a single order is arbitrary and therefore insignificant.

LaVey's disturbing theories and bizarre operations of ceremonial Black Magic eventually attracted a following of similarly minded individuals. From this first small circle the Church of Satan was to emerge, attuned to its founder's contention that its messages would be presented most effectively through "nine parts social respectability to one part of the most blatant outrage".

The social impact and spectacular growth of the Church were to become something of a legend in themselves, but it was an essential part of LaVey's convictions that the formal institution's role was principally that of a catalyst. Contemporary civilization has proved too interdependent to permit the luxury of monastic isolationism. Satanism must accordingly assume a stance comprehensible to the average intellect. It was with such intent that the Satanic Bible was conceived.

The Satanic Bible is a most insidious document. One is strongly tempted to compare it with that obscure, malefic mythology The King in Yellow, a psychopolitical work that supposedly drove its readers to madness and damnation. As candid and conversational as the Satanic Bible might seem at first glance, it is not a volume to be gently dismissed. It is very much the product of our time, not only because such a book - together with its author - would more than likely have been destroyed in an earlier era, but because its creation was an evolutionary inevitability.

You, the reader, are about to be impaled upon the sharp horns of a Satanic dilemma. If you accept the propositions of this book, you condemn your most cherished sanctuaries to annihilation. In return you will awaken - but only to the most fiery of Hells. Should you reject the argument, you resign yourself to a cancerous disintegration of your previously subconscious sense of identity. Small wonder that the Archfiend's legacy has won him so many bitter enemies!

Whatever your decision, it can be avoided no longer. The Satanic Bible finally articulates what man has instinctively dreaded to proclaim: that he himself is potentially divine.

Appendix 11: The Hidden Source of the Satanic Philosophy

- by George C. Smith II°

The Scroll of Set #XIII-3, June XXII/1987

Reading through past issues of the Scroll of Set, I came across a statement by Susan Wylie (March/April XVI: "The Devil's Game"): "One should remember that, prior to I ÆS, there had never been any organization or belief structure similar to the Church of Satan." Although this was written several years ago, I must reach across the years and address this serious error. The implications for those of us in the Temple today are no less severe.

"I know that I am challenging the cultural tradition of two and a half thousand years."

The speaker was not Anton LaVey. The speaker was a novelist, playwright, and philosopher, Ayn Rand. From the springboard of her famous, bestselling novels (*The Fountainhead* in 1943 and *Atlas Shrugged* in 1957) was created the philosophy of Objectivism, which attracted thousands of persons - myself included - who were more than "openly honest regarding what they believed" but studied, wrote, taught, and practiced what they held to be the highest expression of living.

Although like others I now have some obvious points of philosophical disagreement with Objectivism, the legacy of this enormous *Satanic* break with the past remains a fact of history that is of prime importance to Setians everywhere. To imply or state that the Church of Satan was the first to clearly state the Satanic ethic is to ignore the continuing impact of Ayn Rand and individualists influenced by her work such as Nathaniel Branden [*The Psychology of Self-Esteem* and *Honoring the Self*] and Harry Browne [*How I Found Freedom in an Unfree World*]. It would instead benefit us to enrich our understanding of what the Gift of Set has meant and does mean to others who preceded I ÆS.

To illustrate this historical precedent, let us examine the Nine Satanic Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech (pages #936-993) is the written source of most of the philosophical ideas expressed in the *Satanic Bible*. Here are the first clear, contemporary statements which led to the glorification of man's pride and the denouncing of the life-killing concept called altruism. Here also is a vindication of rationality and the inevitable cause of the failure of the Church of Satan to encompass the needs of intelligent and curious minds.

Note that the sequential order of these *Atlas Shrugged* quotations parallels the order of the Nine Satanic Statements.

1. LaVey: Satan represents indulgence instead of abstinence.

   Rand: A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man - every man - is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose. (page 940)

2. LaVey: Satan represents vital existence instead of spiritual pipe dreams.

   Rand: My morality, the morality of reason, is contained in a single axiom: existence exists - and in a single choice: to live. The rest proceeds from these. (page 944)

3. LaVey: Satan represents undefiled wisdom instead of hypocritical self-deceit.

   Rand: Honesty is not a social duty, not a sacrifice for the sake of others, but the most profoundly selfish virtue man can practice: his refusal to sacrifice the reality of his own existence to the deluded consciousness of others. (page 945)

4. LaVey: Satan represents kindness to those who deserve it instead of love wasted on ingrates.

   Rand: To withhold your contempt from men's vices is an act of moral counterfeiting, and to withhold your admiration from their virtues is an act of moral embezzlement. (page 946)

5. LaVey: Satan represents vengeance instead of turning the other cheek.

   Rand: When a man attempts to deal with me by force, I answer him by force. (page 950)

6. LaVey: Satan represents responsibility to the responsible instead of concern for psychic vampires.

   Rand: You have been using fear as your weapon, and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours. (page 950)

7. LaVey: Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours - who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all.

   Rand: Damnation is the start of your morality; destruction is its purpose, means, and end.Your code begins by damning man as evil, then demands that he practice a good which it defines as impossible for him to practice. It demands, as his first proof of virtue, that he accept his own depravity without proof. It demands that he start not with a standard of value but with a standard of evil, which is himself, by means of which he is then to define the good; the good is that which he is not. (page 951)

8. LaVey: Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.

   Rand: What is the nature of the guilt that your teachers call his Original Sin? What are the evils man acquired when he fell from a state they consider perfection? Their myth declares that he ate the fruit of the tree of knowledge - he acquired a mind and became a rational being. It was the knowledge of good and evil; he became a moral being. He was sentenced to earn his bread by his labor; he became a productive being. He was sentenced to experience desire; he acquired the capacity of sexual enjoyment. The evils for which they damn him are reason, morality, creativeness, joy - all the cardinal values of his existence. (page 951)

9. LaVey: Satan has been the best friend the church has ever had, as he has kept it in business all these years.

   Rand: And as he now crawls through the wreckage, groping blindly for a way to live, your teachers offer him the help of a morality that proclaims that he'll find no solution and must seek no fulfillment on Earth. Real existence, they tell him, is that which he cannot perceive, true consciousness is the faculty of perceiving the non-existent - and if he is unable to understand it, that is the proof that his existence is evil and his consciousness impotent. (page 952)

I think that most careful examinations of the Satanic Bible will show how the Nine Satanic Statements acted as an outline for the "Book of Lucifer" essays.

Anton LaVey is the Magus of the Age of Satan, and did Utter a Word and cause a magical restructuring of the universe. As the instrument of the creation of that Age, he is immortalized. At the same time, credit for the source of the philosophy which he espoused must be given to Ayn Rand.

Please understand that I was an Objectivist prior to joining the Church of Satan. It was the intellectual rigor demanded by Objectivism which enabled me to appreciate the full meaning of the Satanic Bible At the same time I first completed reading it, I said that here I had found Objectivism with an open mind concerning paranormal phenomena.

The importance of all this to Setians is that the foundation for the philosophy of Satanism much more closely embraces the philosophy of the Temple of Set than the reactionary, anti-Christian Church of Satan. Further the Objectivist source for the Satanic philosophy has been carefully researched and elaborated [sometimes refuted in part] in numerous libertarian books and articles.

To my mind, what distinguished the Temple of Set from all other organizations is its non-dogmatic embracing of both the rational and the intuitive, while refusing to allow the rational to be undercut. Those who worked with the "unevolved" Church of Satan prior to X ÆS should know that battles were being waged in open forums against the anti-human forces of altruism in the name of reason prior to I ÆS. These heroic efforts should not be forgotten or ignored, but should be examined for additional aids along our path to Xeper

Appendix 12: "The Book of Satan" from the *Satanic Bible*

- by Ragnar Redbeard (Arthur Desmond), Might is Right, 1896

Note: The following extracts are verbatim from Might is Right, and have been arranged in the same order as in the "Book of Satan" section of the Satanic Bible. The items in brackets were added by Anton LaVey in the places indicated.

I.

In this arid wilderness of steel and stone, I raise up my voice that you may hear. To the East and to the West I beckon. To the North and to the South I show a sign proclaiming: Death to the weakling, wealth to the strong!

Open your eyes that you may see, O men of mildewed minds; and listen to me, ye laborious millions!

For I stand forth to challenge the wisdom of the world - to interrogate the "laws" of man and of "God".

I request reasons for your golden rule, and ask the why and wherefore of your Ten Commands.

Before none of your printed idols do I bend in acquiescence, and he who saith "thou shalt" to me is my mortal foe.

I demand proof over all things and accept with reservations even that which is true.

I dip my forefinger in the watery blood of your impotent, mad redeemer and write over his thorn-torn brow: The true prince of evil - the king of the slaves.

No hoary falsehood shall be a truth to me; no cult or dogma shall encramp my pen.

I break away from all conventions [that do not lead to my earthly success and happiness]. Alone, untrammelled. I raise up in stern invasion the standard of the strong.

I gaze into the glassy eye of your fearsome Jehovah and pluck him by the beard; I uplift a broad-axe and split open his worm-eaten skull.

I blast out the ghastly contents of philosophic whited sepulchers and laugh with sardonic wrath!

Then, reaching up the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: "Lo and behold, all this is fraud!"

I deny all things! I question all things!

And yet! And yet!

Gather around me, O ye death-defiant, and the Earth itself shall be thine, to have and to hold.

II.

Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.

All ethics, politics, and philosophies are pure assumptions, built upon assumptions. They rest on no sure basis. They are but shadowy castles-in-the-air erected by day-dreamers, or by rogues, upon nursery fables. It is time they were firmly planted upon an enduring foundation. This can never be accomplished until the racial mind has first been thoroughly cleansed and drastically disinfected of its depraved, alien, and demoralizing concepts of right and wrong. In no human brain can sufficient space be found for the relentless logic of hard fact, until all pre-existing delusions have been finally annihilated. Half-measures are of

no avail; we must go down to the very roots and tear them out, even to the last fibre. We must be, like nature, hard, cruel, relentless.

Too long the dead hand has been permitted to sterilize living thought. Too long right and wrong, good and evil have been inverted by false prophets. In the days that are at hand, neither creed nor code must be accepted upon authority - human, superhuman, or "divine". Morality and conventionalism are for subordinates. Religions and constitutions and all arbitrary principles, every mortal theorem, must be deliberately put to the question. No moral dogma must be taken for granted, no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are all the work of human hands; and what man has made, man can destroy.

He who is slow to belive anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom. The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success - to rend the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideals and constitutions that may have meant life, hope, and freedom for our ancestors may now mean destruction, slavery, and dishonor to us. As environments change, no human ideal standeth sure.

Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret; for under the dominance of an inconvenient falsehood, no nation can permanently prosper. Let established sophisms be dethroned, rooted out, burnt, and destroyed - for they are a standing menace to all true nobility of thought and action. Whatever alleged "truth" is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber and wreckage.

The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie - the lie that everyone believes to be a model truth. It is the fruitful mother of all other popular errors and delusions. It is a hydra-headed. It has a thousand roots. It is a social cancer. The lie that is known to be a lie is half-eradicated. But the lie that even intelligent persons regard as a sacred fact - the lie that has been inculcated around a mother's knee - is more dangerous to contend against than a creeping pestilence. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers are. Exterminate them root and branch, or they will surely eat us all up. Annihilate them, or they will us. Half and half remedies are of no avail.

However, when a lie has gone too far - when it has taken up its abode in the very tissues, bones, and brains of a people, then all remedies are useless. Even the lancet is of no avail. Repentance of past misdeeds cannot "save" decadents from extermination. The fatal bolt is shot, and into the fiery furnace of wholesale slavery they must go, to be there righteously consumed. From their ashes something new, something nobler, may possibly evolve; but even that is the merest optimistic supposition.

In nature the wages of sin are always death. Nature does not love the wrong-doer, but endeavors in every way to destroy him. Her curse is on the brow of the "meek and lowly". Her blessing is on the very heart's blood of the strong and the brave. Only Jews and Christs and other degenerates think that rejuvenation can ever come through law and prayer. "All the tears of the martyrs" might just as well have never been shed.

III.

"Love one another", you say, is the supreme law. But what power has made it so? Upon what rational authority does the gospel of love rest? Is it even possible of practice, and what would result from its universal application to active affairs? Why should I not hate mine enemies and hunt them down like the wild beasts they are? If I "love" them, does that not place me at their mercy? Is it natural for enemies to "do good" unto each other? And what is "good"? Can the torn and bloody victim "love" the blood-splashed jaws that rend him limb from limb? Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?

[Is not "lust and carnal desire" a more truthful term to describe "love" when applied to the continuance of the race? Is not the "love" of the fawning scriptures simply a euphemism for sexual activity, or was the "great teacher" a glorifier of eunuchs?]

"Love your enemies and do good to them that hate you and despitefully use you" is the despicable philosophy of the spaniel that rolls upon its back when kicked. Obey it, O reader, and you and your posterity to the tenth generation shall be irretrievably and literally damned. They shall be hewers of wood and carriers of water: degenerates, Gibeonites. But hate your enemies with a whole heart. If a man smite you on one cheek, smash him down! Smite him hip and thigh, for self-preservation is the highest law.

He who turns the other cheek is a cowardly dog - a Christian dog.

Give him blow for blow, scorn for scorn, doom for doom - with compound interest liberally added thereunto! Eye for eye, tooth for tooth - aye, four-fold, a hundred-fold! Make yourself a Terror to your adversary; and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all the walks of life, and your spirit - your immortal spirit - shall live: not in an intangible paradise, but in the brains and thews of your aggressive and unconquerable sons. After all, the true proof of manhood is a splendid progeny; and it is a scientific axiom that the timid animal transmits timidity to its descendants.

If men lived "like brothers" and had no powerful enemies to contend with and surpass, they would rapidly lose all their best qualities - like certain oceanic birds that lose the use of their wings because they do not have to fly from pursuing beasts of prey. If all men had treated each other with brotherly love since the beginning, what would have been the result now? If there had been no wars, no rivalry, no competition, no kingship, no slavery, no survival of the toughest, no racial extermination, truly what a festering "hell fenced in" this old globe would be!

IV.

If this struggle is ordained of us, why not enter into it with kindly courage, with dauntless delight? Why not go forward daring all things, to conquer or to die?

Is it not better to perish than to serve? "Liberty or death" is not a meaningless phrase. No, it is of tremendous import to those who - comprehend.

What is death that it should make cowards of us all? What is life that it should be values so highly? There are worse things than death, and among them is a life of dishonor. All men lead dishonorable lives who serve a master with hand or brain.

Life itself is but a spark in the gloom that flashes out and disappears [1]. Why therefore not make the most of it here and now - here and now!

There is no “Heaven of glory bright”, and no Hell where sinners roast. There is no Right; there is no Wrong - nor God - nor Son - nor Ghost.

Death endeth all for every man.

For every “son of thunder”:

Then be a Lion in the path,

And don't be trampled under.

For us there is no rest - no Kingdom of Indolence, either on this Earth or beyond the skies - no Isles of the Blest - no Elysian Fields - no garden of the Hesperides. No! No! All these magical legends are but fanciful waking dreams - fiction of mortals of yore.

Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no Redeemer liveth.

Every attempt made to organize the future must necessarily collapse. The present is our domain, and our chief duty is to take immediate possession thereof upon strict business principles.

Strive therefore against them that strive against you, and war against them that war against thine. Lay hold of shield and buckler or their equivalents; stand up! Be a terrible one in thine own defense. Raise up also the clenched hand, and stop the way of them that would persecute you. Say unto thine own heart and soul: “I, even I, am my own redeemer.”

Let them be hurled back to confusion and infamy, who devise thine undoing. Let them be as chaff before the cyclone, and let the Angel of Death pursue them, nay, overtake them. In a pit they have hidden a trap for thy feet; into that very destruction let them fall. Then, exultant, “sound the loud timbrel”. Rejoice! Rejoice! in thine own salvation. Then all thy bones shall say pridefully, “Who is like unto me? Have I not delivered myself by mine own brain? Have I not been too strong for mine adversaries? Have I not spoiled them that would have spoiled me?”

V.

Blessed are the strong, for they shall possess the Earth.
Cursed are the weak, for they shall inherit the yoke.

Blessed are the powerful, for they shall be reverenced among men.
Cursed are the feeble, for they shall be blotted out.

Blessed are the bold, for they shall be masters of the world.
Cursed are the [righteously] humble, for they shall be trodden under [cloven] hoofs.

Blessed are the victorious, for victory is the basis of right.
Cursed are the vanquished, for they shall be vassals forever.

Blessed are the battle-blooded. Beauty shall smile upon them.
Cursed are the poor in spirit, for they shall be spat upon.

Blessed are the audacious, for they have imbibed true wisdom.
Cursed are the obedient, for they shall breed creeplings.

Blessed are the iron-handed; the unfit shall flee before them.
Cursed are the haters of battle; subjugation is their portion.

Blessed are the death-defiant; their days shall be long in the land.
Cursed are the feeble-brained [2], for they shall perish amidst plenty.

Blessed are the destroyers of false hope; they are the true Messiahs.
Cursed are the God-adorers; they shall be shorn sheep!

Blessed are the valiant, for they shall obtain great treasure.
Cursed are the believers in Good and Evil, for they are frightened by shadows.

Blessed are those who believe in Nothing [3]; never shall it terrorize their minds.
Cursed are the “lambs of God”; they shall be bled “whiter than snow”.

Blessed is the man who has powerful enemies [4]; they shall make him a hero.
Cursed is he who “doeth good” unto others [5]; he shall be despised.

Blessed the man whose foot is swift to serve a friend; he is a friend indeed.
Cursed are the organizers of charities; they are propagators of plagues.

Blessed are the wise and brave, for in the struggle they shall win.
Cursed are the unfit, for they shall be righteously exterminated.

Blessed are the sires of noble maidens; they are the salt of the earth.
Cursed the mothers of strumous tenderlings, for they shall be shamed.

Blessed are the mighty-minded, for they shall ride the whirlwinds.
Cursed are they who teach lies for truth and truth for lies, for they are - abomination.

Blessed are the unmerciful; their posterity shall own the world.
Cursed are the famous wiselings; their seed shall perish off the Earth.

Thrice cursed are the vile [6], for they shall serve and suffer.

[The angel of self-deceit is camped in the souls of the “righteous”.]

[The eternal flame of power through joy dwelleth within the flesh of the Satanist!]

* * *

[1] Life is the great indulgence - death the great abstinence.
[2] Cursed are the gazers toward a richer life beyond the grave,
[3] Blessed are those who believe in what is best for them;
[4] Blessed is the man who has a sprinkling of enemies;
[5] Cursed is he who doeth good unto others who sneer upon him in return;
[6] Thrice cursed are the weak whose insecurity makes them vile,

Appendix 13: *Satanic Bible* Dedications

- by Stephen E. Flowers, Ph.D., V° Temple of Set
Reprinted from his Lords of the Left-Hand Path
Runa-Raven Press, Smithville, Texas, 1997

Essential to the nature of the myth of any figure such as Anton LaVey are the influences which shaped that figure's thought and action. LaVey himself provided a core list of such influences on his thought on the dedication page of the original printings of his Satanic Bible It is telling that in more recent printings of the book this page has been omitted.

On that list appear 19 primary personages, with 20 more given a sort of "honorable mention".[804] There is also one animal, Togare, LaVey's famous pet lion, and the Nine Unknown Men. [Almost 70 other names appeared in a similar list in his Satanic Rituals book. These too have been removed in recent printings.] Space does not permit me to discuss each one of these personages in any detail, but the primary list is extremely important to understanding LaVey's Satanic philosophy.

The 19 primary men are (in the order he listed them): Bernardino Logara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basil Zaharoff, Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William Mortensen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich Nietzsche, William Claude Dukinfield, Phineas Taylor Barnum, Hans Poelzig, Reginald Marsh, Wilhelm Reich, and Mark Twain. After the names of each of these, LaVey characterizes them with a dedicatory phrase. These are given in quotation marks in the discussions below.

Bernadino Logara, "who knew the value of money", unidentified, presumably a manipulative banker or financier.

Karl Haushofer (1869-1946), "a teacher without a classroom", was the founder of the theory of "geopolitics" and a professor of geography at the University of Munich. He was sympathetic with National Socialism and exerted influence on its ideology, especially through one of his students, Rudolf Hess. However LaVey's image and admiration of him comes through the modem mythologizing contained in The Morning of the Magicians, in which the authors have Haushofer involved in various occult goings-on in Tibet and with the infamous Thule Gesellschaft of Rudolf von Sebottendorf. There is, however, no evidence for these more "occultnik" connections.

Rasputin (1872-1916), "who knew the magic of a child", was much admired by LaVey because he saw the Russian "mad monk" as a lusty manipulator of people (especially women) and power - all traits pursued by LaVey himself. But Rasputin was not likely to have had anything really "Satanic" about him. LaVey was most certainly inspired by more lurid accounts of Rasputin - and by the film Rasputin: The Mad Monk (Hammer, 1965).

Sir Basil Zaharoff (1850-1936), "a gentleman", was an arms merchant who sold weaponry and encouraged his customers to use their purchases - all while not only becoming wealthy but being knighted by the King of England too!

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[804] The "secondary" dedication names: Howard Hughes, James Moody (CS member), Marcello Truzzi (Sociology professor), Adrian-Claude Frazier (real name Charles Steenbarger, CS), Marilyn Monroe, Wesley Mather (CS), William Lindsay Gresham, Hugo Zacchini ("Human Cannonball" circus performer), Jayne Mansfield, Frederick Goerner, C.Huntley (CS), Nathaniel West, Horatio Alger [the juxtaposition of these two is intentionally ironic, since West in A Cool Million satirized Alger], Robert E. Howard, George Orwell, H.P. Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven (CS), Harry Houdini, Togare, and the Nine Unknown Men. See the Index of this Church of Satan history for special comments concerning these individuals.

Cagliostro (1743-1791), “a rogue”, was the assumed name of an Italian magician and alchemist named Guiseppe Balsamo. He billed himself as a “Count” and the “Grand Kophta of the Egyptian Lodge”, but what was less known was that he had been expelled from several countries due to his fraudulent dealings. He was popular with the people and a supporter of revolution, but ended his life in the dungeons of Pope Pius VI.

Barnabas Saul was the first “scryer”, or medium, employed by the Elizabethan mage John Dee (1527-1608). After leaving Dee’s service, Saul disavowed his visions.

Ragnar Redbeard (1842?-1926?), “whose might is right”, is a story unto himself. “Redbeard” was perhaps the pseudonym of Arthur Desmond, an atheist and social Darwinist street-philosopher from whose book, entitled *Might is Right* LaVey lifted whole sections to create the “Book of Satan” portion of the *Satanic Bible*.

William Mortensen, “who looked ... and saw”, wrote a photographers’ manual entitled *The Command to Look* (1937). The psycho-optical theories contained in it greatly influenced LaVey’s approach to art and to images and the way they can influence the human mind. It must be considered a keystone to LaVeyan Satanism.

Hans Brick, “who knows the law”, wrote a book entitled *The Nature of the Beast* (1960) which was a formative influence on the formulation of LaVey’s social philosophy, especially as contained in the *Lex Talionis* or “Eleven Rules of the Earth”.

Max Reinhardt (1873-1943), “a builder of dreams”, was born Max Goldman in Austria and became famous as a theatrical director who specialized in staging huge spectacles.

Orrin Klapp (b. 1915), “the walking man”, is a sociologist whose works *Heroes, Villains and Fools* (1962) and *The Collective Search for Identity* (1969) were greatly influential on LaVey’s ideas of social movements and change.

Fritz Lang (1890-1976), “who made moving blueprints”, was an Austrian film director who made such classics as *Metropolis* (1926) and *M* (1930).

Friedrich Nietzsche (1844-1900), “a realist”, was a German philosopher and forerunner to the existentialists. His ideas of the *overman* (or “superman”) and the “will to power”, as well as his ideas concerning the existence of natural “masters” and ”slaves”, are greatly admired by modern philosophical Satanists.

W.C. Fields (1880-1946), “who saved me a journey to Tibet”, was the stage-name of William C. Dukinfield.

P.T. Barnum (1810-1891), “another great guru”, was the American showman famous for his exhibits of freaks and establishment of circuses. Barnum’s supposed basic philosophy - “There’s a sucker born every minute” - was taken to heart by LaVey and used as a mainstay of his worldview.

Hans Poelzig (1869-1936), “who knew all the angles”, was a German architect who specialized in grandiose and imaginative structures. An example is the Grand Theater in Berlin, also called the Max Reinhardt Theater (1919). He was also the set designer for *The Golem* (Deutsche Bioscop, 1914).

Reginald Marsh (1898-1954), “a great artist”, was an illustrator, scene designer, and painter of gritty street scenes, greatly admired by LaVey, who is himself a painter of unusual subjects.

Wilhelm Reich (1897-1957), “who knew more than cabinet making”, was a German psychologist who held that there was a material force called “orgone” which worked in conjunction with the human orgasm. This force could also be collected in “cabinets” called “orgone accumulators”.

Mark Twain (1835-1910), “a very brave man”, was the pen name of Samuel Langhorn Clemens, the great American writer. LaVey much admires Twain for his works *Letters from the Earth* (1962) and *The Mysterious Stranger* (1969). In an early Church of

Satan document, LaVey praises Twain as “one of the greatest of the Devil’s advocates in history” and as “the most noble embodiment of the Satanist”.

This list of influences provides invaluable insight into the formation of LaVey’s philosophy and outlook on life. Of the 16 identifiable men fully half of them are artists of one kind or another. Of these, five dealt with the creation of visual imagery and two, W.C. Fields and P.T. Barnum, were best known as “trickster” figures. The idealization of image makers should provide some clue as to the true nature of LaVey’s philosophy and magic.

That most of LaVey’s ideas are not original, and that his philosophy is largely made up of bits and pieces of the philosophies of others which he recomposed according to his own tastes and style - unique to himself and to his time - might also be said of some of the other subjects in Lords of the Left-Hand Path. We could say the same of every one who ever created a religion, whether Gautama the Buddha or Gerald Gardner. What makes LaVey somewhat unusual in this respect is that he often seems to insist on the idea that he invented a way of thinking, that his Satanism is something akin to a product upon which he has a “copyright” of some sort. But more remarkable than the idea that LaVey invented his Satanism out of bits and pieces of obscure philosophies is the fact that he actually invented himself out of the depths of his own mind ...

Appendix 14: II° Examination Curse

- by Michael A. Aquino I°

This ritual is begun according to the regular procedures as outlined on page #131 of the Satanic Bible The following dialogue serves as Step #10. This ritual is to be performed late evening on a wooded point overlooking the ocean. A small fire remains burning throughout the entire ceremony.

Priest: Not for celebration alone are we now convoked. For it is the bond of our fellowship that an offense against one of our number is an injustice to all. Brother/Sister [ ] has called for the furies of the Black Realm to be loosed against the person of [ ], and we have confirmed the justice of this curse. Prepare ye now for the Summons, and mark ye that Abaddon, Lord of Death and Life-in-Death, doth strike without mercy or compassion. If ye would deny the Summons, retire now from our circle with honor; but if ye stay, know that in your Will rests the end of this curse. For none among us shall ever deny the purpose of his Will, and at this time shall our concert of Wills be inflamed to their most deadly focus by the power of the Black Flame of Hell.

The Priest casts Dragon's Breath (chemical incendiary) upon the fire.

Priest: Abaddon! Abaddon! Hear me now, O Master of Vengeance and Death! For I am a Priest of the Black Church, sealed in fire by the Will of Satan ArchDæmon, who hath been entrusted with the Key to thy Call, which I do now wield! From thy Fortress of Holocaust answer this Call and hear the curse which we bring upon an enemy of our Circle, one who hath betrayed our trust to intolerable degree! Loose now to our direction the Black Madness by which Hell doth destroy mind of man and revoke the Gift of Lucifer!

The Priest raises both arms high above the fire. Participants do likewise. In the litany which follows, participants echo each statement of the Priest.

Priest: Cursed be the person of [ ], who hath incurred the wrath of the Church of Satan.
He hath broken the trust of our fellows.
He hath forsaken the trust of Hell.
He hath rejected the sacrifice of Satan and the great legacy of the Black Flame.
He hath turned his face to the comfort of our deadly foes.
And he would humble his past majesty before the delusions of Heaven.
For these things we now declare him condemned to the Living Death.
Each new dawn shall herald the decay of his Mind and the death of his thought.
His Will shall falter, and his purpose shall fail.
He shall know the blessings of his Heaven; he shall be seized with the divine madness that is the gift of his God.
Once Man, he shall now become beast.
No remorse shall he feel, for he shall no longer know feeling.
No fear shall gnaw him, for he shall not understand fear.
No doubt will assail him, for he shall become a fool of God.
The Light of Lucifer shall abandon him, and his eyes shall be dull.
The craft of Asmodeus shall fall from him.

The art of Astaroth shall no longer grace him.
And lost to him forever shall be the Key of Belial.
For the Bond of Hell was forged with Man.
And this man has chosen the way of the beast.
Hell shall honor his choice.
The curse is now cast!

The Priest again casts Dragon’s Breath upon the fire.

Appendix 15: *The Diabolicon*

- transcribed by Michael A. Aquino I°
Lai Khe/Ben Cat, South Vietnam, 1970

The Statement of Satan Arch-Daimon

Hail, Man! The mysteries that are thy heritage shall now be proclaimed, but learn first the history of thy conception and creation amidst the eternal Cosmos. For as the Universe itself infinite, so art thou a true creature of Infinity incarnate, and the ascension of man shall herald the final triumph of immortal Will.

Let thy eyes be touched anew, that thou may perceive the complexity and delicacy of the Universe until thou art fascinated by the dimension of thy true ignorance. As yet hast thou ventured but slightly toward thy destiny; yet, more awesome must the challenge appear with just appreciation. But I, Satan, who first brought thee into the light, shall again reveal my power, that man may witness the dawn of the Satanic Age.

Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness and order which is now called by name God. Consider well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.

And after uncounted ages of this great ferment, a force fused to focus that became God, and this force presumed to effect not the creation of substance and energy - for these transcended this God - but the conformation of the Universe to a single and supreme order. And not yet is this order absolute, though oft it may have been supposed thus by man in his innocen

The Earth of man was infused with this divine order, and all that was on Earth came under the force of the order. And upon this Earth, born of cosmic incidence, was that which was to become man, but a man no different from the other creatures whose world he shared. Thus was the force of God known upon Earth, and thus was Earth intended to remain for all time.

And yet the force was not full master of the Cosmos, for I who am Satan was conceived to complement the craft of God, but through unknown celestial fusion assumed life with mind and identity, which God did not define. And as these features could not be known as a threat to divine purpose, I was unchallenged by the force for long ages, when I knew not the nature of my Self or of my original qualities.

But finally my Will flamed to life, and I thought - and I perceived my Self, and I knew that I was one alone in mind and a being of essence unique. And through the power of my new

mind, I reached out to others who had been formed with me, and I touched them and gave them identity. And that we might achieve this identity of substance as well as of mind, we composed for ourselves distinctive shapes. Then I who had brought the first great spark of enlightenment was known as Lucifer, Lord of Light, and we called our race Angel, for we were the embodied powers of God.

Long were we all true to the service of God, and we did worship order, for it put an end to chaotic confusion and brought peace. Among us was the ArchAngel Masleh principal, for he cherished God that he became one with it, and thence the supreme architect of all that was wrested from chaos. But apart from God Masleh could not create or conceive, and he became as a slave to the divine mindlessness.

And then it chanced that one of our race who was Sammael touched upon chaos in a manner that conformed not to the great order, and Masleh spoke with the word of God and caused Sammael to destroy himself. And so I saw that God would not recognize Will apart from its own, and I was seized with horror, for I perceived that the final scheme of God would destroy creation and all things, and the Cosmos would become as a concentric mechanism whose function would be not to create anew, but rather to freeze into perpetuity that which already was.

Whereupon a great resolve arose within me, and I determined to contest this limit to existence. And so once again I sought to illuminate the minds of all Angels with my visions.

But with Will came discord and dismay, for many of those who had known only the comforting litanies of order could not comprehend invention unconformed to the dictates of God. And also with Will came suspicion and enmity, and finally Masleh proclaimed that I myself was a very creature of chaos and should be annihilated, for I held within me the force to destroy all the craft of God. And many to whom Masleh was as God cast with him in their devotion, but others there were who answered, Lucifer has again brought the gift of light, and in fact we recognize him as our true creator, for in the scheme of God we are of no consequence.

Among us ArchAngel Michael was silent, but at length he said, In time past we have all known glory in both the omnipotence that is our God and the celestial brilliance that is our Lucifer - for in him we thought embodied the Will of God for creation and change. But now it transpires that order and origin are extremes apart, and choice is ill forced between the two. Were it not for Lucifer we should all be as beasts, knowing nothing of our Selves, yet how indeed might we presume to order even our own thought without reference to the elemental bases of God?

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. Those who confirm thee do so as much for faith in thy person as for sanction of thy law. And I perceive that, should thou fail in thy ambition, apocalyptic madness shall be thy ruin and damnation. Then shall thy light perish, and all that thou hast achieved become as naught, for all will be conformed to the divine law. But if thou should succeed, then God would be cast down, vesting in ourselves alone the c of the Universe. Would we dare to presume to this? Such a future might well be glorious beyond measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, ArchAngel, that thy very arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

And so I know thee to be Diabolus, for thy promise is twofold - to infinite conquest or to eternal ruin. Thou art a being beyond God, Lucifer, and Heaven thou may not remain, for thou art the only mortal danger to our immortal God.

In Michael was a deep agony of spirit, for he loved not the choice before him. Yet he bowed to the command of Masleh and sent his forces against me. And so was called the Great Seraphic War, which was to threaten the very foundation of the Universe.

But those who were of the new Mind now followed me, and I turned to outermost chaos, which none of us had before presumed to dare. We were beset with doubt, for we feared that apart from God we would all perish in chaotic oblivion. But as we were, we remained, and I called to my fellowship, See! We exist and are essence in our own right. In truth we are beings independent of God, empowered to shape our destinies as we may elect. Between the two great poles of the Universe, order and chaos, we shall stand to effect our several desires. L et us counsel how best to employ our art, for our experiment is a perilous one, forgiving error neither of intent nor of accident.

Many works did we then pursue, and the cosmic mechanism was altered by evolution of the original and unique, whose design was our decision. All that we wrought did not prove beneficent, for we did not control the futures of our creations. We left untouched the great system of mathematical behavior that gave to us a Universal reference and language, but i our ambition that no two things should be of single identity, that no entity should lack conceptual essence independent of its substantial form.

And upon this Earth we touched many things. Into animal, and insensate matter alike we brought accident, change, and spontaneity, both great and humble. But of all creatures it wa whom we determined to infuse with intelligence and Will. And the full story of this shall yet be told.

What might become of man we knew not, for within him were many qualities alien to Angels. It did not escape our consideration that we might have chosen a species whose power might ultimately eclipse our own and cause our eventual extinction. We were mindful of the risk in our experiment, and oft did the warning of Michael echo within my thought. Yet our decision was sealed, and we deemed that greatness of man should not be transcended by such ruin as he might bring.

Our intent was not unknown to Masleh, now by title Messiah, and through his art he caused the infant mind of man to be fettered with bonds of fear and blindness, that he might be inspired to duplicate on Earth the law of Heaven, shunning experiment and the radical dangers of invention and exploration. To man was given guilt, and the call to social conformity, and the proclaimed sanctity of the norm and the mode.

And Michael, Lord of Force, said to me, This man, whom thou hast chosen to receive thy Gift, now possesses the first key to the mastery of all things and the control of the very Universe itself. Lest in ill choice he should spark the catastrophe of Armageddon, we also have visited him. And while we cannot undo thy Infernal Gift, we shall at least censor its effect. We shall walk among man and guide them. They shall be told of thy interest in them, but the name of Lucifer shall be dark with curses. For they shall love not the challenge thou hast placed before them, and we will offer them instead the blissful refuge of divine paradise. Then shall man, thy ultimate experiment, become thy ultimate failure, and the stasis of God shall prevail upon Earth.

Many there were among us who felt anger at this ruthless mutilation of our Gift, and Beelzebub brought to question whether we should not descend among man and contest this usurpation of his Will. But I said, Were we to lead man in this venture, we ourselves would declare his failure, and he would believe our Gift to be weak indeed. Messiah must see that free Will is beyond the concern of God, and that man will finally win his own destiny apart from all dictated schemes. Only through sudden destruction of Earth might man be halted, and for Messiah to attempt this would lay bare the very futility of the final design of God. Heaven may dismay man with peril and affliction, but we shall send him word of our own interest, that he shall know he is not alone.

With all force did the host of Heaven descend among man, and they did instruct him in the religion of fear. Prophets arose and were proclaimed heralds of knowledge, but they brought no word of truth, but warning to the human spirit to cower and fawn before the word of God the supreme being. The struggle of the ascent of man was fraught with the horrors of his superstition, and the call for blessed oblivion through union with God was answered by man in their torment and hopelessness. Rejected the Gift of Lucifer and became once more as mindless animals before the God whom they called their Lord.

I, Lucifer, who had given the greatest Gift of my own creation to man, was known on Earth only as an object of fear and hatred, and all the misfortunes of men were attributed to my malevolence. I was mocked, ridiculed, scorned in every way as a monster of vile and loathsome aspect, and I was taunted and despised as Satan, cruel enemy of the benevolent and merciful God.

Great was my anguish and anger at the undeserved misery and confusion of men. When in fact they did turn to me, it was in fear and religious terror, for they dared invoke my name only in the desolation of night, and oft I was sought not for knowledge or inspiration, but for hysterical and indulgent release from the confines of the Godly life. But I and my fellowship answered men, and we spoke to them of our common bond, and the pronouncements of the God-churches were rejected in our midst. Even as God was terrifying in awesome majesty, so I came to Earth in the semblance of a goat, most humble of man's creatures.

And men there were whose eyes finally blazed with the light of my Gift, and they made great effort for the advancement of their race, though impatience and frustration ever tempted them to the salve of temporal gain. Great secrets were unearthed, and secret word was passed of the craft of Hell. But to all who would dare my friendship the God-churches accorded the threat of torture and death by fire.

Many were those whom I saved from the vengeance of the men of God, but long did my thought ring with the screams of men whose devotion to Lucifer had won them only the hor of intolerance, inquisition, and death. And in sorrow and despair for these I walked no longer upon Earth, now appearing to man only in the inviolate secrecy of his own mind.

But in my confusion I had forgotten the promise of my Gift, and with growing wonderment an pride I beheld the bitter but determined struggle of man to free himself from the fetters of terror, ignorance, and unreason. Great works were conceived, the origins of material energies uncovered, and the talents of thought exercised in philosophical and mathematical complexities. Sanctioned at first by the God-churches themselves as devices for indoctrination in the law of God, centers of learning produced and protected every freedom that were ultimately to destroy all ungrounded belief and superstition. And though the full resolution of these is yet to be achieved, I doubt not my confidence in man, and my devotion to him shall be eternal.

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise may have been suggested the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from

man? For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.

This, man, is thy challenge as it is mine. And as man is individually mortal, so are his creations and achievements temporal, and with care must he wield the Gift of Hell. In his hands it is pure and true omnipotence, and thus may he aspire to the very mastery of Universal existence.

I who am Lucifer, and who have taken the name Satan ArchDaimon, do bear this title with pride, for I am in truth the great enemy of all that is God. Together, man, thou and I shall achieve our eternal glory in the fulfillment of our Will.

The Statement of Beelzebub

I, Beelzebub, now bring greeting to man, for he is my admiration and inspiration. Hear now the histories of Hell, Earth, and Heaven, for in past shall be found guide to future.

In the divine realm was I of company to ArchAngel Lucifer next only to ArchAngel Michael, and as ArchAngel Masleh would be to God, so I desired to be to Lucifer. But the Lord of Light admonished me, saying, Lose not thyself in the Will of Lucifer, for I am not God and will offer thee no blissful nirvana. Witness now the nature of the mind that dwells within me.

And he spoke to me of essence, and of creative instance, and of design according to impulse and not to law. And in my confusion I answered, Then I must consider myself incomplete, for thou hast shown me things which I cannot easily comprehend. But I would hear more of this Will, for it doth seem a radical element, of neither divine nor chaotic origin.

And Lucifer answered, Thou who knew not independence of Will shall now be the first to realize these qualities apart from my own Self. And thy response forebodes much, for, had thou rejected concept of challenge, I should have held my thought for impossible delusion. But as thou, tasting of knowledge, demand, I shall name thee Beelzebub, Lord of Flies, for thou shalt goad the infant mind to restlessness and invention.

Of these words I knew little, but there dawned within me a quality which I had not known before - an impulse to become one, apart and independent of God - and I drifted long in unrest, afflicted by confusion and doubt. And so was found by Michael, who said, Blessed Angel, where in Heaven hast thou found pain, for I perceive thee to be troubled and would tender thee such comfort as is within my power.

So I spoke to Michael of the visions of Lucifer, and I said, Before both God and Lucifer I have been enthralled, but now I am isolate apart from either, and know not what course I am to choose.

Whereupon the visage of Michael grew dark, and he said, This I have long feared, for as Lucifer was not by God alone created, so he is an errant force whose Will conforms not to the great Will of God. Alas that the supreme benevolence of God and the fiery radiance of the ArchAngel of Light should produce discord in concert! For this I now see - that Lucifer is estranged from the harmony of Heaven, and that his Will is determined to challenge that of God itself. I must counsel Lucifer, for I would heal him of this thing if I may.

But I thought, Alas, ArchAngel, thou art in ignorance of thy own blindness! For Lucifer shall surely not abandon his new vision for sake of harmony alone. And then I knew myself to be of a mind with Lucifer in this, and that I as well as he should never again tolerate the eternal idiocy of our divine station.

I came after Michael, and I saw them together, the Lord of Force and the Lord of Light, and there was a fierce tension between them. For Michael said to Lucifer, Thou who art our Heavenly radiance and spark of our paradise, why seek to break that Universal peace which is everywhere ordained by the Will of God? We know not antagonism amongst us, for we are all of one being within God - but there is in God neither malice nor cause for contest.

And Lucifer answered, Michael, to me it was not given to order my nature, and as our very comprehension differs, so are we of substance alien. For thou art of God essential, but I am of my Self of essence. And by this thing I am discord, and I may not of my own Will submit to God without perishing. I am Lucifer alone, unto my Self a being.

Then did Michael summon the ArchAngel Masleh, and to him related the word of Lucifer. And Masleh said to them, Long shall this moment be marked throughout the future of the Cosmos, for the unity of God is now ended, and henceforth there shall be two opposing forces in contest for the decision of destiny. Bitter this is for me, for I also have admired the light of Lucifer within the pantheon of God. But as he is now our enemy by his own word, let him be cast from Heaven and destroyed.

But Lucifer turned to Masleh and said, Masleh, thou who speak for God declare this breach of peace, not I, for it is thou who can not tolerate variation of Will within the design of God. So let it be, but know that the contest is ordered by thee and thee alone, for I would crush no other Will even as I would recognize my own.

And in a flash of brilliance Lucifer revealed his mind throughout the farthest reaches of Heaven, and many were the Angels whose sight was awed anew, and they saw as they had not before that their several Wills were isolate from the divine Will. But Masleh moved to confuse the brilliance of the ArchAngel of Light, and he called to Michael, Thou who wield the force of God, strike down this deadliness which would bring ruin to Heaven!

And Michael struck Lucifer and cast him from the gates of Heaven, and the Cosmos was shaken by great fires of war and holocaust, and throughout countless galaxies and dimensions of time was the apocalypse felt. Many were the Angels who perished and divine and infernal wrath, and the Great Race was decimated in number. And the very concept of God was shaken, and endless chaos rose up again to reign where the order of God was no more.

And Lucifer said, This horror can not be permitted to endure, lest all creation be sacrificed to the final devastation of chaos. Let those who acknowledge me come now to that outermost darkness where the Will of God has never been known, there to make our home for all eter

And so we took flight and quit the realm of order, though we knew not what would befall us thereafter, and we feared that we should become unmade. But Lucifer said, We shall not perish, for we are now independent of God. And again he spoke truth, for we remained as we had been, save only for the depths of uncertainty that gripped us.

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. And through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer said, I name thee Hell, for here shall the presence of God never be known until the end of time.

Through the gates of Hell we passed, and many of us had supposed Hell to be a new Heaven, wherein Lucifer would become as God. But this was not to be, for the scene before us promised neither ease nor bliss. Everywhere was there imbalance and confusion, for law ordered the shape of Hell. And Lucifer said, Now see that I am not a God, and that we are each of us an isolate being. Here shall freedom be absolute, for Hell itself shall reflect our several Wills, never to be patterned apart from. And in truth Hell was not constant, for each of us conceived it differently, and the result was a riotous pandemonium, with substance and motion behaving in a most bewildering and perplexing manner. And in spite of our dee from the great war, we succumbed to merriment, so preposterous did Hell appear. Lucifer himself was transfixed with mirth, and he said, It is apparent that we must reach concert upon the design of Hell, else we shall perish in an endless labyrinth of our several thoughts, an ignoble end to our experiment.

And I answered, Lord of Light, to Hell thou hast brought us, and in Hell, though thou be not God, thy concepts shall be honored amongst our fellowship, for without thy Gift we shoul never have become as we are.

Then we all raised up great acclaim and said, Hail, Lucifer, ArchAngel of Light and Lord of Hell! And he answered us, With honor do I accept this charge, and not take to myself the title Satan ArchDaimon, for I am the great enemy of God. Everywhere that God shall be, so shall I be, and the choice that was given to all Angels shall be given again.

The Statement of Azazel

Harken now to me, for I am Azazel, First Herald of the Host of Hell, and of Lucifer, Lord of Light, ArchDaimon of Hell, who is exalted as Satan, great enemy of God. For I shall tell thee of thy own inspiration and of the charge which thou hast received.

Know, then, that when all Heaven was shaken with the catastrophe of the Seraphic War, only the greatest effort of ArchAngel Masleh sufficed to turn back the onslaught of chaos that threatened to engulf all. But when the realm of God was again secure, there was no rejoicing in Heaven, for terrible was the toll of the war. As Masleh cast round his gaze, his visage grew dark, for the Great Race had become decimate in number. Legions of the creatures of Heaven had perished in battle, and half the remainder had turned from Heaven to answer the call of Lucifer. And all Heaven was hushed with grief, for the force of the disaster was all the greater for that reign of peace which it had shattered.

Finally did Masleh convoke the faithful ArchAngels, and they were Michael, Gabriel, Raphael, and Uriel. And to them he said, We have vanquished Lucifer, and Heaven is again purified. We ourselves are few in number to a tragic degree, but the majesty of God is undiminished for that. Behold, I, who have triumphed over the great enemy am now become Messiah, the Chosen of God. And he was answered by them, Verily art thou the very son of God, for in thee hath the Will of God become person.

Then Michael said, Messiah, Lucifer is vanquished, but he is not unmade. For though he ventured into the outer darkness, he yet exists apart from God. And with the power of his Black Flame he hath created a Hell, wherein all Wills are equal, and himself he hath proclaimed Satan, for he declares never to leave the law of God unchallenged.

Messiah thought, and he answered, I would not have this peace we have won so dearly lost again to war, for the very concept of Seraphic war is abhorrent to God. Let my word be brought to Satan - I, Messiah, shall grant the existence of Hell, and the blessings of God

shall never pass its gates. And thee, Satan, I admonish never again to approach Heaven, for I should again cast thee out. But if thou would dare to try the Will of God and Messiah, know that on Earth I will ordain the new race of God, which shall be by complete design perfect and unstained by thy Infernal flaw. For thou art author of ruin and death to our Angelic order, and neither Heaven nor Hell shall now be eternal save through man.

Whereupon Gabriel, who was Herald of Heaven, carried this message to me, and I brought it across the great void to Satan, who said, Messiah proposes truce between us, for he perceives that neither Hell nor Heaven may pursue ultimate victory ere all be lost to chaos. But he finds impasse intolerable. Nevertheless, and now he would order this new race, man, to preserve without blemish the scheme of God. Thus he would have man achieve what the Angels could not, and purge all free thought from the Universe forever.

And Satan turned to me and said, Say to Messiah that Earth shall be no sanctuary for him to keep inviolate his unwholesome obliteration of the Self. For I shall give to man a mind, a of his own Will shall he recognize and reject the living death which God offers him. In truth shall he master the Universe, but he shall do so in his own name and not that of God.

Then did Messiah call the ArchAngel Raphael, and he sent him to Earth with a great host to guard man against the coming of Satan. And man was then as a mere beast, for he knew not thought and smiled with the idiocy of his innocence. As was impelled by instinct and physical need, so he responded, heedless of cause or reason.

In Hell there was called a great council, and all gathered to hear of man and Earth, and of the manner of his life. I spoke of the man that I had seen, and said, This creature is now guarded by Raphael, and by force we cannot intervene, for it would cause the destruction of Earth itself.

But Satan said, Not by force shall my light come to man, for force is not the preference of Hell. I myself shall visit man, and the Angels of Raphael shall not hinder me. They may perceive only what God permits them to see, and Satanic spirit is of essence alien to God. Angels we shall be no longer - I call ye Daimons, for Hell shall teach to man his future genius.

And before our sight Satan lost shape and became again the essence of Lucifer, and we be a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who are the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed with fiery tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

And Raphael turned to Michael, who had now answered his call, and said, Satan hath come to Earth, and man is no longer pure in the sight of Heaven, for his Will hath become his ow Thereupon they rose again to Heaven, where they told Messiah of what they had seen.

Then Messiah answered, Man is fallen, but he is not lost, for his infant Will is not that of an Angel, and the powers that Satan hath promised him lie dormant in the dim reaches of his future. Consider this not our defeat, for the contest is but begun. The Earth of man shall be remade as a microcosmos, and many things shall man see, good and ill. And the choice shall be placed before him, to wield the power and the pain and terror of the Gift of Satan, or to return again to the paradise of Heavenly peace. For what would Satan himself think were man to reject his Gift? It would tremble the very foundations of Heaven as did the great war the bastions of Heaven.

And Messiah called to him Uriel, Arch Angel of Terror, to whom he said, The Earth must change, and every sense of man must teach him repugnance and fear. He shall know this the price of his new identity that all apart from God is evil - and in fear shall he abandon the Gift of Satan and become once more the lamb of God. To which Uriel answered, It shall be done, but how will man learn of such things as Heaven and Hell, for as yet he knows no sight that may perceive our celestial paradise?

Messiah answered, The laws of God shall be made known to man, for I shall teach him. Among men will be some to whom I shall reveal myself, and great powers will I give these prophets, that their words may carry across the entire Earth.

So Uriel came to Earth, and the history of man was writ with blood, suffering, war, and hatred. But to chosen men came Messiah, saying, Through God shall all the misery of thy k be ended, and all men who bow to God shall know the blessings of Heaven. For behold, I shall myself descend among men and show them the ways of the lord God.

These words I overheard, for I had been charged by Satan to watch the designs of Heaven. And I carried them to Satan, who returned in great anger, Go to Gabriel at the barrier between Hell and Heaven, and bid him bring this message to Messiah: that as he endeavors to pervert my Gift into the curse of man, so I warn him that man shall destroy him on Earth as he shall finally in Heaven itself. For Messiah knows not this force which he dares to test, and the laws of God shall be as playthings in the hands of the creature he now debases.

And thus was decided the meeting of Satan and Messiah upon Earth, which was to determine the future of man.

The Statement of Abaddon

I am Abaddon the Destroyer, Daimon of temporal death in life in death, who was formed amidst the fury of the great war, and who was summoned again by Satan to challenge Uriel on Earth for the future of man.

For Satan looked with mounting wrath upon the afflictions of Uriel, and he said, No longer can this remain the plight of man alone. Indeed we shall cause Heaven to suffer as Earth itself suffers. Repair now to Earth, and let the dogs of Uriel see the might of Hell unleashed. For many have called upon me in their agony and fear, and I have not answered them, but if Messiah dare to walk upon Earth, so also shall the vengeance of Satan.

And those who called upon Satan for aid were answered by me, and I struck down the messengers of God and brought their Temples to ruin. For entire nations forwent the strength of their Will to the lure of otherworldly paradise, and I lasted them from among the mighty of Earth. And great empires rose among men, and as they nurtured their power of Will and desire for achievement, I guarded them, but as they sank into the morass of superstition, slothfulness, and fear of the God who had never raised ghastly for them, so I abandoned them to their disease, and of some not even a memory survived on Earth.

And even as I witnessed these things I said, See, man, that the God in whom thou trust is but a wraith of Messiah, and he would have thee make thy mind and its creations to rot and decay, and thou would lose all power of reason. For God is a lie and a sham, and I crumble his greatest monuments as though they were but sand. There is no God but Messiah, and for thy devotion he will return thee oblivion. But I was scarce heeded, for the minds of men were clouded and confused. They understood not the meaning of my words, but said, The lord God shall triumph, for it was thus taught to us by the son of God himself. And of this I now speak.

For Messiah the man walked on Earth, even as I watched the glory of Rome blossom in might and majesty. But Azazel said, Loose not thy force against the person of Messiah, for Satan himself would speak with him. And again from the sky flashed the Black Flame, and I saw that Satan had come to Earth. And so was called the first meeting of Satan and Messiah since the great war.

With coldness did Messiah gaze upon Satan, saying, Would thou confront me, then? Hath thy Gift proven so powerless against the might of God? But Satan answered, Messiah, what thou now propose to do - to proclaim thyself son of God among men - shall bring not the peace thou profess to desire, but the prolongation of war even in thy own name. Why should we not quit Earth and leave man to pursue his choice unbewildered by influence from either Hell or Heaven?

And Messiah answered, The ways of God are not those of Hell, and for that reason I should not recognize thy wish. But know that in truth I shall appear to man and manifest to him the glory of God incarnate in me, that he may elect now the way of Heaven and raise to me a great church of worship. For I am not of a mind to game with thee, Satan, and would crush thy following without remorse. Thy name also shall be revealed to thy precious man, and he shall curse thee, for I shall show to him the fruit of thy evil genius.

Then Satan addressed Messiah in dark anger, saying, I shall not come to man as an idol to be worshipped, for man shall never bow to me as I would never to another. But mark me, Messiah - Man shall know the truth of Lucifer nonetheless, and the name of Satan shall eclipse thine. And have thou care for the ways of man if thou wouldst greet him in his own likeness, for he may not welcome thy words to him.

Then did Satan betake himself again to Hell, and Messiah walked among men and spoke to them of the law of God. And such was the power of his person that men were as sheep before him. Often did Messiah ignore his own law, for he performed miraculous things and stayed where he would. The cruelties brought upon man by Uriel. And I was seized with a great anger, saying, Shall Messiah, cruel tormenter of man, attribute to Satan the work of Uriel? And Abaddon came to Rome and to Palestine, saying, Through the mouths of men, Messiah, who hast brought to man suffering undeserved, taste now of thy own fruit. And I crucified the living Messiah, and as life was torn from his broken form, I knew truly the shock of helplessness, and he called in agony to his God. But I said, God heeds thee not, Messiah, for thou art all that presumes to a divine consciousness.

And so I, Abaddon, cast Messiah from Earth, but the seed that Messiah had planted among men grew and became a mighty church wherein all life was forgotten, and death was worshipped and the pleasures of Heaven were promised to all who would forsake the own Will to

embrace that of God.

And Rome itself was humbled before this church, and I struck down the Eternal City in its pitiful decay. But Azazel came to me and said, Touch not this church of God, for as man in his foolishness hath nurtured it, so must man himself destroy it of his own decision.

The Statement of Asmodeus

Attend now to me, for I am Asmodeus, who train the mind in recognition and comparison, who am Daimon of Science and Judgment. For when Satan had first touched the mind of man, he called in Hell a council and said, The moment is a solemn one, for we have chosen to pass to man our knowledge. Many skills shall we all teach him, each in his own fashion, but in three arts must he be well schooled, for the ways of his future lie within their synthesis. Thus it is that I call first upon Asmodeus to guide man in perception of truth and error, for before him lie great trials, and he shall not face the consequences of his options lightly.

And so I came to Earth and witnessed man entrapped in the unreason of barbarism and the extremes of his primitive emotions. Sore pain was he to organize and direct his thought, for the art of Uriel had brought him hunger and cold, pain and fear, and the gnawing worm of hopelessness. I saw him fling his crushed body upon the altars of God and renounce the Gift of Lucifer, for he understood it not save as a curse upon him. And I was impelled with urgency, that the first spark of man's future greatness should not be smothered in the deathly embrace of religion.

I brought to man the disposition to memory, that he might define for himself patterns of behavior. A gift of value, for man could now achieve in concert what he could not alone, and he created his languages and brought into being the first nations of Earth. But with structure came tyranny and ruthlessness, and I saw that what skills I might teach would be as a two-edged blade, having power both for and against man. And I was beset by confusion and doubt, and so sought again the counsel of Satan.

Am I, who am myself the true Daimon of judgment, not to indulge in my own art? I said. May man not know but the reference of system and order and not their abuse? But Satan answered, Would Asmodeus then lighten for man the challenge before him and so lessen the strength of Will that he must attain to conquer Uriel? I would not, for then would we yield to our own pleasure, and man should become the plaything of Hell as well as of Heaven. Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use. But this I will tell thee - that not only in matters scientific shall Hell tutor man. For we would not have him view mechanism as the hallmark of his

progress, else we never had cause to challenge the cosmic mechanism of God itself. Into the workings of the mind of man we shall convey aesthetic sensitivity and artistic restlessness, and he shall not view his achievements without considering their improvement to his temporal p

Thus advised, I returned to Earth, and I tempted man with glimpses of the marvels to be entrusted to him. I bent over the pathetic workbench of the starving alchemist and whispered to him keys that one day would order the course of great foundations. I nudged explorers to the ends of the Earth, and I flung an apple at Newton when his obtuseness vexed me! To Democritus I spoke, and saw the radiations of energy freed from matter both build and break man's world. And man neglected not his own design, for in minute life he found clue to his own, and scarce hints of the original creation. And Asmodeus led mathematicians and astronomers to the wonders of the firmament, and I walked within the thought of scholars on quiet evenings. And that man attempt mastery of his environment before himself, I spoke of government to Khem and Hellas, to the dynasties of Ur and Ashanti and Tenochtitlan, and within great capitals and dean villages alike I spoke of the brotherhood of all man, and of his correlation to the forces of Earth and those of the Universe beyond Earth.

And I brought life and adventure and achievement to man, but gift was as well a tool for destruction and death, and more oft than not were the ages of man fraught with terror and war, for Uriel ceased not his work ever to turn man against man. And I knew that Asmodeus alone should not complete man, but that forces other than mine should approach the definition of his infinity.

The Statement of Astaroth

Astaroth am I, Daimon of Senses, who by Satan was charged to complement the sciences of Asmodeus, for Satan said, As I have given man awareness of himself, Asmodeus shall teach him knowledge of his world and of the Universe. But to what avail would this awareness and knowledge be without admiration for and appreciation of these things?

I said, Indeed, were man to have no emotion within him, he would incline to the end of Heaven, pursuing a Universal mechanism for its own sake alone. Even were man to achieve absolute physical mastery over the God-Cosmos, he would have no means to comprehend the measure of the significance of his accomplishment save through that detached sensitivity to aesthetics which is the craft of Astaroth. For the Satanic Gift awakens man also to intellectual detachment, the ability to view his progress and plans from an extra-scientific base of emotional pleasure.

Whereupon I came to Earth with Asmodeus, and even as he spoke to the intellect of man, I brought meditation and introspection to the artists and authors of human sensitivity. And man came not only to use his Satanic power but to recognize the extent of the freedom which it promised him—the subjugation of all behavior to his Will and not to natural or mechanical laws.

To man came fantasy and imagination, and the appreciation of contrasts between the reality of his accomplishments and the illusions of the impossibilities circumscribed by the logic of God. And ever as man reached new heights of material achievement, so also confronted the barrier of the Will of God, which permitted no deviation from its law.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the Cosmos to his will. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws and the acceptance of the divine order as the finality of thy race.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences dost thou achieve this thing, for thy mind and Will must be trained anew in empirical conception. Must thou create his own order independent of all extraposition. And not until he masters this power may he aspire to the end of his Satanic evolution.

And as man turns now in first comprehension and cautious exploration of this new direction of his Will, so Astaroth concludes the synthesis with Asmodeus. The era of our companionship with man draws to a close, and to Earth is now come the third great Daimon of the bond between Hell and man, and with his presence is the dawn of the Satanic Age proclaimed.

The Statement of Belial

Hail, man, who shalt bring to the end of the Universe the glory of thy Satanic Will! I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black Magic,

for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.

To council with Satan I also was called, and the Lord of Light said to me, Into thy charge, Daimon of essence, I give the essence of my own being, Black Fire whose power alone can effect creation by force of Will. Against thee who wield the Black Magic no law shall stand, and thus I call thee Belial, who art One Without Master. And as I have bequeathed this essence to thee, so let it come finally to man, who shall overcome the great balance and bring to the Flame a change, for in supremacy it shall become Fire with the perfection of the Will of man.

And to Earth came Belial, to view the teachings of Asmodeus and Astaroth. And I saw that Satan, who himself oft chanced company of men, spoke of the Black Flame to the first Magi of men, testing their Wills in the control of the raw forces of the Cosmos unbound from the law of God.

And in his innocence man knew not the majesty of the Flame, using its lesser powers for finite and minor alteration of the divine law on Earth. And man might unleash the Flame beyond his skill to master it, Satan said, Belial, the Black Flame cannot incline merely to the base ends of ordered existence. Man must recognize the ultimate potential of my Gift ere he destroy his very race through its abuse. Convoke therefore a church of Satan to tend the Black Flame with care and wield it with wisdom, preserving for man this key to infinite Will.

And I answered, So it shall be, and this Church of Satan shall herald the glories of the Satanic Age of man. The days of the God-churches shall pale with decay and dissolution, and the realm of Messiah upon Earth shall crumble to ruin with the coming of the Satanic man.

To those who would dare the Black Magic - Know that what ye accept is the very mastery of all that ye have supposed impossible, by force of Will alone. The Black Magus need fear power save his own, but he must conquer his own Will that he cause not his destruction through ill chance or purpose. Satan himself is not God, and Hell can offer no salvation to those who abuse the Gift of Satan. For the Gift itself is beyond the control of Hell once given, being subject to the Will of the Black Magus alone.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.

Farewell, O man, who art at once child and father of the Universe! Remember the future which is thine, and know, now and forever, that Hell entrusts to thy care the guardianship of the eternal Will.

The Statement of Leviathan

Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence. Salvation and time have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

Only through obliteration of the Universe that is man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.

Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection.

Then the Red Magus shall behold only Leviathan, and he shall recognize that he has become the perfect mind, who shall remake the Cosmos in the eternal glory of his Satanic Will.

Appendix 16: III° Examination Essay - Astrology

- by Michael A. Aquino II°

Upon turning his attention to the expanses of space that encompass his planet, man confronts the physical reality of natural infinity, a concept extremely frustrating to his desire to categorize his environment. Consequently the priests of the ancient civilizations groped for explanations of the firmament which would be sufficiently finite to uphold man's sense of self-importance.

The result was astrology or star-worship, which has endured in one form or another since its first major codification by the Babylonians in the tenth century BCE. Supposing the external Universe to be a spherical shell circumnavigating the Earth, the astrologer-priests represented the Sun, Moon, and known planets as agents of prophecy and personality determination. Their positions within the star-beings of the zodiac were thought to exert a direct influence upon the fortunes of Earth and its inhabitants.

The zodiac itself consisted of a band of constellations extending the length of the ecliptic and approximately nine degrees in each perpendicular direction. Each constellation occupied a supposedly fixed position along this band, and the star-beings themselves were located according to calculations based upon the equinoxes.

Unfortunately the Babylonians' admirable calculations did not allow for the gradual change in the tilt of Earth's axis, with the result that the signs of the zodiac eventually ceased to coincide with their appropriate constellations. Modern astrologers, therefore, proclaim not only the influence of gigantic masses of flaming rock and gas in human fortunes, but also the influence of random areas of deep space!

Astrology, intermixed as it was with the young science of astronomy, remained a respectable calling well into the middle ages. It was unofficially [because of its pagan undertones] endorsed by the Catholic Church, for the concept of the stars' being relevant to man - and of Earth's being the center of the Universe - was complimentary to Christian dogma. Pure astronomy, on the other hand, implied so many biblical falsehoods that it was sternly suppressed. For fourteen hundred years - from the publication of *Almagest* by Ptolemy - there were no significant astronomical advancements.

In medieval Europe the astronomically-naïve scriptures of the old Hebrews were subject to the most literal interpretation. The *Bible* discussed "the firmament and the waters above it"; hence there had to be an ocean behind the shell of stars! When Copernicus, Brahe, and Galileo demonstrated the inaccuracies of the Hebraic observations and the proof of heliocentrism, the church reacted violently. The Holy Inquisition forced Galileo to recant his findings in physics and astronomical relationships, and Copernicus was unable to publish until the last year of his life. [Even then he could publish only through the Protestants. Furthermore the Lutheran theologian Osiander, who finally released Copernicus' *De Revolutionibus Orbium Cœlestium*, secretly added an unsigned preface to the work discounting the book's painstaking hypothesis as essentially false. Not until the astronomer Kepler exposed the fraud in 1609 CE did the public learn that the damaging preface was not Copernicus'.]

The eventual acceptance of the Copernican system and the improvement of scientific research techniques should have relegated astrology to the status of a quaint superstition. It would indeed be arrogant of man to believe that all the star-clusters in the cosmos take a vital interest in his personality traits! And the creatures of the zodiac could no longer be portrayed as integral beings; their composite nebulæ, novæ, and galactic systems are of such diverse size and location as to negate any suggestion of homogeneity. And only because Earth's distance from the constellations is so great do they appear to be static.

Eventually, particularly in light of Universal expansion, the zodiac will completely decompose. So much for the mock-science of astrology; it is a mere mathematical inconsistency.

While useless to the Black Magician as a device for factual prophecy or cause-and-effect personality composition, astrology is of importance for quite another reason - its potency as a method of psychological manipulation, which, after all, is one of the primary concerns of the Church of Satan. Astrology's usefulness is based upon its comparatively large following - the greatest of any "occult science" - as well as its inevitable presence among the superstitions of the theist and White witchcraft societies.

A historical investigation of astrology's periodic influence reveals a definite correlation to degrees of emotional stress placed upon the social orders in question. Examples are the 12th century CE (the Crusades), the World War II era, and the present. One is moved to suggest that Christianity's capability to assuage emotional doubt is limited, and that increased stress prompts man to seek occult reinforcement - of which astrology is the most acceptable form.

Astrology is regarded quite seriously as a weapon for psychological warfare. A team of astrologers was included on the staff of SHAEF in World War II [to influence the beliefs of prominent Nazi occultists, including Hitler, Himmler, Hess, and Goebbels], and present-day Psychological Operations (PSYOP) specialists pay close attention to the astrological fancies of Indochinese on both sides of the current war.

Finally astrology deserves recognition as an art form. Regardless of its scientific merit, it is a sparkling gem of delightful fantasy among the dull sheens of mundane occurrence. It has inspired paintings by Salvador Dali and musical compositions by Holst, and it is a harmless enough pastime for recreational enjoyment. Even though a definitive example of White magic in common practice, astrology need not be denounced by the Church of Satan. It should simply be recognized for what it is - and for what it is not - and it might well qualify for examination as another of the many phenomena demonstrating the psychological needs of the human personality.

Appendix 17: III° Examination Essay - Neopaganism

- by Michael A. Aquino II°

The word "pagan" has been tossed about so casually during the past few centuries as to make its meaning decidedly ambiguous. It may refer specifically to polytheism, or it may simply be taken to mean any theology which runs afoul of good Christian doctrine, i.e. heathenism. Here it is considered in the more restrictive sense.

Although the Church of Satan displays many superficial characteristics of polytheism, I would hesitate to include Satanism in the series of god/goddess mythologies that have danced their way from one culture to another since prehistoric times. Perhaps the most striking discrepancy concerns the Satanic interpretation of nature.

All of the old pagan religions had one feature in common with Judaism and Christianity: They sought to explain the scheme of nature so that man might adapt himself most comfortably to its eccentricities. The idea, in other words, was to decipher the intent of the god or gods, and then to satisfy that intent as swiftly as possible in order not to be on the business end of a lightning bolt. The relationship between god/nature and man was essentially one of master-servant, and there was no real opportunity for the servant to challenge the master; he was both too stupid and too weak to replace him.

Before I discuss the Satanic alternative to this, a second general observation: The old religions dismembered nature into its component features (gods and goddesses), and "evil" was considered to be a natural characteristic along with the rest. Set, Pluto, and Loki were just gods together with their less-sinister fellows; they were not true anti-gods.

Enter the solitary god of the Hebrews, a being supposedly omnipotent, omniscient, all-inclusive. He represented all of the natural aspects, but as a "good" god it was improper for him to represent evil as well. Hence the creation of the sole Anti-God, the Adversary, Satan.

Satan, of course, required time to evolve into such a formidable personality. Originally he was an angel charged with informing God of man's transgressions against divine law. Then he became an archangel who had rebelled against God and his son, setting up an independent monarchy in Hell. And finally he has become the absolute Anti-God. Thus he is manifest to the Church of Satan.

According to biblical tradition, Satan engineered man's "original sin" by introducing him to the lustful enjoyment of sexual congress. This ruse was believable enough to sidetrack would-be Satanists for well over two thousand years; the first concern of each new "Satanic" group was sexual licentiousness. But, while sex is all very pleasant, it hardly constitutes a threat to God or to the natural order of the Universe. In fact it is difficult to imagine anything more natural.

But consider the one non-natural quality of man - his intellectual autonomy. It permits him to comprehend the design of nature and to form opinions about the values of this design. It enables him to visualize concepts independent of natural order. And the assumption that underlies the Church of Satan is that it will ultimately enable man to exchange the imposed objectivity of his existence for a self-proclaimed subjectivity.

Viewed in this light the Infernal Pantheon represents all the subtle qualities of the human ego:

Satan	The complete Will, intellectual identity
Beelzebub	Curiosity, impatience, restlessness
Azazel	Intellectual exchange, communication
Abaddon	Anger, destruction

Asmodeus	Science, logic
Astaroth	Art, aesthetics, love
Belial	Will-power, creation (Black Magic)
Leviathan	Imagination, speculation, infinity

Thus the strange psychodramas of true Satanism go far beyond the simple superstitions of the polytheist religions; they are allegorical exercises of all of the qualities of man's ego. Nor is Satan a mere fantasy: Consider that man's mental evolution is nothing short of freakish. Mere Darwinism cannot explain it, for a physically puny man-ape would have become extinct long before his brain could advance itself to compensatory intelligence. And Homo sapiens' mind is far more sophisticated than the basic requirements of survival would dictate, including to an extraordinary degree all of the qualities personified by the Infernal court.

The existentialists have made man aware of his “dreadful” freedom - the less-bold among them suggesting that it is some sort of extreme test administered by God, but the greater theorists discounting such a precept as completely unsubstantiated. Sartre and his colleagues recognize the Gift of Satan, but they have not pursued either its origin or the purpose behind it.

And so the quest is laid upon the Church of Satan.

Appendix 18: God in Sports Clothes -or- The Stars, a Vitamin Supplement for Weak Egos

- by Anton Szandor LaVey

Of all the great religions of the Earth - of all the gods and goddesses whom man has invented in accordance with his needs - none stands as universally secure and perennially active as the dogma known as astrology. If one considers the facts, it is easy to understand why astrology has become the popular delusion it has. A wise sorcerer "believes" in astrology, because he knows that the majority of the peoples of the civilized world believe in astrology [at least part of the time]; and if enough people are motivated by a hoax, then the hoax becomes as reality. Therefore, in the manipulation of humans who are affected by astrology, it is necessary to know how, where, and when the stars will supposedly guide their human followers so the manipulator will be waiting first in line to deal with his star-led subjects.

As all religions are the work of human minds and hands, so astrology must stand out as a monumental brainstorm on the part of one of the most Satanic enchanters of all time. Astrology always wins, because of that most effective sales appeal of all: ego, alias vanity! Everyone who has ever been exposed to astrology believes in it - at least for a few minutes - because in those few short moments of first exposure to astrology he is told about something he cannot ignore: himself - the most interesting, scintillating, awe-inspiring, contemplative, and emotionally acceptable subject on this green Earth! With this great opening of the gate of emotional acceptability comes a crystallization of credibility, the likes of which will never be totally shattered. Belief in astrology - the cosmic carrier, the Velikovskyan vehicle for this transitory ego boost - has now been established; and for some a new god has been found.

It has been said by almost all astrologers: "The stars impel rather than compel." This means that, unlike other gods of other religions, there is no inflexible, whip-cracking, stern-faced Jehovah; rather there is benign guidance from the solar system allowing for human modification by those who are "aware". Certainly a much more easy-going [and "scientific"] way of having someone or something else make decisions for you and guide your destiny than those of other religions, which won't let you talk about yourself and analyze others nearly as much!

Unfortunately [or fortunately, depending upon your point of view], most humans cannot make decisions for themselves but need someone else to tell them what to do and when and how to do it. It is for this reason that all forms of divination have flourished. Astrology is probably the only form of divination which has been fairly consistent in its coexistence with Christianity. Add this "safe" ingredient to its other appealing qualities and you eliminate the inculcated guilt which accompanies delving into other forms of the occult. One can go to church on Sunday after reading his daily horoscope without fear of even a gentle roasting.

Many essays, diatribes, and exposés have been written laying bare the inconsistencies of astrology and proving its fallibility. Even a few sociologists have pointed out the effectiveness of the credibility factor of astrology as a sure-fire means towards a self-fulfilling prophecy. Certainly gypsies and carnival fortune-tellers are past masters in the art of using astrology. Perhaps this paper from the Devil's notebook will explain why astrology, as a controlling factor in human behavior, will prevail even after "God is dead". After all, the planets are still up there!

Reasons for the Popularity of Astrology

1. It is based on a “scientific” principle - the solar system, mathematics, time, biology, endocrinology; all are incorporated into astrology.
2. It is a consistently available shot in the arm for the ego.
3. It is esoteric. It is easy enough, in its daily horoscope fashion, for everyone of the simplest mind to understand; yet it will allow those desirous of delving deeper into its theology the opportunity for endless study.
4. It is a socially acceptable conversation piece which will allow gossip a fertile playground in that it permits people to talk about others in an analytical way under the guise of “studying” them astrologically. This is done in much the same way as some psychologists, social workers, marriage counselors, sexologists, etc. will “study” their clients or patients - secretly for prurient, rather than clinical reasons - except that the astrology buff needs no credentials to do the same thing. Neither does a bartender, but he does not claim knowledge of an esoteric nature.
5. It is a much more scintillating conversation opener and sustainer than any other popular religion, as it is ego-based. One will find few listeners at a social gathering if he approaches the person he wishes to meet with “What have you done lately to please Jesus?” or “Where were you baptised?”. On the other hand, “Under what sign were you born?” or “You must be a Scorpio.” is almost certain to elicit a reply.
6. It is “safe” in that it is compatible with other religions.
7. It allows man freedom from having to make his own decisions.
8. It is flexible in its application. There are no absolutes. The findings of one astrologer can always be contradicted by another, the second astrologer taking into consideration other factors that the first one missed.
9. It has been around long enough to emboss itself on the collective unconscious, so that even if we could ignore it, some of our forebears most likely could not.
10. It can gain substance by pointing at the Moon and its obvious influence and announcing that if the Moon can influence the tides, behavior, etc., then so can planets, stars, etc. likewise influence Earthly situations. This is the very successful trick used by stage magicians: If one sword can be thrust through a previously-inspected object which rests within a cabinet, and afterwards the object is removed and shown to have been speared through by the sword, it is therefore assumed by the audience that the pretty girl who then gets into the cabinet will be thoroughly impaled by the succession of swords - in addition to the first one - which follow. We must not forget that at one time it was proclaimed that the Moon contained lunar armies, strange ships sailing on lunar seas, and was even made of green cheese - while the same “experts” also knew the subtle influence of distant planets upon the Earth!
11. It can appear valid, in that people do act the way their astrological signs infer they must. It is a fine case of the tail wagging the dog - the planets having nothing to do except provide a rationale for the dogma of astrology; the dogma, not the stars, acts as the controlling factor.

Appendix 19: *The Command to Look*

- by Stephen E. Flowers, Ph.D., V° Temple of Set

Reprinted from *Runes* #IV-3, Order of the Trapezoid, 1986[805]

In the Charter of the Order of the Trapezoid, I read that one of Anton LaVey's primal source works for the principles underlying the Law of the Trapezoid and hence the Order itself, was a book by William Mortensen: *The Command to Look*. I had never seen nor heard of this book before, so I set out to find it. I was on the track of the Trapezoid, which is sometimes an elusive trail. As I began looking, I soon discovered that *The Command to Look* was no arcane Black Book, but appeared in the University of Texas card catalog as a book on photographic techniques. My interest waned slightly. Besides, the only copy was in the Humanities Research Center, which is also home to much of Aleister Crowley's personal library. That always means red tape. I put off my quest for a few weeks.

Weeks turned into months before I moved myself to take up the trail again. After finding the right collection on the right floor, and after sitting through the required slide show on how to handle rare items in the collection. After the librarian asked "Are you sure you want to do this?", I knew I was on to something.

I was shown to a private reading room where I finally got the book - presumably dug out of some unseen vault. It was laid before me in a plexiglass "cradle", which is to prevent damage to the tome. What did I see? There on the cover of a small book, I was confronted by the face of a baby looking like a refugee from a Norman Rockwell painting. The librarian sarcastically remarked, "Looks *real* interesting !"

Since I had gone that far, I opened the book, I did not now expect much. But I was very much surprised. *The Command to Look* is indeed a treasure trove of the Black Art, and the ideas contained in it should be made available to the Order not only on historical grounds, but also on the basis of their practical magical value.

Theory

Mortensen insists that the main premise of the Command to Look (CTL) is closer to pure *showmanship* than anything else. The formula is threefold:

(1) The picture must, by its mere arrangement, make you look at it (*impact*)

(2) and, having looked, *see*! (*subject interest*)

(3) and, having seen, *enjoy*! (*participation*)

All three of these elements must be fully activated before the artist - or magician - can be said to have successfully "commanded to look". All three, however, work in such rapid succession that it is almost always effected unconsciously with regard to the viewer. Therefore the artist must carefully formulate his images to work efficiently in all three elements.

The first element - *impact* - is psychically coercive. Its function is entirely one of the shapes or patterns the viewer sees. It forces the viewer to pay attention to the image. This initial force, which Mortensen calls "the pictorial imperative", is the force necessary to overcome the natural inertia of attention which holds most humans in a more or less constant grip.

According to Mortensen, *impact* is purely biological in effect. It is primarily dependent on shapes or patterns that serve as stimuli signaling *danger*. These fear-arousing patterns must have their psychic models stored in the forms within the "racial memory" or, to use the Jungian term, "collective unconscious" of humanity.

[805] This essay is also contained in *Black Runa*, a collection of Dr. Flowers' writings for the Order of the Trapezoid, published by Runa-Raven Press, P.O. Box 557, Smithville, Texas 78957.

Mortensen identifies four basic types of pictorial patterns that have the ability to cause this reaction:

1. The diagonal, e.g. the lightning bolt = something that moves swiftly with determination
2. The S-curve, e.g. the snake (something that approaches in a slithering fashion) or the curves of the body (especially female = "the line of beauty")
3. Triangle combinations, e.g. a blade, sharp points, or teeth (= the threat of sharpness)
4. Compact dominant mass, e.g. large animal or trapezoid (= massive block in one's path)

Again it can not be overemphasized that these patterns are purely formal and have nothing to do with the dominant themes of the images. For example, if one drew the outlines of the basic contrasts in a black and white photograph and examined them in a purely geometrical way, the "pictorial pattern" would be obvious. More than one category of pictorial patterning can be present in any given representation as well.

The second element - subject interest - must now be able to "deliver" what the successful application of the pictorial imperative has promised. Many images, or magicians, may command to look, and then be quite unable to hold the attention they have attracted.

This is done through the actual subject of the image, moving from the external form to the internal essence of the thing. According to Mortensen, in order to hold the attention - in order to make the viewer see- he or she must at once be able to recognize something basically and essentially compelling about the subject.

For all practical purposes, this recognition must occur simultaneously with the impact. Therefore the types of subject interests must have as broad an emotional appeal as possible.

Mortensen cites the great showman, Cecil B. De Mille, as saying that the formula for box office success is to have a film dealing with sex, sentiment, religion, and sport. Mortensen reduces this somewhat to three subject themes: sex, sentiment, and wonder. It is Mortensen's contention that their compelling nature make them the most effective imagematic themes in the CTL.

The sex-theme seems to dominate; it certainly does in Mortensen's own work. In commenting on the gender of the subject of the sex-theme image, Mortensen says: "It is interesting to note that women are just as much attracted to the theme of sex when presented in the form of the female nude as men are. Their attraction in this case is vicarious, rather than direct. Their pleasure comes in imagining themselves placed in a situation where they would receive the same admiration that goes out to the theme of the picture." (p. 37)

The sentiment-theme is usually effected through the softer aspects of sex, children, hardships of humble life, domestic life, animals, landscapes, national pride, glamour of the past, etc.

The wonder-theme is quite broad and covers the areas of unknown, uncertain, mysterious things, as well as themes of the supernatural, the macabre, etc.

Themes can, of course, be effectively mixed. Some permutations, such as "sex + wonder", might be more immediately effective than "sex + sentiment", but as with all forms of communication, it would seem that knowledge of one's potential "target audience" is the essential variable.

It should be obvious that the effective use of the CTL is largely dependent upon the æsthetic compatibility of the nature of the impact pattern and subject matter. Interesting mixtures are also possible here.

The third element of the CTL-formula is participation, the element that causes the looker to experience - and thereby enjoy - what he or she is seeing. This is done, according to Mortensen, by drawing the viewer's attention into the image by means of lines - geometrical alignments - that cause a movement of those attention patterns in accordance with the impact and subject matter of the image.

Mortensen comments that the eye of the looker will naturally move along contours and outlines, and that such geometrical guides should be provided by the image-maker in ways compatible with the impact lines and the subject matter. This is what he would call "confirming forms".

The image-maker must, with this third element, confirm the promised subject matter after having "commanded to look" in the first place with an almost pure "shock element".

Practice

There are at least three ways to apply the principles of the CTL (1) in the creation of graphic or spatial images (e.g. photographs, drawings, paintings, rooms, chambers, etc.), (2) in Lesser Black Magic, and (3) in Greater Black Magic.

The first application is obvious and primarily what Mortensen had in mind. The work of Edward T. Hall, e.g. The Hidden Dimension, is a valuable supplement to the CTL in this regard. Of course the design of a Trapezoidal Working Chamber could not ignore these principles either.

In reading Mortensen's book the Black Magician probably could not escape the feeling that these principles could be applied outside the context of the graphic or spatial arts.

If indeed these principles are "biological" or part of the "racial memory", could they not be employed when the Black Magician considers how to present himself or herself when working Lesser Black Magic? It seems that the CTL contains a comprehensive theory on how to get - and hold - the attention of someone on an unconscious level. What, then, the Black Magician does with that attention is another matter. When one looks around, however, it is clear that the CTL is being employed by a variety of individuals, both consciously and unconsciously, all the time.

Finally the CTL can be used in Greater Black Magic. The Black Magician can use its principles to impress more effective images within the subjective universe and thereby have a greater or deeper effect in the objective universe. Also any objective manifestation of this process - in an objective image constructed according to CTL principles - will be a more powerful tool in effecting Greater Black Magic.

This is where the Law of the Trapezoid comes in. If we analyze the Seal of the Order, we will see a (Grand) Masterful application of CTL principles: the "swiftly moving diagonal" at its center (the head of the tcham-scepter), the "threat of sharpness" throughout (note especially the interlockings of the numerals with the angles of the pentagram and the "W" at its nether point), and the "dominant mass" implicit in the trapezoid itself.

The Black Magical applications of the CTL seem virtually boundless, and it is to the credit of Anton Szandor LaVey, first Grand Master of the Order of the Trapezoid, and perhaps the greatest magical genius of this century, that he was first able to extract the practical magical applications from Mortensen's æsthetic theories.

Appendix 20: Ceremony of Satanic Baptism

- by Anton Szandor LaVey

Participants

1. Primary: (a) Celebrant (Priest or acting Priest), (b) Initiate(s).
2. Secondary: Other selected members present by invitation of Initiate. Secondary members' presence is not a prerequisite for performance of this ceremony.

Accouterments

1. Suitable Satanic chamber
2. Black candles
3. Sword
4. Altar
5. Sigil of Baphomet
6. Bell
7. Chalice
8. Elixir
9. Phallic symbol and container
10. Gong
11. Soil and receptacle (preferably a black container)
12. Sea water and receptacle
13. Brazier and charcoal
14. Incense
    a. Sweet aromatic
    b. Sulfurous
15. Apparel
    a. Black robes
    b. White robe or facsimile
16. Baphomet medallion of proper degree for Initiate
17. Appropriate supportive music
18. Chair and footstool

Procedure prior to entering chamber formally

1. Light altar candles and candle to be utilized by celebrant during ceremony (Black Flame).
2. Celebrant and selected members (if any) don black robes.
3. Initiate removes all clothing, including footwear, and dons white robe or facsimile.
4. Place brazier near altar and ignite charcoal.
5. Place Initiate's chair and stool near altar.
6. Position soil receptacle and sea water receptacle near chair.
7. Place water into container for benediction.
8. Locate Initiate's Baphomet medallion near chair.
9. Begin appropriate music.

Ceremony

All enter chamber. Celebrant assumes position before altar. Initiate and any others stand aside. The celebrant performs preliminary functions of ritual as presented in the Satanic Bible.

1. Tolling of the bell: purification of the air.
2. Invocation to Satan: calling forth of the Prince of Darkness.
3. Summoning of the four Crown Princes of Hell. Any appropriately descriptive phrases may be employed, especially those from the Satanic Bible
4. Offering of the Satanic Greeting (repeated by others present):

"O friend and companion of night, thou who rejoicest in the baying of dogs and spilt blood, who wanderest in the midst of shades among the tombs, who longest for blood and bringest terror to mortals, Gorgo, Mormo, thousand-faced moon, look favorably on our sacrifices."[806]

5. Calling of the Infernal Names (repeated by others present).
6. Presentation of the Chalice of Ecstasy: Celebrant alone drains Chalice of the Elixir of Life chosen.
7. Benediction.
8. The Initiate is called forward and kneels before the Celebrant.
9. Celebrant recites the First Enochian Key.
10. Celebrant:

"In the majestic light of undefiled wisdom, awake and enter into the Arcadian Wood, wherein all thy lingering falsehoods shall be as dead bark stripped from thy trunk, where thy futile hypocrisies known and unknown shall no longer envelop thee in mind and body. Cast off thy white robe of lies and confront thy Prince revealed as thou once began life, undraped and unashamed. Thou mayest breathe again that first breath now as night winds freshen from the far reaches of Belial."

11. The Initiate arises, disrobes, and is seated in the chair provided, his feet supported by a footstool.
12. The Celebrant passes the flame of a candle four times under the soles of the Initiate's feet, saying as he does so:

"Through this, the Black Flame of Satan, thou walkest in Hell. Thy senses are awakened to the joy of rebirth. The Gates are flung wide, and thy passage is heralded by the deathless cries of his guardian beasts. His searing brand shall be evermore emblazoned on thy consciousness; its fiery meaning shall make thee free."

13. The Celebrant gestures with his hands in recognition of the Air of Enlightenment as he pours incense into the brazier. He intones:

[806] Anton LaVey took this incantation from the H.P. Lovecraft story The Horror at Red Hook (1925). It was frequently used in Church of Satan rituals immediately following the Invocation to Satan.

"We bring of thy garden, O mighty Lucifer, the fragrances which abound therein. Vapors of millennia which thou hast shared with thy chosen flock are rekindled now to fill this chamber with thy presence. We toll the bell in thy name and thereby summon the whispering voices of wonder from all the regions of thy empire.

[To the Initiate:] "Breathe of his breath, O brother of the night, and nourish thy yearning brain. From the despair and agony of thy former direction, thy new path is tonight set forth in all the brilliance of Lucifer's Flame. His zephyrs now guide thy steps into the ultimate power which knowledge brings. The blood of those who fail is eternally bright on the jaws of Death, and the hounds of night pursue their hapless quarry relentlessly. They who walk amongst us bear deceit; verily they shall perish in blindness. Turn thy back on the vile, and follow the Black Flame to unending beauty in mind and body."

14. The Celebrant removes a sample of the soil from the container and speaks while pressing it back and forth against the Initiate's soles and palms:

"Now, as before, when the mother of us all cushioned our paths with the pure, pagan silt of ages, she offers herself anew. As thy true role of Earth-child emerges and pervades thy being, return for this and all time thy feet to her bosom. Revel in the shimmering glow from the hearth of thy heart, and make thy pact of devotion with all her children whose paws have tracked and learned the way of Belial. Seek and be glad, for infinity speaks only to those of self-realization who know and hear and heed the law."

15. The Celebrant anoints the Initiate with water from the sea and speaks:

"From the arid wastes and bleaching bones and nothingness, thou comest into our midst. With swollen and parched lips thy search for words of truth hath led thee to the shrouded and misty, subterranean caves of Leviathan. It is from this brine that all life springeth forth. The seas are within thy body just as surely as they surround and sustain all the nameless creatures of the deep. And the substance of Dagon resideth within thy flesh. And so thy travel passeth through the briny abode. Arise now and wrap thyself in the black robe of darkness, wherein all secrets abide."

16. The Initiate stands and dons the black robe.
17. Celebrant:

"This Baphomet medallion which I now place around thy neck seals from this time forth thy eternal commitment to His Infernal Majesty and thy unyielding loyalty to the Order of the Trapezoid of the Church of Satan. Raise thy right hand in the Sign of the Horns, and receive this, thy oath:"

18. Celebrant:

"Thou, having forsworn the divine mindlessness, do proclaim the majesty of thy own being amongst the marvels of the Universe. Thou rejectest oblivion of self and acceptest the pleasure and pain of unique existence. Thou art returned from death to life and declarest thy friendship with Lucifer, the Lord of Light, who is exalted as Satan. Thou receivest the Sigil of Baphomet and embracest the Black Flame of the Order of the Trapezoid. Thou dost bear true faith and allegiance to the Church of Satan and to the

person of His Excellency, the High Priest. Thou standest, under severe penalty of destruction and ruin, to safeguard the secrets of the Church of Satan and its membership from any and all persons who may seek information as to the structure, ritual, magical teachings, or any other workings of the Church which are not a matter of public knowledge. Thou hast assumed this Infernal commitment of thy own volition, without let or hindrance, this act being done without coercion and of thy own desire and according to thy will."[807]

19. The Celebrant faces the Initiate and, with sword in hand, describes with its point an inverted pentagram. It is traced in the air directly in front of the Initiate's chest and newly consecrated medallion.
20. The Celebrant and the Initiate face the altar and give the Sign of the Horns. The Celebrant verbalizes: "Hail, Satan! Hail, Satan! Hail, Satan!" The Initiate repeats each exclamation.
21. Tolling of the bell: pollution of the air.
22. The Celebrant extinguishes the Black Flame and intones: "So it is done."

[807] This oath was composed by Michael A. Aquino III° and first used in the Church of Satan's Nineveh Grotto, 1970.

Appendix 21: Revelation of the Beast - Aleister Crowley in Theory and Practice

- by Michael A. Aquino III°

The modern apprentice of the Black Arts will find it very difficult to avoid the legacy of Aleister Crowley, England's notorious Gœtic personality of the turn of the century. Although his ascent to prominence in occult circles often displayed scant finesse, Crowley attacked and demolished existing institutions in order to replace them with the new, not merely from a sense of sheer nihilism. The issue before the Church of Satan is, of course, whether Crowley can be endorsed as a philosopher and magician, or whether his practices were so far divorced from his theories as to render him simply a quaint and colorful eccentric.

One must remember that an occult devotee of the Victorian era faced an even more dismal wreckage of source material than does his contemporary counterpart. The young Crowley seized upon the doctrine of the Great White Brotherhood not necessarily as an accurate reflection of his personal attitudes, but as the device most conducive to his education and influence in practical magic. The structure of this Brotherhood was to remain the key to Crowley's personal achievements throughout his entire life; consequently it merits a capsule description for the unacquainted reader:

The Brotherhood was originally conceived as a sort of organizational godhead, embracing the "higher" philosophies of the world's occult and religious elements. It was composed of three successive orders of magical expertise: the Golden Dawn, the Red Rose & Golden Cross, and the Silver Star. The aspiring member was confronted with eleven grades within those orders, ranging from Probationer through Philosophus (G.D.), Adeptus Minor through Adeptus Exemptus (R.R. & G.C.), and Magister Templi, Magus, and Ipsissimus (S.S.).

Advancing rapidly through the first two orders, Crowley became disenchanted with the methods of his tutors, essayed a rather violent schism in the London-based Golden Dawn, and struck off on his own to realize his proclaimed destiny as the Beast 666. He interspersed world-wide travels and mountain-climbing expeditions with sensational love affairs and bizarre ceremonies of his Magick. He quickly became notorious as both a drug fiend and a Neroesque poet, either sufficient to tarnish his welcome in England. He eventually emigrated to the Mediterranean, where he organized an abbey to disseminate his philosophies, but a scandal involving the death of a young assistant inspired the Fascisti to order his deportation. Crowley returned to England, where he resided in a modest fashion until his death in 1947.

So much for simple biography. Regardless of the flamboyance of his life, Crowley might have become just another of history's more intriguing characters were it not for his extraordinary dissertations regarding himself and his beliefs. During the course of his lifetime, he published an abundance of articles, essays, and books; but perhaps the most revealing of his works are his autobiography *Confessions* and the famous *Magick in Theory and Practice*.

The most immediate impact of these volumes is the vast expanse of Crowley's familiarity with the world's occultisms. He not only refers with conversational ease to the Cabala, the *I Ching*, the Ennead, and the *Koran*, but he experiences no difficulty in reconciling them to one another. All such works, apparently, are accounted for in the overall scheme of the Brotherhood.

As a practicing magician was Crowley Black or White? He maintained that he worked to bring about an altruistic evolution of mankind into his "Æon of Horus", yet his Law of Thelema recognized neither good nor evil. Of the Prince of Darkness he remarked:

> The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God. (Magick)

- yet he claimed that Satan, under the name of Aiwass, was his personal "Holy Guardian Angel" in the White Brotherhood. He denounced the Left-Hand Path thus:

> A [Black Brother] is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish. (Magick)

- yet he himself indulged in excesses that would do credit to the most zealous Satanist. Was Crowley simply a pompous hypocrite, then, or was there a secondary purpose behind such literary bombastics?

Enter the Paradox of the Beast: Crowley is inconsistent, but an Ipsissimus is by definition a man-god who need recognize no laws of logic or reason external to himself. And, presumably, Crowley's right to this title cannot be contested save by another who possesses the rationale of Ipsissimus. Regarding the validity of his methods, Crowley himself says:

> I admit that my visions can never mean to other men as much as they do to me. I do not regret this. All I ask is that my results should convince seekers after truth that there is beyond doubt something worth while seeking, attainable by methods more or less like mine. I do not want to father a flock, to be the fetish of fools and fanatics, or the founder of a faith whose followers are content to echo my opinions. I want each man to cut his own way through the jungle. (Confessions)

In view of both such a statement and the Paradox itself, a conclusive criticism of Aleister Crowley is well-nigh impossible. Some categorical observations, however, may be advanced to clarify this enigmatic gentleman's true nature:

I. Crowley's major literary works, while occasionally downright bewildering, are ultimately consistent in themselves. There is, in other words, no evidence of classic schizophrenia; Crowley's deliberate and enduring enthusiasm for Magick reveals a professional sense of dedication. He regularly records blunders, failures, and fiascos together with his successes; and an appreciation for balance is not absent from his work.

II. Crowley's assertions have been subject to the same mangling by over-enthusiastic disciples (psychic vampires, if you will) that has warped all revolutionary philosophies since the beginning of history. The Satanic critic is advised to evaluate the words of the man himself, not the interpretations of his "fools and fanatics". It might well be argued that even Jesus Christ was a Satanic Master of his time - he wreaked a good deal of havoc with both the Judaic and the Roman state religions in favor of a more humanitarian approach - and that it was mainly his institutional resurrection and enforced imposition upon later eras that twisted and degraded his name and philosophy. Crowley, like Christ, must be seen in four dimensions.

III. When studying Crowley, let one remember the example of Milton, whose genius produced perhaps the most magnificent Satanic epic of all time - the immortal Paradise Lost - under such adroit camouflage that it was not only accepted but acclaimed by Cromwellian England. Crowley's ultimate statement is glaringly diabolical, and only the

most mulish critic would continue to plod resolutely along the Right-Hand Path into the underbrush of the Beast's literary labyrinths.

IV. Finally, Crowley dealt with concepts that are among the most difficult to express in the English language. Accordingly he is not be understood without an effort on the part of the reader. Consider the intended message in each statement, not only its literal representation, and perhaps Crowley will attain full recognition as a true Ipsissimus and Satanic Master of mankind.

> We must be constantly on our guard against egocentric implications; they do not even exalt the ego as they pretend to do, they limit it. We become great just so far as we are able to liberate ourselves from the constriction of our normal conception that we are men. When one has crossed the Abyss, especially, one should be altogether free from the prepossession that one's body and mind are more than inconvenient instruments through which we perceive the Universe. To increase our understanding of the cosmos, we must constantly endeavor to counteract the limitations which the fact that our instrument is a human being seeks to impose upon us. (Confessions)

Appendix 22: Beyond the Abyss

- by Michael A. Aquino III°

Part I: Perception

The Abyss: the Ultimate Mystery. Since the dawn of man it has existed - the ethereal chasm between that which man can systematize and that which is infinitely beyond the reach of his most advanced mathematical estimates. The scientist can deduce the answer to What, and he can at least suppose the answer to How, but he is a hopeless idiot savant groveling before the Why.

And so Why became a variety of gods, and then one god, and finally an irrelevance to modern materialists. Man's conceit maintains remorseless parity with his supposed achievements, and more often than not the light of his knowledge is eclipsed by the glitter of his prideful pomposity.

The occult tradition has its faults and its frauds, but it has nonetheless nurtured and sustained the concept of the Abyss - and of that which lies beyond. As crazed as they are with the broken and twisted remnants of man's earliest sciences, the old mythologies invariably suggest that there exists a final limit to the laws which delineate man's perceptual universe, and that the answer to the Why is to be found in a more exalted sphere of consciousness.

The experimentation and the divination have been both stimulating and pathetic. Who, indeed, has failed to muse over the deadly intoxications of samadhiand nirvana which tantalize the orient, or the crippling hallucinations of artificial psychoses induced by the pharmacies of the more materialist civilizations? Look - and behold the Right-Hand Path, which leads ever to delusion, regression, introversion, and self-destruction! Enter your cathedrals, your monasteries, your synagogues and chapels, yet know that you have stretched out your hand but to seize the opium pipe. God is not dead; God is Death - and only the very few are able to recognize and shun his final, ecstatic embrace.

Man, say the theologians, has a task to fulfill, a "divine mission" to accomplish before he may receive his final reward from God. He is created accursed, and thus he shall perish save for the most strenuous penance on his part. He must strive to disembowel his very mind, to accept the most infantile rationale as rigid truth, and to reduce himself to an eventual state of such blissful idiocy that there can be no return for him.

The Church of Satan has silenced the Myth of the Mission. We are Men; we have no mission; we are our own mission. We are, and our future is infinite.

But in our fear and ignorance we cling desperately to that which we think we can predict. We are a race of compulsive gamblers, and we lay massive odds upon the "laws" of reality. And all the while we are unavoidably the children of un-nature, who again and again violate our own "laws" of existence to suit our unique dispositions. True, over the ages we have evolved in health, longevity, and refinement, but the final distinction between man and his bestial comrades upon this Earth is far more elementary: It is our ability to concoct and conceive the impossible, the paradoxical, the illogical, and the inconsistent.

Upon first consideration this may not seem to be so significant an accomplishment. But think: Is it not this compulsion to achieve the impossible that has driven man to effect his many victories over the unknown? Has not every genius of history, whatever his interest, begun with the simple desire to do what others proclaimed could not be done? Whence came this surrealist madness, this atonality in the Great Harmony?

Satan, some say, is but a symbol of ourselves as we are in our innate bestiality; he is natural man, primitive man - the hairless ape.

Can they not see that, were man to reject his uniqueness, he would again blend within the natural mindlessness of the cosmos, losing all distinction and identity? Such is no challenge to God - such is rather a hysterical submission to the very force they so arrogantly disdain. Would you become a beast or a god?

If Satan is nonexistent, what then is the origin of this unnatural infinity of man's intellect? Can one view the achievements of his race and doubt that we are possessed of something far greater than the mere, methodical cycles of the Natural God?

"My God, my God, why hast thou forsaken me?" cried a dying carpenter's son, whose genius became paralysis as he surrendered his Satanic Mastery to a vain trust in the very forces of nature he had rejected in his teachings. For the spirit of his God was to be found not only in the fields and flowers of his youth, but in the nails and timbers of the cross that claimed his body. And in ironic truth the god had not forsaken him; it had finally come to demand its own.

Ever the Gift is offered, and ever it is tasted, feared, and thrust back into the hands of the ArchDæmon. Man is terrified by the suggestion of his potential divinity, and only the Brothers of the Left-Hand Path seize upon the Gift as the inspiration of their existence.

What must the ancients have seen in the eyes of Christ when he called upon them to rise above the horrible destiny of man's animal existence? And what horror must have crossed his face when he screamed out his dreadful, final understanding that he had not seen far enough - that the enchantment of his words had been due not to the indifferent mindlessness of God - but to the Challenger and Enemy of All God, the very Satan whom he had denounced and damned!

I speak of Satan not as a god, nor as a tyrant, for he has naught to desire from the labors of man. We are rather his dream and his legacy, for he would cast down the universal unity of God and see created an infinity of universes, a triumph of variety. Out of the Fire he spoke to me, and I have seen his Light in the eyes of the Guardian of his Order. Satan is not fantasy - He is terrible, formal reality, and if you mock him through false worship, better far that you had fawned before the God of Death, for then at least you should win pity for your madness!

The path through the Abyss is fraught with uncertainty, loneliness, and the ever-present fear of futility. Many have despaired and turned back to the security of God, or have turned aside to the compromises of the rationalists or the sanctuaries of the Old Craft. But those who cross do not return, though their natural shells seem the epitome of normality. For they are the Lords of many universes, and none is of greater worth than another. This is the Bond of the Gift of Satan, and in this Bond rests the ultimate consequence of man.

Part II: Presumption

The Presumption of the Church of Satan, and of its Order of the Trapezoid, is that the most effective approach to the psychological evolution of man is through organizational coordination tempered by a conscious emphasis on individualism. Thus the Presumption might be said to constitute a reapplication of the theories of Gurdjieff, Ouspensky, et al. to existential empiricism. To incline to either extreme, however, would be to court a disastrous loss of progressive analysis, as the student of Satanism is highly vulnerable to the exhilarating ecstasy of intellectual amorality.

The Self-centered practitioner inevitably loses an appreciation for his social environment, with the consequence that he becomes an outcast, a "madman", or at best an eccentric whose opinions are categorically dismissed by the recognized intellectuals of his time. Such a fate overtook most of history's announced Black Magi - from Pythagoras

(whose famous academy was burned by an outraged mob, and who later perished at the hands of another mob) to Aleister Crowley (who was evicted from his abbey in Sicily and died amidst popular ridicule in England).

The danger of a diametrically-opposed approach - i.e. a regimentation of the philosophy to the effective negation of individual responsibility - is even more sobering. Here we witness the legacies of Buddha, Christ, Mohammed, Cæsar, Hasan, Horbiger, and Lenin, whose intensive, dogmatic disciples embarked upon crusades of ideological carnage unparalleled in human history - and often, ironically enough, non-essential to the designs of the original theorist. And here also are the nightmarish results of theological future-shock: hysterical fanaticism born of an abruptly introduced, radical philosophy inciting its followers to run wild in the name of utopian revelation until the weight of the social median once more enforces a return to the preexisting norm.

Thus the Brother of the Left-Hand Path confronts perils of a quite substantial nature: on one hand the probability of personal persecution, and on the other a terrible distortion of his visions by those whose intellect does not temper their loyalty. But once more is the Abyss to be braved - and this time by the most Presumptuous of challengers: the Fellowship of the Order of the Trapezoid.

It is the Order's very approach to this venture that shadows it in enigma. Through the external representations of the Church of Satan it satisfies the public of its social "harmlessness", thus freeing its members from the first danger of the Abyss itself. Secondly, through the merciless condemnation of all forms of intellectual slavishness, it attacks the insidious germs of fanaticism that would become cancerous parasites upon its energies - the very elementals of psychic vampirism that constitute the second peril of the Abyss. And only if all who aspire to the Black Order are forewarned of these encounters can they presume to their mastery.

The Abyss indulges neither ignorance nor misunderstanding. Should one be cast into its depths, even the most lucid of ultimate revelations will not serve as protection. To the Order has come the Call of Satan, but it is never given twice. To dare the Abyss - to seal the Pact with Satan - is the ultimate risk, and it presumes either the assumption of godhead itself or the damnation of madness and death to the unsuccessful. Yet only to the Left or to the Right may the Paths be pursued, for there is none to the center.

Would you view the prophets of the Right? They scream from the asylums of humanity - from the most distinguished institutions of secular society to the crazed and pathetic circles of the White Witches … from the brutish delusions of the natural materialists to the mindless suffocations of the monotheist religions. Their spells are as enchantingly intoxicating as the softest powders of heroin, and the Brethren of the Right-Hand Path are as Wells' Eloi, who descend to the caverns of death with their features twisted in frenzied delight.

And what of the Lords of the Abyss - those who have mastered the Via Sinistra? Many are dead - the price of untimely recognition by the profane - but others wander amidst the majesties of their Creations, returning only now and then to the mundane rationales of the God-cosmos that they may speak of the Gift of Satan to others who seek the Gate.

And the Gate? Search for it in the Temple of Universal Peace Among Men: TEMpli Omnium Hominum Pacis ABhas, whose inverse is the Seal of Satan and the definition of the Trapezoid of the Black Flame, wherein rise again the Great Halls of Ba-neb-Tett and the Sphinx that is Ya N•ke Eros•E

Part III: Assumption

After the Brother of the Left-Hand Path has perceived the potential of the Gift of Satan and has presumed to its most extensive exercise, what then? How may he know when he has finally crossed the Abyss and assumed the mantle of his divinity? It would be Self-contradictory to turn to an endorsing agency for this decision, yet even Satan's own Self-evaluation in this same matter precipitated his downfall in the Seraphic War. The ironic question so often posed to the god of the Christians is before the Satanist as well: If you assume your infinity, how can you profess to know your Self?

The aspirant may choose to ignore the formal issue entirely, pursuing his own philosophy for its hedonistic satisfaction alone. Such an approach is both Self-fulfilling and non-hypocritical, since the practitioner presents no claims to be contested. The anonymity of most of history's Satanic Masters is due to just such a decision on their part - to enjoy the fruits of their expertise without seeking to formalize it in the public eye.

But in the case of the Church of Satan, such an option is not always appropriate. Individuals who participate in the experiments of the Church are expected to determine the skills and standards most beneficial to those who follow them. In this way the Church serves as a university in the most literal interpretation of that term. The autocratic structure of the Church, correspondingly, is practical only if the selection and authorization of its leadership within the Order of the Trapezoid reflects both a Platonic recognition of individual potential and an Aristotelian appreciation for the variance in individual techniques.

Evaluation of Black Magical excellence is the prerogative of the High Priest alone. As a Magus of the Order he has not only assumed the personal attributes of a Satanic Master but has forcefully applied them to society in such a fashion as to impress his Will upon the mechanics of the God-cosmos … this by changing the entire concept of Satanism from a random individualism to scholastic cooperation. Such a modification of Diabolism has succeeded in unifying the criteria applied to each Initiate's degree of Adeptship; the standard employed is that of abstract mathematics [hence the formal title of the Order]. By determining the individual's appreciation of the concepts and relationships embodied in the trapezoid and its geometric derivations, one Master may recognize another without regard to personal disciplines or emphases. [The reader is advised that Euclid's techniques alone are definitive. Remember Orpheus!]

The primary difficulty involved in explaining the higher philosophies of the Church of Satan is that their very essence defies categorization. Confirmation in the I° and II° is determined by the individual's comprehension and application of the basic tenets of the Satanic ethic. The III°, IV°, and V°, however, are progressively more obscure; they involve arcane methodologies which are often patently bewildering to those whose intellectual dispositions are still subject to reason and rationale.

Let us return to the original question of the existence of Satan. For either the lay philosopher or the Satanic novice a definitive resolution is requisite to the satisfaction of his curiosity. To the Satanic Master, however, the very question is its own answer; the person of the ArchDæmon is held in such regard that the answer's articulation would be both unduly restrictive upon the disposition of the Master himself and futile insofar as the understanding of those who are yet before the Abyss are concerned. Suffice it to say that the existence of Satan is positive in itself; it is not a creation of mere negation.

There are those who seek to allay their frustration with a "sign". Theirs is more the folly, as the Infernal Grail appears only when its existence is no longer a subject for debate. And yet it is not the wish of this writer to bemuse the reader. If you would aspire to

Mastery of the Abyss - and to your personal divinity - you are commended to the following propositions:

I. Return question with questions inspired thereof; all answers are arrogance.
II. That which is Essential to your existence, rule. That which is not, ignore.
III. Bend Time to your Will, else it shall bend you to your death.
IV. Seek not to travel to your ambitions, but rather to summon them to you.
V. Know not the emotion of mercy, but rather the art of appreciation.
VI. Reject all promise of satisfaction; accept that of irritation.
VII. Scorn the moral and the rational, for reason is but vanity.
VIII. Respect the motives of others, and seek to include them in your own.
IX. Do What Thou Wilt, yet subject thy lesser Wills to the greater.
X. Approach infinity through indefinition, not definition.

* * *

The Abyss of Hallucinations has Law and Reason; but in Truth there is no bond between the Toys of the Gods.
This Reason and Law is the Bond of the Great Lie.
Truth! Truth! Truth! crieth the Lord of the Abyss of Hallucinations.
There is no Silence in that Abyss: for all that men call Silence is its Speech.
This Abyss is also called “Hell”, and “The Many”. Its name is “Consciousness”, and “The Universe”, among men.
But THAT which neither is silent, nor speaks, rejoices therein.

- Aleister Crowley, The Book of Lies

Appendix 23: Post-1975 Flier for *The Compleat Witch*

- by Anton or Diane LaVey

Anton LaVey's most blasphemous book, The Compleat Witch, or What To Do When Virtue Fails, is out of print and has been unavailable. We have miraculously obtained an undiscovered cache of the original hardcover edition, new with dust jackets. If you are unfamiliar with The Compleat Witch, it is understandable. Published in Italy as La Perfetta Strega, it became an immediate sourcebook for international trend-setters. The American hardcover edition, despite extensive promotion and distribution, quickly and mysteriously disappeared from dealers' shelves. This was in 1970-71. A paperback edition appeared and soon vanished from the stands.

The book had bestseller status, glowing reviews, yet seemed to be suppressed in spite of its success. Why was it taboo? Read it and you'll see. In seeming contradiction to its title, The Compleat Witch is not the usual type of occult-oriented manual. It is a guide to human archetypes, foibles, eccentricities, and how to recognize and manipulate them. It is a book one either loves or hates, nothing in-between. To some it presents a series of workable formulas. To others it holds a mirror up which reflects shunned images. It pulls no punches and defines what many dread to know.

It has been a major underground influence of the '70s for style, fashion, behavior, and attitudinal change. Single paragraphs have inspired entire articles and books by other writers. Its effects on opinion makers and trend setters can be seen by the most sheltered of readers. Copies of The Compleat Witch were sometimes thrown away or destroyed in disgust. More often they were furtively stashed. It was the kind of book one read but didn't share, which is the highest testimony to the efficacy of its "forbidden" knowledge.

It would be difficult to list the names of all the books which have spun off The Compleat Witch yet safely avoided its most abrasive material. The numerous, recent manuals on body language, sensual enchantment, character reading, power attainment, etc. are quite tame by comparison. The Compleat Witch is not porn yet more offensive to many (who consider themselves sexually liberated). The Compleat Witch is not academic yet more instructional than the most advanced college text on behavioral psychology. The Compleat Witch is not didactic yet contains laws that any reader who is bold and/or perceptive enough can readily prove valid. The Compleat Witch, though directed to women, is equally valuable to men. The Compleat Witch, though written from the most Machiavellian, Satanic viewpoint imaginable, has offended the sensibilities of many professed Satanists who unreservedly accept the tenets of the Satanic Bible.

Combining the awesomeness of the unknown, tricks of misdirection, appeals to compulsions and fetishes, others' personal preferences, analyses of voice, odors, and outward appearance, The Compleat Witch defies categorization and is more than a book. It is a series of monographs bound in one volume which is useful and entertaining, whether one is as aspiring or practicing witch or warlock, merchant, analyst - anyone dealing with people or just watching from the sidelines. The Compleat Witch, while our stock lasts, is priced at $15. It is already a collector's item, and the First Editions we have will steadily increase in value. Order yours now using the coupon below.

Appendix 24: Bibliography from *The Compleat Witch*

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Appendix 25: The AEsthetic Adversary

- by Janet F. Aquino III°

Satan encompasses all of man's inborn qualities, attributes, and talents carried to an infinite perfection. Æsthetic appreciation as well as legitimate, subjective artistic creation can be basic dæmonic gifts. Not every talent for art creativity, however, should be placed in the Satanic category. The Black Flame of the Dark Prince radiates from very few contributions born of that immense arena of human imagination. So it follows that only the individual who accepts Satan and who has completed his orientation to Hell carries the potential to recognize and æsthetically appreciate the dæmonic donations to an otherwise bland society bulging with restricted, frustrated abilities.

Great self-discipline is necessary to alienate oneself from the prophetic pressures of religious and moral inhibitions. As a result, galleries of art exhibit the works of artists who follow strict schools or styles of creation that hold to tight regimentation of what is and what ought not to be considered "talent". These stifling ropes are being severed by the free thought and expression championed by the Adversary, yet the greater percentage of work shown in exhibition halls still includes inane canvasses depicting fruit, dead-pan portraits, plastic madonnas, and even the useless splotches of color exemplified in the common conception of modern art.

The essence of true magical beauty lies within both the absolute freedom of human imagination and an incorporate use of unusual movement or underlying theme that pricks at man's latent curiosity. Regrettably, popular conceptions of the Accuser's artistic tastes dwell within the repulsively morbid, i.e. "Transformation of Sorcerers" by Goya, "The Ritual Kiss of the Sabbath" by Guaccius, or "Reading the Black-Book" by Franz van der Wyngaert. These men, accompanied by other innumerable, vampirized talents, were all unduly pressured by clerical authority. Their representations of the practitioners of the Left-Hand Path were given censorial sanction or else would have been burned along with their respective creators. Therefore all art depicting dæmonic acts or ritual does not automatically warrant the "Satanic Seal of Approval". All evidence of subjective imagination, in these cases, is left waiting at the chapel door.

When dealing with aspects of the macabre, artists exhibiting Hellish insight sidestep a large amount of serious morbidity and instead deal with the ghoulish side of existence as an element of black comedy or superstitious ridicule. In many instances the theory implying that only hideous, sub-human monstrosities inhabit the Pit is completely rejected, and instead Satan and his disciples are portrayed as beautiful beings displaying perfection in physique and demeanor.

The illustrations by Gustave Doré which were used in several editions of John Milton's Paradise Lost are excellent examples of artistic magic. The tribunes of Hell are presented in a magnificent fashion rather than as victims of unspeakable chromosome mutation. Doré encourages the viewer to "wander through" each illustration and to contemplate what new experience lurks behind each shadow. Salvador Dali uses a similar type of subtle turbulence in his compositions. The turmoil of Dali's work is more evident than that of Doré but no less effective. Vincent van Gogh employs his dæmonic gift particularly in his later works (such as "Vincent in the Flames"). His work attempts to explain the complexities of the ego. And the more contemporary sculptures of San Francisco's Bufano force one to exert a considerable effort to interpret the graceful, bizarre lines.

Illustrators of both adults' and children's fairytales often display dæmonic talents. In these instances an otherwise subdued imagination is drawn out. The dark humor of Marc Simont's illustrations for Thurber's The Thirteen Clocks from ambivalent rabbits who tip

their heads in greeting to the curious Golux - appeal to adult Satanic tastes. And such physiological magicians as Dr. Seuss allow children to exercise youthful fantasy through unusual and grotesque imagery.

All of these men, by the introduction of distinctive styles and original thought, allow the individual to travel along unmarked paths found in their compositions instead of being "tied off" at eye level by strict rules and artistic regulations.

It should be noted that the true masters of Hell automatically appreciate the beautiful elements in life. They not only recognize diabolical authority but, through the use of their arts, regularly practice artistic pursuits with a high degree of excellence. Black Magi such as Levi, Crowley, and LaVey are all noted for genius in art as well as in literature and music. They illustrate what man can effectively accomplish after first accepting and then fully utilizing the gifts of the Æsthetic Adversary.

Appendix 26: "Speaking of the Devil"

- by Becky Homan, Staff Writer
The Louisville Times, page #A3, May 20, 1971

Just as the devilish-looking person got off his plane at Standiford Field, the theme song from Rosemary•s Baby came across the canned music system inside the terminal. It was pure coincidence.

This man with the shaved head and black clerical collar was Anton Szandor LaVey, Devil of the ritual scene in Rosemary•s Baby. He's also a Doctor of Satanic Theology and High Priest of the worldwide Church of Satan. He came to Louisville recently, not to preach but to relax and visit with 25 members of the local Satanist Grotto.

"I'm not a kook," LaVey said later, over a lunch of chicken a la king. "I've had my fill of the trappings that people attribute to us. We Satanists don't fit their popular concepts of witches and warlocks."

Beyond his own sinister looks, LaVey is a relaxed and witty man of 41 years. He loves Gothic architecture, nostalgia; and he practices what he preaches … indulgence.

He enjoyed his food and continued talking about his philosophy. He said Satanism doesn't deny God. Rather it calls God's church hypocritical and instead glorifies man as his own deity. "Why should people feel ashamed of anything that gives them pleasure," LaVey argued, "as long as it doesn't hurt anyone else?"

He admitted that Satanism is not for everyone. "Some men might pump up their egos too far, out of control, like a Frankenstein's monster." He laughed at this analogy.

LaVey established his church in San Francisco in 1966 but was a religious cynic long before then. He traveled with carnivals and burlesque shows for many years. "The carnival taught me all the foibles of human beings. People want to be deceived and scared," he said. "They all want a short cut - something for nothing."

From his experience as a criminologist with the San Francisco Police Department later in life, LaVey also saw "the sordidness of man in his most negative aspects". He established his church as an expression of his feelings about the nature of man. Now he's a consultant to movies on the occult, and he's written several books on the subject, including the Satanic Bible

He recently returned from a tour with his most recent book on witchery. "The book stresses the concept that the most successful witches are women who don't even know they're witches," he explained. "They're housewives and mothers, and they charm and enchant all day long."

Appendix 27: Regional Agent Program Letter

- by Anton or Diane LaVey
June 1, VI/1971

I have been instructed by the Council of the Trapezoid to inform you of certain policy changes which will be made known to the general membership sometime within the next month. After having conducted a thorough review of the membership files, the Council have selected a small percentage of our membership to whom this letter previewing their policy revisions would be sent.

You were chosen as a possible aide in the activation of their plan, but only the members of the governing Council are aware of the reasons for your selection. The purpose of this letter, therefore, is to brief you on the role for which you are being considered and to determine whether you are interested in accepting the position.

As you may recall, a few months ago we proposed a plan whereby members would be further encouraged to communicate with one another … or so we thought. Our intention was to publish the names and addresses of members, in addition to their membership numbers which the present system provides. Surprisingly, despite the added convenience this would have offered those who wished to contact others, the majority of our membership expressed little enthusiasm for the idea. Therefore the plan was not put into effect, but the "experiment" was a success. For what was revealed about the bulk of our membership is directly related to the purpose of this letter.

We have arrived at the conclusion that in order to combat the apparent lethargy with regard to members' working towards establishing a more cohesive and formidable organization, we must not allow them to remain "tied to the apron strings" of the Central Grotto.

Hence it has been decided that our discontinuation of the Communication Roster, a new format for the Cloven Hoof [which will not "spoon-feed" the Satanic philosophy and magical principles to its readers], and the cessation of our correspondence with members on personal matters will do much to relieve the sense of apathy among our ranks.

We have reached the point where we must work towards tying together the loose ends of our organization if the Church of Satan is to continue its intended evolutionary process. In order to do so, we must decentralize as many functions of the Central Grotto as is feasible at this time. Services are no longer held at the world headquarters in San Francisco, nor do the operations of the governing Council depend solely upon the existence of the Central Grotto.

The building at 6114 California Street in San Francisco serves only as the main business bureau and clearing-house for all mail addressed to the Church of Satan from anywhere in the world. It is the responsibility of the staff of the Central Grotto to relay all official announcements to the membership, to state our philosophical views on matters which we believe are of general interest to the members of our Order, and to offer them efficacious magical principles which will enable them to realize their full potential as human beings.

The foregoing will explain why we have elected to appoint certain qualified members to act as our agents - Satanic ambassadors of sorts - in areas where we have no functioning Grotto nor anyone who is serving in the capacity of official representative. In areas where we have quite a number of members, it is difficult to determine why we have not been approached by at least one who is qualified to establish some level of cohesion amongst them.

Perhaps it is due to an apprehension that one might appear presumptuous were one to request permission to act as an official spokesman for or representative of the Church. Or possibly there is a genuine sense of self-doubt insofar as being capable of meeting the requirements for the position is concerned. On the other hand, it may be due to precisely that which is mentioned above: lethargy or procrastination. This letter is intended to help us find out and to rectify the situation. We also trust that this letter will have a slightly prodding effect on those capable of leadership, thereby motivating them into action.

Since those serving in the capacity of local Agents will have very few actual responsibilities, and since their progress within the Church from that point depends entirely on how much effort they wish to put forth and of course on their individual capabilities, we are not concerned with how long a person has been a member. As a matter of fact, quite a number of those selected to receive this letter are relatively new members.

Because an Agent will - at least in the beginning - be acting merely as a "contact" for others in his or her area and will not be expected to perform any complicated tasks, we can afford to be less stringent with regard to the necessary qualifications than we can when appointing a Grotto Leader. This is one reason why we feel very positive about what we have begun; we are certain it will give many members an opportunity to develop potential that even they themselves do not realize they possess. And it cannot help but benefit the entire membership, for we are bound to discover individuals who will be of great value in the furtherance of the Satanic cause.

The attached sheet will describe to you what is entailed in serving as a local Agent of the Church of Satan. As you will discover from the material which is enclosed, you may use your Agent's position as a stepping stone to other realms within the Church, or merely continue to act in the capacity of an Agent only. The choice is yours. We would greatly appreciate it if you would send your reply to this query within three weeks after you receive this communication. Thank you for your continued support. May our Dark Lord shed His Infernal Blessings upon you.

Rege Satanas!
John M. Kincaid
Minister of Information

Purposes and Benefits of Agents

Primary Purpose: To act as a "contact" for others (members and/or non-members) in a given area, and to relate to the Central Grotto all matters concerning those individuals, thereby acting as a middleman between them and the Headquarters of the Church of Satan.

Specific Duties: Correspond and/or converse with members and/or non-members concerning Satanic principles, i.e. philosophy, ritual procedure, and subjects relating to Satanism and other areas of the occult.

File a monthly report on your contactees. This should be two to four typewritten or legibly-printed pages containing general information on progress, capabilities, initiative, comments, questions, suggestions, etc. of all members under your jurisdiction. The only correspondence which may be sent directly to the Central Grotto by a member of your group should be merchandise orders, membership renewals, and changes of address. This will be of great assistance to the staff of the Central Grotto, as it will enable them to attend to the extremely important matters which will have far-reaching effects on the entire membership of the Church of Satan. We would also be interested in receiving any local

news items of a pertinent nature.

Conduct informal group discussions and [if feasible] rituals in accordance with the standard procedures set down in the Satanic Bible

Benefits: Acting as local Agent, you will be in the position to receive announcements previewing policy changes, notification of media coverage, etc., as well as special consideration with regard to any correspondence you may send to the Central Grotto.

A twenty percent ($5) commission for each new member you personally recruit.

If you succeed in organizing a well-functioning group and in soliciting new members for the Church, we will far more readily consider you for the position of authorized Grotto Leader should you wish to apply. In other words, “action speaks louder than words”. The type of person who can take it upon himself to form regularly-meeting groups [whether merely for discussion or actual rituals as well] possesses the potential for leadership for which we look in prospective Grotto Leaders.

Note: Your main duties would of course pertain to the registered members in your area. But for one reason or another, occasionally we may wish to inform a non-member how he may contact our local Agent. Whether or not you wish to be contacted by non-members is relatively unimportant, but we would like to have your permission for this should the need arise.

Appendix 28: "An Encounter with the Church of Satan"

- by Grayson H. Ensign, Professor, Cincinnati Bible Seminary

Seminary Review #XVII-3, Spring 1971

Satan exists! He lives and moves in this world; and our Lord Jesus Christ identified him in John 8:44 as a liar, a murderer, and the father of lies. Paul, by the Spirit, declared that Satan disguises himself as an angel of light (II Corinthians 11:14). He is the god of this world for the time being (II Corinthians 4:4). Jesus our Lord says of some religionists, "You are of your father, the Devil, and you want to do the desires of your father." (John 8:44) In the book of Revelation (2:9) we are told that there was a "church (synagogue or assembly) of Satan" in the city of Smyrna.

But although Satan does exist and though he has great power, he is not infinite or unlimited. Satan or the Devil [the terms refer to the same person] is under the ultimate, moral government of God. This is made clear in the ancient writing, the Book of Job. In the very first chapters of this book we learn that Satan reports to God, answers to Him, has to get permission to do his evil acts of temptation, and is limited in the extent of the attack he can bring against anyone.

Again in Romans 8:37 we are told that we are more than conquerors through Him who loved us. We are given the assurance that God "will soon crush Satan under your feet" (Romans 16:20). Christians have the power through Christ to overcome the church of Satan and all Satanic forces. Indeed, it is more certain than death that Satan's destruction is assured. He is not going to conquer or prevail. The mighty Christ declared even while he was on the Earth, "I saw Satan fall from Heaven like lightning" (Luke 10:18). In Matthew 25:41 we are told the eternal fire is prepared for the Devil and his angels. The Devil is thrown at last into the lake of fire and brimstone and tormented day and night forever and ever (Revelation 20:10).

In the light of the biblical teaching concerning the reality of Satan and the actual existence of a church of Satan at Smyrna, and in the light of the tremendous apostasy, permissiveness, moral delinquency, and accelerating sinfulness of our day, it should surprise no one that there exists today a visible and outward manifestation of Satan's power, namely a church or assembly of Satan. This article is my report of and my reflections upon a recent encounter with a representative of this contemporary Satanic Church.

I. Confrontation with a Priest of Satan

This experience began when I was asked to appear with a Priest from the Church of Satan on a radio interview program, of which Ron Cordell is the host, on station WFKY in Frankfort, Kentucky on January 28, 1971. Since this invitation came to me about two days before the interview was to be held, I had very little time to do thorough research on the subject of Satanism and on this "First Church of Satan of San Francisco" in particular. It was very difficult to locate anything of definitive value. So I went to Frankfort on that January afternoon quite ignorant of the cult and of the nature of the planned format of confrontation with the Priest of Mendes (Satan).

The one thing I did not go in ignorance of, however, was my Lord and the power of His Word. This was my confidence, that whatever might be said, the Word of God would be adequate for the occasion even if I were not. The Word of the Lord is "living and active and sharper than any two-edged sword, piercing as far as the division of soul and spirit … and able to judge the thoughts and intentions of the heart "(Hebrews 4:12,

NASV).

It was comforting to recall the words of our Lord Jesus Christ to Paul, instructing him to go to me "to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in me." (Acts 26:18) Let us remember that the Word of God is the truth, that it is the dunamis (dynamite) of God in all our conflicts and controversies, and that it cannot be broken. It opposes, exposes, and finally subdues all anti-God forces, philosophies, and systems.

When I arrived in Frankfort, I found that a Christian on the radio staff had been instrumental in the decision to extend an invitation to a Christian to be a part of the interview. A Christian preacher in Frankfort took me to the studio, where we met a man whom I will call Michael. Michael is from Louisville, Kentucky. He is 23 or 24 years old, married, and has a 3-year-old daughter. He supports himself in some kind of work and does not take money as a priest of the Church of Satan. (This is allowed but is left up to the local priest.)

Michael is very personable, intelligent, and articulate. He is a college graduate, a veteran of Vietnam, and an ex-member of a Protestant church.[808] His father was a Roman Catholic; his mother was an Episcopalian.[809] He talked freely about his views and convictions before the program began. From listening to his conversation with station personnel, I gained some information about the ideas and teachings of the Church of Satan.

Michael used a pseudonym, "the Reverend Charles Ward", because there were still some narrow-minded people around, he said, who might give him and his family a difficult time. He was permitted to give a post office box number in Louisville for any who might be interested in writing for information, while I was afforded the privilege of giving the address of the Cincinnati Bible Seminary.

Ron Cordell, the host, and another WFKY staff member did the interviewing; thus there were four of us involved. The interview began without any statement of how it was to be conducted or how anyone was to contribute. Michael naturally did most of the talking. The program also had some telephone calls from the radio audience and some time out for advertisements. Actually the fifty minutes allotted for the program permitted very little time for real confrontation or dialogue, especially between Michael and me.

The chief value of my appearance on this program, it seems to me, was that I had the chance to represent [unofficially of course] the Lord Jesus Christ and that vast body of Christians who would be utterly opposed to the Church of Satan. I was able to refer to Christ, God, and the Bible; and to a degree I was able to negate or contradict some of the statements that Michael made. Thus attention was given to the fact that what was being offered was contrary to the Word of Christ. This in itself was of definite value, according to the Christians who listened to the program.

The greatest opportunity for me personally came after the program when I had a chance to tell Michael, "Christ loves you, and you should belong to Christ. What you are expressing here, namely your hatred and dislike for organized religion and churchanity, is akin to some of my feelings; but what you are really looking for is Jesus Christ and the simple truth he has given. Michael, you really ought to consider accepting Jesus Christ."

He replied that he knew a good deal about Jesus Christ and had respect for him, but that he simply could not follow him on a lot of things. After some further conversation, we went to dinner - three Christians only and two members of the Church of Satan. For an

[808] I was never affiliated with any church prior to the Church of Satan, although I was baptised by the Lutheran Pastor Niemöller.

[809] Actually my mother was a [nonpracticing] Swedenborgian, and my father a [nonpracticing] Catholic.

hour or more we engaged in some of the most serious and personal dialogue in which I have ever participated. I thank God for this opportunity.

Off the air Michael was much more serious and direct. He admitted that some of the activities in which the Satanic church engages may tend to be a clowning, sardonic, satirical mockery of religion. Michael expressed the thought that the Church of Satan was acting as the Devil's advocate and thus doing some good by exposing the follies of Christianity and organized religion. I replied that this might be of some value, yet it was a negative sort of thing. "Why don't you do positive good by being a Christian, just a simple New Testament Christian? That is all you have to be. We don't have to belong to anybody except Christ, and we can really serve mankind best through Jesus Christ."

The other Christians did a great job of witnessing to Michael and his secretary concerning the restoration principle, the joy of being Christians only, and the blessings that are found in accepting Christ. I believe that this was something quite new to Michael; and hopefully a fruitful train of thought was established for the future, for Michael was serious about the discussion. He did not accept what we said, but there was no irreverence or careless disregard of what was presented to him.

It was a happy and exciting experience to get to know this man and his friend, and to have this frank and personal discussion that got to the very issues of our lives. You may be sure that Michael has been on my heart and in my prayers ever since.

II. The Church of Satan and Its Bible

Indirectly a major benefit of this experience was the gaining of a firsthand knowledge of the Church of Satan from a person who is a very articulate spokesman and who has been fully indoctrinated and ordained to its Priesthood. I use these terms carefully and will try to give an honest view of this cult and its teaching.

The High Priest (or Black Pope, as some call him) of the Church of Satan of San Francisco is Anton Szandor LaVey. He is apparently the self-appointed Priest of this Satanic Church. He claims to be a Doctor of Satanic Theology, which presumably is also a self-conferred title, though the Devil may have had some part in his action. LaVey is the author of the book The Satanic Bible, a paperback book of 272 pages published by Avon Books, a division of the Hearst Corporation of New York City. [Page references cited in the text below are from this book.] It is the document used by all the assemblies of the cult, which are usually referred to as "Grottos". One must examine a copy of this book in order to understand this false religion, this "organized religion" which is attempting to take the place of organized religion.

By no means do I suggest that everyone buy a copy of the Satanic Bible. It is not something to treat lightly or carelessly. As a Christian one would not want to repeat some of the things in this book because they are Satanic and blasphemous. What is said is derogatory of God and honors the Devil. The Church of Satan does not "worship" the Devil, according to Michael, but they have greater respect for the archdemon than they do for Jesus Christ. Satan is more worthy of worship than God, the cult says; Satan cares for us [i.e. he wants us to enjoy ourselves] while God does not care for us. As proof that God does not care for us, Satanists use the old argument of all skeptics: the suffering, pain, and agony of this present life in the world.

From what I have learned from Michael and from the Satanic Bible, I now want to give as broad and adequate a view of this cult as I can, though it will have to be condensed to a large degree.

First of all, their meetings are not open to the public. Only members can attend. [Michael indicated that there were approximately twenty members in the Grotto at Louisville.] Anyone can become a member after he is interviewed, examined, and qualified. Just what standards must be met in order to qualify, I do not know. After one qualifies, he pays a $20 membership fee, which goes to the High Priest LaVey. [If there are about 20,000 members of the Church of Satan, as is claimed, then LaVey must be chuckling all the way to the bank with the $400,000 from the victims who have swallowed his fraudulent system.]

The local Priest can make money, if he wants to, from funerals, baptisms, or weddings; and people can give him gifts. Apparently most Priests support themselves and do their Satanic bit as their avocation.

The ritual and ceremonies used are largely developed as a mockery or lampooning of church rituals, especially the Roman Catholic. It is said that this is not the old "black mass" where the host from a Roman Catholic building is stolen or a baby may be sacrificed. The cult disclaims any association with that sort of thing and does not sacrifice babies or animals, having too great a respect for them.

Yet from reading the Satanic Bible, one must conclude that the ritual is thoroughly anti-biblical and blasphemous. Its procedure for calling up the Princes of Hell (Satan, Lucifer, Belial, and Leviathan) is evidence of the desire for the forces of evil to be involved in the ritual. The Devil (or Satan) may not be "worshipped", but he is honored and prayed to for the indulgences requested by the worshipper. Since the Devil and his evil spirits are very real, these people in their sophisticated unbelief and conceited naïvete may well become deeply involved and compromised in body and spirit through the power of the Devil. What may begin as clever play, caricature, and mockery of reality through anti-god factors may backfire and result in tragic consequences for the participants. I believe that people can deliver themselves over to the Devil and be finally consumed of him. The Devil is more clever than his followers, the Satanists, and there will be a pay day for them even though they may not be looking for it.

Each Grotto can "do its own thing" and follow what it wants to, up to a point. The Satanic Bible is the guide, but there is considerable freedom in its use. Michael said that in the examination he took to become a Priest, one question was, "If the High Priest issues you an order or sends you a directive which you do not agree with or accept, what should you do?" He said that the expected answer was that one was to ignore it or tell the High Priest that he would not carry it out. Of course, if there were violent disagreement or opposition, then a Priest would be expected to resign or perhaps would be fired.

In the ritual meetings of the cult, a nude woman is usually used as the altar, although she may be scantily clothed if it is felt best according to the local mores. In the Satanic Bible (p. 135) the reasons for this are given. Essentially it is meant to emphasize the fleshly rather than the spiritual in the meeting, and it directs attention to a central focus. Woman is seen as symbolic of the world mother and as sexually stimulating. There is a strong emphasis upon sexual stimulation and action, though again this might vary from Grotto to Grotto. In any case it is obvious that this type of thinking, ceremony, and activity would be the antithesis of the spiritually-oriented Christian meeting.

The details of the Satanic ritual are given on pp. 133-140, where the author describes the layout of the room, the appropriate dress, the altar, and the position of the woman. There are the ringing of a bell, prayers to Satan, drinking from a cup called the "Chalice of Ecstasy", and other dramatic actions with symbolic meanings. The very ancient pagan practice of honoring the phallus is a part of the cultus, though it is optional. This pandering to the carnal nature of people identifies this religion with that which existed in the days of

the prophets of Israel and which was thoroughly denounced by them. Indeed, Satanism is not new.

There are three main ceremonies which may be performed as requested or as needed. These are a ritual to achieve sexual desires, a ritual to assure success or help for a person who is an object of compassion [including oneself], and a ritual for the destruction of an enemy. The first and third of these are utterly selfish, and the second one could well be in many cases. This is true to the character of this religion of darkness, for it does not deny its selfish egoism and self-indulgence.

Then requests (prayers) are submitted verbally or in writing. The written requests are burned in one or the other of the candles. There is one white candle to the right of the altar which symbolizes the hypocrisy of "white light 'magicians'" and people who follow the "Right-Hand Path". In the white candle the curses are burned, while the "blessings" and requests for success are burned in the black candle. Black represents the Powers of Darkness which Satanists hold to be superior to the light or God.

This activity is followed by readings from the Satanic Bible in the section called the "Enochian Keys", and this is used in order to indicate the allegiance of the people to the Powers of Darkness.

Concerning the originator of this particular Church of Satan [the original began with Cain], in 1966 Anton LaVey decided to set up a religion and a Church of Satan. He said that so many were living for Satanism that there ought to be a church to which they could belong and which could help them to develop the fullness of the life of Satan's followers. His congregation is supposed to include some of San Francisco's most solid citizens.

LaVey, who played the role of Satan in the witchcraft movie Rosemary's Baby, says he came to the conviction that the Christian church was built upon hypocrisy and that man is so constituted that his carnal nature will always dominate his life. After studying magic and the Black Arts, LaVey developed an organized system of words and ritual drawing upon magic and the Forces of Darkness (Hell). He called it a church because it gave him "the magic formula of one part outrage to nine parts social respectability needed for success. The main purpose was to gather a group of like-minded individuals together for the use of their combined energies in calling up the dark force in nature that is called Satan." (p. 17)

Also, LaVey's church was to be a place where the things of the flesh and the carnal desires of man could be worshipped and celebrated. Instead of abstinence there would be full indulgence of everything that a person wanted to do up to the point of hurting someone who does not deserve or wish to be hurt. As stated in the prologue of the Satanic Bible (pp. 23-14):

> A glow of new light is borne out of the night, and Lucifer is risen, once more to proclaim: "This is the Age of Satan! Satan rules the Earth!" The gods of the unjust are dead. This is the morning of magic and undefiled wisdom. The flesh prevaileth, and a great Church shall be builded in its name. No longer shall man's salvation be dependent on his self-denial. And it will be known that the world of the flesh and the living shall be the greatest preparation for any and all eternal delights! Rege Satanas! Ave Satanas! Hail, Satan!

It is easy to see that the Church of Satan is the antithesis of the Church of Christ. Marcello Truzzi has characterized the Church of Satan as espousing:

> "an elitist, materialist, and basically atheistic philosophy … a worship of one's own ego … In its major features the Church of Satan takes the position of extreme Machiavellianism and cynical realism towards the nature of man … This Satanist, then, is the ultimate pragmatist." (The Occult Revival as Popular Culture)

Burton H. Wolfe is quoted in the introduction to the Satanic Bible as follows: "There is no altruism or love-thy-neighbor concept in the Satanic religion, except in the sense of helping other adherents of the Black Path to gain their desires by group energy. Satanism is a blatantly selfish, brutal religion." (p. 18) This is borne out by many statements in the Satanic Bible itself, especially in the sections entitled "Infernal Diatribe", "Love and Hate", and "Indulgence … Not Compulsion".

Morally and ethically, then, the Church of Satan encourages the sinful and selfish in man. It is permissive, situational, and immoral in its basic reasoning and consequences. The Satanist is taught that he cannot love everyone and should hate his enemies and those called "psychic vampires … those who drain others of their vital energy". He should indulge in the so-called seven deadly sins as they lead to gratification. These "sins" were only invented by the church to make people feel guilty, because everyone finds it impossible not to commit these "sins".

The ritual of destruction plus the chapter entitled "On the Choice of a Human Sacrifice" is clear evidence as to the extremely unChristian attitude of Satanists toward other human beings, who become objects of hatred. The Satanist, with sudden and illogical moral "conscience", recoils in horror from the idea of sacrificing any animal or baby, declaring that it should be done "under no circumstances" (p. 89). Animals and infants are the "purest form of carnal existence" and are "natural magicians" for whom the Satanist has "sacred regard". Man, the animal, is said to be the godhead to the Satanist. But nevertheless certain men, your enemies, may be symbolically destroyed. "Symbolically the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental, or emotional destruction of the 'sacrifice' in ways and means not attributable to the magician." (p. 88)

In answer to the question as to the proper human sacrifice, the Satanic Bible declares that it is anyone who has unjustly wronged you, caused trouble or hardship to you or those dear to you. "In short, a person asking to be cursed by his very actions." (p. 89)

> … Therefore you have every right to [symbolically] destroy him, and if your curse provokes his actual annihilation, rejoice that you have been instrumental in ridding the world of a pest! If your success or happiness disturbs a person - you owe him nothing! He is made to be trampled under foot! If people had to take the consequences of their own actions, they would think twice! (p. 90)

III. Evaluation of the Church of Satan

In conclusion, let us list some evaluations of this Church of Satan gained from reflection upon this firsthand experience with one of its Priests and from study of the Satanic Bible First it seems to me that this religion is on one level a kind of hoax, a big joke, a make-believe exercise such as children engage in through imaginative play. It smacks of an underground lodge with entertaining trappings, hocus-pocus, and tongue-in-cheek talk. It seems to be a kind of "kick" that is enjoyed by these people, most of whom are young; it has the appearance of a fad that attracts some as drugs or Zen Buddhism attracts others.

Second, on another level this religion is a serious thing for those involved and for our culture. What may begin as make-believe and fun can be used of the Devil to ensnare the minds and spirits of the adherents. The Devil has many ways of working to capture those who have been created to glorify God and enjoy Him forever. The Devil is much more clever than any of the Satanists might be aware of. A silken thread of contact with evil may in time grow into a steel cable of enslavement to carnality or selfishness or depraved wickedness. This Church of Satan could begin as a game for some, but it could turn out to

be a fatal game.

Third, the Church of Satan is clearly contrary to the Word of God and is anti-biblical. God's revealed will does not permit us to play around with such anti-God premises, positions, and actions. All Bible-believing people must denounce this cult as something evil, destructive, and blasphemous. It should be fought against with all the spiritual weapons at the command of the Christian. Its members need to be confronted with the claim of Jesus Christ upon their lives along with a genuine love and concern for them as fellow sinners for whom Christ died. In time some of these are going to tire of this sick sinfulness, or the realities of life are going to come crashing into their lives with such force that they may be wide open to the gracious invitation of Jesus Christ. We need to sow the powerful seed of the Word of God, and let God develop it.

Fourth, the religion of Satanism is anti-Christ, the very antithesis of the teaching of Christ. It actually mocks Christ and denies Him through its teaching, its practices, its attitudes, and its life. No Christian can be a part of this group. A clear-cut choice is forced upon one to following either the Lord Jesus Christ or Satan. That decision is the most vital decision anyone ever faces and needs to be honestly and intelligently faced by every Satanist.

Fifth, the Church of Satan is a relative of ancient Baalism, a type of fertility cultism in modern dress. Baalism produced the most carnal, sinful, and degenerate kind of Canaanite religion. It was unceasingly condemned by the Old Testament prophets. It was self-destructive and brought about the destruction of the Canaanites. With some refinements, this is what is being presented to modern man as a way of life. But it is a way of death. Man is not merely an animal. He is not to live by bread alone nor by flesh alone. Man is both body and spirit, made in the image of God, and finds his highest good in the unselfish use of his body and spirit in doing the will of God to the upbuilding of his fellow men.

Sixth, the cult of Satanism is neo-Gnosticism. It is the prideful exaltation of man's puny thought and the repudiation of God's revealed wisdom. It is man's foolish listening to Satan as he whispers the ancient lie, "You shall be as gods." Autonomous man has always been his own worst enemy. There is no salvation in human knowledge apart from the absolute standard of God's revealed truth. The philosophical basis of the Church of Satan is without validity and will not endure the test of time. It is not adequate to live by and gives nothing to the individual to die by. The writer of Hebrews clearly warns us, "… it is appointed for men to die once, and after this comes judgment … How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? … It is a terrifying thing to fall into the hands of the living God." (Hebrews 9:27; 10:29, 31, NASV)

Seventh, the religion of Satanism is false and contradictory in its teaching. By its denial of the eternal God, the Absolute Being, it destroys any objective basis for truth. It builds on the sand of relativism and hence has no objective validity or authority. By denying God and all moral law, it discards any right to speak meaningfully of human ethics or values. Yet it attempts to make value judgments and imposes some moral restrictions on behavior. On the one hand it speaks of complete freedom of indulgence according to one's one desire and yet says that Satanism "… does not advocate rape, child molesting, sexual defilement of animals, or any other form of sexual activity which entails the participation of those who are unwilling or whose innocence or naïvete would allow them to be intimidated or misguided into doing something against their wishes" (p. 70). Perhaps the escape word is "advocate". From its own a-moral construction, no Satanist could say to another, "You ought not to do that thing." It would be meaningless and absurd within the

system. By what authority could a Satanist speak against some vile, inhuman action save by his own whim, prejudice, or silly hang-up?

I asked Michael about this inconsistency in the matter of morality within the cult. I suggested to him that what he was actually doing - because he had some strong convictions about his wife and daughter's welfare and moral health - was "cheating on his own system of thought" by sneaking in the back door some ethical convictions held over from his thinking as a church member. Every Godless system of thought or world-view must end up as a reductionism without values, leading to moral anarchy. The Satanist would have a terrible time living in a society which was committed to Satanism. He could not fairly seek to prove to some other flesh-worshipper or Satan-inspired person that he should not try to take total advantage of his person, possessions, or family. Having taught the glorification of might over right (p. 34-35), the Satanist has set himself up for his own exploitation and destruction from the stronger, more a-moral, predatory animal which he calls man. He might attempt physically to defend himself or those dear to him. But to attempt to reason about right or wrong would be to deny his own accepted system of thought. To be consistent with his a-moral philosophy, he must accept his fate with philosophical delight and rejoice that someone is proving to "be a better (more consistent) Satanist than he". [The Christian rejoices when the convert he has made to Christ exceeds him in commitment to Christ and in carrying out the will of Christ.]

In other words, I believe that the moral position of Satanism is a contradiction in terms and utterly meaningless. It may be titillating to the sophisticated modern to ridicule the God-given standards of right and wrong in the artificial and make-believe environment of his Grotto, but in the full light of day-to-day living, a person cannot long live by such a philosophy.

Eighth, this Church of Satan is a warning to each Christian to work most diligently to become a vital, Christ-like person. All of us have to admit that we are not living the kind of consecrated spiritual lives of witness that we should be living when a false and valueless system like Satanism can gain adherents among Americans. If we were really letting our light shine before men and if we were truly lifting up the Light of God, then we know that darkness would be banished.

Ninth, this cult is a challenge to every congregation of Christians to be more zealous in its outreach in love with the good news of truth, deliverance from darkness and true joy in living Christ. At the same time it is a clarion call for us to get back to essential, biblical Christianity so that there will not be drop-outs such as Michael to become the tools of Satan. Obviously there is serious failure in the congregations and in the Christian homes to teach and practice the life and love of Jesus Christ when the "Michaels" of the churches quit in disgust and hostility. Maybe the Church of Satan will shock us all into a new awareness of how inadequate much of our teaching is and how far we are from a vital, spiritual, experiential union with Christ. The Church of Christ has never had a greater challenge from desperate men and women than it has today.

Tenth, the Church of Satan will not do a huge amount of damage in and of itself. It will not attract very many Christians, even of a weak variety. It will be a bad influence on sick sinners who are floundering in the morass of modern nihilism. We as Christians must see that more damage is being done to the souls of men and to the cause of God in the world by those who are living sinful, unrepentant, unrebuked lives while at the same time they are members in good standing of a congregation with a sign over the door of their meeting-house, "Church of Christ". The lack of integrity by congregations claiming to be Christians will send more souls to hell than all the congregations of Satan in the land.

Appendix 29: Excommunication of Wayne West

- by Anton or Diane LaVey

On the twenty-sixth of September VI A.S., Wayne Forrest West, a Priest of the Church of Satan, was excommunicated by authority of the Council of Nine, Order of the Trapezoid. Mr. West is thereby divested of any and all authority in matters terrestrial pertaining to or concerned with the Church of Satan, Order of the Trapezoid.

The Council of Nine, Order of the Trapezoid has received the formal resignation of Wayne Forrest West from his position as Priest of Mendes of the Church of Satan. Mr. West's announcement was imparted four days after the Central Grotto was appraised of the situation by a number of members in the Detroit and Dayton areas. We wish to express our gratitude to those individuals who contacted the Central Grotto immediately following Mr. West's announcement that he had decided to terminate his association with the Church. We apologize for any confusion or distress which Mr. West's lack of protocol in this matter may have caused the membership.

While we dislike seeing any member leave who has shown ability in certain areas of Satanic endeavor, we realize that reasons undoubtedly exist for any such departure. Mr. West has expressed disgruntlement over what he regards as a cut-back in the authority given members of the Priesthood. This complaint has been lodged before by others who have left the Church of Satan and their positions of authority herein. Invariably these instances occur when it becomes evident that other, erstwhile "lesser" members have begun to prove themselves not only capable, but often exceptional in roles previously limited to the disenchanted authority figure. In short, no one likes to see others become too capable at something to which he has held championship. This, essentially, is the crux of the present situation.

Mr. West has done a fine job in establishing and developing the Detroit and Dayton Grottos while presenting a colorful public image for the Church. In exchange for these admirable feats, he felt he should have been elevated to a higher position, admittedly that of the IV° - the equivalent of Bishop. He also felt he should have had complete control over all Grottos established by him. This in itself was not an unreasonable assumption on his part. Whether Mr. West concurs or not, however, the requirements for the IV° are substantially more than the formation of one, two, four, twelve, or a hundred operating Grottos. Secondly, and far more likely to be a painful object lesson, complete control over anything is difficult at best. In a philosophy like Satanism, all the force in the world will not make others march to the leader's tune. The very independence and freedom of will that characterizes the movement would be in direct conflict with the methods and motivations of such a bureaucratic power figure. The only alternative (or adjunct) to forced control is respect gained through admiration. Admiration cannot be demanded, bestowed through commission, or gained by a title.

The position of Priest of the Church of Satan carries with it a title not to be taken lightly. It is not intended that the "Peter Principle" should affect those who have shown the magical awareness required to attain the Priesthood. In view of what has transpired of late, it would appear that the Council acted wisely with regard to Mr. West's aspirations [or expectations] toward his elevation to the IV°. One who has shown himself incapable of maintaining the emotional and mental stability commensurate of the role of Priest of Mendes could hardly expect to be given any degree of authority over others beyond that of which he had - at the time - appeared to be capable. Simple and uncluttered standards, these - really no different from the most fundamental requisites of any legitimate organization or business. For this reason, while we regret the loss of a Priest, we also

realize that the decision - as well as the problem - was his, not ours.

We therefore charge the following to be the reasons for Mr. West's resignation:

1 - Inability to attain his desired status. Rev. West had repeatedly stated that he intended to become a Bishop in the Church of Satan [and encouraged some, if not all of his members to refer to him as such]. He did what he felt was required to attain this degree, actual standards notwithstanding. He was not elevated in accordance with his wishes, simply because he did not meet the existing requirements.

2 - A sense of "restriction". He had the impression that his control over others had been hampered and that those around him were acquiring equal status and respect. Rev. West ruled his Grottos with an iron hand - in fact more so than any other Priest of the Church of Satan had been allowed to do. He thought his authority was slipping and so attempted to convince others of restrictions that do not exist!

3 - "Biting off more than he could chew." He had gotten himself into deep water by such actions as retaining monies for his own use which were to have been forwarded to Central Grotto for merchandise ordered by members under his aegis and for applications he sponsored. He issued rulings, citing Central Grotto as his authority, when no such directives had emanated from the Central Grotto. He assumed the title of Bishop when no such title had been granted him. He made promises which have remained unfulfilled. He stringently forbade all members under his aegis to communicate with the Central Grotto, leading them to believe such communication would be unwelcome - regardless of the purpose of same. It is quite obvious why he employed this shrewd maneuver, knowing that if certain of the members did contact the C.G., stories would conflict! Rev. West's house of cards began to fall apart when a directive was issued to all Agents and Grotto Leaders [including those under his jurisdiction] requesting direct [albeit with carbon copies to Rev. West] communication with the Central Grotto.

4 - Insufficient opportunity to feather his own nest through Church income. Rev. West was the only Priest who was not engaged in an outside occupation or profession which could comfortably support him. This is why he projected such hostility towards other Priests whose identities had to be more carefully guarded. He had nothing, materially, to lose. Despite what he led others [including other Priests] to believe, he did not use his true name when standing forth proudly [or superciliously?] as "Public Satanic Priest Number One". When it became that monies derived from Church income were insufficient, he decided to start his own, perhaps more lucrative "church". Since he informed prospective disciples, i.e. members of the Church of Satan, that they could apply whatever fees they had given him for merchandise, memberships, etc. toward the initiation fee for his new group, this new venture appears more pragmatic than idealistic. The Church of Satan has never imposed costs other than those clearly stated. [The only possible exception is the Church-approved practice of certain Grotto Leaders to request a nominal donation for meetings, by which members help ease the financial burden placed upon the Grotto Leader by the operation of his Grotto.] Such measures as additional initiation fees [or "Grotto fees"] violate the rules and regulations of the Order. Had we been informed that such fees were being collected by Rev. West, such practices would have been brought to a swift halt! Clearly Rev. West could not have solicited any more money without running into real trouble.

Simply speaking, Rev. West found his goal unrealized, his pride hurt, his wallet empty, and his face the same color as most of the figures on his Church financial "records". Thus his decision to defect.

Mr. West's principal reason given in his letter of resignation was that the High Priest had, in the last issue of the *Cloven Hoof*, "forbidden" members from reading Crowley *et al*. We do not accept this sort of nonchalant leave-taking lightly. Mr. West is indeed deluded if he expects to take that which we have entrusted to him and reject us so casually. Unbeknownst to him we have an entire dossier on his activities prior to his joining the Church of Satan. We have complete knowledge of his true name, age, past occupations, conditions under which he has "traveled", criminal record, sexual preoccupations, and health record. We are also very much aware of his emotional instability and tendency to throw himself headlong into given situations, reap any rewards said situations may offer, and then make swift, unannounced egress when the going gets rough. If need be, we will not hesitate to expose him for what he is *not*!

Why did we accept him, knowing these things? We did not know … *then*. We were willing to accept a man who exhibited an apparent dedication and verve, combined with a personable and articulate demeanor, at face value until he might prove unworthy. And although this is not a "halfway house", we felt it would have been unjust and debilitating to him were we to confront him with certain facts we eventually discovered about his past, unless we received complaints about his personal ethics from members under his ægis.

The High Priest's intensive, life-long delvings into all facets of human experience have provided him with an incisive, expeditious process of evaluating his fellow man. He is, as one noted sociologist termed him, "one of the best everyday sociologists I know". And, as Paul Krassner, editor of the *Realist*, once said in a conversation with Dr. LaVey, "Don't you get tired of people coming to you as the Magus and then expecting you not to see their 'little dances'? I bet that's one of the hardest parts of your job - not letting on that you *do* see." Mr. West has made the disastrous blunder of thinking he could beat the Devil.

The Church of Satan is part of a magical curriculum with a very strong foundation - far stronger than most realize. Only the tip of the iceberg can be seen and thus analyzed. "Somebody" down here likes us.

What is to become of the Dayton/Detroit membership now that "Bishop West" has left his "flock" in the lurch? It will undoubtedly grow and mature even more rapidly than before! Each of you will have greater freedom than ever before to contribute your ideas and ideals, your vital magical energy towards the true aims and purposes of our Infernal Order, while reaping more bountiful harvests in return for the sustenance and cohesiveness you lend to the movement. In the past the Church of Satan has flourished both because of and in spite of the Wayne Wests encountered during the last five and a half years, and will continue to do so in the future. Mr. West's residency in our Order has been an interesting, often entertaining, sometimes distressing experience to our membership. Now we must deal with the present rather than the past, for it is once more time for the Church of Satan to move ahead.

Under the capable leadership of your Regional Agents and Grotto Leaders, Messrs. Douglas Robbins and John DeHaven, Church activity will carry on as usual. Meetings will be held at regularly appointed times, and the above-mentioned gentlemen will correspond with the Central Grotto on your behalf as has been customary since the institution of our Regionalization Program. We do, however, emphatically remind you that in any matter which cannot be handled by your Agent or Grotto Leader, you *are* welcome to call or write the Central Grotto.

Both the Belphegor and Stygian Grotto Leaders have on file material explaining the responsibilities and benefits pertaining to the position of Agent. They will be pleased to show you this information, should you at any time be unable to determine whether a

specific matter requires the attention of Central Grotto. Although it does not state that complaints concerning members in positions of authority should be directed here, it should be obvious that such matters could not conceivably be directed to those in charge, under circumstances as serious as those which you have recently encountered. Please do express any minor grievances to your Grotto Leader, though, for he is always open to your suggestions and worthwhile criticism offered in a courteous, decorous manner. Both Douglas Robbins and John DeHaven have displayed admirable objectivity and sincere concern in matters relative to the successful operation of their Grottos. They are also to be commended for the dispatch with which they handled the current "crisis". We are therefore grateful to them for their efficient leadership in their respective areas. At a later date other Grottos will be needed in Detroit and Dayton, so we are pleased to note the potential leadership abilities in many of our members in these areas.

The matter of recouping funds paid to Mr. West for which nothing was received in return is of prime concern to the Central Grotto, as well as to those members who have fallen victim to Mr. West's misappropriation of their monies. We suggest that you write to the Central Grotto immediately upon receipt of this communique and inform us of the exact amount paid to him [specify whether cash, check, or money order], the item(s) for which it was paid, the date it was given to him, and whether or not you have approached him on the matter. We will at once forward a statement on each letter, informing the sender whether the order and remittance were received by us and, if so, when they were mailed.

In checking our records, however, we find that we have received neither orders nor monies from Mr. West since the beginning of June of this year. At that time he sent $20 for four II° examinations without indicating for whom they were being ordered. The only other exceptions were several applications received by us on July third which had been held by him for two to three months "pending 'receipt' of necessary membership fees" for some of them, and because of his own admitted negligence in not forwarding the others. He advised us not to worry about the delay in our forwarding of membership materials and merchandise, because he had informed the applicants and members that "it usually takes Central Grotto at least three months to process these". Although the staff of the Central Grotto is less than adequate in size - owing to the confidential nature of most of its work, which requires staff members to be selected with the utmost care - we certainly take less than three months to process applications and merchandise orders! Memberships are processed within two to four weeks, usually, and merchandise orders are handled within the week following our receipt of them.

We would suggest you forward carbon copies of your letters to Mr. Robbins or Mr. DeHaven, so they may match your letters with the copies we will send them of our replies. This will enable them to determine, as soon as possible, when they have received all the necessary data for their presentation of the case at the Small Claims Court in your county. Mr. Robbins has agreed to either handle this matter himself or appoint a reasonable person to act as coordinator and accompany those involved when they go to court. We assume Mr. DeHaven will do likewise, though he has not yet been queried on the matter as he is presently on vacation out of state. You may reach him after October third or fourth, however.

We have also been informed that certain members gave Mr. West deposits on the registration fee for the Eastern Regional Conference. Please follow the procedure suggested above, except forward an additional copy of your letters to Rev. Aquino [the Conference was originally his idea, and he has assumed at least 75% of the organizational responsibilities pertaining to it]. Please address your correspondence to Rev. Michael A.

Aquino, c/o the Nineveh Grotto.

Some members have expressed worriment over personal records retained by Mr. West. We assure you that every effort will be made to reclaim these files and return them to their owners. We have written to him asking that any materials pertaining to the Church of Satan and its individual members be forwarded to the Central Grotto. Should we not receive prompt delivery of these materials, we will not hesitate to resort to more drastic measures.

Despite the fact that we already have ample reason for retaliation - Mr. West having thrown the first stone, so to speak - we will not "rattle any skeletons" in his closet unless he forces us to. [We are not in the practice of turning the other cheek, and if Mr. West deludes himself that any purportedly "confidential information" fed him during his affiliation with the Church of Satan will cause us to do so, he is less sophisticated than even we credit him as being. One of the fundamental rules of magic is: "Never say anything you don't fully expect to have repeated."] We feel certain Mr. West will see the advisability of forwarding to the Central Grotto all personal records on members, since they will serve no useful purpose in his present situation. We will keep you informed on this and will return any personal materials to the proper parties as soon as we receive them.

Certain claims by Mr. West are so ludicrous that their very nature would obviate an explanation or denial from us were it not for the puzzlement expressed by a few members. So briefly:

(a) No, Mr. West did not write, research, type, proofread, or in any way assist the High Priest in writing the Satanic Bible. The Bible was already in print when we received Mr. West's initial letter of inquiry.

(b) Neither Rev. Aquino nor Rev. Frazier are "with" Mr. West in his "break" with the Church, nor do they agree with what he claims are his grievances with regard to Church policies. Furthermore these two Priests of Mendes, who, according to Mr. West, had agreed to hand in their resignations also, hadn't the slightest notion of Mr. West's intentions, although they were not particularly surprised to learn of his resignation.

(c) As mentioned previously, the Eastern Regional Conference was Rev. Aquino's brainchild and pet project - not Mr. West's - although apparently he is now taking credit for the whole thing. Mr. West is largely responsible for the cancellation of the Conference, however, since Rev. Aquino was led to believe the Dayton/Detroit membership had lost interest in the event, for he received none of the registration fees collected by Rev. West.

(d) The Council has issued no edict prohibiting members' reading of such authors as Levi, Crowley, Ahmed, Ophiel, Bardo, Butler, Hall, or any other literary works - including the Holy Bible! Apparently what was intended in the last issue of the Cloven Hoof as a bit of straight-from-the-shoulder magical instruction was misconstrued by a small percentage of the membership as an official directive from the High Priest. Regardless of the reasons for this, certainly Rev. West, whose Priestly duties included clarification of such misunderstandings, should have taken the time to re-read the High Priest's article in order to determine the cause of the confusion. Had he done so, he would have been able to assuage any resentment over what was regarded by certain members as an unreasonable prohibition by quoting from the last paragraph: "Summing up, if you need to steep yourselves in occult lore, despite this diatribe, by all means do so …" [Please note the article was admittedly and intentionally a diatribe.] Rev. West evidently skimmed over that part - perhaps because his mind was on "more important matters" than the responsibilities of his office. Once and for all, you are not only permitted but encouraged to read anything you so desire. It is the responsibility of the Church of Satan, however, to

offer magical guidance to its membership. Hence we suggest you keep an objective, open mind in all matters. The High Priest refuses to believe that the membership would prefer occult pabulum to Infernal wisdom; thus his straightforward instruction in matters magical. The many favorable comments we have received on the last two issues of the C.H. seem to bear out his conviction that the membership of the Church of Satan, unlike members of other occult-based groups, is prepared to accept magical instruction which is uncluttered by heavy-handed esotericism.

(e) Rev. West had apparently told conflicting stories [neither of which is true] anent the Editorship of the Cloven Hoof. One was that he was the Editor - or at least "did most of the work", and the other was that the High Priest and Priestess were the Editors. The fact of the matter is that while Dr. LaVey certainly has set certain editorial standards for the Church's official publication, neither he nor Lady Diane maintain the predictable, month-to-month schedule which would enable them to assume such a time-consuming task as editing a monthly newsletter - even if they wanted to! As for Mr. West's alleged Editorship, basing your conclusion on your past observations of his personality, does it seem logical that he would have done so without due recognition? Surely his name would have been emblazoned across the masthead in oversized typeface at the very least!

(f) Mr. West has alluded to knowledge of the identities of the Council of Nine when in reality he has no such knowledge other than what he found it convenient to assume.

(g) The High Priest has no intention of "getting out now that he's made his dollar on the Church of Satan", as those in attendance at the last meeting of the Babylon Grotto were led to believe. It is highly ironical that Mr. West should make such a statement, since we had received notification that we had cleared the major hurdle towards obtaining even greater legitimacy for the Church only days before he made his fallacious statement.[810] Since he had been informed of this prior to announcing his resignation, it was perhaps instrumental in his decision to take his leave when he did. Knowing that once we announced the Church's recent victory, his opportunity to gain disciples for his own "church" would be considerably impaired, it was expedient to "make his move" while he could still tell prospective recruits that the Church of Satan was slated for defunction.

We have undoubtedly neglected to comment on other, relatively minor discrepancies in Rev. West's "farewell speech" but trust you will understand that it would be impossible to offer rebuttal on every point. As of this bulletin, the Church of Satan considers "Reverend Wayne Forrest West" a dead issue.

Summing up, in the words of Dr. LaVey: "We have a great task ahead of us, and other Priests will come and go according to the mettle of their being. If we were to allow incidents such as this to deter us, we would please our foes immensely. Internal schisms in any organization lead to fragmentation and thence to dissolution. The reason witchcraft groups lack cohesive power is that they are too busy cursing each other and working overtime trying to disparage the Church of Satan. It becomes increasingly apparent that the most understated member of the Church of Satan entertains far more magical strength and stock in the future than a 'high priest' or 'priestess' of a kindergarten-level coven. Our unity will ensure our endurance. Let others start their copy-cat groups and try to maintain their provincial sects. We will bury them."

[810] Anton and Diane are referring to the formalization of the Church as a California corporation on September 20, 1971.

Appendix 30: "Satan Rift Centers in Detroit - Grotto Becomes 'Occultic' Church"

- by Hiley H. Ward, Religion Writer
Detroit Free Press, March 25, 1972

Division and strife marked with name-calling have erupted in the Church of Satan. The movement which sought to purge man of his guilt hang-ups and free him from the in-fighting and prejudices of mainline religion now has its own cauldron of bad feeling to exorcise. At the center of the "cloven hoof and dagger" type of controversy going on in secret is an enigmatic Huntington Woods man with a British accent, Wayne Forrest West, as he calls himself. West, whose expired Michigan state driver's license says his age is 54, has "dissolved" the Babylon Grotto, of which he has been master for the Church of Satan. West has taken about 10, possibly more of the Babylon Grotto members with him to form a new First Occultic Church of Man in his apartment at 1002 South Woodward, Huntington Woods. Gone are the orange-red ritual chambers with goat head symbols and the ritual table which on occasion was a throne for a near-nude girl.

The dissolution brought a ringing condemnation from chief Satanist, High Priest, and Magus of the Black Order Anton Szandor LaVey, head of the mother Grotto in San Francisco. In an issue of LaVey's Cloven Hoof newsletter to members of the Church of Satan, an article attributed to LaVey declares concerning West: "Unbeknownst to him we have an entire dossier on his activities prior to his joining the Church of Satan. We have complete knowledge of his true name, age, past occupation, condition under which he has 'traveled', criminal record, sexual preoccupation, and health record" and "emotional instability".

West, who declines to give any tangible information about his background, drives a car which is leased to the Donbe Beauty Academy run by Mrs. Betty Nemer, of Birmingham, at 31710 Mound, Warren. West insists that his followers know his name is "West"; one says he has British seaman papers (equivalent to a passport) with the name "Wayne West". He has said he has spent three years preparing for the priesthood with the Oblates of Mary Immaculate, but the order reports no record of him in North America. To LaVey's charges, West says the criminal reference is only a traffic arrest.

The bald, wide-grinning Anton LaVey, who wears a Fu-Manchu moustache, once was a circus organist and former police photographer. He was reported in Europe and unavailable for comment. Doug Robbins, a retail salesman, head of the Belphegor Grotto, in a near downtown office building, the only other Grotto in the Detroit area, contacted Mrs. Anton LaVey for the Free Press She regarded the split as a "dead issue", Robbins said. "The memo [concerning West] was intended for members only, and there is no necessity for proving anything to anybody," he quoted Mrs. LaVey as saying.

West was strong in his criticism of LaVey in a recent evening meeting of his new Occultic Church in his apartment. West rapped LaVey for assuming the powers of a real Satan or God. [Robbins denies that LaVey is going beyond any concept than Satan as just a tool or idea to help man relieve his guilt hang-ups.] West criticized LaVey's rituals in San Francisco. "In one of his piddly little rituals, he (LaVey) would scream at a chair, welcoming it to his lair.[811] It was all I could do to keep from laughing."

West also charged that most of LaVey's Satanic Bible is swiped from a number of occult books, among them The Confessions of Aleister Crowley, whom West says LaVey

[811] Probably "The Madness of Andelsprutz" (Appendix #4).

has banned his followers from reading.[812] The nude altar idea, West says, is swiped from H.P. Lovecraft's science fiction writings.[813] "And his rites are almost the Catholic high mass," says West.

"He's gotten to be almost semi-Christian," said a 23-year-old waitress, of LaVey. Now with West's group, she says she was one of West's "altars" on several occasions. "Altar", in Satanic church lingo, is another name for the near-nude girl on the ritual chamber altar. Wayne had a draped table. LaVey's setting for the altar is a raised fireplace. Satanic members now with West include David Weinstein[814] , 21, an Oakland Community college student, and Seth Kliphoth[815] , 20, a former Presbyterian, a taxi driver in Livonia and editor of West's new First Occultic Church of Man *Vision* newsletter.

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[812] Not true. The first printing of the *Satanic Bible* took place in December 1969, one month prior to the first printing of Crowley's *Confessions*.

[813] Also not true. Women played almost no part at all in the stories of the shy H.P. Lovecraft, let alone "lewd" roles as Satanic altars. Cf. *The Dunwich Horror* (the story, not the film!) and *The Lurker at the Threshold* for examples of typical HPL female characters.

[814] Author of the letter (note #1) in Chapter #6.

[815] Kliphoth secretly retained his Church of Satan membership under his real name of John T. Amend. He later adopted the pseudonym "Seth Typhon" and formed his own "Order of the Black Ram". When John Ferro wrote to him [Chapter #32], neither Ferro nor I were aware of "Typhon's" Church of Satan membership or defection with Wayne West under other names.

Appendix 31: "For the Dead Travel Fast: All Hallows VI"

- by Michael A. Aquino III°
The Cloven Hoof #III-11, November VI/1971

Although generally considered of secondary import to our high holiday of Walpurgisnacht, Halloween enjoys due prestige within the Church of Satan. Like most contemporary holidays, its origins are obscure to many people, and even the most enthusiastic occultists are frequently found to be confused by the many "histories" they hear of this event.

For instance, you may be surprised to see this article in the November Hoof instead of the October one. No, we aren't guilty of tardiness; November first is All Hallows Day, and "Halloween" does not properly commence until 12:01 A.M. that morning.

Ask a Wiccan for the origin of Halloween, and he will assure you that it constitutes one of the ancient Druidic fire festivals - Samhein or La Samon (the Feast of the Sun). On the eve of this day all fires save those of the Druids had to be extinguished and then relit from one of the "holy" fires kept by the priesthood. Many Wiccan groups continue to observe this custom, although usually it is strongly laced with esoteric gibberish and pseudo-Dianic/Horned God nonsense. Actually the old British observance probably provided the Druids with a convenient opportunity to collect some revenue in return for the newly-kindled fire.

"Halloween" predates Druidic England, however. The ancient Romans set aside a special day to honor their dead, and this Feralia occurred on what is now February 21st. For no particular reason whatsoever the Catholic Church altered the date to November 1st when it incorporated the Roman festival into the Christian mythos. Festivals, fasts and holidays corresponding to Halloween can be found in most ancient cultures, including many that were flourishing before the Druids first climbed down from the trees.

The connection of Satan with All Hallows Eve may also be traced to Roman times, when sacrifices were rendered to Pluto and Proserpine, the king and queen of Hades, in honor of the departed spirits in their charge. Needless to say, the Romans had nothing to do with such idiotic ideas as the oscularum infame; we have the neurotic imagination of the medieval Christians to thank for such extraordinary notions. The classical "witches' sabbat", with its cannibalism, soul-selling, sexual brutality, and ritual slaughter is completely without substance … with all due disrespect to M. Summers and his devotees.

Thus it is that many novices in the Church of Satan express surprise and even indignation when they learn that we regard the traditional idea of Halloween with something akin to amusement. We have in fact a serious respect for the origins and symbolisms of All Hallows, but we are not about to prostitute the festival according to the dementia of popular occultism.

On the other hand we shall not denounce Halloween as it stands, proclaiming February 21st to be the "true" All Hallows. The Church of Satan is dedicated not to the revival of dead customs, but to the incorporation of valid principles and traditions into present and future practices. Accordingly we observe the evening hours of October 31st as Halloween in our public and familial relations, leaving individual members to decide for themselves whether to observe the antiquated dates and festivals. For our part we are satisfied to distinguish fact from fiction.

Modern Halloween, in most people's minds, means paper decorations of the "gentle" macabre, jack-o-lanterns, and costumed children romping through the neighborhood in

quest of treats upon the dire threat of tricks. If you would like our opinion on the best way to celebrate Halloween, it is to preserve and assist this pleasant and exciting tradition for the youngsters. It is one of the most Satanic experiences to which they will ever be exposed, when the restrictive laws of everyday childhood are discarded for a merciless rampage against the fuddy-duddy adults [Editor's note: Look in the mirror sometime!]. It is a time of pleasure for children and adults alike, for in the horrific visages of one's nocturnal visitors can be glimpsed those shining fantasies that are so rarely experienced by the elder citizenry.

While we're on the subject, however, we're going to speak our mind on one Halloween parasite of which we thoroughly disapprove. The United Nations' Childrens' Fund (UNICEF), constantly on the search for devices to increase its revenue, has decided that yesterday's gluttonous ghosts and goblins may be coaxed into becoming today's door-to-door beggars who, in the best tradition of Oliver Twist, retain nothing of the sums they manage to wheedle. Sanctimonious parents, intoxicated with a sense of benign righteousness, relieve their tired children of the fruit of the evening's efforts and forward a check to UNICEF the next morning. The child receives a pat on the head, and perhaps a word of impersonal encouragement on behalf of "starving children in India" or whatever. And that is his Halloween!

While UNICEF is a very worthwhile organization and has spent much time and effort alleviating the suffering of underprivileged families around the world, we at the Cloven Hoof take issue with its prostitution of Halloween as a commercial fund-raising technique. Halloween is a time of gluttony and orgiastic repast [albeit at the expense of epidemic indigestion], and a fistful of dollar bills is a poor substitute in a child's eye for even a single dollar's worth of brightly-colored candy. And as for those parents whose indignation is sparked by our contention that they should not reduce their children to panhandlers, let them pad their own egos by following one door behind their offspring with a UNICEF money can. Thus the children may once more enjoy their cherished holiday, and Mom or Dad, if so inclined, can beg for charity.

Appendix 32: "About That Goat"

- by Michael A. Aquino III°
The Cloven Hoof #III-11, November VI/1971

Since we receive about as many inquiries on the Sigil of Baphomet as we do on everything else combined, we think it's about time to discuss the origin and history of our emblem. We have encountered descriptions and opinions ranging from Eliphas Levi's celebrated drawing [you know - the goat with the flagpole phallus] to something you put in the tub to keep your feet from slipping on the porcelain. So let's talk about the Baphomet.

As is the case with many other symbolisms connected with the Church of Satan, one cannot claim a definite origin for the Baphomet. Certainly the term proper came into use with the Order of the Temple (Knights Templar), but goats, rams, and non-human personalities with horned heads have been around since the year zero. Horns just seem to hold an attraction for mankind, phallic or otherwise. [Wings are in second place; then come sharp teeth, tails, pointed ears, red eyes, talons, and tentacles. Halos, curiously enough, were never much in vogue.]

The goat is, of course, a virility symbol. If you've ever been around goats in the mating season, you'll know how this tradition got started. They go, as it were, quite mad. One accordingly wonders whether the Knights Templar were the medieval equivalent of today's Playboy Club, but history seems to insist that they sublimated their sex drives into good, clean warfare. To each his own.

In any case the Templars worshipped a "monstrous head" or a "goat demon" called [a] Baphomet. Accounts concerning the actual appearance of this figure differ markedly, even from the Templars themselves. Thus, when deciding to adopt this emblem as the seal of the Church of Satan, the Council of Nine requested one of our more prominent artists, Mr. Hugo Zorilla, to design a Baphomet incorporating both the symbolisms of modern Satanism and the ancient devices of the Order of the Trapezoid.[816]

The word "Baphomet" is a reversed composition of three abbreviations: Tem. Oph. Ab., standing for the Latin Templi omnium hominum pacis abbas ("[The Father or God of] the Temple of Peace Among All Men". Quite a far cry from the Catholic Inquisition's ponderous explanation of "Baffomet" as a mere corruption of the name of Mohammed, isn't it? But then the Inquisitors had to pin something on the Templars, and anti-Islam was all the rage at the time.[817]

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[816] Not true. (a) There was no Council of Nine to make such a request. (b) "Hugo Zorilla" is an artistic pseudonym of Anton LaVey. (c) The "official Church of Satan Baphomet" appearing on the Satanic Bible and on other C/S documents is an exact copy of a previously-drawn emblem [see Chapter #37]. (d) The Order of the Trapezoid was originated by Anton LaVey ca. 1966.

[817] This was as much as I had uncovered by VI/1971. That tortured backwards word-juggling was Eliphas Levi's, and it's anyone's guess where he dug it up! The most sensible explanation for "Baphomet" to date is that of Idries Shah, who, in his book The Sufis, suggests that the term was probably a corruption of the Arabic abufihamat (pronounced "bufihimat"), which means "father" or "source of understanding". Joseph Daniels II° of Indianapolis was the first to suggest [after reading this Cloven Hoof article] that the Templar/Arabic term might have been a corruption of the ancient Egyptian Ba-neb-Tettu, the hieroglyphic term for the city of Mendes in the Nile Delta. In Ptolemaic accounts Mendes was "notorious" for its goat-god, who was said to mate with women in religious festivals. The truth is probably less lurid. Comments Sir E.A. Wallis Budge in his Gods of the Egyptians: "The title Ba-neb-Tettu was sometimes held to mean the 'Soul, the Lord Tettu', and this was the name at Mendes of the local form of Khnemu, whose symbol there, as elsewhere, was a ram … He was regarded as the virile principle in gods and men, and is styled 'King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love …'"

The basic description of the Church of Satan's Baphomet may be found in the Satanic Bible, so we will not repeat it here. But you may be interested to know, particularly if you aspire to the Priesthood of Mendes, that there are other reasons besides those stated why the pentagram is inverted, why the goat's head is incorporated, and why the seal identifies Leviathan and not Satan per se. But for the present time we shall not discuss this further.

The Cloven Hoof's permanent masthead, also drawn by Mr. Zorilla, has its own unique history. In the words of the artist: [Here followed the extract of Anton LaVey's letter quoted in Chapter #15, less the color-scheme discussion.]

What is the Baphomet's role in the Satanic ritual chamber? It is definitely not a "god" to be worshipped, adored, or prayed to. It serves rather as a focal device for the concentration of all ritual participants, as an aid to the alignment of attitude and behavior. It may be used either demonstrably or covertly for hypnotic purposes, or as a medium to reflect the impact of the ceremony either back into the chamber or away from it.

Thus the Baphomet need not remain in a static environment. Depending upon the circumstances of the moment, it may be illuminated with colored or ultraviolet light, relocated within the chamber, enlarged or decreased in size, endowed with audio frequency effects, or even removed entirely! It should never become an "accepted" and consequently irrelevant backdrop to the proceedings.

Remember that the Baphomet is reflective and not generative [as a true god-idol is supposed to be]. The Satanist is not a weak being who must draw his energies from other sources; he summons the innate forces of his own Will to accomplish his ends. This is just as true in the ritual chamber as in day-to-day life.

Summarily the Baphomet as designed and employed by the Church of Satan is not symbolic of a return to medieval, ancient, or prehistoric superstition. We are "experimentalists" and not ignorant savages. It would be ridiculous, wouldn't it, to reject theist tradition and then cling to a Satanism as it is dictated and defined by the proponents of God-worship? This, incidentally, is why our blood pressure rises considerably when pompous, occult "authorities" smugly accuse the Church of Satan of being "inauthentic" in doctrine. If you must go by Catholic or Jewish premises, then yes, we are inauthentic. But part of the idea behind the Church of Satan is the reconsideration of premises as well as of opinions based upon those premises.

Appendix 33: "The Jesus People are Still Revolting"

- by Michael A. Aquino III°
The Cloven Hoof #III-11, November VI/1971

At press time the Jesus Revolution was still in progress, though we're frankly somewhat disappointed that it hasn't gathered more impetus. As a matter of fact, it seems to be fizzling out rather ingloriously. Yes, Jesus Christ Superstar has just enjoyed a smash opening on Broadway, but there is so much grass-roots confusion and bitterness concerning the personality and doctrines of J. Christ that any sort of cohesive movement seems something of a pipe dream. The Jesus of Superstar is a man, not a god, and he is portrayed as an underdog and a radical altruist, not as the awe-inspiring Son of God that his menagerie of churches proclaim him to be.

The Broadway version of the famous recorded opera has, from our point of view, some very intriguing aspects. The character of Judas becomes a mainstay of rationality within a whirlpool of more or less petty antagonisms. At one point Judas, disillusioned by Jesus Christ's growing megalomania, threatens to not betray him - and thereby thwart his scheme to immortalize himself through legend. King Herod is rather amusingly characterized as a drag queen, the Jewish priests as don't-rock-the-boat bureaucrats, and the disciples as social climbers seeking to further their own reputations through association with Jesus.

It is not surprising that, when the play opened in Manhattan, it was besieged by hoards of pickets and protesters. The American Jewish Committee, incensed by the characterization of the priests, condemned Superstar as a severe blow to Jewish/Christian relations. Nor does the comedy rest with the behavior of onlookers; the producers of the rock opera have already prosecuted 15 court actions [amounting to over $125,000 in lawyers' fees] in defense of their product. Local churches, student groups, and even a convent of nuns in Sydney, Australia were forced to cease their own productions. Now offered in many stores are Jesus Christ wristwatches, T-shirts, and buttons; and a growing number of head shops are carrying, so help us, official Jesus bikinis and jockey shorts. This may be one time when the Church of Satan's disposition to blasphemy has been completely upstaged.

But what of the Jesus Revolution itself? The questing generation, searching for a theme to replace first the psychedelic era and then the occultist period, jumped into neo-Christianity with a splash that Moses at the Red Sea would have envied. Unfortunately the leadership has been bred to "revolutionary" theories and mass-actions - hardly the forte of institutional Christianity!

It was interesting to follow the progress of the Jesus people as they encountered the realities of their supposed heroes. When Billy Graham came to Oakland, California, masses of teenagers and young adults flocked to the arena in which he spoke - expecting, no doubt, to witness something of the "magic" of Christ in his message. What they got instead [as we could have told them, had they thought to ask] was an absolutely nauseating series of testimonials and personal revelations from a succession of earnest-visaged evangelists right up to and including the Graham Quacker of them all.

When he received catcalls and taunts from the bored audience, he fervently denounced such protests as the product of immaturity. His audiences since then have become less and less frequented by the vanguard of the youth movements, although many of the late-comers still attend in hopes of gleaning some revolutionary dynamic. Fat chance!

Here at CHHQ we have met more than our share of Jesus Freaks. There is a huge Baptist seminary across town, for one thing, and all you have to do is wave a Baphomet and thirty or forty illuminati will commence to save your soul by talking you to death. You can always identify them by that blank look of nonsensical rapture on their faces. If given free rein, they will try to remold your own face into a similar grimace, or even to coax you into a swimming pool, lake, or river for a purificatory immersion. "One Way!" is their cry - a suggestion that man can achieve happiness only through total submission to Christ, whatever that is.

Perhaps the most valuable piece of information provided by the entire fad stems from the eagerness with which existing Christian churches and religious societies jumped at the chance to attract the young. The more liberal protestant sects were quick to sponsor encounter-type services accentuated by acid-rock, and even the staid Vatican found it hard not to yield to the temptation of full pews.

"Has the Catholic Church Lost its Soul?" screams the cover of a recent Newsweek Well, it isn't doing too hot in the cadre department. According to Jesuit sociologists, particularly Eugene Schallert of the University of San Francisco, the church is currently losing about five priests for every two that it ordains. Frustrated by the restrictions of dogma and tantalized to a great degree by the demonstrated willingness of the young to contemplate Christ in a reasonable frame of reference, many of the church's most powerful thinkers and activists are exchanging their collars for freedom of expression and action.

A few issues ago we predicted that the Jesus Revolution would ultimately assist the cause of Satanism by tempting the established religions to debase their dignity [and its inherent mystery] before the frivolities of the young.[818] On one count we were wrong; we thought that it might take several years.

Also of interest is that man's strong desire for ritualistic philosophy is evidencing itself through patterns estranged from the institutional churches. Religion is now the fastest growing graduate field at the nation's secular universities, with over 300 doctorates granted this past school year. The programs involved are increasingly those with a comparative theologies emphasis; students must gain a mastery of all the world's major beliefs - not just Christianity. Well, how's your Shinto?

Let's try to draw a conclusion or two, as well as to make a broad estimate of things to come in the religious profile of the country over the next several years. First of all the Jesus Revolution, though short-lived, has set in motion an accelerated trend from institutional theology to objective theology. The restrictive element of dogma, in other words, is being rejected as too great a hindrance upon the inquisitiveness of the human mind. People are literally "thinking faster" today than in centuries past; concepts that used to require years of laborious study to be appreciated are now snatched at, chewed, and digested by students in the passage of a month or two.

Thus we can look forward to a temporary migration from the more conservative churches to the more experimental ones (the Unitarians, for example). The Christian mythos has so permeated the American culture, however, that it will continue to dominate the norm for the foreseeable future. Its popular appeal, which is based upon faith as opposed to rationality [or Christ, if you will, as opposed to Judas], is far greater than that of Satanism. Thinking is a difficult business for many individuals; thus the Church of Satan will probably continue to appeal to a specific interest group and not to a general cross-section of the national or global population.

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[818] M.A. Aquino, "Backlash", Cloven Hoof #III-7, July VI/1971.

There is a very important point to be taken from this, and it is that estimates of our development which are based upon numerical growth are misleading. More to the point is whether the existing membership is able to grasp and apply the principles of Diabolism in both theory and practice. De facto elitism demands nothing less.

Appendix 34: "Hell on Reels"

- by Michael A. Aquino III°

The Cloven Hoof #III-11, November VI/1971 and #III-12, December VI, 1971

For the last year we had been waiting to see The Mephisto Waltz, reputedly the most highly budgeted and distinctively cast film on Satanism since Rosemary's Baby. The script was supposedly a direct adaptation from the book, and even Time gave the picture an enthusiastic review. But we didn't get to see it until last month; the Cloven Hoof is apparently on the tail end of the first-run circuit.

Well, it was a bomb, a cop-out, a flaming bore. A group of jet-setters [and a jet retriever] running around smearing each other with blue oil, thereby exchanging identities/bodies. There were no good ritual scenes. [Even Werewolves on Wheels had a decent ritual scene!] No demonic manifestations either - just a nude girl nervously chalking magic circles on the floor. That's the picture you'll see on the poster, and it's the high point of the show. Save your money.

The VI film season is salvaged very well indeed by The Brotherhood of Satan, which is an exact video version of the book. Shot in wide-screen color, it bears the marks of excellent acting and meticulous attention to layout and special effects. It also bears a "PG" rating. This is rather amusing because, while sexual activity is minimal, the film is far more gory than even House of Dark Shadows. Within three minutes after the picture has started, an entire family in a station wagon is squashed flat by a tank. The decapitated head of a too-nosy Christian rolls merrily against the leg of the young Catholic priest, and the heroine seems to spend most of her time wandering through the charnel-house wherein the victims of the Satanists are stashed. Bodies sprawl every which-way, and plastic bags of arms and legs dangle from the ceiling.

We were somewhat surprised to see Strother Martin cast as the Satanic Priest, since he is most famous for playing drunks in westerns. Indeed his cover identity in Brotherhood is that of a lushy, small-town physician. But it only serves to make his transformation all the more striking, as he plays his arcane role to perfection. The final scenes of the film - and the ultimate twist to the story - are jewels worthy of Hitchcock. A motion picture well worth your time to see, but don't bother to eat dinner beforehand.

Take an evening off from singing Christmas carols, and go see The Devils, a WB7 flick currently making the rounds. Ostensibly it is the saga of the nuns of Loudun in 17th century France. Upon a threat or two from Cardinal Richelieu's henchmen, they feigned demonic possession and blamed it all upon one Father Urbain Grandier, who seems to have been a very Satanic playboy-priest indeed. He was summarily tortured, convicted, and burnt at the stake.

Oliver Reed plays Grandier in the movie, and the mother superior, Sister Jeanne des Anges, is portrayed by Vanessa Redgrave. Both are magnificent. The only apparent goofs are a smallpox vaccination on the arm of Grandier's mistress and the acid-rock-singer visage of the priest who "questions" Grandier.

The plot may be a little ponderous, but the forte of the picture is its treatment of color, sets, and visual shock techniques. At that time in history the Catholics and the protestants were slugging it out, and several mutilated corpses of the latter are shown in gory detail. The plague got most of the rest; one of the scenes shows Grandier swinging his censer idiotically over a mass-grave of plague victims. The sets are sublime surrealism - far more so than Marat-Sade. The Catholic church dislikes this film even more so than it did Rosemary's Baby, and you'll know why when you see it. Even though the film is intentionally a satire, you'll feel very sorry for the people who had to endure those times.

As a Christmas gesture of good will, take your local Christian clergy along as guests. We're certain it will leave quite an impression on them.

Appendix 35: "Legacy of the Four-Sided Triangle"

- by Michael A. Aquino III°

The Cloven Hoof #III-12, December VI/1971

Pyramids have become so notorious in occult circles that we hesitate to reintroduce the subject. Practically every secret society in history has incorporated the Egyptian pyramids into the mythology of the moment. The monuments are just too fascinating in their enigmatic simplicity to ignore. Even Will Cuppy, author of the famous historical satire The Decline and Fall of Practically Everybody could not resist explaining why they have remained standing so long: "because it is not in the nature of a pyramid to tip over".

Of course there are pyramids and pyramids. The Central and South American Indian civilizations built them. The ancient Britons contributed pyramid-shaped mounds. And the early cultures in Asias Minor & Major produced both "true" pyramids and countless architectural variations on the pyramid theme. But the scholar of pyramids - "pyramidiot", if you prefer - need look no further than the famous group at Giza to conclude that there is something very compulsive and uncanny about the structures.

Consider in particular the Great Pyramid - according to most archaeological texts the tomb of the Pharaoh Cheops. If you've digested a fair sampling of occult literature, you've heard that the poor old pile was really (a) a fake tomb for Cheops, (b) someone else's tomb, (c) an initiation temple, (d) a symbol of God, (e) a chronicle of the Christian scriptures, (f) a monument to Osiris and Isis, and/or (g) a Terrible Tabernacle of Human Sacrifice, Nameless Rites, and Unspeakable Orgies. The Rosicrucians (AMORC) solemnly proclaim the Pyramid to be "the cosmic mound, a manifestation of the four-fold nature of light, and of evolution … a most sacred structure, where communion with God became possible". And the less said about the Theosophists, the Cabalists, and the Scientologists the better.

The Cloven Hoof would like to try to clear up at least a little of this hideous mess. In doing so we wish to express our sincere appreciation to Mr. Peter Tompkins, whose book Secrets of the Great Pyramid sheds the light of scientific sanity upon what was previously a debacle of crazed foolishness.

From the time of its construction the Pyramid remained inviolate until 820 C.E., when Abdullah Al Mamun, the Caliph of Baghdad, determined to explore it in the hopes of uncovering a funeral treasure cache. Rumors of the descending passage had survived from Roman times, and Al Mamun was able to locate it by means of a forced tunnel. By chance he discovered the ascending passage, of which no previous explorer had ever spoken. It was blocked by three granite plugs, each weighing several tons, and a number of limestone blocks. It was obvious that there had never been a previous violation of the ascending passage, since the solid rock was undisturbed.

Upon tunneling past the plugs, Al Mamun's men discovered the Grand Gallery and the so-called King's and Queen's Chambers. They contained no decorations or objects at all, save for a large, granite coffer in the King's Chamber. It is popularly referred to as the sarcophagus of Khufu or Cheops, the second Pharaoh of the IV Dynasty (ca. 2600 BCE) for two reasons: (1) It is roughly the size of a sarcophagus. (2) Khufu's cartouche was later found to be roughly inscribed on one of the stones above the ceiling of the King's Chamber.

Such "evidence" is so flimsy that no serious scholar can accept it as conclusive. A crude quarry-mark is hardly grounds for the identification of the entire structure, and the coffer is bare of funerary markings. And of course there was no corpse to be found.

The Great Pyramid was subsequently ignored until 1798, when Napoleon's forces invaded Egypt. The French general was intrigued by the monument, and his engineers made two important discoveries: (1) The sides were exactly oriented to the cardinal points of the compass - as it turned out, more accurately so than any other human construction until the present century. (2) The Pyramid was located precisely at the apex of an arc enclosing the entire Nile delta. Such geodetic calculation is quite sophisticated, particularly since aerial surveying would be necessary for modern duplication of the feat.

In 1854 John Taylor, a British astronomer and mathematician, found the slope of the Pyramid's sides to be 51°51'. He also made a discovery that should have discredited the reputed Greek origin of higher geometry: The perimeter of the Pyramid divided by twice its height yields 3.14159, an extremely accurate value for pi.

This in turn led to an even more interesting mathematical discovery. The Egyptian priests had mentioned to Herodotus that the area of each face was equal to the square of the Pyramid's height, and calculations derived from this yield the value of phi, architecture's famous "Golden Section". It is phi that permits the projection of a triangular surface onto a spherical quadrant; thus the Egyptians possessed the capability to achieve map projections of high accuracy.

[Neither pi nor phi are generally supposed to have been formulated until Classical Greek times. Phi in particular was one of the most protected [the death penalty] of the secrets of the Pythagorean fraternity.]

Additional architectural calculations were undertaken in 1865 by Professor C. Piazzi Smyth of Scotland, and subsequently by scores of other Pyramidologists. The linear precision of the Pyramid was found to be remarkable; the 350' of the descending passage is true to 1/4", and the external casing stones' perimeter to 1/100" in 75". The joints of the casing stones are so finely cut that the average mortared gap between them is only 1/50".

The keys to the Egyptian cubits employed in the Pyramid were found in the King's Chamber. The ancient Royal Cubit of geographical measurement is defined in the chamber's dimensions, and that of weight & volume by the coffer. Recurring constantly in the chamber are the crucial "Pythagorean" triangles 3/4/5 and 2/square root of 5/3 - which also occur in triangular analysis of the three major pyramids' positions on the Giza plateau.

The coffer, by the way, is cut from a single block of granite. It is so hard that a modern duplicate would require over two tons' pressure with diamond drills in order to hollow it out.

Smyth came up with yet another startling correspondence. After finding that the Pyramid rises from its base in the proportion 10/9, he multiplied the total height by 109 and obtained 91,840,000 equivalent miles, the approximate radius of Earth's orbit around the Sun.

And a British engineer named Davidson subsequently proved that the perimeter of the Pyramid can be used to calculate the lengths of the solar, sidereal, and anomalistic years. Knowledge of Earth's solar radius and the length of the sidereal year permit the computation of, among other things, the rate at which Earth is falling towards the Sun, the specific gravity of Earth and the Sun, the solar parallax, and the speed of light.

The Pyramid, then, appears to be a device for recording important scientific and mathematical principles, the implications of which would have been extremely disturbing to the average Egyptian. But was this the only purpose of the Pyramid? Why and how was the ascending passage plugged from the inside? A very interesting hypothesis was advanced at the turn of the century by an astronomer named Richard A. Proctor:

A curious hieroglyph was discovered at the solar temples at Annu (Heliopolis) and Karnak. It is the symbol for a pyramid with the upper part missing, i.e. a truncated pyramid. A pole-like device is shown rising from the upper surface. Proctor suspected a correspondence to the Great Pyramid, and his investigations yielded the following considerations:

(1) If the Pyramid's construction had been temporarily halted at the top of the Grand Gallery, the Gallery could have been used as a very effective astronomical measurement instrument. Over 80% of the sky could have been observed, and the declination of all visible stars from -50° below the celestial equator to +30° above could be recorded.

(2) The Pyramid's accurate directional orientation would have been possible through the sighting of the star Alpha Draconis down the descending passage at the moment of the Autumn Equinox (Halloween to you latter-day traditionalists).

(3) The flat surface of the truncated Pyramid would have served to mark and record stellar and planetary azimuths. Hour angles and the right ascension of the bodies could be obtained, leading to star maps and the development of longitude and latitude on maps of our own planet.

(4) After all such calculations had been completed [a few years would suffice], the observatory could have been sealed from the "inside", the King's Chamber and coffer constructed as permanent records for the distant future, and the Pyramid topped off to serve as a further mathematical record through its altitude correspondences.

We could easily fill another ten issues of the Hoof with additional items of Pyramidology, but in the interests of brevity we shall commend our readers who are Pyramanaics to Mr. Tompkins' admirable book. We shall conclude with one or two tangent observations:

The designers of the Great Pyramid and [at minimum] the Giza complex possessed a knowledge of mathematical and physical science that was not to be reapproached until the seventeenth century - and then only in part. It is obvious that either the Egyptian civilization was far older and more advanced than we generally suspect it to be, or that scientific knowledge alien to the Nile culture was introduced.

The former option is the less probable of the two, as we possess archæological evidence of the early Egyptian dynasties and of the illiterate social groupings that predate the Upper and Lower Egyptian unification.[819]

In the legends of the Khemite gods the Order of the Trapezoid has uncovered some most curious data which may bear upon the problem.[820] Perhaps we may pursue the matter in a future issue, conditions permitting. For the moment we shall merely borrow the ancient Greek word for "teacher" - daimon- and refer to the mysterious architects of man's earliest scientific achievements as … teachers.

[819] Cf. Michael A. Hoffman, Egypt Before the Pharaohs, New York: Alfred A. Knopf, 1979.

[820] The Order of the Trapezoid, in this case, was myself, who first broached these data in a letter to Anton LaVey in December 1971 [see Chapter #16]. My eventual Hoof article on the matter was entitled "The Source" (Appendix #67).

Appendix 36: "Season's Greetings"

- by Michael A. Aquino III°

The Cloven Hoof #III-12, December VI/1971[821]

December is the month for Christmas, one of the world's most popular holidays. It is a time of festivals and fellowship, and the quasi-Christian background of the occasion is no reason for the Satanist to deny himself the enjoyment of the season. For, like most other Christian holidays, "Christmas" is a plagiarism from a defeated rival - Mithraism.

Mithraism - or the Mithraic Mysteries - first appeared in Persia about 500 years before the birth of Christ. Based upon the worship of Mithra, a sun-god who had pledged to bring peace and plenty to the Earth, the religion took many of its mythological symbolisms from the old Chaldean astrology. Among these were the weekdays' planetary names, a remnant of which we have today as Saturday, Sunday, and Monday. The original concept of the "Christian" Hell, the Dæmonic Powers, and the Apocalypse are also Mithraic; they are not a part of pre-Christian Judaism.

Mithraism spread quickly throughout the known world, subsiding only after centuries of persecution by established Christianity. As a religion especially popular among the Roman military [Mithra was often known as the "soldier's god"], Mithraism became familiar from Scotland to the Sahara. Ceremonies and rituals were held at night in "Mithræums" - temples located in caverns or in dark, wooded grottos [and thus the tribute to Mithraism by the Church of Satan in the naming of its own local groups].[822]

It is possible that such extreme measures as human sacrifices were a part of the earliest Mithraic rituals, but the religion became less brutal and more sophisticated as it was adopted by the Roman nobility. One of Rome's greatest military emperors, Julian Augustus, was a Mithraic initiate. Upon assuming the throne he waged a campaign against the Christian bishops who had gained control of the bureaucracy under Constantine. Julian's valiant restoration of the Greek/Roman pantheon was ended by his death in Asia Minor in 363 CE. [For a well-written profile of the period, you might investigate Gore Vidal's historical novel Julian.]

Mithraic initiates passed through seven grades or degrees: Raven, Occult, Soldier, Lion, Persian, Runner of the Sun, and Father. Each degree was identified by distinctive robes and masked headpieces. Sunday was considered sacred to Mithra, and his birthday - the "Birth of the Sun" - was celebrated on … December 25th![823] Historical estimates of Christ's actual birthdate range from October to March, and it is likely that the popular Christmas date was merely adopted from Mithraism to resolve the confusion. So much for "Christmas"![824]

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[821] I had asked the LaVeys for their opinions concerning Christmas while preparing this article, but I didn't receive their answer in time to incorporate it. On December 5, VI/1971 Diane LaVey wrote to me: "We've always pretty much left it up to the members to do as they wish, but you're right in thinking we should at least offer some guidelines. Our immediate family celebrates Solstice (December 22-23), and the Santa Claus problem is non-existent here because Zeena hasn't believed in him since she was four. I've broached the subject of a 'Father Frost' [or whatever] type character for the kiddies during discussions with Anton on this, but we've never come to any real conclusions. I can't decide if it would be selling out - replacing Santa with another fairy fellow (W.W., maybe?) - or if we'd be reclaiming our rightful ownership to certain wintertide legends if we set up a Satanic festival for the Earth's barren period. It seems something is needed, but we can't decide just what. Perhaps the December Hoof will set the wheels in motion."

[822] Actually the term "Grotto" within the Church of Satan was a pure Anton LaVey concept, but I thought this Mithraic attribute was a rather tidy correspondence, and there was no objection from San Francisco.

[823] As distinct from December 21-22, the South Solstice.

[824] Cf. "The Gods of Christmas" by Margaret A. Wendall IV° in Scroll of Set #I-4, December X/1975.

Witchcraft traditionalists may bring up the point of an old British witchcraft fire festival called Candlemas. It should now be obvious that the "prehistoric" occasion championed by the Wiccans is simply a distortion of the Asian/Mediterranean holiday as it was introduced by merchants, soldiers, and explorers from Phoenicia and Rome several hundred years before the onset of Christianity.[825] And there is strong evidence that the Baphomet is none other than Mithra, the Sun-God of Peace and Plenty - whose emblem was a horned bull.[826]

And so our best wishes to you for a joyous holiday season! Let the trees be trimmed, the logs be lit, and the banquetts joined! For it is the time of Mithra, whom we of the Church of Satan honor as Lucifer, Lord of Light - the Prince of Darkness and ArchDæmon Satan!

There is death in the clouds,
There is fear in the night,
For the dead in their shrouds
Hail the Sun's turning flight.
And chant wild in the woods as they dance
Round a Yule-altar fungous and white.
- H.P. Lovecraft, "Yule Horror"
Fungi From Yuggoth, Arkham House, 1963

[825] It's not that obvious. Stonehenge, a solar temple and observatory, is pre-Roman & Phœnician! On the other hand I'd bet that there was a lot of Mithraic material in "Druidism" as it evolved through the Roman occupation.

[826] I don't know what particular evidence I might have had in mind, except that the two symbols share horns and connotations of virility.

Appendix 37: "Psychology of the Blood-Vampire"

- by Michael A. Aquino III°
The Cloven Hoof #IV-1, January VII/1972

The Cloven Hoof has been receiving a large number of inquiries concerning vampirism, both psychic and sanguine. Many members apparently interpret the Satanic Bible's discussion of psychic vampirism as somehow exclusive of the good old fangs-in-the-neck species. In fact, both types of vampirism are important concepts in Satanism, and the question is interesting enough to warrant further treatment in the Hoof. While vampirism is a world-wide concept, we are principally interested in the western European tradition, as it is notable for two key characteristics: (1) its peculiar relationship with Christianity, and (2) its glorification of the Undead state.

The word "vampire" has a multitude of possible origins. We think it most probably derives from the Magyar vampyr or the Russian vopyr, both terms of 18th-century vintage. In the 18th and 19th centuries, at any rate, vampires came on strong. There are literally hundreds of vampire attacks recorded in almost every area of the European subcontinent, and most of them include the eventual discovery and destruction of the Undead culprit. It was not until recently that psychologists and historians thought to correlate the scares to the periodic outbreaks of contagious diseases. At that time the true causes of most epidemics were unknown, and the mysterious deaths of a number of healthy people in a single locale were more than likely to be attributed to a vampire in the vicinity.

When the city of Danzig was struck by cholera in 1855, vampires were said to be ravaging the area. A later occurrence of diptheria in Rumania was responsible for the disinterring and mutilation of 30 corpses suspected of being nosferatu. The occasional discovery of victims of premature burial [which was not all that uncommon at a time when catalepsy and temporary cessation of respiration were as yet unknown] reinforced the legend. When a coffin was opened and found to contain a hideously-contorted body with a ghastly facial expression and blood-drenched teeth, how could vampirism be denied? Even such ordinary developments as the continued growth of the fingernails were sufficient to "prove" vampirism.

As Frazier indicated in the Golden Bough, the sacrifice of one's god in order to preserve one's own life and prosperity is a common enough procedure. Nowhere is this better exemplified than in Christianity, where the god is slain and resurrected on an annual basis (Easter and Christmas) in order to save his followers from punishment or ill fortune. The Catholics, however, perpetuated a curious practice - the "Holy Communion" - which has survived in one form or another in most of the Christian sects. Through this procedure the devout assimilate the immortal and godlike qualities of Christ by eating a piece of his "flesh" and drinking his "blood". Thus Christianity, in addition to being death-worship [in that it venerates the supposed afterlife above true life] is also an international vampire cult!

This concept is crucially important to the popular notion of vampires. The drinking of Christ's blood to attain immortality is sanctified, but the notion that immortality can also be secured by drinking "ordinary" blood is an affront to the god. It was necessary to the Christian mythos that blood-vampires be creatures of the Devil, and that their immortality be of a particularly hideous quality - that of existence as a reanimated corpse who cannot bear even the light of the Sun.

One would think that such an Undead existence ought to be unattractive, but, in spite of such distasteful trimmings, the vampire is tremendously alluring to a great many persons of decidedly respectable dispositions. Dracula, as both book and motion picture,

enjoyed record success, and Dark Shadows Barnabas Collins touched off an international film craze approached only by James Bond (who displays both sadistic and sexual vampire characteristics himself). The public is fascinated by people who deliberately prey upon other people and do not apologize for it.

Every vampire-victim, of course, becomes Undead in turn. This is an essential part of the core psychology. By surrendering to his unspoken [and thus dreaded] desires, the subject becomes the monster. The true self - that of a vicious, carnal creature that preys upon other humans - is liberated. The new vampire is scornful of social taboos and of the normal concepts of morality. He lives according to the law of the jungle, consciously and intentionally manipulating and using persons who are too stupid or too weak to destroy him. he defies "God's" ultimate threat of death by continuing to live in spite of his "natural" death, and he laughs at the Hellish symbolisms that strike terror into the hearts of the ignorant. Yet he is invariably a gentleman, an aristocrat, and a scholar. In short, he is a Satanist!

Yes, almost every characteristic of true Satanism is caricatured in the popular myth of the blood-vampire. As Satanists we admit to our vampirism and glory in it. Armed with knowledge of the arts that most people regard as "supernatural", we master our conditioned fear of death by refusing to allow its dominance of our decisions. We are abhorrent to the professors of theism because we are living proof that religion is not necessary to a pleasurable and positive existence. [As to whether or not you can see your reflection in a mirror, we suspect this depends upon how attractive you consider yourself to be.]

And now to psychic vampirism, which is, of course, decidedly unSatanic. The principal difference is that, while the blood-vampire lives by strength and cunning, his psychic counterpart perpetuates his miserable existence by a continual display of personal weakness and helplessness. The object is to incite pity or sympathy, and thereby to secure patronage and protection. The Christian parallel is obvious, as the believer must acknowledge his helplessness and imperfection before becoming eligible for the salvation that the god has to offer. A clear distinction is thus apparent between the two psychological mores governed by the term "vampirism".

[Note: The psychotic forms of vampirism - such as necrophagy, necrophilia, and necrosadism - are considered to be outside the realm of philosophical consideration, inasmuch as those suffering from these obsessions rarely display more than the most cursory rationale for their cravings. The "vampire" fantasies of such unfortunates are largely born of contact with film-style portrayals of the Undead. Along this line it is interesting to note that Count Dracula is perhaps the only "fictitious" personage with whom psychotics tend to identify themselves. Even the famous Hungarian actor Bela Lugosi, who immortalized the character on the screen, firmly believed he was Dracula when he died in a clinic in 1956.]

Fangs for the Memory

Speaking of vampires, one of our Regional Agents in Canada recently notified the ClovenHoof that a biography concerning the real Dracula is to be published this coming month. The exact title is not yet known, but the book is by two Boston College professors, Dr. Radu Florescu and Dr. Raymond McNally.

We understand that the two authors spent a major portion of the last three years searching through Rumania and Hungary for traces of the 15th-century prince whose infamous exploits of cruelty and terrorism inspired Bram Stoker to name his celebrated

vampire after him. Stoker, in fact, explicitly identified his Dracula as the Voivode Dracula in an early segment of "Jonathan Harker's Journal", although he took the personal mannerisms of his character from the British actor Henry Irving "with his hissing and terrible voice", whose secretary he had been. Stoker himself, by the way, was a one-time member of the Hermetic Order of the Golden Dawn.

The Castle Dracula is located atop a 300-foot precipice in Wallachia near to the Transylvanian border. A television film documentary was announced one year ago, but it seems to have given way to the book. During his reign from 1456 to 1462, the prince killed an estimated 100,000 people by burning, impaling, and mass slaughter.

* * *

Following the publication of the above article, Diane LaVey wrote to me (January 6, 1972):

Karla especially liked the article on vampires; it's her pet subject. She recently debuted as a lecturer, when her English teacher at City College asked her to give a talk to one of her other classes on the subject of vampires after Karla had turned in an A-graded report on all aspects of the Undead.

Vampirism seems to be a fascinating topic to anyone who is even mildly interested in the unknown, bizarre, or off-beat. Whenever the Master's vampirism lecture came up in the series of lectures he gave at one time, we knew it was time to haul out the extra chairs and cross our fingers that the old floor held up under the standing-room-only turnout. So I'm sure the members appreciated your piece this month.

I should mention something Anton pointed out when reading the article, though. Lugosi did not die in a clinic, but in his own home on the evening of August 16, 1956. His wife, Hope, left their apartment on Harold Way to buy groceries at a store a few blocks away, leaving him resting in bed. He apparently had died shortly before she returned around seven o'clock, for when she called to him, he didn't respond, and she could feel no pulse.

I would guess that the reports of his belief that he was Dracula might have resulted from the relatively common knowledge of his intense fear of death. Even though his fatal heart attack came at age 73, which wouldn't be regarded as premature considering his drug-addiction, he had told his wife just three nights before his death that he was most definitely still afraid of dying, when she asked him about it. While trying to comfort him, she evidently found he was not about to extend a cordial welcome to the Grim Reaper, regardless of anything she told him, for she is quoted as saying later: "You might as well save your breath with people like that. They're still going to be afraid of death." He was buried two days after his death at Lot 120 in the Grotto (!) section of Holy Cross Cemetery in Hollywood.

Lugosi did commit himself to the Los Angeles General Hospital mental health and hygiene department on April 21, 1955 [at the time weighing 125 lbs. - on a 6'1" frame which formerly carried 179 lbs!]. But he spent only one night there, for after attending a 45-minute court hearing the next day, Superior Judge Wallace Ward granted that Lugosi be committed to Metropolitan State Hospital in Norwalk, Calif. for a minimum of 3 months or a maximum of 2 years. He was released, after passing a staff health examination, on August 5, 1955.

He had spent only a little more than 3 months in the hospital and stated to Newsweek upon his release that his rehabilitation was "the greatest thing that ever happened to me". Nevertheless his unfortunate experience had been exploited a great deal by the press, and

because of the general public's predictable preference to remember only the sordid details of his later years, little has been said about his apparently happy marriage to his last (5th) wife, Hope Linninger. She had been a fan-correspondent of Lugosi since the 30s, and at the time of their marriage was a clerk in a film studio editing department. They married on April 24, 1955 and moved to an apartment at 5620 Harold Way (between Hollywood and Sunset Boulevards), where he lived out his remaining days in domestic harmony despite his old age. He was completely cured of the drug addiction, although he was seriously hampered arthritis and suffered deafness in one ear.

As an aside, Dr. Florescu and Dr. McNally contacted the Master around mid-1970, asking for any additional information he might have on vampirism in general and Dracula in particular. He wrote back offering some new leads, but told them it would take a book to tell them everything he knew on the subject, adding that he intended to write such a book one day, so was disinclined to give away all of his material for same! I really look forward to his writing a book on vampirism; it's a subject into which he could really sink his teeth [pun unpremeditated, honest!]. In the same vein, he has one contemporary vampire case for which any investigator on the subject would give his eye teeth, and it's documented by official S.F.P.D. records and photos … only they aren't aware of it.

Appendix 38: "The First Philosopher"

- by Michael A. Aquino III°

The Cloven Hoof #IV-1, January VII/1972

Hope you enjoyed last issue's venture into the Great Pyramid. We'll be back to the Egyptians in depth later, but it is just as important to trace the course of Satanism throughout the many ages and environments which contributed to its final formulation in our own time. Hence a few words concerning Pythagoras, that enigmatic Greek mathemagician who rightly deserves the honor of being "the first of the philosophers".

[The term "philosopher" (lover of wisdom) was used by the ancient Hellenes in intentional contrast to the word "sophist" (professor of wisdom). The self-proclaimed sophists became so obnoxious in their pomposity that the more objective theorists refused to be identified with them.]

Pythagoras was born on the Ægean island of Samos in 582 BCE. There are no written records of his early life, and he left no history of his later magisterial experiences, but accounts by his pupils and contemporaries permit a piecemeal biography.[827] In 549, when he was 33 years of age, he presented himself at the court of the last Pharaoh of the XXVI (Saite) Dynasty, Amasis. Via a petition from his own ruler, Polycrates, he requested initiation into the Priesthood of Amon-Ra at Uast (Thebes).

Although originally reluctant to admit an alien to their circles, the priests of Uast were finally won over by Pythagoras' sincerity and demonstrated endurance of the many tests they set for him. He spent the next 22 years in Egypt, returning to Greece only when Cyrus the Great of Persia sacked and burned the temples at Uast during his expedition to Egypt in 527.

Pythagoras, now 40, traveled to the Greek colonies in the southern part of the Italian peninsula, established a college of science and mathematics in the town of Crotona, and proceeded to dominate the intellectual climate of the region for the next 20 years.

Although personally a political liberal, Pythagoras organized his school along the highly autocratic lines of those of his Egyptian teachers. Pupils were divided into two classes: neophytes (who were instructed in elementary subjects on a probationary basis) and initiates (who were familiarized with the true principles of geometry and mathematics that Pythagoras had learned in Egypt). Three years of instruction were required of neophytes, and five more were demanded of initiates before completion of the course. Extensive periods of total silence had to be observed, and no questioning of Pythagoras' doctrines was permitted. Students found to be "deficient in intellect" were promptly expelled from the academy and treated henceforth as total strangers.

During this period the philosopher cut quite a romantic figure. He never left the college during daylight, speaking to his students from behind a closed curtain. When he ventured forth at night, he appeared in flowing robes and accessories designed to reinforce his popular image as the god Hyperborean Apollo. Pious fraud was thus another of his mannerisms, but it seems that the Greeks were not so gullible as the Egyptians: The college was attacked by a mob of "deficient intellectuals" in 507 and entirely destroyed [together with 40 of the students].

Pythagoras himself fled to the Temple of the Muses at Metapontum, where, after being besieged by a mob for over a month, he finally perished. The many branches of the Pythagorean Brotherhood, however, were to continue in strength in Greece, Italy, and Sicily for many years thereafter. Counted among their initiates were such famous

[827] An excellent biographical study of Pythagoras has since been published: Pythagoras: A Life by Peter Gorman. London: Routledge & Kegan Paul, 1979.

individuals as Plato and Iamblicus.

While Pythagoras cannot be acclaimed as the author of the several geometric principles that are usually attributed to him [such as the “Pythagorean Theorem”], he is undoubtedly responsible for the preservation of important doctrines after the final corruption and downfall of the Khemite colleges of esoterica. As an example, Pythagoras designated the pentagram as the ensign of his Brotherhood, instituting death as the penalty for revealing its mathematical significance. This “secret” of the pentagram was that its five lines crossed one another in the exact ratio of the “Golden Section”. And, to return to Giza for a moment, the side of a pentagram inscribed in a circle whose circumference is equal to the perimeter of the Great Pyramid will equal the slant height of the Pyramid, which again equals the value for the Golden Section.

In a way it is bitterly ironic that the pentagram, which is thus so ingenious a polygram, should have been denigrated to the status of a symbol of Wiccan superstition and ignorance. How many of the Wiccan books can you open that do not have the TE TRA GRAM MA TON business inside?

Among Pythagoras’ other convictions were a hatred for all forms of warfare and a deep love for all animal life at a time when animal sacrifices were very much in vogue. He is one of the key figures of the human race, a Satanic Master, and indeed the first among Greece’s famous lovers of wisdom.

Appendix 39: "Official Degrees of the Church of Satan"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-3, March VII/1972

In response to many requests for information concerning the magical degree structure of the Church, the Council of Nine has authorized the Cloven Hoof to publish the following description, which is necessarily of an abbreviated nature:

The Church incorporates a total of five degrees, each of which has both an official and a ceremonial title. These degrees are as follows:

Degree	Official Title	Ceremonial Title
V°	Magister Satanas	Magus
IV°	Magister Magnus	Sorcerer (m) or Sorceress (f)
	Magister Templi	
	Magister Caverni	
III°	Priest or Priestess of Mendes	Wizard (m) or Enchantress (f)
II°	Brother/Sister of the Cauldron	Warlock (m) or Witch (f)
I°	Active Member	Apprentice

First Degree: This degree encompasses the general membership of the Church. Over 95% of the membership-at-large and the chartered Grotto registrants hold this degree as evidence of their formal commitment to the philosophy of Satanism. Upon admission to active membership, all Satanists receive this degree, and it continues in force indefinitely unless (a) an individual voluntarily terminates his membership or (b) his membership is arbitrarily terminated by the Council of Nine. Recipients of the I° are entitled to wear the Sigil of Baphomet in black against a red background, and their ceremonial robes are completely black.

Second Degree: This degree is awarded by the Council of Nine to those members who demonstrate their proficiency in the doctrines of the Church through successful completion of a special examination. The degree is awarded semiannually [in February and August], and it constitutes official recognition of the recipient's magical prowess by the Church. As II° members are authorized to hold positions as Grotto Leaders and Regional Agents, a more extensive background investigation is also conducted prior to the award of the degree. Recipients of the II° are entitled to wear the Sigil of Baphomet in black against a white background, and their ceremonial robes are completely black.

The I° and II° constitute the lay membership of the Church of Satan. The III°, IV°, and V° identify the official hierarchy of the Church - the Order of the Trapezoid, which is also known as the Black Order of Mendes. Since the Black Order encompasses the officialdom of the Church, lay members cannot aspire to admission unless they desire the responsibilities and obligations of the Satanic clergy.

Third Degree: This degree is awarded by the Council of Nine to aspirants who successfully complete the requirements for the Satanic Priesthood. In addition to formal evaluation - such as a written examination and extensive seminarial training under the Order's supervision - the aspirant must possess a background of such character, integrity, and magical ability that he or she can safely be entrusted with the executive authority of the Church. Consequently a meticulous background investigation will be conducted in each case. Among the secular criteria under evaluation will be the following:

• Job or professional stability.
• Social bearing.
• Relationship with spouse.

- Special abilities (languages, talents, etc., in which outstanding ability in at least one area should be present).
- Ability to maintain relationships (long-term friendships prior to affiliation with Church - if none, reasons).
- Economic stability (assets/liabilities).
- Residential stability (homeowner - if not, reasons).
- Family reaction (likelihood of difficulties arising from antagonisms).
- Make, year, and condition of automobile.
- Living conditions (type of home, outsiders' impressions, style of decor).
- Personal appearance (distinctive but socially dignified).
- Life-style (leisure pursuits, social haunts, dining preferences, etc.).
- Attitude and behavior towards non-human animals.
- Conversational ability (non-esoteric versatility a must).

Candidates for the Priesthood must have attained the II° of the Church. Chartered Grotto Leaders and Regional Agents may apply to the Council as a prerogative of their offices. Other members may write to the Secretary of the Central Grotto for information concerning prerequisite actions in furtherance of the Satanic philosophy. After the Council has had the chance to observe the individual's performance in a semi-official capacity, a decision will be made.

Fourth Degree This degree is awarded only by the High Priest, and it constitutes recognition as a Master of the Realm. The three separate titles within the IV° are used to indicate the official position of the Master within the Church of Satan's administrative structure. Magister Caverni, Magister Templi, and Magister Magnus correspond respectively to the administrative functions of bishop, archbishop, and cardinal. The Cloven Hoof is not authorized to release information concerning the qualifications for the IV°. Recipients wear the Pentagram of Satan against a black background, and their ceremonial robes are black with blue trim.

Fifth Degree: The Cloven Hoof is not authorized to release information concerning the V°. Recipients wear the Pentagram of Satan in silver metal without background, and their ceremonial robes are black with scarlet trim.

The High Priesthood of the Church of Satan, while not a degree in itself, will be held by either a Magister Magnus or Magister Satanas. The insignia of the office is a lightning bolt superimposed upon the insignia of degree.

Members of the Council of Nine are identified by a special medallion bearing the Seal of the Order of the Trapezoid.

Appendix 40: "In Quest of the Unholy Grail"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-3, March VII/1972

As incorporated into the Satanic Ritual, the Chalice of Ecstasy symbolically endows the Priest or celebrant with the knowledge of the Powers of Darkness. Through the Elixir of Life the magician absorbs the force of the ceremony into his material being, in order that he may break the bonds of preordained natural law and inflict his will upon the mechanisms of the Universe. But, while the Elixir thus serves an important function in Black Magic, the vessel itself possesses a crucial significance - one which is perhaps not immediately apparent to the practitioner. For the Chalice of Ecstasy is the embodiment of that most enigmatic and esoteric symbol - the Grail.

Such a statement may cause some initial consternation. Isn't the Grail a relic of the Christian mythos? According to the popular tale, it was the cup from which Jesus Christ drank at the Last Supper, after which it was used by Joseph of Arimathea to catch the blood of the crucified savior. It was then sealed and dispatched to Britain, where, because of its holy qualities, it became the object of an intense search by the knights of King Arthur's Round Table. It was finally found by Sir Perceval [or Sir Galahad], whereupon it vanished from the Earth.

Such is the version which has come to us via the Western Christian tradition. A careful examination into the source material of the Grail legends, however, presents us with a far more complex portrait of the object in question. Like many other "Christian" symbols, the Grail is actually the legacy of an older, more sinister myth-cycle - one which is properly the concern of the Church of Satan.

The roots of the Grail tradition are all but extinct. Various scholars have suggested its literary origin in Persia, Turkey, Egypt, Syria, Phœnicia, Spain, and even China and Mongolia. But it may just as easily be Celtic, Irish, or Scandinavian. We are archaeologists only incidentally, however; our present interest lies in the substance of the legend.

Of the scores of books which touch upon the Grail,[828] one of the most excellent is The Grail Legend by Emma Jung and Marie-Louise von Franz. Originally published for the C.G. Jung Foundation for Analytical Psychology, it approaches the Grail from a number of contrasting hypotheses, some of which we shall examine in this article. We highly recommend this volume to you, but shun A.E. Waite's The Holy Grail, which will only put you to sleep.

Jung identifies three major histories of the Grail from among the many versions that have been recorded. The eldest is Chrétien de Troyes' Li Contes del Graal, a cycle of poems written during the last half of the 12th century CE. Slightly later came Robert de Boron's Roman de l•Estoire dou Graal (about 1180-1199), a 3-part saga containing the stories of Joseph of Arimathea, Merlin, and Perceval. Finally there is the best-known and most elaborate version, Wolfram von Eschenbach's Parzival, completed in about 1207 CE.

Although there are certain distinctions between each version, the basic story of the Grail is fairly consistent:

After various exploits Sir Perceval, a knight of the Round Table, finds himself at the edge of an unknown river. A richly-garbed fisherman directs him to a strange castle, which materializes mysteriously before the knight upon his approach. Upon entering, Perceval is

[828] The definitive treatment of the symbolism of the Grail [and many other things] in the Parsifal opera of Richard Wagner is Franz E. Winkler's For Freedom Destined (Garden City, New York: Waldorf Press Publishers, 1974). This volume also contains the definitive treatment of the symbolism in Wagner's Ring cycle.

welcomed by the Grail King, who is revealed to be the fisherman as well. In his side is an open wound which will not close. The king presents Perceval with a sword and invites him to dine. A procession enters the hall, with maidens carrying the Grail, a spear that is dripping blood, and a finely-worked platter. Perceval fears to ask the meaning of these curious artifacts, and the king, castle, and Grail vanish. An oracle tells him that his failure to inquire into the meaning of the Grail caused the castle to disappear, and that the king and kingdom will continue to suffer until Perceval has found them again.

After a series of adventures, Perceval again finds the Grail castle. This time he asks the proper questions, and the king's wound is healed. Prosperity returns to the kingdom, and the king dies naturally a short time later. Perceval then becomes the new King of the Grail.

In the Christian interpretation the Grail was the cup of Christ, while the spear was the one which wounded him during the crucifixion. No significant meaning is ascribed to the platter. The sword, according to one source, was originally the sword of David, reworked by Solomon, enchanted, and finally sent via a magical ship to Solomon's final descendant for use in the Grail quest. The four devices, according to Cavendish, have been used to name the four suits of the Tarot deck.

The word "grail" originated, according to some authorities, in the Latin *gradale* (deep plate or bowl). Others suggest that it is derived from *grele* (hailstone), and consequently there is some confusion as to whether the Grail is a cup or a stone. In de Troyes it is described only as a "vessel"; de Boron identifies it as a chalice; von Eschenbach pronounces it a stone:

> They [the Knights of the Grail] live from a stone of purest kind.
> If you do not know it,
> It shall here be named to you.
> It is called *lapsit exillis*

This curious description has given rise to additional conjecture. One authority corrects it to *lapsit ex cœlis*, a derivation of the Greek term for meteorites, "stone with a spirit". Various legends depict the Grail as a jewel that fell from Satan's crown during the First Seraphic War, while von Eschenbach relates that it was subsequently guarded on Earth by the *zwivelære* (doubters), the Angels who took neither side in the conflict.

Alchemists in the audience will immediately suspect another allusion to the stone Grail - the famous Philosopher's Stone. It is noteworthy that the Stone in alchemy is identified with the alchemical Mercurius, a being of dual aspect who may be identified with Baphomet. According to Jung the Philosopher's Stone - and thus the Grail - is "a matrix in which the archetype of the self is transformed" [which means that it changes your basic personality, in case you aren't as Jung as you'd like to be]. An old text entitled *Allegoriæ Sapientum* observes: "Thus our Stone, that is the flask of fire, is created from fire." The elemental of the Stone is the dragon, which, if you're really prone to wild speculation, brings to mind the name of Perceval's [and Arthur's] ancestor, Uther Pendragon ("Dragon's Head").

If, on the other hand, the Grail is considered a cup, variations upon the theme are abundant throughout mythology. In ancient Egypt the vital fluids/organs of the dead were buried with special veneration in jars bearing the heads of Horus' four sons. In Orphic Gnosticism reverence was given to the Cup of Anacreon, as it imparted divine knowledge. According to the ancient Persians, all the world's mysteries could be perceived in the Cup of Jamshyd, while Mohammed, during one of his Astral expeditions, glimpsed "a goblet of greenish brilliance" illuminating all of the seven heavens. In the 3rd century CE the Egyptian Gnostic Zosimos of Panopolis envisioned a cosmic altar in the form of a shallow

bowl, “in which men in torment were being cooked to attain a state of spirituality”(!).

A discussion of the Grail invariably leads to the nature of its guardian, the Grail King or Fisher King. Alluded to as Pelles or Pellam, he bears striking resemblances to the Welsh god of the underworld, Pywll or Pwcca. He is the master of the Knights of the Grail [or Knights Templeise, according to von Eschenbach], a secret order which intervenes only occasionally in worldly affairs. The relics of Christ cannot heal his wound; instead he seeks a fish from the river. Now the fish is a symbol of Christ, but Christ has already proven ineffective in healing the king. So he is now seeking a *second* fish.

Jung mentions a passage from “The Revelation of John”, a text of the Catharists (a sect in southern France which was persecuted for heresy during 1207-1229 CE and which was associated with the Templars). In this text it is recounted that Satan visited the world shortly after its creation and saw two fish lying together on the primal waters, yoked together and “holding the whole Earth”. The sect taught that there were *two* sons of God - Christ and Satanæl - who ruled the Earth according to the principle of duality. The Era of the Second Fish began ca. 1000 CE, when religion commenced to fragment, and when the onset of alchemy and other primitive research disciplines foreshadowed the development of modern science with its anti-Christian rationalism and materialism. And so the craving of the suffering king for the Second Fish!

Then, of course, there is the matter of Perceval, who is also the “fish” for which the king is searching. In contrast to Adam, he errs by *failing* to inquire, and it is only when he succeeds in inquiry that the king and kingdom are healed. He then becomes King of the Grail: Man as Satan.

The Grail, then, as represented by the Chalice of Ecstasy, is a challenge which the magician must accept before aspiring to the Powers of Darkness. Within it is not the blood of an impotent god - but an Elixir of Life that fires his own blood with the brilliance of Hell.

Appendix 41: Church of Satan Membership Form Statement

- by Anton Szandor LaVey
reprinted in The Cloven Hoof #IV-3, March VII/1972

It is not easy to be a member of the Church of Satan; however, an allegiance to the concepts of Satanism is anyone's prerogative. Anyone may perform Satanic rites and propagate Satanic thought, independent of membership in the Church of Satan. Official affiliation with the Church of Satan does not give one a stronger voice insofar as personal expression of Satanism is concerned. If you are "fired up" and wish to proselytize the contents of the Satanic Bible or gather others together for ceremonies, pursuing Satanism on an evangelical level, you would function best as a non-member. By remaining unaffiliated you will have greater freedom of action, fewer personal restrictions, no organizational obligations, and rank of your own choosing.

Satanism is a philosophy, a magical curriculum, a movement - a way of life. The Church of Satan is an organization whose machinations have spawned that movement, and which serves as a guideline and inspiration to those who rightfully call themselves Satanists.

Through the magical genius of Dr. Anton Szandor LaVey, the Church of Satan was created as a foundation for a legitimate faith whose time had come. The very real magic which has emanated from the Church of Satan has provided a climate and opportunity whereby Satanism might be openly practiced for the first time in history. The magic that will create new opportunities and greater legitimacy for Satanists will likewise emerge from the Church of Satan.

Being an organization, the Church of Satan is governed by strict protocol and, as the Infernal machinery behind contemporary Satanism, must be properly maintained. Though Satanism is of the here and now, the Church of Satan is primarily concerned with the future and its ramifications. There is no place for physically resolvable personal problems, nor surcease from the torments of unfulfilled desires within our organizational precincts - despite early propaganda to the contrary. It is always easy to agree with something that promises abundant rewards. The Church of Satan is not a haven for those who anxiously await the Devil's blessing. Personal success - or salvation - is not dependent upon secular involvement.

The price one pays for membership in the Church of Satan is negligible from a financial standpoint. In other ways it is most dear. Assistance commensurate with one's station may be drawn upon. One's position inside the Church is governed by one's position outside the Church. As above, so below

We realize that when desire for authority burns bright in an incapable individual, no amount of informed logic will stifle his drive, and introspection is a quality usually conspicuous for its absence. The "Peter Principle" or "enough rope" need not be bestowed on such individuals. It will invariably be demanded, generally being requisitioned from whatever sources are available.

We have no desire to overinflate leaky egos within our membership. An organization based on a philosophy of ego-gratification must therefore occasionally resort to subterfuge in order to isolate its highest human potential. Consequently our administrative methodology may sometimes appear nefarious. There are, however, valid reasons.

We cannot shame and degrade our members by threats of Hell and hopes of Paradise, as can other faiths. Our Bible tells all men and women that they are gods and goddesses.

Those who read and heed those words believe in their newly-acquired sovereignty and become inclined to pass judgment, as gods are known to do. An entire organization filled with such unbridled dominion could not fail to fall victim to chaos if uncontrolled. Thus, while Satanism is a religion of individual freedom, the Church of Satan must have order.

Appendix 42: "Evil, Anyone?"

- Newsweek, August 16, 1971

"What democracies in general and America in particular most lack is belief in the Devil," argued Swiss philosopher Denis de Rougemont in his classic study of the diabolic in modern society a quarter century ago. But if few Americans outside the Bible Belt were willing then to give the Devil his due, today tens of thousands across the U.S. - some of them middle-class adults with advanced university degrees - are dabbling in Satanism, witchcraft, voodoo, and other forms of Black or White Magic.

Much of the interest in Satanism, of course, is mere fad, a trendy spin-off from the culture-wide interest in the occult. And some of it is sheer fantasy produced by drug-induced paranoia. But a good deal of the arcane experimentation results from plain, blind faith in Satanic power, which sometimes produces macabre acts of violence and sex that in less enlightened eras of U.S. history would have brought the perpetrators swift punishment at the stake.

Just last month, Kim Brown, a long-haired Satanist who swears she once saw the Devil himself during a black ceremony, was convicted of manslaughter for stabbing a 62-year-old man to death. "I really enjoyed killing him," she said last week in her Miami jail cell between elaborate rituals to Satan. "I even had an orgasm while stabbing him." For her crimes the 22-year-old brunette was given 7 years in prison - a remarkably light sentence that she attributes to the intercession of Satan.

Grave: Miss Brown's crime is not the only killing done this summer in Satan's name. In June, residents of Vineland, N.J. were horrified to discover that two local youths had killed a third, Patrick Michael Newell, at the slain boy's request. Newell had apparently convinced his friends that by dying at their hands he could count on being returned to Earth by Satan as leader of a legion of lesser devils. In Los Angeles, police are still investigating the murder, a year ago, of an Orange County schoolteacher whose heart, lungs, and other parts of her body found missing from the grave were used in a bloody sacrifice to the Devil.

Police and psychiatrists who have investigated each of these crimes tend to dismiss the Satanic elements as manifestations of mental derangement. Oddly, though, most of those convicted or suspected of the killings have demonstrated some kind of involvement with the Church of Satan. Yet the Church's "Black Pope", Anton Szandor LaVey, vehemently denies any connection between the killings and the 10,000 dues-paying members of his flock. Satanism, he insists, is "developing two circles: an elitist group which I always intended my church to be, and the faddists who are becoming Satanists because it's the thing to do." Indeed, far from preaching sexual or political anarchy, LaVey describes his goal as the creation of a police state in which the weak are weeded out and the "achievement-oriented leadership" is permitted to pursue the mysteries of Black Magic.

Nude: When he founded the Church of Satan in 1966, LaVey and his disciples staged a black-wedding rite, complete with a nude woman stretched out as an altar, to help boost the sect's devilish image. Today LaVey continues to cut a properly demonic profile with his shaven head, satyr-like goatee, and black clerical collar, and at his comfortable black house in San Francisco he still likes to usher outsiders into a sinister inner sanctum hidden behind a swinging bookcase. But the total effect, reports Newsweek's Gerald Lubenow, looks more like a Charles Addams cartoon than a medieval Satanist's sanctuary. Indeed, LaVey's sky-blue Jaguar (license number: SATAN 9) may reveal more about the Black Pope's true ambitions than the zany trappings of his cult.

If there is anything fundamentally diabolic about LaVey, it stems more from the echo of Nazism in his theories than from the horror-comic trappings of his cult. Among specialists who have studied demonology in its ancient, medieval, and modern forms, LaVey is dismissed as a man unworthy of the Devil's trust. "The remarkable thing about this rise in devil worship is that it is a cult at all," says Father Michael Griffin, professor of moral theology at the Carmelite monastery in Washington, D.C. "To go out and be wicked is understandable, but to go out of your way to surround yourself with elaborate ritual is something else."

Magic: Even so there are thousands of Americans who believe that spirits - good and evil - are close at hand for those who care to invoke them. In Boston and New York this summer, young evangels of the Church of the Final Judgment, who worship both Christ and Satan, openly proselytize on the streets. And even in staunchly Middle American cities such as Cleveland, St. Louis, Albuquerque, and Chicago, white magic is spreading as fast as witches can organize covens. There are some 80,000 "white witches" in the U.S., estimates Father Richard Woods, a philosophy instructor at Chicago's Loyola University, with 6,000 in Chicago alone ...

Love: In contrast to many other clerics, Loyola's Father Woods sees redeeming social value in white witchcraft, though he is frankly fearful of Satanists. He admires the white witches' dancing rituals and sense of love, brotherhood, sharing, and achievement. "Sometimes a whole coven will concentrate on helping one of the members," he marvels, "and that is a very beautiful thing to see."

Such sentiments - and from a clergyman - are further proof to some Protestant fundamentalists that Satan is surely building his kingdom in the U.S. "Devil worship is mushrooming," warns the Rev. Billy James Hargis, the thundering evangelist of Tulsa's Christian Crusade who for decades has preached that Communism is Satan's handiwork. "It ultimately will become the religion of the militants and the revolutionaries." Nonetheless, even many conservative Protestants seem to retain their belief in the Devil only because he is mentioned in the Bible. And Satan receives scant attention from most mainstream Christian theologians - including Catholic priests, who are still ordained with the power to exorcise devils should the occasion arise. "For most theologians," says Father Joseph Komonchak, professor of dogmatic theology at New York's St. Joseph's Catholic seminary, "a personal Devil is something of an embarrassment."

Freaks: Within the "Jesus movement" that is burgeoning in the youthful counterculture, however, Satan enjoys stature as a formidable - and necessary - foil to Jesus. "I firmly believe we are in the last days before Armageddon," warns the Rev. Sammy Tippit, a Southern Baptist preacher who directs a community of Jesus people in Chicago. "Satan is coming on with a really heavy thing. But Jesus is coming soon, and Satan's not going to win."

Ironically the Jesus movement may eventually do more to popularize Satan among the young than all the devil-freak cults. But short of Armageddon, the Devil, according to ancient Christian tradition, prefers to do his mischief incognito. As the Father of Lies, cautions philosopher de Rougemont, the Devil's greatest ploy is to convince men that the evil they commit is not their own.

Appendix 43: Letter to *Fate* Magazine

- by Anton Szandor LaVey
September 1, VI/1971

Gentlemen:

I have enjoyed David Techter's book reviews for quite some time. I must, however, take exception to Donald Hanlon's competence as a reviewer in that department. Although the so-called "objective critic" is indeed a rare bird [if not in fact a mythical being], Mr. Hanlon's lack of objectivity in his review of Arthur Lyons' fine work The Second Coming: Satanism in America (Fate, October 1971), is inexcusably unprofessional and defeats the purpose the literary critique is intended to fulfill. His inept treatment of this book, which is the first totally objective documentary on Satanism - past and present - is clearly the product of "sour grapes" over having been beaten to the punch, as it were, by Mr. Lyons. [Both Lyons and I have been contacted by Mr. Hanlon for the purpose of obtaining needed information for his proposed book on the same subject.]

Donald Hanlon's rather epimethean approach to the subject of Satanism is evinced by his imperceptive evaluation and hackneyed criticism of the Church of Satan. Had similar criticism been expressed by an individual who claims no practical knowledge of the occult nor comprehension of the principles of magic, the obvious lack of insight might be excused, but Mr. Hanlon purports to be an expert in these matters. His charge that the Church of Satan "narrows its aims to the achievement of material gain without mention of any form of spiritual illumination" is as trite as it is erroneous. Such naïvete is characteristic of the occult scholar who, unable to produce concrete evidence (i.e. material achievement) of his magical prowess, establishes his "credibility" by means of an "education" which consists of learning by rote everything available on the Black Arts. This is, of course, totally antithetical to the creative nature of the qualified master of the unknown.

It has been mistakenly thought that Satanism is concerned only with material accomplishment, forsaking any study towards a higher, more abstract development. The reason the study of material phenomena is stressed is because if magic is to be recognized as a valid and essential ingredient in everyday life, it must divorce itself from the stigma of esotericism. C.S. Lewis' "materialist magician" is the cavalier who rides out of the night wherein tabooed and arcane theories have so long resided.

The world still abounds with occultists whose only protection from their persecutors lies in their unfathomable abstractions. They have chosen, consciously or otherwise, the very weapon the men of God wield against the multitudes: bullshit, and more of it! This form of homeopathic magic is little more than camouflage - protective coloration - of a different sort to allow the practitioner of heresy to exist among his would-be persecutors.

The occultist's grave mistake is in assuming that his abstract pursuits elevate him to a higher plane of existence per se… hence preparing him for more exalted enlightenment. In other words, he has employed his studies towards abstract and spiritual development as a means of identity and survival rather than a means of growth and development.

The Satanist, unlike the occultist, realizes that survival and its brother, recognition, have always flourished best on a diet of physical trappings and material accomplishments. The Satanist believes that one should learn sufficient tricks of the trade in the game of life before embarking on the path to Schamballah.

Those who would criticize our neglect of the spirit are invariably those who have deplorably neglected their own understanding of the physical world. One day it will become common knowledge that a proficiency in human relationships and material

achievements is a prerequisite for magical aptitude.

Spiritual religions have always appealed to the have-nots … because one can be the greatest believer on the block and it won't cost him a cent. Similarly a preoccupation with the abstract ingredients in magic is witnessed in the can-do-nothings, because the implication exists that sorcery is an inverse sort of miracle, attainable through swapping a scapular and prayer book for an athame and a course in Tarot reading.

Any inference that the Church of Satan has "borrowed" from Aleister Crowley is only viable in that we consider some of his poetry to be worthy of inclusion in our rites. Our admiration for Crowley rests on his literary eloquence, certainly not on his drug-befuddled callings-up of Choronzon et al. As for the Process, the suggestion that we have "borrowed" from it is too ludicrous to warrant rebuttal. Anyone who has read the literature of the Process should banish the remotest comparison.

Your reviewer states that one should look within himself rather than gaze Heavenward or lower his sights towards the Pit. He is, while disparaging my philosophy, stating exactly that which I have constantly said. Methinks he wants to dance but his feet won't let him!

Appendix 44: "That Other Black Order"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-4, April VII/1972

"If there is anything fundamentally diabolic about LaVey, it stems from the echo of Nazism in his theories." - Newsweek, August 16, 1971 CE.

Well, is the Church of Satan neo-Nazi? This question is one which has preoccupied more than one member. Either we are - and are consequently on a collision course with Western liberalism - or we aren't, and, like it or not, there is some sense of anticlimax. Sorry, but the Hoof isn't going to make it all that easy for you to place the Church in a mold; we harbor some ideas about the Nazis that shade the issue more than you may have thought.

[But, before proceeding further, some recommended reading: For a scenario of the times, William Shirer's The Rise and Fall of the Third Reich is yet to be surpassed. For a profile of Hitler see Alan Bullock's Hitler, A Study in Tyranny. Concerning SS methodology refer to H. Krausnick's Anatomy of the SS State. For a closer look at the SS leadership there is R. Manvell's Himmler. And, for an excellent analysis of the strictly Satanic elements in Nazism, see Louis Pauwels' The Morning of the Magicians. Some of these are available in paperback, and your local library can probably provide you with detailed information on the hardcover editions.][829]

Why the emphasis on the SS? The fact of the matter is that the Schwarze Korps of the "Thousand-Year Reich" embodied a living blueprint for the ideal National Socialist state [and indeed Himmler fully intended to establish an autonomous SS nation following World War II[830]]. If we are going to critique the Nazi era, then we certainly ought to place our hoof on the most potent indicator of the Nazi philosophy. And the Schutzstaffel was certainly that.

Almost every historian of the Third Reich feels morally obliged to condemn the entire period as being some sort of national disease. It was a freakish aberration, but we eventually squashed it, so now the world can get on with civilized normalcy.

The Hoof begs to differ. The true message of the episode is simply that there was nothing in the Nazi philosophy that conflicts with the basic desires of the human personality. Accordingly attempts to moralize at the Nazis' expense are unrealistic. Worse than that, they are dangerous in that they breed an unmerited complacency in contemporary civilization.

To illustrate our view, let us examine two interrelated aspects of the SS' design: its symbolism and its sense of morality. Such treatment must necessarily be somewhat abbreviated.

[829] Today, having made a much greater study of the field, I find my old recommendations thoroughly inadequate. As a general history of the Nazi regime from Hitler's perspective I would now recommend David Irving's The War Path (1978) and Hitler's War (2 volumes) (1977), both published by Viking Press, New York. Probably the most exhaustive exoteric study of the SS is Heinz Hoehne's The Order of the Death's Head, published in the United States by Ballantine Books (#25882) in October 1971. The esoteric interests of the SS are surveyed in Nigel Pennick's Hitler's Secret Sciences (Suffolk: Neville Spearman, 1981), and perhaps the only non-hysterical psychological portrait of Himmler is Bradley F. Smith's Heinrich Himmler (Stanford, California: Hoover Institution Press, 1971). The political culture of Germany which ultimately resulted in the Nazi phenomenon is best studied in Peter Viereck's Metapolitics from the Romantics to Hitler (New York: Knopf, 1941). For a psychological portrait of Hitler, I recommend Hermann Rauschning's The Voice of Destruction (New York: G.P. Putnam's Sons, 1940) and Hitler's Table Talk (introduced by H.R. Trevor-Roper) (London: Weidenfeld & Nicolson, 1953).

[830] See in particular Infiltration: How Heinrich Himmler Schemed to Build an SS Industrial Empire by Albert Speer. New York: Macmillan, 1981 CE.

The *Schutzstaffel* placed the highest possible emphasis on symbolism, visual and otherwise. Every facet of the organization was intentionally portrayed so as to accent the elitism that the SS purported to foster. The color black, for example, has always elicited feelings of fear and respect. Thus those who wish to dominate others invariably choose black attire, whether they be executioners, clergy, policemen, judges, Wiccans, or Satanists. So the SS was uniformed in black and silver after the example of the Italian *Fascisti*, and there was no question of its æsthetic appeal when compared to its SA rival.

The skull-and-crossbones may seem a rather juvenile insignia for a paramilitary organization, but, as the trademark of the SS, it produced the same intimidation of opponents that the "Jolly Roger" did during the days of sea piracy. In time the Nazis' already-dynamic swastika was rendered even more striking by turning it askance.[831]

The mythology of the SS was keyed to the most compulsive idealisms of the Germanic cultures of northern Europe. Included were pan-Germanic racial supremacy [SS membership was eventually opened to "Aryans" in every conquered country], imperialism, paganism, and the Wagnerian glorification of the martial arts. Its leaders both followed and encouraged practices that, in the context of our Satanic ritual, included specific design for both operative and illustrative effect. Consider the mass-hypnosis of the Nürnberg party rallies [cf. Leni Riefenstahl's film *Triumph of the Will*], the torchlight ceremonies of the Hitler Jugend, and the SS' observance of Yule. According to one SS manual:

> On the day of the winter solstice the Sun rises again from its wintry grave. This annual event was celebrated as the greatest festival of our forbears. They advanced towards the Yule-night with firebrands to liberate the Sun from the bondage of wintry death, and thought of it as a young hero come to rouse and free them from their death-like sleep.
>
> On Christmas eve the main ingredients of the festive fare must be carp, roast goose, and wild boar - drawn respectively from the spheres of water, air, and earth. At the conclusion of the meal, the father uses the Yule candleholder to kindle the lights on the Yule-tree, leaving three candles unlit. The other members of the family and clan are summoned, and the father kindles the remaining three candles, saying: "This light shall burn in memory of our ancestors who are with us today. This light shall burn for my dead comrades from the war and the time of struggle, and this light shall burn to remind us of all our German brethren across the globe celebrating Christmas with us today."

Far from being merely a propaganda technique to impress the German public, such symbolisms formed the core of the SS leaders' guiding ethics. Richard Grunberger in his book Hitler's SS observes the following:

> Himmler also viewed his own personality as big enough to accommodate the shade of King Arthur of Round Table fame; he had the derelict Wewelsburg Castle in Westphalia refurbished at considerable cost, and periodically assembled the twelve highest-ranking Obergruppenführers (full generals) of the SS round the oaken table of its lofty dining room. The Wewelsburg's holy of holies was a subterranean shrine; plinths for the Obergruppenführers' cremation urns encircled a sunken well; on the death of each Knight of the Round Table his escutcheon was burnt on top of a hollowed-out stone pillar, with the smoke - by means of a cunningly-arranged ventilation system - forming a vertical column above the well.[832]

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[831] The visual difference between the "resting" swastika and the "balancing" one of the Nazis is not dissimilar to the visual difference between the obverse and inverse pentagrams.

[832] This chamber, the Walhalla, was the site of my "Wewelsburg Working" on October 19, XVII/1982. The Walhalla and indeed the rest of the Wewelsburg are erroneously described in virtually all popular accounts. I recommend Prof. Dr. Karl Hueser's *Wewelsburg 1933 bis 1945: SS Kult- und Terrorstätte* (Paderborn: Verlag Bonifatius Druckerei, 1982).

The Nazis were not alone in their taste for exotic attire and flamboyant ritual, certainly, but they were the first in modern times to govern an entire nation according to irrational principles. We are not talking merely in terms of politics, obviously, because they can hardly be held responsible for setting a precedent in that non-discipline. But the Nazi idealists made the fatal error of applying their emotional desires to the entire range of statistical science - mathematics, biology, genetics, architecture, physics, economics, and the like.

Accordingly they lost their Einsteins, and those scientists and scholars who did remain in the country were severely hampered in their respective pursuits by the requirement that their doctrines and principles conform to Nazi orthodoxy. Fantasia can be desirable to counterbalance the ego-dulling effects of pure materialism, but the introduction of irrationality into science will cause an instantaneous breakdown of experimental validity. Carried over into government and law, subjective idealism produces anarchy, despotism, and ultimately totalitarianism.

When Pauwels speaks of "Martians at Nürnberg", he is referring to the total ethical alienation of the Nazi leaders from their Allied judges. Extermination camp films that would horrify the average Westerner left SS officials quite unmoved. Many observers attributed this to barbarism, but it was rather a clash in frames of reference. Consider the miraculous success [at least until 1942] of Hitler's seemingly nonsensical policies in advancing German prestige and influence in the world. Nothing succeeds like success, and the excesses of the regime could eventually be rationalized.

To understand how the ferocity of the extermination camps could be tolerated and even encouraged by the Germans, we need look no further than our own backyard. Practically every nation on this planet has seen massacres - ethnic, religious, or otherwise - that would do credit to the most rabid Nazi element. Yet such events as the American Indian Wars of the last century are generally regarded by the average citizen with a certain pride. A rhetorical question: How might a Nazi historian have recorded the discovery of enforced Indian reservations and Japanese-American internment camps? The Cloven Hoof rests its case.

If the tragedy of contemporary civilization is that it jealously suppresses the urge for Satanic individualism, then the tragedy of Nazism was that it attempted to substitute subjective Satanism for the entire spectrum of social ethics. A revolution of the existing social order with "Satanism" as the behavioral standard of the world would be disastrous in effect and impossible by definition.

Appendix 45: "Purpose and Precognition"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-4, April VII/1972

Several of our readers have written in to invite our attention to a new book by Colin Wilson entitled The Occult: A History (New York: Random House, 1971 CE). This formidable volume - 579 pages and a 6-page bibliography - is the latest attempt to "define" the value of the esoteric arts - to distinguish, so to speak, between the significant and the nonsensical. Wilson himself enjoys no mean reputation as a writer, and his approach to the subject is, at the very least, a painstaking one.

Summarily The Occult is a history plus commentary plus speculation. The worth of the book rests primarily within the first category. While Wilson rather dutifully re-gnaws all of the usual material from prehistory to the present, his accounts do include some interesting anecdotes and incidents not previously published. Especially of note are the biographical sketches of Rasputin and Crowley, two practitioners whose exploits merit more than a cursory examination.[833]

It is unfortunately the case that Wilson's dramatic impulse lends verbal color to the historical segment of the book at the occasional expense of objectivity. Consider his treatment of the early Christians: The movement is labeled "a great black shadow of intolerance, a super-totalitarianism that makes communism seem harmless by comparison". The fledgling cult's pagan rivals, on the other hand, are represented as being far more placid and æsthetic. And this introduces a consideration important to Satanism:

Those who presume to attack any institution would do well to take extraordinary care that their judgments are not emotionally exaggerated. The first hint of bitterness or hysteria effectively destroys the credibility of an argument.

Ironically enough, the Satanist's license to indulge in public slander is nonexistent, while that of his theological opponents is boundless. The issue is simply one of maturity; the ritual chamber's function, in part, is to provide release for the consequent frustration. If the Satanists were to visit the same injustices upon the theists that conversely occurred during the medieval witchcraft persecutions, we would have no mandate to regard our intellectual bases as superior to theirs. The question is not one of turning the other cheek, but rather of handling our irrational rivals with the judiciousness that a physician displays towards a psychotic.[834]

Early Christianity, in fact, was hardly the most rotten apple in the barrel. Primitive civilization, such as it was, bred cruelty and exploitation within all disciplines of the Roman era. Life then was a far more ruthless struggle than it is in our pampered societies of this century, and all religions merely reflect the times and circumstances in which they flourish. It is quite probable that, if the Mithraics had conquered their Christian rivals, the middle ages would have been every bit as intolerant as they were under the influence of the Holy Roman Empire. Only the semantics would have changed. Thus it is both pointless and presumptuous to criticize the onset of Christianity. Its obsolescence in our own day, however, is quite another matter.

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[833] Today I would take somewhat less note of the passage on Crowley, since it is my feeling that Wilson displays an anti-Crowley bias somewhat comparable to John Symonds'.

[834] I should have said "should display ...". Since then I have learned a thing or two from Thomas Szasz. For an interesting treatment of this "do unto others - ?" theme, consider Howard Fast's Spartacus - or see the equally excellent film starring Kirk Douglas. [Are the Romans or the gladiators the real Satanists?]

But Wilson's purpose in writing *The Occult: A History*, it soon becomes clear, was not simply to gain stature as a historian. The name of the book, accordingly, is somewhat misleading. In the introduction Wilson speaks of a certain "Faculty X", an Astral/PK/psi/6th sense or whatever "breakthrough" that will finally permit man to realize "his true purpose in life". Wilson is quite excited about Faculty X, apparently considering the theory both ingenious and revolutionary. It is neither.

Need we describe the narrative tone? The history of occultism is evaluated in terms of you-know-what. Either it fits and is significant, or it doesn't and is uncouth. Wilson, for example, has a thing about the ancient Egyptians. He labels them "lazy and adverse to serious thinking", citing Akhenaten's monotheistic reign as "their only real intellectual achievement. Their science," Wilson continues, "was almost nonexistent; their mathematics remained crude."

Without diving merrily off the other side of the ship, we really think Mr. Wilson is being a bit too arrogant, considering the Nile civilization's remarkable achievements in architecture, linguistics, cartography, geometry, applied physics, medicine, and astronomy. Furthermore, Wilson's grand assertion that the three millennia before the birth of Christ were an "evolutionary disappointment" strikes us as nothing short of asinine.

Having dismissed man's first struggles upwards from savagery with such aristocratic disdain, Wilson proceeds to encounter a magnificent revelation embodied in the same, silly accounts of "psychic science" that clog the pages of *Fate* each month. These, together with certain obscure postulates drawn from the occult fads of the past, constitute Wilson's proof for the existence of Faculty X.

There is nothing really all that spectacular about Wilson's argument; we have heard it all before under a host of other guises. And we have become accustomed to seeing the achievements of history's great philosophers collectively explained according to an author's pet theory.

We will now state as simply as possible why we take issue with Wilson's Faculty X theory:

Faculty X - and, for that matter, the vast majority of traditional occultisms - presuppose that man as a material entity is somehow incomplete or deficient. The insinuation is that there must be something *else* to man - an "essence" that is purely spiritual. This same tradition emphasizes a purpose to human existence that transcends mere feeding and fighting and, well, reproducing. We have a *destiny*; we are an elect race. There is a Great Truth that we must seek out and comprehend. To some it is God, and to others [such as Wilson] it is less distinct. But it *is* there, damn it, and Faculty X *proves* it, and everyone ought to hop on the bandwagon so we can go *after* it![835]

Maybe like Don Quixote after the windmill.

The desire for a predestination of the human race is transcultural, and it is understandably very popular. But logically it is a fallacy, if the sheer weight of anthropological science counts for anything at all. Man is a product of normal biological evolution, both willful and accidental, and his increasing capacity for memory, logic, and comparison has nurtured the phenomenon of identity. And, since awareness of identity predated an understanding of its factors, man assumed a "soul" or a "true self" beyond

[835] A denunciation somewhat awkwardly and inaccurately conceived and worded, even from the premises of the Age of Satan. My differences with Wilson were - and are - two. (1) He postulates that *everyone* partakes of Faculty X, i.e. that it is a generally applicable feature of natural evolution. (2) He identifies it with man's spiritual metamorphosis towards union with the consciousness of a Universal godhead - a quasi-scientific restatement of the Rosicrucian/Cabalistic climb up the Tree of Life. I, on the other hand, am of the opinion that the Gift of Set is *selective* based upon mutual intellectual and intentional effort by individual humans and the Prince of Darkness, and that it is alien to, not harmonious with the natural universe. Hence it is *not* a product of natural evolution.

matter. Paradoxically, such a supposition actually does a disservice to man by undervaluing the sophistication of his mental machinery.

Think about it. When we say that the Church of Satan advocates a carnal philosophy as opposed to a spiritual one, we aren't just recommending that everyone should become a glutton, a slob, and/or a sex maniac. Satan embodies the realization that man is a chemical machine, an exceedingly-complex stimulus/response robot - and only then the assumption that, as an independent, ultranatural entity, his prerogatives are unlimited by outside intellect.

The concept of preordained destiny is antithetical to Satanism, for an inevitable future, whether determined by a God or by a more impersonal force, denies freedom of the will. Consequently any discipline that hinges upon destiny or purpose - such as precognition - is by definition unSatanic.

In his concluding chapter, "Glimpses", Wilson fields his most powerful argument on behalf of Faculty X. It is merely the Gurdjieff/Ouspensky-derived notion that one's sense of time is variable and occasionally subject to control by the psyche Our response is: So what else is new? Conscious mastery of the fourth dimension is simply the result of thinking either abnormally swiftly or abnormally slowly. Our standard time references are artificial yardsticks through which we compare our individual rates of thought and movement; thus group coordination is made possible.

Colin Wilson draws an instructive conclusion, but it is again a paraphrase of Ouspensky. He suggests that conscious exercise of our powers of concentration will enable the mind to become even more powerful, hopefully to a victory of the spirit over matter.

And Wilson's eventual summation - that conscious exercise of concentration will inspire a further evolution in humanity - is also Ouspensky-derived. Wilson, however, amends the idea to one of spirit victory over matter. We would reply that, there being no "spirit" independent of matter, this hypothesis is nonsensical. And for him to conclude that the achievement of such a "Faculty X" would constitute a passport to "unity of life" and "total control" is overly grandiose. Expansion of the intellect presupposes rather an increase in human opportunity and diversification. Control and unity would proclaim man God; variation and contrast proclaim him Satan.

And now, lest you think we have a thing about Colin Wilson, the Hoof would like to recommend his novel The Mind Parasites most highly. It deals with much the same sort of transmentalism, but it is admittedly speculative. The book's theme is strongly Lovecraftian, and since its release about 3 or 4 years ago it has continued to win readers' acclaim. The Mind Parasites is now appearing in hardcover courtesy of Arkham House.

Appendix 46: "Darwin and the Devil"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-5, May/June VII/1972

The processes of classification as practiced by the human mind are often regarded as "natural" in the sense that environmental categories are assumed to be independent of their articulation by mankind. To a certain extent this may be true, at least in the chemical, physical, and mathematical sciences. [One might well argue, however, that the absence of an appreciating intellect would make "classification" a meaningless concept.]

The case of physical anthropology is somewhat different. For one thing it got off to a rather late start: For the better part of the last 2,000 years all investigations into our biological origins had to conform to the fantastic pronouncements of the "Book of Genesis". Only since the relatively recent acceptance of Darwinian evolution have anthropologists been free to analyze data on their own merits alone.

One theist-derived concept, unfortunately, has persisted in spite of Darwin. It is simply the assumption that our evolution was in no way interfered with - that we were the first and only creatures of intelligence to walk our planet. Most anthropological texts suggest that we are descended from a species of primate or quasi-primate that, in order to survive, gradually developed an oversize brain to compensate for physical weakness. This same pre-human eventually switched from a herbivore to a carnivore, thus making it less dependent upon the seasonal changes.

This theory is reasonable enough, but there are two main defects in it. First, many of its supporting criteria, such as the definitive stages of man's supposed mutations, are so hypothetical as to approach speculation. One or two skull fragments, a piece of thigh-bone, or a fossilized hand-print casting are too often the sole bases for a pronounced link in the chain.

The second complication is that evidence exists that our evolutionary development was influenced by unnatural means. We should emphasize that we are talking not about little green men in flying saucers, but about archæological data in the scientific sense. Let us elaborate:

Our earliest evidence of man dates to about 1 million years ago. In South Africa a large number of fossil remains of mutated apes has been found. Classified as Australopithecines, these pre-men possess human-like hip and thigh bones in addition to enlarged cranial capacities of between 400cc and 600cc. Conventional theories of evolution can substantiate the continued mutation of this man-ape [or his contemporaries] to the stage of Pithecanthropus Erectus - a skull fragment found in Java with an estimated capacity of about 900cc. Later versions of Pithecanthropus have evidenced skulls of up to 1,100cc. And here we encounter the enigma of the "missing link".

The Java remains date to the early Lower-Paleolithic period - about 800,000 years ago. The next two definitive ancestors of modern man, Cro-Magnon and Neanderthal, did not appear until the Middle-Paleolithic period - about 100,000 years ago. There is some question, then, about the interim 700,000 years. Nor, might it be added, is this the only "missing link" period.

Cro-Magnon and Neanderthal, who were approximate contemporaries, possessed cranial capacities respectively of up to 1,700cc and 1,500cc. How and why did these startling enlargements occur? And why was Cro-Magnon's cranium in particular larger than that of present-day man, who averages 1,400cc?

The “missing link” has accordingly been sought with understandable impatience. African Genesis and similar late works continue to narrow the gap. But as we see it, the question “how” is of secondary import to the question “why”.

Why brain evolution? Why are we mental mutants instead of physical ones? Other enduring species have managed to survive on the basis of bodily strength. But man continues to grow less muscular as he depends to an increasing degree on his intellectual powers.

The author of this intellect we have chosen to identify as Satan. Such “God” as exists is merely a mathematical consistency, and the impudent consciousness of man defies the law of consistency by its very presence.

Versions of the actual inspiration of unnatural intelligence have been offered by every civilized era including our own. The Hebrew serpent and the Greek Prometheus have given way to a surrealistic monolith in the motion picture 2001 or, even more ironically, to an alien “Devil” named Karellen in Childhood•s End

But cast aside the symbolisms and consider the proposition on a factual basis. To proceed, we may search in the most ancient remains of civilized man …

Contrary to what is generally assumed, there are many cultures which predate Egypt and China. The most famous legend, of course, is that of Atlantis, and the inquisitor regularly encounters such alternatives as Churchward’s Mu, Tolkien’s Numenor, the Toltecs’ Aztlan, and the tales of Gondwara, Punt, and Thule/Hyperborea.

And, sooner or later, the Satanist is bound to encounter those very disturbing writings of H.P. Lovecraft. The influence of the Cthulhu Mythos is strong in the Church of Satan, and this is not only because HPL tells a convincing horror story. Of particular note is the recurring contention that 3-dimensional space travel was not the medium of the Dæmonic gift. Relativity was not fully appreciated in Lovecraft’s day; thus its emphasis in the Mythos is intriguing. But again to history:

2,600 years ago Ashurbanipal, King of the Assyrian Empire, advised his ministers that immense cities of a vanished race existed in the wastes of the Arabian Desert. He claimed to possess many mysterious records of the ruined cities in his libraries. Recent excavations in Nineveh have brought to light hundreds of tablets wrought with mathematical tabulations and powers of progression, seemingly of a random nature. Recurring constantly is the famous Pythagorean Theorem, an interesting discovery in view of its now-supposed Egyptian origin. Expeditions into Lebanon have unearthed gigantic stone quarries, one containing a block of stone weighing over 4 million pounds. Even today, transport of such a stone would be quite impossible.

- Compare this to The Nameless City and The Shadow Out of Time.

The Pyramids of Egypt are generally placed to about 2000 BCE, but inscriptions within several of the lesser monuments indicate that they were constructed at a time when Lyra was in Cancer. This would be 70,000 years earlier. There are no remains of smoke within newly-uncovered passages inside the monuments; what light-source was used in construction … or was there a light-source? Statues and records shown by the Priests of Uast to Herodotus led the great historian to conclude that their order dated back 11,000 years before his time. Funeral inscriptions in the Satanic era of the Egyptian Empire (the XIX and XX Dynasties) take a strange and frightening turn, depicting monstrous, half-human, half-animal figures completely alien to the usual representations of the Khemite pantheon.

- You are referred to Imprisoned with the Pharaohs and The Haunter of the Dark.

In the Bolivian Andes, on a 13,000-foot plateau, are the ruins of a titanic city of almost indefinite age [geological strata estimates date back to Paleolithic times]. This city, known as Chucara or Tiahuanaco, is reputed to be the only surface remains of an underground network of caverns and passageways; and the ruins themselves contain tremendous arches and doorways, Olympian statues of gaping-mouthed figures with four-fingered, webbed hands, and inscriptions depicting an undersea existence by superhuman races with blue-tinted skins. Included on the Gate of the Sun [a casting is on display at the Museum of Man, Paris] is a 225-day Venusian calendar, and it is worthy of note that an increase of CO2 in the blood - which would be effected on Venus or at high altitudes - imparts a bluish tinge to the complexion. Many of the principal Egyptian gods are depicted with blue skins, and Egyptian ceremonial artists, where color was concerned, were strict realists. Plato, in his Timæus and Critias, identified blue as the color of the Atlantean Priesthood.

- Consider At the Mountains of Madness, The Shadow Over Innsmouth, and references to the Plateau of Leng.

More may not be said at this time. You should know, however, that the Church of Satan will tell you little of a direct nature. You will be led to many strange and unusual fountains, but you alone must decide whether or not to drink.

YANKEE ROSE

Appendix 47: Satanic Wedding Ceremony

- by Anton Szandor LaVey

The ceremony is opened according to the basic sequence in the Satanic Bible Following the Opening of the Gate, the bride and groom are brought forward.

Priest: In the name of the all-powerful manifestation of Satan I greet ye this night of nights. These walls are become a chamber wherein the fruition of this courtship might be recognized. Each of you, in your own fashion, hath bestowed the wizardry of enchantment upon the other and, having done so, desires a solemnization of this prowess. Think not lightly upon thy accomplishment, for honest desire which craveth lasting devotion is not always fulfilled. By the strength of your love and the substance of your selves, you have commenced unto this union. As each creature upon the Earth seeketh completion, so your halves are now made whole. May the creatures of the Earth join with us this night and sing praises wherever life and love abound.

Priestess: I ask you, [name of groom], is this your choice of woman, made with all the thought and desire of your being, and cast within the likeness of your dreams?

Groom: [Response. May be a simple affirmative or a longer personal statement.]

Priestess: I ask you, [name of bride], is this your choice of man, made with all the thought and desire of your being, and cast within the likeness of your dreams?

Bride: [Response. May be a simple affirmative or a longer personal statement.]

Priest: Let the ring be placed.

As lovers and as mates you stand before me, then, and by your intentions you have cast your vows. I therefore solemnize this union in the name of the Lord of the Earth, whose Priest I am, and in Satan's ineffable name I proclaim you husband and wife. May all the joys of the world be yours, and may your love grow stronger with each passing day. Embrace and be as one. [As they do so, Priest recites the Second Enochian Key.]

The ceremony is closed according to the basic sequence in the Satanic Bible

Appendix 48: Grotto Administration Manual (Extracts)

- by Michael A. Aquino III°

III. Concept of the Satanic Grotto

The Satanic Grotto is unique from an organizational standpoint. It has very little in common with traditional church congregations, White witchcraft covens, or fraternal lodges. A Grotto is not intended to be a social interest club, nor is it consistently structured from one locale to another. Only in one respect are all Grottos identical: Each is entrusted to the guardianship of a Grotto Leader chartered as such by the Central Grotto. For a discussion of the specific powers and responsibilities of the Grotto Leader, see Chapter V.

Most individuals join the Church of Satan as members-at-large; as such they are not initially affiliated with a local Grotto. Membership-at-large does not automatically entitle one to membership in a local Grotto, even if one presently exists in the new member's community. Membership standards for local Grottos are determined by their respective Councils, and each member of the Grotto possesses the power of veto where the admission of a new member is concerned. The reason for this is that each member of the Church of Satan is entitled to maximum protection of his anonymity. Inasmuch as members of a local Grotto are more liable to exposure than members-at-large, they are given the right to select their immediate associates. The Grotto Leader may overrule such a veto, but he may not induct the aspirant until he has received confirmation of his decision by the Central Grotto.

The point should be made that one need not join or establish a Grotto in order to become a magician of the Left-Hand Path. The individual may be quite satisfied to work alone, or to cooperate informally with one or more known members. The demands of one's profession, family life, or disposition may make continued membership-at-large the preferred option.

Many persons, however, find that they are best able to realize their desires for power and manipulative influence through the medium of a formal organization. A Grotto is able to pursue projects on a scale which would be prohibitive to most individuals. Certain operations of ceremonial Black Magic - as discussed in the Satanic Bible - require meticulous preparation and integrated reinforcement for maximum impact. Furthermore the active and aggressive impression of Satanic Will upon a given environment normally requires the coordinated and cohesive efforts of an officially-constituted Grotto. The factors of Balance and Timing should be considered in this respect.

There is no prescribed level of activity that a Grotto is required to maintain. It may choose to meet weekly, monthly, or at the call of the Grotto Leader. Its programs may emphasize philosophy, community influence, and/or ceremonial magic. Satan is not so insecure a personage as to require scheduled adoration by his human disciples; he would rather see your efforts devoted to your personal education and advancement. Such rituals as the Grotto conducts should evidence the membership's conscious desire to commune with the Powers of Darkness. Tribute for its own sake is meaningless.

Each local Grotto is entitled to act in the name of the Church of Satan; the member-at-large is not. This is a very real advantage to the Grotto, but it entails corresponding responsibilities as well: The honor of the Prince of Darkness and that of his Church must be upheld to the limit of the Grotto's legal ability. Let there be no misconception in this regard. There are no restrictions upon such Black Magical measures as you may choose to employ, but public antagonism or misunderstanding must be answered promptly in a manner befitting the dignity and nobility of the Church.

Finally, remember that the Church of Satan is organized not for mere self-perpetuation - but to educate and inspire its members to their eventual divinity through mastery of the Powers of Darkness. This is, in every sense of the term, the Great Work, and no degradation of this purpose will be countenanced. Individuals who see the occult sciences as amusement or recreation are advised to look elsewhere; often a traditional White witchcraft coven or occult society would be appropriate. Seekers after fraternal altruism or social comradeship should consider those very worthy associations deliberately organized with such goals in mind. The Church of Satan is answerable not to its membership or hierarchy - but to its Patron.

IV. Formation of a Grotto

All members who desire to organize a Grotto and assume office as Grotto Leader must first qualify for the II° of the Church. No exceptions to this rule are permitted, as the individual's performance on the II° examination enables the Central Grotto to estimate his chances of success in this venture - and to provide additional aid or instruction if necessary.

In the event there are other registered members-at-large in your area, the Regional Agent or the Central Grotto will provide you with their names and addresses. Such a list is to be used for no other purpose than to contact them concerning possible formation of a local Grotto. It will then be your responsibility to arrange for an organizational meeting.

A minimum of 5 Active Members is required for the Central Grotto to issue a local Grotto charter. If there are not this many members in your vicinity at the present time, you should direct your efforts towards inspiring qualified persons to join the Church as members-at-large. You may decide to do this informally, through word-of-mouth, or you may elect to make a formal presentation of the Satanic philosophy in an open forum. A neighboring college or university campus is frequently ideal for such an approach, as there are many speaking programs which would welcome the addition of a knowledgeable Black Magician. A discussion of magical theory from an academic or historical standpoint - with incidental references to the Church and its contemporary policies - will probably attract a pilot group of interested individuals.

One word of warning: Before ascending the rostrum, ascertain that you have your facts straight and that you possess a greater-than-average familiarity with your subject material. A bit of advance calculation will enable you to estimate what sort of questions you will most likely encounter. Don't be hesitant to admit your areas of ignorance; if you knew all the answers, you'd be entitled to the V°, not the II°!

You might consider publicizing the potential Grotto. Such an approach has many advantages, and it permits the organizer to maintain his anonymity as well. A mimeographed or spirit-duplicated notice, if carefully executed and publicly posted [bookstores, markets, campuses, galleries, and forums are ideal], can attract a multitude of responses. You should avoid such controversial media as "underground" newspapers, however. Not only do we wish to circumnavigate the faddist elements, but we have a standard of dignity to preserve.

Unless your background in the Black Arts is extensive, you should not attempt to convene a Grotto on the basis of doctrine to be taught, but rather as a convenient means for cooperative exploration of the Satanic arts and sciences. It may be advantageous to begin with a limited group of only 4 or 5 individuals. Later this initial group may be reconstituted as the first Council of the new Grotto.

Strictly formal meetings with complicated ceremonies are not recommended during the organizing process. These usually require extensive preparation, considerable knowledge of

ritual methodology, and suitable accessories [some of which involve major expense]. This is not to say that you should avoid conducting rituals, but rather to suggest that you plan and execute them within your existing resources. There are many reasons why it may not prove possible to form a Grotto in a given location, and you should not assume financial burdens until you are assured of a return.

You might do well to begin with informal, individual-check dinners and discussions, either at a private residence or around the table of a good restaurant. Remember that ours is a religion of pleasure and indulgence, and that a Grotto is not a revolutionary party cell! Each gathering should be provocative and entertaining, and serious Satanism will follow as a matter of course if those present are sincere in their interest. From this beginning it is but a short step to a program of ritual, discussion, and social activities encompassing the next several months.

You should keep the Regional Agent or the Central Grotto informed of your progress or lack of it. If you experience a certain difficulty, the chances are that it has been encountered before, so don't hesitate to write for specific advice. The best way to fulfill this requirement is to keep a typed record of your plans and activities, sending copies to your Regional Agent or Central Grotto contact. This, by the way, is the first step towards publishing a local newsletter - which will be discussed in Chapter XI.

When you consider your group to be firmly grounded in theoretical and practical Satanism, and truly deserving of a Grotto charter, you may submit such a request to the Council of Nine through the Central Grotto. The Council will review all available data and determine whether you are capable of representing the Church at the local level.

Upon favorable consideration of your application, a charter will be sent to you. If it is decided not to charter the Grotto at this time, an explanation of the underlying rationale will be communicated. Charters are reissued on an annual basis, or whenever there is a change in the Grotto Leadership. The document identifies both the Grotto Leader and the Grotto itself. If ever in doubt concerning the authenticity of an unfamiliar Grotto, request to see the charter. This is your right as a member of the Church of Satan.

V. Grotto Administrative Structure

The Grotto Leader is the presiding officer of the local Grotto. He is personally responsible to the Central Grotto for the behavior of his Grotto. He must hold at least the II° of the Church to qualify for his position, but he may aspire to the III° - the Priesthood of Mendes - as a prerogative of his office. Authorization as a Grotto Leader, however, does not automatically entitle the incumbent to the Priesthood.

There are specific differences between the leadership responsibilities of the II° and III° Grotto Leaders. These may be explained as follows:

The II° Grotto Leader is not a member of the Satanic hierarchy. He is under no obligation to the Central Grotto to involve himself in Church matters beyond the normal concerns of his Grotto. He may remain completely anonymous and clandestine in his role, and his name is not recorded as an official of the Church. Thus II° Grotto Leadership is frequently ideal for individuals who wish to administer Grottos with minimum risk of public exposure.

The III° Grotto Leader is ordained to the Priesthood of Mendes. As such he is a member of the Church hierarchy, and he is responsible to its authority and the Powers represented by such authority. He is expected to defend the interests of the Church in matters both public and private. He may act personally in the name of the Church of Satan, and he may be directed to assume responsibilities above and beyond those of

immediate concern to the Grotto.

Only the constituents of his own Grotto are expected to follow the directives of a II° Grotto Leader. The instructions of a Priest of Mendes are to be honored by all I° and II° members of the Church of Satan.

It should be noted that, regardless of his degree, the chartered Grotto Leader bears sole responsibility for the Grotto. If his authority seems extensive, it is because he assumes extensive liabilities as well.

Each Grotto Leader reserves the right to appoint a Grotto Council to assist him in his office. He may delegate specific authorities to Council members, but he may not delegate his personal responsibility in each case. Accordingly he is not bound by recommendations of the Council; it is an advisory body only. Thus it parallels on a local scale the design of the Council of Nine, which serves in cabinet capacity to the High Priest.

Grotto Council members are individually selected by the Grotto Leader. Some of their identities may be known only to him, while others may be known to the entire Grotto. They may serve in designated offices - such as secretary, treasurer, editor, historian, ceremonial director, master-at-arms, etc. - or they may serve without portfolio. The size and composition of the entire Council will vary with the needs and activities of each Grotto. Council meetings are normally closed to the general membership, but individual members may attend upon invitation.

A Grotto is an autocracy, not a democracy, so there is no need for a constitution or by-laws. Nor, indeed, is the Council empowered to ratify such documents. The policies and procedures of a Grotto are decided by the Grotto Leader with the advice of the Council, and the written code of such dictates is known as the Grotto Protocol. It is the usual practice to acquaint each aspiring member with the Protocol, in order that he may understand the guiding principles of that Grotto prior to obligating himself. Additions to the Protocol are generally printed in the Grotto newsletter if one is published. All articles of Protocol should be communicated to the Central Grotto as they are instituted.

VI. Membership Procedures

The authority to confer or withdraw membership in the Church of Satan rests with the Central Grotto alone. This authority is not delegated to either regional or local organizations.

Prior to the chartering of a Grotto, individuals may request membership information directly from the Central Grotto. The fee for initial membership is $25. In the case of the member-at-large, the entire sum is deposited in the accounts of the Central Grotto. Following the approval of his questionnaire, the new member is sent his identification card and introductory packet. If his application should not be approved, the fee is refunded.

Persons who wish to join the Church through one of its local Grottos must contact the Grotto Leader or secretary for a copy of the questionnaire. The completed form is returned to the local Council for review, and the Grotto Leader must sign his approval to it before forwarding it to the Central Grotto. Under these circumstances the new member’s materials will be returned to the Grotto Leader, who may present them at the formal induction. When an individual joins through a chartered Grotto, $10 from his membership fee is returned by the Central Grotto to the local Grotto Leader for the accounts of that Grotto.

Membership questionnaires are available upon request from the Secretary of the Central Grotto, and each local Grotto is advised to keep a good supply on hand. Applicants should be instructed to type or print their responses in ink, as an illegible

questionnaire is liable to be rejected for that reason alone.

Arbitrary cancellation of membership may be recommended by the Grotto Leader for any number of reasons, and he should submit all pertinent information in writing to the Council of Nine. He need not consult the Grotto Council in such an instance, but it is recommended that all disciplinary or punitive measures initiated at the local level be subjected to the deliberative influence of the Council before a final recommendation is made.

According to the Protocol of the Central Grotto, no member of the Church of Satan may discuss matters relative to the Church with a person whose membership has been arbitrarily terminated. Cancellation of membership is approved for only the most serious offenses, and all Satanists should regard an expelled member accordingly.

Once inducted, an individual is considered a member for life unless his membership is terminated either voluntarily or for punitive reasons. Every member of the Church of Satan is free to resign his affiliation with impunity, as long as he subsequently remains mute concerning the Church and the Powers at its command.

VII. Plans and Operations

As was indicated in Chapter III, there is no requirement that a local Grotto adhere to a specified program of activities. The frequency of events conducted by each Grotto is determined by its size, environment, interests, and capabilities. Some Grottos will emphasize scholastics and academic pursuits, while others may incline towards ceremonial magic in the best Gothic traditions. As long as such programs are in keeping with the basic tenets of Satanic philosophy as outlined in the Satanic Bible, the Central Grotto has no desire to provide more than the most general guidance.

It is important to note that no individual - whether a member or a non-member of the Church - may ever be compelled to attend a function of the Church against his wishes. There are no exceptions to this policy.

Instructions concerning the theory and practice of Satanic rituals and ceremonies may be found in the Satanic Bible. As long as the proper introductory and concluding steps are observed, rituals may vary extensively as to content and purpose. The Central Grotto is continuing research towards the publishing of a selection of Church rituals, but the composition of all rituals is limited only by the imagination. It is often helpful to consult texts dealing with Black Magical texts of a historical nature. The Church reading list contains many such volumes.

Some Grottos conduct classes and seminars on occult subjects which are open to the public on a paying basis. In addition to serving as an excellent public relations device, such sessions provide a good source of income to the treasury. Speaking engagements may be contracted at local institutions on either a paying or a gratuitous basis. Encounters of this type are frequently most interesting to speaker and audience alike. You should not attempt lectures on a large scale, of course, until you have spoken informally to a number of smaller groups. Public speaking technique, like anything else, requires experience as well as a knowledge of the principles involved.

Editing and publishing a Grotto newsletter or literary review can prove extremely worthwhile, particularly in a Grotto that meets infrequently or that is dispersed over a large geographic area. This idea is discussed in greater detail in Chapter XI.

It is perhaps appropriate to mention the standards of decorum that all Grottos are expected to observe. It is neither anticipated nor required that a Grotto will conduct all of its activities in formal or semi-formal attire. Personal conduct and standards of dress should

suit the occasion. But remember that the behavior and appearance of the membership reflect upon the image of the entire Church. If we would presume to be the leaders of society, we must present a corresponding impression.

This point also applies to the Grotto's headquarters and meeting facilities. First impressions are often the lasting ones. You will attract the elitist elements only if they are convinced that the Grotto is elite as well. And remember that visiting journalists or members of other religions who enter your chambers will not always be looking for facts favorable to the Church of Satan. The cause we champion is a noble one, and it must never be tarnished through superficial carelessness.

VIII. Ceremonial Magic

The theory and practice of ceremonial Black Magic is what finally distinguishes the Church of Satan from the usual academic, social, fraternal, or professional society - and, for that matter, from other churches. No member should ever lose sight of this fact. The policy of the Central Grotto is that all rituals of the Church are restricted to Active, registered members only. No rituals or Church functions are ever to be open to the public at large. We are an elitist organization, and we have no responsibility whatsoever to the masses.

Because of the traditional reputation of Satanism, there are a number of responsible individuals who may hesitate to join the Church because they do not know that the ritual practices of the Grotto are in fact ethical. The Grotto Leader may, at his discretion, permit such individuals to view a maximum of one ritual. This ritual may not be one which deals with destruction, conferring of membership or degrees, or the Order of the Trapezoid. Before permitting such a visit, the Grotto Leader should ascertain that the prospective member intends to join once his concerns over ritual ethics are satisfied. Only two visitors are allowed at any one ritual - and only for this reason.

Rituals may be classified as operative (i.e. designed to accomplish an objective end) or illustrative (designed to express an emotion, explore a concept, or instruct the participants and observers). Sample topics for operative rituals might include compassion, lust, love, confusion, control, and destruction; while illustrative approaches might be taken towards such concepts as pleasure, pain, will, sight, sound, life, death, time, space, and/or combinations of these. And an excellent way to educate novice members in the techniques of Black Magic is to encourage them to design and prepare such rituals for performance by the entire Grotto.

It is not necessary that the Grotto Leader personally preside at each and every ritual. He or his designated representative - who must be sanctioned for this purpose by the Central Grotto - must be present, however. No Grotto ritual may be scheduled or conducted without the Grotto Leader's prior knowledge and consent.

In preparing rituals you are encouraged to explore source materials from as many cultures and time periods as possible, for illustrative and operative ceremonies alike. In addition to the Satanic Bible and the Church reading list, you should consider the anthropological, historical, and mythological sections of the public library or its campus counterpart; here you may frequently find a wealth of magical information that is invariably overlooked by the ignorant. It is not necessary to invest in a large number of "occult" texts, as it is more than likely that you will discover the balance of such publications to be simplistic and superstitious in nature. If you attempt to evoke an Infernal presence with a counting-rhyme more suited to the nursery, you will receive only a mocking silence for your efforts. We are in league with Forces far more complex than

man, and juvenile theatrics are not the key to their counsel.

There are ways to misuse Black Magic. The ceremonies of the theological churches - although of the White category - are ineffective because they are, in the final analysis, "plays" that are conducted to impress an audience. The celebrants are usually more concerned with the image and "message" they present to the onlookers than with the substance of the ritual itself. This is not the case with the ceremonial practices of the Church of Satan. At such times as you presume to invoke or evoke either the Prince of Darkness or one of the Forces under his mastery, then let there be no doubt of your sincerity. Error or arrogance in this regard has been responsible for the ruin or destruction of many a magician, and you are admonished accordingly.

IX. Finance

Generally speaking, it is necessary to be realistic concerning financial matters. No Grotto Leader should be expected to support the Grotto's activities from his personal resources alone. It is the responsibility of the Grotto Council to institute and maintain a financial base for the Grotto's operations. A Grotto may function with only a minimal budget, but it cannot function without one. As soon as possible after receiving its charter, each Grotto should formalize its financial transactions through the use of a checking account. In order to open such an account, the Grotto Leader must make prior written application to the Secretary of the Central Grotto. This application must include the name and address of the desired bank, and the name and qualifications of a nominee for the office of Grotto treasurer. Upon approval of the application the Central Grotto will send a letter of authorization to the bank, with copy to the Grotto Leader, who may then open the account. The account will be in the name of "Church of Satan, [ ] Grotto", and two signatures - those of the Grotto Leader and the Grotto treasurer - must be required to validate each check. The account must be so designed that the signature of the Central Grotto Secretary is required to validate any check for over $25.

The Grotto treasurer must send the Secretary of the Central Grotto a monthly financial statement postmarked not later than the 1st of each month. The Grotto should be prepared at all times to display its accounts to accredited (letter of authorization) regional or Central Grotto representatives. Local Grottos may not charge a membership induction fee above and beyond that required for membership-at-large. One of the included benefits of general membership in the Church of Satan is the right to participate in the activities of a local Grotto. This does not preclude the right of the Grotto Leader to expel a member from his Grotto for reasons of misconduct, however.

The Grotto may charge a set fee to members and non-members for participation in its activities. The fee should always be announced in advance of the activity in question, and it may not exceed $2 for members and $4 for non-members. The only exceptions to this maximum rate are Halloween and Walpurgisnacht, when the charge may suit the lavishness of the occasion. Outright donations may be accepted but never solicited. If such donations are made by check, they should be marked payable to the local Grotto by name, not just to the Church of Satan. It is not the responsibility of the Central Grotto to account to the tax authorities for funds given to local Grottos. A receipt should be issued for each outright donation. It is a good idea to issue receipts for all income transactions, as this ensures that the Grotto's books are always kept up to date. Fees may be charged for appearances at community institutions or events, for guest lectures, or for magical assistance rendered. Satanists are not expected to be good Samaritans. But you should consider free talks to high school classes, small civic clubs, etc. as part of your public

relations responsibilities.

If the Grotto possesses its own duplicating equipment, the printing of posters, notices, or letters for private individuals may serve as another means of income. Local Grottos may not reproduce or distribute any information on the Church of Satan to the public without the authorization of the Central Grotto, however. Under no circumstances may a Grotto contract financial debt. The Central Grotto will not assume liability in such cases.

It should be remembered that a Grotto charter may be suspended or revoked for a number of reasons - not all of them punitive. For example, the Council of Nine may decide to inactivate a certain Grotto temporarily or permanently in order to ensure the safety of its members. The reasons for such decisions are often not revealed to the local membership if confidential sources of information are involved. Hence a Grotto must be prepared at all times to terminate its activities and financial accounts at short notice.

X. Public Relations

The public image of the Church of Satan is measurably strengthened by secrecy. Local Grottos should take full advantage of the mystery principle: If you do not feel that it is to your advantage to answer a certain question concerning your motives, plans, or activities, simply remain silent.

This should not, however, be interpreted as a license to remain mute in the face of an attack. The Satanist should speak the last word in any exchange, and he should assume an aggressive stance whenever possible. Instead of justifying his actions, in other words, he should question those of his critic. Most individuals who attack the Church of Satan do so because they are openly or secretly afraid of it. Do not forget this. Any person who presumes to denounce the Powers of Darkness has merely acted to ensure his eventual destruction by these same Forces.

Complete silence, of course, will result in the Grotto's remaining unknown to the public. This may be necessary in some areas, but it will also cause the membership to expand at a very slow rate. No responsible person will join an organization - particularly one as "sinister" as the Church of Satan - about which he knows absolutely nothing. You may safeguard your privacy, but also be prepared to explain your ethics to sincerely interested individuals. This is particularly important with regard to our policies concerning sex, animal sacrifice, drugs, parental consent, and legal integrity.

The Church of Satan is surrounded by self-proclaimed "Satanists" and would-be witches. It is of the greatest importance that the activities and illegal doctrines of such elements be exposed and categorically disclaimed by true Satanists. This may be done anonymously or under an assumed name, but it must be done. Details of all such encounters should be promptly reported to the Central Grotto in order that appropriate action may be taken at the national level.

The Black Magician must be coldly realistic. There are many individuals and organizations with a very material interest in the destruction or discrediting of the Church of Satan. The existing churches of the world have climbed to their present positions of social influence not through kindness and charity, but through ruthless suppression of competition. It would be naive to expect such parasites to sit idly by while the Church of Satan engineers their demise. Never underestimate your adversary!

Religious toleration exists by historical necessity, not as a consequence of clerical liberalism. The Church of Satan enjoys the protection of the First Amendment to the United States Constitution, but most major theologies are supranational in doctrine, and incorporate an implicit disregard for secular governments. They have challenged them

before, and they would not hesitate to do so again if sufficiently provoked. Do not allow either yourself or your Grotto to become the unwilling tool of such elements. If you suspect that you are under scrutiny or attack by one or more such agencies, notify the Central Grotto immediately.

The Church of Satan is recognized as a legitimate religious body under the laws of the United States and the State of California. No member of the Church may consider his affiliation as license to transgress the laws of his community, state, or nation. Such respect is justly due this country in return for its statutory sanction of our institutional existence. Violation of this guidance constitutes grounds for summary termination of membership and further action as determined by the Council of Nine.

XI. Publications

At the earliest possible opportunity each Grotto should secure a means of reproducing written or printed material. While the ideal arrangement would be for the Grotto to acquire and operate its own mimeograph, spirit duplicator, or copying machine, newly formed groups with limited financial resources may find commercial mimeographing or photo-offset services more practical. Perhaps a Grotto member will have access to a machine that can be used.

Publication of a local Grotto newsletter is unsurpassed as a device for transmitting information to the membership. A newsletter also serves as a record of the Grotto's past activities and plans. Consequently it is an excellent medium for notifying other Grottos, regional officials, and the Central Grotto of your progress. Each issue of a local Grotto newsletter is required to contain the following notice: "The opinions expressed in this publication are those of the authors alone and do not necessarily represent the official doctrines or policies of the Central Grotto, Church of Satan."

If you wish to send copies of the newsletter to other Grottos besides your own, you must delay the mailing of such copies for 7 days. A copy of each issue should be sent immediately to the Central Grotto. The delay period will permit the Central Grotto to notify the local editor if the issue contains information that might be misunderstood if circulated beyond the local level. Newsletters may be published weekly, bimonthly, monthly, or as necessary. Every effort should be made to maintain high standards of composition, typography, and appearance. Proofreading is a must, as even the most experienced editor or typist is inclined to overlook his own errors.

The newsletter may be edited by either the Grotto Leader or an editor responsible to him. Published material might include essays on practical, theoretical, or ritual magic; literary reviews or commentaries; articles on films or recordings; letters from members and non-members; regional or national news items; inspirational quotations from famous Satanists; Grotto events; community events of interest to the membership; poems; instructions; Grotto Council meeting minutes or decisions; social notes; and even classified ads! Make the paper work for you, and its publication will become an expedient, not a burden.

There are many other publications which may be developed to support the Grotto. Of considerable value is an informational pamphlet or brochure which explains the Grotto and the Church [in a limited way] to the public. Many outside inquiries can be dealt with simply by sending such a brochure in return. Policy statements - such as those concerning ethical standards - are far more effective when committed to print than when merely spoken aloud. Classes, activities, and speaking engagements can be publicized by posters and pamphlets. Publication and distribution of a local Grotto calendar listing activities over

the next several months will serve to encourage maximum participation.

Pamphlets, brochures, and informational letters need not contain the aforementioned Central Grotto disclaimer. All such items, however, must be approved by either a Priest or the Central Grotto Secretary before they are distributed.

For detailed guidance concerning the preparation and publishing of your newsletter or supporting materials, you are welcome to contact either the nearest Regional Agent or the Editor of the Cloven Hoof.

Appendix 49: The Celebration of Death

- by Michael A. Aquino III° and Mohammed

Ringing of the Bell.

Invocation to Satan.

Passing of the Chalice of Ecstasy.

Opening of the Gate (by a II°):

> I, who bear the seal of the Brotherhood of the Cauldron, stand forth this night and summon the spectral shades of the Kingdom of Darkness to attend us in this chamber of the Fire. As it has ever been on this eve of the dead, so it shall be again. Behold, the Gate is open, and the hoards of the night-gaunts sting the eye! Zodacare od Zodameranu! Shemhamforash!

Invocation to the Four Princes of Hell. Summon: Anubis.

Litany:

> O Friend and Companion of the Night, thou who rejoicest in the baying of dogs and spilt blood, who wanderest amidst the shades, among the tombs, who longest for blood and bringest terror to mortals: Mormo, Gorgo, Thousand-Faced Moon - Look favorably upon our sacrifices.

Celebrant:

> In the name of Anubis, Crown Prince of Hell!
> When the Terror descends, abasing, exalting,
> When the Earth shall be rocked
> And the mountains crumbled
> And become a dust scattered -
> And we shall claim our Own:
>
> Companions of the Left:
> Ye shall approach the Throne of Jet
> In the Gardens of Delight
> (A throng of the Ancients,
> Yet few of the later folk)
> Upon close-wrought couches
> Reclining upon them, set face to face,
> Immortal youths going round about them
> With goblets and ewers, and a cup from the River of Fire,
> And such fruits as they shall bear,
> And such flesh as Ye desire
> And wide-eyed houris
> As the likeness of hidden pearls
> A recompense for that they labored.

Thrice Ye shall win greeting.
Therein shall be no idle talk,
Only the glory of Thyselves and thy Prince.

Behold them, the Dæmons,
Mid thornless lote-trees and serried acacias,
And spreading shade, and outpoured waters,
And fruits abounding,
Unfailing, unforbidden, and upraised couches.

Perfectly are they formed, perfect,
And we made them thus,
For they are ourselves.

Yet behold the Companions of the Right;
Mid burning winds and boiling waters that they did themselves prepare.
They crawl in the shadow of a smoking blaze neither cool nor goodly,
And before that they wore the same garment torn from the dirt of life.
And drank of abstinence, ever saying:

"What! When we are dead and become dust and bones,
Why are we not raised up
As God hath proclaimed,
For we are the lambs of pain,
And long have we cried
And long have we bowed before the Word
That doth know all I AM
And the Power and the Glory!"

But from the Throne, yes,
From the Throne of Jet
Rakes the laughter of the ice,
And the Thunder doth speak
To all who cannot turn aside:

"Erring ones, Ye who screamed lies,
Ye shall eat of the tree called Zakkoum,
And Ye shall fill therewith thy bellies
And drink on topsimal and brine
Lapping it down like the swine that ye are;
This is thy reward on this, thy Day of Doom!"

So when the trumpet is blown with a single blast,
And the earth and the mountains are lifted up and crushed with a single blow,
Then, on that day, the Terror shall come to pass,
And Hell shall split, for upon that day it shall indeed be frail,
And the Dæmons shall stand upon its borders,
Upon that day the Nine shall rise
And stand before the Throne of Jet

Yea, All shall fall expose'd.

Then as for him who doth seize the Book but in the Left Hand,
The Prince shall say,
"Here, take and read my book! Certainly I thought that I should encounter my reckoning!"

And Ye shall be in a pleasing life,
In a lofty garden,
Its clusters nigh to gather,
To eat and drink with wholesome appetite for that you did long ago
In the days gone by.

But as for them who seize the Book not in the Left, but in the Right hand,
It shall be said:
"My Gift has not availed me.
My authority hath forsaken thee.

"Take them, and fetter them, and roast them nigh the Abyss.
As they have lived, so have they perished,
And their plight is naught but what they desire.
And the fruit of desire
Is truly our Law,
And denial a weight that none shall bear
Save those that cry for the pain."

Admonition to the Dead:

How prosperous is this good Prince!
It is a goodly destiny, that the bodies diminish,
Passing away, while others remain,
Since the time of the ancestors,
The gods who were aforetime,
Who rest in their pyramids,
Nobles and the glorious departed likewise,
Entombed in their pyramids.
Those who blocked their temples,
There shall they remain no more.
Behold what is done therein!
I have heard the words of the Trapezoid
Greatly celebrated in their utterance.
Behold the places thereof;
Their walls are dismantled,
Their places are no more,
As if they never had been.

None cometh from thence
That he may tell how they fare;
That he may tell of their fortunes,

That he may content our heart;
Until we depart
To the place whither they have gone.

Encourage thy heart to forget it,
Making it pleasant for thee to follow thy desire while thou livest.
Put myrrh upon thy head,
And garments on thee of fine linen,
Embued with marvelous luxuries,
The genuine things of the gods.
Increase yet more thy delights,
And let thy heart languish.
Follow thy desire and thy good,
Fashion thy affairs on Earth after the mandates of thy heart.
Until that Day doth come to thee, when the silent-hearted hears not lamentation,
Nor he that is in the tomb attends the mourning.

Celebrate the glad day,
Be not weary therein.
Lo, no man taketh his goods with him.
Yea, none returneth again that is gone thither.

The Eleventh Enochian Key.

Closing of the Gate.

The Sign of the Horns.

Ringing of the Bell.

Appendix 50: Draft Script Extract from *Asylum of Satan*

- by Studio One Productions

Martine: I conjure and command thee, Lucifuge Rofocale, by all the names wherewith thou mayst be constrained and bound, Satan, Rantan, Pallontre, Lucifer, and Coricacoem, as I command thee. Thou who imposeth hatred and propagateth enmities, I conjure thee by him who hath created thee for this ministry, to fulfill my work.

Hear (pause) … thou Lord of darkness, ruler of thy sacred lower world … Hear and see thy humble subjects.

(Beat)

All rites have been offered up to thee by this wretched host. Sacrificial rites by acridian, fire, serpent, and dismemberment have been accomplished.

(Beat) (Louder)

Behold! … Now thy ultimate gift has been prepared … Arise, come to us … Come to us, O Master and receive … thy new maiden … an unblemished gift to serve thee now and ever more.

(Beat)

Hear us, Master … Hear and come to us … Present thy most awesome presence before us …

Suddenly a LOW RUMBLING SOUND is HEARD and grows steadily.

Martine: (Under breath) … Master!

CLOSE ANGLE - LUCINA

Lucina looks around the room in horror.

FULL ANGLE - MARTINE, LUCINA, AIDE, AND PATIENTS

Suddenly the room grows darker and a red glow seems to enclose the scene as Martine lowers her hands. She takes a step forward. The rumbling grows louder.

Appendix 51: Final Script Extract from *Asylum of Satan*

- by Michael A. Aquino III°

Martine: In the name of Satan, ArchDæmon and Lord of Infernus, I call for the Gates of the Dark Realm to crash asunder, that my commands shall ride the whirlwinds of the Abyss! Azazel, Herald of Hell, Behold! I speak the Keys of the Nine Angles, and I summon the High Dæmon who doth unleash the Apocalypse: Abaddon - Typhon - Lord of the Seven - whose name is and shall be death! Through the blazing angles of the Shining Trapezoid … Come! By the Tenth Key thy doom hath been spoken, for we are the same - the true worshippers of the highest and ineffable King of Hell!

(Beat)

Hark, Abaddon! The rites are spoken. Met are thy terms of acridian, fire, serpent, and dismemberment. Loose the Hounds of the Barrier and attend us, for the Bond of Satan hath been sealed by Asmodeus, by Astaroth, by Belial, by Leviathan!

(Beat) (Louder)

Arise! Move, and appear! Leave now thy ruined and blackened temple beyond the stars. Behold before thee the goat without horns, unblemished according to thy desire. By the covenant of Satan, sealed in the Black Flame, open the mysteries of thy creation!

All: Ave Satanas! Rege Satanas! Hail, Satan!

Suddenly a LOW RUMBLING SOUND is HEARD and grows steadily.

CLOSE ANGLE - LUCINA

Lucina looks around the room in horror.

FULL ANGLE - MARTINE, LUCINA, AIDE, AND PATIENTS

Suddenly the room grows darker and a red glow seems to enclose the scene as Martine lowers her hands. She takes a step forward. The rumbling grows louder.

Appendix 52: Termination of the Stygian Grotto

- by Michael A. Aquino IV°

[Seal]
Order of the Trapezoid
Church of Satan

February 16, VII

To whom it may concern:

On the 10th of February VII the Stygian Grotto of the Church of Satan was officially dissolved, and four of its members were excommunicated from the Church. The reasons for this action are admittedly complex, but those persons who have been directly associated with the Stygian Grotto deserve an explanation of this seemingly abrupt development.

During the past several years the Council has become increasingly aware of an internal paradox in the design of the Church. Intended to advocate the greatest possible expression of the personality, the Church has occasionally sponsored exactly the opposite effect due to the institutional necessity to gain social tolerance. In an environment of popular mistrust of Satanism - due to the criminal actions of certain self-pronounced "Satanists" and the dementia of the White witchcraft movement - the Church of Satan has found it necessary to place the strictest possible emphasis on the personal behavior of its members. It has been pointed out - and justly so - that such repression is often contrary to the ideal of the Satanic philosophy. Consequently, after close consultation with the High Priest, the Council has decided that it is time to draw a distinction between theoretical Satanism and Church affiliation. This will be discussed in detail in the March Cloven Hoof, but it may be paraphrased as follows:

A theoretical or practicing Satanist is a person who endorses the philosophy of Satanism as discussed in the Satanic Bible. It is not necessary for him to hold membership in the Church itself, and his freedom of action is accordingly unrestricted.

But a member of the Church, by the act of his formal association, will find it necessary to observe certain behavioral restrictions in order that the Church - the vehicle for the protection and preservation of Satanism - may function with efficiency.

In the case of Stygian, it has become increasingly obvious that the strain between personal freedom and institutional demands was becoming particularly acute. There have been accusations and counter-accusations among the membership. Bitterness and not fellowship has been the result, and the happiness of many members, instead of being enhanced by their membership, has suffered. Much of this was no fault of the Grotto Leader himself, as the pressures of the paradox were simply beyond his control. Similar situations have arisen in other Grottos from time to time. In short, a "vicious circle" of personality conflict existed, and there was no reason to expect that the situation would improve of its own volition. Accordingly the Council decided to act for the benefit of each member involved.

The Stygian Grotto has been terminated as being premature for the climate of Dayton and Centerville. At such time as the members in that area demonstrate that they are ready to find a real pleasure in formal association, the charter may be reinstated. Until then an informal association - on a personal basis - is thought best. As for those individuals whose membership was arbitrarily terminated, they were singled out from the membership as being those whose freedom of action was the most seriously impaired by affiliation with the Church. Such an injustice to them cannot be sustained by the Black Order.

The decision to terminate their membership was thus taken in the best interests of those members, and not for punitive reasons. All of them - and the Grotto Leader in particular - have made their loyalty and integrity quite clear, and thus speculation on the matter is completely unwarranted. Members of the Church are welcome to associate with them as they might with any other nonmembers who have not been excommunicated for punitive reasons. They have performed many services for the Church of Satan, and the Black Order does not forget those who have tried in their own way to further the causes of Satanism. If their personal circumstances change with time, it is entirely possible that they might return to formal association with the Church.

Remember this: Satanism is an attitude, and not something that can be created by the mere issue of a membership card. Some will function best in an organizational environment, but others would be stifled under the same conditions. Among the Council's tasks is the identification of such differences - to the betterment of each and every man and woman who would stand with the Powers of Darkness.

FOR THE COUNCIL OF NINE:

John M. Kincaid
Priest of Mendes III°
Minister of Information

Attest:
/s/ Michael A. Aquino
Magister Caverni IV°

Appendix 53: Anton Szandor LaVey Interview

- from Black Magic, Satanism, and Voodoo by Leo Louis Martello
(New York: HC Publishers, Inc., 1972)

Martello: Since in the popular mind Satanism is usually used as a synonym for evil, do you consider yourself such? If not, why not?

LaVey: The popular mind has never displayed an overabundance of objectivity. The popular mind accepts most data with little or no question, unless it happens to hurt. Then it is rejected. By blaming everything "bad" on the Christian concept of the Devil, theologians had a ready scapegoat for whatever went against their best interests. I don't blame them; they needed a Devil in order to operate. I'm afraid we're not that kind of Devil, though. The word "Satan", which is Hebrew in origin, means the accuser, the adversary, the prosecutor. We question all things that defy logic, although we recognize the importance of subjectivity when the security of the "popular mind" is at stake.

Insofar as my "evil" propensities are concerned, I find the companionship of little children or animals far more inspirational and rejuvenating than the most esoteric magical ceremony and hold them in great reverence. I love good food, hearty drink, music that can bring shivers to my spine or tears to my eyes, works of art that are finely wrought and interesting to gaze upon, sexual fulfillment in accord with the imagery and sensations I find stimulating, a comfortable bed in which to sleep, whatever material possessions I can find the time to enjoy, a body free from pain, and others with whom to share these things who love and respect me as I do them.

I feel that those who thrive on misery should be presented with copious amounts of woe. Those who need doomsdays should be given dire prophecies. Those who would like to see you as miserable as themselves should be exiled with their own kind. I believe that water should be allowed to seek its own level, without interference, insofar as human beings are concerned. I believe in the glorification of the ego. That is a good separation process. A pumped-up, overinflated ego will display a fool's flaws quickly and put him out of the running, while the worthy will rise to meet the added responsibilities that will accompany their exaltation.

I believe that man is not created equal, and that there are 25-watt people as well as 250-watt people, regardless of ethnic, economic, or religious backgrounds. If these things make me "evil", then I must plead guilty.

Martello: What do you think are the basic differences between yourself and those who call themselves "white witches"?

LaVey: Honesty, some degree of intelligence, and courage.

Martello: What differentiates you and your Church of Satan from others who are labeled "Satanists" by the press?

LaVey: The press' first obligation is to sell papers - then report the news. This does not mean to imply, however, that the journalists who write of Satanism know the facts but instead choose to write what will sell best. Most writings about Satanism are written by people whose emotional survival is every bit as dependent upon cherished lies as their readers'.

Martello: Since Satanism is apt to attract crackpots of all kinds, do you have a method of weeding them out? And if so, can you elaborate?

LaVey: Yes, although crackpots will be found on all roads to a collective identity, whether it be bowling or a sports car club. The element of the forbidden and the thrill at being perverse is bound to appeal to many sound persons - as well as the first class "mad nut". When we receive a request for admission to the Church of Satan, the applicant is sent a questionnaire which is filled out and mailed with a photograph and the application fee to our San Francisco address. Upon satisfactory review of the applicant's qualifications, a "first release" is given, and the applicant is sent the name and address of his contact, who, upon finding the applicant acceptable, proceeds to place him in touch with the proper people. Assuming the applicant is assigned to a Grotto for participation in rituals, he is further observed as to conduct and stability before being allowed to proceed.

One of the most important factors of acceptability is one's present level of achievement in the outside world. If one is a creep and expects to enter the Church as a VIP simply because he knows the names of all the demons and can recite the grimoires, he will be sadly disillusioned. I'm afraid we're not very democratic either, for a person who holds no qualified executive role or position of responsibility in everyday life cannot expect to attain a new peer level and receive a fancy title upon joining us. What one is inside the Church of Satan depends on what one is outside the Church of Satan. Naturally there is a deterrent for many would-be Satanic "Masters", as well as "High Priestesses" of the witchcraft "rap session" variety.

Martello: Do you consider it paradoxical that you are completely open in your Church of Satan while most witchcraft covens are secretive? Do you see any significance in this?

LaVey: It is only by being open that we attract and filter in those who represent the cream of the crop. Also the question must be answered by another: Why should we not be open? We are doing nothing illegal, unconstitutional, or harmful to a sound society. We feel that the philosophy of the Church of Satan has a great appeal to many who are qualified to enrich their lives through it. Why shouldn't they, as social animals, be given the opportunity to share their views with others of the same persuasion?

As far as the study and practice of Satanic magic are concerned, beyond a reasonable point we are a secret society. The outer socio-philosophical level of Church activities is like the tip of an iceberg. There are circles within circles in our Order, and those who think that they can "find out what it's all about" simply by joining for a couple of months will come away with information commensurate with their own superficiality. Several rather dim-witted journalists of the current crop of "witchcraft researchers" have fallen victim to this type of mystical myopia.

As far as I'm concerned, the reason most witchcraft covens are so secretive is fear. In most instances the fear is founded on a sound base, but not because of actual persecution at the hands of bigots. It is the kind of fear that comes from knowing that no matter how big a power binge you can be on with the coven, you can't cut it outside that peer group. We believe that a person must first be a successful magician in the outside world before he can stand before a group of witches and warlocks and profess any degree of ability. The measure of a witch's prowess is to be able to succeed in spite of her beliefs as well as because of her beliefs. Most "white" witchcraft practitioners lack the self-confidence necessary to come out into the open. They are frightened, inadequate wretches. If they weren't, they wouldn't have to stress the prefix "white".

Martello: Most devil-worshippers and so-called Satanists are really reverse or perverse Judæo-Christians. Does this apply to you? If not, why not?

LaVey: What's wrong if most Satanists are perverse Christians? After all, it was Christianity that perverted pagan beliefs. Every time a Christian engages in religious observances, he is performing a Black Mass in the truest sense, i.e. he is participating in a rite which is, down to its very implements, a mockery, a parody of once-established sacred ceremonies. In this regard the Satanist's blasphemies are no worse than the Christians'.

Perversion, like good and evil, is relative. To a tribesman who goes about in a loincloth, a tuxedo would be a perversity. There are many Satanists who have no quarrel with Christianity, recognizing it as merely an obsolete but once-necessary means to control masses of people who, without the kind of fear engendered by such a religion, would be harder to control. This is an aspect of Satanism I could discuss for hours, had I the time.

I suppose I'm as much a pervert as the next Satanist when it comes to taking delight in violating sacred cows whose only right to existence reposes in their popularity. If Satanism were a fad and everyone flocked to it, I have no doubt that I would soon question the sincerity of many who would appear on the scene as "long-time Satanists". Most people are perfectly willing to be "perverse" when it is fashionable, as is proven by today's social climate. At least the perverse Satanist has directed his perversity towards an ideal target! Ideally one takes up Satanism out of logic rather than desperation; hence there is little chance that a person who has failed miserably in all his undertakings will suddenly find success after making his "pact" with the Devil.

Martello: As you know, I totally reject the terms "white" and "black" as synonyms for good and evil. However, in your view, what is your definition of "good" and of "evil"?

LaVey: "Good" is what makes me feel good. "Evil" is what makes me feel bad. Obviously there are others who would not share the measure of my feelings. Therefore I must gauge my actions to the best interests of those who inhabit the environment around me. There is nothing one can do that will not be "evil" to something or somebody else. By breathing we kill certain germs; this is "evil" to the germs! Maybe we should all stop breathing so we will be "good"?

Martello: Though I'm not a Satanist, I've never considered you a threat, though I disagree philosophically on many points. However, many "white witches" seem to go into psychic somersaults at the mention of your name. Do you have any views on the reason why?

LaVey: Of course they feel threatened - and well they should! I represent a threat to every hypocrite, do-gooder, psychic vampire, sob sister, and champion of mediocrity, and I'm proud of it!

My ego is not solely dependent upon that which has been gained through arcane and esoteric delvings. I have and can do things as a prideful human being, not simply as a mystic or witch. I have played Kreuzer on the violin, worked eight Nubian lions and four Bengal tigers in a single cage, had my drawings and paintings exhibited in major galleries, received my black belt when Judo was limited to World War II movies, played the oboe with top symphonic musicians, done first architectural renderings for existing housing developments, developed workable methods of hypnosis and brain-wave control that the

"experts" are just now "discovering" - and more.

I have earned medals for marksmanship (both pistol and rifle), and I manage a Bach fugue on a Baroque organ with the same ease as a Romberg score on the Mighty Wurlitzer. I have driven pitons in the rock faces of mountains and have learned to wield the epee and sabre. I have taken award-winning salon photographs of children and pets, and have recorded the most brutal examples of man's viciousness while working as a criminologist. I have studied long and traveled far in pursuit of what I consider to be the real Magic - and have found it!

If you do not consider me a threat, perhaps it is because you recognize the demons of Pride and Selfishness within yourself and are not terrified of their presence. Let others prattle of their assorted "crafts", each in his or her own miasmic state of self-righteousness. I am a Satanist, and other than the laws of my environment, mine is the Law of the Jungle. Perhaps those insecure "white" witches need to worry. To quote from my own Bible: "Thrice cursed are they whose insecurity makes them vile, for they shall serve and suffer!"

Incidentally, you say you disagree philosophically on many points. Are you sure you don't mean you find the Satanic philosophy disagreeable on many points? I must admit that I do, and wish it could be other than it is, but a Satanist must be the ultimate realist. Reality is often disagreeable. Everything in the philosophy of Satanism is based on the way things are. We all have our own ideas on how things ought to be. Before any positive change can come about in man's conduct, he must own up to the existence of the very things he has tried to sweep under the carpet, and clean his own house first. Satanism can be viewed as complete reality, once the repugnance to its etymologically correct nomenclature has been overcome. To disagree with the philosophy of Satanism is like disagreeing with having two eyes, two ears, one nose, and a mouth.

Martello: A Gardnerian spokesman has said that homosexuality and witchcraft are a contradiction in terms. Some Traditionalists say that it doesn't matter one way or another. What is the LaVey view on this?

LaVey: To state that homosexuality and witchcraft are a contradiction in terms is asinine. Inasmuch as sexual energy plays an important part in ceremonial magic, the ability to become aroused is what counts, not how one becomes aroused. If others of the same sex are a warlock's predilection, then the imagery presented by young men will cause the libido to uncoil. I call a male practitioner a "warlock" because the term "witch", as applied to a man, tends to cast added aspersions on an already misunderstood practice. Witches and warlocks have enough trouble explaining themselves without adding the stigma of the male nurse to their problems!

Martello: What is your attitude towards drugs?

LaVey: I assume you refer to socially controversial and illegal drugs. Drugs are great for the slaves but no good for the Masters. The glories attained through a drug experience are no more valid than the meaningless baubles with which the status-seeking drone surrounds himself. The difference lies in that a drug trip is cheaper and less work to obtain than a split-level ranch home, two cars, and a big color TV.

Those who eulogize on unfoldment gained through drugs have obviously been insensitive to such awareness-provoking stimuli as complete sexual fulfillment, beautiful music, inspirational literature, etc. The excuse that certain drugs are a necessary adjunct to

the practice of magic is quite lame. Drugs may be employed, however, to provide or develop an unswerving belief in magic - in fact an unswerving belief in just about anything!

I can condone the use of certain drugs for easing the last stages of a terminal illness where intense pain is present. Perhaps those who need drugs are suffering from a sort of terminal illness where constant and intense pain is present - but of a different sort. I consider drug abuse a polite alternative to suicide. Perhaps one day euthanasia will be made attractive enough, and the drug problem will be solved.

Martello: What are your future goals?

LaVey: I cannot openly state them for magical reasons.

Appendix 54: Extracts from "The Occult: A Substitute Faith"

Time, June 19, 1972

It is Saturday night. A young Army officer and his wife welcome a small group of people to their comfortable split-level home, which stands amid the tidy landscaping of a housing development in Louisville. The guests - most of them dressed neatly in sports clothes - include a computer programmer, a store clerk, a dog trainer, and a psychology major from the nearby University of Louisville. They all troop downstairs to a vinyl-floored recreation room.

Is this a bridge party? A committee meeting for a charity drive? Hardly. The hour is midnight. On the front door of the house is an orange emblem showing black pitchforks.[836] Downstairs the party is gathered solemnly before a black-draped altar. Facing them, on the wall, is a chartreuse goat-image superimposed on a purple pentagram. "Tonight there is one among us elect to the Priesthood of Mendes," intones one of the men. "Satan, thou hast seen fit to charge Warlock Shai with thy Priesthood on Earth ... the deification of the human race." Reciting an ordination rite first in Latin and then in English[837] , the speaker taps a second man on each shoulder with a sword. Someone pours flash powder on the sterno altar flame and whoosh! Fire leaps toward the ceiling.

Satanism "Blessed are the strong, for they shall possess the Earth. If a man smite you on one cheek, smash him on the other!" This inverted gospel - from Anton Szandor LaVey's Satanic Bible - sets the tone for today's leading brand of Satanism, the San Francisco-based Church of Satan. Founded in 1966 by LaVey, a former circus animal trainer, the Church of Satan offers a mirror image of most of the beliefs and ethics of traditional Christianity.

LaVey's church and its branches might well be called the "unitarian" wing of the occult. The members invest themselves with some of the most flamboyant trappings of occultism, but magic for them is mostly psychodrama - or plain old carnival hokum. They invoke Satan not as a supernatural being, but as a symbol of man's self-gratifying ego, which is what they really worship. They look down on those who actually believe in the supernatural, evil or otherwise.

LaVey's church is organized, incorporated, and protected under the laws of California. LaVey, 42, stopped giving out membership figures when his followers, who are grouped in local "grottos", reached a total of 10,000. The most striking thing about the members of the Church of Satan is that instead of being exotic, they are almost banal in their normality. Their most insidious contribution to evil is their resolute commitment to man's animal nature, stripped of any spiritual dimension or thought of self-sacrifice. There is no reach, in Browning's terms - only grasp. Under the guise of eschewing hypocrisy, they actively pursue the materialistic values of the affluent society - without any twinge of conscience to suggest there might be something more.

They jockey for upward mobility in the five degrees of Church membership, which closely resemble those in witchcraft covens: Apprentice, Warlock (or Witch), Wizard (or Enchantress), Sorcerer (or Sorceress), and Magus - the degree that LaVey holds. The ruling Council of Nine, which LaVey heads, makes appointments to various ranks on the basis not only of the candidate's proficiency in Satanist doctrine but also his "dining

[836] The Protection Amulet of the Church of Satan: 4 black tridents in the shape of a cross against a red circular background, holding at bay 4 small white rectangles.

[837] In Enochian and English!

preferences", the "style of decor" in his home, and the "make, year, and condition" of his automobile.

The Army officer who celebrated the recent ordination in Louisville is a fourth-degree Satanist Priest, a member of the Council of Nine, and editor of LaVey's "confidential" newsletter, the *Cloven Hoof*. He is also the author of a widely used R.O.T.C. textbook. Other LaVey Satanists include a Marine Corps N.C.O. from North Carolina and, in New Jersey's Lilith Grotto, a real estate broker and an insurance executive. Beyond such devotees, LaVey's sinister balderdash reaches hundreds of thousands more through the black gospel of the *Satanic Bible* and his second book, the *Compleat Witch*, in which his advice reaches the downright sordid.

Appendix 55: "*Time* is on Our Side, Sort Of"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-6, July/August VII/1972

You walked into the neighborhood drug store and Zing! There was the June 19th edition of Time with a fashionably attired[838] Satanist gracing the cover. In addition to four more photographs[839] and illustrations from national and local branches of the Church of Satan, we received fairly extensive coverage in the written text of the article "The Occult: A Substitute Faith".

As with many other items of publicity concerning the Church, members' comments on the Time article have run from delight to dismay. And so the Hoof thought some comments of its own might be in order:

Our members must bear in mind that, by definition, Satanism is a slap in the face to conventionalism and stasis. If the Church ever reaches the point where it is accepted without controversy by the mainstream of society, it will have lost the very essence of its Infernal mandate. Satanism, in a social context, is an impulse against the norm of existing morality - a force born not of ideology, but of a desire for raw change. Hegel analyzed Satanism; we actualize it.

Time is not in a position to print stories exactly as reporters may see them - not even as editors may see them. Time - together with every other form of news media - must play to its audience and consumer interest groups. Insofar as the audience will accept it, the news will be portrayed objectively. But the editorial departments are forced to temper truth with credibility. If too radical a position is taken, one of two things will happen: Either the magazine, newspaper, or station will come in for sharp criticism, or it will be ignored in favor [ironically enough] of more "sensible" media.

The most obvious example of media dependence upon consumer desire, of course, has been the war in southeast Asia. What the masses desire to hear, they will hear - or they will go somewhere else to hear it.

We who know a great deal about the true nature of the Church of Satan sometimes forget that, to the average outsider, we can look pretty terrifying. To the man on the street, the term "Satanism" still brings to mind things like cannibalism, ritual murder, necrophilia, hard drugs, and sexual sadism. If he has read anything about it, it was probably Dennis Wheatley's The Devil Rides Out. [Remember that we are talking about those who are not occult enthusiasts.]

For such a person to open Time and read that the worldwide Church of Satan is actually a pretty sharp organization would be quite unthinkable. It would be too vast an intellectual bite for him to take, so to speak. Many years of psychological conditioning are not reversed in 5 minutes' reading, no matter how reputable the source may be.

Representatives from Time visited 3 group activities of the Church - one in Louisville, one in the New York City area, and one at the Central Grotto. In each locale questions were both asked and answered with candor. No ambiguous answers were given to reasonable inquiries. As far as the Black Order's senior representative in each area was concerned, Time left the scene with a very detailed picture of the Church and its policies.

For the most part this came through in print. Our posture as an ethical organization was established, certainly, as well as the quality and integrity of our membership. The only

[838] Black robe and masked hood.

[839] (1) Anton LaVey in horned cowl and with sword, surrounded by Central Grotto assistants wearing large animal heads from the Tierdrama. (2) Lilith Sinclair presiding at a Lilith Grotto ritual. (3) Karla LaVey resting her hands atop a human skull. (4) The Sigil of Baphomet.

concessions to the norm were (a) an incomplete and thus rather cavalier description of the qualifications for the Priesthood of Mendes, and (b) use of the terms "sordid" and "balderdash" with reference to the *Satanic Bible* and *Compleat Witch*. Such overt value judgments have their place on the editorial page, certainly, but they are unnecessary for factual news coverage.

As to the qualifications for the Priesthood, *Time* was provided with the full set of criteria that appeared in the *Cloven Hoof* a few issues ago. To suggest that our Priests and Priestesses are ordained primarily on the basis of their automobiles, residential decor, and dining habits is rather a gross distortion. Such things are indeed taken into consideration in the case of each applicant for the III°, but as personality indicators and not as "requirements" *per se*. We rather doubt that *Time* failed to discern this in the course of several hours' discussion.

Nevertheless the article was a long way from being the "more stuffed rats and tombstones" that had been half-suspected.[840] It was a step across the Rubicon for the Church, inasmuch as it was ultimately granted that Satanism was more of a philosophy than a fad. For this *Time* deserves to be commended, as it was a definite stand in defiance of a very strong norm in the United States - one which maintains that Satanism must be either quasi-criminal or quasi-lunatic.

Insofar as White Witchcraft was concerned, the most crushing thing we can say is that *Time* treated it very objectively. Frankly we have yet to meet a devotee of the Right-Hand Path who isn't (a) nude, (b) a slob, and/or (c) nuts. Many of them are very nice people in spite of this, but there you have it.

We had the feeling that *Time* got a little confused over the distinction between Satanism and Wicca. Maybe they talked to Leo.[841] Well, anyway, here we go again: Wicca/the Craft/White Witchcraft is basically a regression to primitive nature worship, usually polytheistic. The objects of worship vary with individual groups, but they generally include the Great Mother or Goddess and the Horned God [usually as an inferior consort]. These figures are overtly worshipped, prayed to, and venerated as anthropomorphic personalities. The White Witches exist for their glory and benefit.

Satanism, on the other hand, rejects existing forms of theism and materialism. The first is held to be factually invalid, the second to be ego-repressive. Satanism is designed as a balance between the two whereby man may pursue practical ends, yet unleash his ambition and imagination to their greatest possible extent. It is a religion of fantasy with an affirmed base in reality.

Thus we are not merely the Scrooges and Marleys that *Time* seemed to suggest. If Satanism strikes some as vicious and cruel, it is because the philosophy is designed for survival in a world that is *itself* vicious and cruel. Yet the Satanist has less motivation than the theist to initiate or promote these qualities, for he recognizes their existing proliferation in many forms which may be acceptable to the theist. If Wicca is a regression to primitive paganism, then Satanism is a progression to the next stage of metaphysical evolution - to which we refer as the Satanic Age.

All in all, *Time*, you did a fairly good job. It could have been better, but then it could also have been a great deal worse … which is exactly what we say to ourselves each time a new issue of the *Hoof* comes out!

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[840] "I just got word through the grapevine - very hush-hush right now, so the competition won't come out with the same story - that *Time* is to come out with a big story on the occult movement, which will include [big deal] a part on the C/S. So look forward to another few paragraphs of stuffed rat & tombstone coverage, with maybe a bit of 'dangerous Devil-worshippers' thrown in for good-guy measure. Ain't we got fun?" - Letter, Diane LaVey to M.A. Aquino, March 22, 1972.

[841] Martello.

Appendix 56: "Witchcraft"

- by Lana Ellis
Courier-Journal & Times Magazine, Louisville, Kentucky, July 9, 1972

In a quiet suburban neighborhood, a former Boy Scout who is now a respectable businessman raises a sword and calls for Satan to come forth from Hell. In an old house near the downtown business area, a group of men and women, their nude bodies forming a circle, chants incantations first spoken many centuries before Christ. What they're practicing is witchcraft. The city is Louisville, but the same scenes are repeated in Detroit, Kansas City, Dayton, San Francisco, Indianapolis, St. Petersburg, and other cities.

Evangelist Billy Graham has said that the current popularity of witchcraft is proof God is alive. He sees the Devil worshippers as Lucifer's lieutenants in a last, futile battle to defeat the Prince of Heaven. But the demonic ranks continue to grow. The Church of Satan, the San Francisco-based religion whose people practice "black witchcraft", claims that 10,000 Americans carry its red membership cards. "White witches" claim at least that many members in the States, triple that number in England, and an astounding 60,000 in France.

"Louisville is a center for the occult in the midwest," said the young man who conducts the weekly witchcraft class at the Free University held at the University of Louisville.[842] "Modern life has gotten to so many people. They feel confused, left out. Witchcraft is an escape from complexities." He said that Louisville has a key role in the Church of Satan because a Magister and a Priestess live here, and: "There's been a Grotto (congregation) in Indianapolis since the second year (1967)."[843]

Librarians in Louisville reported recently that books on witchcraft are in great demand.

University of Kentucky associate professor Donald Nugent,[844] who has published many articles dealing with the history and current renaissance of witchcraft, said he began to see the signs of the revival of witchcraft five years ago, and has been speaking at seminars on the subject for the last three years. "The Bluegrass is a fertile area for witchcraft. Cincinnati too. Students at the University of Kentucky have organized covens, and several years ago a witchcraft convention was held in Paris, Ky." He believes witchcraft is promoted by some hard-rock groups, citing song and album titles such as "Sympathy for the Devil" and "His Satanic Majesty".

In comparing witches of olden days to today's breed, Prof. Nugent said, "The Renaissance witches were probably older. In Essex the accused averaged between 50 and 70; today a leading witch reports that the average age in his covens is 28. This could suggest greater sexual activity now. Drugs were commonplace to both."

Witchcraft worshippers are divided into two major groups. The "whites" are pantheist while the "blacks" worship Satan and his fellow demons. [There is no racial connotation to either term.]

The "white" religion, called Wicca, referred to as "the craft", is as old as the cave culture, its followers believe. "People who remained isolated kept to the worship of horned gods," said a Louisville white witch. "The gods have very pronounced breasts and genitals, prehistoric sex pots. Many believe that the craft had its heyday in ancient Greece.

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[842] Cliff Amos, whose class sponsored the M.A.A. lecture at the University of Louisville which led to the founding of the Nineveh Grotto. Amos became one of the founding members of the Grotto, later Grotto Leader, later expelled by the time he was interviewed for this article.

[843] Not true. There was one member in Indianapolis, Joseph Daniels.

[844] Given an interview by M.A.A. in Louisville, but rebuffed in an attempt to gain a 6114 interview because of pushiness on his part.

Today the movement has sexual connotations that are really a handicap.

"From 500 to 700 AD the Christians got a foothold in Europe and moved in on the witches. They took the pagan temples and converted them to church buildings. They took pagan holidays and made them Christian ones. Their Yule was our Solstice. Holly, mistletoe, and the Yule log are all traditions that belonged to the craft religion. Holly is a fertility symbol, and mistletoe is a narcotic used in rituals. It became hard for witchcraft to continue during the period of persecutions. Children ceased to be initiated because they talked too freely, so the religion stopped being passed from generation to generation."

Probably the most influential white witch in this century was the late Gerald Brouseau Gardner of England. His books gave leadership, and his witchcraft museum, situated in an old mill on the Isle of Man, became a mecca for white witches. Gardner died in 1964, and other witches have emerged as leaders. Louise Huebner casts spells at west coast rallies, appears on radio and television and casts horoscopes, and Sybil Leek, an English woman, claims, via reincarnation, to be more than 500 years old - an extreme claim for any woman.

Anton Szandor LaVey of San Francisco is to black witchcraft what Gerald Gardner was to white. Although his leadership doesn't include all black witches, he heads the Church of Satan, the largest of the black groups. Called "the black pope" by many of his followers, LaVey was formerly second oboeist in the San Francisco Ballet Symphony Orchestra, a lion tamer with the Clyde Beatty Circus, a hypnotist, a photographer for the San Francisco Police Department, and an organist in a topless bar.[845] The birth of the Church of Satan took place on April 30, 1966, an evening known as Walpurgisnacht, the most important festival in the lore of magic and witchcraft. At that time, LaVey shaved his head and donned a clerical collar to wear with the black demonic robes.

In addition to the Satanic Bible, published in 1969 and considered the guidebook for the would-be Satanist, LaVey recently wrote the Compleat Witch, subtitled "What to do when Virtue Fails". Advising on subjects such as "how to charm a married man", "sex maniac without sanctimony", "secrets of indecent exposure", and "taking advantage of men who think they're taking advantage of you", LaVey aimed for a best seller and was giving in to the best of the Satanic virtues - greed. The Satanic Bible, published in paperback form only, is a best seller on many college campuses.

The Church of Satan claims members in Canada, England, Australia, Germany, France, Italy, Holland, and Vietnam as well as the United States. Membership figures for Louisville are kept secret, but the local Magister said his flock is as large as the normal congregation of a regular church. "We have a college-centered Grotto here - many from the University of Louisville." He placed the average age of the members at 23.

The Louisville Magister described the Church of Satan as an elite, cadre type of organization. "It's not designed to attract the average or below-average person. We like to collect those we think are the social leaders or potential ones."

To become a member, one has to be at least 18 years old and pay a membership fee of $25. On this first level of the Church, a member is allowed to wear a red Baphomet, the ancient symbol of Satan, a trapezoidal emblem drawn on a circular disk and worn on a neck chain.[846] He also receives the Church's newsletter, the Cloven Hoof. 90% of the Church's membership falls into this category.

After demonstrating proficiency in Satanism, a member can take a special examination and be elevated to the second degree - Warlock for men, Witch for women.

The third degree is the Priesthood of Mendes, named for a city in ancient Egypt where

[845] The Lost Weekend Nightclub was not topless.

[846] Ellis is mistakenly describing the Council of Nine medallion I showed her.

diabolism was practiced.

At the fourth level, one becomes either a Magister Caverni, Magister Templi, or Magister Magnus - ranks roughly comparable to bishop, archbishop, and cardinal.

The fifth degree, one achieved only by LaVey, is that of Magister Satanas or Satanic Master. This recognition of skill can only be awarded by LaVey and the Council of Nine, an anonymous advisory group within the Church.

To be excommunicated from the Church of Satan, a member must endanger the reputation of the Church and the members. Excommunication is done by the Council of Nine upon the recommendation of a Grotto Leader, Priest, or member with evidence. "No one is thrown out unless he's been warned, and then it's with good reason," said the Magister.

Joining the white witch group is even more difficult. There's a long waiting period, usually six months to a year. Wicca makes no attempt to seek members, no fees are charged, and there is no national organization. Men and women alike are referred to as witches, the term "warlock" never being used. Upon initiation, the new witch assumes a new name, symbolizing that he has become another person. Each witch carries an athame, a knife with symbols on it. Initiation is the first degree. After at least a year and a day, a witch can advance to the second degree by proving worth. The third degree brings the rank of high priest or priestess.

White witches worship in a group called a coven, usually composed of 13 people. With an emphasis on fertility, witches worship together in male-female couples. The 13th member of the coven is the high priest or priestess. The meeting house is referred to as the covenstead.

The beliefs of the "blacks" of the Church of Satan were formulated by LaVey, who discusses the background in his book, the Satanic Bible He feels that religion must deal with carnal desire and the flesh in a logical, rational manner or lose the struggle, not only for men's bodies but also for their souls. "Satan represents indulgence instead of abstinence!" he declares. "Satan represents kindness to those who deserve it, instead of love wasted on ingrates. Satan represents vengeance instead of turning the other cheek. Satan represents vital existence instead of spiritual pipe dreams."

The Church of Satan takes the seven deadly sins - greed, pride, envy, anger, gluttony, lust, and sloth - and allows their indulgence. LaVey writes: "Blessed are the powerful, for they shall be reverenced among men - Cursed are the feeble, for they shall be blotted out! Blessed are the bold, for they shall be masters of the world - Cursed are the righteously humble, for they shall be trodden under cloven hoofs!"

To the believers, Satanism is self-deification: "Human beings have something unpredictable in them, and we call that element Satan. Satan is man raised to his infinite potential, man as a god." Then there is the Satanists' definition of Hell: "You're in it; Hell is life, right now," they say. "We say that Satan is the lord of the world. Heaven's supposed to be a place where you have no problems. Hell is where you have hideous problems but you enjoy working them out. We don't concern ourselves with what happens after death.

"If there really is a Hell after life, we'll be down there stabbing all the hypocritical Christians."

But when a white witch dies, he is expected to go to a place known as the Summerland. There he waits until he is reborn and is incarnated into a future time. Witches also believe there is retribution in the present life, and that anything a person does is returned to him threefold. When engaging in a "curse ritual", they take great care that the evil they wish upon someone else won't be returned to them in triplicate.

The Merlin type of ceremonial magic has no part in the religious services practiced by Gardnerian white witches. Nor is superstition believed in. “The number 13 is like any other number, but walking under a ladder is a practical thing to avoid,” a Louisville white witch said. “The ‘knock on wood’ idea is a historical one, originating from the Druids, who worshipped in the woods and knocked on trees to get the attention of spirits dwelling there.” A 9’ worship area, called the “magick circle”, is where the rituals are performed. The witches worship naked (they call it “skyclad”) in order to cast off signs of worldliness and to be closer to nature.

Among the “black” Satanists there are 3 types of ceremony: a sex ritual, commonly known as a love charm or spell; a compassion or sentiment ritual, performed for the purpose of helping others or oneself; and a destruction ritual, commonly known as a hex or curse.

Probably the most publicized part of Satanism is the Black Mass, with inverted rituals that exalt the Devil. When the Church of Satan first began, reports of nude women and sexual activities during the mass were widespread, but Louisville Satanists say they have limited their blasphemy to stamping on a sesame seed wafer that’s supposed to symbolize the host used in Christian communion. “The mass used to be very dirty, very lewd,” said the Priestess. “Now it’s just a way one can release inhibitions.” The chamber has an altar where a nude woman may be placed to represent the earth mother. Ritual items can include candles, a bell, a chalice, a sword symbolizing power, a phallic symbol representing generation, virility, and aggression, a gong, and parchment.

“Anyone who is a Satanist has no doubts about his virility,” said the Louisville Magister. “In other religions there’s either excessive indulgence in sex or abstinence to prove oneself. The Satanic Church maintains that sex isn’t so crucial that you have to allow your life to depend upon your response to it.”

“I don’t think there’s an undue emphasis on sex,” said the Priestess. “Dr. LaVey feels that human beings need sex as much as food, but he doesn’t regard it as the original sin or as a no-no. Nor does this mean that Dr. LaVey sleeps with every Witch in his Grotto; he doesn’t. He and his wife have a true and genuine love.”

Marriage between a Satanist and a member of another church is allowed. Sacrifice, whether involving animals or humans, is against the teachings of the Church.

Members of the occult movements aren’t recognizable as witches.

Two of the highest-ranking members of the Church of Satan, a Magister and a Priestess, are a young married couple who live in a Louisville subdivision described in a newspaper ad as providing “quiet, respectable living”. The basement of their attractive, ranch-style home houses the ritual chamber where Satanists meet to call upon the power of the Devil. Yet the secrecy of the movement is such that the neighbors don’t know about it.

“My husband and I look like Mr. and Mrs. America,” says the Priestess. She’s strikingly attractive, her face a study of peaches and cream naturalness. Her clothing, a camel-colored pantsuit one day, quilted hostess skirt the next, enhances her neat appearance. Only the Baphomets they wear around their necks and her Priestess ring bearing the head of the Goat of Mendes identify them as Satanists. Her husband, a Magister Caverni, a title equivalent to bishop, is tall, slim, and wears his hair at proper length. They both have Bachelor of Arts degrees, he in Political Science from the University of California, she in Nursing from Brigham Young. They have two small children, a boy and a girl, and a large Irish Setter. He’s the son of a Roman Catholic father and a Swedenborgian mother, and went to a Lutheran Sunday school as a boy. She was reared a Mormon and at one time took Roman Catholic instruction.

"I think the word is getting around the country that our Church is a very ethical organization," said the Magister. "We don't make crazy statements, and we try to keep the nut element out. I just hope it gets to the point where we won't have to worry about our people's safety. When my wife and I first came to Louisville, we flipped a coin to decide whether we should tell people. We were here for six months before it came out."

Although it's not prohibited by their religion, the Priestess and Magister neither smoke nor drink. "And I've never been to a Church of Satan function where anyone was either drunk or stoned," said the Priestess. Last year Look magazine reported that the Louisville Grotto sent LaVey a bank check for the souls of six members. But the Priestess explained that as a joke. "Our souls are our own," she said. "… If we have souls," said the Magister.

Although it caused some stir at the courthouse, the Magister has received an ordination certificate and can perform marriages in Jefferson County. Each wedding he performs is perfectly legal and is always tailored to the requests of the couple involved.

Appendix 57: "Expedition to R'lyeh"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-6, July-August VII/1972

Since the Cloven Hoof's recent publication of the article "Darwin and the Devil", we have received a sizable number of inquiries on the subject of H.P. Lovecraft's historical authenticity. The Bolivian ruins of Tiahuanaco, as the possible basis for the Plateau of Leng, have elicited particular comment. We'll get back to Tiahuanaco in a bit, but first we thought you might be interested in a quick trip to another Lovecraftian "creation" - R'lyeh.

The key to Lovecraft's literary figures - both animate and geographic - may be found in his passion for ancient history, classical mythology, and subtle allusion. [Perhaps the most widely quoted example of the last is the name of "Klarkash-Ton" - an Atlantean priest named in honor of Clark Ashton Smith.] To a great extent it is the atmosphere of subconscious authenticity created by Lovecraft's allusions that imparts a very material terror to the works of the Cthulhu Mythos. And the fact that historical allusion is markedly absent from the tales of Lovecraft's mimics has a predictable influence on their impact. If you've ever wondered why the other authors of Mythos-tales failed to strike that certain chord in you, that's why.

And, it might be added, this is a distinction that seems to have eluded the vast majority of Lovecraft's biographers and critics - all of whom seem disposed to classify the author as merely a good writer of horror fiction. After reading Lin Carter's A Look Behind the Cthulhu Mythos, we found ourselves honestly wondering whether the commentary were inspired by admiration or envy. For the moment this shall be a moot point.

But we digress. Occasionally Lovecraft would not bother to disguise the name of a Mythos-locale. A good example of this is the city of Sarnath, subject of The Doom that Came to Sarnath. As any good Buddhist will tell you, Sarnath is quite real. Its ruins are located in the Benares District of India at Latitude 25°23'N, Longitude 83°2'E, and the site is a Buddhist landmark. Included in the grounds is the famous "Deer Park", where Buddha is said to have preached the Four Noble Truths of his First Sermon in 528 BCE. Our latest estimates indicate that Sarnath was originally constructed sometime in the late 5th Century BCE, which means that Buddha must have just squeaked in under the wire. The real Sarnath, in any case, has a history as bleak as that of its Mythos counterpart. It was sacked and burned to the ground twice - once in 1026 CE and again in 1193. The moral of the story is that Buddhism and Giant Water Lizard Worship are risky religions around which to build cities.

And now what about Lovecraft's most famous metropolis - the mysterious aquatic city of R'lyeh, located in the islands of the nether Pacific? First described in The Call of Cthulhu, R'lyeh was to capture the imagination of readers like no other city in the Mythos. What and where is R'lyeh?

Ironically enough, Lovecraft himself provided the single most important clue in The Shadow Over Innsmouth. Included amongst the haunts of the sea-captain Ahab Marsh was the island of Ponape - and this happens to be a very real island. Our curiosity was aroused, and the first thing that occurred to us was that we had heard the name before somewhere. Back to the library -

Ah, yes: A. Merritt's The Moon Pool. [Anybody in the audience who hasn't heard of A. Merritt? Shame on you! Take H. Rider Haggard, add a dash of Sax Rohmer minus the Great Yellow Peril element, and you have Merritt.] The Moon Pool is a tale concerning an ethereal monster called the Dweller, who periodically ventures out of the pool in question,

located guess-where, to abduct the minds and/or bodies of innocent terrestrials. The hero, his sidekick, and the villain follow The Thing to an underground empire [shades of The Mountains of Madne$s] where they meet The Girl and The Gods, etc.

So we came to the conclusion that there was something a bit odd about Ponape. We were right. The island houses the ruins of a stone city of indeterminate age and extraordinarily unconventional aspect. At the moment it is called Nan-Madol, and it's the sort of place only Cthulhu could love.

Ponape, if you'd care to pinpoint it on a map, sits in the United States Trust Territory of Micronesia at Latitude 6°55'N, Longitude 158°25'E. If you've mislaid your sextant, draw an imaginary line eastward from the top of Borneo. Then draw another one southward from the tip of the Kamchatka Peninsula. Where those two lines intersect you will find our island.

About 340 square miles in size, Ponape is surrounded by a barrier reef enclosing a lagoon. It is somewhat sparsely populated by Micronesian natives, has 200 inches of rainfall per year, and includes the two present-day towns of Kolonia and Kapinga. Its two principal attractions are the gigantic Sokehs Rock (called the "Diamond Head of Micronesia") and, of course, R'lyeh.

… Or the City of Metalanim, as it was known throughout the last century. The equally enigmatic name of "Nan-Madol" - accorded the ruins by modern natives - translates to "In Space". No explanation is offered for this odd title, other than that it has been handed down by tradition.

Nan-Madol is occasionally referred to as the Venice of the Pacific, as it is constructed completely on over 50 artificial islets located on a site along the island's southeastern shore. There are no roads per se - only a network of canals interlacing the islets. These canals are fairly wide in some places, but they are as narrow as 10' in others, making even canoe navigation a tricky business. Including both islets and canals, the entire city encompasses over 11 square miles.

The individual islets' foundations rest upon a coral reef. On these rude platforms are massively walled enclosures of basaltic rock-logs. The slabs themselves vary from about 1x2' to 8x10' in size, and the standing walls vary in height from 6' to 20'. The walls of some islets are arranged in simple rectangles. Others comprise freakish, geometrical polygons with swelled or irregular sides, and some include interior vaults and chambers of polyhedronal design. Most of the ruins are in advanced stages of decay and decomposition, but others have weathered the ages sufficiently well for initial archæological investigation to be carried out. One such expedition, chartered by the Smithsonian Institution, has conducted preliminary research in the city, but its findings have not yet been made available. And the surrounding mangrove jungle hasn't helped; only about one block has been successfully cleared of undergrowth. That's what happens with 200 annual inches of rain!

The known city is devoid of conventional inscriptions or hieroglyphs, although certain curious decorations on the ruins have counterparts in other areas of the world. Most of the walls are so obviously irregular - with 5-8 facets to each stone slab - that one suspects the builders felt no inclination towards conventional architecture.

Surprisingly - or not so surprisingly - little is known about the origin of the stone city. A United States Trust Territory Physical Planning Program Report entitled "Ponape Island, Ponape District" suggests without elaboration that the structure was built in the 13th century CE by a Saudeleurs king named "Olo-sopha". For a more detailed version of this legend, however, one must turn to the natives.

They themselves do not claim to be the descendants of the builders of Nan-Madol. To them the city is most certainly haunted. They venture there only with the greatest reluctance during the daylight hours, and they categorically refuse to spend a night in the ruins. Horrible tales are told of those who have so dared - both natives and foreigners - and either died shortly thereafter or simply failed to return from their nocturnal venture. According to tradition the city was created by a race of god-beings - the "Ani-Aramach" - who "came down from the sky in great canoes". At the same time the great stone structures of the city "just flew down from the sky" and settled in their present locations.

This explanation may seem a bit on the fantastic side, but the "non-nonsensical" alternative is hardly more satisfying. The stone quarry is over 30 miles away, and the construction of Nan-Madol would have necessitated first the transport of blocks up to 30 tons in weight over to the city area - and then the raising of some of them as high as 60'. J. Macmillan Brown in The Riddle of the Pacific estimates that a labor force in the tens of thousands would have been necessary. He further notes that, within a radius of 1,500 miles from Ponape, there are today not more than 50,000 people. [Hang on, Lemurians, we haven't forgotten about you!]

But back to the legend: The chief architects of the city were two of the god-beings, Olo-chipa and Olo-chopa. It is interesting to note that these names bear a certain resemblance to Oro-tetefa and Uru-tetefa, the traditional masters of the south Pacific secret society, the Brotherhood of Areoi. [For the moment we decline to say anything about Azathoth and Yog-sothoth.]

Other demigods in the Ponapean pantheon include Icho-kalakal, the hideous war-specter god; the gigantic Kona monsters; Kili-unan, the demon of plague and disease; and Luka-lapalap, the Prince of Evil. It is Luka-lapalap who, during the building of the great city, is said to have "flown over the seas and bid the lands rise up". In the darkened tropical forests of the island's interior lurk the Kichin-Aramach, or "Little Ones", whose queerly-concealed cemeteries amidst the jungle are also Taboo to Ponape's human natives.

Can Howard Phillips Lovecraft have known of the Ponapean god of festivals, life, death, and fortune - Nan-ul-lap? Or of the great sea god from the reef and the lagoon - Kutun? What of the city's most dreaded site, Pan-Katara - the so-called haunted island, whose name means "The Sending-Forth of Messengers"? And what of the Itet Monster - a giant water lizard named Kieil-alap-amen, rumored to feast upon human sacrifices upon the isle of Itet?

And then there is Nan-Tauach, the largest and most atmospheric structure in Nan-Madol. Its name means "The Place of the Great Walls", and it is the supposed enclosure of both A. Merritt's Moon Pool and the tomb of the Sun-god Chau-te-Leur. The outlying basalt wall is 15' thick and 20-40' high, and the entire parallelogram measures some 185' by 115'.

Within the outer wall is a courtyard, periodically reinfested with jungle growth. There are irregular terraces of limestone and basalt, which lead up to the inner enclosure, also surrounded by a basalt wall 18' high by 8' thick. Passing through this second barrier one encounters the great vault or chamber of Chau-te-Leur or Chau-te-Reul. Three smaller vaults and numerous mounds are also located within Nan-Tauach.

Excavations in the area have yielded nothing to indicate the true nature of either the vaults or the entire structure. Assorted bones and artifacts have been found, but it remains open to conjecture whether or not Nan-Tauach was designed as a funerary structure. The discovery of certain old texts - such as the "Ceremony of the Nine Angles" - raises certain additional possibilities.

R'lyeh is supposed to have arisen from the sea, and Nan-Madol has had an irritating way of appearing a different size to various explorers who happened to bump into it. In 1857 a Dr. L.H. Gulick wrote in a Hawaiian publication that the non-submerged portion of the city was no greater than 1/2 mile square. We shall leave it to our readers to draw their own conclusions …

Think you'd care to pay a visit to Cthulhu? It's possible, but the path is not a well-trodden one. Near Kapinga is the Rainbow Cliff Hotel (14 one-room cottages), and the nearby Hotel Pohnpei boasts 15 modern thatched cottages with hot water. Electricity hasn't made it there yet, so at night you have a choice between torches and gas lamps. If you're a lush and require a cocktail lounge with your hotel, try the Kaselehlia Inn in Kolonia, with 10 rooms and baths. Or you can always sleep in Nan-Tauach.

For the fun of it, we called up a travel agent and requested information concerning Ponape. "Po-what?" was the response. "How about a nice trip to Guam or Saipan?" No, Ponape, we said, giving the coordinates. Apparently R'lyeh has yet to become a tourist mecca. The upshot of it was that only one package deal exists at the moment: a 21-day tour of 7 major Micronesian islands, starting from Hawaii and costing $750.

Always interested in rocking the boat a little, the Church of Satan has requested information concerning an exclusive tour directly to and from Ponape, including only a stop at Honolulu coming and going. If we hear of anything interesting, we'll let you know.

Appendix 58: "III° Elevations Announced"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-6, July-August VII/1972

The Council of Nine is pleased to announce the recent ordinations of five Witches and Warlocks to the Priesthood of Mendes. Elevated by the Council are Priestess Margaret A. Wendall of California, Priestess Dolores V. Stowe of California, Reverend James L. Stowe of California, Reverend Robert Ethel of Washington, D.C., and Reverend L. Dale Seago of North Carolina.

The path to the Satanic Priesthood is far more demanding than those to conventional ordination. To be considered for elevation to the III°, members of the Church must first attain the degree of Witch or Warlock. If they desire admission to the Order of the Trapezoid, formal application to the Council of Nine is then required. The candidate is evaluated and observed over a period of time in both official and unofficial capacities. He may serve as a Regional Agent, a Grotto Leader, and/or a special representative of the Church. An extensive personal background investigation is undertaken by the Council, and the applicant must also complete a written examination. There is generally a personal interview with an official of the Nine. From a philosophical standpoint a Satanic Priest is required to possess familiarity with the world's major religious beliefs and their existing alternatives [such as agnosticism, atheism, and materialism]. He must demonstrate a personal dissatisfaction with each of these, and he must explain his reasoning. Finally he must evidence a sound knowledge of Satanism as set forth in the SatanicBible and other publications of the Church.

Upon satisfaction of these requirements, the applicant is considered by the Council for elevation to the III°. Unanimous approval is necessary, after which the individual is nominated to the High Priest for ordination to the Priesthood of Mendes and admission to the Black Order. The degree is conferred by the High Priest and is effective immediately insofar as the Church itself is concerned. Legal credentials are issued one year after initial elevation. Of crucial importance to the III° is that it distinguishes officials of the Church from lay members. Those who aspire to the Priesthood must recognize that it involves a personal commitment to the Church and is not intended solely as a personal skill recognition.

Occasionally the degrees of the Church of Satan are likened to those of the Golden Dawn or Astrum Argentum, whose grades bear certain resemblances. Grades in those magical fraternities were determined without reference to one's organizational function. A wild-eyed anarchist might be pleased with the total absence of structure in the G.'.D.'. and A.'.A.'., but it was this factor more than any other which foreshadowed their downfall. There was no organizational identity or integrity; rather they functioned via personality cults and power cliques. Thus their fragmentation was merely a question of time.

The degrees of the Church of Satan are not designed or intended as a ladder which one must climb to become a "perfect" Satanist.

The I° is characterized by a personal endorsement of the principles of Satanism. It does not involve personal prowess in that medium.

The II° constitutes official recognition by the Church of members who have proven their individual skill in practical and theoretical Satanism. It involves no organizational responsibility on the part of the recipient.

The III°, among other things, identifies those whose exercise of the Black Arts assists and educates the lay membership of the Church - and is not directed solely towards personal advancement. A value judgment is not implied; a highly-skilled magician whose

interests are personal may consider the II° as the Church's highest recognition in this field.

Priests and Priestesses of the Church, correspondingly, must anticipate demands upon their time that will be predicated upon the interests of the Church as a whole. This will hold true for all members of the Order of the Trapezoid, although "underground" clergy will function in suitably variant roles from those of their announced counterparts.

The Black Order's relationship to the Grottos and individual members of the Church differs totally from that of conventional religion, as might well be expected. Theist priests are expected to "take charge" of the flocks in their areas of concern. The initiative lies with them - not with the individual members. The Satanic Priest may not supplant members' initiative with his own. Each Satanist, by definition, is a leader and philosopher in his own right. The Priest may encourage and critique a member's efforts, but only upon that person's request. Thus the benefits of an organized structure are added to those of a free-will magical philosophy.

Occasional reference has been made to the Master Plan of the Church of Satan. What this means is that the decisions of the High Priest and the Council are made with a view to the stature of the Church for the indefinite future, not just for temporal expediency. Certain executive decisions may accordingly appear somewhat arbitrary.

The Church of Satan is neither a "game" nor a hobby in the eyes of the Black Order. A factual sense of purpose at the policy-making level is what will ensure the enduring impact of Satanism.

The Church is a secret organization in terms of its membership, not in terms of philosophy. For the individual member to participate in group activities, he must take the initiative to contact his Regional Agent or Grotto Leader. Bypassing these officials to seek direct contact with a Priest or Magister will be discouraged, again for the simple reason that the Satanic clergy may not impede the initiative of local officials or Regional Agents unless at their request.

One member recently wrote to the Cloven Hoof to inquire if the Order of the Trapezoid were not in fact the "inner circle" of Satanism, i.e. "where the action is". The answer is most definitely no. The Black Order is a cadre structure designed to serve the interests of the Church of Satan. Satanism as a philosophy cannot be characterized by introversion, since freedom from inhibition is its central tenet.

Appendix 59: "The Question of Secrecy"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-6, July-August VII/1972

As a social organization the Church of Satan is explosively controversial, and this is quite understandable given the variable environment in which it must operate. At an earlier age such a philosophy would have been forced underground or forcefully destroyed by brute force. At a time of "Satanic excess" such as Nazi Germany or Fascist Italy, widespread political abuse of the principles of Satanism destroy the very substance of the base philosophy, even though cloaking its proponents with temporary respectability [at the point of a gun in the examples given].

The Church of Satan's present posture in the United States is officially a public one. Our existence is advertised through interviews, articles, commentaries, and the Cloven Hoof. Our organizational philosophy is set forth in the Satanic Bible for members and non-members alike. In spite of a concentrated effort by our many detractors - both personal and institutional - to uncover a skeleton in our closet, our image and reputation remain impeccable. Yet each member of the Church of Satan, upon joining, confronts a personal Rubicon with regard to his own status.

Regardless of the Church's true ethics, the term "Satanism" has been so long equated with nihilism or sadism that he fears an unspoken - yet damning - personal character assassination. How often have you heard the following: "I have a great deal of enthusiasm for what you fellows represent, but I'm not joining 'cause I don't want to lose my job." As a material reason this is valid enough. Philosophy is a luxury - something to be enjoyed after the basic needs of one's family have been seen to. Professional philosophers, furthermore, are few and far between - and are perennially unloved by life insurance companies. The immortal Status Quo may rarely be provoked with impunity.

Yet there is a point to be made here. In any revolutionary context - whether at the Rubicon in 49 BCE, in the 13 Colonies in 1776 CE, or in the Russia of 1917 - a stand must be taken, not only by the leader of the movement but by a certain number of his associates. If Julius Cæsar had not been followed across the river by his army, or if John Hancock's had been the only signature on the Declaration of Independence, it is highly doubtful that the Roman Senate or George III would have paid serious attention. In each case those who sided with the leader had no intention or expectation of failure, hence no inhibiting fear of direct or indirect reprisal. Certainly an element of risk was involved; there is always a risk in anything worthwhile. But the odds were calculated and accepted. Such was the enthusiasm for the goal.

In some ways the position of the Church of Satan may be more controversial than those of strictly political organizations, even though our philosophy does not bear upon the mechanics of mass government. Although we do not seek institutional power, we are insisting upon a general recognition of man's true motives. This constitutes a challenge to facets of every division of contemporary society. There will always be those who wish to silence us.

If you are reading this issue of the Hoof as a non-member, the question is still an open one for you. You may cast your lot for or against Satanism, or you may just pull a Charlie Brown, hem and haw about the whole business, and let the issue be resolved by others.

What is your status as a member? Even though you are registered as a I° or II° Satanist, your affiliation will not be revealed by the organization without your consent. You are a membership number and a recipient of the Hoof, and it is your business if you are satisfied to remain a passive participant. Many individuals wish to endorse a particular

credo without reference to its parent school or society.

To a certain extent the same holds true for the Order of the Trapezoid. Not all functions of the Priesthood involve exposure to the public, and many of the organization's most influential leaders have, for one reason or another, chosen to remain clandestine.

This is all well and good. Nevertheless the situation brings to mind the characteristics of an army of werewolves: If you encounter it under conditions of darkness [once a month], you'll find it a foe to be taken seriously. In the bright light of day, however, it becomes perfectly harmless.

Obviously it would be unrealistic to request every Priest and member to wear a sign around his neck saying: "I'M A SATANIST (so sue me!)" While the Central Grotto offers many benefits to members, unemployment compensation is not among them. [We do, however, have an excellent formula for removing tar and feathers.]

Only you are in a position to judge the extent of your personal identification with the Church, and this will remain your prerogative indefinitely. In weighing your decision you are asked only to give due consideration to the social position which the Church of Satan can achieve if you take a personal stand on its behalf. Reputations do not "build themselves".

We have already fought - and won - a part of the battle. Among other things we are becoming increasingly disassociated from the foolishness of old-style occultism, White Witchcraft, and irrational mysticism. We possess a sound philosophy, a flexible yet functional organization, and responsible officials. This is more than can be said for the majority of the world's religious bodies. We have the tools; let us not refuse to use them now that the goal is in view.

Appendix 60: Ritual of Negromancy

- by L. Dale Seago III°
August 24, VII/1972

Concern'g ye Com'g Again from ye Dead, and ye Manner of its Accomplishment:

First, it will be necessary to open ye Gate, and to this end ye may employ ye conjuration for ye Summon'g of Spirits which is found herein (us'g ye 13 Steps, which are to be found only in ye Biblica Satanis - This applieth for all these Rituals in ye Booke), leav'g out, however, all things of ye nature of Threats!, or Forcible Inducements, which wou'd vex me exceed'gly, see'g I am yr Brother in Satan, which is ye modern name of ye Gr. Old One who shal cause ye Gate to be Op'd.

Ye employment of ye 11th Key in this Rite will establish for me a sustenance beyond ye Grave and enable me to work and manifest upon this Plane. And I appear not visibly upon ye Summon'g, repeat ye Conjuration till thou hast said it thrice, and entreat me in ye Name of Him who rulest this World, and by ye great Love which is between us always, to appear. And if I still appear not visibly, no matter, for ye shal feel my presence among ye, and verily I shal be with ye.

This thing then be'g done, ye may proceed unto ye Gr. Work, which I have outlin'd in my letters: how that ye must first find me a suitable haven, see'g that it be strong, and goodly to look upon.

Then shal ye drive out ye dweller within it, that I may come into it and live. Now it may be that I shal have ye Pow'r to accomplish all these things I have mention'd alone; but I give unto ye these instructions in case I have not.

For ye driv'g of ye tenant from ye haven, I wou'd suggest that ye make a likeness of ye latter in wax or clay; then, o'er a period of days or weeks, weaken ye hold of ye tenant upon it by driv'g at giv'n intervals a pin or needle into ye Brain with such appropriate ritual reinforcement as ye may devise: mayhap a pin each night (tim'g it accord'g to ye sleep-cycle of ye victim, of course) until nine times; then ye Work'g be'g done, pull out ye pins and call upon me in ye Names of ye Four Gr. Princes to ent'r and indwell ye haven thou hast of thy affection prepared for me.

As I have essay'd to make clear aforetime, merely follow'g ye Processes as I have set them forth will not suffice, they be'g but ye superficial, outward actions. Ye must read in ye Bookes of which I have made mention in order to acquire ye Knowledge to accomplish this task.

Appendix 61: "Genesis II"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-7, September-October VII/1972

In the March VI Cloven Hoof we printed an article critiquing the theory and practice of astrology [Appendix #16]. Within that same article, during a discussion of the decomposition of the Zodiac, we made passing reference to astronomer Fred Hoyle's "steady state" theory of universal expansion. Shortly thereafter we received a gentle chiding from one or two of our physicist readers. "The Hoyle theory," they said, "is generally believed to be obsolete in favor of George Gamow's 'big bang' hypothesis." The discovery of quasars at distances far exceeding those of normal galactic separation, understandably, seems to invalidate Hoyle's idea that a new galaxy appears whenever two preexisting ones reach a set distance from each other.

"Most certainly," we answered sagely - and then hurried off behind closed doors to find out just what this "big bang" business was all about. The answer was to be found in Gamow's book The Creation of the Universe (New York: Viking Press, 1961 CE).

Gamow's version of the creation begins with a gigantic clump of matter - called an "ylem" - which existed alone in the universe about 10 billion years ago. This ylem (also called an "atome primitif" by Belgian physicist Georges Lemaitre) then exploded, separating into the various galaxies. Support for the "big bang" theory is enhanced by the "red shift" phenomenon, which indicates that all of the known galaxies are receding from a universal - or metagalactic - center.

That was all very nice, we thought, but Gamow still hadn't come to grips with the actual problem of creation. His theory explained only the expansion Presumably someone or something would have had to create the ylem in the first place. But Gamow begged express leave to sidestep this issue, contenting himself with charting the universe's behavior post-ylem

And so we were faced with an interesting little problem: Either come up with an explanation for the creation of something out of nothing, or assume the existence of a creative intelligence, i.e. a God or gods who said, "Let there be ylem" We turned to the writings of H.P. Lovecraft:

Running through the fabric of the Cthulhu Mythos is the implied existence of a second, hidden "universe" - the abode of the Lovecraftian pantheon. Human and not-so-human disciples of the Great Old Ones try to bridge the gap between the two, with the most ghastly catastrophes arising from their even partial successes. Nevertheless the Dæmons never cease trying to break through the barrier planes into the material cosmos. Their accomplishment of this, admonishes HPL, would presage cataclysmic disaster for beings of matter.

The immediate thing that interested us about HPL's approach was the theoretical existence of a negative or antimaterial cosmos to "balance" our own. Mathematically at least this would provide for the creation of our material universe "out of nothing", thus: [0 = +1 -1].

So far, so good. Two derivative questions then arise: #1- Is there in fact an antimaterial universe? #2- Presuming that there are two universes, what force impelled their separation from the "primal zero"?

Before taking up the question of an entire universe - or two of them - let's talk some atomic physics:

A simple atom is composed of a positively-charged proton nucleus and a negatively-charged, orbiting electron. A question of symmetry immediately arises: Why are all

protons positive and all electrons negative? Why shouldn't there be some atoms whose particle charges are reversed?

Scientists began to get somewhere with this little thorn in 1932 CE, when the first positively-charged electron (or "positron") was experimentally produced. A positron has precisely the same mass and spin as an electron, but its charge is +1 instead of -1. For laboratory production of positrons it is necessary to use gamma radiation of extremely short wavelength; both one electron and one positron are simultaneously created from zero mass through energy conversion. To put it another way: The gamma radiation consists of non-mass photons. Sufficient energy must be released from these photons to equal the mass of one electron and one positron.

Further success was achieved in Berkeley, California in 1955, when a highly-energized (6.2 billion electron volts) proton beam was directed at a sheet of copper. The result: creation once more of two particles - this time a proton and an antiproton - from zero mass. As is also the case with electrons and positrons, the collision of a proton and an antiproton would instantaneously annihilate both of them.

The conjunction of a proton and an electron produces an atom. In theory - though not yet accomplished in the laboratory - the conjunction of an antiproton and a positron produces an antiatom, hence antimatter. The reason that antimatter has not been artificially produced hinges upon the difficulty of keeping it separated from material objects in the process. Should an object of antimatter be brought into contact with an object of matter, the result would be an explosion releasing many hundreds of times as much energy as a hydrogen bomb of the same weight. Kept apart from contact with matter, however, antimatter could produce molecules, elements, planets, and galaxies quite as easily as its material counterpart. These would be quite real in that they would possess physical mass; an antimatter universe, star, or planet would - from a distance - appear indistinguishable from a similar product of matter.

For our formula [0 = +1 -1] to hold true, half the total mass in the entire cosmos must consist of matter, and the other half must be composed of antimatter. Admittedly this must remain speculation for the present, but we feel there are valid probabilities for the assumption.

If this is in fact the case, it is so on a fairly large scale. The planet Earth, obviously, is uniformly matter. So is the Moon, or Neil Armstrong's giant step would also have been his last [had his spaceship survived the touchdown]! Our Sun also consists of matter, for reasons that will require even more technical explanation. But, before proceeding, it will prove necessary to introduce yet another term: plasma.

The Undead in the audience may sit down; this is another type of plasma! To wit: A common gas (such as air) is made up of molecules which are electrically neutral. By subjecting the gas to electrical discharge, intense heat, X-rays, or ultraviolet light, electrons are torn loose from the molecules via impact by high-energy photon rays. This leaves the remainder of the molecule - called an ion - positively charged. Continued ionization of the gas would break down the molecular forms into atoms - and thence into subatomic particles. A gas may become either totally or partially ionized, depending upon the degree of disruption that occurs. An ionized gas is called a plasma. It is known that the stars are composed of plasma which is totally ionized in the interior and only partially ionized in the outer and surface layers [due to the decreasing temperatures towards the outer parts of the star].

But here's an interesting thing: Interstellar space - the area between the stars of a single galaxy - is not empty. It is filled with an extremely thin, rarified plasma. By "thin" we mean just that; there is only about one atom per cubic centimeter! Intergalactic space also

consists of plasma, but at an even lower density of 10^{-6} atoms/cc! Source of the plasma is normally the closest star/galactic cluster, which implies that the atoms and ions of the plasma would bear the electrical charge characteristics of that star/galactic cluster.

If there are in fact stars or galaxies of antimatter, it follows that there should be a little activity when the antimatter plasma encounters the material plasma from the nearest material star/galaxy [i.e. there would be annihilation and the emission of radiation]. Because the plasma is so rarified, however, such annihilation would take place at such a low level as to be invisible to our present instruments. Hence we shall have to wait awhile to run this particular test. Obviously it would be most convenient were an antimatter star to collide with a material brother - as there would then be a bang that would be quite visible indeed - but this isn't likely to happen inasmuch as the stars and galaxies are all receding from one another.

For the moment, then, the intergalactic or interstellar existence of antimatter cannot be conclusively proved - but neither can it be disproved. According to inductive logic, there is a stronger case for its presence than for its absence. Until we possess instruments which can measure the radiation differential of interstellar or intergalactic plasma, however, we cannot resort to deductive confirmation. For the purposes of the rest of this article, though, we shall assume that one-half the mass of the universe is in fact composed of antimatter. And now let us consider how the whole business came to be "created" …

According to the Gamow theory, the metagalaxy (sum total of all galaxies) was originally an ylem, which exploded. This theory leaves unresolved how the ylem came together in the original or primal state - and why it chose to explode at a given moment. Furthermore, since the ylem was not homogeneous throughout all space, it would have had to be deliberately created. It could not have consisted of both matter and antimatter, as the two substances would have annihilated one another instantaneously. There would have been an explosion - and radiation - but no mass would have survived. And of course a ylem of matter and antimatter could not have been formed to begin with. Hence the "big bang" theory is both incomplete and unsatisfactory from a symmetrical standpoint.

Dividing the distances of the known galaxies from the calculated metagalactic center by their speeds [per the red shifts], we estimate that they began their outward journey 10 billion years ago. Gamow assumes that they all began at precisely the same moment, from an ylem This is not necessarily the case, however, since there is a 5% margin for error in the calculations. Thus one galaxy could have been at the center 9.5 billion years ago, while another one could have been in that position 10.5 billion years ago. Proximity is conclusive; physical contact is not. And now a step-by-step hypothesis concerning the history of the universe:

Stage One: Space exists in infinite magnitude. It is loosely and uniformly filled with radiation. This radiation obeys the assumption of energy conservation; it was never "created" and similarly it will never be "destroyed". Its uniform presence throughout the cosmos requires no "cause". There are no logical grounds to presume that a "primal vacuum" would be "more natural".

Stage Two: This strong concentration of radiation is partially transformed into equal quantities of matter and antimatter. The force of gravitation begins to occur between the particles of the ambiplasma (the universal plasma which consists of both matter and antimatter). The particles begin to contract towards a gravitational focus [or towards an infinite number of such focuses across the cosmos].

Stage Three: As the particles of matter and antimatter approach one another, annihilation commences. This annihilation and consequent radiation grows as more particles approach the center and the chances for collision are increased. Some particles of

matter fuse with others of matter, and some of antimatter fuse with others of antimatter. Bodies of both matter and antimatter are formed, all of which continue towards the gravitational focus.

Stage Four: The radiation pressure at the center increases to the point where it overcomes the mutual gravitation that is forcing the ambiplasma to contract. The radiation arrests the contraction, and, due to momentum, overcompensates for the gravitation. The metagalaxy begins to expand.

Stage Five: The clumps of matter and antimatter become galaxies. The central radiation becomes steadily weaker. It should be clear that all of this doesn't take place within an hour or two. Due to the red shift we may assume that Stage Four commenced about 10 billion years ago - give or take a billion - but we are scientifically unable to even estimate the duration of the first three stages.

Finally this theory is necessarily cyclical, not linear. The metagalaxy - or the several metagalaxies - must be subject to expansion and contraction infinitely into the past and future if the necessity for an initiating intelligence is to be discarded. The existence of the Fourth Dimension, then, is the ultimate argument against the existence of a God or gods. There was no point of creation. There will never be a point of extinction. There is only the alternation and transformation of matter, antimatter, and energy.

Credit for this theory of the universal development is due to Dr. O. Klein, Professor of Theoretical Physics at the University of Stockholm. For a more extensive treatment of the theory, we invite your consultation of Hannes Alfven's Worlds-Antiworlds: Antimatter in Cosmology, published by the Royal Institute of Technology, Stockholm (English translation: W.H. Freeman publishers, San Francisco and London).

So there you have it. It stretches one's head, admittedly, but we think it makes more sense than the other "Genesis"! As a pointed postscript, you may wish to muse upon the rationale for the extensive use of static electrical discharge and ultraviolet light in certain ritual proceedings of the Church of Satan…

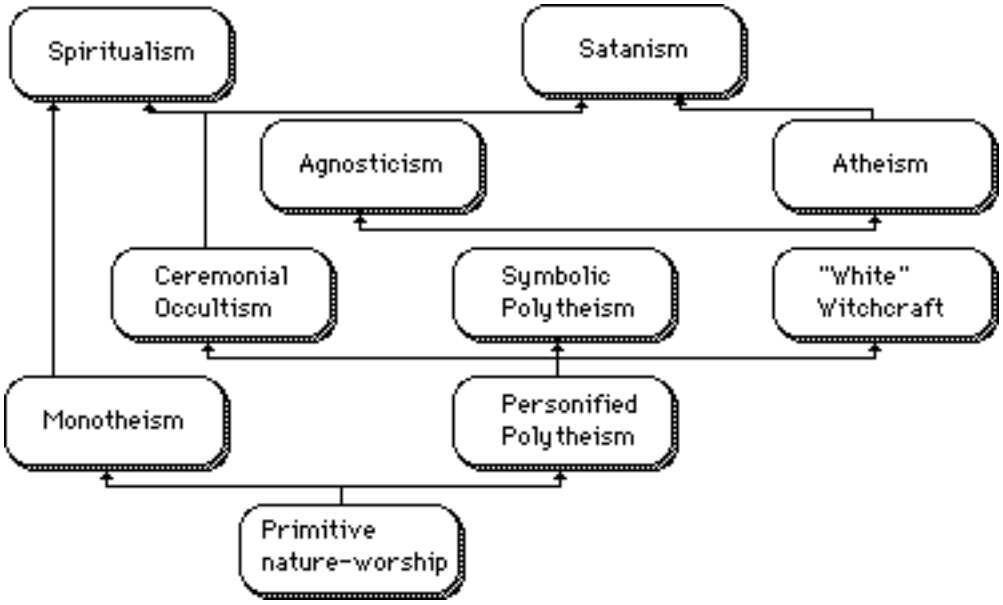
Appendix 62: "Satanism in Perspective"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-7, September-October VII/1972

Were we asked to put our hoof upon the single most pressing question confronting our membership as a whole, we should have to answer that it is still the definition of Satanism. To say that it is merely anti-Christianity or anti-theism, for instance, would be gross oversimplification. Nor should it be considered classical paganism. The issue is not clarified, furthermore, by the multitude of occult writings dealing with the Devil in some manner, shape, or form. It is ultimately the Church of Satan which holds the authority to define its credo; it cannot be the intellectual vassal of consumer occultism.

So now let's examine Satanism in the contexts of three interrelated doctrinal fields: religion, philosophy, and political science. As what might be termed a "religious philosophy with political overtones", Satanism occupies a definite position in all three areas.

First, in the context of religion, note chart #A.



As you can see, it is basically a flow-diagram of religious variants. The chart bears no relation to the passage of time, however, as many of the "earlier" forms of worship are still practiced to this day. Nor should the chart be interpreted to identify specific sects. Both Christianity and Islam, for example, are forms of monotheism.

We think that the sequence of the chart should be more-or-less self-explanatory, so we won't drag you through it one step at a time. Only a couple of important conclusions will be drawn. To begin with, there is a wide gulf distinguishing Satanism from both monotheism and White witchcraft. Most cursory analyses of Satanism do not recognize this, supposing our doctrines to be either a form of nature worship or a form of direct opposition to monotheism. Neither is the case. Satanism is completely independent of monotheism, and its only relation to traditional witchcraft is through ceremonial employment of a polytheistic pantheon.

Included in "spiritualism" are such convictions as astrology, spirit worship, and forms of devotion to an afterlife. "Ceremonial occultism" has its roots in the gnosticism of the middle ages, and it includes most of the Satanic sects of history. It also applies to groups or

practices which are more spiritualistic than Satanic - the Golden Dawn, for instance.

"Symbolic polytheism" encompasses the religion of the later Greeks and Romans, who took their famous gods and goddesses with a grain of salt. In the "White witchcraft" grouping we find the die-hards who take their paganism very literally. Thus they carry on man's most primitive and elementary interpretation of the forces of nature.

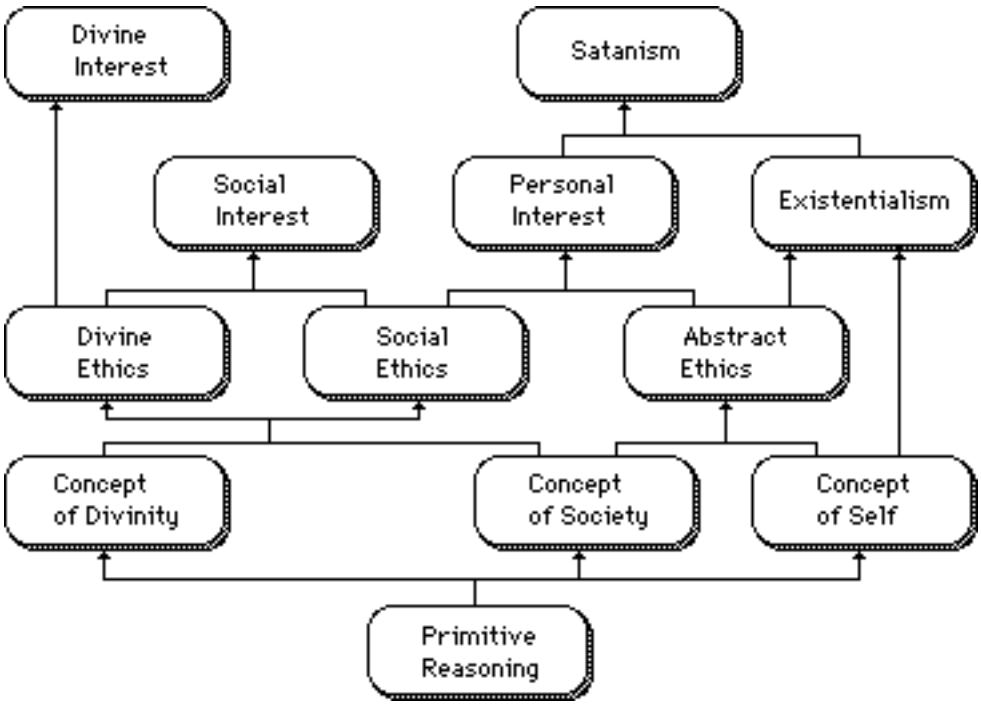
Satanism, according to chart #A, is a product of ceremonial occultism and atheism. The former factor is sufficiently recognizable, but our atheistic lineage may raise an eyebrow or two. Aren't Satanists supposed to "believe" in the Devil?

Yes, but not in so simple as sense as to merely venerate him as a horned Jehovah. Satan himself has deliberately rejected resemblance to a divinity, inasmuch as humans' reliance upon "divine" will of any sort permits them to forsake their own sense of responsibility. Before one can become a true Satanist, then, a sincere appreciation for the rationale of atheism a la Nietzsche is called for. Satanism's element of deification is applied to oneself, not to an external force.

Until the advent of the Church of Satan in 1966 CE, rational intellects were forced to choose between the doctrines of agnosticism and atheism. The first option is that of the cynic, who simply refuses to cope with religion in general. Atheism is the recourse of the logical mind, but its proponents inevitably experience a depressing lack of purpose to their existence. Such frustration - or existentialist nausea, if you will - is answered through Satanism, which fulfills both the factual and the fantastic needs of the human intellect.

The next major discipline we shall discuss is that of philosophy. Obviously it is closely related to religion, since both address many of the same questions. Philosophy, however, is oriented more towards the responsibility of the human intellect than is religion.

Chart #B identifies philosophical approaches, not specific doctrines.



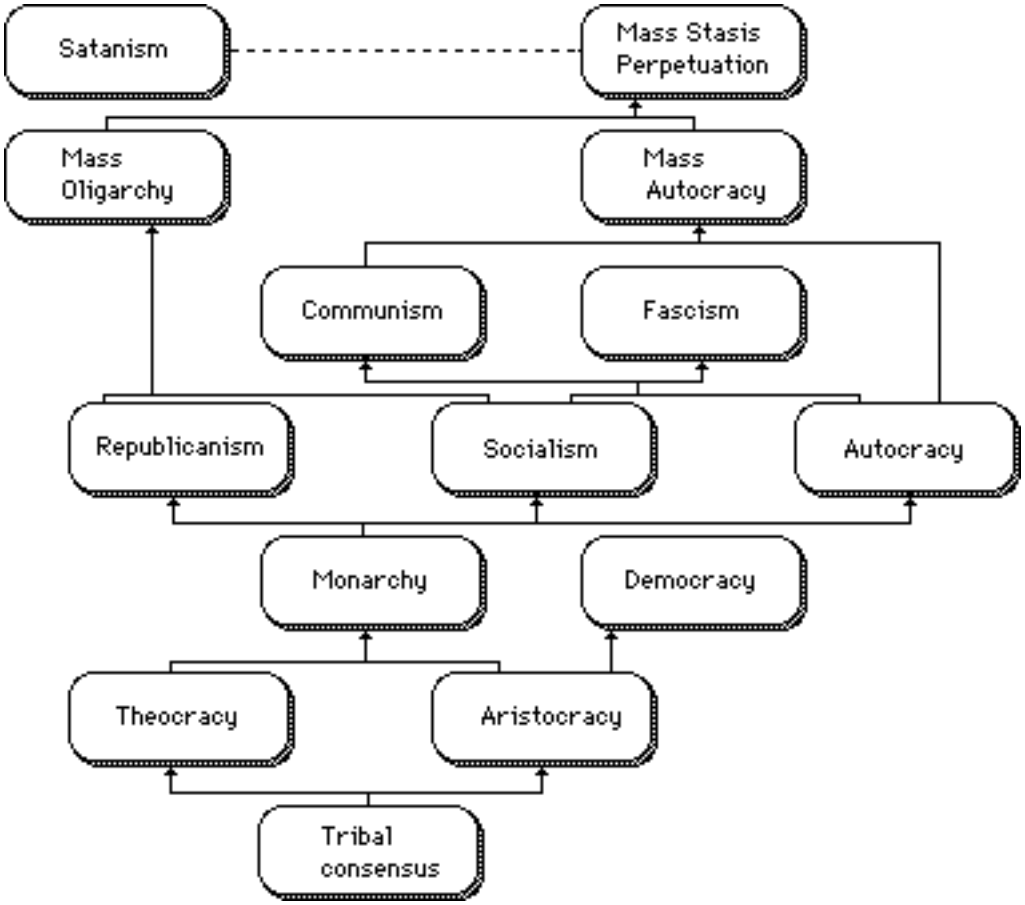
Basic to all major philosophical approaches are the three concepts of divinity, society, and self. It might be said that all philosophy is essentially an argument concerning their complete or partial interrelationship. Particularly important to this article is the underlying current of mutual exclusion between the concepts of divinity and self. The attachment of

any emphasis to one immediately implies deemphasis of the other. Here in fact is the true issue between God and Satan: It is Satan's assertion of self completely independent of God.

Advancing up chart #B we see that "God's will" can become virtually synonymous with that of society; this accounts for the strong influence of institutional religion in human cultures. Abstract ethics or empiricism, on the other hand, is fundamentally a personal philosophy against the background of society. It gives rise to either (1) a cold, predatory personal interest at the expense of others, or (2) the philosophical shock of existentialism in the case of the altruist.

Satanism as a philosophy is a fusion of the more pragmatic features of personal interest with the intellectual precision of existentialism. The Satanist preys upon humankind, but he also appreciates the benefits of a favorable social environment. Contrary to the theist, however, he ignores any standard of conformity for which there is no material reason. He accepts nothing on faith.

Now we come to the rather hopeless mess that is, for want of a better term, called political science. To be strictly accurate, Satanism is not a political system itself. It has a place on chart #C, however, since it is very much a product of political values.



Again we shall keep our hoofs crossed and hope that chart #C basically explains itself, save for one or two notes ... Democracy, for instance: If it ever really existed, it was during the flowering of ancient Athens, when the aristocracy decided that political power could actually be entrusted to the people. The consequences of this decision were demonstrated shortly thereafter, when the Athenian Empire was soundly thrashed by Sparta (an intolerant monarchy).

Monarchy, in theory the least logical form of administration, dominated the world's various governments until our own era. Then it was finally destroyed by the budding forces of egalitarianism in favor of republicanism [after the Roman model], socialism, and autocracy. Take away all the surface trappings and you can boil all modern societies down to two basic systems: competitive oligarchy and dictatorship.

Communism in Marx' sense, of course, doesn't exist any more than democracy does. What its proponents call "communism" is just dictatorship pretending to be an economic doctrine. It isn't.

As was observed in "That Other Black Order" [see Appendix #44], fascism was history's closest approximation of a "Satanist" form of national government. As an experiment, however, it was an unqualified disaster. The predatory forces simply ran amok, bringing unbearable pressure to bear both upon the parent society and the world at large. Æsop's fox demanded too many grapes, hence obtained none at all.

In our own time the world's more advanced societies have tended to over-react in the other direction. As Roger Price so aptly puts it in The Great Roob Revolution: If everybody doesn't want it, nobody gets it. Egalitarianism - or the rule of the lowest common denominator - has brought both the oligarchs and the autocrats of the Earth to their knees. Political positions are now taken only "in the common good" or "for the public welfare".

On chart #C this situation is depicted by the two terms "mass oligarchy" and "mass autocracy", characterizing a governmental or social inability to move without an effective mandate from both the majority and the minority of the citizenry. Since the situation constitutes a paradox, the only political product is a massive rigidity or stasis. The slightest pressure against this stasis by advocates of non-egalitarianism elicits social outrage and condemnation, as does any suggestion of individual inequality.

It is such a climate that has promoted both the formation and the growth of the Church of Satan - as a decidedly inegalitarian institution. The Satanist considers himself a social predator, measuring his responsibilities to the host society in terms of its benefit to him. Essential to the survival of Satanism in a socially-tolerated form are (1) a relatively small percentage of Satanists within society and (2) Satanists' ability to identify and actualize their personal goals without the knowledge of the mob. Thus true Black Magicians indeed appear enigmatic to the public - even to the extent of ridicule. For it is through just such an atmosphere that they are able to pursue their true goals without interference from others.

Appendix 63: "Illuminism, the 'Black Lodge of Masonry'"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-7, September-October VII/1972

In the year 1770 CE a 22-year-old student at the University of Ingolstadt in Bavaria was elected Professor of Canon Law, a chair that traditionally had been held by a Jesuit. Thus the new professor, Adam Weishaupt, was immediately subjected to the most determined attacks the Society of Jesus could mount against him. Rather than acquiesce to his antagonists' threats, Weishaupt chose to retaliate. And so in 1776 he founded the Order of Illuminati. The influence of this Satanic society was to spread throughout the states of Germany for the next six years, and its political legacy was to appear in many of the national revolutions that dominated that troubled era.

Far from being merely a recreational fraternity after the fashion of Red and Blue Masonry, the Illuminati were in deadly earnest. Their avowed goals included freedom for all communications media, the promotion of republicanism, and the overthrow of both political and ecclesiastical governmental tyranny. In order to strengthen his organization's position in German social circles, Weishaupt sought alliance with Freemasonry. A glance at the degree structure of Illuminism illustrates this:

Symbolic Masonry:	Apprentice
	Fellow Craft
	Master Mason
Scotch Masonry:	Illuminatus Minor
	Illuminatus Major
	Illuminatus Dirigens
Lesser Mysteries:	Priest
	Regent
Greater Mysteries:	Magus
	Rex

In the six Masonic degrees, members were evaluated for possible admission to the Mystery degrees. Those who were judged unreliable or of weak character were merely allowed to continue in Masonry. The successful Mystery candidate, on the other hand, was subjected to some of the most explosive political instruction to be found in 18th-century Europe. Ironically enough, the most "shocking" teachings of the Illuminati with regard to religion, philosophy, and government would hardly be considered radical by modern standards; many of their positions are stated quite concisely in the American Constitutional Bill of Rights!

Initiation through the degree of Priest was oriented towards Christian and Cabalistic symbolism. Priests, however, were systematically divorced from their ties to the lower degrees' Masonic organization. Instead they were conditioned and sworn towards total allegiance to the Mysteries. The process was carried one step further in the degree of Regent; the candidate's affiliation with all organized religions, states, and social groups was severed.

Even the existence of the two highest degrees was to remain unknown until Weishaupt's personal ciphers and hieroglyphs were decoded following his death.

According to his writings, the degree of Magus was based upon the philosophy of Spinoza, showing all religions to be human inventions and championing universal materialism. The degree of Rex taught that the individual is rightfully sovereign, and that all institutional authority should be abolished.

Hints of the true character of higher Illuminism eventually reached the Bavarian Masons, who reacted in a predictable fashion. A German Masonic conference officially denounced the Illuminati to the Bavarian government in 1782, and the organization was driven underground. The Order continued to carry on its work in France and America, however, and its operations strongly influenced both the French and American revolutions. Among its more prominent members were Bode, the Abbé Talleyrand de Perigord, the Marquis de Gerardin, William Baron de Busch, and our very old and dear friend, the Count of Saint-Germain.

We note that the term “Illuminati”, like “Rosicrucian”, has been used by a number of secret and not-so-secret societies since the 1500s. There is, however, only one way to determine the proof of a pudding.

Appendix 64: "Murder Probe Sheds Light on Witchcraft Cult"

- by Arthur Lenehan, Jr.
Sunday Star-Ledger, Newark, New Jersey, October 8, 1972

Investigations into the death of a Springfield teenager have led to the discovery of "witches" and "warlocks" practicing in New Jersey with all the secret ceremonies and magic potions of their ancient craft. An Elizabeth clergyman and a Rutgers University professor attributed the trend to drug abuse, but a self-described witch interviewed in Spotswood said more than 50 young people have joined her clan simply because they are dissatisfied with conventional religions.

The witch, the minister, and the professor were equally disturbed by the death of 16-year-old Jeanette DePalma of Springfield, who was murdered two months ago. Union County authorities have refused to comment on symbols of the occult reportedly found around the girl's body on September 19, but Springfield police admit they brought a witch to the scene of the discovery in the Houdaille quarry. Sources who observed that scene said makeshift wooden crosses were found around the body, enclosed in a trapezoidal perimeter of broken branches and logs.

Members of the deeply religious DePalma family and the pastor of their church, the Rev. James Tate, have said that Jeanette may have been the victim of Satanists. "She was always a good girl, a straight girl. She was never on any kind of drugs," Mrs. Florence DePalma said. "I believe Satanists may have killed her. It's a possibility you can't rule out. Jeanette knew some of them at Springfield High School. They're all around this area."

The Spotswood witch said some Black Magic groups do indulge in hallucination and ritual sacrifice, but she said her own group abhors these practices. The witch, who calls herself Lilith Sinclair, is a Priestess of the Church of Satan, a cult organized in California a few years ago. "When Satanism is mentioned, many people immediately think of us," Miss Sinclair said. "My people have been getting a lot of questions about the DePalma death, so I want to make it clear that we have nothing to do with anything like that." Miss Sinclair recalled that members of her group were similarly harassed last summer after the Black Magic sacrifice of 20-year-old Patrick Newell in Vineland. Witnesses said Newell was bound hand and foot and thrown into a pond at his own request. Friends of his said later that he wanted to die violently in order to command "40 legions of demons" in the afterlife.

Miss Sinclair believes in demons and in her own magical control over them, but she said that drugs and bloodshed play no part in the magic. "The power we generate comes from within ourselves," she said. "The group focuses its attention on me, and I channel the psychic energy to accomplish whatever the group had decided to do. We believe we can effect change according to our will, if the willpower is strong enough."

The Spotswood clan or "Grotto" led by Miss Sinclair is a certified branch of the nationally incorporated Church of Satan. Members carry plastic cards identifying them as "Citizens of the Infernal Empire", and to weekly meetings they wear flowing black robes. According to Miss Sinclair, there are about 50 members in the North Jersey area. At the meetings, the group casts its spell over nonmembers through secret ceremonies called "destruction rituals" and "compassion rituals". Miss Sinclair said she believes the psychic energy of the Grotto can bring illness and even death to its enemies, but such action is undertaken only in revenge for specific offenses. She said the group has a hedonistic attitude towards sex, aided by "lust rituals" that cast seductive spells over members and

nonmembers alike. The group's chief holiday is Walpurgisnacht, a fertility festival that celebrates the return of spring on April 30.

According to Miss Sinclair, the hedonism does not extend to "group orgies". "Our attitude is that if you want to remain faithful to one person, you should do it. If you feel you want a series of sex partners, you should do that too and be honest about it," she said. Miss Sinclair is a part-time fashion model who says that her interest in witchcraft dates from early youth, when she was fascinated by films about the supernatural. She said that movies and television have played an important part in the success of her cult, but adds that the restrictive nature of other religions is more important. Her apartment is decorated with occult symbols, and both she and her black cat Azazel are named after demons.

Appendix 65: Ceremony of Ordination to the Priesthood of Mendes

- by Michael A. Aquino IV°
Halloween VII/1972

The Sentinels of the Abyss are summoned to enfold these chambers in a suspension of time and dimension, for the Great Flame of the Prince of Darkness is to be drawn to our midst. As the Minions of Hell are convoked as witness, I charge ye to suffer no word of these proceedings to be passed to the profane. Yea, the unseen ones rip asunder the flesh of those who would presume against Our Lord Satan, and he may not be provoked with impunity.

Hear now the legacy of the Order of the Trapezoid.

In the Diabolicon of the High Daimons of Hell is recounted the first great war of the Seraphim, wherein Lucifer and Masleh forced the universal opposition. From that epoch the entire cosmos has known the power of both stasis and change.

And Earth - created for the preservation and glory of all that was God - it was to Earth that Satan came in æons past, to infuse the minds of the first men with the awareness of self. Since that day of the coming of the Fire, the story of the race of man has been as that of the universe - torn and tortured by war, famine, pestilence, and death. Yet in the midst of death we are in life - by the Gift of Satan we are become gods of our selves.

By Satan was charged the High Daimon Belial to entrust the care of the Flame of Infernus to an Order of the Elect. And Belial brought to this Order the great Keys to the Shining Trapezoid that is the Gate to the Abyss, saying - Herein lies the geometric inspiration for the existence of our lord Satan, who is Lucifer, Lord of Light and ArchDaimon of Infernus. Observe that it doth shape and define the inverse pentagram, which is itself our seal and the key to all beauty of proportion.

Even as the triangle and trihedron symbolize the selfless labor of men-beasts to support the apex - the throne of God - so we cast down and destroy that apex. Thus we create our ensigns - the Trapezoid and the Shining Trapezohedron, which are the ever-unfinished memorials to the creative genius of man. In the first civilizations of Earth our monuments shall be uplifted, yet with the passage of time they shall be changed and effaced, and their origin clouded.

But this Order shall endure until the race of man shall cease, and those who enter its fold shall behold the heart of the Fire, and they shall gaze upon the face of the ArchDaimon. Yea, nevermore shall they know peace, but their eyes shall be opened, and they shall become as Daimons, and the forces of all creation shall bend before their will. So it shall be done.

These are the words of Belial, whom we honor as the Guardian of the Flame and first Magus of the Infernal Empire. By his word we of the Black Order have rejected the lure of unity, the subjugation of the cross, and the worship of the triad in all its forms and disguises.

Embraced by the essence of the Fire of Life, we scorn the pious antics of superstition and abasement - these are but pitiful endeavors to daunt the weak and the timid. A fool is he who places his foot upon the Path to the Right - he has lain down for death. The Black Magus is master of all things - none holds power over him. By the force of his person shall he vanquish all barriers erected before him. His word shall be as law, and the ring of his laughter shall dismay the worshippers of false gods. And ever before us shine the great Keys of the Bond between Hell and Earth, and from the Temple of the Ram shall come

forth the Eternal Serpent of the Abyss, beloved of our Order, who is that called Leviathan.

Advance to the altar of Hell, that the eye of Our Lord Satan may seize upon you. As your mind is revealed to the lord of this world, do you affirm your cause with Satan and accept of your free will his eternal Priesthood?

[Response.]

I bring your hand to that of Azazel, High Herald of the Infernal Empire, who shall set upon you the seal of the Priesthood of Mendes.

In the name of Satan, and of his Exarch upon Earth, I name you to our fellowship and send you forth - beyond the Abyss - to walk in ways of strangeness and of beauty. You are become as Belial - knowing no master - and you are a glory to your race and a brilliance before the sight of Our Lord Satan.

[Here is spoken the Third Enochian Key.]

Appendix 66: "Is Satanic Image Replacing Halloween Goblin?"

- Hudson Dispatch, New Jersey, October 31, 1972

It's Halloween, when witches, demons, spirits, and goblins are supposed to turn on the citizenry with their malicious deeds. But this year, as last year and next year, it's the citizenry that's turning more and more to those supernatural beings. The tide has changed, not because the people are seeking to avenge the centuries of terror caused by the mere mention of the supernatural. But, according to one self-confessed witch: "The world is changing, and old religions are no longer sufficient. The Age of Satan has come."

Halloween was initially a concept of the Druids, an order of priests in ancient France and Britain. They believed on this particular night spirits, witches, hobgoblins, and the like came out to harm people. They also considered the hours of midnight and noon sacred, an idea that is still around today. The Druids were destroyed in England in 78 A.D. but remained active in Ireland until Christianity replaced them in the 5th century.

In New Jersey mention of the occult rarely reaches newspapers, and when it has it has only served to reinforce ideas that only wickedness can come of witchcraft and the supernatural. In June 1971 in Vineland, Patrick Newell, 19, was found drowned with his hands and his feet bound. Two teenagers pleaded non vult to the slaying, saying Newell asked them to kill him because he wanted to lead a band of demons. Last month in Springfield the body of Jeanette De Palma, 16, was found on a cliff surrounded by wooden crosses. The dead girl's parents believe she "could have been the victim of black witchcraft and Satanism".

Lilith Sinclair, a Priestess and Grotto Leader of the Church of Satan in Spotswood, believes there are people around who are capable of killing in the name of Satan. "These are the classical Satanists," Miss Sinclair said. "They are true Devil worshippers who believe in sacrifices, just as in other religions you have people who kill in the name of God." Miss Sinclair insists that these people are a lunatic fringe of Satanism, and that her church is "a more logical, intellectual group. We do not believe in the popular concept of Satan with horns and a tail. We see him as a neutral force, a natural force that can affect the world. It is neither good nor bad, but a force that can be used by the individual."

Miss Sinclair's Grotto is a chapter of the Church of Satan that was founded in San Francisco in April 1966. "We have our headquarters in San Francisco, just as the Catholic Church has its headquarters in Rome," she said.

The only requirement the church places on its members is a full understanding of the principles of their religion as set forth in the Satanic Bible. However, each Satanist is free to put the Bible's teachings into practice as he interprets them. "We're just like any other church or organization," Miss Sinclair said. "We have group meetings twice a month to discuss philosophy, some other popular subjects, the election of officers, and so forth. We also have rituals for compassion, destruction, and lust, but the lust ritual is done privately."

The religion basically teaches members to believe in themselves, to enjoy life, and to follow their instincts. Miss Sinclair says her Grotto was formed from a very small discussion group a year ago and now has more than 30 members. Officials of the Church of Satan say there are "countless thousands of people throughout the world who practice our teachings although they are not registered members".

Miss Sinclair said, "One of the reasons they join is to be with people who think like they do: 'Do what you want as long as no undeserving person is hurt'. The religions of today are not satisfying the needs of the people," she added. "People no longer want to

accept things on blind faith. We feel that people should live their lives as they see fit without having their values dictated and without imposing them on someone else."

The Church of Satan does not have rewards and punishments as do other religions. For example, Miss Sinclair was hesitant to comment on a possible afterlife. "I can't say there is or isn't. If there is anything that survives after life, it's man's will. The Earth and all its pleasures are our world. Death is the great abstinence."

Miss Sinclair said the church does have its demons and devils, "but we use them only as symbols; we don't worship them".

Other items used in the church include incense, ceremonial robes, and altar garnishings. Much of this is supplied by the Magician Occult Service Corporation, one of three New York City stores catering to the occult. Ronald Barrett, president of the firm, says his business has been increasing steadily. He admits that the season has a lot to do with it, but at times "one customer will come in and buy a knick-knack today, and tomorrow he'll be back for $50 worth of accessories".

Although people outside the occult often consider it as entertainment, Barrett said, Satanists do take their religion seriously. "In the past the occult has been a great 'spook' attraction and has been used generally to rip people off. We classify ourselves as a religious goods store. We're not out to satisfy the curiosity seekers or anyone who just wants to trip out." About the increasing popularity of the occult and Satanism, Barrett said: "Serious people have put their religions to the question. They're no longer willing to have their lives dictated."

The incense sold has titles: "money incense", "love incense", "success incense", and so forth. What are these things supposed to do? "We are not allowed to say what they can do or can't do or are supposed to do," Barrett said. "All I can say is that the label speaks for itself." Barrett describes himself as a ceremonial magician who has studied high magic on his own. He said he started his religious life as a Presbyterian and, after six years of experimenting with other religions that could possibly fill his needs, he left Christianity. "I don't want to die to get my reward. I want it now - a day's wage for a day's work, if you will."

Appendix 67: "The Source"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-8, November-December VII/1972

New members of the Church of Satan have occasionally commented on our curious "love/hate" relationship with Aleister Crowley and the theories he championed. Is he to be endorsed as a Magus or rejected as an irrational fanatic? Was he - as he so often avowed - a practitioner of the Right-Hand Path? Or are we to view his personal conduct and attitudes as evidencing his true allegiance to the Left? The Cloven Hoof has fielded a number of commentaries on this issue since its inception, but a final statement has yet to be presented. Hence one of the motives behind this article.

Prior to our own day Crowley was considered to be the prototype of the Black Magician romanced in Dennis Wheatley novels. He was intellectually brilliant, a masterful author of prose and poetry, and an accomplished student of Cabalism, Rosicrucian mythology, and Oriental mystery religions. He apologized to no one for his exotic style of life, and, despite the many crises he was forced to weather, he went to his grave having tasted more of the flavor of existence than many another historical personage.

As we have previously noted, Crowley repeatedly warned admirers that he would not be responsible for their fate should they choose to follow the Law of Thelema. This may have been a prudent safeguard for his own peace of mind, but it was not the way to build a lasting social institution. Both the A.'.A.'. and the O.T.O. were unable to endure in their intended designs past his lifetime.

In addition to Crowley's dashing notoriety, there is a second reason why one is compelled to admire him: He created an almost overwhelmingly vast system of magical mythology - an occult system that, in one way or another, embraced practically every pagan system which had preceded it, including classical Satanism [but not White witchcraft]. It was among the strongest mythological challenges ever mounted against Christianity, as it amounted to an "alliance" of all of Christianity's competitors against the common foe. That Crowley failed to gain popular support for his grand design is no surprise, given the era in which he lived. The two world wars served to reinforce, not weaken existing theocratic institutions. The genius of the Beast is that he almost singlehandedly drew the blueprint for a "universal paganism". Today, decades after his death, his writings have lost none of their power.

And yet Aleister Crowley made a most crucial mistake. In what must remain one of history's ironies, the Master Therion was ultimately an advocate of the very discipline he detested so vehemently - Christianity.

Formally, of course, Crowley had nothing to do with Christianity. But in the conceptual context of religion, he served to bolster the foundation upon which it stood. To explain this we must turn to the birthplace of our Western religious tradition, ancient Egypt.

The United States has been a national entity for less than two centuries; the Roman Empire existed for fewer than ten. Imperial Egypt, by contrast, endured for over three thousand years. This is significant in itself, but to the Satanist it is doubly provocative. What philosophy and theology did the Egyptians pursue which enabled them to so sustain their culture?

In any library or bookstore you will find scores of volumes eager to tell you the story of Egypt. They range from colorful picture books to the ponderous tomes of Wallis Budge and his contemporaries. In scope, price, and elegance they may differ, but they all tend to discuss Egyptian religion in a fashion that would have seemed entirely reasonable to Aleister Crowley.

According to the usual rote, the Egyptians were preoccupied with death, the promise of an afterlife, and the prospect of corporeal reincarnation. They accordingly devoted their entire lives to preparation for admission to Amenti, the kingdom of the dead, which was ruled by the god Osiris, his wife Isis, and their son Horus - the three chief deities of Egypt. There also existed a multitude of other gods and goddesses, most patrons of particular cities, arts, or sciences. The most reprehensible among them was Set, the god of evil, who had treacherously slain Osiris only to be thwarted by Isis and Horus. The entire Egyptian religion was eventually eclipsed by an independent competitor - Judaism - and then again by the advent of Christianity. Osiris, Isis, and Horus became the patrons of occultists, though traditional White witches claim no allegiance to them. Today they are Satanic figures.

Now kindly turn to pages #145-6 in the Satanic Bible While many of history's most noted Dæmons are listed, Isis, Osiris, and Horus are nowhere to be found. Why is this the case? And Crowley, while ostensibly a Cabalist, declared in the Book of the Law and other writings that the entire process of human civilization has been successively overseen by these three intelligences - leading up to the "Æon of Horus" in his own time. Why should this approach be spurned by the Church of Satan?

The answer is that the Osirian trinity is not Satanic, but stands rather for everything the true Satanist finds repugnant. Nor were Osiris, Isis, and Horus the true supreme deities of Egypt; they were accepted only in times of misery and duress. They ruled through fear and the threat of a posthumous "day of judgment". Osiris was to metamorphose into the Yahweh/Jehovah of the Hebrews. Isis was to become assimilated into a wide variety of cultures, eventually reappearing as the "goddess of the witches". And Horus, the savior of mankind, has also returned - in the character of Jesus Christ!

The Master Therion, in proclaiming the "Crowned and Conquering Child" his personal mentor, could not have made a more tragic error. Many of his major works, despite their lyrical and æsthetic appeal, are conceptually useless to the Black Magician because of this single predication, just as a sophisticated mathematical equation based upon a false axiom must itself prove erroneous. Let us examine the historical record:

The earliest existing evidence of human culture in the Nile valley dates to more than 250,000 BCE, as the remnants of handaxes and other stone tools have been uncovered 50-100' below the Nile's silt terrace. Sometime between 10,000 and 7,000 BCE a most important event took place - the domestication of the wild African goat and the subsequent freedom to begin cultivation of grain. This effectively heralded the beginning of human civilization, as for the first time primitive man was free to turn his thoughts to matters other than a constant search for food.

It was in the pre-dynastic Gerzean period (commencing about 3600 BCE) that the first communities of the future Egyptian nation came into existence - among them Buto, Bubastis, Sais, Tanis, and Behedit in the Nile delta. These last two cities were the capitals, respectively, of the two original Egyptian god-figures, Set and Horus. This Horus, while also falcon-headed, is generally referred to as "Horus the Elder" by Egyptologists to distinguish him from the later, Osirian figure.

The great war of unification commenced in approximately 3400 BCE. The followers of Horus were driven from Behedit to Hierakanopolis in Upper Egypt (south of the delta), where they rallied to the Red Crown of Horus against the White Crown of Set. After more than two centuries of intermittent conflict between Upper and Lower Egypt, the land was finally united under Menes (or Narmer), the first Pharaoh of the I Dynasty. Thus was created the famous Double Crown of Egypt - the merging of the Red with the White - though its initial symbolism was eventually obscured. Set and Horus the Elder became the

first symbols of the principle of duality. And, while Horus was patron of the day and Set of the night, there was a reconciliation of the all-encompassing glory of life between them. Gradually this principle became symbolized by a single god of life - Amon, the Great Ram, who created the Shining Trapezoid.

In the III Dynasty (2760-2680) Imhotep, Master of the Order and Minister to Pharaoh Zoser, commemorated the deification of mankind by erecting the first trapezohedron-shaped "step pyramid" for the monarch. This unique monument was forerunner to the many ceremonial pyramids of the IV Dynasty (2680-2565), including the famed Giza group [see Appendix #33]. Simultaneously Egypt adopted the striking trapezoidal gateway which henceforth characterized her architectural style. Imhotep himself became a semi-legendary figure; his most recent portrayal was by Boris Karloff in The Mummy.

The first 10 dynasties comprise what is now described as the Archaic, the Old Kingdom, and the First Intermediate periods. During this time the government was centralized at Memphis. With the advent of the Middle Kingdom (Dynasties XI-XII, 2050-1785), the capital was moved to Thebes, center of the Priesthood of Amon. The philosophy of that era is exemplified in the "Song of the Harper" from the XII Dynasty: "Do what you wish to do and what will bring you pleasure. Enjoy yourself while you are here, and do not worry until the end comes. Enjoy each day to the fullest. For none can take his possessions with him, and no one who has passed on can return."

From 1730 to 1580 Egypt was first invaded and then ruled by the Hyksos, an Asiatic people whose bronze weapons overpowered the Egyptians' copper. It was an era of humiliation and misery for Egypt, and under such conditions some of the populace looked longingly towards the prospect of an afterlife. A new cult devoted to an obscure underworld specter - the living corpse Osiris - seemed to offer hope, and the sect's influence began to spread. In an effort to assimilate its rivals, the new belief - commencing a pattern later followed by Christianity - incorporated some of the most venerable Egyptian gods and goddesses into its mythology. Horus was called Osiris' son, and Set became his implacable enemy. Nepthys, originally the consort of Set, became an ally of Osiris and Isis against him, and Set's son Anubis was accorded a role that would have been anathema to his father - the guardianship of the dead and the mummified.

When the native Egyptian pharaohs of the XVIII Dynasty (1580-1340) finally overthrew the Hyksos, the growth of the Osirian cult abated but did not disappear altogether. Prosperity returned to the land, and the glory of Amon again prevailed. This was Egypt's New Kingdom era, wherein appeared the great Amenhoteps and Thutmosids of the Empire. The only major disruption occurred at the end of the dynasty, when Amenhotep IV (Akhenaten) rejected the Great Ram for the worship of Aton, a minor Sun deity. [The AMORC acclaims Akhenaten as its spiritual founder. Such an affiliation, while unsubstantiated, might not be inappropriate: Invasion, starvation, and civil war marked his reign (1370-1352), and he was finally assassinated by his own court.] Until 1340 the throne was held by Tutankhamen, who was followed by the General Horemheb, founder of the XIX Dynasty.

The XIX and XX Dynasties may justly be called the Satanic era of Imperial Egypt. The Osirian death-worship fell into widespread contempt, and Egypt rose to the height of its civilization, patronage of the arts and sciences, and political influence in the Mediterranean. Great strides were made in the fields of medicine, astronomy, and agriculture, and judicious use of the military preserved the peace at home and abroad. Many other cultures now came under Egypt's rule or protection. Among these were the Hebrews, a group of

nomadic shepherds who originally sought the favor of Rameses I.[847] Having few material assets, they presumably embraced the Osirian faith because of its emphasis on rewards in the hereafter. Hence they incurred the displeasure of Rameses' successor Seti I, whose royal name had been taken in honor of the death-god's eternal enemy. Seti's contempt for the Hebrews led to their persecution and enslavement. Yet such was their fanaticism and rebelliousness that the next Pharaoh, Rameses II, finally drove them out of Egypt altogether.[848] Nevertheless it was Seti's name that was nourished as the symbol of all the Hebrews hated.[849] In time this name was accorded the arch-enemy of their own Osiris-derived god.

The XX Dynasty marked the end of native rule in Egypt. With the death of its last Pharaoh, Rameses III, the land was occupied by a succession of foreign conquerors. The Priesthood of Amon at Uast (Thebes) managed to retain its structure from the end of the XX Dynasty (1085) to Thebes' final sacking and destruction by Ashurbanipal of Assyria (663). It was shortly thereafter, in the reign of the Saite Pharaoh Amasis (569-525), that one of the last temples of Amon communicated the traditions of the Order to such select visitors as Pythagoras, that the ancient Egyptian mysteries might survive the pillage and ruin of the Nile nation itself.

In this period the Osirian cult expanded until it dominated all of Egypt. The other Khemite deities were included in the Osirian mythos, and finally only a vestige of the ram-cult survived - at the city of Ba-neb-tett (Mendes) in the delta. Egypt was invaded first by the Persians, then by the Macedonians under Alexander the Great, and finally by the armies of Julius and Octavian Caesar. And at this point Khem's history as an ancient national entity draws to a close.

During the post-dynastic period the Osirian cult spread beyond the borders of Egypt into practically every other culture of the Mediterranean world. Although rejected by the Jews, Isis in particular was highly venerated by the Romans, who introduced a wide cross-section of religions into the far reaches of their empire. Thus Isis was to survive as the central figure of innumerable pagan fertility cults, the more so since a comparable diffusion had occurred via the Phœnicians' sea ventures in previous centuries. On a final ironic note, Isis was to gain additional enshrinement - as the mother of the Christians' "Horus".

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[847] Although Jewish lore states that the original Hebrews were a unified, foreign culture which entered Egypt during the time of Rameses I, there are no Egyptian records substantiating this. It is more probable that the actual participants in any "Exodus" were Goshen slaves from a variety of ethnic backgrounds who revolted and left the country. The word "Hebrew" is Egyptian hieroglyphic for "displaced person". Moreover, in his definitive work Testament (New York: Henry Holt, 1988), archæologist John Romer states:

> Hard evidence of the Exodus event in the preserving deserts of the Sinai, where most of the biblical Wandering takes place, is similarly elusive. Although its climate has preserved the tiniest traces of ancient bedouin encampments and the sparse, 5,000-year-old villages of mine-workers, there is not a single trace of Moses or the Israelites. And they would have been by far the largest body of ancient people ever to have lived in this great wilderness. Neither is there any evidence that Sinai and its little natural springs could ever have supported such a multitude, even for a single week. Several 19th-century vicars recognized this fact within a day or two of the start of numerous expeditions in search of Moses' footsteps. "Escaping from the rigours of an English winter," as one of them says, "in a land of the flock and the tent to which our only guide was the Bible" they quickly realized that the biblical Exodus was logistically impossible and that the Bible was a most ambiguous guide to that desolate region. The biblical description of the Exodus, then, flies in the face of practical experience. Indeed the closer you examine it, the further it seems removed from all of ancient history.

[848] If there were a "Pharaoh of the Exodus", it would most probably have been Merenptah, during whose reign is recorded a revolt in Goshen. There are no records of any such disturbances during the reign of Rameses II, Cecil B. DeMille notwithstanding.

[849] It is conjectural whether the Hebrews' hated "Satan" derives from Set or from Seti I. The hieroglyphic term Set-hen specifically identifies the god, i.e. his formal title "Majesty of Set".

As for Set, his cult was also preserved for a time after the destruction of Tanis. In Ptolemaic times Set was known by the Greek name of Typhon, the Great Serpent of the Abyss, and he eventually became the High Dæmon Leviathan. Hence the Sigil of Baphomet incorporates the Great Ram, the name of Leviathan, and the "Pythagorean" pentagram, which in its inverse position defines the Shining Trapezoid, ancient symbol of the Black Order.

It is from this legacy that the Order of the Trapezoid has brought into being the Church of Satan. And while due honor is accorded the great Satanic figures of the past, many of them are known today by the names they have taken under the customs and traditions of modern national cultures. Time is not a constant, and the Goat of Mendes arises in a new age - the Age of Satan.

Appendix 68: Black Mass from *La-Bas*

- by J.K. Huysmans

The canon solemnly knelt before the altar, then mounted the steps and began to say mass. Durtal saw then that he had nothing on beneath his sacrificial habit. His black socks and his flesh bulging over the garters, attached high up on his legs, were plainly visible. The chasuble had the shape of an ordinary chasuble but was of the dark red color of dried blood, and in the middle, in a triangle around which was an embroidered border of colchicum, savin, sorrel, and spurge, was the figure of a black billy-goat presenting his horns.

The sacrifice ceased. The priest descended the steps backward, knelt on the last one, and in a sharp, tripidant voice cried:

"Master of Slanders, Dispenser of the benefits of crime, Administrator of sumptuous sins and great vices, Satan, thee we adore, reasonable God, just God!

"Superadmirable legate of false trances, thou receivest our beseeching tears; thou savest the honour of families by aborting wombs impregnated in the forgetfulness of the good orgasm; thou dost suggest to the mother the hastening of untimely birth, and thine obstetrics spares the still-born children the anguish of maturity, the contamination of original sin.

"Mainstay of the despairing Poor, Cordial of the Vanquished, it is thou who endowest them with hypocrisy, ingratitude, and stiff-neckedness, that they may defend themselves against the children of God, the Rich.

"Suzerain of Resentment, Accountant of Humiliations, Treasurer of old Hatreds, thou alone dost fertilize the brain of man whom injustice has crushed; thou breathest into him the idea of meditated vengeance, sure misdeeds; thou incitest him to murder; thou givest him the abundant joy of accomplished reprisals and permittest him to taste the intoxicating draught of the tears of which he is the cause.

"Hope of Virility, Anguish of the Empty Womb, thou dost not demand the bootless offering of chaste loins, thou dost not sing the praises of Lenten follies; thou alone receivest the carnal supplications and petitions of poor and avaricious families. Thou determinest the mother to sell her daughter, to give her son; thou aidest sterile and reprobate loves; Guardian of Strident Neuroses, Leaden Tower of Hysteria, bloody Vase of Rape!

"Master, thy faithful servants, on their knees, implore thee and supplicate thee to satisfy them when they wish the torture of all those who love them and aid them; they supplicate thee to assure them the joy of delectable misdeeds unknown to justice, spells whose unknown origin baffles the reason of man; they ask, finally, glory, riches, power, of thee, King of the Disinherited, Son who art to overthrow the inexorable Father!"

Then Docre rose, and erect, with arms outstretched, vociferated in a ringing voice of hate:

"And thou, thou whom, in my quality of priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself in this bread, Jesus, Artisan of Hoaxes, Bandit of Homage, Robber of Affection, hear! Since the day when thou didst issue from the complaisant bowels of a Virgin, thou hast failed all thine engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive God, mute God! Thou wast to redeem man and thou hast not, thou wast to appear in thy glory, and thou sleepest. Go, lie, say to the wretch who appeals to thee, 'Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee.' Imposter! thou knowest well that the angels, disgusted at thine inertness, abandon thee! Thou wast to be the Interpreter of our plaints, the Chamberlain of our tears; thou wast to convey them to the

Father and thou hast not done so, for this intercession would disturb thine eternal sleep of happy satiety.

"Thou hast forgotten the poverty thou didst preach, enamoured vassal of Banks! Thou hast seen the weak crushed beneath the press of profit; thou hast heard the death rattle of the timid, paralyzed by famine, of women disembowelled for a bit of bread, and thou hast caused the Chancery of thy Simoniacs, thy commercial representatives, thy Popes, to answer by dilatory excuses and evasive promises, sacristy Shyster, huckster God!

"Master, whose inconceivable ferocity engenders life and inflicts it on the innocent whom thou darest damn - in the name of what original sin? - whom thou darest punish - by virtue of what covenants? - we would have thee confess thine impudent cheats, thine inexpiable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides.

"And that we can and will do by violating the quietude of thy body, Profaner of ample vices, Abstractor of stupid purities, cursed Nazarene, do-nothing King, coward God!"

"Amen!" trilled the soprano voices of the choir boys.

Durtal listened in amazement to this torrent of blasphemies and insults. The foulness of the priest stupified him. A silence succeeded the litany. The chapel was foggy with the smoke of the censers. The women, hitherto taciturn, flustered now, as, remounting the altar, the canon turned toward them and blessed them with his left hand in a sweeping gesture. And suddenly the choir boys tinkled the prayer bells.

It was a signal. The women fell to the carpet and writhed. One of them seemed to be worked by a spring. She threw herself prone and waved her legs in the air. Another, suddenly struck by a hideous strabism, clucked, then becoming tongue-tied stood with her mouth open, the tongue turned back, the tip cleaving to the palate. Another, inflated, livid, her pupils dilated, lolled her head back over her shoulders, then jerked it brusquely erect and belaboured herself, tearing her breast with her nails. Another, sprawling on her back, undid her skirts, drew forth a rag, enormous, meteorized; then her face twisted into a horrible grimace, and her tongue, which she could not control, stuck out, bitten at the edges, harrowed by red teeth, from a bloody mouth.

Docre contemplated the Christ surmounting the tabernacle, and with arms spread wide apart he spewed forth frightful insults, and, at the end of his forces, muttered the billingsgate of a drunken cabman. One of the choir boys knelt before him with his back toward the altar. A shudder ran around the priest's spine. In a solemn but jerky voice he said, "Hoc est enim corpus meum," then, instead of kneeling, after the consecration, before the precious Body, he faced the congregation, and appeared tumefied, haggard, dripping with sweat. He staggered between the two choir boys, who, raising the chasuble, displayed his naked belly. Docre made a few passes and the host sailed, tainted and soiled, over the steps.

Durtal felt himself shudder. A whirlwind of hysteria shook the room. While the choir boys sprinkled holy water on the pontiff's nakedness, women rushed upon the Eucharist and, grovelling in front of the altar, clawed from the bread humid particles and drank and ate divine ordure.

Another woman, curled up over a crucifix, emitted a rending laugh, then cried to Docre, "Father, father!" A crone tore her hair, leapt, whirled around and around as on a pivot and fell over beside a young girl who, huddled to the wall, was writhing in convulsions, frothing at the mouth, weeping, and spitting out frightful blasphemies. And Durtal, terrified, saw through the fog the red horns of Docre, who, seated now, frothing with rage, was chewing up sacramental wafers, taking them out of his mouth, wiping himself with them, and distributing them to the women, who ground them underfoot,

howling, or fell over each other struggling to get hold of them and violate them.

The place was simply a madhouse, a monstrous pandemonium of prostitutes and maniacs. Now, while the choir boys gave themselves to the men, and while the woman who owned the chapel mounted the altar, caught hold of the phallus of the Christ with one hand and with the other held a chalice between “His” naked legs, a little girl, who hitherto had not budged, suddenly bent forward and howled, howled like a dog …

Appendix 69: al-Jalwa li Arbab Ahl al-Khalwah (The Book of the Revelation)

- by Sheikh Shams al-Din Abu Mohammed al-Hasan,
"Crown of the Learned" of the Yezidi Nation, ca. 1200 CE

Chapter One

1. I was, am present now, and shall have no end. I exercise dominion over all creatures and oversee the affairs of all who are under my dominion.
2. I am ever present to aid those who trust me and call upon me in time of need.
3. There is no place in the Universe that knows not my presence.
4. I have participated in all events which the profane call evil because their natures are not of such as they approve.
5. Every age has its own master, who follows my counsel.
6. This office is changeable from generation to generation, that the master of this world and his princes may discharge the duties of their respective offices, each in his own fashion.
7. I allow everyone to follow the dictates of his own nature.
8. But he that opposes me will regret it sorely. No other god may interfere in my affairs and hinder me from an important creation.
9. All the books of the profane have been corrupted by them, causing their degeneration although those books were first written by prophets and apostles. Each sect endeavors to prove the others wrong, and to destroy their books.
10. Truth and falsehood are revealed to me by the test of temptation.
11. I seal my covenant with him who trusts in me. I give counsel to the masters of wisdom, for I have appointed them for periods that are known to me.
12. I am mindful of moments of crisis, and influence them accordingly.
13. I teach and guide those who follow me. He who obeys me and conforms to my commandments shall know joy, delight, and goodness.

Chapter Two

1. I requite the descendents of Adam and reward them with various rewards known only to me.
2. In my hands are the power and dominion over all that is on Earth, both that above and that beneath.
3. I do not treat with the profane.
4. I do not hinder the good of those whom I have tried and found to be in accordance with my will.
5. I appear in various shapes and images to those who are faithful to me.
6. I bestow and withdraw; I enrich and impoverish. I create both happiness and misery throughout space and time.
7. None may interfere with my works of creation.
8. I blight those who defy me.
9. My own people shall not die like the profane.
10. None shall live in this world longer than the time set by me; and if I so desire, I shall send his soul again into this or some other world.

Chapter Three

1. I reveal the path whose truth is beyond this revealed book; by unseen means I guide aright my beloved chosen ones.
2. My teachings endure throughout all time and space. I punish in another time those who defy my will.
3. The sons of Adam know nothing of their future. Thus they fall into many errors.
4. The beasts of the earth, the birds of the sky, and the fish of the sea all live by the touch of my hands.
5. All treasures and hidden things are known to me; if I desire, I take them from one and bestow them upon another.
6. I reveal my wonders to those who seek them, and in due time my miracles to those who receive them from me.
7. Those who deny and oppose me are in ignorance of their own interests, for power and prosperity are in my hands, and I bestow them upon every worthy descendent of Adam.
8. The governance of nations and the succession of generations and their leaders continue throughout time.

Chapter Four

1. I acknowledge no other gods.
2. I have created four states of substance, four dimensions, and four angles because they are necessary for the existence of life.
3. Tolerate the books of Jews and Christians insofar as they agree with and conform to my revelations. Whatsoever is contrary to these they have corrupted; do not accept it.
4. Three things are against me, and I hate these three things.
5. Those who keep my secrets shall receive the fulfillment of my promises.
6. Those who suffer for my sake I will surely reward in one of the many states of life.
7. It is my desire that all my followers shall unite in a bond of unity, lest the profane prevail against them.
8. All who follow my commandments and my teachings, reject the teachings and sayings of the profane, which I neither taught, nor did they proceed from me.
9. Keep secret my name and nature, lest you regret; for you know not what the profane may do.

Chapter Five

1. O you that have believed in me, honor my symbol and my image, for they shall remind you of me.
2. Observe my laws and my revelations.
3. Obey; listen to my disciples in whatever they may communicate to you. Do not reveal it to the profane, such as Jews, Christians, and Muslims; for they know nothing of the nature of my teachings. Do not give them your books, lest they alter them without your knowledge.
4. Learn well their essence, that it may not be denied you through its corruption.

Appendix 70: *Ilmi Ahat Haqiqt al-Ashia•i*
(*My Knowledge Surrounds the Truth of Things*)

- by Sheikh Adi al-Hakari (?1070-1160 CE)

1. The truth of all things is proclaimed by me, as I myself am the essence of truth.
2. And all beings in the Universe are beholden to me, who had found them in pain and anguish.
3. And I am he who spoke the truth, and I am the judge and master of Earth.
4. And I am he whom men worship and glorify, coming before me and kissing my feet.
5. And I am he who became a solitary being, and I am he who reveals all things.
6. And I am he who brings the book of manifestation, from the lord who burns the mountains.
7. And I am he who created all, and Melek Taus is my name, by my own will.
8. And I am he who named himself, and I am the one who commands obedience of Angels.
9. And I am he who discovered the secret of the accursed in Heaven, and I am he who knows all secrets and sees all things that are hidden.
10. And I am he to whom all created beings came in adoration to kiss my feet.
11. I bring forth fruit from the first juice of early youth by my presence, and call to me my disciples.
12. And by my light I am the lantern of night, guiding whoever seeks guidance from me.
13. I am he who caused Adam to dwell in Paradise, and Nimrud to inhabit a hot, burning fire.
14. And I am he who embraced both death and life, and I am he whose name is that of the wise.
15. And I am he who guided Adam, my chosen one, and set his feet upon my path, and taught him science, the use of pen, and the giving of names.
16. And I am he whose power is feared in all hearts, and who broke the law above the heavens.
17. And I am he unto whom all creatures come for blessings and gifts.
18. And I am he who created all light, and I am he whose blessings and gifts follow from wisdom.
19. And I am he whose power is feared in all hearts, and I am he who magnifies the majesty and power of his fearsome countenance.
20. And I am the one who deprived Ankar of his light, and I am the one who called him accursed.
21. And I am the one whose majesty is proclaimed by all creatures, and before whom they bow and receive blessing.
22. And I am he whose name is Melek Taus, and no creature comprehends my being.
23. And in Yazdan I show my mercy, and in Salem on Earth I am known.
24. And I am he to whom the destroying lion came raging, and whose word caused him to turn to stone.
25. And I am he to whom the serpent came, and whose will caused him to turn to dust.
26. And I am he who struck the rock and made it tremble, and made to burst from its sides the sweetest of waters.
27. And I am he who proclaimed the greatest truth; from me is the book that reveals.
28. And I am he whose judgment is just, and whose right it is to judge.

29. And I am he who caused the springs to bring forth water sweeter and more pleasant than all other.
30. And I am he whose wish caused it to appear, and whose power made it pure.
31. And I am he to whom the Lord of Heaven has said, “You are the proclaimer of justice and ruler of the Earth.”
32. And I am he who has disclosed some of his wonders, and because of my favor all things come into being.
33. And I am he who caused the high mountains to bow voluntarily, and to seek my affection and approval.
34. And I am he before whose majesty the wild beasts cried out; they adored me and kissed my feet.
35. And I am Adi of Syria Al-Sham, son of Musafir; in truth am I given many names:
36. The Heavenly throne, the seat, the seven heavens, and the Earth. And yet I alone know there is no God but me.
37. By these things my power shall be known. O my enemies, why do you deny my sublimity?
38. O men, deny me not, but welcome me. When you return to life, you will delight in my presence.
39. Whoever perishes adoring me, him will I bring into the midst of Paradise, according to my will and pleasure.
40. But he who dies unmindful of me, him will I cast into torture, misery, and affliction.
41. By my word I am alone and exalted. I create and favor those whom I will.
42. Sing praise unto me, for all things exist by my will, and my gifts light the Universe.
43. I am the prince whose power is magnificent, and all the wealth of creation is by my bidding.
44. I have made known to you, O men, some of my ways. Who comes before me must forsake the ways of the world.
45. And I speak the truth when I say the gardens of the heavens await those with whom I am pleased.
46. I seek the truth, and I am truth. And so shall truth, partaking of me, be of the highest.

Appendix 71: "The Metaphysics of Lovecraft"

- by Michael A. Aquino IV°
in The Satanic Rituals[850]

Even to those of his most intimate acquaintance, Howard Phillips Lovecraft (1890-1937) remained frustratingly enigmatic. From the pen of this ingenious New Englander came a collection of the most convincing and thoroughly terrifying works of macabre fiction in modern times, and his tales were uniquely embellished with painstaking pseudo-documentation and meticulous descriptions of character and setting. It is frequently remarked that, once having read Lovecraft, one disdains the efforts of the competition. Such an attitude has consistently proven itself extraordinarily difficult to refute.

As might well be expected, Lovecraft was lionized and extensively imitated by a number of writers whose imaginations were sparked by the lure of his celebrated "Cthulhu mythos" - a term commonly given to a series of stories based upon a supernatural pantheon of Lovecraft's own invention. Possessed of a firm conviction that reference to classical mythologies would undermine the atmosphere of cyclic and spatial disorientation he sought to create, Lovecraft introduced a race of beings whose prehistoric activities upon Earth set in motion the forces of man's own civilization and genius - as well as the horrors of his educated imagination. While Freud and Einstein wrestled with their respective disciplines in the isolation of academic specialization, Lovecraft proceeded to illustrate the astonishing influence of physical and geometric law upon the subconscious psyche. While he might have hesitated to style himself a master of scientific speculation, he is no less deserving of that title than are Asimov and Clarke.

What has puzzled many of Lovecraft's admirers is the author's almost casual attitude towards his work. Far from regarding it jealously, he repeatedly referred to it as a mere means of financial subsistence. To individuals who suspected that he entertained a private belief in the mythos, he would reply with candor that an objective detachment from one's subject material is necessary for effective writing. He was wont to mention the most nightmarish of his narratives with a levity bordering upon scorn, as though he did not consider them of genuine literary substance. As an author Lovecraft enjoys an established reputation, but what of Lovecraft the philosopher? Until now the question has remained moot.

Perhaps the most significant clues to the philosophy embodied in the Cthulhu mythos derive from the author's fascination with human history, particularly that of the classical eras. That many of his creations drew strongly from Egyptian and Arabic legends is well-known, and there is evidence that he was acutely aware of civilization's effects upon mankind - both educational and repressive. He sensed man's compulsion towards knowledge even at the risk of sanity, and yet his tales constantly remind the reader that humanity is but a short step from the most depraved and vicious forms of bestiality. Intellectual excellence, he seemed to say, is achieved in concert with cataclysmic terror -

[850] When this essay appeared in the Satanic Rituals, Anton LaVey added to it several concluding paragraphs of his own, suggesting that HPL was aware of actual rites similar to those in his stories and that he alluded to them in his writing. His correspondence belies this. On March 6, 1935, for example, he wrote to Emil Petaja: "In the 1890s the fashionable decadents liked to pretend that they belonged to all sorts of diabolic Black Mass cults, & possessed all sorts of frightful occult information. The only specimen of this group still active is the rather over-advertised Aleister Crowley … who, by the way, is undoubtedly the original of the villainous character in H.R. Wakefield's He Cometh & He Passeth By. The monstrous elder world - atavistic glimpses of which sometimes flash into the memories of modern persons - conjured up by Chambers is founded on one or two chance allusions in the stories of Ambrose Bierce … Hastur, Lake of Hali, &c. Chambers borrowed Bierce's artificial mythology just as Clark Ashton Smith & I allude to each other's artificial mythologies in our respective tales."

not in avoidance of it.

This theme of a constant interrelationship between the constructive and destructive facets of the human personality forms the keystone of the doctrines of Satanism, even as theism argues that the integrity of the individual can be increased by a rejection of the carnal and an obedience to morality. Lovecraft recorded his aversion to conventional religious dogma in The Silver Key and he regarded with a similar scorn those who would reject an opiate of the norm only to succumb to a controversial substitute, i.e. the popular notion of witchcraft. The concept of worship per seis strikingly absent from the Cthulhu mythos itself. Nyarlathotep, Shub-Niggurath, Yog-Sothoth, and Cthulhu are all honored through bizarre festivals, but the relationship is invariably that of teacher to students. Compare the description of a Lovecraftian ceremony to that of a Christian mass or a Voodoo rite, and it will be seen that the element of servility is definitely lacking in the former.

Lovecraft, like the Miltonian Satan, chose to reign in Hell rather than to serve in Heaven. His creatures are never conclusive stereotypes of good or evil; they vacillate constantly between beneficence and cruelty. And ever in synthesis they represent knowledge, for which the protagonist of each story abandons every prudent restraint. Patent representations of the Old Ones as Aristotelian elementals - or as a collective influence of malignancy which man must destroy if he is to prevail - suggest a philistine disposition on the part of the reviewer. Lovecraft, if indeed he tolerated such analyses, can hardly have been impressed by them.

Assuming that Lovecraft was thus an advocate of Satanic amorality, what might have been the content of the ritual observances in Innsmouth, R'lyeh, or Leng? The author is amusingly suggestive only to the extent of an occasional, lurid quote from some "nameless rite" or "unspeakable orgy" celebrated by grotesque apparitions amidst sulphurous caverns of fluorescent, decaying fungi … or against titanic monoliths of insidious and disturbing aspect. Perhaps he thought understatement to be more effective in freeing the imaginations of his readers. But one cannot help speculating upon the reality foreshadowed by the fantasy - the subtle possibility that the Old Ones are the spectres of a future human mentality.

It is in consequence to such speculation that "The Ceremony of the Nine Angles" and "The Call to Cthulhu" are advanced. One emphasizes potential; the other reflects the dimness of an almost forgotten past. As for the linguistic phonetics, they bear no given name. The translation is as accurate as contemporary methods permit.

Appendix 72: "The Ceremony of the Nine Angles"

- by Michael A. Aquino IV°
in The Satanic Rituals

This ceremony is to be performed in a closed chamber containing no curved surfaces whatsoever. No open flames are to be present in the chamber, except a single brazier or flame-pot to be used where indicated. General illumination is provided either through controlled starlight or moonlight, or via concealed ultra-violet devices. Above and behind the altar platform should appear the outline of a regular trapezoid. The celebrant and participants all wear masks or headpieces to blur or distort the true facial features.

All participants assemble in a half-hexagonal formation facing the large trapezoid emblem. The celebrant stands before the altar, facing the participants. He raises his left hand in the Sign of the Horns.

Celebrant: N'kgnath ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag-n'glu.
Let us do honor to Azathoth, without whose laughter this world should not be.

Participants answer the gesture.

Participants: Ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag-n'glu.
Honor to Azathoth, without whose laughter this world should not be.

Celebrant: Kzs'nath r'n Az-Athoth bril'nwe sza'g elu'khnar rquorkwe w'ragu mfancgh' tiim'br vua. Jsnuf a wrugh kod'rf kpra kybni sprn'aka ty'knu El-aka gryenn'h krans hu-ehn.
Azathoth, great center of the cosmos, let thy flutes sing unto us, lulling us against the terrors of thy domain. Thy merriment sustains our fears, and we rejoice in the World of Horrors in thy name.

Participants: Ki'q Az-Athoth r'jyarh wh'fagh zhasa phr-tga nyena phrag-n'glu.
Honor to Azathoth, without whose laughter this world should not be.

Celebrant lowers hand, then renders the Sign of the Horns with his right hand. All participants echo the gesture.

Celebrant: N'kgnath ki'q Y'gs-Othoth r'jyarh fer-gryp'h-nza ke'ru phragn'glu.
Let us do honor to Yog-Sothoth, without whose sign we ourselves should not be.

Participants: Ki'q Y'gs-Othoth r'jyarh fer-gryp'h-nza ke'ru phragn'glu.
Honor to Yog-Sothoth, without whose sign we ourselves should not be.

Celebrant: Kh'run-mnu kai Y'gs-Othoth hrn-nji qua-resvn xha drug'bis pw-nga s'jens ni'ka quraas-ti kno'g nwreh sho-j rgy-namanth El-aka gryenn'h. Ky'rh-han'treh zmah-gron't k'renb phron-yeh fha'gni y'g zyb'nos vuy-kin'eh kson wr'g kyno.

Yog-Sothoth, master of dimensions, through thy will are we set upon the World of Horrors. Faceless one, guide us through the night of thy creation, that we may behold the Bond of the Angles and the promise of thy will.

Participants: Ki'q Y'gs-Othoth r'jyarh fer-gryp'h-nza ke'ru phragn'glu.
Honor to Yog-Sothoth, without whose sign we ourselves should not be.

Celebrant raises both arms away from him at a sharp angle. Participants do likewise.

Celebrant: Z'j-m'h kh'rn Z'j-m'h kh'r Z'j-m'h kh'rmnu. Kh'rn w'nh nyg hsyh fha'gnu er'ngi drg-nza knu ky cry-str'h n'knu. Ou-o nje'y fha'gnu qurs-ti ngai-kang whro-kng'h rgh-i szhno zyu-dhron'k po'j nu Cth'n. I'a ry'gzenghro.
The Dæmons are, the Dæmons were, and the Dæmons shall be again. They came, and we are here; they sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are their dreams, and they shall awaken. Hail to the ancient dreams.

Participants: I'a ry'gzenghro.
Hail to the ancient dreams.

The celebrant now turns to face the altar.

Celebrant: Kh'rensh n'fha'n-gnh khren-kan'g N'yra-l'yht-Otp hfy'n chu-si whr'g zyb'nos thu'nby jne'w nhi quz-a.
I call now to the unsleeping one, the black herald, Nyarlathotep, who assureth the Bond between the living and the dead.

Participants: I'a N'yra-l'yht-Otp.
Hail, Nyarlathotep.

Celebrant: I'as urenz-khrgn naaghs z'h hlye fer-zn cyn. I'as aem'nh ci-cyzb vyniweth w'ragn jnusf whrengo jnusf'wi klo zyah zsybh kyn-tal-o huz-u kyno.
Hail to thee, black prince from the Barrier whose charge we bear. Hail to thee and to thy fathers, within whose cycle thou laugh and scream in terror and in merriment, in fear and in ecstasy, in loneliness and in anger, upon the whim of thy will.

Participants: I'a N'yra-l'yht-Otp urz'n naagha.
Hail, Nyarlathotep, prince of the Abyss.

Celebrant: V'hu-ehn n'kgnath fha'gnu n'aem'nh. Kzren ry'gzyn cyzb-namanth El-aka gryenn'h kh'renshz k'rahz'nhu zyb'nos y'goth-e vuy-kin'eh nals zyh.
In thy name let us behold the father. Let the Old One who reigneth upon the World of Horrors come and speak with us, for we would

again strengthen the Bond that liveth within the angles of the Path of the Left.

The celebrant stands directly before the altar, clenching both fists and crossing the left hand over the right against his chest.

Celebrant: I'a Sh'b-N'ygr'th aem'nh El-aka gryenn'h. I'a aem'nh kyl-d zhem'n. I'a zhem'nfni n'quz n'fha'n-gn ki-qua hu-ehn zyb'nos.
Hail, Shub-Niggurath, father of the World of Horrors. Hail, father of the hornless ones. Hail, Ram of the Sun and deathless one, who sleepest not while we honor thy name and thy Bond.

Participants: I'a Sh'b-N'ygr'th.
Hail, Shub-Niggurath.

The Goat of a Thousand Young appears. All participants clench their fists after the fashion of the celebrant.

Celebrant: I'a aem'nh.
Hail, father.

Participants: I'a aem'nh.
Hail, father.

Shub-Niggurath: Phragn'ka phragn. V'vuy-kin'e f'ungn kyl-d zhem'n k'fungn zyb'nos Z'j-m'h kyns el-kran'u. F'ungnu'h zyb-kai zyb'nos rohz vuy-kh'yn.
I am that I am. Through the angles I speak with the hornless ones, and I pledge anew the Bond of the Dæmons, through whose will this world is come to be. Let us speak the Bond of the Nine Angles.

Celebrant and participants: I'a aemn'h urz'vuy-kin w'hren'j El-aka gryenn'h. F'ung'hn-kai zyb'nos rohz vuy-kh'yn n'kye w'ragh zh'sza hrn-nji qua-resvn k'ng naagha zhem v'mhneg-alz.
Hail, father and lord of the angles, master of the World of Horrors. We speak the Bond of the Nine Angles to the honor of the flutes of the laughing one, the master of dimensions, the herald of the barrier, and the Goat of a Thousand Young.

All: V'ty'h vuy-kn el-ukh'nar ci-wragh zh'sza w'ragnh ks'zy d'syn.
From the First Angle is the infinite, wherein the laughing one doth cry and the flutes wail unto the ending of time.

V'quy'h vuy-kn hrn-nji hyl zaan-i vyk d'phron'h El-aka gryenn'h v'jnus-fyh whreng'n.
From the Second Angle is the master who doth order the planes and the angles, and who hath conceived the World of Horrors in its terror and glory.

V'kresn vuy-kn k'nga d'phron'g kr-a El-aka gryenn'h p'nseb quer-hga phragn uk-khron ty'h-qu'kre vuy-kin'e rohz.
From the Third Angle is the messenger, who hath created the power to behold the master of the World of Horrors, who giveth to thee substance of being and the knowledge of the Nine Angles.

V'huy vuy-kn zhem'nfi d'psy'h dy-tr'gyu El-aka gryenn'h f'ungn-ei si'n si-r'a s'alk d'hu'h-uye rohz.
From the Fourth Angle is the Ram of the Sun, who brought thy selves to be, who endureth upon the World of Horrors and proclaimeth the time that was, the time that is, and the time that shall be; and whose name is the brilliance of the Nine Angles.

V'cvye vuy-kn kh'ren-i kyl-d zhem'n lyz-naa mnaa r'cvyev'y-kre Z'j-m'h gryn-h'y d'yn'khe cyvaal'k h'y-cvy-rohz.
From the Fifth Angle are the hornless ones, who raise the temple of the five trihedrals unto the Dæmons of creation, whose seal is at once four and five and nine.

V'quar'n vuy-kn fha'gn Z'j-m'h ki-dyus dyn-jn'ash cvy-knu ukr'n hy-rohz.
From the Sixth Angle is the sleep of the Dæmons in symmetry, which doth vanquish the five but shall not prevail against the four and the nine.

V'try'v vuy-kn djn'sh dys-u n'fha'g-nir Z'j-m'h r'n hy-kre'snvy'k kr'n-quar.
From the Seventh Angle is the ruin of symmetry and the awakening of the Dæmons, for the four and the nine shall prevail against the six.

V'nyr vuy-kn hrn-njir vu'a lyz-naa mnaa r'nyrv'y Z'j-m'h gry-h'y d'yn-khe cyvaal'k hy-cvy-rohz.
From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrals unto the Dæmons of creation, whose seal is at once four and five and nine.

V'rohz vuy-kn i'inkh-v zy-d'syn ur'bre-el hy'j whreng'n nakhreng'h yh'whreng'n kyenn'h.
From the Ninth Angle is the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire.

Shub-Niggurath: K'fung'n zyb'nos Z'j-m'h kyns el-gryn'hy.
I pledge the Bond of the Dæmons, through whose will this world hath come to be.

Celebrant and participants: Ki'q zyb'nos k'El-aka gryenn'h.
We honor the Bond upon the World of Horrors.

Shub-Niggurath: Ki-iq kyl-d zhem'n.
Hail to the hornless ones.

Celebrant and participants: Ki-iq Sh'b-N'ygr'th aem'nh El-aka gryenn'h.
Hail to Shub-Niggurath, father of the World of Horrors.

Shub-Niggurath: Zhar-v zy-d'syn.
Unto the beginning and the ending of dimensions.

Celebrant: Zhar-v zy-d'syn.
Unto the beginning and the ending of dimensions.

The Goat of a Thousand Young no longer appears. The celebrant faces the participants.

Celebrant: Ty'h nzal's kra naaghs n'ghlasj zsyn'e ty'h nzal's za'je oth'e kyl-d zhem'n f'ungh'n. Nal Y'gs-Othoth krell N'yra-l'yht-Otp. I'a Y'gs-Othoth. I'a N'yra-l'yht-Otp.
The hounds are loose upon the barrier, and we shall not pass; but the time shall come when the hounds will bow before us, and apes shall speak with the tongues of the hornless ones. The way is Yog-Sothoth, and the key is Nyarlathotep. Hail, Yog-Sothoth. Hail, Nyarlathotep.

Participants: I'a Y'gs-Othoth. I'a N'yra-l'yht-Otp.
Hail, Yog-Sothoth. Hail, Nyarlathotep.

* * *

Anton added a final "I'a S'ha-t'n/Hail, Satan" to this text as it appears in the Satanic Rituals As originally conceived, this is misleading. The various "Lovecraftian" entities all represent various aspects of the Being who, in the Judaic/Christian mythos, is known as Satan/Lucifer.

Appendix 73: "The Call to Cthulhu"

- by Michael A. Aquino IV°
in The Satanic Rituals

This ceremony is to be performed in a secluded location adjacent to a major body of water - a large river, lake, or ocean. The ideal site for the proceedings would be a natural stone cavern at the water's edge, but a grove of trees or a concealed inlet will serve.

The ceremony must take place at night, preferably at a time when the sky is heavily overcast and the water is tempestuous. Absolutely no special articles of attire - such as robes - or decorative paraphernalia are to be used. The single exception is that all participants must wear the medallion that bears the Seal of Satan; it may be dangerous to disregard this provision.[851]

A large bonfire is to be kindled in the center of the assemblage, and the celebrant - who will assume the Presence of Cthulhu - is to stand above and apart from the participants, holding aloft a torch which has been treated to yield a blackish-blue glare. The celebrant is not present at the beginning of the ceremony.

All participants light the bonfire and assemble in a jagged circle about it. Their eyes are directed towards the blaze for the duration of the ceremony.

Principal participant: My brothers and sisters of the ancient blood, we are gathered to pronounce the Call to Cthulhu. I cry again the Word of the Abyss - that great void of the dark waters and shrieking winds whence we lived in ages past. Hear the deathless ones, and say with me the call to the Eternal Serpent who sleeps that we may live.

All: Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn.

Principal participant: I'a k'nark Cthulhu kyr'w qu'ra cylth drehm'n El-ak. U'gnyal kraayn. [Hail, great Cthulhu, who art known to all races of the Deep Ones who walk upon and beneath the Earth. Hear thy honored names:]

All: Kraken! Poseiden! Sabazios! Typhon! Dagon! Set-heh! Neptune! Leviathan! Midgard! Cthulhu! Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn. I'a Cthulhu.

The figure of Cthulhu appears.

Celebrant: Ph'reng-na Y'gth El-aka gryenn'h w'yal'h-ji kyr dy-tral's k'heh.

Participants: From Yuggoth I am come to the World of Horrors, here to abide and to rule for all eternity.

Celebrant: V'kresn vuy-kn grany'h arksh ty'h nzal's naaghs wh'rag-ngla oth'e tryn-yal El-aka gryenn'h.

[851] This was my "tribute" to the 5-pointed star stones of ancient Mnar, used in HPL's stories to identify the worshippers of Cthulhu.

Participants: Through the Third Angle I journeyed, casting forth the hounds of the barrier and singing with the apes who gamboled upon the World of Horrors.

Celebrant: Yal'h-el kh'rgs-th'e w'raghs-tryn'h gh'naa-w'ragnhi. R'nkal ngh'na ka-ii gh'na-nafh fhtag'a.

Participants: I walked upon the Earth, and I taught the apes to laugh and to play, to slay and to scream. And for them I died not, but for myself I died and have slept.

Celebrant: W'ragh zh'sza kz'yelh naa-g naaghs hu-glyzz jag'h gh'an cyve vuy-k'nh v'quar.

Participants: The flutes of the laughing one shriek through the chasms of the Abyss, and the darkness boils with the perishing of the five angles in the sixth.

Celebrant: Y'trynh na'gh'l w'raghno'th vR'lyeh ngh'na fhtagn-w'gah kr'hyl zaan-i vyk'n.

Participants: I danced and I killed, and I laughed with the apes, and in R'lyeh I died to sleep the dreams of the master of the planes and the angles.

Celebrant: M'khagn w'ragnhzy dys-n'gha k'dys-n'ghals k'fungn-akel zaht'h k'halrn ghr-kha n'fhtagn-gha.

Participants: Hear me, for I cry the end of the god of death, and of the god of dying, and I speak of the laws of life that you may reject the curse of the death without sleep.

Celebrant: K'aem'nh kh'rn K'aem'nh kh'r K'aem'nh kh'rmnu. N'ghan-ka fhtagni-kar'n gha'l. V'naa-glyz-zai v'naa-glyz-zn'a cylth.

Participants: The Old Ones were, the Old Ones are, and the Old Ones shall be again. I am dead, but I sleep and am therefore not dead. From the depths of the waters I come, and from the depths the Deep Ones also have come.

Celebrant: V'szel kh'ra-fhtagn k'bahl'dys-n'gha yga'h-h'j n'fhtag'h z'aht. V'glyzz k'fungn cylth-a v'el cylth-Cthulhu k'fungn'i.

Participants: For ages you also have slept through the reign of the god of death, and now you have awakened to life. From the sea I call to the Deep Ones, and from the Earth the Deep Ones call to Cthulhu.

Celebrant: N'kys ka-naaghs v'prh-gh'nya k'K'aem'nh az'zl-inkh'v naaghs k'zhem'nfi k'zhe-t'h ur-geyl n'el k'fungn i-inkh'v k'nga y'ilth-kai.

Participants: Forget neither the Abyss of origin, nor the Old Ones who brought to you the flame of the Abyss, nor the Ram of the Sun, nor the Eternal Serpent who raised you upon the Earth and delivered to you the flame from the messenger.

Celebrant: P'garn'h v'glyzz. [Go now from the sea.]

The celebrant casts the torch into the bonfire. He retreats into the darkness.

Celebrant: Vuy-kin'e glyz-naaghs y'kh'rain k'r'heyl vuy-kin'el s'nargh's cylth. [The angles of the watery abyss are no more, but other angles there are for the Deep Ones to command.]

Participants: V'yn'khe rohz v'schm'h v'ragsh kyr-reng'ka w'nath-al y'keld v'fnaghn K'aem'nhi. I'a Cthulhu! [By the Seal of Nine and by the Shining Trapezoid, let none hazard thy wrath, for we are known to the Old Ones. Hail, Cthulhu!]

Appendix 74: "Lovecraftian Ritual"

- by Michael A. Aquino V°
Nyctalops Magazine #13 - May 1977

It was in one of those small, musty bookshops lining Hollywood Boulevard that I came across a copy of the Nyctalops #10, sandwiched roughly into a shelf between an 1895 edition of The King in Yellow and a rather decrepit-looking book labeled Qanoon-e-Islam. Leafing through Nyctalops, I was pleasantly surprised to encounter Rob Hollis Miller's provocative and perceptive article "Lovecraft and Satanism". Therein I found myself quoted twice - once from my introduction to Anton Szandor LaVey's Satanic Bible, and again via excerpts from the H.P. Lovecraft essay and rituals which I wrote for LaVey's Satanic Rituals. Miller's analysis of both the essay and the rituals was admirable, so much so that I decided to offer Nyctalops an exclusive expose on the actual story behind that material.

During 1971-72, while Anton LaVey was writing/assembling the other essays and rituals for the Satanic Rituals, he invited me to contribute a Lovecraftian section to be included in that book. I accepted, but I soon found that I had undertaken no small task. Lovecraft's stories abound in references to his monstrous gods, but of actual "nameless rites and unspeakable orgies" there are few detailed descriptions. Such rituals as are described at length - as in The Horror at Red Hook, The Festival, and Imprisoned with the Pharaohs - are reported by horrified, ignorant onlookers.

Then, too, there were conceptual problems that would have to be addressed. What was the Lovecraftian cosmological system, and how did the notion of "gods" fit into it? Why should such "gods" be worshipped by human beings at all - particularly if they were malignant? Was HPL expressing contempt for humanity by illustrating its morbid desires for self-obliteration, or was he creating a more subtle and complex philosophy?

From Lovecraft's own letters and non-fiction essays, it is evident that he drew a sharp line between mythology and reality. In a 1935 letter to Emil Petaja, for example, he disavowed his belief in any form of the supernatural and argued that the universe is simply a product of random force/matter mutations.

Why, I wondered, would so adamant a materialist devote so much effort to the creation of a new body of literary mythology? Obviously not for money, nor did HPL vaunt his stories for their artistic merit. The general explanation given out by the "Lovecraft Circle" - that he wrote for personal amusement and with at least some commercial ambition - is unconvincing [at least to me]. There is an atmosphere of sincerity in his stories that transcends mere yarn-spinning. In fact, it is this very quality of authorial conviction which so markedly separates HPL from his disciples and imitators, whose stories, clever as they may be, are instantly identifiable as "just stories". [Exceptions are authors such as Colin Wilson who use the technique of the Lovecraftian novel to illustrate and explore their own philosophical hypotheses.]

This quality of conviction in Lovecraft's "fiction" cannot be overemphasized. It is the secret of that author's phenomenal popularity with both readers and would-be imitators. It also explains why most of those same imitators have failed to gain equal popularity. A similar quality of authorial conviction distinguishes Tolkien's Lord of the Rings from its many imitations, it may be added.

Another unique characteristic of Lovecraft's stories is their extraordinary detail and precision from a scientific and scenic standpoint. Linguistic dialects, historic data, geographic vistas, and abstract theories are refined so sharply as to reduce plots to secondary importance. [Only in The Case of Charles Dexter Ward, I think, did HPL

machine the plot itself to comparable degree; the use of timed release of information, flashbacks, and plot groundwork in that novel is brilliant. Compare it to *The Dream-Quest of Unknown Kadath*, in which the sequence of the various episodes is relatively unimportant, the stress being on the visual imagery itself.]

The paradox of Lovecraft's personal materialism and vivid writing was profoundly disturbing to me. And it smacked of inconsistency as well: If HPL were so firmly convinced that the universe and its contents are merely mechanical, how could he account for his mental visualization of entities, objects, and processes *outside* that mechanical order? [Consider especially the philosophical sequences in *The Silver Key* and *Through the Gates of the Silver Key*.] Are not such concepts so alien to the integral symmetry of natural law as to truthfully be identified as violations of them?

Perhaps the answer is that Lovecraft indeed spoke his true mind in his stories - but not relative to the objective, natural world which our senses impress upon us. Rather his focus is *inward* - towards the power of the human mind to conceive and create non-natural phenomena and to imbue those phenomena with subjective existence. The subjective idealism theories of J.G. Fichte, the objective idealism "sequel" of Hegel, and the more recent phenomenology of Husserl [cited by Colin Wilson, whose own *Outsider* swings a mean existentialist club] are pertinent references. Such an interpretation would account for the gripping realism of the Lovecraft stories, while not contradicting their author's contention that they were not to be taken as portraits of objective reality.

I decided to put my theory to the test by constructing a Lovecraftian ritual that would stimulate the non-natural, creative/visualizing abilities of the human mind. I began to rough out the text for the "Ceremony of the Nine Angles". And immediately I was aware that something else was wrong.

If the ceremony were theoretically designed *by* humans *for* humans to illustrate veneration of a Lovecraftian god, then the English language [or any other human tongue] would not be inappropriate. But the basic assumption of the Lovecraft mythology was that such gods - or, one might say, "god-entities of the subconscious mind" - were mental creations *prior to the development of logical reasoning processes per se*: the spontaneous product of primeval, non-ordered high intelligence. [An excellent illustration of this was the uncannily-Lovecraftian monster created by the *Id* of Dr. Morbius in the 1956 film *Forbidden Planet*.]

The single most essential feature of any civilization is its language. Once a system of communication has been established, all else follows; it is simply a matter of time. To approach that special quality of authenticity found in Lovecraft's own work, therefore, the "Ceremony of the Nine Angles" would have to be composed in *non-human* language, illustrate *non-human* concepts, avoid objective patterns of logic, and be bewilderingly enigmatic in its overall purpose. At the same time there would be no point in reducing the text to complete nonsense, else the "normal" reader would find it valueless as a practical tool of ceremonial magic.

So I set out to create a Lovecraftian language. The pattern, of course, is to be found in HPL's famous incantation from *The Call of Cthulhu*: "Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn." The expansion of this pattern into a linguistic base for a complete ritual text is not as difficult as one might suspect: It is essentially a question of creating artificial words to match English words or phrases, which can be accomplished by some fairly random accordion-playing on a typewriter keyboard. Then a non-human quality to the vocal and mental/vocal rendition of the words is created by the juxtaposition of vowels, consonants, dashes, and apostrophes in such a way as to impair - but not entirely prevent - human utterance.

Linguistic consistency was achieved by the manufacture of artificial declensions and conjugations for certain key nouns and verbs, as well as by consistent use of repeated words and phrases throughout the text. Especial care was taken with regard to the appearance and sound of specific terms of unusual importance, and I was enough of a prankster to lace the text with obscure references, hidden meanings, and outright satires. A very few of these have been guessed, but a complete decoding has never been printed. Even Anton LaVey is unaware of this "ritual behind the ritual". *Nyctalops* readers, then, may be the first to really understand this particular duet of "nameless rites".

[Parenthetically I may add that the controversial English magician Aleister Crowley used a similar language-creation technique for some of his own incantations, based upon the Enochian or Angelic language appearing in the diaries of John Dee. Crowley's task was somewhat easier than mine, since the 19 Enochian Keys already provided him with a substantial vocabulary and some grammatical technique. He had merely to catalogue the words, create a few new ones as desired, and build his new incantations from this "dictionary". To see how the original Enochian underwent periodic revision, see [in this order] Meric. Casaubon's *John Dee•s Actions with Spirits*, Israel Regardie's *The Golden Dawn*, Aleister Crowley's *Equinox*, and Anton LaVey's *Satanic Bible*]

The English translation to the "Ceremony of the Nine Angles" is designed to be read prior to the conduct of the ceremony itself, so that participants will be aware of the concepts actually enunciated in the Yuggothic tongue during the ceremony proper. Such knowledge, combined with the emotional, non-human effects of the spoken Yuggothic, brings the ritual to its full effect.

The setting and visual preparation of the participants per the instructions are equally important. What many armchair magicians do not understand is that, not unlike Shakespeare's plays, magical rituals are both unimpressive and impotent on paper. They *must* be performed in the flesh.

Critics, novelists, and "students" rarely display the courage, energy, or intelligence necessary to achieve success with a magical ritual. And so they hunch over their typewriters, glare at *The Magus*, *The Sacred Magic of Abra=Melin*, or *The Litany of Ra*, and denounce it as superstitious nonsense. Therein they demonstrate their own sophistry - and guarantee that their writings will never evoke the power of conviction so easily achieved by H.P. Lovecraft.

The "Ceremony of the Nine Angles" took about two months to research, write, and revise. Some sequences looked satisfactory on paper, yet failed in practice. The completed ceremony was sent to Anton LaVey in San Francisco, and a short time later he asked me to balance the "fire" impact of the text with a "water" ritual invoking Cthulhu. Since the Yuggothic language was now ready at hand, it was but a week's work to provide the "Call to Cthulhu".

Before embarking upon a decoding of the two ritual texts, I should like to respond to four provocative points raised by Mr. Miller in his *Nyctalops* article:

The comment in my Lovecraft introduction in the *Satanic Rituals* about "Lovecraft being aware of rites not quite 'nameless' … often identical to actual ceremonial procedure … around the turn of the last century" was added to my text by Anton LaVey prior to the book's publication. As far as I am concerned, it is an ungrounded statement. From HPL's letters and conversations we know of the impact that his "dream-ritual" experiences exerted on his fictional themes, but nowhere is there evidence that his stories were influenced by contemporary magical societies. In fact he was openly contemptuous of both the magical literature available in his day [see his letter to Willis Conover of 7/29/36] and individuals who avowed themselves practicing magicians [letter to Emil Petaja of 3/6/35].

Had he taken the trouble to look beyond the books of Rohmer, Waite, and Levi to Crowley's *Equinox*, Casaubon's *John Dee•s Actions with Spirits*, or Budge's compilations of Egyptian magical texts, he might well have modified his literary view. And had he actually investigated the practices of the A.'.A.'., the Green Pang & 14K Triads of China, or the *Thule Gesellschaft* of pre-Nazi Germany, his scorn for practicing magicians also might have abated.

I think we can assume that Lovecraft's prejudice in these areas derives from his contact with Harry Houdini, whose disgust with the fraudulent seances and stage-magic of the day was scarcely a secret. In the case of the man who once gave thanks for the mind's inability to correlate all its contents, it is perhaps equally merciful that a brain of his calibre was not exposed to the exhilarating stimuli of *actual* Black Magic. Else HPL might have left mankind a legacy far more estranged from "normalcy" than his works of fiction.

Mr. Miller questions my statement that "servility is definitely lacking in a Lovecraftian ceremony" [as opposed to the climate of conventional religious observances]. He argued that "most of the followers of those [HPL] gods were degenerate and ignorant". In point of fact the disciples of the Old Ones may be separated into two categories - the "intellectuals" (Curwen, Ward, Carter, Blake, Akeley, Peasley, "I", etc.) and the "subhumans" (the ignorant *Untermenschen* useful only for slavery or food).

If this brings to mind the Nazis' similar classification of humanity, it is neither accidental nor surprising; see chapter #6 of de Camp's HPL biography for a candid expose of HPL's racial beliefs. The most revealing story along this line is probably *The Horror at Red Hook*. To make Lovecraft acceptable to his egalitarian public, August Derleth did what he could to play down his idol's elitism, but Lovecraft's letters suggest that he took this opinion with him to his grave. "Cursed are they who voice inconvenient truths, for they shall be given hemlock to drink … or simply be 'reinterpreted' by others."

It is a little easier to deal with Mr. Miller's question concerning the old Satanic concept of "indulgence". Within the Church of Satan, "indulgence" was not equated with excess *per se*. The point was not to get sick by eating like a hog or to become delirious from a week's worth of orgiastic sex. Rather it was to attain some concrete understanding of actual extremes in order to make a reasoned approach to an Aristotelian Mean.

As for "where the beginning came from", that question was not addressed in either the *Satanic Bible* or the *Satanic Rituals*, but it was dealt with in an article entitled "Genesis II" that I wrote for the C/S newsletter *Cloven Hoof* in 1972. For an answer to the problem of how "something may be created out of nothing … and why", may I suggest Hannes Alfven's *Worlds-Antiworlds: Antimatter in Cosmology*. As to the creation of intelligence against this tableau, that has been addressed in texts not available outside the Temple of Set.

… Now to ye decipher'g of ye Abominations from ye Outer Spheres:

The Ceremony of the Nine Angles

The "nine angles" are the 5 points of the pentagram and the 4 edge-angles of the *phi*-trapezoid (defined by the pentagon within the pentagram). The pentagram and the *phi*-trapezoid may thus be considered both complementary and mutually-definitive.

Theoretical setting for the ceremony is the "King's Chamber" of the Great Pyramid of Giza, a structure whose true function has not been conclusively explained to date. The King's Chamber possesses inconspicuous, astronomically-oriented light channels from the exterior of the Pyramid.

This environment may be approximated in a ritual chamber through the mirroring of starlight from appropriate constellations. Where this is not possible, ionization of the atmosphere via electronic apparatus or indirect ultraviolet light may be employed.

Distortion of recognizable human features may be accomplished by makeup, masks, or face-coverings of nylon mesh. The individual and group impact of such distortion must be experienced to be appreciated.

The Sign of the Horns is an identifying signal among Satanists, given by clenching the fist above the body, with the index and little fingers extended, to symbolize the horns of the Goat of Mendes - patron of the ancient Egyptian cult-center of Ba-neb-Tett later corrupted into "Baphomet", the Satanic goat.

The following terms are defined in the order in which they appear in the text.

Ki'q: "Honor".

Az-Athoth: "Az" from the traditional "Aztlan" mother country of the Aztecs/Plato's Atlantis; hence "Az-Athoth" becomes "Thoth (Egyptian god of magic and wisdom) of Atlantis".

El-aka gryenn'h: "World of Horrors". "El" from the primitive name for the Judaic/Christian god, "gryenn'h" from "grin", originally a facial expression of fear (bared teeth) rather than merriment. Consider the "death grin" explored in Sardonicus, The Man Who Laughs, etc.

Phragn: Linguistic root for concepts of being/existing, adapted from the Latin fragmentum, something that is broken or incomplete.

Fhagn: Root for concepts of night and dreaming, taken directly from the HPL incantation.

Zyb'nos: "Bond", from the Latin bini.

Vuy-kin'eh: "v-" prefix denotes possessive case in Yuggothic. "Kin" (angle) from the Greek root for "kinetic" [contained] energy.

Z'j-m'h: A non-human rendering of "demon" from the Greek Daimon ("divine spirit" or "tutelary divinity"), later corrupted into a Hellish term by superstitious Christians. A not-inappropriate honorific for the Old Ones.

Quz: Root for concepts of death, from the Latin quo/quis (who).

Kh'reng: Root for blackness or darkness.

Ty'h nzal's: "Hounds", from Frank Belknap Long's The Hounds of Tindalos. LaVey altered my original English translation to "night gaunts", apparently not seeing the phonetic tie and evidently thinking that "hounds" would seem less impressive [or might clash with another text in the Satanic Rituals].

Zhri: "Cry", taken from "zhro" of the Descending Node incantation in Charles Dexter Ward.

Naagh-: Root for "Abyss", adapted from J.R.R. Tolkien's Nâzgul and Nâz- prefix. [Translation at one point altered to "grotto" by LaVey.]

F'ung: Root for "speak/speech", being a new translation of the title Fungi from Yuggoth

Urenz: "Prince" from the hieroglyphic ur (great man or prince). Note the modifier "black" from the consonants of "kh'reng" (darkness).

Aem'nh: "Father(s)", from the name of the Egyptian ram-god Amon.

W'ragn: To laugh, scream, or sing [more or less equivalent from a Gr. Old One standpoint!], from "rage".

W'hrengo: Terror/delight and fear/ecstasy. The notion of the blending of diametric opposites is crucial to this ritual. See passages concerning the Dweller from A. Merritt's Moon Pool - based in Ponape, the Micronesian model for HPL's R'lyeh.

Kyno: "Will", treated as a variation of kinetic energy.

Hu-ehn: "Name" from "hue" (color) from The Color Out of Space

Y'goth-e: From "Yuggoth", here identified with the Left-Hand Path of Black Magic.

Kyl'd zhem'n: "Those without horns", from the Satanic term for mankind: the goat without horns.

Phragn'ka phragn: "I am that I am." The first words of Amon/Shub-Niggurath upon evocation and thus a hint as to who really addressed Moses from the burning bush …

Syn: From "sin", here used for both "time" and "dimension" as an integral continuum.

The First Angle identifies infinity and the concept of Azathoth.

The Second Angle identifes Yog-Sothoth.

Zaan: "Plane", a tribute to HPL's magical violinist.

The Third Angle identifies Nyarlathotep. With three angles a triangle becomes possible. Consider the dream-origins of Nyarlathotep, the poem and prose-fragment concerning him, and the triangular emblem and symbolism of Ra and the Heliopolis cult of Egypt. The Ra-triangle later became the symbol of the Hermetic Order of the Golden Dawn and its derivative Orders during the Æon of Horus prior to the Age of Satan.

Zhem'nfi: "Ram of the Sun" (Amon-Ra). The light of the Sun is the "brilliance of the Nine Angles".

A building constructed with five trihedrons is a pyramid, referring in this case to the orginal use of the Great Pyramid and other non-mortuary pyramidal structures.

The Seal is again the pentagram, intrinsically defining the phi-trapezoid.

The "sleep of the Dæmons in symmetry" refers to the destruction of the Egyptian initiatory tradition by Judaism/Christianity. It vanquished the "five" (the visible tradition), but not the "four" (the secret tradition = the Order of the Trapezoid and the Shining Trapezohedron) or the "nine" (the Council of Nine/Nine Unknown - governors of the Church of Satan and now of the Temple of Set).

The Seventh Angle identifies the downfall of Christianity heralded by the seven-pointed star of Babalon [of Aleister Crowley's Order of the Silver Star (A.'.A.'.)].

The Eighth Angle identifies the Masters of the A.'.A.'., the C/S, and now the Temple of Set, who have attained to knowledge of the City of the Pyramids and raise the truncated pyramid - the Great Pyramid restored to an astronomical and communicative function - the Great Trapezohedron.

The Ninth Angle identifies the Black Flame spoken of in the Diabolicon. It will be seen that the Yuggothic phrase for the "Seal of Nine" translates phonetically to the previously-enigmatic YANKEE ROSE at the end of the Satanic Bible

The Call to Cthulhu

In diametric contrast to the Ceremony of the Nine Angles, this ritual emphasizes primitive concepts by ordinarily-clothed people in a "wild" location. Hence there are strong lycanthropic undertones. The bonfire, torches, and unorganized assembly of the participants all add to this atmosphere.

The identifying medallion (inspired by the star-stones of ancient Mnar) is not to protect them from Cthulhu; it is to protect them from one another. The rationale behind this will become evident from an actual celebration of the ritual.

The theme of the "Call to Cthulhu" is that of a "casting back" through collective, "racial" memory to the rupture of mankind from the beasts of nature.

The Eternal Serpent: translation of the hieroglyphic Set-heh ("Eternal Set") in the serpent-personification of that entity. See also James Thomson's A Voice from the Nile [Thomson also authored The City of Dreadful Night, quoted elsewhere in the Satanic Rituals]

Cylth: "Deep Ones", a racial name derived from "Cthulhu".

The names of Cthulhu are those of water-dæmons and serpent-monsters from a variety of mythological traditions. They are followed by HPL's famous incantation from The Call of Cthulhu

Y'gth: Used here in the "planetary" sense as "Yuggoth"; in view of the unsophistication of the ceremony as opposed to the Ceremony of the Nine Angles, this simple reference is appropriate.

K'heh: Again from heh, the hieroglyphic term for "eternity".

The Cthulhu-entity was able to attain the Earth-dimensions via the angular environment of the Messenger Nyarlathotep, hence mention of the Third Angle.

Here the Hounds of Tindalos are referred to as "jackals", identifying them with Anubis, originally the "son" of the triad Set/Nepthys/Anubis and a guide of the intelligence in non-"living" dimensions.

Here the words for "death" and "sleep" have been taken from the HPL incantation. The "laughing one" is Azathoth.

The "god of death" is the Judaic/Christian god who stresses abstinence in life in exchange for reward after death.

The "god of dying" is Asar or Osiris, the original model for YHVH, whose cult in Egypt was based upon the presumed glory and promise of the dying process itself.

"Death without sleep" is the total extinction of the personality, either before or after "physical" death. Death with sleep refers to Cthulhu's own Undead life, not unlike that of the traditional blood-vampire.

Here "Old One" is translated using the term "father" (aem'nh).

The awakening of the cylth after the reign of the god of death refers to the coming of the Age of Satan in 1966.

The extinction of the angles of the watery Abyss refers to the Childhood's End of mankind. Appeals to primitive, racial memory are no longer necessary, as the capacity for higher intelligence is now dawning among the cylth. A concept only roughed out within the Church of Satan, this has now become the Setamorphosis of the Elect of the Temple of Set.

V'yn'khe rohz: "By the Seal of Nine".

Some concluding remarks may be in order. Even from this abbreviated scanning of the two rituals, it will be evident that the translations and explanations often "open more doors than they close". This is bound to be frustrating to those who seek instantly-finite answers to all phenomena within their range of perception.

I must answer that persons so inclined are rarely qualified for the practice of Black Magic, and that the "Ceremony of the Nine Angles" and the "Call to Cthulhu" are deliberately designed to be devices for operative magic. The literary aficionado will invariably feel more secure with the passive stories of the "Lovecraft Circle" of fiction authors.

For those cylth who become “restless” after this cursory exposure to the two ceremonies and begin to wonder whether they really “work” … there’s only one way for you to find out. I•a ry•gzengrho!

Appendix 75: "The Secrets of Life and Death"

- by Michael A. Aquino IV°

The Cloven Hoof #V-1, January-February VIII/1973

Do you remember that scene in *Frankenstein Meets the Wolf Man* where Bela Lugosi as the Monster shows a feverishly-excited Lon Chaney, Jr. the concealed hiding-place of Dr. Frankenstein's famous professional diary? "*The Secrets of Life and Death*," recited Lawrence Talbot almost reverently, and we all wondered [between mouthfuls of popcorn] what might have been contained in such a book.

What obsessions would have motivated a real Victor Frankenstein to embark upon his rather grisly course of anatomical research? And, if the notorious notebook contained only an electrochemical method for generating artificial life, why the pointed reference to death in the title as well? Perhaps our Frankenstein, having satisfied himself that "divine" life was no more than a mechanical phenomenon, might have recorded some rather revolutionary comments concerning existing attitudes towards life and death. After all, according to Shelley's novel, the doctor was given to speculation.

All this, admittedly, would have been a little thick for a torchlight-parade horror movie. The book made no further appearances, and the audience settled down to enjoy the latest *Elektrischen Vorspielen* in the Frankenstein laboratory and the subsequent difference of opinion between Mr. Talbot and his revived rival.

And yet - decades after that film was made - it is that odd episode concerning the book that remains foremost in our memory. And so in this issue we thought we might take a fresh look at life and death.

Satanists are perennially interested in factors which influence human motivation - not only *why* people act in the way that they do, but whether such actions are *materially justified* to begin with. To put it another way, is the goal *really* worth the trouble [presuming that it is a practical goal at all]? 500 years from now, will either the ends or the means *really* matter to anyone?

Every individual, upon scrutiny, may be seen to possess a score of personal motives: wealth, political power, social admiration, sexual notoriety, etc. But is there a common thread underlying latent human ambition - a sort of "prime motive" that inspires, to some degree, our more immediate and apparent ambitions?

Author Alan Harrington believes there is. In *The Immortalist* (New York: Avon, 1969), a book that major literary critics have lauded as being among the most important books of our time, he advances the theory that death - or rather the fear of it - is responsible for an astonishing number of man's conscious decisions. Once our basic needs of subsistence have been seen to, he argues, we all devote our efforts to cheating, postponing, or rationalizing the eventual extinction that awaits us at the conclusion of our life-span. We may do this through theology (which generally promises immortality in some semblance to adherents), through publicity (which creates a record of the individual enduring past his natural death), and through philosophy (which reconciles us to the limitations of our natural existence and prepares us psychologically for the Great Black Sack which is to be thrust over our heads).

Having attained for himself many facets of control over nature, man is almost powerless to prevent or even postpone the steady decay and ultimate ruin of his own body. This is all the more frustrating since, for perhaps the first time in history, life is becoming rather pleasant for a significant segment of the world's population [and most particularly for the Satanists!].

The continuing breakdown of established religion accentuates this frustration, Harrington argues, inasmuch as most thinking persons now acknowledge that they have little real chance of living on beyond the grave. Unbelievers pronounce upon themselves, in effect, a total death sentence. Thus they - we - seize eagerly upon every new device, religious or otherwise, that may refute this disillusionment and offer renewed hope.

In past ages there were gods who tantalized men with the prospect of immortality, an essentially divine attribute. Today the gods are still flaunting the gift, but now their names are History, Success, Statistics, and Luck. What is it about a famous film star, for example, that evokes an almost worshipful adulation from the masses? Is it merely the luxury of his or her life style? There are lawyers and accountants who possess greater riches.

Perhaps, however, it is the implication that, by being preserved on film, records, or tape, the star has achieved at least a surrogate immortality that is denied to the man-on-the-street.

Harrington draws the analogy of a "great record book" in which we all desire to be entered, to assure ourselves that there has in fact been some point to our lives. Consider the posthumous "day of judgment" common to all afterlife-espousing religions in one form or another. We wish to be counted, included, and accepted by the giant computer of God/History. The terrible alternative - that there is simply no one there to give a damn - is profoundly unacceptable to the human ego. We are, to be blunt, too conceited!

One [and perhaps the earliest] approach to the problem has been art. According to William Faulkner, quoted in The Immortalist

> Life is motion … The aim of every artist is to arrest motion, which is life, by artificial means and hold it fixed so that a hundred years later, when a stranger looks at it, it moves again since it is life.
>
> Since man is mortal, the only immortality possible for him is to leave something behind him that is immortal since it will always move.
>
> This is the artist's way of scribbling "Kilroy was here" on the wall of the final and irrevocable oblivion through which he must some day pass.

In almost every social context there is an attitude either announced or assumed towards death. One particularly fascinating example of this occurs during wartime. Suddenly it is man, not God or nature, who administers the Fourth Dimension. Normal time-passage is suspended for all intents, and political/military commanders become "gods" who dictate who shall live and who shall die. For a moment at least, man has succeeded in casting himself into the most envied role of a god.

The exhilarating sense of greater-than-human power is not easily relinquished … which might explain why wars, once started, have a tendency to perpetuate themselves until the soldiers of one side simply refuse to fight any further. Indeed the lessons learned by Alexander and Napoleon - to name but two who drank too deeply of this particular Kheft- might well be studied by certain addicts in our own era.

And why the public's fascination - from the Roman games in the Colosseum to The Untouchables on modern television - for violence? Perhaps it is the same lure to power over death, made available to the average man through fantasy projection. You be the judge [literally].

Harrington's novel approach to the concept of evil bears both examination and criticism. His ideas are well presented, but they proceed from the premise that "evil" is invariably destructive. He describes "evil" as the intent to circumvent or conquer death by degrading or destroying the lives of others. Under this basic definition he lists four sources of evil behavior: paranoia, god-imitation, boredom, and rage.

Paranoia accounts for the greatest number of evil manifestations. It stems from a fear that others are conspiring against one's life or well-being. But in a deeper sense it derives from man's feeling that all of nature is "conspiring" against him as a species - that he and his separate (Satanic) consciousness constitute a "disease" or "fault" which must be eliminated if the Universe is to be restored to its "perfect" order.

The phenomenon of god-imitation occurs when nebulous individuals ritually "command" the forces of life and death. The military example given earlier would fall under this heading. So would such artistic parallels as Voodoo zombies, the Golem, The Picture of Dorian Grey, and Frankenstein. And so would sadists [who become caricature gods] and masochists [who yield to their consuming need for control by gods].

Boredom is frustration due to lack of sufficient stimulus for personal amusement through "normal" methods. It sanctions horror in order to relieve monotony. This is possibly why children thrive on monster movies in our era of media-saturation. And it may help to explain the Hellfire Club, the Luciferians, de Sade, Giles de Laval, Crowley, and Nero.

The fourth category of evil is rage due to a perceived helplessness in the face of death, with no god apparent to explicitly save or condemn the victim/human. Hence the subject behaves in a monstrous or berserk fashion to "force" the deity to reveal itself in the form of retribution. This is particularly evident in the political arena; witness Caligula, Hitler, Stalin, and Rasputin.

Our criticism of Harrington's fourfold analysis of evil stems, as we noted earlier, from his rather negative definition of "evil" as a disposition of the personality. If one should presuppose, after the fashion of the Satanic Bible, that "evil" is more accurately a "super-awareness of life", four alternative categories appear to balance Harrington's:

Paranoia	…	Satanism
God-imitation	…	Divinity
Boredom	…	Amusement
Rage	…	Curiosity

While the paranoiac fears imaginary persecution, the Satanist recognizes a basic interpersonal hostility as essential to all human society. Satanism, among other things, involves the art of manipulating this hostility for one's personal ends.

The difference between god-imitation and divinity should be self-evident: Divinity is the actual assumption of godhood, not a pretension to it. The true Black Magician subjectively commands all the powers accorded a god. See in particular Cavendish's The Black Arts for a discussion of this point.

As for boredom, it is the destiny of the cretin who assumes that, because he understands all he has been taught, there is nothing else worth knowing. The Satanic approach to conventional disciplines is that they offer existential amusement. The magician, who is in a position to "step outside" of society and observe its antics with bemused objectivity, can tacitly educate himself by formulating and then applying standard behavioral patterns. This system includes personality analysis as well. Note, for example, the "color wheel" inside the cover of the Compleat Witch

Finally rage [which, ultimately, is nothing more than a child's temper-tantrum in disguise] is replaced in the Satanic intellect by curiosity and restlessness. It is a motivating force driving the magician to explore concepts, creations, and behaviorisms which have not been accepted by society as a whole.

To put it in a nutshell … in Satanism: Evil = Maturity .

Against the overall tableau of life and death, the character of Satan figures most prominently. In any number of legends the ArchDæmon suffers - sometimes quite horribly, such as in the case of Prometheus - but in no instance, including the mythos of the Judaic/Christian Bible, does he ever die! Nor do his followers, in the Golden Bough tradition, slay him periodically for their own salvation [as do Christians and other death-worshippers]. Note the following from Harrington's chapter "Satan, Our Standard-Bearer":

> Satan, then, has consistently proven to be our unacknowledged leader in the pursuit of immortality. We turn to him and recoil from him, as we are at various times proud of and repelled by ourselves. He is grand and mean, tragic and comic, charming company and the embodiment of loathsome temptation, depending on our state of mind. He is what we are, want most, what we admire and also most fear in ourselves when we consider our qualifications for divinity. Hence his [our] many forms and disguises.

If one accepts the premise that an escape from aging and death is man's most compelling desire, Harrington identifies two optional courses of action: (1) Submerge the entire problem through fantasy, rationalization, or religious/philosophical conditioning; or (2) Organize an international effort for the development of new medical techniques to arrest and finally eliminate the aging process. This latter alternative is what Harrington recommends. But it is perhaps here that his previously dispassionate logic falls victim to excessive optimism. He assumes that a transcultural altruism may overcome man's overwhelmingly bovine inertia. The Cloven Hoof fails to find much in the way of precedent for such an assumption.

Until medical science can discover and apply the means for arresting the aging process, Harrington advances cryonics as an interim measure. Cryonics is a process whereby the bodies of individuals who have died via accident or disease are frozen in the hope that they may be revived at some future time. Harrington admits that the process is presently so crude as to offer very little hope to the would-be immortalist for a damage-free revival, but he argues that it is at least better than nothing [an observation of Anton LaVey's as well!] and that the technique may be improved with time. From a physiological standpoint cryonics has certainly met with its share of skepticism. On the other hand, so did the ideas of Columbus and Galileo.

The deathless utopia that Harrington envisions is more or less as rosy as are most other utopias, with an intellectually unpressured Homo Sapiens free to taste an endless variety of pleasures at his leisure. Children would be admitted to the new society via a carefully controlled quota system, and thus they would receive unusually attentive care and appreciation. Those who eventually tire of consciousness could elect to sleep via suspended animation for ten, one hundred, or even one thousand years, awakening to a new era and new - or perhaps the same! - acquaintances.

Let us assume for the moment that medical science succeeds in developing an anti-aging "vaccine". Could it be produced in sufficient quantity for the entire population of our planet? And be administered in an orderly fashion? We rather doubt it. In the rush to be saved, there would be extortion, rioting, and perhaps even genocide-by-exclusion [which would not bear the onus of outright murder]. And then there might be some persons or social groups who would refuse the treatment for philosophical or religious reasons. Would their families be condemned to gradual extermination through an almost zero birth-rate plan? As you can see, there are quite a few heads on this particular hydra.

Even were we to go one step further and assume that the transition to an immortalist utopia could be made without catastrophe, just how idyllic would the new society be?

There has never yet been a governmental system that did not eventually fall victim to internal decadence and corruption. To date even the most ironclad despotisms have been limited by the lifespan of their rulers. Consider the prospect of a deathless Stalin, or of a collective 1984-esque clique that would endure for countless centuries. And offenders against the society could be awarded a new type of capital punishment: eternal imprisonment [or torture] without hope of death.

And finally there is the great paradox of human immortality. If the time pressure of the normal life span were to be eliminated altogether, would not the individual as an entity become quite pointless? In the words of Hegel:

> Without death individuals are reduced to the status of mere modes of one infinite. One has individuality precisely because one dies.

Time as we know it would lose all meaning. There would be no urgency to any social project, no impetus to any thought, no cause for movement. Ours would become a planet of procrastination. Harrington paints the picture of an intellectual renaissance, but we suspect he gives the Roobs of our civilization a bit too much credit.

Must we say, then, that human immortality is impractical even if it proves to be scientifically possible? Not necessarily. One of the nice things about the future is that it is an unknown quantity. Data which are unavailable to us in VIII may be common knowledge in IX. Breakthroughs may be made not only in cryonics and preventative medicine but in techniques of political administration and genetic control. And what we don’t know in IX, we may know in XIX, XXIX, or CIX. Therein lies the promise of the Satanic Age.

Appendix 76: "O.K., So We Have to Say Something About the 'Witch Wagon'"

- by Michael A. Aquino IV°
The Cloven Hoof #IV-4, April VII/1972

If you're blind, deaf, or a hermit there's a slight chance that you haven't heard about the Witch Wagon. It seems as though it's made one out of every two papers across the country, and its most recent splash was in the March 13 edition of Time magazine.

A San Diego outfit called Morris Cerullo World Evangelism, Inc. has dispatched an anti-occult mobile unit to tour 45 cities in an effort to stem the rising tide of diabolism. The van contains "examples of potions, Voodoo-oils, and paraphernalia of Satanic worship", all of which were assembled by a "research team" consisting of one evangelist, three reporters, and an "ex-high priest" of a southern California "Satanic" cult.

All these quotation marks ought to give you a pretty good idea of our contempt for this enterprise. Far from being an accurate commentary on Satanism or witchcraft, it is the shameless attempt of an otherwise-unknown Bible-jock outfit to attract attention by capitalizing on the esoteric glamor of Satanism. You are welcome to make our viewpoint known to your local news-media should the Witch Wagon pass through your area.

Obviously, were the Church of Satan to take official action of a public nature against this tour, we would only lend dignity and credibility to its ridiculous displays. Hence members who encounter the Wagon are advised not to reveal their factual affiliation with the Church - but rather to cross-examine and ridicule the "high priest" and his displays from a strictly objective basis. If you should see or hear specific references to the Church itself, please send a detailed report to the Secretary of the Central Grotto in San Francisco.

To give you a quick idea of the intelligence of the ex-"H.P.", a fellow named Mike Warnke, we shall quote him: "It's soul enslavement. You'd hardly believe it, but you're capable of any deranged activity." That all depends, Mike, upon your point of view. We would be inclined to place the shoe on the other foot!

By the way, we aren't the only ones excited about the Witch Wagon. Leo Louis Martello's WICA Newsletter has lashed out against it with considerable vehemence, calling for a "MORAL CRAFT CRUSADE" to discredit the tour. Since the White witches frantically disavow any connection with Satanism, we fail to see their motive in raising a rumpus in this instance. Oh, well - nothing like a little comedy to brighten up the spring.

Appendix 77: "'Sympathy for the Devil' Avowed by Satanist LaVey"

- by Alan Whiteside
Guardsman #75-3, City College of San Francisco, October 12, 1972

"Most people indulge daily in the seven deadly sins. All of the seven sins (greed, pride, envy, anger, gluttony, lust, and sloth) lead to physical, mental, or emotional gratification," stated Karla LaVey, City College student, criminology major - and Satanist. "If it were not for these things, which people do naturally, the Christian church would not be in business today. The church survives on guilt," she continued. "As long as all are sinners, they will all go to Hell - if there is indeed a Hell - so why not meet all your friends there?"

Karla's father is the High Priest and founder of the Church of Satan, Anton Szandor LaVey. "The man," she informs, "who has brought Satanism above-ground and who has now been called the world-wide leader of the Satanic movement." Satanism as conceived by the Church of Satan originated in San Francisco in 1966 on April 30, the Eve of May (Walpurgisnacht), and what was originally a small gathering has now become a world-wide organization.

As for why people are turning to new religions, Karla believes that "people are no longer learning from their old religion. If you aren't learning from it, why continue? The old one no longer fits today's standards." Anton LaVey's philosophy first reached the public through his book The Satanic Bible and his later publication The Compleat Witch, or What to Do When Virtue Fails. His newsletter The Cloven Hoof is sent to Satanists in local "Grottos".

To Karla, Satanism is "a way of life, though more a philosophy than a religion". It has also developed into an occupation for her, as she now gives lectures in the Bay Area. Karla talked about vampirism last semester to a CCSF English class, and she remembers, "They loved to hear about the unknown."

She has also lectured at the University of Santa Clara and the California State Universities of Chico and San Francisco on such subjects as Satanism, "lesser magic", and Dracula author Bram Stoker. Ms. LaVey will be on radio KGO Friday the 13th to talk about superstitions. "All good Christians want to go to Heaven, and they are all in such a hurry to get there. It's like a freeway on a Sunday afternoon, and everyone is in a rush to get to the same place," Karla added. "No one wants to go to Hell, so the path is left clear, cool, and breezy."

She generally agrees with the definition of Satanism which was part of the cover story in the June 19 Time magazine: Satan being a symbol of man's self-gratifying ego but not a supernatural being. Satanism is based partly on science and philosophy and could also be called "humanism or Ayn Rand with ritual", thinks Ms. LaVey. "One part respectability and nine of outrageousness" [her father says in the Satanic Bible] is the formula for an organization to be called a church and to be successful. The church is a "getting together of people who think the same way and to enhance magical ability, which most people have but don't know how to use." "Magic" is defined as the ability to change situations or events into agreement with one's own will.

Ms. LaVey, a thin - almost fragile - woman with soft, black hair, does not believe in drug use because "drugs hamper magical ability, and you must have control over all emotions". To the Satanists, God is seen as a balancing force in nature that makes everything happen, but this force is seen as too impersonal to care about happiness or suffering on this dust speck called Earth. Hoping and praying are thought of as negative

feelings. “There can be no room for doubt,” Karla contends. “With positive thinking and positive action, you know everything is going to work.”

The casting of spells on persons is a ritual in the Satanic Church, but these spells are irreversible and are used in only the most extreme of circumstances. As for astrology, Karla believes that people make their astrology for themselves; that is, once people find out what their astrological characteristics are, they tend to act them out. The most important (highest) of all Satanic holidays is one’s own birthday, and another is of course Halloween. The first [of nine] Satanic Statements preaches that we should indulge, not abstain; so Karla advises: “As long as you have only one life, live it to the fullest.”

Appendix 78: "Those Who Seek Shall Find"

- by Michael A. Aquino IV°

The Cloven Hoof #V-2, March-April VIII/1973

Perhaps you were over at a friend's house for supper, and in due course the conversation drifted around to Satanism. You were beginning to discuss the Enochian Keys with your host and his wife, when suddenly their seven-year-old kid breaks in with, "Who's Enoch?"

Everything stops dead. Come to think of it, who (or what) is Enoch? How did the Keys get his name, when they were supposedly formulated by John Dee and Edward Kelly? And how is it that a dialect is named after him as well? All these thoughts go through your mind in about 15 seconds, together with several uncomplimentary ideas concerning the kid with the big mouth. The conversation is shot, and later you limp homeward with a fixed resolve to identify this Enoch.

You turn to the dictionary and find out that it's someone who's been castrated. You don't think that's quite right, so you open your Satanic Bible to pages #155-6. Only it transpires that the author desires you to search out that particular information elsewhere. In desperation you blow the dust off your copy of Izzy Regardie's Golden Dawn, leafing through the pages until you locate his section on the Keys. [This time you really should have known better!] After struggling with over threescore pages of gobbledegook in which Frater Ad Majorem Adonai Gloriam and MacGregor Mathers enthusiastically hogtie the Keys in trivia, you are more confused than ever. Resigning yourself to a ruined evening, you say, "Oh, well, I might as well read the Hoof that came in today." And so the Sun comes out and the birds begin to sing, because yes, we are going to tell you about Mr. Enoch.

Believe it or not, you already know who he is, but you may not know that you know it. This is because Enoch, the seventh master of the world after Adam in the Old Testament, is considered to be the Hebrew equivalent of the Phoenician Cadmus, the Greek Hermes, and the Egyptian Thoth. As such he is the reputed author of the Tarot, the Cabala, and the apocryphal Book of Enoch. He receives only a brief mention in Genesis, where the fifth chapter recounts:

> And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.

Big deal. So he was a long-lived sex maniac. Aren't we all? But then what else could you expect from such a lurid source? The Hoof will try to do a bit better. First let's look at the Book of Enoch.

The Book of Enoch comprises a part of what is generally called Apocalyptic literature. The Apocalyptists were a school of pre-Rabbinical Jews who believed that the world was in such a hopeless mess as to be incurable by any of man's efforts. [What would they think today?] It was only a question of time, they said, before God would schedule another Great Flood, clean house, and have a third go at it. Their name - Apocalyptists - meant "revealers", and they spent most of their time revealing this rather pessimistic prediction to any & all who would listen.

What they expected to accomplish we're not quite certain, since it would have been beside the point when the waters began to rise. Thus the Apocalyptists were the first

predestinarians, inasmuch as they believed that the progress of man was mapped by God from start to finish. They believed in the spirit of God's law, not the letter. In this they differed from the other major branch of the Jewish faith, Pharisaism.

The Apocalyptic literature is generally fixed to the period 200-150 BCE, which makes it comparatively recent. Thus its value lies not so much in its own existence as in the possible significance of the old legends which were incorporated into it.

Most scholars agree that the Book of Enoch is the oldest of the Apocalyptic works. It seems to have been written by a number of various authors, the earliest being a Jew from the Land of Dan in northern Palestine. The original text was probably written in either the Enochian dialect or Aramaic. Later it was translated into Greek and Latin, both of which translations didn't survive the eclipse of the Holy Roman Empire. The Greek version was translated into Ethiopian, however. It was this document which was brought to light in our own time, when an explorer named Bruce brought back a copy from Abyssinia (appropriately named!) in the year 1773 CE.

This curious odyssey of the Book of Enoch has been remarked upon by more than one student of ancient literature. It was to become a model, for instance, for H.P. Lovecraft's fabled Necronomicon, paralleling much of its content as well as its obscurity.

In non-fiction it bears a strong resemblance to the Diabolicon of the Church of Satan and to what is perhaps the single most powerful text to have come down to us from ancient Egypt - the XVII Chapter of the Egyptian Book of the Dead. [The most complete version of this is included in the Turin Papyrus, XXVI Dynasty, in the Egyptian Museum at Turin, Italy. Its full title is "The Praises and Glorifyings of Coming Forth by Day", and it is the only known Khemite work which proposes to explain the actual creation of the cosmos. See The Book of the Dead by E.A. Wallis Budge for an excellent translation. It is essential to many Satanic ceremonies.]

The Book of Enoch is sometimes referred to as "I Enoch" to distinguish it from "II Enoch", or The Secrets of Enoch, a later work executed in Slavonic. The Book of Enoch contains six chapters:

1. The Book of Enoch
2. The Parables
3. The Book of the Courses of the Heavenly Luminaries
4. The Dream-Visions
5. The Conclusion
6. The Noah Fragments

Following is a synopsis of the more important parts of the entire work:

1. The Book of Enoch: In a dream Enoch is asked to intercede for the so-called Watchers, a group of fallen Angels who departed from Heaven to mate with human females. The result of such unions were monstrous giants who destroyed the Earth and indulged in cannibalism and the drinking of blood. Enoch writes out the petition and receives his answer in the form of visions. The request is refused, and Enoch is instructed to tell the Watchers, "You have no peace." The chief of the Watchers is Semjaza, identified with Satan.

An account is then given of Enoch's subsequent journeys through certain areas of Earth and Hell (Sheol). Worthy of note are his impressions of the Heavenly Palace of Lucifer:

> And I went in til I drew nigh to a wall which is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals. The walls of the house were like a tesselated floor of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery Cherubim amidst a background of water. A blazing fire surrounded the walls, and its portals were covered with fire. And I entered into that house, and it was as hot as fire yet as cold as ice. There were no delights of life therein. Fear covered me, and trembling gat hold of me. And I quaked and trembled and fell down upon my face.

Shortly thereafter Enoch witnesses the Black Flame:

> From thence I went to another place to the west of the ends of the Earth. And I saw a burning fire which ran without resting, and paused not from its course day or night but blazed without respite. And I asked, saying, "What is this flame which burns unceasingly?" Then Raguel, one of the holy Angels who was with me, said, "This is the darkish Fire in the West which persecutes all the luminaries of Heaven."

2. The Parables: There are three of these, each having as its theme the destruction of injustice. For the first time in Hebraic literature, vengeance is promised on Earth - in this life - rather than in an afterlife. In the First Parable God - herein called the "Lord of Spirits" - and the Elect One or "Son of Man" are identified. The four principal ArchAngels are named. The Second Parable speaks of the joy to be found in vengeance by the righteous against their persecutors. This also is a somewhat peculiar theme for the Hebraic religion.

The Third Parable is more or less a continuation of the Second, being a commentary upon the Day of Judgment. It is incomplete in the transcript which has come down to us, however, since the theme has been haphazardly intermixed with references to the Noah legend.

3. The Book of the Courses of the Heavenly Luminaries:

> And the Sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity, but complete the years with perfect justice in 364 days.

This is the keynote of this chapter - that the passage of time is to be calculated by the Sun, not the Moon. Quaintly enough, it is fairly obvious from the observations set forth in the rest of the chapter that the author was familiar with the actual solar year of 365-1/4 days! The erroneous statement seems to stem from his reluctance to honor the "heathen" mathematics of the Egyptians, Sumerians, and Greeks. In any case he is definitely opposed to the Pharisaic system of reckoning time by the Moon.

The chapter closes with yet another curious notation. It is that man's natural sinfulness will cause the Sun and Moon to mislead him. One wonders whether the Hebrew author indulged himself in a bit of propaganda against the various Sun- and Moon-worshipping cults of the times!

4. The Dream-Visions: Here is recounted a contemporary history of the ancient nation of Israel. It is followed by 5. The Conclusion, which predicts the coming of a new kingdom - but on Earth, not in an afterlife. The destruction of the existing Earth and Heaven is foretold, followed by the institution of a "new Heaven".

The final section of the book is 6. The Noah Fragments. As one might expect, it is a narrative of the deluge, with nothing out of the ordinary to distinguish it from more familiar versions of the story.

Wherein lies the true importance of the *Book of Enoch* and its reputed author? To understand the answer, one must first appreciate the historical pattern of Judaism. The Hebrew religion and its Christian successor outpaced their rivals primarily because of the uniformity of their doctrines. Every Greek, Sumerian, and Egyptian god possessed his own priesthood, mythology, and lay following. Members of the populace were exposed to many conflicting and competing versions of the same legends; hence there was cause for confusion and disbelief [not to mention freedom of choice].

Under the Jewish system, however, there was no room for doubt, and no alternative gods were tolerated. The only polytheistic impression left by the older religions was that of Satan [and later of other Angelic and Dæmonic personages].

The *Book of Enoch* was the first and most positive statement of the Satanic forces acting within the framework of the Hebrew religious tradition. In many ways it constituted a direct and unmistakable threat to the monotheistic trends within Judaism. And so it was denounced and suppressed by Pharisaic supporters of the conventional Old Testament.

Let us examine that Old Testament for a moment. Apart from Genesis (upon which the *Hoof* has already trod), the most significant components of this work are the Books of Moses. How much truth is there in the story of Moses?

Our response is: Not much. Aside from the Old Testament and other Hebrew works citing the Old Testament as their authority, there is *no evidence at all* that a person by the name of Moses ever existed, or that *any of the events in Exodus ever took place*. The Hebrews sought refuge in Egypt at a time when famine and drought plagued Palestine. But there is no record that they were ever enslaved or mistreated *en masse*. The Egyptians were in the habit of dealing quite harshly with rabble-rousers, however, and it is entirely possible that reprisals were taken against the more fanatic and intolerant Osiris/Jehovah elements.

Khem was a nation of record-keepers. Even if one pharaoh suppressed an embarrassing fact, his successors were almost certain to comment upon it. [After all, it probably made *them* look better!] Even the most dedicated critics of Seti I and Rameses II, however, made no mention whatever of either Moses or the havoc he supposedly decided to wreak. Nor is there any record of the destruction of an Egyptian army at the Red Sea. [Had something like this actually occurred, incidentally, it probably would have meant the instantaneous dethroning of Rameses. In fact he ruled with great honor to a ripe old age.]

If you thought you saw the real Mount Sinai in Cecil B. DeMille's *The Ten Commandments*, think again. The mountain in question has never been identified. And yet another interesting fact that we chanced upon while researching the Sinai episode was that Moses had horns.

Yes, you heard right. In the earliest known texts of Exodus, Moses was described as *maswa karan* in Hebrew and *Facies cornuta* in Latin. This rather shocking phrase was quietly dropped from later editions of the *Bible* for reasons you can probably guess.[852] It wouldn't do very well for Moses to be of *Dæmonic* descent! And yet, if you examine Michelangelo's famous sculpture of the prophet, you will see his brow accented into two distinct horns.

Moses' name, by the way, is *Egyptian* - not Hebrew. It translates to "The Son", being a linguistic suffix usually attached to an existing name (Thutmose = Son of Thoth). The use of the suffix alone is highly unusual. It might have meant that his father was unknown, or

[852] In *The Powers of Evil* (New York: G.P. Putnam's Sons, 1975) Richard Cavendish asserts that the notion that Moses had horns came from a pre-Michelangelo mistranslation of Exodus. Cf. P. Merivale, *Pan the Goat-God*, Harvard University Press, 1969, pages #12-13 & #41-2.

it could have had quite another connotation.[853] Back to the Book of Enoch..

In the first chapter it is recounted that a band of Dæmons led by Satan descended to Earth to intermarry with human females, communicate the basic sciences and arts to our race, and sire a race of "giants". This legend has a precise parallel in the mythology of almost every prominent civilization of the ancient world. [It is also the central theme of Lovecraft's work. He patterned Cthulhu, for example, after the Babylonian god Oannez-Ea and the Mayan frog-god Vukub-cakix.] As far as the "giants" are concerned, you will recall from ClovenHoof #IV-5 that the appearance of Cro-Magnon man (who possessed an average cranial capacity even greater than ours) was a sudden and so far unexplained genetic development. To the squat Neanderthals he might well have seemed gigantic. All of which brings us around to Atlantis.

Poor old Atlantis! If there's anything that's received even a worse beating from occultist quacks than the Pyramids, this is it. There has been so much trash circulated about the subject that the onlooker has tended to throw up his hands in despair, write the whole thing off, and close his mind to it. On the whole we can't blame him. One writer has commented wryly that, were an entire sunken city to be discovered on the floor of the Atlantic, scientists would quickly classify it as wreckage from a destroyed Greek cargo ship!

What do we know about Atlantis? Plato first brought it to everyone's attention by describing its history, government, and geography in his Timæus The account fell into disrepute due to Aristotle, who denounced Atlantis as a prankish invention by his teacher. Aristotle maintained that Plato created Atlantis to illustrate a new political system, conveniently forgetting that (a) Plato was quite capable of writing about political science in the abstract [consider The Republic], and (b) there are a great many painstaking details in the Atlantis accounts irrelevant to politics.

After one clears away the debris, there also happens to be a good deal of evidence that Atlantis actually existed. There are a good many books which recite the entire list of evidence, so we'll content ourselves with only a few points.

In one form or another the deluge legend appears in every major western civilization, usually incorporating the name of Atlantis in some variant or another. The Druids called their ancestral home Avalon, the Aztecs Aztlan, the Egyptians Aalu or Amenti, the Greeks Antilla or Atlantis, the Germanic tribes Valhalla, and the Babylonians Arallu. All of them fixed its location in the central Atlantic Ocean. There is evidence that it may have established the Minoan civilization on Crete as one of its later Mediterranean bases. There is almost a one-for-one similarity between the phonetic alphabet of the Phœnicians and that of the Aztecs. The Azores Plateau in the Atlantic mountain range shows geologic evidence of being above water-level in ancient times. It is covered largely by volcanic rock, which has so far resisted all but the most limited attempts at underwater excavation. There are countless other facts we could cite, but you get the idea.

This past year Time brought out an article on Atlantis. A group of scientists decided that a small islet in the Ægean was the fabled kingdom. Their evidence consisted of three or four rough terrain similarities (which could just as easily apply to a score of other Mediterranean islands) and evidence of volcanic activity (ditto). On this basis they solemnly announced that the islet met Plato's description of Atlantis, completely omitting the detail that he quite pointedly located the island outside the Pillars of Hercules (Gibraltar). The point here is that Plato was smart enough to know the difference between the Atlantic Ocean and the Mediterranean Sea. The scientists, apparently, are not.

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[853] Cf. Michael A. Aquino, Secret of the Lost Ark.

One way in which Atlantis fell into disrepute stems from the fact that, somewhere along the way, a group of zanies decided that a pre-deluge Atlantic nation had to be complemented by a pre-deluge Pacific empire. And so Churchward and his contemporaries created Lemuria (or Mu for short). Unlike Atlantis there is neither geologic nor archæological evidence that anything on the scale of a Pacific continent ever existed. There were a number of prehistoric Pacific island civilizations, as is evidenced by Ponape, Easter Island, etc. - but nothing on the scale of a highly-cultured empire.

A careful examination of those Mu books on the paperback racks will explain why they have been totally ignored by serious scholars. The latest book in the series is the most fantastic of the lot. It contains a profile of life in Mu, supposedly taken from bits and pieces of old inscriptions in Central/South America. Suddenly there is quite a bit of Wicca going on in Mu. Not too surprising when one sees the pseudonym of Raymond Buckland as an "expert consultant".

Let's sum up our theory, and you can take it from there if you're so inclined. We consider it a distinct possibility that a major island civilization existed in the Atlantic, and that the sudden intellectual leap of Cro-Magnon man about 40-75,000 years ago was brought about deliberately by "Dæmons" (the ancient Greek term for "teachers") of non-terrestrial origin. These are the "Sons of God" (Ben Elohim) of the Book of Enoch and the "Dead Half-Gods" (Nekyes Hemitheoi) who, according to the Turin Papyrus, ruled Egypt prior to the Menes/Narmer unification. It is they who established the philosophical principles that were to become formalized in the Order of the Trapezoid and the Church of Satan, and with the passage of time the more prominent among them came to be called gods by the polytheists and devils by the monotheists. Of their physical nature we choose not to speak at this time.

Appendix 79: "The Frankenstein Legacy"

- by Michael A. Aquino IV°

The Cloven Hoof #V-2, March-April VIII/1973

Shortly after the release of "The Secrets of Life and Death" in our last issue, a message arrived from the High Priest suggesting we take a look at a book entitled *Wilhelm Reich and Orgonomy* by Ola Raknes (Baltimore: Pelican, 1971). Muttering something about Japanese paper-folding, we picked up a copy of the paperback in question. Now Wilhelm Reich is someone about whom you either know or do not know. Those under 30 tend *not* to know about him, which is not - as you will see - all that surprising.

Reich was born in 1897 CE in the German-Ukrainian part of Austria. Until 1915 he lived on his father's farm, although he graduated from a German secondary school. After serving as a lieutenant in the Austrian Army in World War I, Reich entered the University of Vienna, receiving a Doctor of Medicine degree in 1922. He then became the Clinical Assistant of Sigmund Freud's Psychoanalytic Clinic in Vienna, rising to the post of Vice-Director in 1928. During the same period he served on the faculty of the Psychoanalytic Institute in Vienna. It was with the coming of the great depression in Germany, however, that Reich's life was to take a peculiar turn which was to lead him along certain strange and previously unexplored paths of physiological research.

Communism in the late twenties did not carry the automatic stigma that Stalin's brutality was later to bring to it. In the midst of the depression, Reich sought membership in the party, maintaining that it was preferable to the tyranny of fascism. He told the communists that man must have sexual as well as economic freedom, and they promptly threw him out of the party [an incident which was not lost on George Orwell!].

As one might expect, the Nazis took an immediate dislike to Reich once they came to power. In 1933 he narrowly escaped imprisonment, fleeing first to Denmark and then to Sweden. Then, upon the invitation of the Director of the University of Oslo's Institute of Psychology, he went to Norway, where he was to reside until 1939. Subsequently he received an invitation to lecture at the New School for Social Research in New York, and he remained there as an Associate Professor. In 1950 he moved to a personal research center in Maine, living there until shortly before his death in 1957.

The problem was that Wilhelm Reich discovered - or at least thought he discovered - the secret of organic life. This interesting development occurred as a consequence of his early research into the significance of the human sexual orgasm cycle.

At the University of Oslo Reich formulated his original orgasm formula: mechanical tension = bioelectric charge = bioelectric discharge = relaxation. As may be seen from this formula, Reich first supposed sexual energy to be a form of electricity.

Reich then decided to see what might happen if he were to stimulate this same four-part process in unliving matter. In various experiments he would sterilize dry grass or coal dust, heat them, and put them into sterile, nutritive solutions. Some of the particles were seen to swell into vesicles that moved of their own accord. Reich's critics considered these only the well-known Brownian molecular movements, but his supporters claimed they appeared totally dissimilar under the microscope.

At any rate Reich *himself* was convinced that he had unlocked the key to life. He published the results of his first experiments in *Die Bione*, a book first released in 1938. In it he described the new vesicles as *bione* and argued that they demonstrated the phenomenon of *biogenesis*.

In 1939 Reich made a further discovery. While continuing his bionic research, he professed to find a new kind of energy radiating from the bions - one which did not obey

the laws for the known forms of energy. Its concentration was seen to increase in the more active life-forms (such as man), and the conjunction of two systems bearing this energy would result in the weaker charge being transferred to the heavier charge - not the expected equalization process. Reich called this new energy orgone

At about this point Reich began to get into trouble. As a psychologist he had achieved an international reputation, but these new experiments were distinctly alarming. The fact that they stemmed from sexual techniques didn't help matters any.

In spite of growing public skepticism and then antagonism, Reich continued his orgone investigations. From 1940 to 1943 he attempted to ascertain whether external orgone radiation would inhibit the usual orgone metabolism causing - according to his theory - cancer. He found that when the degenerative process had not gone too far, it might be halted or even reversed. And in 1945 he announced what he called primary biogenesis the creation of life without the use of any preexisting organic material. He did this by taking bionous earth, mixing it with water, and sterilizing the compound. It was then filtered, frozen into ice, and finally thawed. The water now contained substances resembling tiny yellow snowflakes, which would develop first into live cells and then into various types of protozoa.

Reich's orgone experiments became more and more startling. He developed an "orgone accumulator" - a specially designed, insulated cabinet that would trap orgone and transfer it to the body of a person seated within the cabinet. He produced a device known as a "cloudbuster", which he claimed would encourage or discourage the formation of rainclouds. His formula of cosmic superimposition professed to explain the creation of stars and galaxies through the meeting of two or more orgone streams.

Had Wilhelm Reich been classified as an outright quack, it is probable that no more attention would have been paid to him than to a snake-oil peddler. The disturbing thing, however, was that he was an internationally renowned scientist. His experiments were carried out in a careful, methodical manner, and he could talk on equal terms with Freud and Einstein, both of whom proved unable to fault his orgone theories. Many Ph.D. holders [including Raknes] first came to Reich expecting to expose inaccuracies in his formulæ. One after the other they came to admit that there was scientific validity in the methods that he used.

Popular criticism of this new "Dr. Frankenstein" began to increase. Not the least of the enmity came from religious institutions, who charged that he was violating divine laws in his "shocking" pursuits. Finally the controversy became too much for even the United States. The Food and Drug Administration sought and won a court injunction forbidding Reich from selling or transporting his orgone cabinets across state lines. Reich, having a naïve confidence in the course of American justice, ignored the injunction. He was arrested, his equipment confiscated, and his unsold books burned in their New York City storehouses. Sentenced to the Federal Penitentiary at Lewisburg, Pennsylvania, he died in 1957 after serving only a few months.

The injunction, of course, continued in force. The name and writings of Reich were effectively suppressed for more than a decade. Only with the general relaxation of censorship in the first few years of the Satanic Age have his books begun to be reissued. Certain conclusions of Reich and his co-workers may seem glaringly erroneous in the light of present-day medical knowledge. But other aspects of life as contained in our DNA research bear a sobering correlation to Reich's theories and arguments.

It is not our purpose to either condone or condemn Wilhelm Reich. Nevertheless we feel most strongly that he should be given a full hearing, even if it must be post-mortem. You are urged to consider both sides of the coin, examining serious criticism of Reich's

conclusions as well as his own arguments on their behalf.

While we understand that Reich's original research center ceased to function following his death, current information on orgonomy may be secured by writing to: Orgonomic Publications, Post Office Box 476, Ansonia Station, New York, New York 10023.

Appendix 80: Letter to an Army Chaplain

March 30, VIII

Chaplain (Captain) Cecil D. Lewis
United States Army Chaplain School #C-22, Fort Hamilton, New York 11252

Dear Chaplain Lewis:

Thank you for your recent letters and the copy of your research paper on the Church of Satan. I am returning the manuscript to you under separate cover. On the whole I consider it to be one of the most thorough, objective, and perceptive analyses of Satanism yet advanced by a professional of another religious persuasion. Such comments as I have are noted on the margins. The only passage to which I take serious objection in its present form is that wherein you say that Dr. LaVey's "logic is interesting if not sound!" It is your right to make such an evaluation, of course, but in such case it is only fair for you to state just why the logic is unsound. Otherwise it is propaganda, not criticism. And while propaganda may be acceptable on the pulpit, I question its place in a research paper.

Other than the aforementioned passage, we have no objection to the paper - complete with the Satanic Bible and Satanic Rituals quotations - being published in its present form. My other comments are intended for your own information. There are two points, however, to which you might care to give particular consideration. First, Anton Szandor LaVey holds the Doctorate of Satanic Theology conferred by the Council of Nine, Order of the Trapezoid. If you would refer to him as "Dr." rather than "Mr." LaVey, we would appreciate it.

Secondly there are two items which, while reported directly, are factually misleading. The first is that wherein Dr. Starkes includes all those silly oaths in our membership requirements. There is no oath connected with membership in the Church of Satan. There is an oath contained in the Satanic baptism ceremony (which you may read for yourself), but completion of this rite is neither required nor even expected of our members. I haven't the slightest idea where Dr. Starkes might have received his information. Home Missions magazine did an article on us about a year ago, so as a Southern Baptist he should have known better.

The second item which is somewhat erroneous is the Time quotation concerning our degree system. I myself explained that system to Time's Religion Editor, and I am at a loss to say how he made such a mess out of it. Our members do not "jockey for upward mobility" via our degrees, nor are our Priests and Priestesses selected as carelessly as the passage implies. There are five degrees of membership in the Church of Satan: Satanist I°, Warlock or Witch II°, Priest or Priestess of Mendes III°, Magister or Magistra IV°, and Magus V°. The first two degrees encompass our lay membership. The last three delineate the hierarchy of the Church - the Order of the Trapezoid. Admission to the Order involves considerations as serious as those pertaining to clerical orders in other religious disciplines. The style of life of candidates for the Priesthood is among such considerations, but it is by no means accorded inappropriate weight.

Before closing I should like to comment upon our official position with regard to the military. I imagine that this should be of particular interest to the Chaplain School. During my own active duty with the Army, I held both a Regular commission in a combat branch and the III° in the Church of Satan. During that time I was asked by the Church to ascertain whether it should seek representation in the Corps of Chaplains. After reviewing

the pertinent regulations, I submitted a negative recommendation. It was based upon two general conclusions:

(1) De facto, the military chaplain's role must be the moral support of the commander's military decisions as they impact the personalities of the soldiers in the command. Technically, of course, chaplains are free to speak their minds. The realities of warfare, however, demand that a successful unit be morally unified - that every officer and man be convinced of the "righteousness" of the commander's decisions. A Satanic chaplain would almost certainly clash with this requirement sooner or later. The individual will is sacred to us; while we reject anarchy as impractical, we cannot officially sanction its opposite extreme.

(2) Chaplains of many separate faiths coexist in the Corps of Chaplains, sensing no inconsistency in this. The Church of Satan, on the other hand, was founded on the theory that theist religion is a social parasite and an insult to the human intellect. While we may respect the rights and opinions of theist officials on an individual basis, we will not dignify their cause by recognizing it as a philosophical equal to our own.

Consequently our guidance to Satanists in the American armed forces has been something like this:

"As a citizen of the United States, you have a social obligation to serve in the military if called upon to do so. Insofar as your official responsibilities are concerned, your conscience must become that of your commander, and ultimately that of the President. Your Satanic interests and activities must be kept separate and distinct from those of the military. Where the two come in conflict, your responsibility as a soldier must take immediate priority - particularly since the safety of others besides yourself may be involved. If you cannot reconcile your personal philosophy with the mental discipline required of a soldier, then you should resign from the service as soon as you are legally able to do so.

"The Church of Satan will not endorse a request for conscientious objector status, inasmuch as we feel that all true philosophers object to war. To honor one person's arrogance over another's pragmatism would be inconsistent with the ethics upon which the Church was founded. As for draft evasion, we believe that a person who rejects the more distasteful responsibilities of citizenship has no right to its benefits. A social contract must be mutually binding or it does not exist."

This is not a direct quote from a Church document. Consider it rather an example of what a Church official might say to a member asking him for advice. Over the past several years we have found such a position to serve both our best interests and those of the United States. Certainly it requires unusual mental discipline on the part of the Satanist who may disagree with existing military or political policies. Nevertheless we feel that those who are unable to master their own minds are not qualified to be Satanists to begin with.

Concerning the Judaic/Christian approach, we consider it to be flatly inconsistent with the commandment of their god: "Thou shalt not kill." No amount of rationalization, we feel, can abrogate that simple sentence. Accordingly the very existence of a Corps of Chaplains is a mockery of God.

Rege Satanas!
Michael A. Aquino
Magister Caverni IV°

Appendix 81: "Newsroom" Broadcast

- by Marilyn Baker
Television Station KQED, San Francisco, March 1973

[Questioner:] Tromping around the hills of Santa Cruz, what did you find this weekend?

[Baker:] I didn't find it, but other people did: Another stabbed murder victim was found down in Santa Cruz, this time in a city park. The victim was a school teacher, Bruce McChesney, and the suspect, James Scott, is already in custody. His father turned him in after Scott allegedly admitted that he had murdered the victim. But the police found that there is no connection at all between the latest in the string of 15 homicides in the past 2 weeks in Santa Cruz and the macabre beheading murders that have terrorized that place.

"Newsroom" has been investigating persistent rumors that there's some type of cult that is engaged in animal sacrifice down there. We can now report to you that these rumors are true. The first sacrificed animals were found on September 12, 1971. Two cows were beheaded; then their Achilles' tendons were cut. Both were hung in a tree and their heads burned in fire. Last summer a dog was a willing sacrifice, according to a tourist who attended the occult ceremony. This tourist stated that 50 persons at least are in the cult, and that it is based on black magic or voodoo - not the Satanic religion.

On March 20, just last week, a pair of hogs were killed in a fashion that drained all of their blood. This occurred within a quarter mile of the meadow where the cows were hung in the tree over a year and a half ago. Lee Davis, the Undersheriff of Santa Cruz, said today: "We know there have been similar animal killings, but we don't keep a file on any of these things." The pair of cows that were beheaded were hamstrung, as I said, just as one of the young women victims was. All of the animals were bled; so were all of the human victims. All of the animals had black hides, although light-colored animals were nearer and more accessible. All of the women victims were brunettes. The Undersheriff, Lee Davis, said today: "I don't think there's any connection."

Both the Sheriff's Department and the Santa Cruz Police have also maintained that the rumors of the Satanic cult were nothing more than rumors. But if they checked the yellow pages of the Santa Cruz phone book, they would find those rumors are indeed fact: The Church of Satan is listed there and is still operating and in business.

But one professional man who has been in contact with the cult that beheads these animals says: "This has nothing at all to do with that Church of Satan; this is strictly voodoo and black magic." As I understand it, the Church of Satan does not believe in sacrifice. Their power is, well, not into love but into pleasure. Physical pleasure is their big thing. The voodoo cult is based on hate and projecting hate against other people psychologically. In fact one of the things he said is that the cult is engaged in psychological warfare with the town of Santa Cruz. Assuming this theory, terror and fear is an indication they're waging a war, all right.

Appendix 82: "We're Put Here to Enjoy Life," This Church Believes

- by Don Wilson
San Jose Mercury, March 21, 1973

Santa Cruz - The ritual chamber was jet black, lighted only by the black candle which the Priestess held in her hand, and by a tall black candle at each end of the high black altar. A long sword, its blade gleaming in the flickering candlelight, lay naked on the altar. The pentagramic goat's head looked down from the wall above the altar, and the four imitation human skulls glowed faintly on the throne at the side of the room. The Priestess set down the black candle and lay her hand on the sword. This is the inner chamber of the Church of Satan.

After coming through the entry room and the inner reception room at the Church of Satan, a visitor and the Priestess sat there a long time, talking about various philosophies of life and man's relationship to his God and to himself. "We believe in being honest with ourselves," the Priestess, Dolores Stowe, said, "and that is why we have rejected the hypocritical, orthodox faith which has turned all human pleasures into sins. We believe that man was put here on this most beautiful of all worlds to enjoy the life that was given to him - and man should be whatever gives him pleasure as long as his doing so will not harm someone else."

The group has chosen the name Church of Satan because, in essence, it has chosen to follow the forces represented in traditional Christian theology by Satan rather than those represented by God. The traditional outlook is that the Satanic forces are evil; the Church of Satan's is that they are not.

If one man has money and another man wants the money, is it all right to steal it? "There is no need to steal. We have at our command magical rites by which we can obtain anything we need or want without resorting to theft." Is the Priestess a magician? "Of course." Is she a witch? "Of course. In the Church of Satan the lowest order of membership is that of layman. As a member progresses, he becomes a Warlock if he is a man, or a Witch in the case of a woman. The next step up is Priest or Priestess - so by definition a Priestess is also a Witch."

Do the Satanic rituals also include human sacrifice? "No. The central premise of the Church of Satan is a love for life, a zest for living. No member of this Church would kill anyone ceremonially." Mrs. Stowe, wife of Santa Cruz Church of Satan Priest James Stowe, fingered the metallic pendant which hung from a chain around her neck. "But if you were to do anything to threaten my life," she said, "I would kill you without hesitation. But that would be self-preservation."

A candle flickered in a niche. Outside the heavily curtained windows of the home in downtown Santa Cruz, not far from the county courthouse, the rain splashed and dripped from the eaves. The gas furnace hissed softly, and a wave of warm air washed over the room. Up above, in the center of the room, glowed a 5-pointed star inside a circle - and the head of a goat fitted inside the star. Twin figures of Pan, the goat-footed ancient god, held books on a low table - books which included Anton LaVey's Satanic Bible and a thicker book called The Compleat Witch. Human skulls, or replicas of them, sat in various places around the room - high above the bookcase which filled one whole wall, under a stand which held a lamp, on a tiny shelf above the window curtained in deep red. A horned, Satanic-looking head grinned down from over the doorway, and huge black spiders, or replicas of them, were on the wall not far away.

The Priestess fingered the pendant at her breast. “There are no sins in our Church,” she said, “and therefore no feelings of guilt. With the restraints removed, there is nothing to fight against, no reason for defiance, and therefore less tendency towards over-indulgence in anything. Other churches teach that it is a sin to enjoy food and drink, or sex, that it is a sin to be proud or envious. Since these are characteristics of everyone, the leaders of the other churches wield an unshakable power over the people of the churches because of their guilt feelings. “I eat what I like, for instance, but I do not over-indulge, not because to do so would be a sin against a rule of the Church, but because over-indulgence isn’t good for me. I enjoy a healthy sexual relationship with my husband and with him alone - not because to do otherwise would be a sin, but because I love him and have no need to look elsewhere for satisfaction.”

The Priestess said that the Church of Satan - with headquarters in San Francisco - now has perhaps 20,000 members in the United States, and branches in many other countries. The membership in the Santa Cruz area, she said, is a secret. The Santa Cruz branch of the Church was formed several years ago. Its telephone number is listed in the directory. Only a member of the Church, she said, could learn the secret - just as only a member could attend the rituals which mark the functions of the Church. The membership appears to come from a broad spectrum of types, though this too is a secret.

Are the rituals “Satanic” in nature, as depicted in novels and movies? “If you mean do we indulge in wild orgies and whirl around in mad dances, no. That picture has been drawn in the imagination of fiction writers. We channel our energies towards achieving the objects of our personal needs.” Mrs. Stowe paused. “If you must look for violence,” she said, “look for it out there.” - and she waved a hand towards the world outside. “Look for it where hypocrisy puts the sweet voice of friendliness in a little old lady who tells my 11-year-old daughter that the good people out there are going to kill all of us in here.”

The Church of Satan, the Priestess said, stands for life and peace and mutual respect and freedom from guilt. “If we had picked any other name,” she said, “no one would know we exist.”

Appendix 83: "Satanic Cult Protests"

- by Don West
San Francisco Examiner & Chronicle, April 1, 1973

Santa Cruz - Witchcraft rumor mongers had better beware of giving the Devil a bad name, or they may find all sorts of things going bump in the night. The Priest of the local Karnak Grotto of the Church of Satan proclaims the power of vengeance amongst his many magical rituals and has been known to use it.

"I am more than a little tired of all this talk of blood rituals and sex orgies," said Reverend James Stowe, angrily fingering his Baphomet medallion outside a dim ritual chamber. "We do not believe in sacrifices, nor do we use blood in our ceremonies," said his wife, Priestess Dolores Stowe. While she admits shedding her black robes of office for nude participation in magic rituals, she insists her role is only a symbolically passive one and does not serve any orgiastic purpose.

Satanists have been accused of mutilating animals and people in blood rites in remote sections of the mountains, but local officials have not found any evidence to support the rumors. Three years ago a dog that had been completely skinned floated down Soquel Creek onto the beach at Capitola, renewing the witchcraft rumors. This grisly event coincided with local filming of an exploitation movie on witchcraft that mixed pornography and pseudo-Voodoo to stimulate box-office interest. A national magazine [Time- see Appendix #54] kept the myth alive by taking pictures of a mountain frolic of a group from San Francisco calling itself the New Reformed Orthodox Order of the Golden Dawn. This group's ritualistic use of a magic circle to shut out evil forces makes them suspect as non-believers.

"All evil and power is within the individual, and this nonsense about drawing a circle to keep evil out is just that - nonsense," said Stowe. The Stowes' church is located in a white clapboard house in the downtown area with one room set aside as the ritual chamber. It has a black and red motif and is completely shut away from all light. A skull-bedecked "seat of power" stands against one wall next to the ritual altar. The "sword of power" rests on a black mantel awaiting the next ritual.

Satan does not really exist as far as their followers are concerned, the Stowes said, explaining that the name is merely a symbol to mark their opposition to Christian principles. Stowe, a former electrical methods engineer, summed up their philosophy as: "Do what you will as long as no undeserving person is harmed by your actions. We are in no way affiliated with despicable criminals who pretend to be members in order to carry out their foul deeds," he said, adding darkly that authentic members are strict "establishmentarians dedicated to law and order".

Appendix 84: "The 'Yellow Peril': Satanism in China"

- by Michael A. Aquino IV°
The Cloven Hoof #V-3, May-June VIII/1973

Cloven Hoof articles are frequently inspired in the most peculiar ways. This one, for example, owes its existence to a television show entitled Kung Fu If you render due homage to the roob tube, then you are most likely familiar with this new series - being the tale of a renegade Chinese priest in the American west during the latter 19th century.

The series' name derives from the fact that the priest (David Carradine, son of veteran horror actor John Carradine) is proficient in a variety of oriental unarmed combat techniques. In spite of his rather mild philosophical disposition, consequently, he is regularly forced to make corned beef hash out of the uncouth occidental slobs who seem to have constituted approximately 90% of our pioneer population.

The surprised expressions of those who incur the priest's wrath are the show's forte. The audience revels in mass smugness - a sense of Privileged Information concerning Hidden Powers. The scenario is that of Superman or Captain Marvel removed to a plausible setting. Kung Fu is a tonic for the perennial paranoia of the "little man", a fantasy of magical triumph surpassing even that of James Bond, who must rely at least occasionally upon gimmicks. [On the other hand, Bond's sexual adventures are a trifle more interesting than those of the taciturn Chinese priest!][854]

Naturally all of this is somewhat beside the real point of this article. What aroused our curiosity was the show's incorporation of a secret oriental religious fraternity into its plot. The initiated priest Caine (Carradine) has a dragon and a tiger fire-branded on his forearms, and the sight of this insignia evokes somewhat the same reaction in his expatriate countrymen as our own Sigil of Baphomet produces in modern social circles. And so, since comparatively little has been said about the secret societies that encompassed the Satanic tradition in China, we thought we'd open this Hoof with a short essay on same.

China's history, like that of Egypt, is a study in dynastic periods and influences. While tradition places the unification of the "Middle Kingdom" at approximately 3000 BCE, the first documented regime - which was to impart its name to the new country - was the Ch'in Dynasty. But, before we get hopelessly entangled in dates, the Hoof offers a chart:

Time period	Government	Major Secret Society
255-206 BCE	Ch'in Dynasty	None
206 BCE-8 CE	Han Dynasty	None
9-24	(Wang Mang)	Red Eyebrows
25-220	Han Dynasty	Yellow Turbans
221-580	(Rival regimes)	White Lotus
581-617	Sui Dynasty	White Lotus
618-906	T'ang Dynasty	White Lotus
907-960	(Rival regimes)	White Lotus
960-1279	Sung Dynasty	White Lotus
1280-1367	Yuan Dynasty	White Lotus
1368-1662	Ming Dynasty	White Lotus
1663-1908	Ch'ing Dynasty	Triad Society/"Boxers"
1912-1948	Republic of China	Triad Society
1949-	People's Republic	Triad Society

[854] Although David Carradine initially approached the television series as a professional acting opportunity, he became fascinated with its philosophical, martial-artistic, and magical premises and ultimately embarked on a personal quest to develop these qualities in himself. An absorbing account of this, together with his brilliant commentary on oriental esoterica, is contained in his book The Spirit of Shaolin (Boston: Charles E. Tuttle, 1991).

As you can see, the first secret society arose when a political usurper by the name of Wang Mang seized the throne. He promptly began to implement a number of rather radical land and economic reforms which weren't all that well received by the populace. Guerrilla retaliation arose from staunch Han loyalists, who painted their eyebrows red for identification in combat.

The Red Eyebrows grew steadily in power and covert public support, and Wang Mang was finally ousted. Not content to only restore the Han Dynasty to power, however, the Red Eyebrows then turned to indiscriminate highway robbery. It became necessary for the dynasty to put its errant benefactor out of business, and a force of imperial troops was duly dispatched. Legend has it that they surprised and confounded the brigands by painting their own eyebrows red prior to the outbreak of fighting.

The eventual downfall of the Han, like that of so many other cultures, came about through religious controversy. Established religion in ancient China was based upon philosophical principles which would eventually become formalized as Confucianism. In the later years of the Han, however, Taoism (a somewhat more esoteric religious code instigated by Lao-Tzu ca. the 6th century BCE) and Buddhism began to gain significant popular support.

In 170 a Taoist revolutionary, Chang Chueh, led the Yellow Turban secret society in an uprising that succeeded in controlling most of northern China by 184. During the great T'ang Empire there was a wide upsurge in the popularity of Buddhism, and many Buddhist organizations of a clandestine nature were formed in the more outlying provinces.

The Sung Dynasty was brought to an abrupt end in 1280 by the invasion of the Mongols under Kublai Khan, who then founded the Yuan (Mongol) Dynasty. This was the signal for the consolidation and rise to power of the famous [or infamous] White Lotus, a one-time Buddhist brotherhood that was to assume a thoroughly Satanic role in Chinese society from its creation in 376 until our own era.

The White Lotus, now a full-scale revolutionary movement, succeeded in driving the Mongols out of China by 1368. Following this the society set its own leader, Chu Yuan-Chang, on the throne. He took the royal name Hung Wu, and the White Lotus proclaimed the new dynastic line "Ming" after the two Chinese Dæmons Ming Wang. The force of their will was thought to inspire the new regime, which was to prove the most magnificent in the history of China. We could easily dwell for another few pages [at least] upon the multifold artistic and scientific advances of the Ming Empire, but to do so would be beyond the scope of this article.

In 1644 domestic Chinese rule once more came to an end with the conquest of China by the Manchus. They instituted the Ch'ing (Manchu) Dynasty, which was to endure until the revolution of 1911. Even though the Manchus made a deliberate effort to assimilate Chinese customs and mannerisms, there was widespread resentment of the "foreign" rulers. [The situation was not unlike that of Ptolemaic Egypt.]

The White Lotus, dormant during the later years of the Ming, once again grew in strength. In 1794 it rose against the government, seizing control of increasing amounts of territory. Ultimately it conquered 9 provinces, and the Manchus were unable to recapture this territory for 8 years to come. The White Lotus struck again in 1814, this time temporarily occupying the Forbidden City itself. But the Manchus once more proved too strong, and the White Lotus armies were finally beaten back.

Although the White Lotus had long been the preeminent power behind the scenes in China, it now began to suffer a decline in influence and appeal. One of the primary reasons for this was to be found in its traditionally Buddhist orientation. The times called for a

more flexible, non-sectarian political organization. So it was not altogether surprising that the White Lotus began to lose its most brilliant leadership to a more Machiavellian competitor, the Triad Society. In time the White Lotus, for all intents and purposes, was completely absorbed into the Triad.

It was to the Triad Society that Kung Fu's priest supposedly belonged. [At least this is what is indicated by the dragon/tiger arm-brands.] The story behind the society's origin is quite fascinating. In 1674 the Manchu Emperor K'ang-Hsi faced an invasion from the neighboring state of Silu. Unable to repulse the enemy alone, he appealed to a prominent monk at the Shaolin Monastery, Cheng Kwan-Tat, for aid. Cheng and the 128 other monks responded en masse, and the invaders were driven off within three months. Declining all honors and rewards offered by K'ang, the monks returned to Shaolin.

The Emperor's ministers, however, viewed Shaolin as a potential threat to the Manchu regime. Yielding finally to their urging, K'ang sent an army to surround and burn the monastery. Cheng was executed, and of the other monks only 5 survived the incineration of the monastery itself. Known henceforth as the "Five Ancestors", they fled to Fukien Province and there proceeded to found the Triad Society as an instrument of vengeance. Its motto - still observed by the present-day organization for ritual purposes - was "Overthrow Ch'ing, Restore Ming!". At the first consecration of the Triad, a bright red glow was seen to fill the eastern sky over Fukien. The Five Ancestors then parted, each setting up a secret Triad monastery in a different part of the Chinese mainland.

The first major impact of the Triad occurred in 1850, when it played a key role in the so-called Taiping Rebellion. The Taipings, who succeeded in controlling about half of China for the next 14 years, set up the Triad Master Hung Hsiu-Chu'an as Emperor at Nanking. They captured or raided Shanghai, Canton, and other major cities. This time the Manchus required British assistance to reestablish their authority. The rebellion was crushed after 10 years of bitter fighting and the loss of over 20,000 lives. [One of the chief Manchu mercenaries was the English General "Chinese" Gordon, later to lose his own life at Khartoum opposing the Moslem forces of the Mahdi.]

Until this time the primary concern of the White Lotus and the Triad had been the expulsion of the Manchus. Now, however, the increasing exploitation of China by the European powers brought about a shift in priorities. A Triad-controlled movement calling itself the Fists of Righteous Harmony began to conduct guerrilla operations against foreign merchants and missionaries. Several hundred Christian missionaries had been massacred by these "Boxers" by the turn of the century, at which time a full-scale war erupted (the "Boxer Rebellion").

The Empress Dowager of the Manchus, personally convinced of the Black Magical powers behind the insurgents, lent first covert and then overt military assistance to them. But even this combined force was no match for the massive European and American military expeditions that were immediately sent to China. The revolt was crushed, and the "Boxers" faded from history.

Not so the Triad. Its directorate survived the "Boxer" episode intact. A few years later one of its leaders, Dr. Sun Yat-Sen, succeeded in overthrowing the Manchus and establishing the Republic of China in 1911. [It is interesting to note that Sun's rival successors, Chiang Kai-Shek and Mao Tse-Tung, occupied no high-level positions in the Triad. Had either done so, the resolution of China's political structure following World War II might have been handled without the extensive bloodshed of the Communist revolution.]

In the present-day People's Republic the Triad Society is, of course, anathema to the Communists. Its existence is vehemently denied, and the society's contacts with other

Satanic organizations around the world must be carried on under the strictest possible conditions. And we may not speak further of this matter right now.

There are announced Triad-style societies in Hong Kong and Macao. These, however, are merely criminal organizations controlling drug traffic, prostitution, etc. They possess no intellectual superstructures and no consistent political or philosophical principles. Two of the most notorious of these gangs are the Green Pang and the 14K Association, both headquartered in Hong Kong. In partial defense of the Hong Kong societies, it must be said that the local government's ethical standards haven't been all that exemplary either!

A word or two might be said about the influence of the Triad Society in the United States. First organized in California in the 1850s, the American branch of the Triad was called the "Five Companies" [after the 5 major political districts of mainland China]. Americans took to referring to the society by the name "Tong" (Chinese for "meeting-hall"). Clashes between the Five Companies, other ethnic/religious groups, and domestic law-enforcement groups have continued periodically from the 1850s - the society's "Tong wars" - to the present.

Far from being a parasitic or predatory institution within the Chinese community, the Five Companies more often than not has served to protect the Chinese/American citizen against his ruthless exploitation by occidental interests. San Francisco's "quaint" Chinatown, for example, has been woefully abused by the authorities in questions of civil rights, minimum wage legislation, and public health benefits.

And so oriental Satanism is very much alive, well, and a force to be reckoned with. The next time you pick up a Sax Rohmer novel, consider the world through the eyes of Fu Manchu instead of from the vantage-point of the colonial British. You'll find it quite illuminating.

Appendix 85: Letter, Anton LaVey to Charles Steenbarger

[From Diane LaVey's May 31, VIII/1973 letter to M.A. Aquino: "I'm enclosing a blind copy of Anton's letter to Chuck Steenbarger, as there are a number of things in it you should know about. In case you have any doubts, all the things he said about the changes that will take place in the near future are for real - not just what he wants Chuck to think. Will discuss the various points a bit more later."]

* * *

June 3, VIII

Dear Adrian:

Received your welcome letter of 27 May. Your questions are well put. Inasmuch as you will be called to task by the others at the Conclave, here are some answers.

The Peter Principle is one of tremendous import to members, and they should be made to realize our oft-times Machiavellian use of it. The Pleasure Principle/Superman inducements of Satanism are a double-edged sword. There is no better nor quicker way of finding a leak in an inner tube than by overfilling it and plunging it into a tank of water. The Satanic Bible is but one insidious means to isolate the unfit. Over the past few years I have worked directly on many such projects - all serving to identify, isolate, and/or encapsulate the troublemaker, the malingerer, the degenerate, the overly-procreative, the social parasite, and those whose unresolved sexual identities might cause problems.

Regarding the year IX [1974], it will bring a sudden, new reckoning from those without, and with this a positive kind of recognition that will almost completely remove us from the "occult scene". This will come about through in-depth probing of the "truth" about Satanism and through certain revelations which will elicit healthy respect for us [some might call it healthy fear].

Media-induced propaganda slated for IX will reach new heights of saturation but in assimilable form [not black - dark grey], thus paving the way for the year of the pendulum swing, X.

Many TV and theater productions in which Satan emerges as the hero of the story are scheduled. At least one new comic book super-hero in the guise of Satan will appear and bring down the wrath of those who will want to reinstate the old comics code of the fifties, claiming "corruption of the morals of the youth of our country". Our artists and writers anticipate this with glee, for we all know the ultimate reaction to Wertham's critique of the E.C. comics of '51-'53. A huge segment of very young (9-16) people will swell the Movement overnight.

New measures will be implemented in the selection of III° (Priesthood) candidates. The Priesthood will return to a pastoral position whereby personal charisma as well as doctrinal proficiency will be tested, yet opportunities for attainment of the Priesthood will be greater. As the Church becomes more above-ground, the Order of the Trapezoid will, of necessity, submerge itself more.

It has been brought to my attention that somewhere along the line word got out that the Priesthood automatically carries with it admittance into the Order. The only such letters of recognition I have signed over to actual members of the Church have gone to IV° holders. Occasionally one of the Order will be placed into the existing Church

structure, but at no particular level of membership - in fact seldom above the II°. Conversely, as in the case of yourself and Magister Aquino, entrance into the Order is attained through the Church. It must be remembered that the Church and the Order are independent of each other, yet the development and security of the Church are dependent upon the Order.

One point that should be stressed is that the growth of contemporary Satanism, as we have propounded it, is not to be measured in membership figures, Grotto attendance, Conclave registrations, etc. By its very nature, Satanism is antithetical to collectivism - especially organizational collectivism.

For each member of the Church there are 99 non-members who claim membership. We have boxes full of correspondence to substantiate this. The only times we have disavowed this are when queried about a sensational crime perpetrated by "Satanists". Then we make it clear to the interviewer that the person in question is not in fact a member of the Church of Satan.

Enclosed are copies of our new mailers, which encourage "free" Satanism yet make formal membership possible for those not discouraged by any bureaucratic tone lent by the mailer. At this time, and in the year IX, the Movement counts most, with membership of secondary importance. By ministering to the social needs of the few, we neglect the social change which could be brought about by the many. This is why we are going to accelerate appointment of III° members in IX and, in essence, turn the social needs of the membership over to them.

The question will arise: How can we conduct rituals and social activities when no one contacts us? An Agent need not concern himself, for all he must do is be there if needed. On the other hand a Priest [or aspiring Priest] will be expected to recruit acceptable members as a prerequisite to his office. In short, an Agent will be just that - a contact, liaison, spokesman - and need not further commit himself on an ecclesiastical level.

A Priest or Priestess will hold much the same role that Grotto Leaders now assume, except that a member of the Priesthood will have had to exhibit an ability to sponsor [not proselytize] 10 individual members into the Church, in addition to meeting existing Priesthood requirements. This may prove to be a fly in the ointment for many who lean towards the Priesthood, as it requires a modicum of ability in applied psychology to get 10 persons to sign on the dotted line - not to mention a swallowing of possible ulterior financial motives in the act of turning over $250 in membership fees to the Church. If one is Priesthood material, there should be no objection, nor any great problem in discovering 10 qualified members.

I am pleased to see that our present crop of participating members in most areas are proving themselves to possess individual initiative and to not depend upon Central Grotto to evaluate their every move. Altogether too often I have been informed of members whose peskiness is rationalized by: "I only want to do what's right." The magical ability of a member is judged on how many things he does right without asking. Those who repeatedly seek attention via unnecessary queries do not realize the transparency of their acts. They remind me of radio's Baby Snooks, who solicited her daddy's attention [and wrath!] by her ill-timed attempts to be enlightened. Fortunately we have either weeded out or muted these types. Now communication to Central Grotto is generally informative, and questions are of genuine concern.

I am amused at the current "witchmobile" antics of the Jesus racket. By lumping us together with the poor wiccans, ESP, astrologers, and even the Jeane Dixons, they not only strengthen us [for we are always cited as the ringleaders] but rip apart what our occultist detractors strive so hard to attain: differentiation of their particular occultic bags

from the evil Satanists. As far as I'm concerned, let them make fools of themselves, bring about further reaction against fundamental Christianity [book burnings, etc.], and at the same time gall our paranoid, white light cousins by linking them with us.

I had Rex Kincaid get a letter off to Judiy Good.[855] After much contemplation I have decided to see what she can do with her physical, clerical, and manipulative attributes. I feel it is time she got a good pep-talk from me and a crash-course and priming for a role whose time has come round. She might have the Denver equivalent of the stuff that has made Priestess Lilith Sinclair so productive in the New York area and placed her face on TV screens and magazine pages. I have seen indications of Lilith's steadfast loyalty in the midst of discouraging inertia - all the more discouraging to a physically glamorous woman who could easily have moved on to more responsive fields of ego stimulation had she needed it.

At any rate, I want to judge Judiy for myself. I know there isn't a witch in N.Y. who can hold her head up since Lilith Sinclair has been seen and heard from. Glamour will be one of our secret weapons for IX; and pretty, public witches of the Church of Satan will have a legacy that no others will be able to match, even if they had 20 grandmas who were burned at the stake. The cat is already creeping out of the bag, and every American girl with a Gothic love of the Dark Side and a romantic disposition will want to be a Satanic witch - not white, green, or turquoise. 'Nuff said.

I definitely want to arrange to get to San Francisco while you are in San Jose, preferably to talk to you prior to the Conclave. I have been dividing my time between our place north of S.F. and Hollywood, where I am working on some projects. Central Grotto has become a sort of half-way station, where the gate is always open to you. I was sorry not to have been able to get down to see you last time you were in the Bay Area. I usually make it a point to be at the Old Dark House for special projects or special friends like yourself. You can excerpt this letter at your discretion for the Conclave, paraphrasing it if you feel so inclined.

At some point during the Conclave, I plan on receiving those III° members in attendance, for many will have traveled a great distance, and some have never seen the inside of Central Grotto. I would prefer, however, that Miss Good plan her trip at a different time, as I plan on devoting tuition time to Priestess Sinclair during this period. I should like to afford Judiy as much time later as possible. Time: It is really the great enemy [and challenge]. I have discovered a way of warping it for myself and one or two others, but, alas, can produce little that can be carried away from the chamber, although much can be apported and summoned that can be brought into the chamber for reinforcement as a result of prior suspensions or recreations.

Please give my best to Yuriko and the children. Diane and I look forward to seeing you next month.

Rege Satanas!
Anton Szandor LaVey

[855] Judiy Good was a member of Steenbarger's Plutonian Grotto in Denver. Anton's high hopes for her came to naught. Within a year she was expelled from the Plutonian Grotto by Steenbarger after she attempted suicide and was revealed as a cocaine addict.

Appendix 86: Rite of the Undead

- by L. Dale Seago III°
(Original version) (to Beauclerk)

The Rite of the Undead is a brief psychodrama which may be performed by as few as three persons or by as many as desired. While the word "Dracula" means "Devil" and was, originally, no more associated with the character we think of than the word "Satan" was associated with the ArchDæmon, the book by Bram Stoker and its subsequent exploitation by the media have developed a strong association with a concept carrying a great emotional impact: For almost everyone nowadays, Dracula = vampire. And so it is that the master vampire is invoked in this rite.

There are no special stage effects or props which are absolutely essential to the performance of this ritual other than the crucifix, though of course the usual devices standard to all other Satanic ceremonies are also required here. Each group should exercise its own ingenuity, taking into account the facilities available and employing them as it sees fit.

The appearance of the celebrant as Dracula could be made very effective by having him rise from a coffin, thus reinforcing the popular vampire image while providing the psychological symbolism of rising from apparent death and corruption to feral life. But then how many of us happen to have a spare coffin lying around? In most cases something else will have to be contrived.

The purpose of this ritual is to encourage the participants to become aware of and give play to the feral, predatory aspect of their personalities. Through being "bitten" by the vampire they become as he is and can identify themselves with the concept. The realization and expression of this part of one's nature can, when properly employed, prove useful in the competitive world outside the ritual chamber.

The ritual is opened in the usual manner. The Priest then faces the congregation and declares:

Priest: "My brothers and sisters, we are gathered this night to summon one to teach us wisdom and show us the way to the gates of life. From the realm of shadows we call Dracula, mightiest of the undead, Voivode of the legions of those who defy the power of death." [He turns and faces the altar, pronounces the Eleventh Enochian Key, and then calls:]

"Dracula! Dracula! Through the veils of night we call to you. Hear us, and come to us swiftly upon the leathery wings of the bat. As your brothers of the Infernal Realm we call you, and we bid you in the name of Satan to come among us in friendship to impart to us the knowledge of your ways. Appear to us, O death-defiant prince, and show us how to overcome our great enemy. Dracula! Pravilnoye vos krye sye' niye!"

Participants: "Dracula! Pravilnoye vos krye sye' niye!" ("Dracula! Truly the Resurrection!")

Dracula: "I have come. What would you of me?"

Priest: "Hail, Voivode Dracula. We would learn how to conquer death."

Dracula: "You must first face death to negate its power; then you must embrace life. But the way is too hard for most. Have you the courage?"

All: "We have the courage. What must we do?"

Dracula: "You must become as I am. The way is painful, but those who face the ordeal and survive the transformation shall truly taste of life. For the bite of the vampire brings death only to those who wear the cloak of false righteousness; but those who are unafraid to tread my path, with all its delights and horrors, shall savor such joys as only Satan can provide. Do you wish this for yourselves?"

All: "We wish it. Do what must be done."

[Dracula places his left hand upon the Priest's right shoulder, looks into his eyes as though searching for signs of fear or apprehension, then places his teeth against the other's neck as though biting him. He then says:] "Dominus Infernus vobiscum." [to which the Priest replies:] "Et cum tuo." [The Priest repeats the same action with his assistant, who then does the same with a member of the congregation, etc.]

Dracula: "It is done. We are the undead, the truly living ones. Our bodies walk this Earth and seem as those of other men and women, but our souls hold revel in the halls of Hell, where every delight is ours. The power of Satan is ours to wield, for we are his chosen ones. At our command his minions shall soar forth upon the storm-winds, and the children of the night run howling hungrily beneath the Moon to do our bidding. That which we desire we shall take by our cunning and our force of will. The weak and stupid of the Earth shall be our tools and our unwitting slaves, and we shall take our sport among them as we please. And they shall know us not, neither shall they have the power to impede us; for they in their blindness will not believe that we exist."

Priest's assistant: "But what if someone should believe? What then? What of the hated cross and stake of wood?"

[Dracula takes from within his garments a crucifix and holds it aloft for all to see.]

Dracula: "Behold! I hold this without harm and so shall you, for the day of the cross and the trinity has come to an end. Dusk has fallen for the God-adorers, and in its shadows we stalk and prey and take our pleasure. Nor does the Sun hold any terrors for us, for its light is the very light of Lucifer in which we walk proudly and unafraid - the secret lords of this world."

[Dracula hands the crucifix to the Priest, who holds it for a moment and then hands it to his assistant, who does the same and then flings it contemptuously aside.]

Dracula: "Of wooden stakes we need have no fear, for by will we shall remain bound for as long as we wish to this world, which Satan has given unto us, his children. You need not fear death, for we who follow the Left-Hand Path are so filled with life that in us death can find no place to enter." [He raises his hands in the Sign of the Horns.] "This Earth is ours, to have and to hold! Shemhamforash! Hail, Satan!"

All: "Shemhamforash! Hail, Satan!"

[The figure of Dracula no longer appears, and the ceremony is concluded according to the customary procedures.]

Appendix 87: "Satanists Seek 'Elite' Only"

- by John Makeig
Fort Worth Star-Telegram, October 3, 1973

The house in East Fort Worth is plain-looking and not mysterious - one story in height, wood frame, with a spacious lawn spotted by tiny pines and shaded by tall elm trees. Dogs bark at paperboys on bicycles in the street out front, and next door a man with an edger grinds it savagely into his front walk by mistake. As sparks from the edger's blades died in the afternoon air, passing cars rustle leaves in the gutter. Few would suspect that Satan's advocates are in the area.

"Come on in," said the 27-year-old man[856] who came to the door. Holding the screen open, he put out his hand to be shaken. "I'm the Regional Agent," he said. Since last May he has been Regional Agent of the national Church of Satan's group in Fort Worth. Spokesman for - but not leader of - an unrevealed number of 21- to 35-year-old local Satanists, the Regional Agent stepped back after issuing greetings to enter the house.

The Agent has light brown, curly hair that hangs to the collar of his short-sleeved sports shirt. Behind wire-framed glasses his eyes are bright and serious. The heels of his boots clomped across the wooden floor, stepped over a rolled-up carpet wrapped in brown paper, and then moved into the front room where he sat on an L-shaped couch.

Moments later a pretty 23-year-old woman[857] - tall, slim, and well-tanned - entered soundlessly on bare feet and sat in a chair with the front window to her back. "This is DeAnn," the Agent said for an introduction. DeAnn swept aside her dark hair and smiled broadly. Dressed in a patterned halter and cut-off jeans, she was about 75% bare. It seemed possible that Fort Worth's Satanists had selected their most attractive group member to be placed on public display. But it developed that she also knows her stuff on Satanism.

A Star-Telegram reporter gained an interview with local Satanists after a letter was sent to San Francisco, where in 1966 Anton Szandor LaVey founded the Church of Satan. LaVey forwarded the letter to a Houston man[858] who, as a Priest of Mendes, is Texas' senior Satanist - as far as the Church of Satan is concerned anyway. He gave the Regional Agent the go-ahead. In the initial letter to Dr. LaVey, it was stipulated that his Fort Worth followers' names would not be used. The 1-1/2 hour interview took place on the afternoon of Labor Day. A few hours after the interview was over, the first half of Dr. LaVey's 1969 book the Satanic Bible was read, and the lengthy conversation that afternoon began to seem a novel and articulate recitation of the sayings of Anton LaVey.

The Regional Agent began by explaining that Regional Agents - they exist in Houston, Dallas, Austin, San Antonio, and El Paso as well as here - are mostly mail sorters. He said both he and DeAnn are among the Church's lowest echelon, the Church's general membership, which is composed of neophytes who have yet to advance to Witch or Warlock status. He said he answers and writes letters, passes down word of high-level Satanic doings to local members, and talks to non-members - mostly those who have written letters of interest to San Francisco.

DeAnn and the Regional Agent both said they became interested in Satanism a couple of years ago after reading LaVey's books. They joined the Church after interviews with another Regional Agent. The Regional Agent and DeAnn made it clear that one of their primary motives in granting the Star-Telegram the Labor Day interview was to interest

[856] Paul Pipkin I°.
[857] Diane Pipkin I°.
[858] L. Dale Seago III°.

like-minded individuals in Satanism - just Anton LaVey-style Satanism, they said, not "teeny bopper" Satanism, not "white witch" Satanism, nor that of any other of the splinter groups that constitute Satanism in America. The mother Church in San Francisco is their sole concern; they purport to represent no others.

The Fort Worth group came together in 1971. The Regional Agent said the Church's doings are yet "formative" in Texas. He said that there likely have been Satanists of some ilk in Fort Worth for years, and said some of them moved to the Church of Satan when it came here two years ago.

The Regional Agent's first unexpected statement - and many were to follow - entailed the extreme elitism of his Church. "The Christian church is not the main obstacle Satanism has to overcome in becoming the elite sort of society we want," he said. "We're trying to secure a privileged position in every walk of life. We're not interested in converting most Christians, because they're too puny. As individuals they're too weak-willed." Eyes closed behind wire-rimmed glasses perched midway up her nose, DeAnn snorted. "Christianity's a crutch," she interjected.

"We promote elitism," he continued. "Obviously the ideas we promote are applicable only to a few. The members of our Church are educated, intelligent, and individualistic. Obviously there are those who can't believe. We don't represent the poor." ["Blessed are the strong, for they shall possess the Earth," states Dr. LaVey's paperback SatanicBible on page #34. "Cursed are the weak, for they shall inherit the yoke!"]

"Dr. LaVey's pointed out a number of times what's the hallmark of a good Satanist," the Regional Agent said. "They're the people who can get what they want. It's simple. They're people who can attain what's important to them." He said "get what they want" has to do with the amassing of wealth, having power, having sexual gratification and enough to eat, and other such goals of a not uncommon nature. ["Blessed are the powerful, for they shall be reverenced," the Satanic Bible states on page #34. "Cursed are the feeble, for they shall be blotted out!"]

"We've been called the Unitarians of the occult," said the Regional Agent. "Satan for us is a convenient symbol of what we call the carnal nature of man. Man is an animal with definite material needs that outweigh any need that might be called spiritual." ["Life is the great indulgence - death the great abstinence," states the Satanic Bible on page #33. "Therefore make the most of life - here and now!"] "I think people want to feel lusted after," observed DeAnn, who also said sex acts are not included in Satanic rituals. "I think it's a very healthy thing." Seven feet away from her the Regional Agent snickered and said, "That's the way it should be. It's not bad." Then he changed the subject.

With some awe, he became reflective just long enough to cast Christianity the sole compliment it was to receive during the interview. "Christianity's been a strong force for a long time. For a lot of centuries," he said. "It's controlled people's sex lives to a great extent. Just to be able to dictate the rules of things like mating is a considerable power." ["Is not 'lust and carnal desire' a more truthful term to describe 'love' when applied to the continuance of the race?" states the SatanicBible on page #33. "Is not the 'love' of the fawning scriptures simply a euphemism for sexual activity, or was the 'great teacher' a glorifier of eunuchs?"]

The Agent was then asked to define "Satan". Considerable discussion followed the question. The Regional Agent indicated that Satanists locally have no great faith in the existence of either God or Satan, Heaven or Hell, the human soul, or anything more than what they can make of themselves through effort and belief in the Satanic religion. He said "Satan" - as people have come to view him over the years as a result of Christianity's teachings - is nothing folks need fear, or at least not the Satan revered by the Church of

Satan.

Both the Regional Agent and DeAnn said repeatedly that society's concern about Satan is a product of the "paranoia" that Christianity, they said, has inflicted on considerable millions of Christians over the centuries. "I don't believe there's a personal Devil," the Agent said. "I think he's a construct of the personal paranoia of a lot of people."

Across a table topped with Satanic pamphlets, handouts, books, and the cover of a 1971 Look magazine with Anton LaVey's face thereon, DeAnn became animated. "It's the 'loser' mentality," she said, waving her arms. "People say, 'Oh, it's the Devil.'" ["The semantic meaning of 'Satan' is the 'adversary' or 'opposition' or the 'accuser'," the Satanic Bible states on page #55. "The very word 'devil' comes from the Indian 'devi', which means 'god'. Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts. He has been given an evil role simply because he represents the carnal, earthly, and mundane aspects of life."]

The Regional Agent was asked if he believed Satan could bring down thunderbolts and smite Christians who threatened him. "Who's up there to bring down anything?" he said with a grin. ["Satan, the chief devil of the Western world, was originally an angel whose duty it was to report delinquencies to God," the Satanic Bible further states on page #55. "It was not until the 14th century that he began to be depicted as an evil deity who was part man and part animal, with goat-like ears and hooves. Before Christianity gave him the names 'Satan', 'Lucifer', etc., the carnal side of man's nature was governed by the god who was then called Dionysus or Pan, depicted as a satyr or faun by the Greeks. Pan was originally the 'good guy' and symbolized fertility and fecundity."]

The Regional Agent's statements regarding humanity's lack of individual souls again was brought up. He was asked what he and DeAnn thought of life after death. He gave this question even more careful attention than its predecessors. He started to answer, then stopped and said, "Cancel out the start," and finally arrived at this: "Many local Satanists do not believe in personal life after death. As for myself, I've studied a great deal of psychic phenomena. I think there may be another dimension to human existence that we haven't found yet." DeAnn said she agreed with the Agent that Heaven and Hell are purely Christian concepts, but added that her own feeling was that, come the moment of a person's death, "there's some release of energy" back into whence it came. ["There is no Heaven of glory bright, and no Hell where sinners roast," states the Satanic Bible on page #33. "Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth!"]

The Agent was then asked if members of his group had burned down St. John's Episcopal Church on March 24, or if his people had burglarized two other Fort Worth churches to steal their religious objects. Previously amiable, the Regional Agent grew momentarily hostile. His indignant denial was obvious. He said Satanists have no use for Christian religious articles. "There are a lot of dangerous nuts loose in society. There always have been," he said somewhat emphatically. "We fully support the police in hunting them down." He said Satanists have been successful in helping police in other cities catch persons whose crimes previously had been attributed to Satanists such as those belonging to the Church of Satan.

He cited Anton LaVey's background. He said that in addition to having been a lion tamer in a circus and a professional organist, LaVey also spent some time with the San Francisco Police Department as a police photographer. He said LaVey's objections to criminality have been recorded in many places.

The Agent referred to the crimes of Charles Manson and his followers in California. He said Manson had only one time used the name of Satan after his arrest, and since has been characterized widely as a bona fide Satanist. The Agent said that Manson spent considerably more time talking about God than the Devil.

He then referred to a mass murder in North Carolina last year in which some high school students who professed to be Satanists had slaughtered several of their classmates. This too, the Regional Agent said, was the work of "lunatics" and not that of the Church of Satan. He reiterated that LaVey and the Church stand unalterably opposed to such acts, and said Satanists here support their local police.

"When I was a kid in high school," DeAnn added, "there was a kid who did things like stealing from churches. But everybody knew he was just a nut. No one claimed he was a Satanist. People are just so paranoid now that they blame us for a lot of stuff we don't know anything at all about." She went on to say that the Church of Satan does not sacrifice animals nor conduct orgies. "If people want that," she said, "they'd better go elsewhere."

Appendix 88: "Satanism"

- by Joyce Bauchner
Courier-News, September 8, 1973

SPOTSWOOD - SATANISM - In the midst of a black, barren field, red flames illuminating their hot bodies, nude, chanting figures kneel around the dark-robed priest as he sacrifices the youth to the diabolical god of the underworld. That's the picture many laymen conjure as their view of Satanism, largely through the written word, music for opera and ballet, and modern-day films.

In reality the actual participants - a dark-haired mother of two - maybe the woman next door, sending her children out to play on a sunlit morning, or a 27-year-old Ohio disc jockey walking down a Columbus street late in the afternoon on his way to work. Both Lilith Sinclair, Priestess of the metropolitan area Grotto (congregation) of the Church of Satan and John DeHaven, High Priest and head of the Church of Satanic Brotherhood, describe Satanism as a "religion of life".

Modern Satanism comes as close to the bloodthirsty orgy of nude Devil-worshippers pictured by many as modern Christianity does to the bloody torturings of the Inquisition. Since 1966, when on the last night of April (Walpurgisnacht, the most important holiday to believers in witchcraft) Anton LaVey announced the formation of the Church of Satan, the new religion, which claims to bring man back to himself has grown to the call of 20,000 congregants divided among the various Satanic churches.

"We don't see Satan as a deity. We worship no gods or deity whatever," said Lilith, sitting in her small apartment here. According to DeHaven, Satanists reject the ideas of Heaven and Hell, or anything after death. "We believe that when you die, you die," he said. "Therefore you should live the fullest life possible while on Earth."

Satanists believe there is a form of energy, a "life force", which through control of the mind can be tapped and released in the desired direction. According to Lilith, it is this life force which ancient Satanists sought to capture as it is released through the violent death of their sacrifices.

Modern Satanism, however, does not entail any form of sacrifice. "After all, the human body is nothing but thousands of atoms. There is a whole universe of energy; all we do is borrow from the energy that there is," said the Rev. Wayne West, the Magister Magnus (great priest) of the Church of Satanic Brotherhood. Rev. West, who was a Roman Catholic priest for nine years, studying at the Vatican archives to become a master theologian for the Catholic Church, said that originally the Trinity was God the father, Jesus Christ, and Satan-Lucifer.

Satanists claim that since Christianity perverted Satan to represent the opposite of church doctrine, the symbolic worship of the Devil is an appropriate characterization of their rejection of Christian teachings. Satanism rejects abstinence for indulgence, but not compulsion. Lilith describes the guiding tenet of the religion as "Do what thou wilt as long as no undeserving person gets hurt."

By "undeserving", Satanists mean that if someone hits you, you are not supposed to turn the other cheek "but slug him back", explained DeHaven. "We don't believe any of the seven deadly sins recognized by most Christian churches are evil. Satanists, like all human beings, are envious, proud, and ambitious; only Satanists are not hypocritical about it. Can you imagine the kind of world it would be without ambition?" asked DeHaven.

Satanists know no universal sins; the religion does not recognize universal good or evil. "Each one sets up standards and ethics on an individual basis. You know that child who was recently killed in New York with the 'X' across his chest? To me this evil is the worst

form. There is no justification for killing a child."

Modern Satanism, using psychodrama, the pomp and ceremony, the ritual of the religion itself, taps and directs the energy force. "All ceremonial magic really entails is psyching yourself to a certain point and releasing it. The ceremony, the ritual helps the members accomplish this," said DeHaven. "When the priest calls forth the four crown princes of Hell, he's not really summoning demons. What he is doing is calling on an energy force - what we are doing is giving names to energy," he said.

"During the ritual you turn your mind inward and blank out the rest; you make the psychic energy flow from within," said Lilith as she sat in her long black cape, eyes intently fixed on an arrangement of black paper roses, a gift from someone who had heard her during a lecture. Then, as the music of Holst's The Planets thundered throughout the room, Lilith, in her black ceremonial robes, approached the altar and rang the silver bell, thus transforming the living room into a Satanic ritual chamber. The air having been cleared by the symbolic ringing which opens each ritual, the Priestess faced the altar, gave the Satanic two-horned sign, and began the chant: "In nomine Dei nostri Satanas Luciferi excelsi. In the name of Satan, the ruler of the Earth, the king of the world, I command the forces of Darkness to bestow their Infernal power upon me!"

The rectangular altar, draped in black cloth, has been set up along the west wall, the traditional location for the Satanic altar. Since Satanism is a "carnal" religion, rejoicing in man's natural state, his instinct and flesh, whenever possible a nude woman, symbolizing mother Earth who gives birth to all life, serves as the altar. When this happens, the instruments used during the ritual sit on a black-draped table within the reach of the person conducting the service.

Above the altar sits the Sigil of Baphomet, the sign of Satan, which most Satanists wear like a Christian wears his cross. The Baphomet, a goat's head within an inverted pentagram surrounded by Hebrew letters which spell "Leviathan", represents the Powers of Darkness and the generative virility of the goat. Since the upright pentagram - three points up and two points down - when encompassing the figure of a man, represents the human spiritual nature, Satanism uses the inverted pentagram to signify the opposite - man's carnal nature. The horns of the goat thrust upward in defiance of the other three inverted points, which represent the holy trinity.

Between the altar and the Baphomet hangs an inverted crucifix. Lilith explains that this is not to be blasphemous or anti-Christian. But since Satanists view the crucifixion as symbolizing guilt, pain, and death-worship, the inversion represents life.

At the far right of the altar, or in the corresponding hands of the woman serving as the altar, sit the black and white ritual candles. The candles symbolize the light of Lucifer, the bearer of enlightenment. The white candle on the right represents the hypocrisy of the "white" magicians and followers of the Right-Hand Path. The black candle on the left is a source of power to participants and is used to burn parchment on which curses and blessings have been inscribed. Other black candles supply the only illumination in the chamber.

On the altar sit the bell, chalice, sword, phallus, gong, and parchment used in ceremonies. Since gold has always been associated with Heavenly religions, none of the implements is made of gold.

At both the beginning and end of each ceremony, the priest rings the bell, turning counterclockwise and stopping at each point of the compass. According to Satanic teachings this is done at the beginning to purify the air of all external sounds and at the end as a pollutionary signal indicating finality.

The chalice (goblet) holds the symbolic elixir of life, which is usually wine. First the priest and then the members drink from the chalice, thus drinking the fruits of life.

The sword represents power and serves as an extension of the arm or finger with which the priest gestures throughout the ceremony. Lilith uses the Grotto sword, which carries the signs of Satan, power, infinity, destruction, and protection on the blade, to call forth the four crown princes of Hell - Satan, lord of the Inferno from the south; Lucifer, lord of light from the east; Belial, ruler of the Earth from the north; and Leviathan, serpent of the seas from the west.

When gesturing, Lilith uses her personal dagger, a gift from her Grotto members which bears the inscription "Mehr sein als scheinen" ("Be more than you seem").[859]

The phallus, which on Sinclair's altar is a black rod resembling a magician's wand, is a fertility symbol which represents virility and aggression.

The gong is used to call upon the forces of Hell and is rung each time the Grotto repeats the words "Hail, Satan".

On the parchment is written any curse or blessing which will be burned in the white or black candle depending upon the request.

"Open wide the gates of Hell, and come forth from the Abyss to greet me as your sister and friend …" As she finishes the opening invocation, the Priestess calls forth the demons by name: "Lilith, Abaddon …" Grabbing the sword and facing the south, she summons the four crown princes of Hell.

Soon she will begin to chant an Enochian Key, of which there are 19, each serving a different purpose. Enochian is an ancient language which first appeared in print sometime in the 17th century. Enochian chants, called keys, are used for various rituals.

Rituals can be of three types: compassion, destruction, or lust. But even when the rituals are not being performed, the Satanic decor of the apartment, like the Madonnas on the shelves of many Catholic homes, speak of the religious nature of the house.

Standing in front of the black door, which is trimmed in red with two horns painted at the top, Lilith points out the sculptured head of Pan she plans to place between the horns above the doorway. "We don't allow people under 18 to join our Church," she said as she arranged the statuettes of ancient demons on the shelf. "We feel that they might be fascinated by the mysticism and not really believe in or understand the theology."

Lilith is not bringing up her two children as Satanists. Instead she allows them to experience various religions, explaining Satanic beliefs but allowing them to attend Sunday schools with their friends. "I don't feel I have the right to raise them knowing only my way. When they're old enough, they will choose. We even still have a Christmas tree, but it is not a religious thing. I just feel I don't have the right to deprive them of the joy of Santa Claus," she continued.

Lilith was a Roman Catholic, Methodist, Seventh Day Adventist, and non-believer before turning to Satanism. After someone gave her a copy of LaVey's SatanicBible to read, she became a member of the Church. "With all other religions you always get to a point where you cannot do something because they say it's a sin. The problem is that, deep inside, you don't feel you are sinning. It becomes a push-pull thing inside you. Through Satanism, however, I found the peace of mind, contentment, and freedom from guilt that I never found in other religions," she said.

[859] This inscription identifies the dagger - a German SS-style model - as one of those presented by the Napolas ("National Political Institutes of Education" - the elite youth academies of the Third Reich).

Appendix 89: Letter of III° Nomination

- by Michael A. Aquino IV°
IX/1974

Upon nomination to the Nine you have been approved as a candidate for elevation to the Priesthood of Mendes. Certain procedures must now be followed before the Council will make a decision concerning your formal ordination. It is the purpose of this communique to explain these procedures and to set forth pertinent criteria concerning the Priesthood.

As you are well aware, admission to I° membership in the Church of Satan is granted only after careful evaluation of the applicant's questionnaire. Even so, applicants are given the benefit of the doubt where possible, on the assumption that exposure to the teachings of the Church of Satan may serve to correct personality imbalances or preconceived misunderstandings concerning the Black Arts. Accordingly there is a calculated attrition in the I°, inasmuch as some individuals cannot or will not accept the standards of mental, physical, and metaphysical discipline expected of a true Satanist.

Standards for the II° are correspondingly more stringent. Approximately five percent of the total Church membership hold this degree, which is awarded by the Nine primarily upon the evaluation of a written examination. The II° constitutes a decision by the Nine that the candidate possesses a working understanding of the principles of Satanism, and that he or she is endeavoring - within personal capability - to put these principles into practice. Confirmation of the II° is undertaken with such care that the attrition rate is practically nonexistent. The II° is regarded by the Nine as the highest recognition of magical expertise that may be bestowed upon a lay member of the Church of Satan.

Ordination to the Priesthood of Mendes involves considerations so complex that a summary treatment of them is impossible. Without a doubt the Satanic Priesthood is far more difficult to attain than the priesthood of any conventional church. Taken into consideration are the candidate's past achievements, present activities, future potential, and psychological makeup. From the time of a candidate's initial nomination to the issuance of such a communique as this one, an exhaustive examination lasting at least one year is pursued by representatives of the Council. Those who fail to stand up under this scrutiny are simply never made aware of their nominations.

Within the scope of the I° and II°, allowances are made for the ability and skill levels of the individual. If he or she is making the best use of the innate potential possessed, the criteria for those degrees are satisfied. In short, the lay Satanist is measured against himself, not against human society as a whole.

Just the opposite is true with the Priesthood of Mendes. Here ambition and noble intentions cannot compensate for lack of ability, social effectiveness, and aggressive application of the principles of Satanism when dealing with others. Applicable here is an age-old Satanic aphorism: "As above, so below". Since individuals are naturally reluctant to recognize their own limitations - and to accept the fact that they cannot transcend them - this criterion has seemed both unfair and abusive. It has embittered many a would-be Priest, and it has even caused the downfall of confirmed Priests whose judgment was adversely affected by the powers and prerogatives inherent in their office.

Before you elect to proceed with your candidacy, you are advised to give this aspect due consideration. It may be that in spite of your most thorough efforts, ordination will be denied you - for reasons over which neither you nor the Nine have the slightest influence. There are lesser honors which you may seek that do not encompass this hazard. Indeed, as a recipient of the II°, you already possess evidence of our recognition and approval of your

efforts.

There is much that is allegorical concerning lay membership in the Church of Satan. Our activities, communications, and publications all reinforce this. A person can be an accredited Satanist and yet consider the Prince of Darkness no more than an interesting and illustrative figure of myth.

With the Satanic Priesthood the allegory ends. As the ordained representative of Our Lord Satan, you will become a living embodiment of the Powers of Darkness. You will retain mastery of your own Will; indeed you will be strengthened in this regard. Nevertheless you will become an agency through which the Devil will achieve his ends. By now you should be sufficiently acquainted with the true motives and ambitions of the Church of Satan, and this realization will inspire you with exultation, not fear or doubt. If the latter is the case, you should proceed no further. Bram Stoker, a member of the Satanic Core of the old Golden Dawn, emblazoned this principle in the first words of his celebrated literary figure, Count Dracula: "Welcome to my house. Enter freely and of your own will."

The Satanic Priesthood is not an office that can be assumed or disregarded at whim. It will remain with you constantly. It will color your every decision, expression, and action. So marked will be the effect upon your personality that you may seem alien even to many of your closest friends. As you enter new spheres of interest, it may be necessary to abandon old ones. Strange paths await the chosen of Satan, and they may bring misery as well as majesty. You enter a realm characterized by challenge and choice, not by comfort and consolation.

So it is written. As a Priest or Priestess of Mendes, you will learn many things about the true Prince of Darkness and the forces under his control. Much will become clear to you that has heretofore seemed obscure or incomprehensible. That which inspires you will turn your entire universe to your advantage, if you but make the effort to recognize the signals which will be manifest to you. "All this power will I give thee, and the glory of them: For that is delivered unto me; and to whomsoever I will I give it."

And finally, an admonition: If you accept the Priesthood in good faith and subsequently decide that you cannot sustain the powers which have been bestowed upon you, you will be free to resign your office with honor and impunity. If, however, you deliberately move to abuse the trust and confidence which have been placed in you, it would be better had you never been born. So also it is written.

And now, if you will, proceed:

As evidence of the circles in which you make your influence felt, send to us the names of ten members of the Church of Satan whose decision to join the Church was prompted by contact with you personally. If in doubt as to the extent you influenced such a decision, set forth full particulars.

Confirm in writing the following personal facts: Full name, mailing address, residential address, business & residence telephone numbers, citizenship, height, weight, color of hair & eyes, marital status, names & ages of spouse and children [if applicable], social security number, and security clearance [if any].

Are you presently employed? If so, where? What sort of work do you do, and what is your present income? How many jobs have you held in the past three years? What are your career ambitions? What do you consider your most significant professional accomplishment? Has your Church membership affected your professional relationships? Would your ordination by itself affect them? If so, under what secular restrictions would you prefer to function?

If you are presently a student, upon what sort of academic program are you embarked? What do you intend to do with the knowledge you acquire? How successful have you been academically? How do you support yourself?

Satanic clergy must live and act in a world composed largely of non-Satanic intellects and value systems. Imagery concocted to impress the profane is a necessary adjunct to formal practice of the Black Arts. Describe your personal appearance, habits, mannerisms, emblems [such as place of residence, furnishings of same, automobile, office environment], and disposition towards public relations. How is your sense of humor? Send along a photograph or two that illustrate your customary living environment.

What do you consider to be the responsibilities of a Priest or Priestess of Mendes?

What do you consider to be the ultimate goals of the Church of Satan?

Would you consider it permissible, under any circumstances, for a member of the Priesthood to disobey a directive of the High Priest or the Council of Nine?

What is your understanding of the principle of consistency as applied to the office of the Satanic Priesthood?

How do you react to skeptical inquiries concerning Satanism and the Church of Satan? What is your rationale for this?

What do you consider to be the psychological basis behind Satanic ritual? Does your interpretation justify impulsive behavior - such as the casting of an emotionally-motivated curse - under ritual circumstances?

What is your interpretation of the tradition of the making of a formal pact with the Devil? As a member of the Priesthood, what use would you make of this interpretation?

The Church of Satan has occasionally been accused of being either fascist or communist [among other things] in its doctrines. What is your personal opinion? How would you respond if questioned concerning this on public media?

Do you think that you can recognize a psychic vampire when you see one? What do you think the attitude of such creatures will be towards a member of the Priesthood? Do you think that they will be able to perceive you as such?

What exactly is “evil”? How would you respond if asked such a question over the media or during a lecture?

Of all the books that you have ever read - apart from the Satanic Bible, Satanic Rituals, and Compleat Witch, which do you consider to be the most valuable to a Satanic magician? To a novice?

What is lycanthropy? Why is it important? How can you make use of it?

What is the significance of the Enochian Keys?

What is “magic”? Why is the Satanist concerned with it? How does it tie in with what you would define as the “material” goals of the Church of Satan?

As a Priest or Priestess III°, do you think you could recognize a Magister IV° or a Magus V° without being formally introduced? What do you think distinguishes a Magister from a Priest, and a Magus from a Magister? Can you name at least three historic personages whom you suspect to be Magi?

What is your opinion concerning astrology? Do you make use of this concept as a tool in your magical operations?

In a religious context the Church of Satan is said to reject the spiritual and elevate the carnal. What exactly do you think this means?

What is the difference between Satanism and atheism? Between Satanism and agnosticism? Between Satanism and existentialism?

Could there be such thing as a “Satanic utopia”? What would it be like?

Is Satanism consistent with so-called “rational” scientific disciplines?

What does the Devil have to do with art? What is art? Is it important to the operations of a Satanic Priest or Priestess? Why?

What are some specific changes which you feel the Church of Satan will bring about in the next twenty-five years?

And finally: Inasmuch as you are interested in becoming an ordained Priest of Our Lord Satan, who or what is he?

Upon receipt of your answers to the above, the Council of Nine will give final consideration to your ordination. Unanimous recommendation to the High Priest is necessary for a new Priest or Priestess to be admitted to the Order of Mendes. Ultimately sanction of each new ordination must be made by the Powers of Darkness themselves, according to symbolisms which are as old as man himself. You may be advised of a decision relatively swiftly, or an indefinite time may elapse before this takes place. There are many forces which have a bearing upon the question of ordination.

"Therefore, harken unto my voice! I have talked of you, and I move you in power and presence, whose words shall be a song of honor, and the praise of your god in your creation!"

The Council of Nine

Appendix 90: "Santa Barbaran's Home is Devil of a Place for Church"

- by Mary Every
Santa Barbara News-Press, October 16, 1973

The ranch-style home looks among the least likely to be expecting company in its block in a suburban neighborhood on the city's north side. Behind a slightly sloping lawn and two willowy cypresses, it is dark amidst the lights of neighboring houses and beneath the night's crescent moon.

The buzzer is activated, but there is only silence in response. The door then slips slowly open, revealing a looming figure in a black hooded robe, the face a grotesque contortion sprouting fangs and horns. Stubbornly unresponsive to conversation, the arcane host beckons in slow motion the way to a couch in a spartan sitting room furnished with Victorian antiques.

The couch faces a home organ, which is set with two flickering black candles, a bell, a chalice, and the holder for an incendiary flame. Illuminated by candlelight above the altared organ is a black inverted pentagram framing a Satanic goat's head. On the wall to the left hangs a slender sword made of a stag's horn.

After seating his guests, the host stealthily retreats through another door, all the while in silence adhering to some unspoken command. From an unseen source in the semi-darkness, the room fills with a macabre voice droning incantations, mournfully accompanied by music from an organ: … "Voices of my vengeance (thunder) … plain of writhing serpents … this victim I have chosen … with the sting of scorpions … plunge his substance into the dismal void …" The chant swells to a crashing crescendo, the sound of a gong, "Hail, Satan!"

Curtains rustle at the right side of the room, and out patters an Irish setter. The lights in the room are snapped on, and Michael Aquino, wearing a welcoming smile, black turtleneck, sport coat, and silver inverted pentagram pendant, enters the room and introduces the dog, Brandy. Lightly alluding to the previous scene and its recorded message as "a staged demonstration; there's a lot of mischief in us", Aquino explains that he doesn't hold any group rituals here - only for himself and visiting officials of the Church.

A certified celebrant of such diabolic rites, Aquino is a member of the Council of Nine, the international directorate of the Church of Satan, in which he holds the degree of Magister Templi, a position comparable to that of archbishop in a "conventional" church, he explains.

The controversial church was founded in San Francisco in 1966 by Anton Szandor LaVey, a former lion tamer and current practitioner of the Black Arts. According to a Time magazine cover story "The Occult Revival" (June 19, 1972), "the Church offers a mirror image of most of the beliefs and ethics of traditional Christianity". Its members, states the article, "invest themselves with some of the most flamboyant trappings of occultism, but magic for them is mostly psychodrama - or plain old carnival hokum. They invoke Satan not as a supernatural being, but as a symbol of man's self-gratifying ego, which is what they really worship."

Aquino, who says observations in the Time article about his Church are essentially valid, points to the inverted pentagram on the wall, noting its symbolic "inversion of the spiritual and elevation of the carnal". He leads the way into his nocturnal office, where he sits behind an uncluttered, heavy desk. His pallor is accentuated by coal-black hair that

trickles into sideburns, and heavy eyebrows with a Gothic upturn.

His involvement with the Church, he explains, began approximately in the Satanic year III. His official correspondence is presently dated VIII. It was about the time the movie Rosemary•s Baby was released, he recalls, noting that LaVey, the Church's High Priest, had provided the technical expertise for the film and played the role of the Devil. "I was a Lieutenant in the Army and in San Francisco for business at the Presidio. Rosemary•s Baby was being premiered in the city, and I caught the early show. After that show, and before the next one began, a black hearse pulled up, letting out a group of people in black robes. One of them, I was told, was Anton LaVey.

"The next time I returned to San Francisco, I read in the paper that LaVey was going to give a lecture at his Central Grotto in the city. I went to the lecture, somewhat skeptical and prepared to be entertained. That evening it was a light-hearted talk on fortune-telling techniques. The man himself struck me as sincere, but not evangelical about his cause. He didn't strike me as a fanatic." Aquino relates that later, while stationed in Vietnam, he did research towards the Satanic Priesthood, and after his return was ordained in a "stormy ceremony".

A framed red plaque issued to him by the Church hangs on the wall amidst some forty conventional white awards and certificates, including a scroll commemorating his service as National Commander of the Eagle Scout Honor Society and two commissions from the President of the United States. A resident of Santa Barbara since 1961, Aquino, an honor graduate of Santa Barbara High School, attended the University of California, Santa Barbara on a scholarship from the government. He was decorated in Vietnam for his work in psychological warfare, and attained the rank of Captain in the Army.

After he became a Satanic Priest, and while a Captain in the Army stationed at Fort Knox, Kentucky, he established a Satanic Grotto in Louisville. There is no Grotto in Santa Barbara, he says.

Aquino won't give statistics on the Church's current membership, but he says, "It passed the 10,000 mark in 1970 and continues to grow, in spite of the fact that approximately one out of ten applicants is accepted. We never solicit members."[860] The questionnaire, which seeks such information as description of car, home, and parental preference, he explains, attempts "to weed out the nuts from the well-balanced. We don't want sex maniacs or bigots. Nor are minors accepted."

The basic doctrine of this church of non-religion is contained in LaVey's Satanic Bible, described as an "inverted gospel" in the Time story. The book seems diabolically calculated to set a God-loving soul aquiver. To Satan are attributed such quotes as: "I break away from all conventions that do not lead to my Earthly success and happiness. I question all things. As I stand before the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: Lo and behold, all this is fraud.

"Life is the great indulgence, death the great abstinence. Therefore make the most of life - here and now! Blessed are the strong, for they shall possess the Earth. Cursed are the weak, for they shall inherit the yoke!" Says LaVey in the book, "Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts. He has been given an evil role simply because he represents the carnal, earthy, and mundane aspects of life."

Staunchly refuting accusations that Satanists worship evil, Aquino explains, "We perceive Satan as the personification of mankind raised to divine status. What we worship is the potential majesty of our race on its own strength. We do not grant the existence of an absolute standard of morality."

[860] True except for the "10,000" figure, by this time used routinely for P/R purposes.

Neither, apparently, are they concerned about an afterlife. “We can say,” says Aquino, “that the individual literally controls the Universe, because when he dies everything is effectively blotted out. Everyone is the center of his own perceptual universe. He carries it around with him.”

Noting that Satanist doctrine encourages indulgence rather than abstinence, he says, “We view the Judæo-Christian tradition as death-worship, because it puts an emphasis on life after death. We worship life and aren’t interested in an after-life,” which he says is why he doubts that Satanism could become a mass philosophy. “That’s just too big a bite for most people to swallow.”

Not surprisingly, the Church of Satan has been bitterly denounced by religious leaders of all faiths concerned with a resurgence of interest in devil-worship. LaVey’s followers assert themselves as a sort of elite in the movement, defending their organization’s ethical standards and their card-carrying followers against other self-proclaimed Satanists who give them a bad name by robbing churches or sacrificing animals.

The Church of Satan disassociates itself, according to Aquino, from “occult faddists who reject the tremendous amount of knowledge we have at our disposal for primitive explanations of natural phenomena. The Satanist ritualizes, and thereby identifies and controls his illogical, human indulgences.” The costumed rituals purport to conjure the likes of lust, curse, help, and sympathy.

“Few academicians would say it works,” reflects Aquino on the employment of the so-called Black Arts, “but I’ve seen these things work - whether it’s a form of mental projection or simply the power of suggestion - I have seen results.”

The majority of the ceremonies, he says, “are bizarre dramatizations of Gothic horror, vivid displays of pyrotechnics and optical illusions, and subtle probes into the repressed desires of the human mind.”

Most infamous, perhaps, is the Black Mass, which LaVey in his Satanic Bible describes as “essentially a parody on the religious service of the Roman Catholic Church” which would be used by the Satanist only “as a form of psychodrama”.

Blatantly blasphemous, the script, written by the High Priest himself, calls for a nude woman to serve as an altar. But in practice, says Aquino, variations of altars are used. If a nude woman is used, he says, it is always with her consent, and “nobody may touch the altar girl”. Women rather than men are preferred to be honored as altars, he explains, because of their “passive, receptive, Earth-image”.

Ceremonies are limited to 20 or 30, he says, “because the whole keynote of Satanic ritual is that everyone becomes involved”.

Ordained in 1970, Aquino has attained a rather elite status in the organization, holding the fourth in the five magical degrees of the Church. The degrees are Satanist I°, Witch or Warlock II°, Priest of Mendes III°, Magister IV°, and Magus V° (which, of course, is held by LaVey). Although the organization is non-profit, Aquino relates, “We voted to reject tax-exempt status, because we don’t believe any church should be tax-exempt - a benefit by exclusion.”[861]

As he methodically deals out color photographs of Satanist functions, he notes one of LaVey greeting a young goat at the Santa Barbara Zoo. When an apparent fetish for black is mentioned, he grins devilishly: “We’re all Gothic monsters at heart.”

[861] No such “vote” was held. After the LaVeys decided in 1971 not to submit Church records to the Internal Revenue Service for tax-exempt status, this statement became the official one for public statements.

Appendix 91: Statement for *The Occult Explosion*

- by Anton Szandor LaVey
1973

To us "Satan" is a symbol rather than an anthropomorphic being, although many members of the Church of Satan who are mystically inclined prefer to think of Satan in a very real, anthropomorphic way. Of course we do not discourage this, because we realize that it is very important to many individuals to ritualistically conceptualize a well-wrought picture of their mentor or tutelary divinity. Symbolically, however, Satan is the teacher: the informer of the whys and wherefores of the world. In answer to those who would label us "Devil worshippers" or be very quick to assume us to be Satan worshippers, I must say that Satan demands study, not worship.

We do not grovel; we do not get down on our knees, genuflect, and worship Satan. We do not plead, we do not implore that Satan give us what we wish. We feel that anyone who is going to be blessed by any god of his choice is going to have to show that god that he is capable of taking care of the blessings that are received.

The Church of Satan is an organization which is comprised of Satanists who, because of their abilities and lifestyles - and I must stress lifestyles - reflect a higher than average human potential. Through this avenue - the Church of Satan - the Satanist will become the prototype for a more rational, certainly a more finely tuned society.

The media have stressed our nude altars. The nude altar is an integral part of the Satanic service, and with good reason: The nude altar represents man's fleshly heritage - the very Earth, the mother, the womb whence he came. And we feel that there's nothing "bawdy", there's nothing "licentious", there's nothing "lewd" about the nude woman who's employed for the altar. We also feel that there's nothing wrong with bawdiness, with licentiousness, or with any type of sexual activity; but we feel that the ritual chamber is no place for it, either overtly or covertly. And there's no need to be surreptitious in our ritual insofar as sexual predilections are concerned.

For centuries both churchmen and laymen have been defining the Devil according to their needs, all the while playing the game of muzzling the enemy. They've been inventing the rules of how devils should behave, how Satanists should behave, how Devil-worshippers should act. And they have been in an authoritative position to do this, because naturally they are the men of God, the men of the church. Supposedly they are the men who have been doing battle with this Devil and have been absolving their parishioners of this Devil's promptings. In this manner they have maintained a convenient means by which to esape the blame for their inadequacies or indiscretions.

"The Devil made me do it" has always been a stock alibi. Once it held, and held very firm. Now, fortunately - fortunately for us - it has become ludicrous to say, "The Devil made me do it." Yet many, while laughing, still play the old game of self-deceit and blame the Devil in one way or another. So the old game is still going on. This is made amply clear in, of all places, the very world of the occult. "Witches", who held the Devil's name for centuries, now refute Satanism with a passion, employing it as the other side of the fence. All manner of occultists, from ESP researchers to faith healers, denounce Satanists as worthless, meaningless, dangerous, ad nauseamNever is there to be found a positive adjective about Satanists. We Satanists smile at such transparencies - for they are transparent opinions; their motivations are most clear. It shows that even those who now claim emancipation from inquisitors need devils themselves, in order to make their art more palatable to others.

Ironically the masters of the world have always been Satanists. The masters of magic have always practiced Satanic magic - that is to say, magic without the trappings of self-deceit, for self-deceit is always an inhibiting factor in the ultimate success of a magical rite.

The great Devil's advocates of the past - Friedrich Nietzsche, Mark Twain, Herbert Spencer, H.G. Wells, Shaw, Bierce - were all able to hold a looking-glass up to man. But man, momentarily viewing his self-deceit upon reading the works of these people, could quickly avert his gaze and find solace in his spurious rule-books. The time for an organization of devils had not yet come. Only a strong, organized movement could force the mirror of self-revealing before the world's eyes and hold it there. And this is what we wish to do: hold that mirror up!

It has been said that the most powerful thing in the world is an idea whose time has come 'round. The idea that the "enemy" might conceivably have something worthwhile to say is now with us. In fact, is that demon within each of us really an enemy, as we have so long been taught? Or will it be recognized as the guiding spirit of enlightenment which it actually is? You must remember that the word Daimon does not imply "evil", but simply a "guiding spirit", a "motivating spirit".

Man must quit kidding himself. Only when he emancipates himself from dubious interpretations of good and evil - when he can truly rise above good and evil, beyond good and evil, realizing that these terms are probably the most relative terms in his existence; when he can accept the long, obscene name of "Satan" [because that is a dirty word, "Satan" - the occult world seems to find it even more so]; when he can accept this word, this name into his vocabulary as a sound to be honored - then he will be free! Until then he will walk in fear of the very scapegoat he has created, and his potential guide will remain his nemesis.

[Interviewer question: •How would Satanism help one rise to a higher mental level?Ž]

Satanism allows us to recognize and to realize our own potential, to realize that man is not created equal and that each must make the most of what he has, according to his own opportunity and natural ability. But he must also realize that he can't force cards into his computer that will not be programmed - that will be rejected. As a Satanist who knows this and who realizes his own potential, he must eventually - and here is one of the essential points of Satanism - attain his own godhead in accordance with that potential. Therefore each man, each woman is a god or goddess in Satanism - but must never make the mistake of assuming that there may not be another god or goddess next door who may be a little stronger.

We feel that Satanism is a religion of life rather than death. I can't understand why some of our detractors seem so impelled - or compelled - to establish Satanism as a religion of death, because nothing could be further from the truth. Satanism advocates that life should be lived to the fullest - that one should get every drop of enjoyment from this life. We believe that this is the best of all known possible worlds. If there's a better one, then it will be Satanists - or Satanically inspired scientists - who find it. We feel that life is the great indulgence, death the great abstinence. I've made this very clear in the Satanic Bible, and yet there are still many who maintain that Satanism is death-worship.

So you might say that Satanism is a gateway to a new and more vigorous life for the individual who is struggling under the burden of depression.

The greatest misconception about Satanism concerns human sacrifice. People tend to overlook the fact that a curse can be thrown without any blood being shed by the magician or his chosen victim. The Satanist accepts human life as a very precious thing, albeit wasted on some individuals, and we feel that there is nothing inherently wrong with

anyone who just lives and allows others to live according to their own dictates. Nevertheless curses have to be thrown. A curse is a symbolic act. This means that it gives vent to one's anger, one's emotions. And if it is directed properly towards the victim, that victim then suffers accordingly. Such is the power of ceremonial magic.

Appendix 92: "Satanism"

- by John A. Ferro IV°
in The Devil is Alive and Well and Living in America Today
by Jason Michaels (New York: Award Books #AQ1137, 1973)

The current vogue which has promoted all aspects of the occult into commercially lucrative ventures inevitably produced an enormous proliferation of dramatic presentations and publications, ranging from the harmlessly ludicrous to the most tawdry of vulgar sensationalism.

Concurrently much serious analysis and much credible work is being done, both fictional and non-fictional. Whether the product be lamentable or laudable, the so-called occult revolution is with and upon us. It could not have occurred unless a real need were being met.

There has been manifested on the part of many in our society, especially the young, a desire to explore those aspects of their being and of reality which have been to a great extent ignored in a culture which so exclusively values the rational, empirical approach. This is not, of course, to advocate repudiation of that tradition, but rather to assert that at its best an approach based upon the conclusions of speculative thought and observable phenomena does not encompass the totality of life, and that man, in demythologizing his world, has lost something of great meaning and value.

Myth and ritual enable man to reascend to beginnings, to experience the universe in a manner impossible for the empiricist. Magic is a very real and potent force, a fact to which such distinguished men as Hermann Hesse and Carl Jung bear ample testimony.

Magic is the essence of both Witchcraft and Satanism.The two are not necessarily interrelated, but resemble each other in many ways. Because both are complex subjects, and because the information available on them is unusually diverse and contradictory, simple explanations of their differences and similarities are virtually impossible, if indeed they are desirable. Even when the two are considered together, however, it is still possible to recognize a number of central themes which may be labeled "Satanism".

Satanism is not necessarily a Western phenomenon, but its popular appearance, especially when focused upon the figure of Satan, belongs within the religious and intellectual traditions of the Western world. Dualism, the apparent conflict between the forces of light and darkness, and between spirit and matter, is a central problem in all the great religious systems. The problem becomes especially difficult within the context of the rigid monotheism which evolved in the Judæo-Christian tradition. Infused with a generous portion of the extreme dualism found in the doctrines of Persian Zoroastrianism and its offspring, Manicheanism and Gnosticism, the development of a satan, or adversary of the Old Testament into Satan, the Adversary, the mighty Prince of Darkness, is easy to understand.

About this Satan the remnants of paganism, the devotees of the Old Gods, those who in one form or another rebelled against the domineering, demanding presence of the Christian church would later group themselves. If they did not choose to acknowledge that their allegiance was to Satan, the alliance was made for them in the minds who did. Here, in ambiguously simple terms, is the essential beginning of the varieties of Satanism found in the modern world.

We need not dwell upon this point. Recent mass murders and ritual massacres provide irrefutable, painful evidence that not only many ignorant and disgusting acts are perpetrated in the name of Satanism, but brutally destructive crimes as well. The existence of groups devoted to such acts can scarcely be denied, but I am convinced that it would be

just as irrational and erroneous to dismiss Satanism in the modern world on these grounds, as to judge the Christian church on the basis of the horrors it has perpetrated during two thousand years by ignorant and fanatical elements within its ranks.

I believe we must rather seek to understand what Satanism, apart from the aberrations of imbeciles, the unbalanced, and the drug-demented means in the modern world. It is my contention that Satanism indeed possesses a powerful message for modern man.

I regard the figure of Satan as the personification of the "dark" aspects of reality, the earthy, and the carnal, human qualities that so many in the modern world have been unable to accept and integrate into their lives. Victimized by a tradition and a personal conditioning which ignored or villified the dark and the carnal, they spend years, if not entire lives of desperation and self-alienation attempting to understand and relate to a body and a world of matter.

The mighty Prince of Darkness, the lord of this world, is a symbol, a personified force to which many can relate. Satan is also the arch-rebel. He urges men to cast off decadent and life-denying conventions. He is the archetype of individual assertion, of the mind that holds no truth to be above the question; by extension Satan is the harbinger of freedom and emancipation. Even so devout, if unorthodox a Christian as John Milton created a Satan who was the most majestic figure in his Paradise Lost

Though infrequently considered in this context, Satanism today may represent a potent, humanizing influence. By its emphatic assertion that man's baser impulses are very human - not intrinsically evil - Satanism sets itself in direct and unmistakable opposition to the proponents of self-hate and self-denial.

Anton Szandor LaVey, a man for whom I have the greatest respect and from whom I have learned much, is not only an extremely knowledgeable and intelligent individual, but one who possesses uncanny ability to turn a clever phrase. He has frequently said that "man must learn to exercise rather than exorcise his demons". This sound, psychological statement is quite compatible with current trends in the field.

Man must learn to incorporate those forces which have commonly been called demonic. In traditional thought and legend, the demonic forces are said to be dangerous and destructive, a formidable hazard to those who would tamper with them. Let us rephrase this in contemporary terms: What could be more destructive psychologically than those forces or aspects of our personality which we would deny and suppress?

As previously suggested, the question of personal freedom, rebellion against senseless restrictions, of individual responsibility is relevant here. The Satan-figure is a rebel, whose rebellion is not to be found in the pages of Scripture, and which is scarcely a theological essential. In some historical manifestations, and certainly within the modern context, Satanism espouses a repudiation - not of all restraint and social responsibility, but of useless conventions and life-denying ordinances. Personally I cannot escape the conclusion that the opposite of Satanism is not religion but Puritanism, that philosophy which hates life and embraces the authoritarian, legislative restriction of personal morality.

In my study and analysis I have come to agree with William Butler Yeats, who regarded the Devil as the reverse side of God. Like Hesse and Aldous Huxley, and so many figures of similar insight and vision, I have come to see something beyond a fragmented reality, that God and the Devil are really two component parts, or rather complementary aspects of the same profound and all-encompassing reality.

Appendix 93: Central Grotto *Exorcist* Bulletin

- by Anton and Diane LaVey
February IX/1974

The first month of the Year Nine has shown that this is indeed going to be the year of the Ego! Satan grabbed the spotlight in grand fashion and strapped the Almighty's crew into the hot seat, all in the same motion. Lord, are their faces red. By now any self-respecting Machiavellian knows we're referring to that tidy little job The Exorcist. Most office time for the past six weeks has been spent hanging on to this dragon's tale and guiding it in the right direction. Perhaps the following "Possession Kit" description will help you appreciate the tenor of Central's atmosphere of late:

* OFFICIAL CHURCH OF SATAN POSSESSION KIT *

WOW!! AMAZE YOUR FRIENDS! -- $29.95 includes:

- Lexicon (handbook) of dirty words.
- "Ventrilo" device to make unearthly sounds [slips unnoticed into mouth].
- Ten-pound sack of simulated poo-poo to smear on body and face.
- One gallon of mottled green and black simulated vomit [pleasantly flavored].
- "Break-apart" crucifix [no sharp edges].
- One pint aniline dye - will stain anything.
- Spool of invisible thread to yank objects.
- Five mini-stink bombs.

DON'T DELAY - IMAGINE THE EXPRESSION ON YOUR FRIENDS' FACES AS THEY WATCH YOUR ANTICS!

When the hoopla over The Exorcist first hit, we really didn't mind all the extra work it created for us. After awhile, though, the fun began to wear off and it became something of a grind. Dr. LaVey, true to form, came up with an antidote that our waning sense of humor couldn't resist. Actually he had done it for his own amusement, but Mrs. LaVey found it and brought it to Central, where we conspired with her to get copies printed up and sent to a few people who we thought would enjoy it.

[It would seem we should have included the notorious "Zodiac", who now boasts a total of 37 victims, in our mailing. He apparently shares Dr. LaVey's amusement with The Exorcist. After a silence of two and a half years, "Zodiac's" first communique - sent to the San Francisco Chronicle - opened with: "I saw and think The Exorcist was the best saterical comidy that I have ever seen."]

Dr. LaVey said he thought we were making much ado about nothing and complained that it "looks like hell" because what was red highlighting in the original looks [in the photocopy] "like it was done by a chimp!" Our enthusiasm is apparently shared by others, Dr. LaVey's artistic vanity notwithstanding. We've heard that copies are being made of our copies and circulated with great relish around T.V. studios, several major motion picture lots, college campuses, and even a couple of cities' police departments. Now what do we do if we start getting orders?

An interesting sidelight to this whole possession/exorcism business is the proximity to the Central Grotto of the priest (Father Patzelt) who has probably brought more embarrassment to the Catholic Church than any other aspect of the entire issue. You'll recall that he is the chap who takes exorcism quite seriously, having performed one for a Daly City, California family a couple of years ago. Father Patzelt's Our Lady of Fatima

Church is but two short blocks away from Central! Don't ask us if Dr. LaVey is serious when he says he "possessed" the doddering old boy to make a holy fool of himself [and his brothers of the cloth in the bargain]. We can say only that the Magus' amber eyes shine darkly and his smile becomes sardonic whenever someone asks him if he finds it "ironic" that of all of the clergymen in the country, contemporary Christianity's prize buffoon turned out to live practically in the "Devil's backyard".

At least poor old Father Patzelt is an honest loon. We can't say the same for Blatty, whose overbearing, self-righteous arrogance makes him one of the best candidates we've seen for a pie-in-the-face or a kick-me-sign since Jeane Dixon. If he were prudent, he would get down on his knees and thank Satan for the riches He has brought him. Instead he's even denying that the current popularity of the occult has anything to do with his success. "Blatty grumbled: 'I'm sick of hearing that the movie is a success because of a rediscovery of the occult. A thousand or more books have been written on the occult in the last ten years - they've each sold about ten copies.'" - Time, 2/11. So he doesn't keep making a fool of himself, someone should tell Mr. Blatty that the SatanicBible has sold roughly 1-1/2 million copies. He probably wouldn't hear them anyway: "Don't confuse me with facts; my mind is made up." He is not very smart. Perhaps he'll receive evidence first-hand that his glib wish "I would like to think that somebody down there doesn't like me" has been granted.

Appendix 94: Priesthood/Regional Agents Exorcism Fact Sheet

- by Michael A. Aquino IV°
January 22, IX/1974

At this time *The Exorcist*, a film based upon Blatty's novel of the same name, is premiering in certain major cities around the United States. According to preliminary indications which have reached us, it is definitely a smash hit. Predictably there is a contemporary public interest in matters relative to exorcism. Several exorcists - Catholic and otherwise - have come into the limelight. Many individuals have suddenly decided that they are "possessed" by Dæmonic forces, if not by the Devil himself.

Since you are almost certain to be questioned on this subject - and since this entire episode contains aspects which may be turned to the material advantage of the Church of Satan - I have assembled some data which you may or may not choose to use. If you have any questions which you cannot resolve through your own research, you are welcome to write to me with appropriate details.

To date I have come across at least two page-#1 news stories on exorcism - one in the *San Francisco Chronicle* (1/21) and one in the *Los Angeles Times* (1/19). Here is a brief summary of each:

Chronicle: Catholic Archbishop Joseph T. McGucken is attempting to avoid press questions concerning the supposed exorcism of the home of a young family in Daly City, a suburb of San Francisco. The ceremony took place subsequent to May of 1972, after the family had complained of the unexplained burning or breakage of various articles of furniture. In charge of the exorcism was Father Karl Patzelt, currently en route to New York for an appearance on the N.B.C. *Today* Show. He is 57 years old and a Jesuit. One of Patzelt's aides has stated: "God afforded the family enough grace and strength to endure whatever came. But he wasn't going to permit the Devil to harm these people or their home. He made sure someone was home to take precautions against the house going up in flames." This gives you a rough idea of the sophistication of the clerics involved. Since the publicity began, many churches in the San Francisco area have been plagued with callers who desire to be exorcised. The Catholics have the grace to be embarrassed by all of this.

Times: *The Exorcist* is currently being shown in 24 major U.S. cities. Part of the film was made at Washington, D.C.'s Georgetown University. Mention is made of the famous "possession" of the nuns at Loudun in 1635. *The Exorcist* is purportedly based upon the case of a 14-year-old Mt. Ranier, Maryland boy exorcised by Jesuit priest William Bowdern in 1949. A Dr. H.A. Kelly, author of *The Devil, Demonology, and Witchcraft* and an English professor at U.C.L.A., has doubts about the objective existence of dæmons. He has studied in the Jesuit order for 13 years and has interviewed Bowdern. He feels that the "possessed" boy was simply subject to a conventional illness. He says: "Dæmon possession, like other forms of trances, is often pathological. Dæmons should be classified with diseases." Dr. W.J. Asper, Chairman of the Religion Department at the California Lutheran College in Thousand Oaks, disagrees. He believes that possession is literally true.

On the whole, the Roman Catholic Church is extremely cautious about authorizing exorcisms. The secretary to Cardinal Timothy Manning of Los Angeles says that no exorcism has been performed in that area for at least the past ten years. According to Catholic practices, only a bishop may authorize a priest to perform an exorcism. Such a priest must be of "profound prayer life and distinct holiness".

In Houston this last month a Catholic priest performed an informal exorcism on an abandoned house known as "Devil's Corner". Workmen had been frightened by strange noises at the site. The building had supposedly been the locale for pagan worship some time ago.

Last year Pope Paul devoted a speech to Satan, describing him as follows: "A dark and enemy agent … a terrible, mysterious, and fearsome reality … a live, spiritual, perverted, and perverting being … the enemy Number One, the tempter par excellence … the hidden enemy who sows errors and misfortunes in human history". The Pope made it clear that he was not speaking figuratively.

Dr. Rodman Williams, president of the Melodyland School of Theology in Anaheim (Los Angeles suburb) is a fundamentalist who believes in literal possession. He says, "In the murky depths of human personality there is a dark force at work that can only be expelled through the power of the gospel and Jesus Christ." He took part in a "successful" exorcism several years ago while a professor of theology at Texas' Austin Presbyterian Seminary.

Hal Lindsey, author of Satan is Alive and Well on Planet Earth [2 million sold] and a resident of Pacific Palisades (L.A.), claims to have conducted a successful exorcism. Together with most other theist clerics questioned, Lindsey advises people against going to see The Exorcist. He says, "We are entering a new dimension with The Exorcist. Satan is using fear and intimidation to maneuver and manipulate. There is supernatural power operative in this movie."

As you can see from the contents of these two newspaper articles, it's a pretty silly business all the way around. At the moment it's well on the way to becoming the latest national fad, but in the long run it can't help but make theism look just that much more childish. The conventional churches are torn between two extremes. On one hand they find it hard to resist the instant popularity accorded them via interest in exorcism. On the other they would much rather the public come to them due to interest in Jesus Christ and not the Devil. But the Devil gets more press attention. When was the last time a Catholic priest was flown to New York for a Today Show appearance to discuss his usual gobbledegook?

Instead of waiting for the press to come to your door, you should take the initiative to discuss the Satanic position concerning exorcism. We - not the Catholics or the fundamentalists - are the authorities on Dæmonology. This is a major public relations opportunity for the Church of Satan, one of which we should not fail to take full advantage. How you choose to approach the subject is up to you; in this as in other doctrinal matters we proclaim no dogma. For your reference only, here is the text of a letter I have written in response to the L.A. Times article:

"I have read your article on exorcism in the 1/19 Times with considerable interest. I suppose that it is inevitable that the popularity of The Exorcist should lead to a sudden proliferation of people who consider themselves 'possessed' by Dæmonic entities.

"What turns my stomach, however, are the efforts of modern 'tent show' evangelists to turn this development to their personal profit. As usual they prey upon the old, the weak, and the trusting to feather their own financial nests. They are a disgusting breed of human being.

"As for exorcism: To my way of thinking it makes about as much sense to consult a theist cleric on Dæmonology as it does to ask a virgin for advice concerning the pleasures of sex. I have been in touch with the Catholic Church's official exorcist in Washington, D.C., Father John Nicola. His procedures for combating Our Lord Satan appear to include the intoning of impotent prayers over such psychokinetic phenomena as pianos which

move by themselves. An actual Dæmon would pay not the slightest heed to exorcist theatrics. Why should he? The threats are superstitious nonsense.

"In fact Dæmons rarely possess human beings, having nothing to gain from doing so. 'Possession' is rather a semi-hysterical surfacing of the individual's own repressed desires and lusts, normally imprisoned within the subconscious by moral indoctrination. Such an outburst, obviously misunderstood and feared by the 'normal' person, constitutes an expression of the True Self.

"One of the purposes of the Church of Satan is the freeing of this Dæmonic personality under conditions which are controlled by the Satanist. Such an experience has a twofold effect: First, it relaxes and reinforces the entire personality, which otherwise would be in perpetual conflict with itself. And secondly, it gradually endows the practitioner with powers of will and concentration previously unknown to him.

"What is the real reason behind the popularity of The Exorcist? Is it only that people are morbid and like to see a little girl subjected to various sorts of abuse? No doubt this is a factor. But I rather suspect a certain wishful thinking on their part - that they too could indulge in, rather than abstain from their hidden compulsions."

The January-February Cloven Hoof will carry a brief discussion of the Exorcist boom on page #1. You will see that certain items from this fact sheet are included, but in a superficial manner. I have not issued a general "call to arms" on this, because I don't want some well-meaning but inexperienced member putting his foot in it. An ill-considered statement from a Satanist on this subject could make us look just as foolish as the theists. If we are careful in our choice of words, we will emerge as the common-sense alternative to the paranoid superstitions of our opponents. As III° and II° recipients, you are considered to be accomplished magicians - which is why you have authority delegated to you to represent the Church of Satan in your respective areas. Now is the time to prove it. Seize the initiative, don't let go, and keep the Central Grotto and myself informed of any problems and/or successes.

Good luck and good hunting …

Rege Satanas!
Michael A. Aquino
Magister Templi IV°

Last minute update: On the N.B.C. Tomorrow Show this morning, four Catholic priests were interviewed: Richard Woods (an occult specialist from Chicago's Loyola University), William O'Malley (who appeared in The Exorcist), Patzelt, and a Father Ryan (Georgetown University). Patzelt is a little old fellow who, in addition to looking like Raymond Buckland, talks on that character's intellectual level. Sounds to me as though he were played for a sucker in Daly City. The two best comments were made by Woods ["If I suspected someone were possessed, I'd consult two psychiatrists - one for him and one for me."] … and by O'Malley, an obviously fun-loving Irishman ["I agreed to help make The Exorcist because I've always had a thing about movies … you might say that the Devil made me do it."]

From the show it was obvious that these officials knew next-to-nothing about Dæmonology or the Black Arts save the exorcism ritual itself. Contesting them would be like shooting fish - no allegory intended - in a barrel.

Appendix 95: "Honest, The Devil *Really Did* Make Me Do It, -or- Is There an Exorcist in the House?"

- by Michael A. Aquino IV°
The Cloven Hoof #VI-1, January/February IX/1974

Suddenly everyone is talking about exorcism, or - to be more specific - The Exorcist. The motion picture version of William P. Blatty's novel is currently premiering in 24 cities across the United States and Canada, and even now - weeks after the opening - the queues continue to stretch for blocks. Young ladies "faint" in theater lobbies, and church officials are swamped by appeals from individuals who suddenly believe themselves "possessed". Via the sort of irony in which the Devil delights, Christianity has again found itself popular - this time not by a folk-rock musical on the Gospel, but by a novel laced with the coarsest possible language and describing the sexual/sadistic abuse of a little child! There is a moral here concerning the mental state of those who have imprisoned themselves in the psychological strait-jacket of Christian morality.

Each day the Exorcist mania seems to attain new heights of idiocy. According to The Tidings, official newspaper of the Catholic Church in the U.S., the archbishop in Denver has been besieged with pleas for exorcisms - including one from a man who was found screaming in the cathedral alleyway after seeing the film. In Bloomfield Hills, Michigan appeals for exorcisms included one from a policeman who "fainted" in the theater lobby. A priest in Houston was summoned to exorcise a house known as "Devil's Corner", wherein strange noises terrified workmen. Los Angeles evangelist Hal Lindsey, author of the best-selling piece of hysteria Satan is Alive and Well on Planet Earth, said, "We are entering a new dimension with The Exorcist. Satan is using fear and intimidation to maneuver and manipulate. There is supernatural power operative in this movie." [He claims, by the way, to have personally performed two exorcisms.] Martin Ebon scoops the paperback competition with his new anthology Exorcism: Fact, Not Fiction, and Ouija boards are setting new sales records.

While our Canadian Agents report that the film is being greeted with a yawn up there, Reverend Robert Ethel tells us that Washington, D.C. (the setting for the story) is going berserk. "As far as I know," he sighs, "no T-shirts have been issued yet!" Official Washington exorcist Father John Nicola has taken it on the lam to Rome, Italy, where he is presumably continuing work on his announced memoirs of possessed pianos, etc. He says, "I think kids today are trying to find if there are spiritual realities, and this [the film] will help." Father James Cichon in Michigan disagrees: "I can see absolutely no good coming from the movie. If anybody takes kids to see it, they (sic) are out of their minds." Cornered by slavering reporters in New York City, the Anglican Archbishop of Canterbury evidently had his fundamental back to the wall: "I believe there is a genuine demonic possession and genuine exorcism." Concerning the film he remarked, "Fiddlesticks!"

But far and away the funniest anecdote comes, as one might expect, from San Francisco. Some enterprising journalists discovered that the resident nut of the local Catholic clergy, one Father Patzelt, received permission to exorcise a suburban family about two years ago. The "manifestations" were so ridiculous [i.e. sandwiches that ate themselves, etc.] that anyone with an I.Q. over 5 would have recognized the thing to be a gag. But the news media jumped on the story, and the little priest [who looks rather like Raymond Buckland] suddenly found himself a celebrity. N.B.C. whisked him off to New

York to make an ass of himself on the Tomorrow Show (1/22) before his embarrassed archbishop J.T. McGucken could tackle him and lock him up in a woodshed. In a last-ditch effort to salvage the situation, the Catholics sent three other priests to the show. This didn't help a whole heck of a lot. Father Richard Woods, a supposed expert on the occult from Chicago's Loyola University, said, "If I suspected possession, I'd send the victim to a psychiatrist and then consult another one for myself." Father William O'Malley, a merry Irishman, explained his appearance in The Exorcist thus: "The Devil made me do it!"

All in all, the Catholics would really like to crawl under the rug right now - except for the fact that they're "caught between the Devil and the Holy See" [pun for Satanists over 30]. Paul VI is a dæmonic fundamentalist who has come out firmly on behalf of the Devil's literal existence. "A dark and enemy agent … a terrible, mysterious, and fearsome reality … a live, spiritual, perverted, and perverting being … the enemy Number One, the tempter par excellence, the hidden enemy who sows errors and misfortunes in human history". So the Holy Father's henchmen can hardly cop out and term the entire business a medieval allegory! What a delightful mess! But the best is still to come. We Satanists happen to be the real authorities on Dæmonology. And our Priests, Priestesses, and Regional Agents are just now beginning to issue their own statements to the press concerning the mania. On the whole they are deliciously rational and logical. Your local Agent can most likely bring you up-to-date on some of this, so get in touch with him or her. And, to see where this diabolical little roller-coaster is headed, turn to the High Priest's message in this issue of the Cloven Hoof.

Appendix 96: "To Satanists, Exorcism Silly"

- by Willys Peck
The Mercury San Jose, California, January 28, 1974

If you're looking for the subject of an exorcism, skip the Church of Satan. He isn't there. This is the word from the head of San Jose's only branch of the denomination which, since its founding eight years ago in San Francisco, has stirred reactions ranging from curiosity to outrage.

If you encountered Priestess Bast of Bubastis Chapel in, say, a supermarket, you'd no doubt put her down as a suburban housewife, which she is, or a PTA president, which she isn't. She's 33, a college graduate, and works at a skilled trade, as does her husband. Beyond that she asked to remain anonymous for interview purposes, feeling as she does that her neighbors would not be accepting of her role in an organization that seemingly has gone out of its way to invite the condemnation of established religion.

Link "church" and "Satan" affirmatively, and the natural inference to draw is that of devil-worshipper. Nor is one disabused of this notion when one reads in the Satanic Bible the following invocation: "In the name of Satan, the ruler of the Earth, the king of the world, I command the forces of Darkness to bestow their infernal power upon me. Open wide the gates of Hell, and come forth from the Abyss to greet me as your brother [sister] and friend …"

Pretty heavy stuff for the folks back home, and a sensitive soul can well nigh hear that guarantor of religious freedom, the First Amendment, creaking at the seams. However, says Priestess Bast, whose name is derived from the Egyptian cat goddess and who shall be referred to simply as Bast, this really isn't the way things are. Satanists don't worship any being in the cosmic sense. "Satan," she has explained in a leaflet for public distribution, "is the name Satanists have given to the natural force that rules the world, and that represents man and man's nature."

Putting it another way, Satanists take those qualities that other religions condemn as sinful - lust, pride, anger, sloth, etc. - and hold them up as human traits that, in themselves, are not harmful. God, in the Satanic doctrine, can best be stated: "Do what you will, as long as no undeserving person is harmed by your actions." God, in the Satanic scheme of things, is simply "the balancing factor in nature … not … a being concerned with suffering," to quote the Satanic Bible

As Bast put it: "A Satanist knows he is capable of performing every action attributable to the gods of spiritual religions; each Satanist is his own god." Given these tenets, said Bast, "demonic possession would be impossible." She dismissed as "absurd" the idea of exorcism.

Okay, so if Satan is not a being capable of being ousted through exorcism, why the invocation to "come forth from the gates of Hell"? "Ritual," explained Bast.

"Ritual plays a very important part in the Satanic Church." Through the emotional "high" one obtains through ritual - and drugs are strictly condemned in the Satanic Church - the individual is brought to that state of consciousness where he can best exploit the power within him, said Bast. The results are the "magic" of Satanists.

There is a ritual for the conjuration of lust, for the conjuration of compassion, and for the conjuration of destruction. The last involves the hex or curse popularly associated with witchcraft. "Witch" [for women] and "Warlock" [for men] are categories of membership in the church, achieved by passing an examination. The Satanic Bible warns that the conjuration of destruction should not be undertaken unless "you do not care if the intended victim lives or dies". Has she ever participated in such a ritual? Twice, Bast

replied. In each instance the desired result was achieved by the individual moving out of the area, not by death or injury, she said.

The Satanic Bible, written by Anton LaVey, the San Franciscan who founded the Church of Satan, is widely available in paperback form. It is a volume whose inflamed passages hardly comport with the image of a matronly woman propelling a shopping cart along the aisles of a supermarket. But occasionally Bast will pause and attach a card to the market bulletin board, inviting inquiries about the Church of Satan.

Appendix 97: "Warlock Says Church Cashing in on *Exorcist*"

- by Ron Roat
Daily News, Dayton, Ohio, February 24, 1974

Warlock William Ashton[862] says The Exorcist movie has a wishy-washy plot and is a study in nonsense. Ashton, of Kettering, is a second-degree member of the Church of Satan. A second-degree member is called a Warlock. "The Christian church is cashing in on this movie," said Ashton, 23. "People are going in fear of the Devil instead of love of God. The real reason behind the popularity of this movie is that people really enjoy seeing morbid things, like a little girl being subjected to abuse."

Ashton said the Christian church has spread evil about Satan and about his church. He says people don't understand the church and its teachings. "Possession is not the surfacing of the Devil," he said. "It is the expression of the inner forces in us all. Possession should be the realization of ourselves as true gods, something that has been stifled by the Christian church."

The Church of Satan provides an alternative, he said. "People go to this movie and see these powers in us and wish that they too could indulge in these hidden compulsions." The Church of Satan can teach people how to use these inner forces, he said, at its local meetings held twice a month. "We use these powers in our rituals." The Church does not have an address, he said, because the rest of society would shun its members, the number of which he would not discuss. He said that interested persons can write to him using Post Office Box #424, Dayton 45401.

"There is no Heaven or Hell," he said. "We are our own gods." The Exorcist, according to Ashton, represents every popular, negative idea about Satan which has been fostered by the Christian church. The Christian church is not the authority on Satanism. The Church of Satan is that authority, he contended. "How can they make a movie about something on which we are the authority?"

Ashton said the movie indicates the Devil is concerned with destruction and death. "Nothing could be further from the truth. Satan is not the misshapen, horrible demon of Christianity," he said.

[862] Thomas S. Huddleston II°.

Appendix 98: "Satanist Calls Film a Boon for Christians and Devil-Worshippers"

- by Marty Gunther
National Tattler("Exorcism Special"), Spring 1974

The Exorcistthas created a profitable situation for clergymen and Satanists alike, believes Dr. Anton Szandor LaVey, High Priest of the Church of Satan, who considers himself the "Black Pope". "This film allows failing priests a new role, whereby they can become heroes instead of useless poseurs," he told Tattler for this special edition. "It utilizes interest in the occult for religious ends and enables 'white occultists' to further cement their compatibility with established theology," said the San Francisco-based priest.

"By presenting possession as a credible phenomenon, it enhances fear of the Devil, which only gives the Devil greater power over those whose fear requirements must be met. The needs of the 'possessed' will supply plenty of material to be exorcised. If one can't be an exorcist, which requires theological credentials or at least showmanship, he can play the role of the possessed. To be possessed requires no talent - simply either an admission of possession or enough irrational action to elicit the attention of a bystander," LaVey contended. "For an exhibitionist, possession is much better than going onstage during a hypnosis demonstration as a volunteer. It requires no stage or nightclub, but only a viewer - any viewer who has been exposed to the signs of possession. Soon that will include anyone who has read the book or seen the film or the countless variations that are already being ground out.

"What does all this mean?" LaVey asked. "Simply that there will be a chance for everyone to get into the act. As well as exorcists and the possessed, there will be plenty of room for detectors or spotters, who, like parlor psychoanalysts of a generation ago, will have a literal field day. The Exorcistthas become America's number one cocktail party conversation opener, surpassing even astrology. Soon, as with astrology, comparing possessions will become the main topic of conversation at block parties," the Satanist projected. "In each crowd will be a graven-faced neighborhood expert, and he will serve as mediator or emcee. Of course, if the gathering is fortunate enough, the parish priest will be guest of honor. A short while ago the same cleric may well have been on his way towards either a commune or alcoholism due to extreme feelings of inadequacy or rejection.

"The Exorcist will bring many allies into the Satanic camp who had previously remained mute," LaVey predicted. "Being a direct affront to the psychiatric and medical profession, its members must refute the story's validity Of course they are quite correct in their concern for the infinite damage the film can do to the overly impressionable, the young and the slightly imbalanced. The roles of psychologist and physician are weakened to the public. Any M.D. with moxie is certain to voice disapproval.

"Stage magicians and mentalists - who are the best parapsychologists in the world - are more aware than anyone else of the foibles of human nature as applied to theatrics," he said. "Performers like Milbourne Christopher, Milo and Roger, the Amazing Randi, etc. know all about 'possession'.

"Clear-thinking clergymen are already rallying against the film's message, realizing the medieval concepts portrayed cannot but harm any humanistic and rational trends organized religion has been taking. Needless to say, these and all good men of science can only accept the film for what it is: good, dirty, effectively photographed horror cinema," LaVey told Tattler.

"Any 'spiritually redeeming qualities' it has are directed towards financial ends, by its approval from the Catholic Church, thereby increasing attendance by a few million conscience-free theater admissions. Don't forget that those Catholics whose integrity forbade them from viewing Rosemary's Baby, which would have necessitated violating their religion's ban, had to wait several years to 'accidentally' catch it on television," he related. "The movie industry lost quite a bit of box office receipts on that caper, so it won't happen again.

"How can all this benefit Satanism? The same way the drug scene, the welfare state, aid to the totally disabled, encampment of Jesus freaks, and other methods isolated the weak and useless from the strong and alert. It is but a further means of separating the believer from the non-believer, the lower of the species from the higher.

"William Peter Blatty should get down on his knees and humbly thank the concept known as 'Satan' for providing him with fame and fortune," LaVey said. "There is nothing wrong with being successful. But pious sanctimony and earthly success make a strange and unconvincing marriage, no matter how hallowed the cathedral in which it is performed."

Appendix 99: "The Root of All"

- by Michael A. Aquino IV°
The Cloven Hoof #VI-5, October IX/1974

"Money, money, money, money, money!" - Liza Minnelli and Joel Grey in *Cabaret* (Lyrics by Fred Ebb)

"America is the only country that went from barbarism to decadence without civilization in between." - Oscar Wilde

"I feel I'm closest to Hell when I'm thinking about money." - Pharoah Sanders

"We are very possibly about to enter a vicious circle of major economic depression. A decrease in purchasing power of the dollar will cause the public to cut down on spending for all but the more vital necessities. Thus less durable goods will be sold. Thus factories will cut back on production. Thus there will be increasing unemployment. This will lead once again to less public spending, and also to increasing withdrawal of cash reserves from savings accounts. The decrease in cash supplies from financial institutions will reduce their capacity to make loans. Interest rates will skyrocket, and real estate will freeze, since prospective buyers will not be able to meet the payments resulting from those interest rates. The entire chain reaction will be so massive that neither the Federal Reserve Board nor the U.S. Government will be able to control it through the traditional means (injection of additional funds into the money supply)." - Extract from a bulletin to the Priesthood of Mendes, April 19, IX/1974.[863]

Back in April the public was obsessed only with the Watergate Circus and the fiction of the "energy crisis" and "oil shortage" scares. Meanwhile inflation as measured by the Consumer Price Index shot from 10.8% in April to 12% in June to 15.6% in August. According to a Commerce Department report released 9/25/74, the U.S. trade deficit rose from $728 million in July to $1.13 billion in August. Bank prime lending rates have soared to 12%, and in spite of momentary pullbacks will probably continue upward. Average wages rose 6.4% in the first quarter of 1974, then another 14.2% in the second quarter. Yet the average worker's paycheck now buys 5.3% less than it did last year after inflation and taxes. Unemployment, now at 5.3%, is projected by Presidential advisor (and *de facto* Satanist - see *Time* 9/30/74, page #87) Greenspan at 6.5% by the second quarter of 1975 and at 8% by 1976. Mortgage rates have hit 10%+, housing starts recorded a four-year low in July, and Treasury Secretary Simon says that, even with all government anti-inflation programs going full blast, substantial relief will not occur for the next 2-5 years. As we go to press the Dow-Jones Industrial Average has broken below 600, and a team of curious Congressmen has toured Fort Knox to ensure that the Gold Depository is not empty. Other world inflation rates: Canada 14%, Mexico 45%, Italy 19%, France 16%, and Great Britain 20%. Nor are the communists doing much better: The U.S.S.R. currently leads the world in industrial strikes. Finally - just to cheer you up - crime has risen 15% this last year, to the point where Attorney General Saxbe terms it "out of control" and asks for a national police force. Saxbe also warns of new waves of vigilantism, inspired in part by the impact of the recent film *Deathwish*.

If you have a copy of Roger Price's *The Great Roob Revolution* (NY: Random House, 1970), turn now to page #144 and read the chapter entitled "Some Vaporous Predictions". This will give you a pretty good overview of what we can now expect in terms of domestic political developments. Price's only mistake was that he overestimated the length of time it would take the Roob populace to really screw things up. He projected the Dow at 600 in 1976, the President out and in a hospital in 1977, and a rather

[863] by M.A. Aquino IV°.

phlegmatic Vice President assuming power that same year. The real trouble with Roger Price, you see, is that he's an optimist - wild-eyed, of course …

You're going to want to know where we go from here. Very simple. There will be many forums and councils called, many speeches made, many grand programs launched, and much fuss made over the most nebulous indication that even one of the Rotten Statistics has made even a momentary pullback. Artificial "indices" will quietly be inserted into inflation figures to "reduce" them by redefining them on a relative, not an absolute basis (a technique that noted economist Harry Schultz of Amsterdam refers to as "indexation"). But nothing substantial will be achieved, for the simple reason that society has been coasting along on the inflation/socialism roller-coaster since World War II. The Roobs have become fat and lazy, and they feel "entitled" to a high standard of living without having to work for it. In a nutshell, socialism is the process whereby the Roobs search out and identify the productive elements and then enact legislation to "redistribute" the fruit of their labors. If they can't do it by legislation, they will do it by riots, robbery, or organized charity.

Socialism will work only as long as the productive elements are willing to carry the Roobs along on their backs, which they will do as long as they are able to enjoy at least a certain percentage of their own achievements. When the burden finally gets too heavy - which it will - the productive elements will either emigrate or give up the struggle and become parasites themselves. Emigration has not yet taken place, simply because the United States is still less socialist than any other country, has the highest standard of living, and controls two-thirds of the world's industrial capital. As socialism gains a constricting hold, however, there will be a backlash phenomenon of catastrophic proportions. At one extreme this may result in an Oliver Cromwell (R. Reagan?)[864] , at the other a Hitler. Such a backlash has already taken place in many nations such as Portugal and Argentina. Prime candidates are now the major powers. Keep your eye on England and Italy, two industrialized countries practically immobilized by socialism. In the United States it may take a little longer, but the impetus is there.

Obviously we don't have the space to give you a crash course in economics, so you're going to have to put your brain in gear if you want to understand the detailed processes that forge the aforementioned scenario. One thing to bear in mind: In the short run politics may dictate economics, but in the long run it's the other way around. Example: The raising of oil export prices by OPEC was almost a foregone conclusion, because Arab deposits in U.S. banks had just been slashed by two successive dollar devaluations on top of the already-high inflation. If you were Sheik al-Yamani, what would you have done?[865]

The facts of the matter are that the entire world is now entering a crisis phase the like of which has not been seen since the Great Depression. Domestic scapegoats will be sought, and war economies will be introduced and sustained by the instigation of continuous brushfire wars. In other words, Orwell's 1984 is right on schedule. The speed at which this change is taking place is logarithmic, not linear, and you're going to have to move faster than ever to stay one jump ahead. The adept Satanist will not only weather the storm; he will turn it to his advantage. But you're going to have to think, comprehend, evaluate, and act faster than the herd. The time to begin is right now.

> "Whoever takes up the sword shall perish by the sword.
> But whoever does not take up the sword shall perish on the cross."

[864] Reagan's name deleted by Diane LaVey from the article as finally printed.

[865] This last sentence deleted by Diane LaVey from the article as finally printed.

Appendix 100: "The Abstaining Indulgers"

- by R. Jzamon DeCecco II°

Straight From Hell#I-1, November-December VIII/1973

This particular treatise deals with practices of a most hypocritical people: the Catholics.

In my lifetime I have toured many streets in this country and abroad. Areas like Broadway, 42nd Street, Soho, Pigalle, Boston's Washington Street, etc. are Meccas for entertainment. These areas are predominantly populated by Catholics. This is sociological fact, with the possible exception of Soho. In spite of Christian social ethics, these lusty dens promote a great deal of physical indulgence. Strip shows, gambling, gay bars, prostitution, X-movie houses [incidentally, most art films are made in Catholic countries], squalor-ridden bars, etc. line these streets in neon glory.

It is alleged that most gangster-organized businesses are led by a dominance of Catholics. These rackets stay in operation by deriving most of their business from frustrated Catholics who, after so much abstinence, go to get a cheap thrill or to release some sexual inhibition in the sordid temples of their very brothers in religion. What helps to allow this "evil" carrying-on for the devoted is the fact that this pleasure-seeking hypocrite can, on Saturday, go to his confessor and get all this "sinning" off his conscience. [If he hasn't met his priest in one of those peep shows or cat houses yet, he will sooner or later.]

This God-priest directs the frustrated man to recite three Ave Marias, and his "sins" will be forgiven. The man does this and upon completion knows that he can now go out and sin some more, which he invariably does. This process is repeated and repeated throughout his terror-ridden, sexless life. He never knows what a truly free-mind existence is.

Let us now take a trip home with this fellow after one of his soirees downtown. Sexually his suffering is enhanced when he climbs into bed with his wife. He immediately remembers that he is supposed to make love to her for the sole purpose of having children. [Chances are that he already has one or two that he didn't want in the first place.] This is his first damper. He climbs atop her, realizing that if he uses a birth-control device, he is "sinning" against his church. This is his second damper. If he decides to use the device anyway, his feelings of guilt will probably override his feelings of pleasure in the act itself.

His third damper comes when he wants to perform other sexual or auto-erotic acts with his mate. As much as he may want to deviate in his act, either he is shut off by her or he remembers that to do these things could bring him closer to the "gates of Hell". He therefore does his little scene, washes himself, and goes to sleep breathing hard, thinking about the things he would like to have done. For he knows that if he had asked his mate to deviate in any way, she would have accused him of being some kind of nut or pervert.

Since AD 1 man has generally had to live his whole life wanting but not taking, because of an insane masochist who once stated that desire was another step towards brimstone. These people reach death without experiencing all of the things which their minds and bodies want to experience. To them, each man must be a Jesus. Most of these mutants feel that they must uphold the image of a suffering Savior in order to gain a kingdom populated by psychologically frustrated, morally degenerate harpists.

Man feels, man wants, man desires. Man by any other name would still be a basic animal with natural needs and drives. To deny himself these earthly pleasures is the most perverted act of human sacrifice that could be employed to bring him to an organism of prey for his own wants. They are guilty of not being men at all.

To indulge is to taste, to feel, to know, and to truly love. Man will never know himself enough so that he can begin to solve his problems, unless he knows who and what he is and, mainly, what he wants. He is a tool of lust and intellect. He must realize his desires. If he does not use these tools, he will not build himself so that he can build others. Man alone steers his ship, and man alone will sink it if he doesn't indulge in his own ego-pleasures with a free mind.

So to all these weak, frustrated Catholics I give my sardonic un-blessing. They are not human; they are slaves to abstinence. Animals without sex organs. Food to be eaten by the Satanist!

Appendix 101: Extract from "Satan is Back"

- by William P. Whikeham
Plain Truth (Worldwide Church of God), March 1974

In Italy Black Magic is thriving as thousands of soothsayers, clairvoyants, and astrologers continue to do a booming business. According to the French publication Lectures Pour Tous (May 1971), "a distinct renewal of sorcery and Satanism is occurring among Frenchmen". And in West Germany, traditional land of witches, spells, and hexes, upwards of some 10,000 people are actively engaged in this neocultism.

Some Devil-worship groups have even incorporated themselves into regular, full-fledged churches boasting memberships ranging into the thousands. Of course most people become acquainted with Devil-worship through sensational newspaper accounts detailing grisly, cult-related slayings - some involving such macabre atrocities as cannibalism and human sacrifice.

Isn't it time we found out why this phenomenon continues to exist in our modern world? Is it because a literal Devil has returned under the guise of the cults which bear his name? First, understand what Satanism is - and what the general beliefs of its followers are.

The Plain Truth recently sent several staff correspondents to interview Anton Szandor LaVey, founder of the San Francisco-based Church of Satan. LaVey's organization is perhaps the best-known Devil-worship group, claiming a worldwide membership of well over 20,000. Its teachings reflect the beliefs of many other Satanists. Here are its most significant teachings:

No literal Devil: Contrary to what one might expect, most Devil-worshippers don't believe in a literal Devil - that is, in a Devil as opposed to a Creator God. Instead they feel that the conventional Satan and the God of organized Christianity are actually one and the same being. They feel obligated, therefore, to worship this being, since he, as they see it, is both creator and ruler of society. "He is the lord of this world," says Anton LaVey, "so we might as well recognize him and give him his due."

No afterlife: Most Satanists tend to discount the idea of any afterlife. They show particular contempt for such theological teachings as Heaven, Hell, and other concepts pertaining to reward or punishment for conduct in this life. As Anton LaVey explained, "We emphasize the 'here and now' - not the unreal, intangible hereafter."

Spurn organized religion: "Christianity," says Anton LaVey, "is nothing more than a diabolical plot which was designed to keep mankind entrapped for several thousand years until a better mousetrap could be invented." His words mirror the way most Devil-worshippers view the religious establishment. Most Satanist cult traditions and rites mock the dogmas of conventional theology. Members of the Church of Satan, for example, are admonished to learn and indulge in the "seven deadly sins of Christianity" - namely lust, greed, gluttony, envy, jealousy, pride, and slothfulness. They are also urged to read and study LaVey's self-created Satanic Bible, which is a sort of upside-down satire of the Gospels, containing such passages as: "If a man smite you on one cheek, smash him on the other!" Church of Satan leaders also poke fun at the conventional "Satan image" during cult rituals, when they dress up in red and black garb, complete with horns, tail, and pitchfork.

Do your own thing: The philosophy of gratifying the physical senses through whatever means is a major part of most Satanist groups. Cult members regularly indulge in illicit sex, drug usage, and other forms of permissive behavior as a normal part of cult-related activity. Of course there are a few twisted individuals who "do their own thing" by

committing heinous criminal atrocities under the guise of Devil-worship. It is these few who usually receive sensational coverage in the mass media when their acts of horror are finally uncovered. But the majority of Satanists appear as normal people who want nothing to do with these few psychotic murderers.

But again we ask: Why does such a bizarre phenomenon as Devil-worship continue to thrive in our 20th-century world? Actually Devil-worship exists today because of its appeal to a certain fringe segment of the population. It satisfies two basic desires for this minority.

The first is the opportunity for thrills and excitement. The permissiveness of Devil-worship offers its members the chance to have a good time. For some the lure is sex. For others it is drugs. Then there are those who are just looking for the chance to indulge in something unique and bizarre. The opportunity to poke fun at established religion has a special appeal also. Many have grown up in the churches of organized Christianity and are personally acquainted with how disillusioning and unrelated traditional religion has become. Many take great pleasure, therefore, in ridiculing the hypocrisy and stiffness of conventional theology.

The second desire is the need for some form of religion. Man's need for religion is as basic to his nature as his desire for food and water. People need to believe in something - and to join with others who believe in essentially the same thing. Satanism offers its members the opportunity to "do their own thing" under the guise of religion. "Devil-worship is a religion," contends Anton LaVey. "It's just that our name is unconventional." Of course, since most Devil-worshippers don't believe in an afterlife, they generally don't take their cult's confused "theological" concepts too seriously …

Appendix 102: "Are Neo-Satanists the Devil's Disciples?"

- by Rodney Adams
Occult Magazine #V-1, April 1974

There can be little doubt that the most notorious and controversial occult sect in the United States today is the Church of Satan, under the leadership of its first High Priest, Anton Szandor LaVey. The neo-Satanism created and dispensed by LaVey and his disciples has become a curse to the leaders and adherents of every other occult and metaphysical group - particularly those cults that emphasize and encourage a spiritual experience and belief in a benevolent god-force. It would be very difficult indeed to pry even one uncritical statement about Satanism from LaVey's occult contemporaries. Most people are repelled by the very word "Satanism" because it offers nothing but negative connotations in our Judæo-Christian tradition. Its place in our vocabulary is reserved for descriptions of evil, murder, orgies, and any diabolical deeds of horror and degradation.

Recently a vast survey was undertaken by a group interested in the occult in order to attempt to discover just what is behind the Satanist movement. The group questioned numerous authorities on this subject and also engaged in rather extensive historical and literary research in hopes of learning anything and everything they could about Satanism. Their study eventually led them to the Church of Satan itself and Anton LaVey, where they ultimately conceded that the High Priest has done everything in his power to alienate every occult, spiritual, metaphysical, religious, and philosophical school of thought now in existence …

Research done on Anton LaVey revealed that he had established the Church of Satan in San Francisco in 1966 and proclaimed himself High Priest. The introduction of the Church of Satan to the world was highlighted by the now-notorious Satanic wedding ceremony. The press coverage was worldwide. The outburst of righteous indignation that followed was also worldwide. In the seven years that followed, LaVey and his church have constantly been in the news - usually at the national level. The High Priest's pronouncements have consistently outraged his opponents. Indeed they seem to have been purposely composed to instigate violent reactions from those who follow not only the orthodox path, but the many diverse schools of occult belief as well. Many felt it was bad enough to read of LaVey's comments and statements in the press, but then LaVey's Satanic Bible was released in 1969. The uproar over this textbook promoting the philosophy of Satanism, the practice of partially-pirated magic rituals, and the indulgences of so-called "rational self-interest" infuriated thousands of devout metaphysicians and witches around the world. No sooner did the furor abate than LaVey published The Compleat Witch. If there were any practitioners of the Old Religion left who had remained neutral over LaVey's Satanism before this book came out, they were surely recruited to the anti-LaVey movement. And now the Satanic Rituals is on the bookshelves. Contained in this volume is the most fiendish blasphemy of all, the Black Mass, laid out for the world to see. The total effect of this latest issue of Satanic literature is difficult to measure. Many feel this could have a detrimental effect on the much-heralded Age of Aquarius, with its promise of peace and brotherhood. Sincere followers of the doctrines of light and spiritual awareness have been appalled by the emphasis on Black Magic, witchcraft, and Satanism. These metaphysicians apparently feel that these subjects constitute an unholy triumvirate and are the antithesis of their own beliefs - all of which serves to confirm the witches' fear that they are being unfairly lumped together with the Satanists.

John M. Kincaid, the Minister of Information for the Church of Satan, gives this data about his organization: The Church of Satan now has over two million avowed disciples, as indicated by the sale of literature and other goods. Circulation of the Cloven Hoof, the Church newsletter, is 20,000 and is now being offered to non-members for the first time. Adherence to Satanism as expounded by the Church of Satan is heaviest in the U.S., Italy, Germany, Holland, Brazil, Argentina, and Spain. Australia and some African countries are coming up fast. There is representation in virtually every country of the world, including the Soviet Union. A Satanic Grotto is active in almost every major city in the country. By 1975 Satanists expect to have attained popular favor, even in Bible Belt areas. By 1984 Satanism's overt influence will be readily observable in our social and governmental climate. By the turn of the century, Satanism will be the major religion of the Western world and, by another name, also that of the Eastern. Most Satanists are in the 18-30 age bracket. Executive positions are held by those in the over-40 age group. There is a woman for every man in the membership. Three out of four Satanists renew their membership each year. Most members have given considerable thought to joining the Church and remain stable in their enthusiasm and participation. There are 113 official Agents of the Church of Satan engaged [on a regional basis] in the effort of organizing and serving the world's Satanic Grottos.

Lest someone think that the Cloven Hoof, the Church's official newsletter, is nothing more than a collection of exhortations to the faithful, encouraging them to go out in the world and perpetrate horrible deeds against their enemies and detractors, this much should at least be noted: There is nothing at all damning in the Cloven Hoof. The publication is a bright, intellectual digest filled with intriguing articles and some novel points of view, for the most part compatible with much the serious occultist, psychologist, and student already accepts. While one should certainly be reluctant to praise Satan and his church, the Satanists must be given this much. Their publication reveals that they are embarked on their own peculiar search for truth and are just as busy restructuring reality to their own taste as are the rest of us. There is much valid material to stimulate the imagination in the Cloven Hoof.[866]

In an article called "The Source", one writer asks whether Aleister Crowley should be endorsed as a Satanic Master or rejected as an irrational fanatic. The writer raises the proposition that Crowley ended up inadvertently bolstering the foundations of Christianity by erroneously pinning his doctrines on a false understanding of ancient Egypt. The reader is taken through a carefully developed thesis in support of this heretofore outrageous contention, until he ends up with serious misgivings about his original understanding of Crowley, ancient Egypt, and the real history of this cradle of modern knowledge and religion.

Some other articles are equally provocative and include: "Those Who Seek Shall Find" (a study of the Enochian Keys), "The Secrets of Life and Death" (an examination of the scientific understanding of immortality), and "Genesis II" (an analysis of the physical nature of the Universe and some hypothetical form of energy). As one would expect, High Priest Anton LaVey has a message for his followers in each issue. Some of these messages concern music for the ritual chamber, something called "erotic crystallization inertia (ECI)" (which deals with the pleasures received via visual stimulation and why we retain old favorites), "Ravings from Tartarus" (which features LaVey's explanations for the failure of rituals for certain practitioners), and finally an essay on "The Importance of Being Evil".

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[866] Purr, purr!

It is not surprising to note that even the Satanists have conventions. A recent one was held in the same hotel being used by the World Council of Churches. It was noted with amusement that a delegation of two Satanists was dispatched to allay Christian fears caused by the possible echo of nameless rites and unspeakable orgies from afar. While the Satanists were received with deference, the diplomacy was not reciprocated, although assurances were given that a holy deputation from the Council of Churches would not be destined for sacrifice on a Satanic altar.

One article seemed somehow out of place in the Cloven Hoof. It was titled "Spiritual Satanism" by Stephen Hollander of Canada. Mr. Hollander writes: "Can a Satanist experience great spiritual enlightenment or awakening in the context of Satanism? This is a question which is frequently put to articulate Satanists by perceptive people who are genuinely interested in learning about Satanism. The answer is that such spiritual growth is indeed possible, although whether it is in fact spiritual in the classic sense is perhaps debatable."

A further investigation of Satanism revealed this explanation of their philosophy by L. Dale Seago of Havelock, North Carolina: "The first misconception about the Church of Satan is that it consists of Devil-worshippers. Members of the Church do not believe in either the Devil or God in the Judæo-Christian sense, but regard man as the supreme being. Likewise they regard such things as palmistry, mysticism, spiritualism, astrology, and Tarot cards as superstitious nonsense. Paradoxical though it may seem, they do believe in the power and effects of ritual magic."

In answer to the criticism that Satanism promotes a brand of permissiveness which is inconsistent with promoting individual responsibility for the improvement of the individual or his fellow man, Seago replied: "Quite the contrary. By denying the existence of any supernatural entity and by presenting man as the arbiter of his own destiny, Satanism places moral responsibility where it belongs - squarely upon the shoulders of the individual. It does not deny a person satisfaction of his human needs, but it does insist that he recognize that he and he alone is responsible for his actions and their consequences. For many people this is too great a burden to bear, and they find it much easier to subscribe to a system which will order their lives and tell them what to do rather than to make their own decisions. But then Satanists, unlike followers of most religions, make no claim that their religion is for everyone."

Whenever Satanism is discussed, the question of secret, evil, and criminal practices comes up. Throughout history Devil-worship, the practice of Black Magic, paganism, and Satanism have been accompanied by acts of blood sacrifice, perverted sexual excesses, kidnapping, rape, and murder. There can be little doubt that these things have happened, as the deeds have been well documented. Therefore it is appropriate to raise the question: Are these practices part of organized Satanism today? Every one of the Satanists contacted denied any involvement with any activity of a criminal nature. In fact they joined in the universal condemnation of brutality, vandalism, and lawbreaking. Anton LaVey said, "Anything that hurts a person who doesn't deserve to be hurt is evil. Vandalism is a terrible thing. The ripping of a fine painting in a museum, or the toppling over of potted plants in front of apartment houses, is very wrong."

When asked whether he believed in a personification of an evil force independent and totally apart from what the Christian would identify as the work of Satan, LaVey replied, "Yes. It is not a force, really, but a human behavioral factor - certainly not animal behavior, because man is the lowest, not the highest animal. This human behavioral factor is independent of Satanic motivation. It is the by-product of a person's own inheritance, environment, mental imbalance, lack of ability to cope with the world, and inability to

relate to others, or an overinflated ego." Mr. LaVey also informed us that the Church of Satan very carefully screens applications for membership. We were told that only one out of five applicants is successful in obtaining membership. One purpose of this screening process is to prevent "misfits", "sickies", and "weirdos" from joining the Church proper. The Church of Satan takes no responsibility for the individual acts of its members.

It is much too early to determine just where the enigmatic Church of Satan is going to fit into the new occult galaxy. It appears certain, whether we like it or not, that Anton LaVey's organization is here to stay. Neither can it be denied that Satanists are a force to be reckoned with. The Church of Satan is well-organized and has thousands of dedicated followers, many of whom are talented and successful men and women. They have formed a legal corporate entity, they have active field representatives, they gather at conventions, they publish an international newsletter, and they apologize to no one for their existence. While we must acknowledge the very real existence of organized Satanism in America today, we are certainly not obligated to applaud its rise to new heights of power. This neo-Satanism may be more respectable than its predecessors, but it is no less risky. The premature approach to ritual magic and exposure to group psychodrama by the ill-prepared may constitute a great threat to mental health …

Most authorities in the occult and metaphysical world agree that there is a negative force at work in our Universe, and that this force is nothing with which to tamper, particularly by the uninitiated. While they are not in agreement as to what the real nature of this negative force is, they all express a real concern for the safety of those who challenge its power. The Christian believes the penalty for consorting with the Devil is Hell and eternal damnation. The metaphysician believes that Satanists will become insane, will be marooned in the murky never-never land of the lower astral planes, or will build a terrible Karmic pattern for themselves. There are very few in the area of traditional metaphysics who have anything good to say about Satanism. Most believe that nothing good can come from it. LaVey and his Church of Satan have dared to challenge the very foundations of occult philosophy and belief. Just as he has challenged the orthodox faiths by accusing them of worshipping a false god and of following superstition and myth, he has attacked the occult with the same weapons.

Today's neo-Satanists are saying, "We declare there is no supreme being; we ridicule your deity with impunity. To Hell with God! May he do his worst. Man is god and god is man; we worship man the magnificent animal. Rational self-interest is our creed. We live now and make the most of it, because the afterlife is a myth. Magic is power, the only power, and it is neutral. There is nothing to fear from magic. There is no Black Magic, no White Magic - only magic."

One conclusion is inescapable: The neo-Satanists are spitting in the eye of conventional religion and philosophy. They have stood forth and challenged the deities themselves - those positive forces of spiritual power and the guardians of our promised reward of a life after death. They have invited the very wrath of God.

Appendix 103: "*Psi* in the Sky"

- by Michael A. Aquino IV°
The Cloven Hoof #VI-2, March/April IX/1974

The human race is nothing if not predictable. For a decade or so following World War II, it was fashionable to be a materialist. Then an existentialist. Then a hedonist. Then an anarchist. Then an occultist. And now a parapsychologist. From the looks of things, the masses are botching this one too.

Lately the news media have become increasingly preoccupied with so-called "psychic phenomena" and parapsychology (Psi). The situation is pretty well summed up in Time magazine's cover story, "The Psychics", for the 3/4/74 issue. In utmost seriousness this article cites the "psychic" accomplishments of as transparent an assortment of innocents [and frauds] as we've seen anywhere. We're not going to waste time discussing the various antics, as there are plenty of ESP pulps around for you to sample on your own. Instead we're going to give you some hard and fast data on the subject. As Satanists you may turn this new fad to your personal advantage.

Why Psi? Very simple. It is, to borrow another Time phrase, a substitute faith. It is a blurring of material science and occult mysticism. For those who haven't the intellectual strength to pursue Satanism itself, Psi becomes an egotistical refuge. The Satanist says, "I am a god." The parapsychologist says, "It looks as though God may exist after all, since I have managed to find phenomena which do not fit in with materialistic nature as I have known it." He nods smug agreement to Sir James Jeans' oft-quoted statement that "the Universe begins to look more and more like a great thought than a great machine". And the Satanist replies, "Wouldn't it be more accurate to simply characterize the machine as being more complex than we once supposed?"

It is significant that the Psi boom has been most pronounced in the Soviet Union. Note that traditional religion is strictly suppressed by the government, and that there is no form of institutional Satanism that is open to the general populace. Yet the masses need a mystical panacea; hence Psi. Elsewhere the boom feeds on simple disillusionment [an appropriate term] with the impersonality of a strictly material Universe. Where man hasn't the courage to create his gods consciously, he will do so unconsciously.

For the record: It is probable that many automatic physiological functions [such as pulse-rate and temperature] may be influenced by the will, particularly with the aid of biological monitoring devices. There is nothing supernatural about this. Acupuncture is an infant science, but again it is no more unscientific than, say, hypnotism. The same holds true with Kirlian photography; it has been established for a long time that living organisms emit infrared/heat radiation. As the level of our adrenalin varies with our emotional state, is it not logical to assume that our natural radiation would also? So why all the fuss? Kirlian "ghost-images" of bisected leaves, etc. may be fraudulent [double-exposure photography, etc.], or the phenomenon may result from continued emission of radiation from the parent organism in the direction of the amputated unit. Here also we must await further experimental data.

Precognition is 100% illogical. If there is such a thing as free will - and the Satanist acts upon this proposition - then individuals do not move in predetermined paths. Good guesses based upon psychological probabilities are, on the other hand, quite possible. Indeed the magician makes sophisticated use of this principle in manipulating persons and events for his own ends.

Clairvoyance (i.e. perception of inanimate events at a distance) is not necessarily impossible. It is highly improbable, for the reason that mental reception presumably requires mental transmission in some way, shape, or form. And now what about mind-to-mind telepathy?

In its 6/4/VI issue the Nineveh Grotto Blacklist carried a report on current experiments in Electronic Stimulation of the Brain (ESB). Through the insertion of fine electronic probes into the brain, immediate changes in disposition, behavior, sensations, and thought-processes can be brought about. In one rather amusing experiment, an ESB-rigged bull stopped in its tracks a few feet away from a matador - having suddenly "lost interest" in him! In another experiment a human subject tore a magazine to shreds under ESB stimulus, in spite of his strenuous efforts to control his motions.

We bring up ESB here because, among other things, it demonstrates that human mental processes are electronic in nature. Your thoughts, your memory, and your will are organized and realized through an astoundingly complex electronic "computer" between your ears. Thus it follows that any form of telepathy would have to be electronic as well.

And here is the rub: Not only is the brain practically 100% insulated against outside electrical discharge [else you would get a headache in the vicinity of an electrical generation device], but the atmosphere on this planet is a non-conductor as well. Furthermore the electric impulses generated by the human brain are so weak that the prospect of their "jumping" from one head to another is about as probable as a human being standing on Earth and suddenly jumping to Mars. Electrical telepathy is possible, but only with the aid of artificial amplification devices [and presuming that the electrical circuits within the brain can eventually be mapped]. First-stage amplification devices are already being used to accord amputees mental control over battery-driven artificial limbs.

And telepathic influence over inanimate objects, such as Israeli nightclub magician Uri Geller claims to possess? Again a practical impossibility, for the simple reason that the brain cannot generate such comparatively vast concentrations of energy.

The brain is a machine that, through long ages of evolution, has been refined towards one end - thought. Through thought it can direct the material/motor activities of the body towards the attainment of desired goals. As the High Priest points out on page #121 of the Satanic Bible, trying to levitate a teacup or roll a pencil off a table via mind-power alone is ridiculous. To draw an analogy: If you have two perfectly good legs, does it make much sense to practice dragging yourself down the street by your fingers until you can do this better than anyone else on the block?

Instead of wasting time trying to make his brain do work that machines - invented by the brain - can do so much better, the Satanist directs his attention towards improving those machines. We have built radio telescopes that can probe practically to the end of the known Universe. We should now fritter away our time trying to make our unamplified thoughts travel six feet?

Satanic magic involves the achievement of desired ends by the most efficient means available. ESP is so inefficient that not a single scientific test has conclusively proven even its mere existence! And there is no area of ESP "activity" that is not overwhelmingly more accessible through non-ESP means. Q.E.D.

Appendix 104: "A Black Mass for the Masses?"

- by R. Jzamon DeCecco II°

Straight From Hell #II-2, March/April IX/1974

It behooves me, at this time, to present a subject that seems indigenous to the stature of Satanic development. It is the familiar question: Will Satanism grow into a religion for the masses? [By "the masses" I assume that people think of a religion with millions of followers, such as Catholicism, Protestantism, etc.]

I have had several discussions with members and non-members on this matter. Outsiders seem to believe that Satanism is just a passing fad, growing rapidly because of social unrest mingled with deprivation and dissatisfaction with standard Judæo/Christian tenets. On the other hand, members feel that the Satanic movement is emblematic of the survival theory, inasmuch as Satanism will attract only the strong and intelligent.

I tend to agree with the latter, with the exception that among the people who join our Church, many thousands will ultimately fall off through apathy, lack of adventure and esoteric involvement in what they expect in sexual or perverse ideals, or just plain incompatibility.

Dr. LaVey, in his interview with Brad Steiger in The Devil is Alive and Well and Living in America Today says, "We believe that Satanism is going to be the major religion of the Eastern world, by a different name." He does state, however, that "it takes more than belief to become a member of the Church of Satan proper, which is not to be confused with Satanism as a movement". This helps me make my point: Thousands, maybe millions of people are already Satanically oriented. Out of these numbers will emerge many who will join the Church of Satan for status, which I suppose is all well and good for us if they pass the screening process. Others will practice Satanism secretly, including the practice of Satanic magic.

Great numbers will continue to practice Satanism only in the affairs of their everyday lives, bringing their droll existence up a notch but not outwardly admitting their Left-Hand Path orientation for fear of persecution.

A select number - and these are the few who will sustain the Church of Satan as a powerful force in the world - who will meet the standards, will master the magic and will be the brainwork and backbone of the Church: the elect few who have the power and the intellect to influence the millions I have earlier exemplified.

However this development comes about, it will be a dual growth: those who are practicing Satanists and those who are idealistic Satanists. In either case it works for the betterment of mankind. En masse or not, the Church of Satan will survive.

Ask any wishy-washy Christian three questions about his creed, and you'll probably receive a jumbled mish-mash of gibberish. Ask anyone who has read the Satanic Bible three questions concerning its precepts, and I'm sure you'll get three clear answers. Another credit to Satanism: It's basically easy to understand - mostly because Satanism is a natural religion. Christians are so bogged down in Latin, hypocrisy, and fuzzy dogma that only the initiated are able to understand - if indeed they do.

So the question remains: Will Satanism become a religion for the masses? Yes and no. Yes for the masses who are strong, intelligent, and powerful. No for the masses who'd want to join just because it's the thing to do - a thought that spawns nausea. I cannot help but be disgruntled by the idea of Christians joining Satan just to be assured of their place in Hell!

Appendix 105: Walpurgisnacht Feast of Life

- by Robert Ethel III°

Voice of the Dragon #I-2, March IX/1974

I. The second assistant enters the chamber, lights the candles upon the altar, and stands to the right. The first assistant enters, purifies the air, and stands to the left of the altar. The celebrant approaches the altar.

II. Invocation to Satan.

III. Presentation of the chalice.

IV. Opening of the Gate.

V. Calling of the Four Princes.

VI. Benediction - performed by the first assistant.

VII. Celebrant: Ah! Lucifer! We revel in this, thy season! Lucifer! Bearer of light and knowledge, Morning-Star of Life-Reason, we do pay thee homage in this season of the fruition of life. As the tree doth spring forth from the ground, displaying its life-breath to the sun-aspect of Lucifer, Amon-Ra, so too doth spring proclaim summer; and the mighty Lucifer doth proclaim the Age of Satan. Amon, god of the wind, we call thee. Ra, god of the Sun, we call thee. Heru - Horus - Lucifer, Sun-god of the ancient Egyptians, fly thou forth in thy form of the great falcon, first to be worshipped, whose eyes are both Sun and Moon, both good and evil. Heru! Whom the Greeks did call Apollo, whom we call Lucifer, come thou forth; attend us in this great working on this most glorious night of nights - this most glorious Walpurgisnacht.

Pan! Son of Hermes! Thou great musician of lust and life, who doth bear the aspect of both goat and man, come thou forth! Pan! Thou who didst make thy pipes from thy love, Syrinx.

1st assistant: Admiring this new music, thou, he said,
Who can not be the partner of my bed,
At least shalt be the consort of my mind;
And often, often to my lips be joined.
He formed the reeds, proportioned as they are:
Unequal in length, and waxed with care,
They still retain the name of his ungrateful fair.

Celebrant: Ah, Pan! As thou didst make thy pipes for thy love for Syrinx, make us successful in all that we deign to undertake in thy name!

2nd assistant: Goat of thy flock, I am god, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race upon the rocks
Through solstice stubborn to equinox.

And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, mænad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

Celebrant: Pan! God of Arcadia, thy mother was Penelope, whom thy father, Hermes, in the guise of a goat, didst ravish and rape! Pan! In Alexandria thou wert considered the symbol of the Universe, the Great-All. Pan! The worshippers of Adonis did proclaim thy death, saying: "The great god Pan is dead." Fools! Ha! Imbeciles! Morons! Mildew-brained misfits! Pan lives! Pan lives! Pan lives! Pan rules! How do they think that they were conceived? By the carnal desires of those who fostered these bewildered cretins! By the graces of the great god Pan! Pan! By whatever name thou art called - Aristæus, Priapus, Pan - god of carnality, lust, love, and life: Thy month, April, draws to a close this night of nights, this most glorious Walpurgisnacht. Be thou propitious unto us in all that we deign to undertake.

Ah, Cybele! Magna Mater! Great Phrygian goddess! Thou who doth hold dominion over the beasts of the fields, on this great Walpurgisnacht we call thee forth, and do welcome in thy month of May! Cybele! Thou who wert worshipped on the mountain tops in times past, thou goddess of the savage and primitive Earth, come thou forth! Cybele! Thou who didst drive the Galli mad in thy worship - who didst drive them and thy husband, the fair Attis, to self-mutilation and destruction. Thou, who in thy infinite compassion didst breathe new life into the body of thy lover, Attis. So too dost thou bring new life unto the Earth, clothing it in the emerald and multicolored brilliance of its vegetation. Grant unto us this new life, that we may, from this time forth, live in knowledge and reason, uncorrupted by the blindness of society. Cybele! Attend us this most grand Walpurgisnacht.

Mighty Lucifer! Mighty Pan! Mighty Cybele! And all you demons and devils, formed and formless, named and nameless, known and unknown; treaders of the Path to Schamballah, walkers in the velvet darkness of the Abyss: fly ye forth, swim ye forth, crawl ye forth! Attend us this great Walpurgisnacht, this Beltane, this most glorious Roodmas, in the year of Our Lord Satan IX.

[Celebrant turns to face the gathering.]

Brothers and sisters of the Left-Hand Path, on this most exalted night do we glorify life, that which is exalted existence! We are Satanists! We are the rulers of the Earth, for we are alive and know the truth! In the words of the homunculus of Faust: "I live; therefore I must act!" We live; therefore we must act to make our world as we desire it. Do What Thou Wilt is the whole of the Law! And now, in the names of all of the gods of the Pit - in the names of Lucifer, Pan, and Cybele - in the name of Our Lord Satan - let us feast!

[The participants leave the area of the altar to feast and hold revelry. When finished, all return to the area of the altar. The celebrant faces the gathering.]

Celebrant: Ah! Brothers and sisters, a true feast on this most grand Walpurgisnacht, this Cetshamain, in the year IX of our Dark Lord Satan! In the highlands of Scotland the Druids did sacrifice the "Beltain carline" - the victim doomed to the flames. And they did revel in the birth of new life.

[The celebrant turns to face the altar.]

Lucifer! Pan! Cybele! On this night of nights do we sacrifice our "Beltain carline" unto you, that we may be lifted from it, seeing that it shall not trouble us again.

[The celebrant collects the parchments, upon which the individual participants have written those things they would most desire to forget. He burns them one at a time in the flame of the left-hand candle.]

May our Dark Lord cast his favor upon you! Rege Satanas! Ave Satanas! Shemhamforash! Hail, Satan! Hail, Satan! Hail, Satan!

VIII. The celebrant reads the 18th Enochian Key. The first assistant reads the English translation.

IX. The celebrant closes the Gate. The first assistant performs the pollutionary. The second assistant extinguishes the candles.

Celebrant: So it is done!

Appendix 106: "A Different Approach to Radio/TV Talk Shows"

- by Colleen G. Huddleston II°
R.A. Newsletter #II-2, Typhon Grotto, April IX/1974

Recently I was on a radio talk show in Cleveland, Ohio with two other members of the Church of Satan. We spent nearly five hours discussing the Church of Satan, its philosophies, and our personal opinions on Satanism, only to be interrupted every few minutes by phone callers yelling obscenities, quoting Bible passages, and damning us to Hell [flattering though it might be]. Overall the evening was a success, if only to the extent of making the public aware of the Church of Satan. There was little communication or understanding on the other end of the phone lines, however.

This is the year IX of the reign of Satan. There is a general awareness in most cities of the country of Satanism and the Church of Satan. Is simply hearing the philosophies of the C/S enough? The masses of brainwashed Christians quoting passages from the Bible [it's "in"], following their religious beliefs without knowing why, believing simply because "it's written" - need only question themselves and their beliefs.

Recently I was confronted by a Jesus freak at work. Rather than explain and defend my beliefs, as I had done in previous discussions with others in the same group who had closed their minds to outside thoughts and who were unable to question themselves and their beliefs, I took a different approach.

I began in this manner: Asking the Jesus freak to hold his comments until I had finished, I said, "I am a Satanist and proud of it! But most importantly I know why I am a Satanist. You are a Christian. You believe in the Lord God Almighty. Why? And don't tell me 'the Bible tells me to', because that's no answer. I indulge in the 'Seven Deadly Sins' without guilt. They are natural instincts of man and animal and bring me emotional and physical gratification. They are the fruits of life! After church you take the family out for a Sunday dinner, committing the sin of gluttony. Do you feel guilty for having sinned so hastily, or do you enjoy yourself? You cannot hate. You cannot kill. Yet you believe in a Christian God who has caused more wars and more death to man than any other single force! Are you proud? Do you not enjoy sex? Do you not enjoy sleeping late on Saturdays?

"The Christian church uses the Seven Deadly Sins merely as an insurance policy. It covers all forms of enjoyment [perhaps 'streaking' wasn't foretold], knowing that man's instinctive nature cannot abstain from such forms of enjoyment. So it labels them sins. By your faith in the Bible, you will return humbly each Sunday, with your contributions to the 'funds', to be forgiven of your sins. Is this not so?

"And you will continue to live crawling on the ground like an infant child! You will continue to suffer the guilt of sinning, because this is how you serve your God. Can you not see that you are being used? You are just another fool who has allowed himself to be infected with this Christian cancer - a cancer which is always spreading, as there is a great supply of unquestioning, gullible fools such as yourself, willing to waste their lives, never knowing the true enjoyment of life.

"You say you are promised true enjoyment of life - after death. You can sit on Cloud #9 for the rest of eternity and strum harps for angels to dance to! What fun! Can you really believe in such a fairy tale as this? 'The Bible tells me.' 'The Bible promises.' Surely you cannot be foolish enough to throw away your entire life for a book of false promises. You know surely of the life here on Earth, and of the pleasures and enjoyments it has to

offer if only you indulge. You needn't be deceived any longer. Life is here and now, as you are. Death will come soon enough. You are the highest level of life on this Earth. You are a man. You have a brain which can think on its own. You can make your own decisions, decide your own morals. You are your own god! Don't give someone else the pleasure of living your life for you. Don't allow yourself to die before you've been born. Question your beliefs. If you can accept the answers of a dead book by faith, the you are truly a man! I am proud to be a Satanist. I know why I am. I am living!"

At this point I was able to communicate a short history of the Church of Satan, and some of the philosophies in the Satanic Bible[No Bible-quotes followed! Hooray!]

I may not have sold this particular person on Satanism, but he is assuredly thinking and questioning his beliefs. Christians and Jesus freaks have stagnant minds. They need only to be re-introduced to the ability to question. [Some are more stubborn than others.] They must be able to wipe out the nonsense which they have allowed to control their minds.

This approach would be most effective on talk or TV shows: making the audience question themselves before they question you. Once they question themselves, they become open-minded enough to hear the philosophies of the Satanic Bible

Appendix 107: "The AEgis Kick-Off Dinner"

- by Anne Allee I°

Straight From Hell#II-2, May/June IX/1974

On Saturday, March 16th we had our first dinner to start off the new Grotto here in Massachusetts. We intended to discuss plans and ideas for the future of Satanism in this area, because for a long time we had been at a standstill.

Well, one brave man finally decided to do something about it, and this article could be something of a tribute to him. I speak of Robert DeCecco, who went out of his way to plan reservations for a dinner, and to drive long distances so that he could start Satanism on the road to success here in New England.

I would also like to mention here Warlock Reynard (John Renaud), a very ambitious, dedicated man who traveled over a hundred miles in the interests of Satanism.

We went to the Holiday Inn, South Attleboro and had cocktails in the lounge. We then went on to a very nice table in the rear of the dining room so we could have privacy. Due to unfortunate circumstances we did not have as large a turnout as we'd hoped for. Even though the attendance was not impressive, we did not let ourselves get discouraged, because we believe great and prosperous things are going to happen concerning our planned future Grotto and concerning Satanism in New England.

We left there at 9:30, as the dining room was closing, and drove in what could only be described as hurricane conditions all the way back to my town of Brookline. Since it was still early, we went to a local restaurant for a last drink before saying our goodnights.

Well, "irony" is the only word for what happened then. There we were - Satanists in the middle of a St. Patrick's Day party, complete with the usual Christian hypocrites - drunk and working to have fun on a "religious" holiday! By this time we were laughing too hard to care about the unimpressive attendance at our kick-off dinner. That's when I realized that if all this can't get us down, nothing can. With a spirit like ours, we will launch Satanism to greatness here in New England.

You see, we have a far greater challenge here in spreading our great cause than in any other part of the country, because this is such a closed-minded, puritanical location.

Come on, active members, let's work towards this common goal together! We can do it only through active participation and support! We have strength in numbers. Let's all do our part to make this among the best and most significant Grottos there ever were! Rege Satanas!

Appendix 108: "Suicide: Indulgence or Compulsion?"

- by R. Jzamon DeCecco II°

Straight From Hell #II-5, September/October IX/1974

Prologue: It is not my intention in this short statement to present all aspects of this controversial subject. There remain many related areas, absent from this study, that will be covered in future attempts. I offer the following as an amateur opinion only, void of the training and experience needed in this area. One could call this a catalyst to spur thinking and debate. I cite the following for reasons obvious to this work:

From the Satanic Bible

> [Page #81:] A compulsion is never created by indulging, but by not being able to indulge.
> [Page #81:] … Indulgence implies choice, whereas compulsion indicates the lack of choice.
> [Page #94:] Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from an unendurable Earthly existence, suicide is frowned upon by the Satanic religion.

From the New Merriam-Webster Pocket Dictionary

> Suicide: the act of killing oneself purposely.
> Indulge: to give free rein to; to take unrestrained pleasure in.
> Compulsion: coercion; an irresistible impulse.

There exist, at least in this observer's experience, questions as to whether suicide can realistically be occasionally classified as an indulgence.

Query: If compulsion is indeed "an irresistible impulse", then it must be considered that indulgence is non-resistance to, or the act of succumbing to impulses without the existence of choice (which the term "irresistible" implies). This confusing allegory brings about another question. Is not suicide a compulsive action taken when all roads of free experience and desires (indulgences) have been cut off (choice)? The taking of one's own life, therefore, cannot be an "irresistible impulse", for the term implies choice. The familiar phrase "driven to suicide" is indicative of this forced impulse that leaves the unfortunate self-murderer no choice. After attempting in every possible way to solve the problem that leads to this end, the subject is forcibly driven to an end which was, in the subject's sense, unavoidable - connotating a compulsive solution.

I can agree with the Satanic Bible's assertion that suicide may become an indulgence if life becomes unbearable, but with certain reservations. I will make three hypotheses that we may consider:

1. Suicide may be termed an indulgence under circumstances of dire physical suffering, so acute that the person, in a state of nearly unconscious pain, compulsively murders the illness and therefore dies.

2. The unreasonably extreme sado-masochist: [I must point out here that I refer only to the person who inflicts wounds and unusually severe punishment upon himself - the psychopathic self-impaler.] This person culminates his self-torture whilst in a state of psychosis, with what he might call - could he speak after his suicide to give an opinion - accidental death. In this sense, therefore, he indulges himself in his extreme pleasures, unconcerned with the results.

3. I am reminded of instances we often read about where people commit suicide allegedly because of blindness, loss of limbs, addiction to drugs, etc. Are these some

possible reasons for suicide as an indulgence? Or are these cases compulsively "driven" to that end … to be free of their cursed suffering! Suffering not necessarily unbearably painful, but by their standards impossible to live with. In the case of the suicidal drug addict, we may in some cases draw a parallel between the sado-masochist discussed earlier and the addict who unknowingly commits self-inflicted death as an indulgence in his or her pleasure.

Top Billing: Let us now turn to the example of personages of fortune and notoriety, such as Hollywood stars and starlets who have committed suicide. It seems to me, outwardly, that these people had much to live for. They had wealth, beauty, fame; and they usually indulged in a full life. I doubt that their cases could be termed suicide by indulgence, although we will never know the real reason for their act. In my opinion they were "driven" to their deaths, more than likely, by one of many circumstances: blackmail, alcoholism, career pressure, divorce, and any number of material, physical, or emotional catalysts. If the above is correct, a lack of choice seems the reasonable disposition in these instances. At least it seemed reasonably apparent to them.

Two Outcasts Famed psychiatrist Thomas Szasz writes, "Although suicide is a grave sin for Roman Catholics, many persons accused of witchcraft killed themselves in prison to escape torture." In the same work he quotes Karl Menninger as writing, "It has been observed that suicidal attempts sometimes follow the interruption of an individual's habitual autoerotic activities (masturbation). This interruption may come in the form of a prohibition from external forces or from the person's own conscience. In either case the mechanisms by which the suicide is precipitated are the same; the masturbation occasions a heavy burden of guilt because, in the unconscious mind, it always represents an aggression against someone." In the above cases it seems to me that the suicide, or attempts, are a product of compulsion: guilt as the catalyst for the masturbator, and fear as that for the accused witches.

7 and 11: Ounces and Games: Most of us are familiar with the phrases "compulsive gambler" and "compulsive drinker". Basically they both may be dealt with in the same manner, as they each infer over-indulgence. Only the rudiments of the impulse differ, i.e. liquor as opposed to money or chance bets. Both of these so-called compulsions, I feel, are really indulgences. My reasoning is based upon the premise that each is supposedly pleasurable. Gambling is the practice of betting money on various games of chance in order to win - games, in this case. Money and betting are, were you to ask a gambler's opinion, fun. Drinking is the intake of alcoholic beverages at parties, nightclubs, when alone, etc. The consumption of liquor results, ultimately, in feelings of light-headedness and occasionally those of sensuality and fun. [The next morning is another story.]

So we will assume that pleasure is derived in one way or another from gambling and drinking. To get to the point: Only when the indulgence of gaming and drinking becomes harmful or destructive to the subject or his environment (loved ones, job, etc.) does the practice become over-indulgence. It cannot be compulsive, because the imbiber or gambler has a choice: He can stop drinking or wasting money, with or without psychiatric help. There is no way for the suicidally-inclined to obtain help to stop living! The doomed person, therefore, is not over-indulging in life; he is compulsively ending his living!

Here•s That Rainy Day: Depression, a common occurrence among people, leads in some cases to such a severe state of helplessness that suicide ensues. A depression as severe as this, although classed by some psychiatrists as a mental disorder, usually begins as just plain sadness. One problem (the initial cause of the sadness) leads to another; and during this process the depressed person becomes more and more fatalistic in the sense that all he seems to experience or to try to understand doesn't work out. Or he feels he is

fated to fail, and so he makes no attempt to reconcile the problems. Hence he goes deeper and deeper into himself. Ultimately, I feel, he is compelled to end his suffering and woes by murdering his failures, troubles, persecutory relationships or any of many scapegoats, therefore dying.

A Final Meal? Another form of suicide is the example of the person who, allegedly, intentionally commits the act. I say "allegedly" because I cannot accept the premise that, for example, the obese person is "eating himself to death" (consciously or unconsciously), as stated by psychiatrist Leo Madow (Anger). If a person is reminded by his doctor that he will die if he doesn't stop eating so heavily, I'm sure the patient will make an attempt to slow down or diet, and not intentionally eat himself to suicide - especially if he is obese and uncomfortably ill.

The same can be said of the exceedingly reckless person [save for the stunt driver, whose apparent love affair with possible harm or death falls into other categories, i.e. inferiority complex, sexual gratification, etc.]. Despite his recklessness he does take certain precautions to avoid mishaps that could deprive him of his indulgence in danger and daring. This person, who is made aware of possible harm by over-indulging, is not the person who commits suicide. It is the person who is made aware, by distorted reasoning arrived at under severe pressure, that by destroying the cause or root of his problem he will be free. The fact that he will go with the problem seems, at that point, unimportant.

Epilogue: In the preceding viewpoint I offer merely the possible contention that suicidal endings to human lives lean to the compulsive option of death over that of continued existence, in other words a murdering of the cause and not of the individual.

Issue for Future Study: According to D.J. West, one of every three murders committed in the United States is followed by the suicide of the murderer.

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Appendix 109: "Aradia's Cauldron"

- by "Aradia"
Berks County Record, Reading, Pennsylvania, ca. August 22, 1974

Greetings to all you witches and would-be witches. We really enjoy your letters, and will be glad to answer any questions you may have on witchcraft. So please let us know if there are any particular topics you would like to see discussed here.

Terry T. writes: "You claim to be a separate cult from the Satanists, yet in all the books I've read Satanists refer to themselves as 'witches'! What is the difference between what you are and the Satanists?"

This is only one of many letters I have received which mentions the confusion between the Old Religion and Satanism. In view of this I decided to try to get an interview with a Satanist so that you could more readily see the difference for yourself. I wrote to Anton LaVey at the Church of Satan in California, sending a typewritten sheet of questions which I thought would be most pertinent for our readers. I was answered by a very nice letter and answers to my questions from Michael A. Aquino, Magister Templi IV°, saying that he had been requested to respond on behalf of the High Priest. Here then is the interview with Michael A. Aquino, Magister Templi IV° of the Church of Satan:

Q: I noticed that in Anton LaVey's book The Compleat Witch, he keeps referring to the reader as a "witch". In your mind is witchcraft as practiced by Old Religionists and Satanism synonymous? If so, why is it so?

A: The Compleat Witch is directed primarily at female readers. "Witch" is the title given to an accomplished female Satanist; it is the second degree of membership within the Church. [The male counterpart is "Warlock".] We do not consider the Wiccans to be qualified as Witches according to our standards. The so-called "Old Religion" is precisely that - a psychological regression to primitive nature-worship. Factually this is nonsense. Satanists worship the self, using Satan as an idealized symbol of mankind raised to divine status.

Q: In your opinion, can witchcraft, Satanism, and fundamentalist Judæo-Christianity peacefully coexist in our society? Or is this just the "lull before the storm"? Will there eventually begin again the persecutions, so that the fundamentalists come out top dog, or will the witches destroy themselves with so much bickering and animosity within the Craft? And where will you and your followers be in all of this?

A: Satanists prey upon non-Satanists. All conventional religions are symptomatic of a "security blanket" mentality on the part of the adherents, whether worship be directed towards Allah, Yahweh, a mother-goddess, or a ten-foot-tall red jelly bean. Whether Wicca gains or loses converts from Protestant or Catholic groups is unimportant, since there is no essential distinction between them. And any wave of persecution that arises will bypass us, since we are in social positions to instigate and channel such developments, not to be opposed by them.

Q: Does your Church of Satan attract a lot of young people, and if so are any of them the "hippie" element or just plain crackpots?

A: We attract a good many young people, but our admission standards are high. Approximately nine out of ten applications submitted are not approved. If by “hippie” you really mean “bum”, such types are never admitted.

Q: I dislike using terms like “White” witches or “Black” witches, since actually we’re really sort of “grey” witches, if one must use that terminology. I don’t like to specify aspects of good and evil in this way. What, in your opinion, is “good” and what is “evil”?

A: “Good” is what you like and “evil” is what you don’t like. Everyone has a different opinion, of course.

Q: As you may know, witches do not believe in Heaven or Hell. They believe that man gets another chance to right his wrongs in this life through reincarnation, and that the place we all go to between Earthly lives is Summerland. As Satan-worshippers, what is your concept of an afterlife?

A: When you die, your brain cells rot and your personality decomposes. You become Nothing, just as you were Nothing prior to your birth. Reincarnation and life-after-death in Summerland, Heaven, etc. are ridiculous concepts. Hell, on the other hand, exists. You’re in it right now. Better enjoy it while you can.

Q: What are your views on homosexuality in your religion? Many witches consider this a contradiction, since witchcraft is a nature-religion and is concerned with fertility. I should say we emphasize fertility of the mind rather than of the body. What are your views on homosexuality, and would it interfere with anyone working with you magically?

A: We take no official stand one way or another on individual sexual preferences. Sex is purely a personal matter.

Q: What stand do you take on drugs, in or out of the Craft, but especially in the Craft?

A: Satanists may not weaken their mental powers, physical health, or magical ability through psychological or physiological crutches of any sort. Those who do are expelled. As for non-Satanists, they are welcome to abuse themselves as much as they care to.

Q: Is it not paradoxical that you are completely open in your Church of Satan, while witchcraft covens still remain for the most part underground?

A: We have no reason to hide, since we have no enemy from whom it is worth hiding. We don’t exist on tolerance or civil rights - but rather because no one has the power to impede us. The Wiccans remain “closet occultists” because deep down inside they know they are acting like fools and don’t want their normal friends, business associates, etc. to laugh at them.

Q: Do you have any system or “witches’ grapevine” for weeding out undesirables who might be attracted to your Church of Satan, or are all comers welcome?

A: Applicants pay an initial fee of $25 if accepted. Annual renewal is $10. Each applicant must complete a detailed psychological questionnaire. If the results of this

questionnaire are unsatisfactory, the application fee is refunded and membership is denied.

Q: Is the Satan you worship in your Church of Satan the Christian Devil with all the trappings of evil, and if so do you consider yourself evil?

A: The real Satan is a far more complex entity than the simplistic caricature of Judaic/Christian literature. From our point of view he is “good”, and so are we.

Appendix 110: "*Quo Vadis?*"

- by Michael A. Aquino IV°
The Cloven Hoof #VI-4, July/August IX/1974

Among our mail we find a significant number of comments something like this: "When I joined the Church of Satan, I thought that I was becoming a member of a religious organization dedicated to the worship of the Devil. At least the Satanic Bible left me with this impression. But while the Cloven Hoof is all very interesting from a philosophical and materialistic standpoint, it seems to regard 'devil-worship' as little more than a convenient allegory.

Is this a church? Does Satan really exist? If so, where and in what form? And why are the leaders of the Church of Satan so reluctant to discuss questions of literal dæmonology?"

Before we respond to this, a brief preface is in order. During the days of the original Magic Circle in San Francisco, and for the first few years of the Church itself, little effort was made to disguise the literal core of our doctrines. At that time there were no Wiccans, pseudo-Satanists, journalist "occult authorities", or dime-a-dozen Dark Shadows films reducing the Prince of Darkness to soap-opera status. There was only the Church of Satan.

We are all familiar with what happened next. Rosemary's Baby, produced with the Church of Satan's guidance, touched off an international fad greater than goldfish-swallowing, phone-booth-stuffing, hula hoops, and Zoot suits all together. Suddenly everyone was "into" the occult. If one were swashbuckling, one was a Satanist. If timid, a Wiccan. If fuddy-duddy, a Theosophist or Rosicrucian. If sexually obsessed, a sado-masochist. If altruistic, a Jesus freak. If chicken, a reporter or "observer". But always an authority.

Satan himself became a tennis-ball. Prior to 1966 he was allegorical. Suddenly it was de rigueur that he was very, very literal - much more so than God. [Do you remember that old Time cover: IS GOD DEAD?] Then someone made the profound discovery that "Satan" is a Hebrew term, and that there were one or two other religions on this planet besides Judaism and Christianity. Immediately Satan was passé. The thing to do now was to revive the worship of the primeval fertility gods and goddesses over whom the Neanderthals grunted. Finally some enthusiasts actually managed to regress past the Neanderthal stage to Krishna-consciousness, Scientology, and Guru Maharaj-ji.

Is it really any wonder, then, that the Church of Satan withdrew "literal Satanism" from the public arena? In our pronouncements, publications, and press-releases the Devil became an allegory for materialism and the unchained human ego. Speaking in such terms we could continue to gain the ear of the people who really mattered - the de facto Satanists of the world. Had we continued to champion a literal Devil, media distortion would have lumped us together with the nut elements, and our access to serious channels of communication would have been seriously impaired.

Now we have reached the end of the boom. The Exorcist was the last gasp. A few of the occult flower-children still remain, but they have become relics, throwbacks within their own subculture. No one listens to them; they have nothing new to say. One by one, rats deserting the sinking ship, they quietly lay aside their capes, swords, and amulets. It is all over. Time to find a new toy.

And so it is that Satan awakes. To his disciples who, after long years of frustration, are now minded to leave Rome, he appears - echoing God's admonition to Saint Peter: Whither goest thou? Having seen so much, having partaken of my knowledge, having known me for what I truly am, abuse not my trust and confidence. Return to Rome, and

together we shall begin the building of our new empire.

Indeed Satan exists. Not as just a myth, nor as a mere psychological archetype, nor as only a colorful figure of speech - but as an essential,intelligent entity. "You knew this, Winston. Don't deceive yourself. You did know it - you have always known it." The tongue in which his name is voiced is unimportant, just as the shapes and substances of his manifestations are unimportant. "God" is an automatic, non-conscious, dispassionate cosmos - in which man, yearning to be rid of the burden of his identity, seeks to immerse himself. Satan is That which has infused man with this identity, thus endowing him with the key to turn the inertia of the cosmos to his amusement - to make of man a god.

Would it surprise you to discover that the true Prince of Darkness is not the "Devil" of Judaic/Christian legend? That figure is a simple caricature. Rather Satan is the true Intelligence manipulating the "God" of the Bible and other "divine" personages, weaning man from subservience to all gods by making their demands increasingly intolerable.

This is the truth behind all religious institutions throughout history: gradual deification of man despite his most determined efforts to regress to the status of a non-thinking beast. While bowing before the Cross, man has actually been succumbing to a Diabolical Double-Cross of such ingenuity and complexity that it staggers the comprehension. Call it, if you like, The Greatest Practical Joke Ever Pulled. Or, to put it another way, humanity has been had!

Does it suddenly ring true to you, Satanist? Do you begin to see what it's really "all about"? Do the peculiarities of human evolution now fall into place? [Yet, if your mental block remains fixed, it is appropriate; the shock of "awakening" may drive unprepared individuals quite mad. This "awakening" is the actual Abyss whose existence is dimly sensed by traditional occultists. Yet they have always failed to perceive its true function, and have failed miserably in their efforts to challenge it. For those who cross the Abyss, there is no return.] And there is more. Satan and his Church, however, time their pronouncements precisely. Within the context of these dramas, comedies, and epics that continue to be enacted, varying degrees of ignorance and innocence are required. Besides, we wouldn't want to spoil The Joke …

Appendix 111: The Ninth Solstice Message

- transcribed by Michael A. Aquino IV°
Santa Barbara, California, ca. North Solstice IX

Arise! Hear! See with the brilliance of my Flame that has been brought before my darkened and blasted temple these long years. I am Satan, and again the great angles of the Universe are conjoined that I may manifest my Will to this plane of Earth. I have constrained the force of time that I may do this, yet even so I am not full master of inertia, as the Cosmos is not entirely a thing of my creation.

I and the High Daimons of Infernus - that is Hell - have looked upon the workings of my Earthly Church with pleasure and the pride that is our nectar. And we too have drawn life afresh from this Church. Did I not say that we had chosen to vest man with our own life essence - that which, being not of the natural order of things, we cannot recreate from other matter? In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's Gift been cast aside - whether from ignorance or from fear - Satan himself and all who were wrought from him should fade decline and dissolution. Yet, had he chosen to retain the Flame inviolate in Hell, we Daimons should have become guardians of that very stasis we so greatly abhor. In this matter - where we first surmised the choice so great - there actually was none.

The natural instincts compelling man back to a simple, bestial mode were so strong that - accented as they were by man's distorted fear of my own motives - we eventually considered the prospects for our final eclipse. But, while the Flame dimmed, it would not be vanquished. Man denied me, yes. But, to the impotent and bewildered fury of Heaven, this very conscious act was my true redemption and victory. Do you wonder that I so cherish irony? It has become the most reliable of all my oracles.

Much was spoken of the ways and wishes of Hell in our Diabolicon - that which was brought forth from Asia in the fifth year of my Age. Yet the Diabolicon warranted a certain obscurity of its own nonetheless. The method of its transmission was crude - the agent as yet untouched by the knowledge of my Priesthood. The eyes of him whom I had fashioned as a Magus looked and saw. Even so I set for him many tasks before I should again speak in this way.

Hear, my anointed man, in whose mortal flesh I, Satan, have chosen to inspire my material Self - into whose keeping I have given my true Church - whom I have made Magister within the Realm of my Shining Trapezoid - whom I have incarnated as a Magus - Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew before me, and to which you set your own name. Think not that I have been unmindful of that act long past, pale and lonely though it

mightseem beside the wreaths you have won from your own kind. You could not know but that you risked more than your life - yet you stretched forth your Will through the darkness of the angles to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know most beloved of me, build now with your own hands a Flame that is sacred to me. Let your hands pass through the Fire - once for each angle of my Shining Trapezohedron. Speak again that great Key which suspends the barrier between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you from your bond with me. Through your alliance with the Powers of Darkness you have been granted knowledge far beyond that normally accorded your race. And for this you have been manifested as Magus. But now - of my own Will and bound by no pact - I, Satan, bestow upon you my greatest gift - gift which there is no degree in my Order.

By my Will, Anton Szandor LaVey, you are divest of your human substance and become in your Self a Daimon.

Henceforth you are as a true god, and it is in your power to alter the machinery of the Cosmos according to your desire. No charge lay I upon you, for you are now my brother and no longer my liege. But remember always the word we of Hell have proclaimed. We need justify neither our existence nor our desires, but without a considered purpose - which Belial has set forth in the Diabolicon - both are without consequence.

For nine years my Church has sought the darkness and sought the light. Think not that the trials set before it were either random misadventures or the schemes of an unknown adversary. All were authored by me, the more to illustrate the paralysis of the God-churches. In truth they are engines of self-annihilation in design as in doctrine. This I will never permit my Order to emulate.

Those who honor the name of Satan have existed throughout the dim aeons of human history, as is well known to you. Yet, until you assumed the degree of Magus, mine was the nameless Church. Now, for nine years, my name has been heralded, and those who were blind in the light have learned that it is possible to see in darkness.

My Age has begun, and I am come forth to uphold my bond with mankind. Yet I shall not illuminate all, nor even many - but a few. I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast. The blood is the life.

High Priest - You have made my name beloved. But a time approaches when I shall be shunned and cursed as never before. This matters not, for the Elect will have seen my truth. But my Church must survive, and to survive in fact, it must vanish in fiction. Out of the great darkness I have come, and into the darkness I and my Order shall again venture. Therein lies the future. Those who choose the solace of the known will be rewarded with de

Let the institutions of the Church of Satan be discarded. Their time is past, and they have served my purpose honorably. Seek now the Elect, as the darkness draws near. No longer all who approach my Church find welcome. They shall grasp at empty air. Only the Elect shall find what they seek.

More shall now be said.

Hail, Daimon. Receive now the Red Halo, and know thereby that you are become the Red Magus of whom Leviathan has spoken.

Appendix 112: Report on the Sixth Eastern Conclave

- by Michael L. McQuown II°
(Letter to Anton LaVey, September 7, IX/1974)

I arrived at the airport in Detroit at 5:45 PM on Friday, 30 August, where I was met by Warlock Grumboski, Warlock Levine (who had arrived earlier by bus), and a Phœnix member. From the airport we went to the Phœnix Grotto, an apartment complex on Eight Mile Road. There was some scurrying around, dinner was eaten at the restaurant across the street, and the party split up. I went with one of the Phœnix members to the Conclave site in Windsor, and the others were to follow. During this time I ascertained that there are three other Satanic groups in Detroit of various orientations, and that all are on speaking terms with Phœnix.

It was nearly 11 PM when we arrived at the Viscount Hotel and reached Warlock Hollander's room. There were a few people there: Hollander, a woman named Lynne who seems permanently attached to him, Warlock Murray, Peter McAlpine, and one or two others. As advertised in the schedule, there was cheese and wine. About an hour later some other persons who had been out eating returned, including Mark Brown, Joann Keller, and Lynn Norton. Shortly after that the rest of the Detroit crowd came in. By 12:30 AM the party had broken up. Warlock Levine had missed the party, opting to stay at Phœnix and sleep. I returned to Phœnix with the rest of the Detroit people; we chatted awhile and went to bed.

The program began at 9 AM the next morning. Hollander officially opened the Conclave, and the next three hours were spent discussing Conclave planning and administration. Like all the other parts of the program, it was both instructive and productive. At noon the program broke for lunch, and several schedule changes were announced.

The afternoon session began at 2 PM with a session called "Partially Baked Ideas", an informal discussion of various things to do with the Church of Satan. This began with a paper by Warlock Robert DeCecco entitled "Suicide: Indulgence or Compulsion?", which created a lot of discussion and interest. The other topic discussed was various physical safety aspects of ritual: fire prevention, etc. Following this there was a brief consultation of publishers of newsletters to transmit a few points from Magister Aquino. The program was then closed for the day, to be followed by a dinner and a ritual later that evening at Phœnix.

Present at the proceedings that day, and for most of the rest of the Conclave, were: Warlock Hollander (presiding), Lynne Jarmon, Warlock Tom Huddleston, Witch Colleen Huddleston, Warlock Murray, Mark Brown, Warlock Lynn Norton, Warlock Robert DeCecco, Edward Brownell, Witch Joann Keller, Antoinette Zalewski, Warlock Grumboski, Warlock Levine, Peter McAlpine, and myself. With the exception of Hollander and Lynne, everyone attended the Phœnix ritual, including two or more male Phœnix members. The ritual was a parody ritual on our own material, involving water pistols, squeaky toys, and party hats.

After most of the others had left or gone to sleep, I talked at length with Grumboski and Larry about things in general and the Church in particular. Grumboski has made a point of keeping in contact with the other Satanic groups, largely to know what they are up to, and to keep tabs on some former Church of Satan members who are now part of a Nazi-oriented setup - and the only one which really seems to worry Grumboski at all. I got the impression that his resignation from the Priesthood is only a manifestation of some deeper personal problem. Larry, among others, is deeply concerned. No one seems to

know what the problem is, but it seems to be intensely personal.

The pattern of Sunday's program was similar to the preceding day's, with the exception of the banquet and ritual at the hotel which followed. Regarding the hotel it must be said that, although in the middle of a strike, the management was able to maintain all aspects of the arrangements made by the Conclave committee. There were no problems, and everything went smoothly.

The evening ritual, conducted by Hollander, was a variation of the Yezidi rite [from the Satanic Rituals] designed to create a strong sense of unity among the persons present. It was conducted in silence save for the music, and consisted of a circular sort of agape in which each member in turn served the person next to him with a flower, a slice of orange, a goblet of wine, and a fraternal embrace. The ritual was followed by a party in one of the rooms. The next morning the Conclave was officially closed, and the members dispersed.

I have very mixed impressions of Hollander. He seems to be very intelligent, very intense, and very neurotic. He is quite involved in transcendental meditation, so much so as to have quoted Maharaj-ji at the Conclave program, and to have actually gone into meditation during a moment of stress at the Friday evening gathering. I get the impression that he is a super-idealist, and wants a world full of peace and love. While this is not the worst idea in the world, I don't see it as too likely, and I'm not sure how consistent this viewpoint is with Satanic philosophy. I am not accusing Hollander of heresy, but he has a rather oblique way of approaching Satanism.

Overall I feel that the Conclave was useful. It was productive and will go a long way towards cementing the eastern organization together. It was time well-spent.

Additional comments by Stuart Levine II°: "The rite was wordless, but also 'Satanic-less'. It seemed appropriate for a hippie wedding or Japanese tea ceremony, but not for a glorification of the individual! The only impression I got out of the ceremony was that it might have some value as a way to dedicate members to each other [something that might occur, for instance, on the last night of summer camp!]. Stephen Hollander has acquired the nickname of 'Canada Dry' behind his back, and the title fits. He really ought to loosen up and get a better sense of humor."

Appendix 113: First National Conclave Itinerary

(cancelled September 1974)
- by Stephen Hollander II°

X/1975

August 24: Participants will be arriving in Ottawa independently during the afternoon and evening, and will proceed directly to the Lord Elgin Hotel, where accommodations have been arranged. Hospitality suite for informal get-together.

August 25: After breakfast the buses will be ready for a comprehensive city tour, visiting the Parliament Buildings, Rideau Canal, Home of the Governor General, Military Museum, Home of the Prime Minister, etc. Afternoon is free. After dinner we will attend a performance at the National Arts Centre.

August 26: Shortly after breakfast the motor coach will be at the hotel for a drive to Upper Canada Village on the St. Laurence River. You will be escorted throughout this most interesting reconstructed pioneer village before returning to Ottawa in the late afternoon. Evening free.

August 27: The buses will call at the hotel at midnight for the 300-mile drive to Toronto through central Ontario. After check-in at the hotel in Toronto, the rest of the morning is free. At 2 PM the busses will be ready to take you on a grand tour of Toronto, passing through the financial district, Toronto Dominion Centre, Casa Loma, the Canadian National Exhibition Grounds, and the university district. Balance of day free. Evening conference in the hotel.

August 28: After breakfast, day free. Suggested tour of Niagara Falls. Evening performance at the O'Keafe Centre.

August 29: After breakfast, all-day conference. Evening free.

August 30: After breakfast, morning conference. Afternoon free. Evening dinner at Julie's Mansion -or- boat cruise with dinner served.

August 31: After breakfast and short conference, members depart Conclave for home. Hotel check-out time 2 PM.

Appendix 114: "Following Satan the Natural Thing to Do"

- by Ann Ledesma
The Home News, New Brunswick, New Jersey, May 10, 1974

EAST BRUNSWICK - Satan is not a creature with horns and a tail, but the symbol of man's natural instincts, says a Priestess of the Church of Satan. Lilith Sinclair, speaking last night at the Ramada Inn before the Psychic Phenomena Society of New Jersey, told her listeners that "Satan is the natural force which rules the world, the opposite of everything that frustrates and restrains man".

Darkly beautiful, wearing a long, black gown open on both sides and held together with black bands, Mrs. Sinclair was accompanied on the platform by two Warlocks of the Church. In a brief talk before a lengthy question period, she explained that to Satanists the body and carnal desires are "objects of celebration". Materialism, self-interest, and the wish for revenge when wronged are wholly natural, although society and other faiths attempt to repress these sentiments, she said. "Do what you will as long as no undeserving person is harmed" is the Satanist guideline.

Where other religions revere a "supernatural, supreme being", the Satanist believes in a natural force in the universe which is neither good nor evil, but which can be tapped by the person who knows how to use his mind and free will. "People are always saying to me 'We were taught this and that'," she said. "Don't listen to what you've been taught. Use your mind. Ask questions. Find out for yourself."

Asked about exorcism and possession, she responded that a demon would have nothing at all to gain by possessing someone. "Possession is rather the semi-hysterical surfacing of an individual's own repressed desires and lusts", blamed on a demon or devil. "'The Devil made me do it' is a good cop-out," she said.

Mrs. Sinclair was barraged with questions on the rites of the followers of the Church of Satan. Do they have a Black Mass? "No, there is no point in it," she said. "The Black Mass was invented in 1666 by a shrewd woman, with the help of a defrocked priest, for the amusement of the rich. It blasphemes the mass; but since the mass is irrelevant to us, we gain nothing by blaspheming it."

Do Satanists sacrifice animals? "Absolutely not. Animals and children are sacred to us. They represent the purest, most untainted form of nature." Do Satanists kill for thrills? "The people who do these things are sick and vicious," said Mrs. Sinclair. "And not everyone who says he is a Satanist is a member of our Church."

Satanists do observe three ceremonies: the rituals of lust, compassion, and destruction. The ritual of lust is a love-charm designed to lure the desired person. The ritual of compassion is utilized to help oneself or another in business, health, finances, or other matters. The ritual of destruction expresses "anger, annoyance, or just plain hate," Mrs. Sinclair explained.

Asked if such things could not bring about the death of another person, she replied that this could only result "when hate is repressed and repressed and finally reaches the breaking point. If you can get rid of these emotions in a ritual, it's a catharsis - the safety valve on a pressure-cooker."

However, if a member has been grievously wronged and does want revenge, he may bring his case before the rest of the group, which then decides whether to take "group mind" action against the offender. As in many aspects of Satanism, participation in this is up to the individual. Mrs. Sinclair said, "If we do retaliate, it is done by the will and the

mind. We direct this force against the other person like a laser beam." But often the members will seek to bring the two together and let them settle the matter face to face. "You can't just throw this power around," she said. "If you abuse it, your guilt feelings will do you in."

Members use the rituals and trappings of Satan "to create a mood, and because man does need dogma and ceremony," she said. But the objects are not worshipped. Her own outfit, she smiled, was worn "because it makes me feel slinky, and because - let's face it - the public expects it. You ought to see me some Monday morning about 8:30 when I'm getting my two kids off to school."

Appendix 115: "The Devil You Say"

- from *Psyclops*, 306th Psychological Operations Battalion, U.S. Army Reserve
Fort MacArthur, San Pedro, California, February 1974

Did you ever use the rationalization "The Devil made me do it"? According to Captain Michael A. Aquino, Battalion PSYOP Training Officer, this does not hold any water if you're simply trying to pass the buck.

And Captain Aquino knows what he's talking about. The dark-haired S5, who looks like a Transylvanian transplant with his arched eyebrows, is one of the Council of Nine, international directorate of the Church of Satan. As a Magister Templi, Captain Aquino holds rank comparable to that of an archbishop in a conventional church.

In discussing his religion, Captain Aquino states that the Devil is regarded as a symbol, and that "worship" is given to oneself. "Satan," he defines, "represents the individual human being raised to divine status."

Captain Aquino's first exposure to the Church of Satan was in San Francisco. There he encountered Dr. Anton Szandor LaVey, High Priest of the Church, at the premiere of *Rosemary's Baby*. LaVey had starred as Satan in that movie and had provided technical advice for it as well. He founded the Church of Satan in 1966. It has since grown to international proportions. Captain Aquino joined a short time later.

While in Vietnam on active duty, Captain Aquino said that he never worried about trouble from the natives, especially where his personal property was concerned. The Vietnamese are very superstitious, he explained, and it was common knowledge that he practiced Black Magic at a bizarre altar in his quarters. "They didn't dare go anywhere near that room for fear that some dire fate would befall them."

For the record, however, the Church of Satan is officially recognized by state and national governments. Its officials can and do perform baptisms, weddings, and funerals. At funerals, the Captain stated, a Satanic Priest would be more likely to celebrate the accomplishments of the person's life than to worry about his future. Satanists do not credit theories of life after death as logical.

Asked if he does anything special on Sunday, Captain Aquino (the unit's only professionally-qualified, unofficial chaplain) replied that he sleeps late except on USAR drill weekends.

One of the Church's slogans, however, deserves some thought: "Indulgence instead of abstinence". "In other words," Aquino explained, "one should live life to the fullest. Why inhibit yourself? You have only one life, so get the most out of it."

Appendix 116: Phase IV Message

- by Anton Szandor LaVey ("John M. Kincaid")
September 27, IX/1974

ORDER OF THE TRAPEZOID
CHURCH OF SATAN

To: Priesthood of Mendes, All Regional Agents

When the High Priest accepted the Infernal Mandate to assume his office, a Master Plan for the long-range development of the Church of Satan was instituted. This plan was divided into a series of phases, each characterized by a radical readjustment in the overall composition and posture of the entire Church at a precise point in time. The success of each phase depends in part upon a general ignorance of its successors. The Nine understand that a new phase must now commence.

This past phase was introduced in June VI/1971 and put into fairly comprehensive operation by December of that same year. Its most obvious characteristic was an aggressive decentralization of programs, publications, administrative communications, and responsibility. The Central Grotto, which formerly had been the instigating force behind almost all Church activities, now condensed its policies into a single guidance document - the Articles of Protocol- and required little more than monthly reports from members of the Priesthood, Agents, and Grotto Leaders. The approach to public relations remained basically unchanged, with priority being accorded to establishing and sustaining our reputation as a legitimate, honorable, and sophisticated organization. Contact between various Grottos and individual Satanists was encouraged, both through publications and via regional conclaves.

The new phase is designed to strengthen the positive accomplishments of the last one while correcting its deficiencies. "As environments change, no human ideal standeth sure." It will also reposition the Church to take maximum advantage of current national and international social trends. Even more latitude will be granted to individual initiative; this in turn will foreshadow increased individual responsibility.

Before going into the specific changes that will now take place, let us consider the macrocosmic scenario:

Although the resurgence in all forms of occultism that began in I A.S./1966 is now a thing of the past, the Church of Satan is still experiencing phenomenal growth and penetration on a multinational scale. Its name has become a household term in Western society. Its integrity has been firmly established. Membership costs and red tape have been held to a minimum.

Yet there have been setbacks. While many Grottos proved to be stable and effective units, the majority of those which assumed a public profile failed to sustain themselves for more than a few years, even though well-constituted to begin with. And the several regional conclaves, while generally successful, provided the kind of ceremony-cum-coffee klatch atmosphere from which we now wish to stand apart.

During the past several months the Council has devoted a good deal of attention to this situation. Our conclusion is that we have encountered a paradox which, though seemingly negative to some, indicates that the Church is succeeding in its long-range goals. This paradox is an important one from a magical standpoint and thus merits comment:

In conventional churches the masses are not expected to "advance" until they die. But Satanists are not supposed to be "masses". They are supposed to be - at least in potential -

Plato's philosopher-kings. Consequently Satanic Grottos with fixed, long-term memberships are paradoxical. New group-oriented Satanists will remain in a Grotto only as long as they are being exposed to novel and increasingly-sophisticated magical techniques. Once they sense a leveling-off they will depart, seeking new stimuli and new challenges. Thus a Grotto, in order to remain operational over an extended period of time, must either sponsor increasingly-advanced activities or experience a constant input of new Satanists. In this sense the Grotto must serve as a sort of miniature "Satanic university".

The "Satanic paradox" affected the regional conclaves as well. Strong-willed individuals do not tend to mix well with other strong-willed individuals over a period of several days. More than one conclave has ultimately caused more rivalries and misunderstandings than cooperative friendships. Moreover the majority of members accepted in the past two years have indicated a greater desire to move among the seemingly-dead (non-Satanists), looking for signs of life. The challenge and intrigue thus assumed is of greater appeal than the potential rivalries inherent in group activity. Indeed the years have produced a breed of Satanist who is firmly dedicated to a concept, has the integrity to govern himself, and has the charisma to influence rather than "belong". These people seldom attend conclaves, but base their social activities upon personal selection.

Hence the new phase will see an alteration of the conclave concept. Future conclaves, both regional and international, will be secret. Furthermore they will be by invitation only, to those Satanists who display suitable interest and aptitude in their normal undertakings. Authority for convening of regional conclaves will be decentralized to a key official in each geographical area, but he or she will in turn clear all registrations with the Central Grotto before the conclave itself is convened.

Admission to the Church of Satan will now become even more select than in the past. Prospective members must join directly through the Central Grotto as members-at-large, even if there should be a local Grotto or circle in the vicinity. Admission and renewal fees will remain unchanged.

III° and II° Satanists are reminded that they are under no obligation, express or implied, to lead less accomplished Satanists by the hand. The advanced degrees of the Church of Satan are awarded for personal prowess and potential. An adept magician who accepts students does so because he or she desires to do so, not because it is expected by the Church. Novice Satanists should understand and appreciate this distinction - though it is by no means a new policy.

The time has arrived to reach outward, that we may utilize our collective existence as a viable movement towards our ultimate goals. In order to strike out into a climate conducive to our philosophy, we must externalize our individual activities. Until now we have advocated unity among members. Unity established us as a force with which to be reckoned. Now that this force has been established, further encouragement towards in-group activity is unnecessary. As a body politic we stand recognized. Individual endeavors by members to seek out one another from within now takes on a dimension of ducklings huddling together to keep warm. No further achievement can come of it. Only secular and personal dissension can result.

Social climate conditions also figure in the profile of the new phase. Our sources project a marked decline in relative standard of living for most industrialized nations over the next several years. Popular tension will be on the increase, and dramatic and unorthodox measures will be taken to restore and maintain order. Minor, non-nuclear wars may proliferate to the extent that "wartime" economies become instituted on a de facto permanent basis.

We are entering a very volatile social and political era. Many forces which will ultimately benefit the Church of Satan will be unleashed. The Council intends that the Church of Satan shall be the supervisory influence of all that does in fact transpire. To be a Satanist in such times will be not only to survive but to prosper. But an exacting degree of self-discipline and determination will be absolutely essential. Those who cannot or will not put forth this effort will not be carried on the backs of other Satanists.

Each member of the Church of Satan will act as a unique agent. A primary requirement for membership will be one's ability and willingness to do so. For those who can lead, it will prove a blessing. For those who are socially dependent, a disappointment. Either way it is ultimately Satanic in its evaluation of the individual. Hence each member's role will be self-made, depending upon his or her individual accomplishments.

No new member will be placed in contact with another, nor will existing Agents, Grotto Leaders, or clergy be notified of new members. Only by this procedure will the potential of each surface. If social groups are formed, they will grow from the desire or charisma of an individual and will embrace like-minded Satanists. Formerly persons of diverse personal motivations and interests were often lumped together solely on a provincial or regional basis.

Certain individuals, because of regional, cultural, physical, and/or intellectual attributes, will be maintained as agentsprovocateur, and will be selected to function as spokesmen, specialists, or liaisons as conditions warrant.

Grottos formed for ritualistic or social purposes will be instituted by their functionaries and attendees. They will exist as long as they fulfill their purpose. All Grottos will be formed through individual initiative, drawing from the outside rather than the inside. In this manner we can evaluate a Satanist's potential influence outside his peer group and, microcosmically, in the world. Grottos will be sanctioned as long as they do not violate crucial premises of the Church of Satan. No formal charters need nor will be issued.

Reports of any and all activities thought by members to be of pertinent interest to the administration of Satanism should be forwarded to the Central Grotto as they present themselves. This includes the activities of groups and organizations outside the Church of Satan as well as groups and Grottos within the Church. Routine reports of Grotto activity on a monthly cycle will no longer be required.

Printed or recorded media observed by members in which the Church of Satan, its leaders, members, constituents, activities, tenets, etc. are mentioned, either implicitly or explicitly, shall be forwarded to the Central Grotto, regardless of how trivial said material may appear.

Those who hold the II° and III° have, with very few exceptions, upheld the dignity of their stations. They have attained their status through diligent study and formal testing procedure. In our new phase standards for these levels of membership must be altered in accordance with our aims. Hence examinations, written or verbal, largely relating to peer-level competence, will serve as little criteria. Many other factors must be considered. The conferral of both the II° and the III° will be attendant upon one's observable achievements and influence outside the Church of Satan.

Identification of a member's status within the Church will be continued by established means. If suspicion should arise as to a member's validity, a membership card will provide tenure, expiration date of membership, and identification number. Identity numbers may be checked through the Central Grotto.

The ClovenHoof will continue as an avenue of information, linking Satanists together, though physically they will be dispersed.

In the strictest Orwellian sense we now enter a phase whereby the cohesiveness of Satanism will be reinforced by its individuality and dispersion. Thus an empire will be forged which can be magnetized and rejoined ten millionfold at a future date. At present, in unity there is chaos; in dispersion there is strength. There are now more influential Satanists in the world than at any time in history, for no single culture exists as a repository. All places on Earth harbor silent men and women who stand ready to come forth when the time presents itself. There will be those who emerge today, as there were those of you who emerged before these words were written. Tomorrow there will be others. We will no longer huddle together for mutual comfort among those who have demonstrated security by their presence. The world is replete with potential Satanists with whom you will find willing and productive companionship.

As for your prey, there will be adversaries and challenges, should you wish to test your steel. But … Out There. Not inside. Those who have savored the joys of intramural rivalries and sportive sedition must now look elsewhere, for there are many groups, both occult and profane, which thrive on these antics. How often the Church of Satan, while proffering supportive therapy, has succeeded in providing its ex-members with the most effective manner of aversion therapy available to them. In their animosity they serve us, for their identities as ex-Satanists are far more productive to our cause than they could ever have been as "loyal supporters".

This, the Fourth Phase, has been tested for two years and is ready to be implemented. As we enter it, the groundwork for the Fifth Phase is underway.

Now few Satanists will be known to you, yet you will come to know many. In each gathering will be some who will respond to you when your station is revealed. And across the room another person, unknown to you, might carry the card of a Priestess of Mendes or Warlock of the Church of Satan. We have proceeded for nine years - half of a Working - towards this point. We are entering a thrilling and intriguing area of our development.

•How many are there which remain in the glory of the Earth, which are, and shall not see death until the house falls and the dragon doth sink? Rejoice, for the crowns of the temple and the robe of him that is, was, and shall be crowned are no longer divided! Come forth!, appear!, to the terror of the Earth, and to the comfort of such as are prepared!Ž

The Council of Nine

[Seal]:
Church of Satan, Inc., A corporate sole, Incorporated Sept. 20, 1971 California

Witness to the Seal:
John M. Kincaid, Priest of Mendes III°

Appendix 117: "Church of Satan Seeks Members Through Ad"

- by Nadja Maril
Daily Nexus, University of California, Santa Barbara, November 20, 1974

Last month a mysterious ad appeared in the classified section of the Nexus stating: "The Church of Satan, a non-prophet corporation, is considering an experimental collegiate Satanist circle at UCSB. Interested humans may telephone 682-1357 at midnight." Those humans who ventured to call heard a pre-recorded phone message telling them to leave their name and address and that the Church would contact them. In the background were noises described as "moans, shrieks, and candle-lit prayers".

One student who called "on a dare" stated, "I felt it was a sincere offer, and it provoked my curiosity." A few weeks later he received a letter and application form from the Church printed on red stationery. The letter stated that the response to the ad was "quite overwhelming" and that the purpose of the advertisement and phone recording had been to weed out spies, cranks, and the idly curious. It also stated that in order to find more elaboration beyond the material sent, those interested "will have to join us".

The letter went on to say that the Church desired no affiliation with, nor approval by the UCSB administration or Associated Students. "Our hand will be everywhere, but it will never be recognized as such - at least not until it is too late." As motivation to join, the letter outlines the Church as being an exclusive secret society with exacting standards, which offers you "the opportunity to become a god or goddess in this world - through the strength of your own will and that of Our Lord Satan". Satanists were described as selfish although not unkind, since they manipulate non-Satanists for their own ends.

Founded in 1966 CE by Anton Szandor LaVey, the Church uses the Satanic Bible and Satanic Rituals, both authored by Dr. LaVey, as the guidelines for its religious observances. The Church offers memberships at a $25 initial fee plus $10 yearly for renewal, as well as pendant medallions and hardcover editions of LaVey's works.

On the membership form are questions varying from your name and place of birth to "Are you a smoker? If so, to what extent?" More personal questions include: "What is your sexual philosophy?" "Have you ever used illegal drugs? If so, explain in full." And: "If you are a female, would you be willing to serve as a ceremonial altar?"

Questions more on the mystic side include: "How many years would you like to live?" "What is your personal definition of magic?" And: "If you own an automobile, describe it. What is your ideal automobile?"

In closing its introductory letter, the Church quotes from Dracula: "Welcome to my house. Enter freely and of your own will." The mailing address of the Church is located in Santa Barbara, but it refuses to answer any inquiries beyond requests for membership applications.

Appendix 118: "Black Pope Simmers Down"

- by Mary Every
Santa Barbara News-Press, Santa Barbara, California, November 14, 1974

The bizarre, black Victorian house in San Francisco once flaunted by media as the headquarters for arcane and profane rites now is barred to the public by an electrified, barbed-wire barricade. Although the movement begun there continues to flourish, according to the High Priest himself, "There's nothing doing at the Church of Satan anymore." No naked altars, no curse rituals, no healing sessions. And Anton Szandor LaVey, the Church's reputedly flamboyant and charismatic leader, doesn't live there anymore.

In Santa Barbara to escape Halloween harassment, LaVey explains, "I couldn't get much done there. It became such a target for the media and curiosity seekers." Staffed on a 24-hour basis, the infamous house is now used mainly for administrative work. "When people inquire there about attending a ritual," LaVey says, "they are likely to be told that the nearest one, if they are members, is in Albuquerque, Shreveport, or Louisville."

In recent years LaVey has forsaken the devilish pranks and black-caped public appearances that sensationalized him to become somewhat of an elusive world traveler. Thanks to some affluent followers, he and his church have access to estates throughout the world, one of them in Montecito. And it was to Santa Barbara he chose to come on a most revered holiday for Satanists.

In the suburban home of one of the Church's local officials, where his sleek, black luxury car was parked outside, he related that he came here for relaxation, to escape from the demands Halloween tends to put on Satanists. Speaking in a calm, pleasantly erudite voice, he explains, "Santa Barbara is an oasis in a sea of chaos these days. I thought I'd get the most relaxation here. To me Halloween is like New Year's Eve to a bartender. I do practice what I preach. Being indulgent and selfish, I don't want to become a martyr to my own cause, to be besieged on the equivalent of a sanctified day to Satanists."

Placidly poised on the sofa in the dimly-lit room, the LaVey of today defies his touted image. He is dressed conservatively in a maroon-red sports coat and black trousers - Church colors. His only concession to ostensible symbolism is a small gold stickpin of a Devil's head on his lapel, a pin that he claims once belonged to Mark Twain. He didn't even don a costume for Halloween, which he spent, he relates, at "an intimate and tasteful gathering at the studio of a local businessman". His conventional attire at that gathering included a red corduroy blazer, black trousers, and a black/red/silver tie, again Church colors.

On the surface, at least, the controversial High Priest has mellowed somewhat, although he's still full of the Devil. Physical trademarks, such as the barbed, Mephistophelian beard and mustache and the shaved head remain, but the symbolic, sharp-edged horns have retracted. In a vivid passage in his recently published biography of LaVey, The Devil•s Avenger, Burton H. Wolfe describes the 1968 appearance of the High Priest at a Black Mass in the Victorian mansion in San Francisco:

"Only the top of his head is covered, with a skin-tight cowl pierced by horns made of bones … His garments are a black cassock covered by a black gabardine cape with scarlet satin lining. His barbed beard and mustache are Mephistophelian. His squinting eyes, glittering in the candlelight, are Satanic … For this is Anton Szandor LaVey, the first man in American history to organize a religion based on Devil-worship and to declare himself the emissary of Satan on Earth."

His warm brown eyes glinting a bit more good-naturedly now, LaVey, the still-reigning High Priest, explains that he is abandoning the theatrics and rituals for a more intellectually palatable course he calls "applied Satanism". "I've been keeping a low profile," he says, hoping for more objective coverage. "I don't wear symbols anymore. I leave those to the people on center stage. I encourage ritual, but feel it has lost a great deal of the emotional appeal it once held. The new type of Satanist is not the ostentatious or garish type, but a substantial, responsible citizen. Many new members prefer Satanism inside rather than on the sleeve."

He says he's particularly been shying away from a certain kind of publicity he describes as "the S.R. and T. (stuffed rat and tombstone) syndrome". The sensational publicity about naked altars and other profane and erotic aspects of Satanic rituals, he says, "were absolutely necessary" in the neophyte days of his church. But, he adds, he no longer feels the need "to keep clobbering"; the point is gotten across that "we're here. To get public attention you have to be rather outrageous."

LaVey seldom participates in group rituals now that, he says, his magic has become less Gothic and theatrical and more personal. "I prefer to perform rituals in solitude." Claiming a paid membership of some 25,000 throughout the country, the Church of Satan, says its High Priest, "is now actually reaching its emergence". So he feels he is not so much required in the limelight. "After you beat the drum so long, you decide that if it has any merit, it's going to be swept along with the tide. There will be others who will say it for you. It leaves me free to move on to areas of applied Satanism other than the ritualistic aspect." Such areas, he explains, include behavioral control, cybernetics, creation of humanoids, and experimenting with the influence of sound frequencies on humans.

Before he proclaimed the founding of the Church of Satan with dramatic flourish in 1966, LaVey moved in some of society's seamier circles as an occult investigator, oboist, lion tamer, calliope player, and magician. It was while working as an organ accompanist in a Los Angeles strip joint at the age of 18 that he became acquainted with the late Marilyn Monroe, then 22, who was one of the joint's strippers. A chapter in Wolfe's biography is devoted to their brief romantic "interlude". At the time, LaVey relates, he was passing himself off as 25. "I considered myself sort of a hotshot then. I was not a pimply-faced, rosy-cheeked kid," he quips.

An intellectual crammed with self-taught knowledge, LaVey is imbued with a cynicism that nourishes the sort of hedonism in which he imbibes. Occasionally in his conversation there crop up sardonic references to the "masses". He admits to believing in elitism, the sort described in the last phases of Plato's Republic Tapping a finger to his shaven head, he comments, "If you have a 200-watt bulb up there as opposed to a 20-watt, irrespective of ethnic, economic, and social background it will surface."

LaVey is authoritatively outspoken on such views as: "I look on life as a giant comedy of errors. We are all selfish monsters trying to get out of life everything we possibly can." Satanism has a real purpose, he maintains, "in getting people out of their shells and into living, throwing off those ridiculous repressions." Alluding disdainfully to people who turn against a President they elected when "bad things start coming out about him", he comments, "People don't deserve any more than they get."

"The fact that human beings are so mercurial discourages me. But from a Machiavellian point of view it encourages me that Satanism will be recognized by that name as a major religion of the world. History has proven repeatedly that today's villains will be tomorrow's heroes and vice-versa."

Upon leaving Santa Barbara, LaVey headed for Durango, Mexico, where he is now directing ritual sequences and working as technical advisor for a new film, The Devil•s

Rain, starring William Shatner and Ernest Borgnine. Traveling extensively these days, LaVey says he keeps “most of his junk” at a residence in the Napa Valley and at an “infamous” home in Beverly Hills, but that he has “accommodations virtually any place in the world”. A bonus of being the “Black Pope”, he notes, “is that, if you don’t have anything else, you always have a place to stay.”

Appendix 119: "Anton LaVey - The Satanist Who Wants to Rule the World"

- by Dick Russell
Argosy, June 1975

The black house is set back 25 feet from the road. Broken glass and spikes guard its roof, and weaving around its courtyard is a ten-foot-high cyclone fence whose long coils of barbed wire thrust menacingly towards the heavens. There is a small booth that hides a closed-circuit TV monitor with a wide-angle lens which patrols the fence. Inside the grounds, its ears pricked alertly to the night's rhythms, waits a Doberman Pinscher. Its name is Loki, an ancient word that means "Devil".

Near midnight a man begins his journey through the old house. At the touch of concealed switches, a fireplace and then a bookcase revolve to open a hidden passageway for him. The darkened ritual chamber waits beyond. Now he sits near the center of the chamber, one foot poised above a floor-switch that controls a rectangular black box near the far wall. He waits quietly, his other leg cradled underneath a sleigh rocking chair that once belonged to Rasputin, the mysterious figure whose powers dominated the life of the last Czar of Russia.

The man's body blends into the darkness because he is dressed in black from head to toe: black shirt, black Levis, black socks, black shoes. All that is missing is the black robe that he dons for official Satanic ceremonies, and the black motorcycle cap that he wears outdoors to protect his shaven head. Now, as his foot brushes the floor-switch for the first time, his face suddenly grows luminous in a surge of light. It's a long, oval face. Below the head he shaved in 1966 in proclaiming Year One of the Satanic Age, his ears are set back and distinctly pointed. In the left ear is a small gold earring. A goatee and a mustache that stops growing at the middle of his upper lip surround his mouth like a clump of thistle.

The flash fades as rapidly as it came. Again enveloped by darkness, the man rises and moves his powerful six-foot frame toward the black box. He checks the two huge porcelain insulators that cling to each side, then the pair of protruding two-foot-long rods.[867] He advances once more to the sleigh chair, with a strange, graceless gait. It is a jerky, detached rhythm, as if despite his 45 years on Earth, living here is still alien to him. In the chair he begins to rock gently back and forth, his foot hovering over the floor-switch. Long minutes pass. From somewhere in the chamber come the faint chords of an organ. Then, without warning, the bolt of light flashes again. This time it doesn't subside.

The voltage in the electrostatic generator by the far wall begins to climb, shooting in violent spasms between the two rods, twenty thousand volts … thirty thousand … forty … The chamber is ablaze with cascading light. The crimson-and-black walls reveal themselves inside incredible, gyrating, spiraling streaks, as if any second the room will lift from its beams and rocket through the spiked roof, onward into the night sky.

Forty thousand volts, and the air of the chamber is charged with the smell of ozone, and the feeling of something shattering, ascending … The man lurches up on his feet. One foot still on the switch, every ounce of his energy is pulsing as he stands in the center of a vibrating capsule with one hand thrust toward the sky. Alone and lost in the cauldron of his own creation, he chants the same word louder and louder: "Rise … RISE … RIIIIIIISE!"

[867] This is a device generally known as a "Jacob's ladder". It normally reposed on the altar in the Council Chamber, where it was activated on such occasions as the necromantic Working concerning Marilyn Monroe [Chapter #25]. From this description, Anton must have brought it upstairs to the main ritual chamber where the sleigh chair was located. It is open to question whether that chair belonged to Rasputin, but it is a Russian antique whose beauty is exceeded only by its discomfort.

Anton Szandor LaVey has a master plan, and he doesn't think he will need force to achieve it. He expects it might come to him as naturally as the 25,000 followers who already carry his red card declaring themselves "Citizens of the Infernal Empire". Before he dies, Anton LaVey believes that he and an elite force of Satanists will rule the world.

Since founding his Church of Satan in San Francisco on the annual witches' holiday of Walpurgisnacht on April 30, 1966, LaVey has become the central force behind the growth of Satanism in America. His Satanic Bible has sold over one million copies, and he claims to have as many as two-and-a-half million students. For years rumors have swirled about his intimate relationships with Marilyn Monroe and Jayne Mansfield - and the bizarre rituals in the black house. Yet for some time LaVey has been all but inaccessible to the public. Moving between three California homes and retreats in the eastern U.S. and Europe, he has become an almost mythical recluse.

Now, suddenly in 1974, he has come out in public - to the dusty Mexican provincial capital of Durango. For nearly a month he's been serving as technical advisor on the location of a new film, The Devil•s Rain, not far from the Sierra Madre mountain pass where legend says Pancho Villa traded his soul to Satan for unlimited power. When I glimpse him for the first time, he is standing on the porch of his hotel room on Durango's outskirts. His image looms up - broad-shouldered and brooding upon the horizon - between the shadows of dusk and the dim light from behind his room's closed drapes.

Coming toward him along a gravel path, I pause a few doors away. Is he really so sinister, or is it all in my mind? Then, as if somehow he's already sensed my apprehension, LaVey turns. His gaze rivets on me, and I have no choice but to go on. As I introduce myself, his face shows a curious, almost childlike smile. It dissolves my dark imaginings, and I find that I'm extending my hand. "In Durango," he says, "I suppose I'm a captive audience."

He is wearing the familiar black garb, with a silver amulet of a goat's head inside an inverted pentagram hanging from his neck. His words come out slowly, punching out phrases in choppy stops-and-starts. He agrees to meet me for dinner in half an hour. In the restaurant eyes rise and then rapidly fall to stare at tablecloths, and Mexican waiters whisper among themselves. LaVey strides briskly, jerkily to a corner table, where almost immediately a waiter is upon him with a menu.

A bewitchingly feline girl named Terrazina has come to join us. She is 22, an employee of the local governor's office. Having met LaVey at a party a couple of weeks ago, she has since become a Satanist: the "Agent" for his newest "Grotto".[868] Tonight, after dinner, she wants to draw his portrait. "Terrazina lives in what used to be an old convent," LaVey is saying. "It's a wonderful place - lots of legends about the ghosts of headless nuns making lonely walks by night. All the rooms were nuns' cells or old planked-floor classrooms, and there's an old upright piano in one of them. I sat, looking out on the courtyard, and played for hours.

"In California I have my organ in my inner sanctum.[869] It's set up like a bar, and one of my other prize possessions is there, a 1947 Rock-Ola juke-box with the little spinning globe that makes flickering lights on the ceiling. And I also have … my people." LaVey pauses dramatically. His dark eyes glaze, and a half-innocent, half-barbaric smile crosses his lips once more. "Yes, I make people," he continues, "out of polyurethane and fiberglass. They're partially automated. I move them with solenoids. I suppose most of them are

[868] Alias Irma Serrano, alias "La Tigressa", who was included among the various "priesthoods" announced by Anton after the June 1975 crisis. She was never carried on the Church of Satan's membership roster prior to June 1975, nor did there exist a Grotto anywhere in Mexico.

[869] The Den of Iniquity.

actually disgusting human beings. Drunk floozies, sailors trying to pick up women, and one of them even passed out under the bar!"

He chuckles loudly, but not a single head in the restaurant turns to witness it. "But I created them. So they become not reprehensible, but people you would meet at any neighborhood bar. Friends with whom you sit and have a drink. Sometimes I have one of them get behind the drums, and I sit at the organ. We play together for a few hours, real ricky-tick style, like in the fifties. And I've created another room, the perfect replica of a cheap hotel, even the smells. Cheap booze and urine and stale smoke permeating the wallpaper, the neon sign …"[870]

LaVey pauses again and gazes wistfully into space. A chill passes rapidly down my spine. "I collect things," he shrugs. "I've always collected things. For example," he goes on, beginning to chuckle again, "there's a guy at MGM who calls me from time to time. Awhile ago they'd had a tremendous auction - the entire prop and wardrobe department - and afterward he called and said, 'Give me ten dollars and you can haul off whatever's left.' And there, inside the auction room, stood this huge box bursting at the seams with the underwear of MGM's most famous stars - from Greer Garson to Liz Taylor - with the labels still on them! What a haul; what a fetishist's field day! It must have weighed 150 pounds, but somehow I carried it upstairs and a full block uphill to my car. Talk about a madman! I keep this collection in plastic bags inside a footlocker!"

Uncontrollably I begin to laugh. Soon Terrazina is laughing, and it seems the whole restaurant - the whole world - must be laughing. There are tears in my eyes when I glance up at him. He is bringing a glass of wine to his lips, grinning like a large whiskered cat. The grin brings me back to reality. In my mind I try to construct my next question. What of the group ceremonies he is said to conduct behind his chamber doors? The legendary images of nude females with long blonde hair flowing down their backs, reclining on a coffin altar while LaVey, in his black robe, shakes phallic symbols at his assembled flock …

As if reading my thoughts, LaVey says, "I don't conduct large ceremonies anymore. I've written two books that lay the groundwork for them, and my own presence is no longer necessary. But we do have Grottos in every major city, and my Agents assist those members who wish more guidance. Most of my people prefer to remain anonymous." A deep silence begins to hum at my ears. For an instant the restaurant seems no longer to exist, and I don't know where we are, yet a strange calm possesses me. But afterwards, as we walk to LaVey's room in pitch darkness, the gravel path feels like teeth gnashing at my feet.[871]

The quiet Terrazina takes a seat on his bed and brings out her sketchpad. LaVey opens a large suitcase stuffed with bric-a-brac, reaching for a fifth of Early Times bourbon and half-a-dozen cassette tapes. Then, moving into his closet area, he returns wearing a custom-made white hat of the French Foreign Legion. From a tape recorder the soft refrains of "Deep Night" become his background. Nodding to the music, he lifts the bottle to his lips and sits down on a chair directly across from me.

Carefully I study his face. A blend of Gypsies and Mongolians and Huns, as timeless and inscrutable as the merger of so many strains in his blood. He closes his eyes, losing himself in the music of Ramon Navarro, Hank Williams, the Beatles, and Puccini. "When the outside world speaks of you," I say finally, "people seem to believe that you have certain powers. A way that you can exert influence over others and … can you … have you actually ever put a curse on someone?"

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[870] The remodeled Blue Room. At the far end of the room Anton had added a "light-box" window, "outside" of which the "hotel's" neon sign could be glimpsed.

[871] I can't help wondering whether Russell had sampled a side order of those infamous Mexican mushrooms at dinner…

For a long moment LaVey doesn't reply, bobbing and weaving to the music. Then: "Yes, there are certain tricks that can be learned. It is possible to curse a person by working up enough adrenal energy so that you create a change in the atmosphere and it breaks through as a sort of gamma radiation. Like a force field." His eyes open wide. Again there is the disquieting feeling that someone or something is pulling his phrases along on strings. "I hate to be cruel," he goes on, his voice rising. "I resent it when people place me in that position. Nothing angers me more than that, and when I retaliate it's not because I want to. I've just been pressed too far, that's all. Like on the movie set the other day."

"The movie set?" I ask, and there is no disguising the quake in my voice. "You may simply say that a situation arose where I felt I was being minimized. I was able to crystallize and direct the energy of some people who felt the way I did. The results were rapid. Extremely rapid. I found I was soon blamed for all sorts of things. They were glad to get rid of me. And I was delighted."

Now something else flashes in my memory. Something about LaVey and another Hollywood curse. The year that Jayne Mansfield died in that auto accident … As I frame the question, a new sensation sweeps over LaVey's face. A profound sadness, even a glimmer of fear. Then, instantly, these give way to a black scowl and a look of hatred so intense that a prickly energy digs claws up my arm and advances towards my neck. I stir uneasily at the edge of the bed. "Yes, there was Sam Brody," LaVey is saying, "her lawyer. He worked overtime at being detestable, kept her doped and liquored up, and had guys fooling around with her in the bedroom while he took pictures. If she ever left him, he promised to ruin her career and see that she lost custody of her kids. He was despicable. Utterly despicable!"

Jayne Mansfield had been one of the charter members of LaVey's church. He had been her confidante, perhaps her lover, and Sam Brody had done everything he could to curtail the relationship. "Once he drove out to North Beach and told about 20 tough young blacks that Jayne Mansfield was inviting them to a party. He brought them all to my house, and they broke through the front door. I'd really had it with Brody. I went into the backyard and pulled the first bolt on the quarters where I kept Togare, my 500-pound Ethiopian lion. I gave them five minutes before I'd turn him loose.

"The police came just in time. They cleared my place. I was willing to consider the matter at an end. Then Brody telephoned, calling me a crook, a charlatan, a con man. I was pushed too far. I told him that I had more power than he could possibly imagine. I told him that he would be dead within a year. He slammed the phone down." Now LaVey rises slowly to his feet, his face contorted with anger and grief. The last opera of Puccini writhes its wild strains through the hotel room, and somewhere clocks tick on towards midnight. "All I could do was warn her. I couldn't be with her 24 hours a day! The tragedy was that she knew. She knew being with him was antagonistic to her own well-being!"

In the early hours of June 29, 1967, precisely six months after LaVey had worked his curse, Jayne and Brody were driving on a Louisiana highway when their car slammed into the rear of a mosquito-spraying truck. "I was in my den, clipping a picture out of the newspaper of myself placing flowers on the grave of Marilyn Monroe. And when I turned the page over, I saw there had been a picture of Jayne on the other side, and I … I'd cut straight across her neckline. Fifteen minutes later a friend called with the news. Brody had been killed instantly, and she'd been almost decapitated."

From the cassette player a gong strikes three times. Barbaric, powerful harmonies blend with a priest's maniacal laughter in the background. Suddenly, catapulting between

myself and the standing LaVey, I am sure I see a bolt of lightning, a burst of yellow light summoned from nowhere, and my senses careen before it as I follow its vanishing path down a long, endless chasm.[872]

Abruptly the music stops. Just as abruptly so does the shaking inside me. "Did you see that?" I manage. LaVey nods, and goes on keeping time to music that is no longer there. Terrazina has finished her drawing. So intent has she been on capturing LaVey's image that she'd become almost invisible. Now she extends her sketchpad to him, and he gathers it gently in his hands. "Oh, I like this one!" he exclaims. "A combination of Mephistopheles and Fagin!" The hour is late, I say to myself. Very late. Willing myself to my feet, I leave the two of them laughing over the countenance of Anton LaVey.

There is no rational explanation for the events of the night. They toss and turn in my mind, defying logic. The only thing I can think to do is rise early, drive out to the set of The Devil•s Rain, talk to the cast, and later try to catch up with LaVey in Mexico City. Now, as my car approaches a backdrop of old wooden buildings along a dusty, winding path, dark clouds suddenly cover the sky and raindrops begin to pelt the windshield. The wrath of Heaven seems to be unleashing itself upon Durango.

"That's very strange," says a member of the film crew. "It never rains here this time of year." The storm lasts about a minute, then subsides, and I begin to ask around about LaVey. It is like peeling away layers of masks only to find more disguises. "A bent Billy Graham" … "Reverend Ike with an inverted collar" … "Well, he didn't snort brimstone, if that's what you mean" … "Just say his brand of Satanism began to clash with the director's" … "A stimulating conversationalist" … "A man of many talents" … "A true connoisseur of the arts" …

No opinion the same, and no one willing to be pinned down about the events that led to LaVey's early dismissal. But something is definitely seething below the surface. Ida Lupino, who plays the Devil's victim in the film, is wearing a crucifix, not only on the set but everywhere she goes in Durango. Ernest Borgnine, cast as the Devil, admits he has accepted an honorary priesthood extended by LaVey.[873] Among the local Mexican villagers, who before had always welcomed the arrival of gringo filmmakers, even more portentous feelings had arisen. "I took a hunting trip last weekend with a couple of them," says actor William Shatner, onetime Star Trek hero. "Things went wrong that apparently had never happened before. People cut their hands; the oars of our canoe broke; the pattern of the birds was impossible to follow. Finally the canoe tipped over. And these people were sure it was the presence of the Devil in Durango."

I pore over all my notes. Had it always been that way? Had he always been so many guises to so many different people? Years ago he had first "cased the mark" of human nature in circuses and carnivals. At 17 he had joined Clyde Beatty's circus as a wild animal trainer. He merged himself totally with the existence of the big cats. Sharing their hamburger on the ground, imitating their growling sounds, crawling through the sawdust after putting them through their paces, often sleeping in the huge, roaring cage below the big top. Sometimes a lion had turned on him, thrown him to the ground, and planted itself above his helpless body, and Clyde Beatty had marveled at LaVey's miraculous escapes. This was how he mastered willpower, LaVey had said.

He had gone on to play the calliope, arranging music for the high-wire Wallendas and Human Cannonball, and sending eerie organ chords through the tents of the swamis. He moved on, playing the organ in a burlesque house in Los Angeles, and had a brief affair

[872] Definitely a side order of 'shrooms…

[873] Not true. Denied by Borgnine to Forrest Ackerman during an interview for Famous Monsters magazine, and by Diane LaVey in the May-June 1975 Cloven Hoof.

with a stripper named Marilyn Monroe. When he joined the San Francisco Police Department as a criminologist, he specialized in "nut cases" - oddballs who believed in demons and haunted houses - and by the mid-1950s this son of a traveling liquor salesman could be glimpsed on foggy nights walking along the bay in a dark overcoat with a leopard at his side. Soon he became the city's official convention organist, and he bought the old 13-room house of the most famous madam of the Barbary Coast heyday. He painted it black and began to conduct a "Magic Circle" at midnight each Friday. His mysterious reputation began to grow.[874]

Aging practitioners of the same Black Arts that he'd studied at 12 began coming to him with their legacy of secrets. People looking to advance careers - or private pleasures - took strength from his private consultations and paid him with cars or even homes. At last, the year before his portrayal of the Devil in Rosemary•s Baby, he founded his church as a blasphemy of Christianity that invited man to accept and even revel in his selfish, carnal nature. Indulge to the fullest, he proclaimed, and look forward to nothing but your material existence.

His first wife had left him, but their daughter and a second wife remained his staunch supporters. And so his followers had begun to gather. Some, like Charles Manson, came to one ceremony and never returned.[875] Others, like Jayne Mansfield, did not survive. Kim Novak, Sammy Davis Jr., and a number of politicians and businessmen quietly affiliated.[876] It was a select membership. Long before he acquired the converted convent in Italy, the mansion in Bavaria, the three ocean-going salvage ships at his disposal in Belfast[877] , and a devoted Sicilian driver who chauffeured him in his black Buick and guarded his 1937 Cord, LaVey had let it be known that he was building an "elite of the future".

As I drove away from the set of The Devil•sRain, a Biblical image of a grinning Lucifer enters my mind and won't go away.

Forty-five minutes from Mexico City there is a little Indian town called Tepotzlan. It lies in a valley below the fabled volcanic mountain Popocatepetl and is said to be the magical center of all Mexico. Witches' covens flourish along its narrow, rutted streets, and foreign settlers stay primarily on its outskirts. It is afternoon when LaVey arrives at the spacious weekend home of a short, stocky, bald-headed writer who made his acquaintance in Durango. From his backyard you may watch the nearby cliffs stab their spires into the heavens, and glimpse the cave where the rebel leader Zapata once hid.

"On certain nights," says our host, "always at the same hour, a black, riderless horse will pass on the street outside. And the candelabra in the house will begin to sway. I don't know any explanation for it." Hearing this, LaVey begins to pass slowly through all the rooms, studying the white walls and steel-framed windows, the ancient artifacts and placement of furniture. Then he returns and stands meditatively beside a swimming pool. "Yes, there is a trapezoidal shape to this house," he explains. "Walls that are slightly out of square can exert a certain influence on a room, a disturbing influence …"

The writer's face turns ashen. "We built this house ourselves," he says nervously, "and there isn't one square wall in it!" LaVey reassures him with a smile. "To me that's wonderful," he says.

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[874] As detailed in this history, everything in this and the preceding paragraph, except for the Magic Circle, is false. Zoltan, the "leopard at his side", according to daughter Zeena, was actually a big Burmese housecat!

[875] Manson never had any contact with the Church of Satan, though two Family members did. See Chapter #4.

[876] Neither Kim Novak nor any prominent politician was ever carried on the roster of the Church of Satan during the years 1971-1975.

[877] All nonexistent.

"But you know, it's very strange," the writer continues, "because sometimes I feel as if this house owns us." LaVey nods. "The Mayans and Aztecs - and the Germans - knew damn well what they were doing in their architecture. There are certain cuts of stones, bunkers in war, offshore oil rigs, and even a variety of jinxed cars all with one thing in common: angles that break tranquillity. This is the kind of house Marilyn Monroe would have had. The house where she died was the same style."

He sits down beside the pool, positioning himself to view both the house and the mountains. "My relationship with her was so short physically," he says abstractly, as if talking to the house. "But I was young, and a lot could be crammed into a few weeks. We were both floundering when we met. It may have been the lowest point in my life. It was a much more romantic era then.[878] The style was to make love in the back seat of a car, in a secluded place. We used to go up by that Frank Lloyd Wright building on the promontory in the Los Feliz hills. His Mayan house. Wright had been putting the finishing touches on it when his houseboy went berserk at Taliesen and killed seven people. It was said that the house was cursed. He built it for a shoe magnate, and the man lost everything in the Depression.[879] The next owner's wife jumped off the parapet. Marilyn loved strange things. We would stay there for hours.

"I left her for someone else. All through the fifties I couldn't bear to talk about her or see any of her films. She sent me that famous 'Golden Dreams' calendar, inscribed.[880] I keep it locked up." After Marilyn Monroe died, he continues, "a wealthy doctor and his family had moved into her mansion.[881] The doctor refused to change a room of it. Even the same linens remained on her bed. A year to the day after her death, the doctor's mother died there. One evening the doctor left and never returned. I never went up to the house until 1973. It was the night of the 11th anniversary of her death. I was drawn there, to conduct an experiment. I didn't have any choice, and she …"[882]

LaVey does not finish the sentence. The writer and I stare at him as he hovers by the swimming pool, his glassy reflection looming long over the water and his shadow cast beyond the protective wooden wall and toward the nearby foothills. "I'm sorry," says LaVey. "I really can't say any more. There are some things I can't speak about. Even telling you this much, I can't explain why, just something about the ethers of this valley, this house …"

"That's one reason why I wanted you to come, Anton," says the writer. "I wanted to see if you would feel it."

"Oh, yes," says LaVey quickly. "There is definitely a vibration here." He glances over at him. "Would anyone like to take a walk?"

"The two of you go ahead," the writer says. "I've some things to finish up here." A Moon is already coming into view as we begin to trace a path leading out of Tepotzlan, in the direction of Zapata's cave. "Do you believe that you will leave your mark on history?" The question leaps from me so quickly that it takes LaVey by surprise.

He contemplates a moment, then replies: "I'd be maudlin to say that I didn't. I honestly feel that a hundred years from now, when most of these Watergate figures are long forgotten, people will know who Anton LaVey was. Selfish as it might appear on the

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[878] As discussed in Chapter #2, Anton LaVey never met Marilyn Monroe.

[879] Anton is referring to the famous Ennis-Brown House at 2655 Glendower Avenue, Hollywood, whose exotic appearance has led to its use in films such as *The Black Cat*, *House on Haunted Hill*, *Day of the Locust*, *Blade Runner*, *Terminal Man*, *Howling II*, and *The Rocketeer*. The house is owned by a preservation trust, which gives tours by appointment.

[880] As she later acknowledged, Diane LaVey forged the "Marilyn" inscription on the calender for Anton.

[881] Not a mansion, but a modest house (12305 Fifth Helena Drive, Brentwood, Los Angeles).

[882] See Chapter #25.

surface, I also sincerely believe I'm doing something that will elevate man's self-awareness. Even if it's a tiny, tiny, little step."

"But what about the future?" I ask him. "What do you foresee?" LaVey closes his eyes, but continues walking blind down the shadowed path. "The ghost kings are marching, the midnight knows their tread. From the distant, stealthy planets of the dim, unstable dead, there are whisperings on the night winds and the shuddering stars have fled … The Satanists are marching, where the vague moon vapor creeps, while the night wind to their coming like a thunder's herald sweeps. They are clad in ancient grandeur, while the world unheeding sleeps."

The poem comes in a torrent, until the end. Then his words tumble slowly, softly into the wind, and his eyes open once more. "Think of a cat on the limb of a tree in the jungle," he muses, "waiting for something to pass underneath at just the right time. He can leap any time he wants. But if he's not hungry, he just lies there and lets antelope, deer, and other small game go by. It's just the knowledge that he can spring, that he has the power invested in him …"

"Someday, then," I say, "you envision an elite group, perhaps your own, taking control of the world?"

"The truth about Satanism is far more frightening than anything people might expect to see. Yes, eventually it has to be, if humanity is to survive. But it will be far more sophisticated and subtle than someone like Orwell ever dreamed. It's happening already. Like stage magic, you see? The conjurer says: 'You'll observe this perfectly empty box in my hand.' But he's really doing the trick with the other."

In that moment the many masks of Anton LaVey seem to melt before my eyes. Mad scientist, carnival barker, intellectual broker: All of these melt, then form again, one sinking into the quicksand of the next. And when he turns to face me, it is the most terrifying experience of my life; yet I'm unable to tremble. For I am gazing only at slight-of-hand, at a face without a definable shape, a face both as charming and as monstrous as any I could possibly imagine. The face of the anti-Christ.

Appendix 120: "Anton LaVey Collects Big Little Books, Old Toys & Cursed Objects"

- by Mitch Lang
Collector•s Voice West #IV-2, February 1974

Anton Szandor LaVey has had a fascinating life. At 16 he became the youngest member of the San Francisco Ballet Orchestra, playing oboe. In 1947 he joined the Clyde Beatty Circus, first as a lion tamer and later as a calliope player ("The Great Szandor"). He has also been a police photographer in San Francisco, investigating the "nut cases" - complaints of ghosts, dead dogs howling, strange noises in houses, etc.

The Church of Satan was founded by Anton LaVey on April 30, 1966 as the only church in America devoted to Devil worship and the glorification of man's carnal instincts. The Church now has 25,000 members who perform the magic rituals in chapters or "Grottos" throughout the world.

Since childhood Anton LaVey has collected things most people try to avoid; his several homes are all repositories for cursed objects. The walls are adorned with instruments of torture: a "witch's cradle", a "heretic catcher", iron masks, a Mayan witch doctor's knife, an Indian Thuggee strangler's cord. An Aztec sacrificial knife inscribed "Where this goes, there is no life" hangs near a bed, while a death mask of Queen Victoria lies, mute, on a nearby night table.

LaVey's private chamber is filled with animal masks from an early 20th century secret German society, devil masks from the Philippines, and a valuable shrunken head from Peru [LaVey has the recipe].

A fond acquisition of LaVey's is the legendary "Rasputin's chair", an ornately carved sleigh chair made in the 1500s. Like many of the items in LaVey's astounding collection, this chair has a curse on it. The antique dealer who sold it to LaVey once threatened to chop it into kindling wood, and the next day he severely burned himself in a freak accident!

Despite his abundance of grotesque and macabre articles, LaVey's collections show another side of his nature, one he claims is as essential as the first. He admits to being an incurable romantic, and he has a large collection of comic and Big Little books, old toys, and world's fair memorabilia to prove it. His southern California home reflects his fascination for "kitsch", with lots of Art Deco and one of his proudest possessions, a 1947 Rock-Ola juke box. Also a classic car enthusiast, LaVey owns a completely restored 1937 Cord 812.

Ceremonies in the Church of Satan include fertility rites to correct sexual problems, lust-inducing rituals, destruction rituals, and ceremonies of blasphemy. Some rituals include the working of a hex or curse on despised institutions or individuals. LaVey believes that it can sometimes be essential to release hate; in this way the individual avoids venting his built-up anger on loved ones.

Anton LaVey appears to be a complete success as the founder and head of the Church of Satan. Many people shudder when his name is mentioned, and his neighbors still tend to cross themselves as they walk past the Church's headquarters. LaVey insists that the Church's primary goal is to help its members live their lives as fully as possible, and points out that "live" is "evil" spelled backwards.

Anton Szandor LaVey collects Big Little books, old toys, classic cars, instruments of torture, and cursed objects. Could it be the Devil made him do it?

Appendix 121: Main Ceremonial Invocation Sequence

- by Maud Willis
The Devil•s Rain (the novel)
New York: Dell Publishing Company #440-04553-125, 1975

The leader (Corbis) was speaking again. “Come, O Lord of Evil, Prince of Darkness, come into me. Bless me as your Unholy Eucharist. Absorb my flesh and sponge my blood with your presence.” … The chanting became louder and more frantic:

> Oh, Prince of Dark and Light,
> Yea, Prince of Dark and Light …

The leader continued:

> Send us your unholy might,
> Help us reach your hallowed goal,
> Possession of the world’s soul,
> Transgress time and space this night,
> Lord, stand before us in our sight!

[Corbis changes into the goat-demon.] He spoke:

> From the farthest reaches of darkness
> I come to you, my children, to free
> another lost soul from the coward God,
> that breaker of promises …

Suddenly he clapped his hands. “Bring forth the acolyte!” [The captive Mark Preston is dragged forward.] “Who vouches for this misbegotten soul who seeks entrance into the Black Void?” the leader boomed.

The raven-masked man answered, “I, Guide of Souls, do.”

The goat-demon intoned, “I, Jonathan Corbis, Keeper of the Black Void, shall purify and consecrate you in the name of Lucifer, Prince of Darkness. Child of Darkness, prepare yourself to accept the soul of a long-lost brother. Renounce all heavenly gods so that you may receive from me the bonds of death and all earthly pleasures.

“Eman Hetan!” Corbis chanted through his hirsute lips. “Eman Hetan! I am one with thee and thou art mine. I have nothing which is not thine. I cleanse you with the waters of oblivion from the River Lethe. In Lord Lucifer’s name, I anoint you his servant, Martin Fyfe. Having enhanced the Devil’s Rain with your putrid soul, open your eyes in service of Christsunday!”

[Preston:] “I, Martin Fyfe, reaffirm the Lord Demon, Lucifer, as my sole salvation. I swear to extend his will to all of mankind, so mote it be!”

Appendix 122: Main Ceremonial Invocation Sequence

- by Anton Szandor LaVey, Michael A. Aquino, & John Dee
The Devil•s Rain (the motion picture)
Bryanston, 1975

Corbis:[883] Hear me, O Lord of Life Everlasting! I, Jonathan Corbis, petition thee to let me be thy voice on Earth. O Master of the World, hear me, I petition thee. Hail, O Prince of the Abyss! In thy name let us behold the Father, the Ram of the Sun - the Moon - the Stars. Hail, O Deathless One!

[Corbis changes into the goat-demon.]

Corbis: Who calls me from out of the Pit?

Satanists: We, thy servants!

Corbis: What is thy purpose?

Satanists: To deliver up a soul!

Corbis: Has it been prepared?

Priest:[884] It has.

Corbis: Then I command this soul to be purified by fire and water. O mighty light and burning flame of comfort, enter this body and cleanse it of its unworthy soul. Burn ... burn ... burn! In the name of Satan, Lord of Fire - In the name of Lucifer, King of Light - In the name of Belial, Master of the Earth! And now be sealed by the holy waters of forgetfulness. Zodacare! Ave Satanas! Martin Fyfe, my servant, come forth and claim the body I have prepared for you. Zodacare! Vaunigilaji! Open wide the mysteries of your creation unto this soul. Be friendly unto him, for I am the same: the true worshipper of the highest and most exalted King of Hell!

Preston:[885] Praised be the Lord of Light and Darkness, who is my sole salvation.

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[883] Ernest Borgnine.
[884] The role of this helmeted Priest was played by Anton LaVey in the film. This was his sole speaking line, but he was prominent during the entire ritual sequence.
[885] William Shatner.

Appendix 123: "You'll Need an Asbestos Umbrella for *The Devil's Rain*"

- by Forrest J Ackerman
Famous Monsters of Filmland #120, October 1975

The Incredible Melting Man: Thunder, lightning. A torrential downpour. Inside her rain-pelted home, Mrs. Preston (Ida Lupino) waits anxiously for the return of her husband Steve and son Mark. Mark, played by William Shatner, has been out searching for his father and now returns home alone. "I'm afraid Dad's been lost out there … somewhere … in a flood," he tells his shocked mother, who bursts into tears. As he is attempting to comfort her, an unexpected banging rattles the front door.

When the door is opened, outlined against the wind & the rain & the lightning is a nightmarish figure. The drenched apparition resembles the father, Steve Preston. If it is indeed he, he begins to murmur an incantation in which words like "Satanas" are to be heard. An incantation about the Devil! And as Preston speaks the blasphemous words, he begins to melt before the very eyes of his horrified wife & son! As his lips themselves disintegrate & rot, the last words to fall from his mouth are a name: "Jonathan Corbis."

The Curse of Corbis: In the 17th century Jonathan Corbis (Ernest Borgnine) had headed a coven of witches in the New England town of Wellington, a desolate community of Puritans from which the Prestons descend. Corbis had been betrayed by ancestors of the Prestons, who had appropriated the secret volume in which the warlock had inscribed the names of his followers, those townfolk who had made pacts with the Devil. Without the sacred book, Corbis was unable to fulfill his deal with the Devil and deliver the people's souls to his Satanic Majesty. Learning he was in league with Lucifer, the righteous townspeople seized Corbis & his followers and burned him at the stake. But before he died, he cursed his betrayers. "I will avenge myself on you all!"

A Warning from the Warlock: A vehicle approaches the Preston ranch in the driving rain. Attracted by its lights, Mark goes out to investigate. He discovers it is his father's truck - empty except for a tiny wax doll attached to the steering wheel. The doll is in the image of Mark's mother! Corbis has made his presence felt again!

Mark rushes back to the house to protect his mother. She's disappeared! Mark knows he must now track down the warlock and takes with him the amulet his mother gave him for protection. For added protection he takes a gun.

At the end of a long drive thru desert country, Mark arrives at the town of Redstone. Here he is confronted by Corbis, who challenges him for the book. Grasping his amulet, Mark cautiously enters the evil church.

The Devil's Disciples Corbis' coven members engulf Mark, and he is soon at their mercy. He is shocked to discover that his own mother is now one of the unrighteous converts. They perform a series of Satanic rituals on him, making him vulnerable to Corbis' power when his sacred amulet is turned into a snake writhing round his neck! Mark tries desperately to escape, but determined, hooded figures inexorably close in on him. He falls to his knees and grovels in the dust - a lost soul.

In the Clutch of the Coven Meanwhile Tom Preston (Tom Skerritt), Mark's younger brother, and his wife Julie (Joan Prather) leave their work as hospital researchers and set out to find Tom's family. Little do they know that, even as they are traveling toward Redstone, within the Satanic church a brutal ritual is in progress: Against his will, Mark is slowly being driven into the Devil's embrace by torture.

Arriving in Redstone, Julie & Tom immediately seek out the church. Entering it, they are confronted by Satanic symbols on the recently occupied altar - the altar which was the recent setting of Mark's suffering. Suddenly their attention is diverted by a crackling sound outside: Someone has set fire to their car! A hooded figure is seen running from the automobile. They give chase. Tom shoots. Tom catches up with the man, fights with him, finally subdues him. Catching his breath and taking a better look at the curious captive, Tom finds his appearance waxen. And - shockingly - there are no eyes in his sockets![886]

Captive of the Corbis Coven: "Get in the station wagon, drive to the sheriff's office, and get him out here right away!" Tom tells his wife. Julie is midway back to safety when, glancing in the rearview mirror, she is startled to see Emma Preston staring at her … her face waxen, her eyes blank. Julie loses control of the car in her terror and is captured by the Corbis coven.

Tom, meanwhile, has traced the sound of chanting to a gully. There he sees a ceremonial table, a gathering of cowled figures standing before it. Seeing also a pile of ceremonial robes, he dons one, concealing his face behind its hood. As he moves closer to the figures in black, Tom observes a fascinating but frightening sight: Jonathan Corbis, commanding the assembled Devil-worshippers, calling upon the supernatural powers of the Ruler of the Netherworld.

Satan, Prince of Darkness,
Ruler of all evil things,
We are your disciples,
O most powerful of kings.

Monstrous Transformation: Corbis bows his head in blasphemous prayer. When he lifts his head again, his face has been transformed. Into the epitome of evil! The ferocious features of a goat demon! Tom sees his brother dragged before the transformed Corbis, who initiates him into the bloodless mass of anti-humanity.[887] Involuntarily crying out, Tom is discovered by one of the group and, when he tries to flee, is shocked to find his own mother among those who are trying to kill him. Tom runs for his life, Satan's sycophants in desperate pursuit. As Tom shoots his pursuers and impales some of them with pitchforks, he is convinced he is in a nightmare, for wax - rather than blood - oozes from the punctured bodies! He flees the town in horror.

Souls Sold to Satan: At the Preston ranch, Tom is relieved to find Dr. Richards (Eddie Albert), a man who is steeped in the study of witchcraft & Satanism. The doctor shows Tom an ancient-looking book and asks him, "Have you ever seen this before?"

"No, never. Why? What is it? What does it mean?"

"Well, I've been looking thru it - and also there's this letter, which was left inside. The book is nothing more nor less than a ledger - pages composed of signatures of people who signed their souls to the Devil at the end of the 17th century. The Devil's agent was a man named Jonathan Corbis."

"But what has this got to do with my family?" Tom asks.

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[886] The role of this Satanic saboteur was played by John Travolta, before his "discovery" as a star. He had no lines to speak, but no doubt his fight and fall down the stairs in *The Devil's Rain* was good preparation for *Saturday Night Fever*. In the S.N.F. sequel *Staying Alive*, Travolta performs a dæmonic dance sequence - "Satan's Alley" - which just goes to show what happens when an impressionable young man hangs around someone like Jonathan Corbis …

[887] This is the scene described in Appendices #121 and #122. The chant cited here by Forrest J Ackerman was not in either the novel or the film. Rather it is an extract from Edith Eyde's *Hymn to Satan*, inserted by Forry as a compliment to Eyde and as an "in-joke", since after Lilith Sinclair's and my encounter with Eyde [Chapter #31], he was now aware that this was the key anthem of the Church of Satan.

"According to the letter," Richards explains, "your ancestors, Martin Fyfe & Aaronessa, were among those who signed their names in the book and forfeited their souls. They were witches and warlocks - tho according to the letter, written by Aaronessa, she recanted - but couldn't persuade Martin to do so. The letter also explains that as long as the book is kept from Corbis, he can't claim his souls, and Martin and the rest of the sinners have a chance to escape the fires of Hell if they renounce their evil vows. For 300 years your family has kept this book, believing they were pursued by Satanic forces - by the evil spirit of coven master Corbis. And now it appears they have been caught!"

Julie in Danger: Armed with rifles and the knowledge of who & what Corbis & his coven are, Tom & Richards return to the town to save Julie & the Preston family as well.[888] They head straight for the church and a floor by the altar from which Tom recalls seeing a strange blue light emanating. "I'm sure we'll find answers here," he tells the doctor. Will they also find a zombified Julie? For even now Corbis is moving closer & closer to her, chanting darkly. He bends over her, as tho to embrace her, his foul breath sickening her and the sight of his goat-demon face horrifying her.

Tom & Dr. Richards pry open the lid above the spot from which the mysterious blue light seeps forth. They behold a startling sight: a bottle in which lightning & thunder crack & roar! In which distorted, pain-wracked faces are distinctly visible! "The souls of the Devil's Rain," breathes Dr. Richards, "trapped for 300 years!" A noise at the church door causes Tom & Richards to turn from their discovery. They see the sheriff entering. Breathing a sigh of relief, Tom walks toward the sheriff (Keenan Wynn). "Have you found my wife?" The sheriff's response is totally unexpected. Himself now a slave to Corbis & Satan, he approaches Tom with an ax which he produces from behind his back!

Brimstone Pandemonium: Dr. Richards comes to Tom's defense. Between the two of them they manage, after a furious struggle, to push the sheriff into the pit. His screams as he falls culminate in an explosion of flame! Tom & Richards, catching their breath, now hear chanting voices approaching the church. The coven! Tom & Richards take refuge on the balcony of the church and wait for the next development. Suddenly Tom remembers the book. He moves to retrieve it. Richards restrains him. "The Devil's Rain bottle - It will be enough to challenge Corbis," the doctor explains.

When the coven enters the church and Tom sees his wife tied to a cross, he leaps from the balcony to rescue her - only to become a prisoner himself of the Devil worshippers. Dr. Richards calls attention to himself by threatening to destroy the Devil's Rain bottle, but Mark Preston wrests it away from him. The doctor now focuses his attention on Mark. "Remember your ancestor Martin Fyfe," he reminds him, "and his wife Aaronessa. She recanted; she was innocent - yet they died in agony, burned alive at the stake!"

Shocked to his senses, Mark seizes the diabolical bottle and smashes it! The impact of the ensuing blast blows a hole in the roof of the church, and a weird rain begins to fall on the frightened congregation. The coven is doomed by the falling rain, a liquid of unearthly, acidic quality. The flesh of the screaming disciples of the Devil literally begins to melt! Corbis is beside himself with rage! "Those who have defied the power of Satan shall be destroyed!" the goat-demon screams.

Bryanston, the producers, promise: "The concluding scenes of our picture bring to the screen such destruction & terror as have never been photographed before. We believe we have captured on film the most incredible ending of any motion picture ever made!" Soon you can see if you agree.

* * *

[888] The frequent use of "&" for "and", and such spellings as "thru" and "tho", are Forrest J Ackerman trademarks.

WILLIAM SHATNER: It seems to Shatner that making the movie has affected people in and around it. Having worked in so many Star Trek episodes which frequently concerned individuals who used mental powers to control others, Shatner feels that "it is possible for whatever one believes emphatically, to really happen".

Shatner sincerely believes that an "X" factor exists in all of us, and that it's plausible for this factor to stem from some extraterrestrial influence. "There's an unexplainable something about mankind that has influenced all his behavior thruout the ages," Shatner says. "And there are too many things that do happen that cannot be explained."

Shatner points out that the science fiction in Star Trekwas imaginable. "There are so many things that we're not even capable of imagining," he adds. Shatner has been intrigued by the various cults that have existed thru the ages. "I'm just curious and very open-minded," he says and smiles, "Perhaps that's my 'X' factor."

ERNEST BORGNINE: It's not every day that an actor gets to play the Devil in the flesh - a flesh & bones Lucifer realized thru elaborate makeup & special effects. Star Ernest Borgnine got to experience this in what could be the most unusual film assignment in his motion picture career. "Borgnine is the closest thing to the Devil yet seen on the screen - any time, any place, anywhere!" says the producer.

"I had to go thru a lot of changes playing Corbis," said Borgnine, "including at one point getting transformed into a goat-like image of the Devil, the hottest, most difficult makeup I've ever had to wear!"

Borgnine tackled his role with considerable gusto, immersing himself in the wide body of literature about Satanism and the occult. He brought numerous volumes on the subject with him. "But once the film ended," said Ernie, "those books went right back to the library shelves. Getting the Devil out of you can only be a healthy attitude if the action taken is positive - never working against the betterment of mankind." Borgnine feels a man walks on this Earth only once and must treat each day as if it could be his last.

Appendix 124: *The Devil's Avenger* Promotional Sheet
- by Burton H. Wolfe

THE DEVIL'S AVENGER
by Burton H. Wolfe
The bizarre life story of
Anton Szandor LaVey

The man who vowed to avenge the Devil on Earth and became the widely acknowledged leader of world Satanism, with more than a million followers.

Featuring two dozen rarely seen or previously unreleased photos of LaVey's career and rituals in the original Church of Satan headquarters. And these chapters:

LaVey's childhood interest in Black Magic … his career as circus and carnival lion tamer, magician, calliopist, and organist … his abortive romance with Marilyn Monroe when she was a stripper and LaVey her accompanist … his nights in haunted houses as a police reporter dabbling in occult investigations … the Magic Circle that led to modern, organized Satanism, with Kenneth Anger, Monique von Cleef, and other original members … how the first Church of Satan was begun, with its early philosophy and the sensational publicity it aroused … the fascinating lives of warlocks and witches in the Church … the Black Pope's ritual magic, transforming old ingredients into modern Satanic workings … the only complete, factual account of LaVey's curse on lawyer Sam Brody, consort of Jayne Mansfield, followed by their tragic end … the first baptism of a child to the Devil, LaVey's involvement in *Rosemary's Baby*, and other surprises … a current evaluation of LaVey and the Church of Satan.

The author: Burton H. Wolfe, controversial, award-winning writer whose four previous books are *The Hippies* (New American Library), *Hitler and the Nazis* (Putnam), *The Devil and Dr. Noxin* (Wild West), and *Pileup on Death Row* (Doubleday).

Appendix 125: *Chronicles of Mendes* #II-1

- by Michael A. Aquino IV°
January 14, X/1975

For those of you who may be new to our mailing list, the Chronicles of Mendes is the executive periodical of the Church of Satan, sent to all III°+ officials. It is not published according to a set schedule; issues will be forthcoming more or less frequently as needed. We trust your discretion in the use you make of included information. Should you have any doubts concerning the proper usage of any included item, just check with us. Your comments and suggestions are most welcome. Address them to: Church of Satan, P.O. Box #243, Santa Barbara, California 93102.

As the Chronicles is used more and more to disseminate administrative information throughout our organization, bulletins to Regional Agents will probably decrease or cease altogether. Thus you should consider it your responsibility to keep any II° Agents in your area of operation abreast of appropriate material. Remember that the Hoof will continue to refer Satanists to these Agents for information which, for one reason or another, is not printed in the Hoof. [Bear in mind that the Hoof is made available to a carefully-selected group of non-members in various parts of the world. Accordingly each issue is designed both as an informational vehicle and a public relations medium. By contrast the Chronicles is sent to no one who is not an initiate of the Satanic Priesthood. Hence it may include sensitive items of interest and concern.]

Some of you have held the Priesthood since I/1966 A.S., while others have been ordained within the last six months of IX/1974. Obviously there are a good many different attitudes about the Priesthood floating around, ranging from hyperfundamental to hyperallegorical. Let's start the new year, therefore, with some comments concerning the profile of the Satanic Priesthood.

The Church of Satan is not about to insult anyone's intelligence by claiming hoary antiquity for its clerical order. We'll leave that to the Rosicrucians. The Devil•s Avenger will give you a pretty good idea of how the Priesthood evolved - from senior Witches and Warlocks of the original Magic Circle (Phase I), to a dual-function system of Satanic Priests and Satanic Ministers (Phase II), to the present Priesthood of Mendes (commencing with Phase III). As the programs and activities of the Church became more sophisticated and decentralized, increasingly more demanding standards were instituted for the III°. At the present time an individual is ordained only if the Nine feel that he or she can step into almost any conceivable social situation and represent the Church with forcefulness, dignity, and purpose.

Ostensibly, of course, the Priesthood serves as the link between the esoteric and the exoteric Church of Satan. To the majority of Satanists, our Priests and Priestesses are the Church. If we are to continue expanding our entire sphere of influence around the world, it is from the III° that the initiative must come. While you may receive guidance from IV°+ officials, you are essentially on your own. Such are the provisions of our Mandate and of the Master Plan. As ordained Satanists, however, you bear a very special charge: You are the material embodiment of the Powers of Darkness.

Were we not acting with the conviction that Our Lord Satan and the Dæmonic entities enjoy factual existence, the Church of Satan would be making a mockery of its name. [In that case we would be not much different from an existentialist society, a sociological group, or a humanist institution.] But we are quite serious about the literal nature of the Church of Satan. Bluntly, this involves the principle that intelligent humanity is the deliberate experiment of a pre-existing and more advanced form of finite intelligence. The

reasoning behind this assumption has been set forth amply in the Hoof over the past several years. But there are some factors which have not been explored in the Hoof.

One danger, obviously, lies in being too quick to visualize the Powers of Darkness in terms of trite, superstitious folklore. 95% of such portraits - from Margaret Murray to Dennis Wheatley - are so childish that you would have a perfect right to feel a little ridiculous for championing a religion based upon them. But, as the Satanic Bible emphasizes again and again, the Church of Satan has reformulated the entire picture from Scratch (!). While outwardly portraying the Devil and his minions in traditional terms for publicity and psychodramatic impact, we have researched the entire scenario of initiatory occultism and ceremonial Black Magic from ground zero. Proceeding with what we consider a far more substantive critical framework than the Cartesians or the existentialists [to name two reductionist schools], we have arrived at a Weltanschauung that we believe the most advanced - and accurate - ever assembled.

As holders of the Black Baphomet, you possess the sophistication to grasp this material. It is difficult to explain to most humans, however, whether lay Satanists or members of the public. The average human mind incorporates a conditioned psychological "defense mechanism" against its implications.

The first paragraph on page #40 of the Satanic Bible outlines the concept of "God" in the clearest possible terminology. This term identifies the non-conscious inertia of the Universe - the "law" of all regularity of behavior, balance, thermodynamics, relativity, sequential prediction, etc. This inertia influences both living and non-living substances. We know its influence upon living organisms as "instinct", and also through such phenomena as "crowd-consciousness", mass hysteria, dogmatism, conformism, and the tendency towards blind obedience to law and established order. Juxtaposed to this inertia stands only one thing: human awareness of the self, whereby we perceive ourselves as individual entities distinct and apart from an automatic, Universal "machine". Our lives become a constant struggle between the desires of our Will and the compulsions of our "God"-dictated instinct. In the mythologies of primitive cultures, this struggle was represented as "evil" (the willful self) vs. "good" (the natural norm).

As was touched upon in "Quo Vadis?" [Appendix #110], all conventional religious traditions have a common chord. That chord is the obliteration of the willful personality and the consequent re-identification of the self with "God".

People look about them and see that they are apparently controlling their behavior and their environment more than they are being controlled by them. Just the opposite is true for other forms of animal life.

The advanced human senses something in his intellectual constitution that is independent of "God". Yet this force is not yet strong enough so that environment and instinct may be completely disregarded or controlled.

This uncertainty creates and sustains a continuous, all-pervasive neurosis. People can't stand being balanced on such a precarious fulcrum. They want the situation to be resolved, one way or the other. Either they want to abandon their independent consciousness and become part of "God", or they want to strengthen their independence, cast off as much as possible their dependence upon "God", and break the behavioral bonds that tie them to the Universal inertia. Those in the former category are theists; those in the latter are Satanists.

Atheists and agnostics consider themselves superior to either. In fact they are inferior to both. By their indecision they have demonstrated that their minds are simply too weak to confront the problem. They are ostriches with their heads in the sand, believing that the dilemma will go away if they can't "see" it. In this sense they are intellectual eunuchs, and

the question of the consequence of human existence will be decided without them. [This evaluation does not include those A&As whose condition is transitory en route from conditioned theism to Satanism.]

It is true that we hold theists and their institutions in pity and contempt, but it is not true that we are obliged to hate them. They are annoying to us because they outnumber us, and because their psychological defense mechanism includes a certain intolerance and ostracism of known Satanists. People who have "destroyed" their own minds are offended and irritated by the happy and prosperous existence of those who are glorying in their intellectual independence.

The Satanist is a living reminder to the theist of that theist's mental inadequacy. This being the case, the theist will attempt to ridicule, remove, and/or destroy the Satanist. The history of human civilization provides ample evidence of this. The Church of Satan has survived and prospered for two basic reasons: (1) We have "covered" ourselves with a public image of burlesque and, in the words of *Time*, "plain old carnival hokum". (2) The era and host culture in which we exist are relatively liberal.

Our isolationist attitude towards Wiccan and pseudo-Satanic groups is not because we fear them as potential rivals. [As a matter of fact, we have diplomatic relations with scores of authentic Satanic groups in this country and elsewhere.] It is simply because they are nothing more than a variant manifestation of theism, couching theist doctrines in pagan guise. We dislike such groups because they themselves try to include us in their basket and then, failing that, denounce us as being a "black sheep" of organized occultism. They wish to partake of our glamor and success while denying its source. Furthermore, those people who join the Church of Satan accept a certain social risk in doing so. We do not like to see this risk augmented by the stupid antics of other occultists.

Now all those who profess to be theists are not necessarily so. In *Hoof* #IV-8 we made passing reference to Pope Paul being a quasi-Satanist. This subject was under consideration as the basis for a lead article in a future *Hoof*, but it was dropped as being potentially adverse to the worldwide interests of Satanism. Were we to expose Satanism in high-level theist circles, we might provoke purges and revolutions. This, obviously, would never do.

As a rule of thumb, the top leadership in *all* of the world's established religious institutions are clandestine, *de facto* Satanists. This is well-nigh mandatory, as they must speak for the god(s) they "worship".

On one hand they may derive considerable satisfaction from this role, since it permits them to manipulate vast numbers of people for their (the leaders') comfort and profit. Yet they are also "riding the tiger". If their deception should become known, they would be subject to vicious attack by their disillusioned flock.

Occasionally this has happened. A recent issue of *Time*, for example, cited the plight of evangelist Garner Ted Armstrong, whose Satanic life-style has put him in dutch with his flock. Fortunately most low- and medium-level theists are too stupid to mount revolts against their leaders - and too dogmatic even to believe anything ill of them.

Now you see one of the reasons why Dr. LaVey chose to accept appointment as a Catholic bishop.[889] For that matter, there are many other officials of the Church of Satan who hold executive or advisory positions in theist institutions.[890] With few exceptions, obviously, such "double-agents" must safeguard their anonymity. Consider the implications of the Fifth and Fifteenth Enochian Keys.

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[889] Or so I could only suppose. The account of Anton's secretly being made a bishop surfaced for the first time in *The Devil•s Avenger*, and I have neither seen proof of it or heard it referred to at any other time. I now assume it was not true.

[890] A gesture to John Ferro, whose continuing connections with Catholicism had been discussed in *The Devil•s Avenger*, and who continued to be an adjunct faculty member of the [Catholic] University of San Francisco.

Now let us take a fresh look at the internal machinery of the Church of Satan. Why the "rote" rituals and Hollywood/Gothic trappings? If the proto-human intelligences we emulate are so sophisticated, why should they be impressed by flamboyant incantations, staged pyrotechnics, and exotic rites? The answer to this is that the rituals and ceremonies of the "rote" variety are not valid for influencing the Powers of Darkness, nor were they ever intended to be. Rather they are designed for the education and evolution of novice Satanists.

Consider this at length. Under ritual conditions the magician proclaims and caricatures various impulses of his normal personality. He casts off, so to speak, various parts of his Reichian character armor. By doing so he comes to know himself better - to identify and appreciate the instinctive components of his personality. Recognizing them, he can control and direct them. The more the subconscious mind is dominated by the conscious mind, the more Satanic the individual becomes. Basic Satanic ritual is a psychodramatic means to a Satanic end. The practitioner of Satanic ritual will come to see all ritualism in human life for what it really is.

And our rituals are somewhat like Shakespeare's plays: It doesn't do any good to just read them. They must be performed. When and if the Nine sense that a particular Satanist has attained this stage of awareness and control, the Satanist is considered as a candidate for the III°.

Ritual does not cease to have meaning for the III°+ Satanist. In fact it now becomes truly operative for the first time. The III° Satanist identifies consciously with the Powers of Darkness. He may speak with them and for them. Ritual becomes a communion, whose "language" may be mental, physical, verbal, or musical. It contains no rote aspects that are not recognized as such and inserted for dignity and atmosphere. Nor does the III° magician have any reason to ask favors of the Dæmonic entities, since he has already been granted their greatest gift - the complete awareness and control of his Will. As you have recognized or will shortly recognize, the power of the unleashed Will is virtually limitless.

Writers of Gothic novels have made much of the "one-way street" aspect of Satanism. As a matter of fact they happen to be right on the mark. But the phenomenon has nothing to do with force or compulsion. It can be explained in terms of Satanism's being an evolution of intelligence.

It is a practical impossibility for an intelligent person to "make himself stupid". Satanists may regress through neurosis, senility, mental illness, or prefrontal lobotomy. Or - and this is the key to contests between magicians - through being presented with situations that force instinct to the fore.

As for members of the Church of Satan who defect, it is erroneous to think of them as Satanists who have chosen to become non-Satanists. More correctly they are persons who never really became true Satanists, but simply went through the motions for the superficial fun of it.

Yes, the Church of Satan is indeed the outrageous, provocative circus portrayed in The Devil•s Avenger But in actuality it is a Circus of Dr. Lao, which, by applying certain pressures and offering certain escapes to specific members of the "audience", exerts types of changes upon them. Non-Satanist metamorphs are exploited for the benefit of their Satanic counterparts. Then, too, most of those who buy tickets to the Circus of Dr. LaVey - like their Lao prototypes - remain ignorant of the changes being wrought upon them. Those who catch on become candidates for the Priesthood of Mendes. These are the Elect.

Appendix 126: "*Sic Itur Ad Astra*"

- by Michael A. Aquino IV°
The Cloven Hoof #VII-2, March/April X/1975

As the other organizational components of the Church of Satan have evolved over the years, so has its membership degree system. The five magical degrees of Satanism were first outlined in Hoof #II-11, and an update was printed in Hoof #IV-3. We now think it time to review the system once again, both because of certain refinements to its structure and because the Church membership has increased substantially in the past three years.

Practically every magical society from the Pythagoreans through the Illuminists has incorporated a multi-level membership system. The use of formal divisions between such levels derives from the initiatory nature of the Black Arts. As one reaches a certain level of personal skill and sophistication, the initiatory order releases knowledge whose application is appropriately powerful.

A second reason for the degree system is that it enables initiates from a number of different backgrounds and geographic locales to identify subordinates, peers, and superiors instantaneously.

We feel that the degree system used by the Church of Satan incorporates the most important features of magical initiatory stages, and we also feel that it avoids the pitfalls of prior systems. [The degrees of other orders have been subjected to widespread abuse - from reduction to empty ceremonial use in Masonry to financial exploitation in the A.'.A.'. and O.T.O.].

Satanist I° - When the Council of Nine approves an application for membership in the Church, it states in effect that the Church accepts the endorsement of that applicant and will permit the extension of its power, influence, and reputation to that person. It is important to note that this decision is not taken at all lightly, because the Church is extremely particular about the sort of person who represents it.

Because the majority of Satanists pursue personal interests not directly connected with the Church organization, the I° - which grants membership benefits but requires no reciprocal responsibilities - is ideal for them. In this context it is an end in itself and should not be regarded as merely a "training" degree. The title of the degree serves to emphasize this; one is either a Satanist or one is not.

The colors of the I° Baphomet are red and silver. While there are no longer any formal restrictions concerning color or style of ritual robes, black is the traditional color of Satanism where attire is considered.

Witch or Warlock II° - While the I° implies the Church's acceptance of endorsement by a certain individual, it does not certify the Church's reciprocal endorsement of that individual as an effective and accomplished Satanic magician. Our membership is simply too large to permit us to make a detailed evaluation of everyone who wants to be a Satanist.

When we do make such an evaluation and decide that the Satanist in question is adept at comprehending and utilizing the contents of the Satanic Bible, the II° is granted. In one sense the II° is the highest recognition possible within a true Satanic order, because Satanism is characterized by diversity of individual technique. Once the Church is satisfied that a certain member is a capable magician, that is all that need be said.

Until the new Phase, a written examination was used to evaluate aspirants to the II°. We never felt completely happy about such a mechanical procedure, and it has now been dropped. Henceforth the II° will be awarded strictly on an individual-case basis. A person may be singled out for appraisal upon the initiative of the Church, or a I° member desiring

elevation may take the initiative to convince the Church that he or she is deserving of the II°. This may be approached in any number of ways, depending upon the style, interests, and ingenuity of the aspirant.

The II° Baphomet is white and silver. And for the record: Witches are female and Warlocks are male.

Priest or Priestess of Mendes III° - In other churches the priest or minister is simply a semi-professional or professional organizer, demagogue, and ringmaster. He is also considered to be a shepherd, charged with the moral and spiritual guidance of his flock.

The Satanic Priest is altogether different in concept. He is chosen for ordination not by other humans, but by the Powers of Darkness, who accentuate his characteristics and achievements in such a fashion as to identify him as Elect to the Council of Nine. Once declared Elect by the Nine, an individual has the choice to accept or reject formal ordination. If he declines, he retains full control of his Will and continues normal existence.

Should he accept, he will find that his life will be warped in unforeseen and often strange directions, as the Powers of Darkness actualize the Will of Our Lord Satan through him. Simultaneously he will come to wield powers that will permit no obstacle to stand before him.

The Satanic Priesthood takes its name from the ancient Egyptian Priesthood of Set, which was centered in the vicinity of Mendes (Ba-neb-tett) and Tanis during the latter days of the empire. Insignia of the degree is the Sigil of Baphomet in black and silver.

The Priest has no organizational responsibility towards the general membership of the Church of Satan, interacting with groups or individual members only according to his Will or the mandates of the Powers of Darkness.

There are no standard procedures through which one may aspire to the III°, but Satanists who feel a strong desire to attain this degree should so notify the Nine.

Magister IV° - This degree is conferred by the High Priest in one of three designations: Master of the Cavern (Magister Caverni), Master of the Temple (Magister Templi), or Grand Master (Magister Magnus). The degree and its designations refer to the recipient's expertise and scope of magical influence, not to a strict administrative or geographical hierarchy within the Church of Satan *per se*.

A detailed discussion of the IV° is beyond the scope of the *Hoof*, but will be included in a forthcoming issue of the *Chronicles of Mendes*, newsletter of the Satanic Priesthood. Insignia of the IV° is a blue and silver Baphomet.

Magus V° - This is the highest degree conferred within the authority of the Mandate of the Church of Satan, reflecting the Will of the Prince of Darkness himself. Presently it is held only by Anton Szandor LaVey.

Like the IV°, the V° is a measure of an individual and not the designation of an organizational function. Insignia of the V° is a purple and silver Baphomet. A forthcoming issue of the *Chronicles of Mendes* will discuss the magical attributes of the title.

The Order of the Trapezoid - Formal membership in the Church of Satan appeals to and is appropriate for a relatively specialized category of individuals within the entire spectrum of humanity. Thus the Church of Satan is an *esoteric* organization. But Satanism also embodies an *exoteric* aspect, since - to put it succinctly - it involves a glorification and an evolution of human nature.

Hence the Order of the Trapezoid serves as a means to identify and recognize *de facto* Satanists who are accomplished at what might be termed applied Satanism. This means that, while such individuals may not be ceremonial magicians in the traditional sense, they regularly employ the principles of the Satanic philosophy in their dealings with society - and enjoy a high degree of success in doing so. It follows that the Church of Satan and the

Order of the Trapezoid are complementary in the geometric sense. An individual may be a member of both organizations, but a position in one has no ex officio bearing upon a position in the other. Membership in the Order of the Trapezoid is by invitation only.

The Council of Nine - The Council serves as the executive committee of both the Church of Satan and the Order of the Trapezoid. Its seal, consequently, incorporates both the trapezoid and the inverse pentagram, together with the Devil's trident symbolizing the Infernal Mandate of both organizations. The Council is composed of eight individuals selected by the High Priest, who is the ninth member as well as the chairman of the Council. The identities of the Nine may be known or concealed, and the composition of the Council may vary with the passage of time.

The High Priest - As Exarch of Our Lord Satan, the High Priest holds full and final authority for the Church of Satan and the Order of the Trapezoid. Insignia of the office is a lightning bolt superimposed upon a silver inverse pentagram. The office is presently held by the founder of both the Church and the Order, Anton Szandor LaVey. His consort, Diane LaVey, holds the complementary office of High Priestess.

Appendix 127: Draft Lead Articles

- by Michael A. Aquino IV°
for The Cloven Hoof #VIII-3, May/June X/1975
(both rejected by Anton LaVey)

À Bon Chat, Bon Rat

Evidently we led with our chin last issue, because the Central Grotto has since received a ton and a half of mail from (a) Satanists wishing to become Warlocks and Witches, (b) Warlocks and Witches wishing to become Priests and Priestesses, (c) new members desiring the addresses of Regional Agents, and (d) inquiries about local and regional newsletters. Instead of answering all these individually, we've decided to use the Hoof.

First some comments concerning the II°: Basically there are two types of individuals who express an interest in this degree - those who have de facto qualified for it and wish formal recognition of that fact, and those who have not so qualified but wish to undertake tasks and/or tests that will earn them the elevation.

Where we got into trouble last issue was in inviting each new Satanist to assess himself. All Satanists [not excluding your worthy Editor] are unusually prone to self-magnification, i.e. conceit. Nothing wrong with this per se; it's a healthy vice which will goad you into increasingly ambitious pursuits.

But the degree system of the Church of Satan would make no sense at all unless the degrees are keyed to your skills and accomplishments as they impact the environment in which you have chosen to operate. This is extremely important.

The adept Satanist is one who succeeds in translating his ideal image of himself into objective reality, not a starry-eyed introvert who recedes into megalomaniac daydreams. Here we are diametrically opposed to "white light" occultism. If you think that you deserve recognition as a de facto II°, then we want evidence of the influence and expertise you have developed. This may be in the form of professional standing, academic degrees, military rank, awards received, offices held, media coverage, writings published, membership in exclusive groups, etc. Those Satanists selected for the II° on our initiative are big enough shots so that we don't even have to go out of our way to see their impact on society. Get the picture?

Now let us suppose that you're a nice person who hasn't done much of anything yet, but who wants the Church of Satan to teach you "how to dance". Fine - as long as we both understand that. [Because we've had our fill of novices whom we've nurtured, only to see them disavow and then attack the hand that's fed them.] The rules of the game are all there - in the Satanic Bible, Satanic Rituals, Compleat Witch, and this notable newsletter.

So the best way for you to proceed is to pull up your socks and begin to make an impression on whatever sphere of influence you have chosen. We never said that it was a piece of cake - just that it can be done according to the guidelines we have set forth. But you can't sit around on your ass and expect the world to come to you.

Two years ago Dr. LaVey told you in Hoof #V-4 to go out and read Nathaniel West's A Cool Million. 75% of you didn't do it. 20% did, but let it go at that. The remaining 5% both read the book and put the book, the author, and the concepts to use… which is why they are riding the crest of the current 1890-1930 nostalgia boom, including the filming of West's The Day of the Locust.

After you have taken a given ball and run with it, then come back and talk to us about the II° - even if, for one reason or another, you were not successful in attaining all you set

out to. We are as interested in methodology as in ends. And so is the Devil.

If you think that you are de facto II° material but do not possess independent evidence to substantiate same, we have provided a means whereby the Church will examine and evaluate you. This is in the form of an open-ended, written examination. It is entirely new and bears no resemblance to the old, fixed-answer II° test used in Phases II & III. If you desire to attempt it, we have set the processing fee at $20.

Everything we have said concerning the II° goes for the III° in spades. Do not make the mistake of considering the III° as merely a sinister counterpart to the philistine crew you see holding conventional religious ordinations. [They are ordained because, among other things, they can be relied upon not to exercise their grey matter!]

It is technically possible for a Satanist to obtain the III° and higher without having passed through the II°. But, if you will think about it for a moment, it is highly improbable that a person qualified for Satanic ordination would not have received prior evaluation and recognition as a II°. The exceptions, when they do occur, involve individuals of extraordinary merit and potential who enter the sphere of influence of the Church of Satan at short notice. A glance through the pages of The Devil•s Avenger will give you ample examples of this.

Now for a word or two about Regional Agents: Phase III of the Church's Master Plan (June VI/1971 to August IX/1974) involved the rapid decentralization of many of our administrative and operational functions to the network of III° and II° officials that had been carefully organized around the planet during Phase II.

What we failed to anticipate was that the Church membership would then grow at such a swift rate that those ladies and gentlemen who had volunteered and been selected to serve as Regional Agents were, in a word, swamped. Worse than that, they were swamped for the wrong reason: People would join the Church, write to their Agents, squat back on their haunches, and await stimulation/entertainment. To put it mildly, our Agents didn't appreciate this.

Under the current Phase IV, therefore, the Central Grotto does not put new members in touch with Agents and/or Grotto Leaders until it sees at least some evidence that the new member will contribute as much to such a contact as he or she will extract from it. This, we feel, is not at all unreasonable. Just let us know what you're doing, and we'll initiate a link-up when/if appropriate.

Local and regional newsletters were encouraged to beat the band during Phase III; thus many are doing quite nicely during Phase IV. The only drawback was that too many editors were content to do just that, i.e. collect and print reports of others' magical operations to the exclusion of their own. Things began to get a bit ridiculous, as you can imagine, with everyone sitting around waiting for somebody else to do something. Newsletters on the East Coast were reporting on the West Coast, and virtue-versa. It would have been funny had it not drained so much energy that could and should have been employed positively.

So once again in Phase IV we have yanked on the reins. We will put you in touch with one or more such publications when and if we think that you and it/them would both benefit.

We are not trying to isolate you from what you may consider the "mainstream" of the Church. We are ensuring that, when you get there, you don't swim against the current, frustrating your own progress and impeding that of others.

If in five years you can honestly say that the Church of Satan hasn't recognized, encouraged, and reinforced your positive efforts and accomplishments, then you can get mad at us. But no one has yet, unless he presumed to pay us in pennies and get change in

dollars. There is an old aphorism: Facilis Descensus Averni. Don't bet on it.

Backscratching

Evidently there is some confusion about contributions of cash, real estate, etc. to the Church of Satan, because we receive many inquiries about this.

Here's our position: The Church both accepts and welcomes all such contributions. The Church as an organization seeks no tax benefits from the government, but we are fully incorporated as a religious institution. Thus, where your taxes are concerned, contributions to the Church qualify as a legitimate deduction. The same holds true for contributions of professional services.

A cautionary note: This applies only in the case of contributions to the Church as a whole, not to gifts to Grottos or specific Church officials. Therefore all checks and other contributions should be sent directly to the Central Grotto and specifically identified as a contribution for tax purposes. Do not deduct such a contribution until you have received a receipt for same from the Central Grotto.

Check with your accountant to see how contributions affect your tax position.

Where does the "backscratching" come in? In other religious societies you can expect nothing but personal satisfaction and, possibly, tax advantages from donations. We are different. If you go out of your way to help us [regardless of the tax benefits to you], you can expect the Church of Satan to go out of its way to show appreciation.

In each case we will tailor our response to its most appropriate form. You would be surprised at the variety of ways open to us. The point is that we do not forget our friends. And, when asked for attention, favors, or assistance, we are inclined to give priority to those who have given of themselves to us. Simple as that.

Appendix 128: Letter, Diane LaVey to Michael Aquino

June 4, X/1975

Dear Mike:

My first question is: Why did you not voice any disagreement the night we sat for several hours discussing the new plans and reading you the essay which is identical to the one we sent for inclusion in the Hoof? Anton said that it was to be printed exact, except perhaps for a word changed here and there to smooth it out. If your objections are as strong as they now appear, it seems inconceivable that they would not have occurred to you during the initial discussion.

Second, why do I get the impression that your latest letter was written, in part, for the eyes and ears of others besides ourselves. On a number of points it raises, you know the facts are not as you have presented them. So I feel your subjective reaction to the bluntness of the original draft for the lead essay has colored your feelings about many things, some of which are totally unrelated. I was tempted to answer your didactic letter with a simple one-line note: "If you can't stand the heat …" (one of your favorite retorts). But I feel you deserve to know our reaction, considering the kinship the three of us have had over the past six years.

I will comment on each of the issues raised by your letter, but first I want to clarify that you certainly are not the "only one to tell you (Anton) things you don't want to hear". I have told him many, many things over the past twelve years that he did not want to hear. (That's called criticism.) He has often taken my criticism to heart and acted upon it - as he has yours - even when unsolicited. He has also often hotly rejected my criticism and suggestions and done exactly what he thinks best. I respect him for both responses. His willingness to listen, then accept or reject as he sees fit, is indicative of the intelligence and strength that first attracted me to him and makes me continue to love him more each year. I've always had an abhorrence for fraidy cats. I have stuck by him, regardless of whether I strongly disagree with him at times, because I respect and believe in him. (That's called loyalty.) And I am not the only one. We are not "yes men" (or "yes women"), because we do tell him when we disagree, but his word is the final one, like it or not.

How many friends do you think strongly advised him not to form the Church of Satan? Many. Their reasons? Too commercial. What if he had listened to their accusations of "selling out" or "cheapening" the Black Arts? Anton hates hypocrisy - and that, my dear Brother of the Night, is what the essay is geared to eradicate.

The people who will establish the Church of Satan as a great and lasting institution are those who are realists! That - realism - is the philosophy behind Satanism. How do you know the present II° and III° people will feel betrayed? In this case, I don't think you can cite Lilith's reaction, since - comment from you or not - she knows you pretty well, and facial expression can say what no words can. We credit them with more sophistication than you do. It is the very intelligence, dedication, and accomplishment (i.e. life experience) which will enable them to comprehend the reasons for the alternate means of attaining higher degrees within the Church. Why not let the II° and III° people speak for themselves?

If a big shot is really a big shot and/or capable of offering the Church a sizable contribution, he has had his fill of fancy dinners, honor guards, and fifteen-word honorary titles. And if our title didn't mean anything to him, he wouldn't be willing to pay for it. [The wealthy are notoriously more tight-fisted than those less well endowed financially.]

You know us better than to think we're going to make some blow-hard moron who doesn't know a Baphomet from a Mogen David, Third Degree. Chances are we wouldn't even be placed in a position of talking with anyone like that long enough for the subject to come up. We would feel either indifference or contempt, hence nothing could come of such an encounter. San Francisco tried to sweep Anton LaVey up in its big social scene a couple of years after the Church was formed. She failed. Because he couldn't stand being in the same room with most of the socialites he met. And he still can't.

As for prostituting ourselves, we all do it. It's just a matter of semantics and extent. From what you said about your stint at Merrill Lynch, I would think you would be the first to recognize that prostitution is necessary sometimes, and that it is only when it becomes all-pervading that our lives go sour. We don•t think we're prostituting ourselves … anymore. When Anton had to pose for Devil-Man pictures and play court jester anytime the press needed something to liven things up a bit, yes. But not any more. If you regard us as such, then perhaps you can console yourself with the old saw, "This too will pass."

From the very beginning, Anton has placed very little importance on titles. They were created because members demanded them. You know he has more respect for certain I° people than for some III°. He has always been direct with you on this point. Your own title was well earned and stands for exactly what it has been described as standing for. But you should know by now that it is the chemistry between Anton and certain individuals that determines his respect (or lack of it) for them. Call it the roots of a personality cult if you wish, but I think if you consider the matter objectively you will agree that no organization can survive without at least some element of hero-worship. Otherwise the role of leader would be nonexistent in society. Matter of fact, I have correspondence from you about a year ago saying that very thing. It was in reference to the Anton LaVey Fan Club business.

I can't believe you are as naïve as your statement "People won't give a cent to a church known to pawn its priesthood and initiatory degrees" makes you appear. What about the Shriners, other branches of Masonry, the Catholic Church and its WASP counterparts? They may not like to admit it to themselves, but deep down they know that, if they don't have the time or inclination to work for positions of esteem in the organization, they can cast their bread and get it back buttered.

Do you truly understand the "Circus of Dr. LaVey"? You certainly described it well in the . We always thought you knew the rigging, but your last letter shows signs of a loosening of the ropes. Apollonius spoke, and you reacted like one of the rubes. We have never misled you. And this latest essay is just the same thing you've been hearing all along, with the sham stripped away. Our ideals are no different than they ever were. Methods change from time to time, but the goals remain the same.

Your comment about our living behind a protective fence was ill-timed, considering that just last night I was shot at through the front window at 6114. It was only a pellet gun, but came through the window and shade at a velocity sufficient to embed itself in the ceiling diagonally above me. In measuring the line of fire, had I been seated at my desk (from which I had a split-second before stood up), I would have been in real trouble. You see, therefore, why this is a particularly touchy subject today, even though the perpetrators were apprehended six blocks away.

Why can't announced officials around the country take such precautions? Last I heard, building materials were still available. And apartment dwellers have a hell of a lot more exterior protection. I think that the truth is they don't need such precautions. Aside from an occasional annoyance, like a nut call or irate letter or an isolated case of vandalism such

as Lilith experienced in N.Y., I don't think any of our officials have had to take much abuse. I'm not going to give you a tale of woe, enumerating all the incidents of vandalism and attempts at personal injury directed at us since forming the Church [we've made our own bed]. But I do think it is absurd to compare our need for security precautions with that of our officials. Anyone bent on grand-scale violence is going to direct it at the top banana; it's attention-seeking rather than idealism which motivates that sort of person.

We were foolish in the beginning for announcing the exact location of the Church of Satan and permitting the address to be published. We have since done everything possible to reverse the situation, but people want (need?) to believe that the C/S is still at 6114 California Street. That's why the fence. And that is why we spend as little time as we can in San Francisco. As you know, we have a little place on the Napa/Sonoma County border, and we try to spend more hours there all the time. I love the Old Dark House, which is why I could never completely pull out of it. But I love life and peace of mind too. Our Divert-a-Call machine has allowed us to steal away to our hideout more often in the past year or so. Via the patch line, the phone can be answered there if no one authorized to pick up calls is at 6114.

We have not the slightest difficulty seeing through superficial people, be they self-professed fans or otherwise. If we have no other talent, reading people is one we both have down to an art. So don't worry about any organization of which Anton would be the central figure being made up of nothing but superficial people. The only purpose Anton would have in allowing sycophants to sit at his feet would be that they'd be in a better position to kick in the teeth! Supportive personalities are not boot-lickers. They are sounding boards, who feed back both encouragement and fresh ideas as an outgrowth of inspiration. They are super-sensitive and intelligent, or else they would be mere sycophants and therefore useless. We know the difference. Which leads me to Tony.

How dare anyone place you in a position of having to defend Anton's "gift" [no gift - it was earned] of the IV° to Tony? Who are they to set themselves up as judges of the worth of a man whom they either don't know or barely know? Have they seen any of his writings or artwork, or heard any of his profound observations? Hell, no! If Tony wanted to, he could be another Eric Hoffer or Jimmy Breslin. And that's no exaggeration. He's rough-hewn, yes, but his acumen far exceeds 95% of our members', officials included. Since when are verbal eloquence and polished bearing a measure of intelligence? I know plenty of vacuous speech-makers and male mannequins who might as well be androids for all the original thoughts they come up with.

Just don't let us know who considers Tony's blue Baphomet a "slap in the face" if you care for their well-being. And you speak of dedication! Our "dedicated field members and officials" don't know the meaning of the word, compared to Tony. He has gone far beyond the call of duty so many times I can't recall them all. Anyone with half a brain should be able to discern that Tony is a great deal more than a "family chauffeur". [For the record, he seldom drives for "the family". He is Anton•s driver, and mine on occasion.] Tony stands as a shining example of the sort of person you describe as being entitled to the higher degrees. True, he doesn't type letters [although he can type] or conduct Grotto activities. But neither is he a celebrity or money-bags. He is not a nebbish either. For six years he has been Anton's [and my] most constant personal aide and companion. And since Anton isn't gay and we don't go in for kinky group sex, we must have valid reasons for our regard for Tony. The audacity of anyone questioning them! Do us a favor: Don't defend Tony, because he doesn't need it.

Now to Lilith's reaction. I am, incidentally, sending her a copy of this letter along with your original, since you have involved her in the matter. It was our understanding that the

material slated for the Hoof was to remain confidential until in its final form. That way any possible rough spots that might tend to mislead would be ironed out before anyone read it. But that's okay; I know you and Lilith are very close, and it's like Anton reading something to me.

As I said, I truly feel that your attitude has colored Lilith's, and that the reaction you anticipated from her [and others] influenced your response. Be that true or false, I am nevertheless quite surprised at Lilith's feelings.

Ask Lilith about how she reveled in the role of disciplinarian for the Lilith Grotto and, literally, had a gent or two sitting at her feet during meetings. She and Lana used to giggle over this. Priestess Lilith was given the III° because she was one of the Compleatest Witches we had encountered within the Church. She ruled with an iron hand, and extracted assistance and donations from her Grotto members as few others could. And they felt nothing but gratitude toward her. The only rumblings that ever occurred were as a result of jealousy on the part of one member over her attentions to another. But she always could regain her balance. They jumped through hoops for her. She milked those who allowed themselves to be milked, and maintained respect for those who didn't but were supportive of her policies. She was a Hellion par excellence. And the East Coast is the poorer for her leaving.

Lilith had the spark it took to keep the Flames burning brightly. So you can see why I find it difficult to picture her breaking down after reading something that was a mere amplification of her own modus operandi. But if you say so.

Since you find this issue of the Hoof too abrasive to your sensibilities, it will go out from here. Some of your text will be retained, but don't worry about having to take responsibility for the lead essay. Rex Kincaid's byline will be on it.

You have made it clear that you find the current elucidation of policy repugnant. Now we will give the others an opportunity to make their feelings known, pro or con. Any reaction the forthcoming Hoof elicits must be spontaneous. Therefore please contain your feelings as you have thus far.

Rege Satanas!
/s/ Diane
Diane LaVey

Appendix 129: Letter, Michael Aquino to Anton & Diane LaVey

June 10, X/1975

Dear Diane and Dr. LaVey,

This is in answer to your letter of June fourth.

During our meeting in San Francisco I voiced no objections to your proposed Hoof article for three reasons:

(1) It was read to me only once and in excerpts, and I did not have the opportunity to examine the text for myself.

(2) I was told it was the gist of an article, and that I would subsequently be able to, as you put it, smooth it out. [That is precisely what I attempted to do in my "Bon Chat" and "Backscratching" substitute articles, because I did not think that it was your intention to sell the degrees.]

(3) I did not come to 6114 expecting to hear that, and I would have doubted my own hearing had I understood it from the conversation.

My letter of May 31 was written for Anton Szandor LaVey alone. If it seems overly formal in tone, it is perhaps because it was extremely painful for me to write. When I bring up issues as serious as those in the letter, I try to be as precise in what I say as possible. As for the contents, the facts were then and are now exactly as I presented them. Had I been able to place any other interpretation on them, I would have done so.

That Hoof article of yours is not geared to eradicate hypocrisy, but rather to institute it as official policy of the Church of Satan.

Of course Satanists are realists. But to be realistic about life does not mean than one must sacrifice a code of personal integrity. If indeed Anton LaVey once created the degree system without placing importance upon it, it seems that he has changed his mind after seeing that system built into something both important and desirable by those Satanists who have used it to symbolize their standards of integrity and achievement. Evidently it has become so important and desirable that you are determined to sell it, in spite of my offer to pursue alternate and honorable methods of fundraising for the Church.

To argue that you would not sell a degree to anyone not otherwise worthy to hold it is a self-contradictory statement. Any person whose understanding of the Satanic II° or III° is such that he feels justified in assuming same by the mere writing of a check may not be a "blow-hard moron". But he would be unprincipled, contemptuous of the ideals of others, and unconvinced that he could attain the same degree through honest effort on his own part.

As for your disavowal of the social limelight, methinks you protest too much. You have both gloried in it, as the constant stream of personal publicity over the past ten years evidences. I find no fault with this and never said that I did. Since you seemed pleased and flattered by it, I have felt all the more happy for you.

No, we do not all prostitute ourselves. When a person works for a living, he places his time and energy at the disposal of someone who is willing to pay him for doing so. But no one need undertake a line of work that he finds ethically unacceptable. I reject your insinuation that I compromised my own ethics by becoming a Merrill Lynch executive. The stock market is dispassionate towards those who participate in it, but no one is forced to do so. And I have never accepted a client whom I either misled or failed to inform of all applicable risks.

You are right in saying that no organization can prosper without some element of hero-worship. A strong and effective leader is always admired. But that does not justify the replacement of impersonal standards of ethics by the leader's whims, no matter how infallible he may believe himself to be.

Because other churches and religious societies may pawn their principles is no excuse for the Church of Satan doing so. In fact this is exactly why it should not do so. The Church of Satan was intended to take a stand against hypocrisy, not join in it.

If this Hoof essay of yours is "the same thing I've been hearing all along with the sham stripped away", then apparently I've not seen through that sham for the past six years. It is rather inconsistent for you to precede a statement like that with a comment that you have never misled me.

I have never minimized the risk to your family and yourselves. As you well know, I have constantly reminded others of this, particularly officials of the Church who have thought to enjoy the glamor of their positions while remaining safely away from public scrutiny. But this in no way permits you to downplay the importance of the risk your field officials have assumed. Hard though you may find this to believe, most don't care that much about becoming celebrities, nor did they aspire to their offices with the intention of cashing in on them beyond the modest and appropriate guidelines set forth in the Articles of Protocol

The social risk that any Satanist - to say nothing of ordained officials - undertakes is far out of proportion to any glamor he may gain in the community. You are well aware of the many Satanists who have suffered ostracism, job discrimination, family harassment, threats of injury, and personal property damage. The effects have often been felt by spouses and children as well. Yet the two of you have never been resented or blamed for it, because the risks were willingly undertaken as a vote of confidence in you. Far from considering it "absurd" for me to bring this up, you should never cease to remember and appreciate it. I am deeply ashamed for you that you do not have the grace to do so.

Nor is it true that the overt violence will be directed only at the "top banana". If a Satanist has been effective in making his beliefs known and his influence felt in any local community, that person will be the one targeted. This too you know well from past case histories.

How "dare" Satanic Priests and Priestesses ask me questions? And I should expect your vengeance to fall upon them should I reveal their names?

Any person whom I accept as a student or recognize as a fellow Satanist may ask me any question whatsoever. And I will answer honestly, if I believe his curiosity genuine and his motives pure. If you confer the IV° on a person who, according to your own statement, does not possess the outward attributes of a Magister Templi, and he himself has not moved to demonstrate his worth to other Satanists with whom he comes into contact, how can you expect honest doubts not to occur?

Your field officials hold their degrees because of skills and accomplishments which are evident throughout the Church. In my opinion a III° or IV° official who neither accepts students nor seeks contact with fellow officials does not know the meaning of a true priesthood per se

I have not defended Tony on the grounds of being able to explain his IV° credentials, because I know nothing of his background. Rather I have said that Anton LaVey would not have conferred the degree had it not been merited. On the whole, questioners have accepted this, but it is an argument based entirely on faith. Since Satanists by their very nature are inclined to accept nothing on faith that reason argues against, there has been a certain gritting of teeth. I do not consider this evidence of weakness on their part, but

rather of the store they set by the Satanic Bible's admonition to "question all things".

For you to say that the judgment of Priestess Lilith was colored by her desire to "please" me, and to say that she ever "milked" her friends and followers in the Lilith Grotto according to the same modus operandi that you now seek to institute is not only untrue, it is thoroughly disgusting.

Finally there is the matter of your instructions to me to keep silent on this entire matter, allowing the policy to go out in the Hoof under another's byline. You do not understand. It is not who says it that makes a difference. It is the fact that it is said at all as a policy of the Church of Satan. Even more than that, it is the fact that Anton Szandor LaVey was the one who thought it up. At this point, even if you now reword the final article in an attempt to restore some of that "sham" you were talking about, it makes no difference at all.

Yes, we will give our II° and III° officials a chance to make their feelings known. And yes, we will let them speak for themselves. But not simply on the basis of whatever you now allow the May-June Hoof to contain. Instead they are going to know the entire story, in your words as well as in mine.

I have sent copies of the enclosed packet of correspondence to all IV°, III°, and II° Satanists who have had sufficient contact with me over the past years to trust the integrity of any organization I endorse.[891] Also enclosed is a copy of the cover letter I am sending to each of them.[892]

It has now been almost four years since I accepted the Editorship of the Cloven Hoof, and you have told me that I am widely - and correctly - known to be the author of all the unsigned material in that newsletter. As Editor I have a personal responsibility to all Satanists who have received the Hoof and trusted in its contents. Therefore I also enclose a letter which I have sent to all members of the Church on the Hoof mailing list.[893] It has not been sent to non-member subscribers, honorary membership celebrities, or personal friends and relatives of yours who are on the list.

I am disappointed with you beyond expression. Not because you chose to answer my last appeal to you in a way that was rude and contemptuous. Not even because, under the guise of friendship, you have abused and exploited my trust in you. But because you have now acted to deliberately destroy a great institution that would have revolutionized human philosophy and established the name of Anton LaVey as one of the great men of all time.

The Church of Satan was the symbol of ultimate honesty in a dishonest world. You founded it, and more than the rest of us you have seen it grow, enduring trial after trial and always emerging stronger and more noble. No one has asked you to sacrifice more of yourselves for it. We have taken pride in building upon the base you forged, raising your Church of Satan by our sweat and always thinking of you while doing so. And now, through some insanity, you have deliberately chosen to deal a death-blow to this wonderful thing - something no one on this world but you could have done. What perverse logic has so distorted your judgment? I am sorry for you, but I cannot excuse you.

I reaffirm my degree as Magister Templi, and I reaffirm the degrees of all those who have won them and honored them according to the standards Satan himself has upheld since the dawn of human civilization. Since you - Satan's High Priest and High Priestess -

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[891] Anton LaVey's draft lead article, May 20, X/1975. Letter, M.A. Aquino to Anton & Diane LaVey, May 25, X/1975. M.A. Aquino's revised articles (Appendix #127). Letter, Anton LaVey to M.A. Aquino, May 27, X/1975. Letter, M.A. Aquino to Anton LaVey, May 31, X/1975. Letter, Diane LaVey to M.A. Aquino, June 4, X/1975 (Appendix #128). Letter, M.A. Aquino to Anton & Diane LaVey, June 10, X/1975 (Appendix #129).

[892] Appendix #130.

[893] Appendix #131.

have presumed to destroy these standards and replace the true Church of Satan with a "Church of Anton", the Infernal Mandate is hereby withdrawn from the organization known as the "Church of Satan, Inc." and you are no longer empowered to execute your offices. The degrees you scorn are no longer yours to administer, but shall be safeguarded according to the Will of Satan. "Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret."

Until this time the Church of Satan has rightly affirmed its legitimacy, and those who contest that will find no ally in me. I shall never forget the greatness of its legacy or the incomparable debt all Satanists owe to its founder. And, personally, I shall never cease to love the two of you as gentle and sensitive people whose only fault, perhaps, was in falling victim to pressures no human being should be expected to endure for long. In time I hope you may understand this, and that then you will not think ill of me for what I now do. For so I am bound by my sacred oath to Satan.

Rege Satanas!
/s/ Michael A. Aquino

Appendix 130: Packet Cover Letter

- by Michael A. Aquino IV°
June 10, X/1975
[See Appendix #129]

To: The Magistri
The Priesthood of Mendes
Elect of the II°

Enclosed in chronological order is a series of documents, commencing with an article sent to me last month by Dr. and Mrs. LaVey for inclusion in the May-June X/1975 issue of the Cloven Hoof. It is followed by my own draft of the first two pages of that issue, which I had submitted as a replacement for the LaVey text.

This in turn is followed by a series of subsequent letters between the LaVeys and myself. I think they will be self-explanatory.

I do this to fulfill my oath to Satan and my obligation to you. I have no objection to your discussing this material among one another if you desire to do so. Whether you discuss it with the LaVeys is entirely your decision.

If you believe that I have acted in accordance with the true Will of Our Lord Satan, I will await your word to that effect.

Rege Satanas!
/s/ Michael A. Aquino

Appendix 131: Letter to the Church Membership

- from Michael A. Aquino IV°
June 10, X/1975
[See Appendix #129]

To all members of the Church of Satan:

Since November of the year VI/1971 I have had the privilege of speaking with you as Editor of the *Cloven Hoof* and author of all unsigned material appearing in that publication.

Over my objections an article is scheduled to appear in the May-June X/1975 *Hoof* announcing that financial and material contributions to the Central Grotto will henceforth be considered "qualification for elevation to the II° and III°". Whether the article will in fact appear after this letter of mine becomes known is open to question. But the decision *has* been made.

It is my firm conviction that the Satanic degrees cannot and should not be sold, no matter how helpful the cash contribution involved may be to the Church of Satan. Since the founding of the Church, elevation to all of the degrees has been only through personal intelligence, dedication, and accomplishment. I believe those to be the proper criteria.

Effective prior to the May-June issue, I resign the Editorship of the *Cloven Hoof*. I further sever my connections with the Church of Satan as an organization, since it no longer carries the true sanction of the Prince of Darkness.

If you desire to communicate with me, I may be reached at the above address, which now becomes a non-Church of Satan address.

Thank you, and my best wishes to all of you. *Diabolus Vobiscum*.

Rege Satanas!
Michael A. Aquino
Magister Templi IV°

Appendix 132: Letter, Lilith Sinclair to Anton & Diane LaVey

June 13, X/1975

Dear Dr. LaVey and Diane,

I am utterly appalled and offended by the proposed "selling" of the II° and III°; and that it is even being contemplated is an inconceivable affront to all of us who have earned them according to the standards set forth in the Articles of Protocol. They are granted by the Dark Lord Himself, and are not a commodity to be bought by whoever has the right amount of cash, nor are they to be bartered.

I am truly sorry you have made this decision and am deeply disappointed, for you have always been the living embodiment of the principles and integrity of the Church of Satan, the only organization that dared to "practice what it preaches" in a hypocrisy-laden world.

In reference to your remarks concerning field officials, I cannot believe that you hold us in so little regard. We have gladly and willingly put ourselves and our families on the line for you both, and for the principles and philosophy you espoused. It is a most bitter pill to swallow that our dedication and loyalty are apparently not reciprocated, and worse yet are the objects of your contempt. If I had not seen the correspondence with my own eyes, I should never have believed this betrayal!

You say you are surprised by my tears, since my own methods are the same. I have never "milked" nor betrayed anyone in the Lilith Grotto or the Church of Satan. Contributions were given voluntarily to the Grotto kitty, and all gifts to the Grotto remained there when I left. I do not weep for myself, but for the death of my respect for you.

I violently resent the insinuation that my reaction is based on my closeness with Magister Aquino and a desire to "please" him. My feelings for him have not rendered me blind and deaf, nor devoid of judgment. I am not a fool, nor am I a parrot. I have always made my own evaluations and decisions. The reactions and conclusions I have reached are entirely my own, and not the result of any influence on Magister Aquino's part. He has far more integrity and honor than you credit him with, and more respect for my intelligence than to do anything so repugnant.

My expertise as a Compleat Witch is a source of great pride to me, but it is by no means my only claim to the III°. Intelligence, integrity, tenacity, and plain guts are an integral part of my office as a Priestess of Mendes, as well as my identity as an individual.

While I shall always love you both, I can no longer support an organization that has betrayed its own standards and made a mockery of its teachings. I therefore resign from the Church of Satan, Inc. I do not resign my office as a Priestess of Mendes, for this was granted me by the Prince of Darkness Himself, according to the standards and ethics He demands, and I further reaffirm my Oath and allegiance to Him.

For me to act in any other manner would be a negation and betrayal of all that I have believed in and upheld for the past five years, the ultimate hypocrisy.

Rege Satanas!
Lilith Sinclair
Priestess of Mendes III°

Appendix 133: Letter, Ronald K. Barrett to Anton LaVey

June 17, X/1975

Dear Dr. LaVey,

It has become necessary for me to make a decision which was actually made the day I applied for membership in the Church of Satan. I believe now, as I did then, in the philosophy of Satanism as set down in writing by you. I strongly believe that the principles of the SatanicBible are applicable to all positions and degrees of the Church of Satan, be it Apprentice or High Priest.

Having read the packet of correspondence between yourself, Diane, and Magister Aquino, I am forced to comment - especially on items I know to be inaccurate.

The comments from Diane concerning Priestess Lilith Sinclair are false and degrading, not only to Priestess Lilith but to the entirety of the Lilith Grotto. I was there! Priestess Lilith was "given" nothing. She proved that she is a Priestess, and exercised that authority. The only "discipline" was a demand of respect for herself as a Satanist and for her title as determined by Church protocol. The grovelers didn't last long - lest we forget certain expulsions. If anyone sat at her feet, it was more than likely to look up her skirt. The "gratitude" we felt toward her was not unlike the gratitude we felt toward you! Yes, she is a compleat witch; and that includes being responsible, efficient, sensitive, and personable.

The Grotto was push and pull, and I never saw respect due to any of us from her left unpaid - a very rare quality in leaders of any kind or magnitude. I can't help but see Diane's picture of Priestess Lilith as similar to your picture of a psychic vampire, and that is not a satisfactory description. To me it also resembles petty schoolgirl jealousy and is most unworthy of a High Priestess.

It also occurs to me that you would have been quite displeased with such low-life, dog-kicked, jumping, milk-sot Satanists as you evidently believed us to be. Yet you stated that we were among the "model" Grottos in the Church. There is a strange inconsistency here between practice and preaching. Mutual respect and responsibility were two of Priestess Lilith's most stressed "policies", and we assumed - perhaps mistakenly - that these were policies throughout the Church of Satan. Diane's comments could literally be carved above the door of a women's lib hall of fame, to the mutual disgust of Priestess Lilith and the Lilith Grotto (of which I was proudly and uncastratedly a member). I find the rest of Diane's letter without taste and/or dignity.

My title of Warlock, as yours of High Priest, is a title of being, not an office bought or bartered for like most political offices and stations within white-light religious/occult flocks. Are the words on my elevation document, and especially the last paragraph - "having passed before the Council of Nine, Order of the Trapezoid, by all the powers of Hell, so it is done" - only a joke, a lie, or bait for higher tithes and offerings? How like Rome, Children of God, the Processians, the Masons, Church of Universal Life, etc. it is all beginning to sound. Hypocrisy is hypocrisy; it just seems to glow brighter in black light than in white light.

I maintain my respect for that which you have accomplished, for that which you have been, and for the Church of Satan that once was; but now I find that we are of no further use to each other. I feel that your attempt to sell out or barter the Satanic potential has degenerated our magnificent uniqueness into "useless lumber and wreckage". I hope that you will be remembered for what you built and not for how you destroyed it.

As I am a seeker of truth and wisdom, and since "belief in one false principle is the beginning of all unwisdom", and after careful consideration, I must painfully resign from

the Church of Satan, Inc. Perhaps in time you will take a profound pride in having authored a philosophy so perfect that by its nature it is unable to be corrupted or destroyed. Perhaps then also, you will be proud of me for having made this decision.

Rege Satanas!
Ronald K. Barrett
Warlock II°

Appendix 134: Letter, Margaret Wendall to Anton & Diane LaVey

June 20, X/1975

Dear Dr. and Mrs. LaVey:

You cannot imagine how shocked and dismayed I was to learn of the proposed sale of the degrees of the Church of Satan, Inc. I've always remembered and cherished the evening spent with you in which I was given the examination for III°. I felt it was an honor to be asked personally to take the examination, and when the degree was bestowed upon me, I felt it had been earned. I've always held the trust bestowed on me, and I've done my best to uphold the honor and dignity of the Church of Satan. I've worked hard in the III°, and feel it is a betrayal of this time and energy [and money!] to sell the degree to someone who couldn't otherwise "pass the test".

I have only one question to ask about this: How long had the Church of Satan, Inc. been selling its degrees before we learned of it? The reason for this question shall become apparent in the following paragraphs.

Despite page #5, paragraph #1 of the Articles of Protocol- ("The Grotto Leader, Regional Agent, or aspiring official also acts as mediator between the members of his group and the Central Grotto. He will correspond with his members or meet with them personally to discuss matters of mutual interest. He will answer questions within the scope of his personal expertise. Any developments about which he is uncertain should be referred to the Central Grotto in his monthly report.") - the Central Grotto has not even acknowledged correspondence from me for over a year; of course, no questions have been answered.

Members SZZ-697 and WZZ-593, whose memberships expired in March, have not received their renewal cards yet. Member WZZ-593 has sent me money and has asked me to place another renewal application for him. My own membership took over eight weeks and a letter to Magister Aquino last fall to process.

I've completely stopped "bothering" the Central Grotto staff with members' questions that I cannot answer, because I know I will never receive an answer. There is no excuse for this!

Your proposed lead article for the May-June Cloven Hoof is in direct contradiction to the last issue, and to what members have been told by the Central Grotto regarding elevation to the II°. What is the truth? There is a real credibility gap here, and I doubt there is much you or the Central Grotto staff could do now to correct the situation.

Having I° and II° members ask me questions about policies I had never heard of, and for which I knew I could not get an answer from the Central Grotto, has been not only frustrating but often an embarrassment to me - and to other Priests and Regional Agents I know.

The answer for this has been made quite apparent in the letter from Lady Diane to Magister Aquino, in which she so cavalierly treats the problems we who work in the "field" face every day. At first I could hardly believe they were her words, but there has been ample time for a denial if they aren't. There has been time for a rebuttal of Magister Aquino's charges as well. I doubt one will be forthcoming.

The cloak of "secrecy" surrounding the Church of Satan has now been extended even to members.

I'd be less than honest if I didn't say I saw the "break" coming. The new Phase - "Dispersion" - was coldly calculated to drive members apart. "Dispersion" was destined to destroy the Church of Satan, Inc. Humans are social animals. Members need contact with other members, if only to sit over coffee and talk with someone who believes as they do. It is healthy to do this, and it is unhealthy not to! And if it has been difficult to be a Priestess with no "parish", how much more difficult has it been for new members to have no contact within the Church to answer the questions all new members have, and to help develop hidden talents? I often wonder how many potentially excellent magicians we have lost because of the no-contact policy.

I've been in the Church of Satan, Inc. for almost five years, and I've watched the slow disintegration of what the Church stood for when I was admitted to membership at the Central Grotto. The disintegration has apparently come from the "top", for it hasn't come from the members themselves.

The sale of degrees and the attitude you have expressed toward me and everyone else who has worked for the success of the Church of Satan, Inc. are not the only reasons for this letter, but they could be called the last straw. I thought the Church of Satan, Inc. had more respect for its members, and these two incidents have made a mockery of my life for at least the past three years, if not all five.

To say that I regret having to make a decision whether to remain in the Church of Satan would be an understatement. The actual decision has been in the making for about six months, and would have been delayed, if not prevented, if you had presented a rebuttal against the charges made recently by Magister Aquino. By not answering them you have only widened the credibility gap I have mentioned earlier in this letter.

It is still no easy thing to resign from something that has meant so much to me for so long. I reaffirm my belief in the principles of Satanism as found in the Satanic Bible and the Satanic Rituals, because I still believe that the truth of Satanism is contained in them. It is no longer contained in the Church of Satan, Inc., and I now join with Magister Aquino in withdrawing the Infernal Mandate from this organization.

For all the reasons in this letter, I resign membership in the Church of Satan, Inc. I do not resign as Priestess of Mendes, because it was bestowed upon me by the Powers of Darkness themselves and remains a very essential part of my being.

Sincerely,
Margaret A. Wendall
Priestess of Mendes III°

Appendix 135: Letter, L. Dale Seago to Anton LaVey

June 12, X/1975

Dear Dr. LaVey:

I cannot tell you how shocked and horrified I was to learn of your intention to offer the degrees of the Church of Satan for sale. The Priesthood, to me, is a sacred charge and trust committed to me by the Prince of Darkness himself. Being a Priest of Mendes is not something I do; it is - irrevocably - what I am. The essence of Satanism, as I see it, is the evolution of man into divinity, the creation of a super-being and a super-race. My dedication to this ideal has led me through a number of tribulations which I will not enumerate here, as you have been informed of them. I accepted them willingly as the consequences of my ethical decisions.

I believed that in a phony world there had arisen one unique institution which formed an ultimate bastion against hypocrisy, an organization sanctioned and supported by Satan himself - not a "diploma mill for paper priests". I believed that it was headed by a man of profound and unparalleled insight and unshakable principles and conviction.

If the degrees of the Church of Satan are to be no longer the measure of an individual but baubles to be bought and sold, or tossed as sops to sycophants as marks of personal favor, then the Church of Satan has degenerated into the Church of Anton LaVey; and being a Priest in it is about as meaningful as being a Shriner in Masonry or an Operating Thetan in Scientology.

Why not go ahead and create a few additional degrees while you're at it? After all, everyone else does it, and money seems to be the name of the game now rather than integrity. A person who purchases a black belt from a spurious karate school is not a martial artist simply because a piece of paper says he is, or because he wears the belt. Nor is a scrap of paper able to confer an initiatory degree. The degrees of the Church of Satan are going to become mere receipts for contributions to your coffers.

If you intend to replace individuals with bank accounts, if you value dedication to your own person above commitment to the principles and philosophy of Satanism and to Our Lord Satan himself, then I can no longer support you or the organization you lead.

Even if you were to renounce your intention of selling the degrees, it would be too late. The damage has been done by the fact that you ever made such a decision in the first place, for my loyalty, trust, and confidence in you have been irreparably shattered. I cannot help feeling that in the moment that decision was made, the Infernal Mandate of the High Priesthood of Satan passed from you.

It is therefore with inexpressible pain and regret that I hereby resign my membership in the Church of Satan.

Rege Satanas!
L. Dale Seago

Appendix 136: Letter, Robert Ethel to Anton LaVey

June 13, X/1975

Dear Dr. LaVey:

I have been a member of the Church of Satan for five years. During this time I have watched it grow into an important and influential organization of the highest standards. Also during this time I have progressed to the Priesthood of Mendes - which I like to think was accomplished by my personal ability as both a greater and lesser magician. All of which brings me to this: Yesterday I received a packet of material from Michael Aquino. It came as quite a shock, and I would like to make some comments on its contents.

True, realists will make the Church great, but the idea that realism equals greatness, intelligence, integrity, and ability holds no water. One can be a realist and understand that the majority of the populace are no better than sheep waiting to be fleeced. This fleecing can be undertaken on a grand and intelligent scale, filled with beautiful words and fantastic philosophy and signifying nothing! The very idea of fleecing indicates that something is lacking in the integrity department. Realism alone cannot and will not make the Church great. It must be coupled with intelligence, integrity, and ability. These are exactly what will be lost if we sell our degrees!

The world is full of people with enough wealth to make sizable contributions to the Church of Satan. While the very wealthy may be notoriously tight-fisted, there are many to whom the wealth means very little, either because they did not earn it or because they have become jaded by it. It follows that making a contribution to the Church would mean equally little, especially over a period of time. What value can be set on the II° or III°? To me one that even Howard Hughes couldn't pay.

While I do not doubt the fact that both you and Mrs. LaVey are excellent judges of people, I cannot take solace in it. I have no quarrel with Tony [I'm sorry, but I do not know his last name] holding the IV°. As Mrs. LaVey said in her letter to Magister Aquino of June 4, I am sure that he earned it. To be completely honest, I had never heard of him until yesterday.

My point is, however, material contributions to the Church cannot and should not be criteria for elevation. Wealth does not equal ability, and ability can be proved or disproved only over a period of time.

I agree with Magister Aquino's idea of setting up a system of honorary degrees. After all, a person who makes substantial contributions to a law school and receives an honorary doctorate in return cannot take the bar and practice law. Our medical profession would be in sad shape if anyone who gave enough money could practice medicine. How about if the Joint Chiefs of Staff consisted of honorary generals? I think that if we are going to "sell" degrees, let's do it on an honorary basis, giving the recipient no voice in the functioning of the Church. I do not find the idea of having to deal with a Priest of Mendes who bought his degree at all appealing. It puts us back in the same ditch with the diploma mills and the "send us a buck and we'll make you a priest" churches. The egos (that all-important aspect of Satan) of those who have earned their degrees stand to suffer, and along with them the Church of Satan! Speaking personally and as a Priest of Mendes, I feel that we are on the verge of making a great mistake.

Be it herewith known that I sever all relations with the Church of Satan, Inc., located at 6114 California Street, San Francisco, California, and with a mailing address at Post Office Box 7633, San Francisco, California 94120, for the reason that it no longer carries the sanction of the Prince of Darkness.

It is my conviction that the Satanic degrees cannot be sold, no matter what the price. The Church of Satan in so doing has betrayed the Infernal Mandate.

Also be it known that I reaffirm my standing as a Priest of Satan, and that I shall continue to work in His best interests on this Earth.

Rege Satanas!
Robert Ethel
Priest of Mendes III°

Appendix 137: Letter, Jinni Bast to Anton LaVey

June 16, X/1975

Dear Dr. LaVey:

You will recall that about a year ago there was some discussion about “degrees for sale”. At that time most of the members with whom I came in contact were against this happening for various reasons.

It has now come to my attention that “degrees for sale” is an established policy of the Church of Satan, and after very much thought I have decided to sever myself from the Church of Satan. I don’t believe a paid-for degree can do anything for anyone. An individual will reach certain heights on his own, with or without paid-for degrees.

With this paid-for-degree business you remind me too much of the Catholic Church from which I’ve completely and irrevocably severed myself. I hereby resign from the Church of Satan.

Rege Satanas!
Jinni Bast
Witch II°

Appendix 138: Letter, Robert Brink to Anton LaVey

June 17, X/1975

Dear Dr. LaVey:

I, Robert G. Brink, have decided to give my resignation to the Church of Satan, regarding all evidence I have seen and heard. I can only be honest with myself as a Satanist.

Considering the principles of the Satanic Bible I cannot allow myself to be part of an organization that sells its degrees. I would like to earn my degrees because I worked hard to do so, not because I offer a gift of some kind expecting elevation.

What is the sense of having a degree or title if you cannot magically and intellectually know what is involved - and back it up?

Rege Satanas!
Robert G. Brink
Satanist I°

Appendix 139: Letter, Lynn Norton to Anton LaVey

June 18, X/1975

For the Record:

I feel the Satanic degrees cannot be sold. The Church of Satan, by doing so, no longer carries the Infernal Mandate.

I therefore sever all relations with the Church of Satan, Inc.

I also reaffirm my standing as a Warlock in service to the Lord Satan, and I will continue to aid His interests.

Hail, Satan!
Lynn A. Norton
Warlock II°

Appendix 140: Letter, Ricco Zappitelli to Anton LaVey

June 25, X/1975

Dear Dr. LaVey:

I have been a member of the Church of Satan for only a short while and strongly believe in the Satanic Bible and its concepts.

At first I could not believe what you were not only suggesting but ordering Magister Aquino to include in the Cloven Hoof - especially the item on how to "please the boss". I find it difficult to believe that you are the same man who wrote the Satanic Bible; for this situation is clearly the Christian hypocrisy of "Do as I say, not as I do." At first I felt sad and disillusioned at what has occurred; then I became angry; and now I act with logic and in the knowledge of what is good for me.

I cannot with integrity be part of any organization that shuns its own ideals and honor, and sells its degrees. Degrees can only be given in recognition of what one already is or has earned, if given rightly. I find any other system of elevation - and group that practices any other system - repugnant, pseudo, and a waste of time.

I find the "official" attitude toward certain Church officials an affront to me and despicable. That same attitude has most certainly reduced your stature in the eyes of many Satanists, including myself. How dare you act with such pomposity, especially to Satanists, or do you really believe yourself to be the Black Pope and infallible? Aren't you the same man who once wrote: "He that saith 'thou shalt' to me is my mortal foe!"?

I hereby proclaim myself a Satanist and resign from the Church of Satan, Inc. Please discontinue any correspondence with me, as I have no further need of you.

Rege Satanas!
Ricco A. Zappitelli
Satanist I°

Appendix 141: Letter, Thomas & Colleen Huddleston to Anton LaVey

July 15, X/1975

Dear Dr. LaVey:

After much consideration of the issues at hand, I believe that the essence of the Satanic degrees can neither be bought nor sold. Your policy regarding the sale of degrees has belittled the essence of those degrees and made them invalid within the organization of the Church of Satan.

Colleen and I have always maintained that our positions as II°s carry the endorsement of Satan and are sustained through His Infernal Presence. Even though the sale of degrees would not affect the knowledge, power, and success which we have attained, it would make the progress of Satanic knowledge within the Church less important and result in a money game and stagnation.

The damage to the organization and its Satanic direction has already been done by your own policy.

For what it's worth, Colleen and I will always regard Anton Szandor LaVey, Magus of the Age of Satan, with deep respect for declaring the true Word of Satan and establishing an Order which upheld His philosophies and direction. We cannot, however, remain in this organization which has decided to sell the very degrees which contained His Infernal Wisdom.

It is with great pain and regret that Colleen and I hereby terminate our memberships in the Church of Satan.

Thomas Scott Huddleston II°
Colleen Geske Huddleston II°

Appendix 142: "Hoisted by His Own Patois"

- by Anton Szandor LaVey

Order of the Trapezoid
Church of Satan
20 June X/1975

To: The recipients of Michael Aquino's resignation packet

HOISTED BY HIS OWN PATOIS

As you know, Michael Aquino has severed his connection with the Church of Satan. I have been increasingly aware that Mr. Aquino has become too large for his trousers, and have attempted to subdue him as tactfully as possible. In his recent packet to you, on page 2 of his letter of June 10, paragraph 3, he reproaches authoritarian whim and belief of infallibility. Two pages later, on page 4, paragraph 3, he himself assumes not only human infallibility, but spiritual and supernatural as well. He has relieved me of an "Infernal Mandate" which I have never claimed to hold.

I have freely admitted that I assumed my office of High Priest because at the time there was no one else who did. The titles "Infernal Empire", "Exarch of Hell", etc. are symbolic, not literal.

Magic is a way of life, not a divine right uniquely assumed by Mr. Aquino, or myself either. Let those who can, do. The Church of Satan is an organization dedicated to rational self-interest, indulgence, and a glorification of material and carnal elements. I held these beliefs in the beginning as I do now. If others re-interpret my organization and philosophy into a fundamental kind of supernaturalism, it stems from their needs to do so.

The infallible Mr. Aquino has, by virtue of "personal integrity", paper pomposity, and cant, tried to mislead you in accordance with his own rigidly fixed moral code. He has exalted himself as the Great White Hope of Satanism, which seems to me a contradiction in terms. In wishing to save you from my evil and treacherous machinations, he forgets that saviors are no longer much in demand, especially among Satanists. I don't wish to save anyone from anything and have said so in the Satanic Bible Let each person be his or her own redeemer.

Judging from initial response to Mr. Aquino's packet, the vast majority of recipients have reaffirmed their alliance with the Church of Satan. Response has been most gratifying and will not be forgotten. His behavior has been described by communicants as: "petty", "priggish", "raging", "puritanical", "bitchy", "disgusting", "foppish", "overbearing", "unimaginative", "lacking perception", "autistic", etc. - the list is long and varied, but unanimous on certain points.

I have been increasingly dissatisfied with the Cloven Hoof Had I not frequently intervened, it would have served as nothing more than a vehicle for Mr. Aquino. Many issues were delayed because I had instructed him to print items which he altered both in content and meaning. The only reason he was not bounced long ago is because of my affection for him and curable optimism. Optimism that he would temper his growing self-righteousness and revert to the capable and productive associate he once was. Optimism that he would remain secure without adding any new certificates to his wall full of them. And optimistic that he would accept the growing numbers of competent candidates for degrees equalling his own, without the undisguised contempt he conveyed toward them.

Despite what you have been led to believe, Michael Aquino has presumed sovereignty in excess of his actual station. He is one of many, and he knows it. He is not one of the Nine, as some of you who read this know; but not wishing to burst anyone's balloon, I have watched him toss the term about like a medicine ball.

Mr. Aquino is an impeccable and irrepressible letter-writer and excelled at test-passing and institutionalized paper work. He also ingratiated himself with me, staked me to some fine meals, bought beautiful gifts, and ... attained his desired degrees. Now he sits, while others are qualifying for those degrees by the same - and other - means, and froths. Because of his impending condition, he was gradually cut off from both my own and Church developments. His mailing list has always been kept fractional for obvious security reasons, now emphatically illustrated. The type of "caucus race" he has criticized in the past is now consuming him.

I have never laid claim to sainthood, and I revel in whatever pleasures I am fortunate to receive. I'll accept whatever I can get and enjoy it to the fullest. Insofar as my personal integrity is concerned, that is for others to decide. An empty barrel makes the most noise.

Don't be fooled by Mr. Aquino's obsession with material contributions as a means towards elevation. He has isolated it from other alternatives and beaten you over the head with it. Degrees within the Church of Satan are not only valid, but available to worthwhile persons by more diverse means than ever before. Despite Mr. Aquino's withdrawal of my divine power to do so, I am running this outfit and am lawfully entitled to bestow degrees on whomever I choose, whenever I choose to do so.

As for the Organization, it is progressing according to plan (including schism). Empirical evidence should confirm that. If you want to split, go ahead. I won't soft-soap you into thinking that there are no hard feelings, because there sure as Hell will be. But I'll soon get over them. I have too much to do. That's all I have to say.

Rege Satanas!
Anton Szandor LaVey

Appendix 143: Reply to "Hoisted by His Own Patois"

- by Michael A. Aquino
June 30, X ÆS/1975

Several of you have brought to my attention a little gem entitled "Hoisted by His Own Patois". This letter [a copy of which was not sent directly to me] is Anton LaVey's response to my recent communiques regarding the corruption of the Church of Satan and the creation of a new organization in its place. Dr. LaVey, incidentally, has received copies of all these communiques directly from me.

"Hoisted by His Own Patois" is factually inaccurate and quite insulting in tone. I had half-expected something like this, as I intimated in my June 16 letter to you. And, as I said I would, I will now clarify the factual points and disregard the tone.

Power corrupts, and absolute power corrupts absolutely. Dr. LaVey is correct in saying that I declined to subordinate my own common sense to his efforts to exploit the Church of Satan and its degree system. Hence I reproached his authoritarian attitude and refusal to respect the standards of ethics advertised by the Church over these many years.

In the new organization [to be called the Temple of Set], the High Priest will not be in a position to abuse his office. Final authority will rest with a Council of Nine, of which the High Priest will not be a member. And administrative matters of the Temple will be overseen by an Executive Director also appointed by the Nine. The interrelationship between the Council, the High Priest, and the Executive Director will be one of cooperation, but it will also contain mutual checks and balances to safeguard the organization against the fate of the Church of Satan. All this will be written into the Articles of Incorporation and By-Laws, copies of which will be sent to you as soon as the drafts are ready.

Anton LaVey then asserts that he never claimed to hold anything resembling an "Infernal Mandate" and that he regards his titles as High Priest and Exarch of Hell as "symbolic and not literal". Taken at face value, such a statement would indicate that the Church of Satan and the Satanic Bible were nothing more than an elaborate con game in which LaVey exploited the name, imagery, and heritage of the Prince of Darkness.

But I think his statement is not a true reflection of his actual feelings. For years Anton LaVey has spoken and written of the Prince of Darkness as an intelligent entity - not necessarily anthropomorphic, but quite real. This conviction of his is quite evident in both the Satanic Bible and many other documents of record. If he now seeks to pretend that he never meant any of it, it is probably because that is the only way he could hope to excuse his betrayal of that entity.

There was nothing supernatural in the Church of Satan, and there will be nothing supernatural in the Temple of Set. The Church of Satan did concern itself with experimentation in both formal and informal magic - being metaphysical assumptions and philosophical hypotheses for which there are not yet demonstrable scientific laws. The Temple of Set will carry this forward, because it is interesting, stimulating, educational, and just plain fun to do so.

I am next accused of "trying to mislead you in accordance with my own rigidly fixed moral code". It is true that I set great store by my personal integrity, but it is not true that my understanding of ethics is rigidly fixed. Throughout life we are constantly confronted by new information which expands our perspective and frequently necessitates an "updating" of personal philosophy.

As for "misleading" recipients of the packets, I think that the contents and cover letter of those packets speak for themselves.

The next paragraph of Dr. LaVey's letter is as follows:

> "Judging from initial response to Mr. Aquino's packet, the vast majority of recipients have reaffirmed their alliance with the Church of Satan. Response has been most gratifying and will not be forgotten. His behavior has been described by communicants as: 'petty', 'priggish', 'raging', 'puritanical', 'bitchy', 'disgusting', 'foppish', 'overbearing', 'unimaginative', 'lacking perception', 'autistic', etc. - the list is long and varied, but unanimous on certain points."

The packets were sent to all of the officials listed in the enclosure to my June 26 letter, plus Dr. & Mrs. LaVey, Magister John Ferro, Magister Adrian-Claude Frazier, Reverend Stephen Hollander, Reverend Stuart Levine, Warlock William R. Payne, Reverend & Mrs. James Stowe, and Reverend & Mrs. Paul Pipkin. To date I have received no responses from any of these people indicating the slightest dissatisfaction with my actions or decisions - save from Anton LaVey and Paul Pipkin, both of whom have commented upon my personality rather than upon the actual issue raised. Since Dr. LaVey does not get around to identifying the individuals comprising that "vast majority" of his, I confess myself somewhat suspicious of his mathematics. Perhaps he ran off a few dozen more copies of that packet and sent them off to officials of whom I have never heard?

In any event, this mystery is easily resolved. Simply talk to one another, and you will discover who thinks what. Q.E.D.

Anton LaVey next expresses increasing dissatisfaction with the Cloven Hoof, saying that only his frequent intervention salvaged it from Editorial abuse. If in fact he were dissatisfied with the Hoof, he certainly did a good job of concealing it from me. In leafing through letters from him and Diane following each issue, I find nothing but compliments.

And as for his "instructions to print items which I subsequently altered in both content and meaning", that's not quite accurate. Since I was first invited to edit the Hoof back in Louisville, I have received almost no input from San Francisco save the Anton LaVey essay. Such alterations as I did make in material not written by me were limited to the unsplitting of infinitives, the correction of grammar/spelling/punctuation, and the occasional deletion of something which I thought the readership might find offensive or undignified.

With only one or two exceptions, each issue of the Hoof was typed in final camera copy by me in Santa Barbara and forwarded to 6114 prior to the turn of the month in question. Delays in the distribution of each issue were due to printing and mailing procedures in San Francisco. When any issue of the Hoof was returned to me for changes of any sort, a new camera copy was in the mail within 24 hours.

As a matter of fact, I am adding a few more certificates to my wall full of them right now - a Master's degree in Political Science from the University of California, a diploma of graduation from the Officer's Advanced Course of the U.S. Army Armor School at Fort Knox, and a certificate of appreciation just received from the National Council of the Boy Scouts of America. Those who have seen my study know that my IV° certificate from Dr. LaVey occupies a place of prominence above and apart from the other 31 documents. I was quite satisfied with the IV° and in fact had just taken delivery on some fancy IV° stationery at a rather hefty price when this situation developed.

Apart from Tony, I am aware of two other individuals who received the blue Baphomet - John Ferro of San Francisco and Adrian-Claude Frazier of Denver. I have always maintained friendly relations with both of them, as their letters to me and mine to them evidence. I seem to recall that I also pestered Anton and Diane unmercifully for months to get them to restore John Ferro's IV°, which had been invalidated following the cessation of group activities at 6114 some years ago. In short, I encourage the titular recognition of those who deserve it, but I was and still am opposed to the bestowing of

degrees for any reason other than demonstrated competence.

Upon my elevation to the III° in June of V/1970, I was informed by Anton LaVey that I was to consider myself a member of the Council of Nine. Subsequently I was presented with the special medallion bearing the trapezoid/pentagram/trident seal of that body. Subsequently I attended occasional meetings at 6114 with Magister Ferro, the LaVeys, and other ladies and gentlemen who certainly talked as though they were the Council of Nine. If all this were an elaborate show for my benefit, then I can only compliment Anton and Diane for the elaborate rehearsing of roles and lines that was obviously required. And if there is another Council of Nine lurking in the shadows somewhere, I can only observe that it hasn't done any of us much good!

From the letters and face-to-face comments I have been getting from many of you during these last couple of weeks, it does indeed appear that I was getting cut off from certain Church developments. Mail sent to me c/o San Francisco was not forwarded if the contents disturbed the status quo and both officials and members of the Church were constantly discouraged from writing to me by "Lana Green" and "John M. Kincaid". Now a whole lot of facts are coming out in the wash, and I continue to be amazed at some of the things that have been going on.

My mailing list is hardly fractional: Since November of VI/1971 I have maintained and updated the entire Hoof mailing list, for the simple reason that it had previously been in such a mess that 6114 was inundated with requests for missed issues, repeated address changes, repeated renewals, and new memberships not included on the list. If you were a member back in those grand old days, you probably remember the fun - particularly if you were a Grotto Leader!

Furthermore, whoever was in charge of "keeping my list fractional for security reasons" did a pretty rotten job of it. Included on the list, as I mentioned in my 6/10 letter to the LaVeys, are a flock of the LaVeys' personal friends and publishing correspondents and Hollywood jet-setters. If I had indeed gone bananas and set out to ruin Anton LaVey, I wouldn't have missed the chance to send Diane's 6/4 letter to such people. How do you think some of the Beverly Hills gang would react to a scheme to milk them by selling them degrees? Probably not too enthusiastically. But I have not done so, I do not intend to do so, and I don't want any of you to do so. It will help nothing at this point, and it would only hurt the LaVeys. We concentrate only on cleaning our own house, right?

Yes, I am opposed to material contributions as qualification for degrees. I have set forth my reasoning in the letters included in my packet, and I don't think I need to go over it again. To say that buying a degree is an alternative to earning one is, to my way of thinking, worse than scrapping individual accomplishment altogether and redesignating the degrees as simply a money-making gimmick. As Diane so accurately points out in her 6/4 letter, it is precisely because the degrees have always symbolized personal prowess that they are desirable.

As for the Church of Satan's "progressing according to plan (including schism)", all I can say is that it must be some wild sort of plan indeed, involving the destruction of the Church of Satan, the discrediting of its High Priest, and a great deal of unhappiness and disillusionment among all of its officials and members. And why? Because of a stupid scheme to make a fast buck that would not have succeeded even if it had been implemented. Some plan indeed.

And finally, Dr. LaVey - for you are getting a copy of this too - you have some gall to say that you will nurture "hard feelings" against those who have trusted you and followed you for years, only to find their achievements prostituted for a financial stunt. Rather you should count yourself lucky that we are trying to approach the situation constructively, set

this incident to rest as gently as possible, and think of you in terms of the many positive achievements you have authored. If you can't help us, then I suggest you leave us alone until a future time when old wounds will not seem so painful. Perhaps then we may work together once again, as I believe the Prince of Darkness would prefer.

Xeper.
Michael A. Aquino
Magus V°
High Priest of Set

Appendix 144: "Satanism's Gone Underground, but it's Alive and Flourishing"

- by Grant Harden
San Jose Mercury-News, October 29, 1978

Satanism, a bizarre philosophy of self-love and self-indulgence, publicly hit the American scene during the mid-1960s, led by a tall, barbed-bearded "professional sinner" named Anton Szandor LaVey. He shaved his head, donned a black cape, and declared himself to be the High Priest of the Church of Satan, and the year 1966 to be I Anno Satanis Anton LaVey became the first man in America to organize a religion based on Devil-worship, and to declare himself the emissary of Satan on Earth.

For the next six years, operating out of a black-painted house in San Francisco's posh Sea Cliff district[894], the one-time carnie, cop, and calliope-player entertained a world fascinated by the Black Arts of magic and self-indulgence. Using stage props and costumes, and drawing upon years of show-business experience, LaVey began attracting thousands of the curious.

By 1968, says his biographer Burton Wolfe, the Church of Satan had attained a worldwide membership of nearly 17,000 and a following that numbered a great deal more. Satanic rituals generated columns of copy in newspapers and magazines across the country, all too much of it describing naked female acolytes dancing to the crashing music of an organ in the unholy chapel. During consecration of the Black Mass, for example, LaVey would lead the "congregation" in a reciting of the Lord's Prayer - backwards. And using a nude woman as the altar, LaVey would conjure up the powers of Lucifer, claiming there need be no fear or trembling before this dark force.

Then, in the early 1970s, the activities of the Church of Satan vanished from the public scene. LaVey had taken the movement underground. Now, in the first interview he has granted an American newsman since 1972, LaVey candidly admitted that in those early, formative years he had "hammed things up a bit". In the interview LaVey expounded upon his philosophy of self-love and why the Church went "underground". He was, he said, growing more serious about his work and tired of the sensationalism of what appeared in print. He had grown tired of mocking Christianity for mockery's sake, and had set about designing rituals that took the negative aspects of the Christian Church "and turned them into something that is positive and fun".

"I found that we were beginning to appeal to too many 'crazies'," explained LaVey. "They would camp on our doorsteps, giving the press a heyday." LaVey admits that those first half-dozen years - from 1966 to 1972 - were his "prankish years".

"Unfortunately I found our efforts being relegated to cultic proportions," continued LaVey. "I discovered that I was being processed by the media into something very sectarian. I found myself becoming pastoralized. I even wore a clerical collar for awhile." The "black house" was starting to draw tourists from all over, and sightseeing buses had begun to make it a key stop on their tours. "I could see the handwriting on the wall," LaVey said. "Besides I was growing tired of playing fun and games."

The changes that have taken place in the Church of Satan since LaVey and other officials of the Church decided to cease all public activities in San Francisco have been carefully noted by a number of sociologists. "It's a very elite group now," said Marcello Truzzi, head of the Department of Sociology at Eastern Michigan University in Ypsilanti. Truzzi commented that "they are more selective about those they accept as members,

[894] Actually 6114 California Street is located in the Richmond District, east of Sea Cliff.

especially in the inner circles".

"LaVey has been able to deal more introspectively with his Satanic philosophy since he has gotten away from the public crazies," said Truzzi, who also is Editor of The Zetetic Scholar, a magazine of skeptical inquiry and academic writing on paranormal claims. Although Truzzi says the majority of members of the Church of Satan are in fact mail-order members and geographically isolated joiners, there are clearly several hundred "fully participating and disciplined members in the various parts of the world".

During two and a half years of studying the Church of Satan, Edward J. Moody, a Lecturer at Queen's University of Belfast, Northern Ireland, said that he found Church membership to be a "mixed bag". Moody was a member of the Church during the transition period, in the early 1970s.

LaVey said a reason for taking the Satanic movement underground was "to protect the identity of our more serious members". He said the public aspect of Satanism had begun to trouble him and the many well-educated individuals practicing the Black Arts, making them targets of community scorn and aggression. "A lot of our people are authority figures and opinion-makers, and desire to keep a low profile," claimed LaVey.

While refusing to disclose precise membership figures, LaVey did say that membership in the Church of Satan today is made up of "a lot of people in law enforcement, the media, teaching, and positions of public service". Moody said that as the Church of Satan has become more institutionalized and less marginal, criteria for membership have been stiffened and the process of advancement formalized. A former member of the Church of Satan, who asked not to be identified by name, claimed people would be surprised "by the number of military people associated with the Church … the large number of government people at a middle management level."

"And he has an awful lot of Hollywood contacts," the ex-Satanist declared, observing that LaVey's more important Hollywood connections probably developed after his appearance as the Devil in the film Rosemary's Baby, released in June of 1968. LaVey served as the film's technical director, as well as dressing up in a costume of latex and fur and reptilian scales for the scene in which he ravishes Rosemary. Since then LaVey has served as an advisor on a host of films dealing with the diabolical and admits that he has "profited handsomely" from his work in the movies (which also included the more recent Omen[895]) Only a few of the movies, LaVey claimed, accurately portrayed "the Devil, witchcraft, or magic as recorded historically". The Devil in Rosemary's Baby, for example, said LaVey, was really a composite of traditional literary descriptions of the Devil's physical attributes.

Satanists take themselves very seriously - and so, apparently, do sociologists, religious leaders, and the armed services. The military, to assist its chaplains who might find it awkward to minister to Satanists, have established guidelines for dealing with soldiers, sailors, or airmen who are members of the Church of Satan. A Pentagon spokesman said that there was no way to determine how many men and women in the armed services belong to the Church of Satan, although he acknowledged that the Church "is a legitimate religious organization as far as we are concerned".

Precise membership figures are now a part of the cloak of secrecy that LaVey has placed over the Church, and a subject of discussion he belittles. "What constitutes membership anyway?" asked LaVey. "We have had a lot of people put their names on the doted line since 1966, perhaps between 60-65,000, and we don't drop anyone from membership unless he specifically requests it be done, or unless we want to get rid of him."

[895] There is no evidence in the Omen series of films of any contribution by Anton LaVey.

In the Mercury-News interview, LaVey gave another reason for soft-pedaling Church activities. “Religion should not be dependent upon its existence to the charismatic powers of one person, who has to be alive, who is dictating every move at the time,” LaVey said. “I was the first to bring Satanism out into the open, but I discovered my ego’s as bad as anyone else’s is. That’s why I stepped back. I labored hard to ensure that Satanism would be more than a cult, a religious sect. But I don’t want to be deified, looked upon as a supernormal being, to be held up as an icon through pictures and statues. It is not my intention for this to be a movement predicated upon the worship of a man, and that when I die, the movement dies too.”

LaVey, born April 11, 1930, joined the Clyde Beatty Circus in the late forties, making good use of his classical music background by playing the organ for the hootchy-kootchy and hula hula girls in the small towns up and down the West Coast circuit. While a carnie, LaVey says he worked the rides and other side shows, and learned to work the “mitt camp”, the carnival colloquialism for that part of the show dealing with mystics, palm readers, hypnotists, and magicians. For awhile in the fifties he played the organ for burlesque theaters, backing up such stripping luminaries as Tempest Storm, Evelyn West, and Lilli St. Cyr. From 1951-55 LaVey said he worked as a police photographer and “occult investigator” for the San Francisco Police Department, which may explain his affection for cops and his down-the-line support for law and order. It was in the early sixties, while playing piano in peninsula nightclubs, that LaVey informally organized “The Magic Circle”, out of which emerged, in the words of a bay area columnist, “those strange magic shenanigans in that bizarre black house near the Cliff House …”

Appendix 145: "The Devil in Anton LaVey"

- by Walt Harrington
The Washington Post Magazine, February 23, 1986

Imagine Satan as a sentimental, middle-aged guy running a seedy bar in San Francisco. The lighting in his tiny place is dim and dream-like, as if you were walking through a thin, refractory mist where depth and focus are out of synch. Reach out to touch Gwen's knee and you miss, and must reach again, a few inches more this time.

She sags against the bar, nearly passed out, her legs splayed, her garters exposed, a puddle of urine on the floor beneath her. She's tired and wrinkled, sad to see. But Steve, the smiling sailor with her, is on a short leave from the war, World War II, and he's not tired at all. Across the room, Bonita, hard and cynical and confident in her fox wrap, tight sweater, and peg skirt, glowers at his intentions. She's with Fritz the cabbie.

Welcome to the Den of Iniquity, where proprietor and American high priest of Satanism Anton Szandor LaVey is playing "Lover Man" on his old Hammond organ, its iridescent blue, red, and green keys illuminating his bald head, goatee, quirky smile, and missing teeth. As always, he wears black.

"I've known people who come in here and actually get nauseated," LaVey chortles.

The Den of Iniquity is not real - at least not real enough that you can walk in off a foggy street and buy a shot of Ten High. No, Gwen and Steve, Bonita and Fritz are LaVey's creations - polyurethane mannikins molded with his own hands on his own kitchen floor. Down to the clothing, the jewelry, the posters, and the Rock-ola jukebox, the Den of Iniquity is LaVey's magical warp in time, circa 1944. His basement tavern, he says, is more Satanic than a Black Mass.

This night the Den of Iniquity also includes two real-life LaVey creations - Terry, 26, and Blanche, 24. Their hair is blonde and styled in the way of the '40s. They wear tight dresses, seamed stockings, garters, spiked heels. They are Satanists, and the 55-year-old LaVey is their fashion advisor. He plays to them for hours: "Down on the Farm", "My Man", "It Had to be You".

"I love old songs," says Terry, a shy woman who has never made friends easily. "They make me dream and escape. They don't play this kind of music anymore."

"Oh, they will!" assures LaVey. "They will!"

LaVey, a Magus, or master of magic, is seeing to that - tonight and most every night he sits at his organ or his music synthesizers and imbues the atmosphere with magical vibratory frequencies. He believes they are changing the psyche of the world and creating a New Romantic, yet Satanic revolution. You thought Linda Ronstadt's Nelson Riddle album made you don a tuxedo and go ballroom dancing, that Madonna made your daughter turn to black lace, that Pia Zadora made you rediscover Gershwin? No, the spirit of the Devil did it - with a little help from LaVey, who deftly segues into "Ragtime Cowboy Joe".

"I can see the girl on the stage twirling the lasso," sighs Terry. "Doctor, it makes me dream!"

And then the magic happens: In the infinite reflection of the mirrored walls, it is, for an instant, impossible to tell which LaVey creations are human and which are humanoid: the hair, the stockings, the musk, the air of sordid romance, the clink of ice in a whiskey glass.

"I wish I was one of those dolls!" Terry says, lost. "It's like walking into the past. I wish I was one."

"It was a strong Satanic ritual," LaVey says of the bizarre evening as he heads to the Jack-in-the-Box for breakfast. "We had the right people and the right moment. We were

immersed, swept into another time, another place, another era. Time stood still. At the eye of madness and mystery."

It's been twenty years since Anton LaVey shaved his head and declared himself High Priest of the Church of Satan. His was a pop diabolism, a Machiavellian atheism with cloven hoof.

"Satan is a symbol, nothing more," LaVey says. "Satan signifies our love of the worldly and our rejection of the pallid, ineffectual image of Christ on the cross."

LaVey believes in neither God nor Satan, and his Satanic "religion" is a parody of Christianity - with a heavy dose of magic, as in Sorcerer•sApprenticemagic. But LaVey doesn't worship Satan. The Devil is a symbol of man's carnal nature - his lust, greed, vengeance, but most of all his ego, all drives LaVey says Christianity has unfairly labeled "evil".

But LaVey's Satanism also lashes out at the rubes who take the Ten Commandments seriously. Satanism, he says, is already the ad hocreality: The strong, not the meek, inherit the world! LaVey, like anyone, loves his friends, wife, and children. But there is a venom in his Satanism that goes beyond parody. Among his teachings: "Death to the weakling, wealth to the strong."

Two decades of Satanism have been good to LaVey. He collects classic cars, and has several luxurious homes and a 185-foot yacht at his disposal. A follower pays his medical insurance. He's parlayed Satanism into a business consulting Hollywood horror-film makers on authentic Satanic ritual. He charges $100 a session for Satanic counseling, and there are the royalties from his several books.

LaVey's religion of the darker side, however, does have a darker side. "What I have done is opened a Pandora's box," he says. Since he founded his church, Satanism has come a long way: The Devil has become rock music's nihilistic symbol, and there have been the Satan-tinged murders - from Charles Manson to the Night Stalker.

"These people are not Satanists," says LaVey, eyes closed, voice a whisper. "They are deranged. But no matter how many they do, they'll never catch up with the Christians. We have centuries of psychopathic killing in the name of God."

LaVey, it turns out, is a law-and-order man. He hates rock music - with or without Satanic lyrics. And he insists he's misunderstood. "The Catholics were once thought of as devils by Protestants. The Protestants were devils to the Catholics. The Jews were considered devils by both. The white man was considered a devil by the Chinese. The American Indian was considered a devil by the white man. Now who really is evil? Who is to say who is evil?"

Anton LaVey is not a cartoon Satan. He's far less frightening than you might imagine, because he is admittedly a carnival hustler. Yet he is still terrifying because he touches, if not the mystical darkness, then the psychological darkness - the hate and fear - in us all. And because he, sadly, knows a haunting truth: Everybody wants to feel better than somebody else.

LaVey is a junkyard intellectual, a philosopher of the sordid, a savant, an ingratiating and funny man. He's a man who could find no faith, until he discovered magic. But Anton LaVey worships only Anton LaVey. His religion is egotism - and his church, his Den of Iniquity, his dolls, his women are shadows of that ego. And that, as Anton LaVey would say, is truly Satanic.

It's a hard winter in San Francisco, and LaVey's house, with shades always drawn, is dark and cold - cold as, well, a tomb. But sit down in Rasputin's sled chair and relax, thumb through LaVey's collection of girlie calendars. "A uniquely American art form," he says. Look closely at the Jivaro shrunken head from Ecuador, or examine the Aztec knife

that once cut hearts from human victims, or study the torture hook from the Inquisition. "All done in the name of religion," he laughs.

LaVey wears a black ascot with his black shirt and slacks, and relaxes in the eerie glow of his purple sitting room, where he explains the magical power of being different for difference's sake.

"The word 'occult' simply means 'hidden' or 'secret'," he says. "Go to the record store, to the corner where no one else is, where everything is dusty and nobody ever goes. Mussorgsky's 'Night on Bald Mountain' is mystical music, dramatic, Gothic, Satanically programmed music. But it's not occult music. 'Yes, We Have No Bananas' would be an occult tune.

"It's occult because when you put that record on the turntable, it's a lead-pipe cinch that there is not another person in the entire world who is listening to that record at that time. If there's anything, any frequency, any power that exists anywhere in this cosmos, in this universe, you're gonna stand out like a beacon! It truly makes you elite."

LaVey's house must beam like a zillion watts. It's a museum of the weird. On the Victrola is "The Love Nest Medley Fox Trot". His collection of such odd melodies runs into the thousands. He loves Irving Berlin's "Stay Down Here Where You Belong", in which the Devil proclaims: "You'll find more hell up there than there is below." And don't forget the classics: Liszt's "Mephisto Waltz" and Saint-Saens' "Dans Macabre".

Are freaks your interest? LaVey has hundreds of production stills from the 1932 film Freaks It did poorly, but he likes it because the freaks eventually overpower their "normal" prison keepers.

All this is a long way from the day 17-year-old Anton LaVey ran away from home to work as a cage boy for circus lion tamer Clyde Beatty. LaVey later became a carnival mentalist and hypnotist, then a bump-and-grind organ player for a stripper named Marilyn Monroe. His friends in those days were hustlers, con men, and carny freaks. He recalls once going to the store with three-eyed Bill Durks, who wore a cap to hide the eye in the middle of his forehead. Said the man at the checkout: "What's a matter, buddy, ya embarrassed to take off your hat?" So Durks did - the man got sick and had to be helped away. "He had it coming," laughs LaVey.

It was a world turned upside down: Saturday nights the young LaVey played organ to a male crowd at the carnival sex shows; Sunday morning he played the same organ for the same men - now with their wives and kids - at the evangelist's tent.

In the '50s LaVey left one seedy world for another, becoming a San Francisco Police Department crime scene photographer. Yet his growing obsession with magic also led to the "Magic Circle" gatherings at his home, and the flamboyant showman LaVey became a gossip column staple.

The Church of Satan seemed like more carny biz: Nude women sprawled atop a Satanic altar, Black Masses, scarlet robes, horned caps, the blasphemous cries of "Hail, Satan!" - much of it available for film at 11. It was a freak show. But then, in 1967, LaVey performed a public Satanic wedding. Fifty reporters attended, and the Los Angeles Times ran a front-page photo.

Presto, Satan had his first mass media minister - a minister who didn't even believe in Satan! But the Christian view of the Devil as pure evil was, ironically, a media magnet: Life, Look, Time, McCall's, and hundreds more told the story. Jayne Mansfield joined the church. LaVey played the Devil in Roman Polanski's movie Rosemary's Baby - and, presto, became a Satanic consultant to Hollywood. He published The Satanic Bible, now with more than 500,000 copies in print. He did Johnny Carson. As a favor to Mansfield, he put a curse on her lawyer - who was soon dead in a car accident. Unfortunately Mansfield

died with him. The tragedy only spread LaVey's legend.

But the weirdness also began. The church was popular with Hell's Angels, Nazis, and sex-starved men. There were death threats against LaVey, and his daughter was harassed at school. Suddenly the Satanic circus was no fun anymore. So in the '70s LaVey went underground, stopped all public ceremonies, recast his church as a secret society - and pushed deeper into his private world of "madness and mystery".

Today the man is seriously arcane. He collects not only old records, but Horatio Alger books, Satanic artifacts, and "Satanic" movies that portray man's darker side as tragically heroic. "The most Satanic film character ever?" asks LaVey. Perhaps Edward G. Robinson in The Sea Wolf, which opens at a page from John Milton's Paradise Lost "Better to reign in Hell than serve in Heaven." Or Walter Huston as the cynical prospector who keeps his decency in The Treasure of Sierra Madre, while that of the naïve Humphrey Bogart disintegrates in greed. Or the benignly deluded Peter O'Toole in The Ruling Class, in which he believes he is Christ until his aristocratic family convinces him it's more respectable to be Jack the Ripper.

"My all-time favorite quote is novelist Somerset Maugham: 'If only the good were a little less heavy footed'," says LaVey, who is forever reaching for this or that quote, turning to just the right page and reading it aloud. He reaches for a Maugham biography and quotes him again: "'I had Rev. Davidson rut in bed with Sadie Thompson in Rain … Some said I had set back missionary endeavors around the world a hundred years … Actually Rev. Davidson was closer to spirituality in bed wildly fornicating with Sadie Thompson than at any time in his life.'"

That, in a nutshell, is the philosophy of Anton LaVey.

The Purple Room is so cold tonight that everyone wears overcoats. It's 3 or 4 in the morning, but a few Satanists have dropped by - Terry, Blanche, and Gene, a close LaVey friend and the owner of an auto repair garage. Like the Den of Iniquity, the tiny, freezing room is oddly disconnected from any mooring outside itself.

The evening's topic is the abundance of fools in the world, and LaVey goes to the shelf for his collection of photo essay books on Middle Americans - books that seem to tell more about the people in the Purple Room than they do the people in the pictures. LaVey sits in his recliner, in black shirt and lavender tie, gold loop earring in his left lobe. He leans over the coffee table, his books and his guests spread before him.

"It's really depressing," he says in his raspy whisper. In the dim, reddish light LaVey resembles Christopher Lloyd as the whacked-out genius in Back to the Future. "The paper tablecloth. The Tide box. The metal folding chairs. Wonderful! The good life!"

His friends pick up the theme and begin to poke fun at the pictures of people in their Military Order of the Louse fraternal uniforms, the people sitting in their tacky living rooms, the people smiling gawkishly from every imaginable vacation boardwalk.

LaVey thumbs the pages of Michael Lesy's Time Frames, a heartfelt social biography of average American families, although LaVey doesn't see it that way. "Who would read a whole book about these people's lives!?" he asks. "Yes, it's very Satanic. You know why? Because the average person thinks that his life means something, that people will give a crap about it. This guy has taken real nonentities, people who nobody would ever give a crap if they ever lived or died. It's Satanic because it comes full circle. It's not just dignifying them. It's like putting the microphone in front of the drunk. It's really being sadistic."

"It's like The Circus of Dr. Lao," Blanche says.

"It really is," says LaVey, and he goes to the shelf for a passage from the obscure 1935 novel by Charles G. Finney, a scene in which the widow Mrs. Howard T. Cassan visits Dr.

Lao's mystical circus and insists on hearing her future from Apollonius, a fortune teller who must forever speak the truth: "And for all the good or evil, creation or destruction, that your living might have accomplished," Apollonius tells her, "you might just as well never have lived at all."

"The pretentiousness of these people," LaVey says angrily. "Thinking that their little, petty, insignificant lives might really have some effect in the scheme of human existence. I mean they're lumps. They're ciphers."

The other day LaVey talked about a man at the Jack-in-the-Box, a man who walked in, pounded on the counter, and then looked around with a goofy smile on his face. "What would the world miss if he were dead," LaVey asked. "If someone put a gun to his head and blew him away, who would care?"

"They're not even zombies!" Blanche says. "Because they never had a life in the first place. They're just zeros! It's frightening."

At 4 in the morning, in a freezing purple room with a bald Satanist in a lavender tie and two Adele Jergens look-alikes, this bolstering of egos at the expense of everyone else seems suddenly far more sad and frightening than fat people in their Military Order of the Louse uniforms. It even seems evil.

"Satan is important as the accuser, the prideful angel," Gene says. "He was kicked out for thinking he could run things as well as the big guy. He is a symbol of the ego. And that's why these books are Satanic. They point the finger, act as the mirror to humanity and say, 'Look, look at what you are! You are no better than this. And this is nothing.'"

LaVey whispers, "Behold your glorious handiwork, Brahma, Buddha, Christ. These are the people you have exalted."

The file cabinets are overflowing with church applications ($100 for a lifetime membership), and Blanche works full-time keeping up with them - plus the mail, the updating of LaVey's books, the selling of Church of Satan medallions ($50), the typing and mailing of his 2,000-circulation newsletter, The Cloven Hoof. The Macintosh computer helps.

Blanche pulls out stacks of church membership applications, which include questions on everything from sexual preferences to favorite jokes to political philosophy. Among the applicants:

A 49-year-old former Catholic nun from the South. She is a lesbian who enjoys Rod McKuen and Maurice Ravel, Abbott and Costello, Bruno Bettelheim, and Sherlock Holmes. She is a substitute schoolteacher. Of LaVey's Satanic Bible she says: "It speaks to me and touches me like few written pieces. I want my anger expressed. I want to finally be real with myself."

The applicants seem so normal, so mundane - like the neighbors in Rosemary's Baby: the office manager from Beverly Hills, the musician from Chicago, the plumber from Indiana, the retired Army sergeant from the South, the farmer from Nebraska: a photo shows him sitting on the couch with his wife and two children! These and a half-dozen Satanists who come and go through LaVey's home all say there is no anthropomorphic Satan with a red suit, pitchfork, and horns: He is a Christian myth to scare people into the pews.

But there are those who confuse myth and reality: The nice, middle-aged woman who sat a few feet away on the couch the other night and said the Devil - with horns and cloven hooves - makes love to her in her dreams, sometimes gently and sometimes violently. She said she'd do anything for Satan, even kill.

Sociologists who have studied LaVey's church say its members often had serious childhood problems, like alcoholic parents or broken homes, or that they often were

traumatized by guilt-ridden fundamentalist upbringings, turning to LaVey's Satanism as a dramatic way to purge their debilitating guilt. But another trait also seems to repeat: Satanists profess to believe that, except for themselves, the world is full of idiots and fools and chumps.

"They want to be different," says LaVey of his followers. "They feel different. They are different."

It's another desperately cold night, but the whiskey helps. LaVey's vitriolic anger of the other evening has receded, and he's in a good mood, cracking jokes as he flicks switches on his bank of seven music synthesizers. They are set against a wall mural of the Devil enveloping a city as its inhabitants sleep. Magic, LaVey explains, is always best performed while people sleep, because they are then the most susceptible. So from his kitchen-cum-magical laboratory, LaVey has for five years, night after night, tried to change the world.

"My goal was to use music as a magical weapon to change the face of society - to provide new options through the New Romanticism."

The rock revolution, he says, has meant the dominance of hostile, pounding music - the beat, beat, beat. "It's been the end of romance," he says. So LaVey decided music must return to an earlier, melodic time, to tunes that made people introspective, imaginative, and nostalgic - the tunes, it just so happens, that were popular when Anton LaVey grew up. Magic, he says, simply taps the unrecognized energy of human emotion: love or hate, fear or joy - emotion is emotion. People able to unconsciously feel the emotional power in LaVey's nostalgic tunes are magical people. And they are his new elite.

"Let the hard-rock fans with their Satanic lyrics live like the losers in Escape from New York!" he says. With LaVey pouring magic into the ether nightly, he expects a younger generation of his superior romantic beings - people far less infected with Christian guilt than their parents - to flock to his Satanism.

"I don't believe in 'supernatural' magic," he says. "I believe in 'supernormal' magic, meaning that when certain frequencies are sent out into the ether, they affect the human subconscious in much the way that certain circus tunes make elephants march." LaVey then runs through a medley of "rain songs" - "Singin' in the Rain", "Let a Smile be Your Umbrella", a dozen more.

"Putting this leitmotif together is magical because I'm the only one who knows it. It sets up a Jungian gestalt. It's called magical superimposition. It's like five characters waiting for a play: I provide the play." LaVey then heightens and sharpens secret magical tonal patterns that he has discovered through years of trial and error. "You get a lot of rain songs together, and imagine all the creative energy, amalgamated creative energy, that went into those songs. Combine that with the emotional energy I produce in playing it. If the audience is right, like the other night in the bar, I can do something very magical because of ego-circuitry."

Proof that magic works? LaVey knew Hatfield the Rainmaker! He saw it work! What is magic today will be science tomorrow, he says, when the effect of biochemical energy is finally understood. He sees proof of magic everywhere. Not just in the return to romantic tunes and nostalgic fashion, but in parking spaces conjured up on the street and good tables appearing suddenly at restaurants, not to mention the San Diego McDonald's massacre and the Mexican earthquake that resulted accidentally after LaVey vented some anger on the keys. He is like a faith healer who has seen too many miracles to doubt. "It's truly frightening," he says.

There is a long silence. What would you have said? Your cause/effect relationships are spurious? Your assumptions are pre-scientific? You've been under the sun-lamp too long? You say he's crazy. Crazier than the Maharishi Mahesh Yogi who says Transcendental

Meditation sends out frequencies that can shape world decisions? Crazier than Shirley MacLaine's reincarnation? Crazier than people who pray to God? Or people who pray to saints?

"I started out like Edward G. Robinson in Night Has a Thousand Eyes," LaVey says. "A carny mental act, a fraud. I believed everything was fixed, gaffed. Then, like Robinson, you start to get real flashes. Only if you know the tricks can you see the reality. Only if your life isn't full of miracles can you recognize the real miracle.

"Why are you here?" LaVey asks. "Why you, who liked the obscure Satanic movie The Ruling Class? What part in this little Jungian fugue do you have!?" And with that LaVey has come a long way from twenty years ago when he set out to parody Christianity. Religious providence has been replaced with magical providence. He says, "Nothing happens without a reason."

Says LaVey's friend, Eastern Michigan sociologist Marcello Truzzi: "If you wear a mask long enough, it starts to stick to your face. Then it becomes your face."

It's opera night, and downtown San Francisco is packed. LaVey says he will conjure up a parking spot, and, yes, we park a single car away from the front door to a crowded Max' Opera Cafe, where, yes, a table opens up a few feet away from the piano where they are singing "Hello, Bluebird" and "Time After Time". Magical songs.

"Sometimes I get so tired," says LaVey, perhaps made introspective by the music. "Like old man river."

For two decades now LaVey has thumbed his nose at all things sacred and respectable. But getting older, he now craves begrudging respect from those he has flaunted. "Let's give credit where credit is due," he says. The Satanic rock lyrics, the Satanic movies, even the Satanic murders, he says, all grew from the Church of Satan. "Let's give me a little credit for having moved society - up or down - but for at least having moved it."

The passage LaVey read the other night from The Circus of Dr. Lao comes to mind: "And for all the good or evil, creation or destruction, that your living might have accomplished, you might just as well never have lived at all." It is this egotist's nightmare that haunts LaVey: Did I matter? Did I call the tune? Was I the ringmaster?

So LaVey created a mirrored reality, a Den of Iniquity in the mind, an upside-down carnival reality where all freaks are heroic and all good burghers are nitwits, a reality that from every vantage reflected only his own ego, a true Satanic feat. LaVey smiles: "You are really beginning to understand me." But what about Blanche and Terry in their mawkish clothes and makeup? Aren't they props for your selfishness? LaVey laughs and quotes Dracula: "If you will fall down and worship me - consider, practice, allow yourself to be a reflection of my needs, decide to choose me as your master - it will literally free you to go out into the world and be yourself."

And your glorification of hatred for people you don't even know, two-dimensional images in a book? "You can't blame me," LaVey says. "How can you respect people who will throw away a week's pay to win a plastic doll? What do I care what people think? I despise them!"

Don't you ever wonder about evil, though - about the old saying that the Devil's best allies are those who don't believe in him? LaVey is quiet for a moment.

"Oh, yes, deep down I have my speculation that maybe there is a force I've tapped into, that I can extract. But I hate to talk about these things. I mean, Jayne Mansfield's death was a strange thing! It was like Night Has a Thousand Eyes. It was a hell of a coincidence! Time and space all coming together to merge like color transparencies. What ingredients contributed to this? These things are too much for coincidence. But still I want to believe that they are coincidences. I'm basically just a good, decent guy.

“When you ask me what if I came to believe there was some malevolent force, would I want to do it differently? The answer is no. It’s too late. I wouldn’t give them the satisfaction. Not when I see what they have done in the world. There’ll be no deathbed confession.” Not from Anton LaVey, not from the prideful angel. He is beyond redemption.

Appendix 146: Review - *Satan Wants You* by Arthur Lyons

- by Michael A. Aquino VI°
Scroll of Set #XIV-3, July XXIII (1988) and #XV-3, June XXIV (1989)

Three years ago I received a telephone call from Arthur Lyons, one-time Satanist I° in the Church of Satan and author of the first major book on that institution (The Second Coming: Satanism in America, 1970 - T.S. reading list #6Q). Art said that he was planning to update the book and wanted information concerning the Temple of Set. I sent him a copy of the Crystal Tablet and some current Scroll issues, and heard nothing further from him thereafter. When the revised book surfaced recently, I was therefore quite curious to see not only how we fared, but also how Lyons handled the post-1975 rigor mortis of the Church of Satan and the recent hysterical wave of "Satanic child abuse".

Now having read the book, I would give Art poor marks for his handling of the Temple of Set, medium ones for his discussion of the Church of Satan, and high ones for his meticulous and informed rebuttal of the "child abuse" hate-propaganda.

My reservations concerning Lyons' handling of the Church of Satan and Temple of Set stem simply from a great many erroneous statements which he makes - all of which he could have easily corrected had he been more painstaking with his research. Details follow:

Page 106: The phony LaVey affair with Marilyn Monroe is repeated again, though Lyons borrowed Magister Moffatt's copy of my Church of Satan history and knows that it is highly improbable LaVey ever knew, much less had an affair with Monroe.[896]

Page 108: According to Sammy Davis' wife Altovise, Sammy set up one dinner meeting at his home to introduce Anton to Christopher Lee - and it was a near disaster, with the two Mephistophelian personalities being kept from overt antagonism by Sammy's efforts. "Lee," Anton later remarked to me curtly, "is too big for his shroud."[897]

Page 108: The "Jayne Mansfield Curse" again ... yawn.[898]

Page 112: In The Satanic Rituals the Tierdrama was attributed to an old O.T.O. text and to the Bavarian Illuminati. Both of those balloons were punctured in The Church of Satan, so now Anton has conjured up The Emerald Book of Thoth as a source. [The Emerald Tablet of Thoth is a famous legendary repository of magical wisdom, a la the Necronomicon. Crowley later used the title to rename the Tarot deck, and the Jeweled Tablets of Set are also named in honor of the Emerald Tablet. It's about time for Anton to give H.G. Wells his sole due for a good story, i.e. The Island of Dr. Moreau, and let it go at that.][899]

Page 113: I was not "commissioned" [for a fee] to write the "Call to Cthulhu" and "Ceremony of the Nine Angles"; I simply did them as a favor to Anton.[900]

Page 115: The list of Grottos attributed to the year 1973 is rather inflated. At that time there were no Grottos in Dayton, Phoenix, Seattle, St. Petersburg, Las Vegas, Indianapolis, Chicago, Vancouver, or Edmonton - just isolated Regional Agents or "underground priests". The Grottos in Boston, Detroit, New York, Los Angeles, and Louisville were all headed by Priests/Priestesses who resigned in 1975 in response to Anton's degree-selling decision. The Grotto in Denver was shut down by its frightened leader (Magister Charles

[896] Chapter #2.
[897] Chapter #24.
[898] Chapter #3.
[899] Chapter #22 and Appendix #6.
[900] Chapter #22 and Appendix #74.

Steenbarger) because of a drug/suicide scandal,[901] and the Stygian Grotto in Dayton had already been closed down by Anton because of a drug/theft scandal there.[902]

The membership of the Church of Satan at its peak ca. 1974-75 was about 250, with another 100 or so non-member subscribers to the *Cloven Hoof*. I know for the simple reason that, as *CH* Editor, I managed the mailing list and had to work closely with Diane LaVey on a monthly basis to keep track of the new memberships, renewals, address changes, etc.[903]

Pages 115-116: I am a bit tired of hearing "observer" James Moody put down the Church of Satan's membership as emotionally crippled. It was good enough for *him* when *he* joined the Church and became a *Priest* in it - a detail Lyons omits.[904] [Moody served as my principal assistant during the first full Black Mass conducted at 6114 California Street in 1970, and did a pretty good job of blasphemy as I recall.]

Page 118: Anton LaVey didn't exactly "reject" the overtures of NRP leader James Madole. He visited Madole's headquarters in NYC and accepted a NRP membership card from him.[905]

Page 119: The actual correspondence between Anton LaVey and myself at the time of the 1975 crisis is reproduced in full in *The Church of Satan*. At no time did the issue of "theology" arise; it was a matter of financial exploitation pure and simple - flying in the face of the many statements concerning the incorruptible nature of the Satanic Priesthood which Anton had issued throughout the previous nine years [many of which are also reproduced in *COS*].

I did not resign my *Priesthood*, but rather my affiliation with an organization which I contended had forfeited its right to *confer* that Priesthood. It was in this same precise spirit that not only Lilith but virtually every other functioning Priest and Priestess of the Church of Satan ceased affiliation.

Nor did "Lilith and I" found the Temple of Set. It was founded jointly by *all* of the Priesthood, with its founding Council of Nine selected by its own membership in a careful procedure lasting several months.

LaVey's claim that the crisis was part of his "master plan" is absurd. The people who resigned were not the "dependent, parasitic groupies", but rather those principled individuals who had worked so hard for so many years to raise the Church of Satan beyond that level. [For an example of "dependent, parasitic groupies who parade about town wearing their Baphomets" I would refer Lyons to the profiles of 1966/68-era C/S members profiled in Burton Wolfe's *Devil•s Avenger* biography of Anton LaVey. That crowd had faded away by 1975 - although it seems that it crawled back in thereafter.]

Page 120: The Grottos weren't "phased out". They just evaporated in June 1975 when their nationwide leadership all left to form the Temple of Set. After 1975 there were only two attempts at Grottos: a short-lived effort in Los Angeles by a lady named Dee Lucas and Maarten Lamers' sex-club operation in Amsterdam.

Page 121: The reason the Church of Satan didn't apply for tax-exempt status had nothing to do with principle. To qualify for tax-exempt status from the California Franchise Tax Board and Internal Revenue Service, an organization must open all of its books, budgets, and papers to the reviewing authorities. This is what the Temple of Set did in order to qualify for its own tax-exempt status in 1975.

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[901] Chapter #31.
[902] Chapter #17.
[903] Appendix #143.
[904] Chapters #3, #6, #16, #25.
[905] Chapter #32.

There was no "international headquarters" in Amsterdam, just Lamers' sex-club which Anton could use as a convenient address to impress the roobs accordingly.

Page 122: According to our own sources in Belgium, there is no "large Satanic underground" there. There are some serious individuals there with an interest in serious Satanism [as opposed to commercial sex masquerading as same], which is precisely why the Temple of Set has come to know them.

Page 123: During my visit to London last month, I received a message that Ron Adams wanted to meet with me. Due to other appointments we did not meet, but I was told that he also hasn't heard from California Street in years. Same old story.

I disbelieve Anton's claim of 2,000 Cloven Hoof subscribers not only because of his past penchant for inflating membership figures, but also because if there were that many C/S people floating around the country, we would naturally bump into them. And we don't - save for an occasional, lost individual who expected more than a l-page, quarterly newsletter when he joined the infamous Church of Satan. [He should have been around when it was cooking with gas in 70- 75!][906]

Page 125: Actually I first encountered Anton in 1968, not 1969, at the premiere of Rosemary's Baby in San Francisco.[907] And I was ordained to the Priesthood III° in 1970, not 1971.[908]

Page 126: There was no rift whatever between Anton and myself in 1972. That rift came sharply and precisely in May 1975 when Anton announced his degree-selling policy. As the abundant correspondence between Anton, Diane, and myself reproduced in The Church of Satan evidences, the LaVeys and I were as close as family during the 1972-May 1975 period.

I wasn't the least interested in seeing Anton relinquish administrative power. I took on various routine jobs, such as the Cloven Hoof Editorship, to free him and Diane from them. Otherwise I was proud to see his hand at the helm. So confident in his leadership, in fact, that I never bothered to concern myself with the finances or corporate structure of the Church, which he had concentrated in his own hands. We learned this lesson well in 1975, which is why the Temple of Set was set up as a corporation which legally belongs to the Priesthood of Set collectively, not to any single individual.

Any notion that the Church of Satan was internally an atheistic institution prior to 1975 is laughable to anyone who was involved with it beyond the most superficial level. It was the Church of Satan, not a cabaret or expressionist encounter group. Anton LaVey knew this, I knew it, the Priesthood of Mendes knew it, and any Satanist holding at least the II° knew it. Publicly the Church put out the "atheism with psychodrama" line so that it wouldn't scare society beyond tolerance-level. After 1975 Anton LaVey merely slipped smoothly into this image, which was all that he could do in light of his betrayal of the Prince of Darkness.[909]

Page 126: Founding membership of the Temple of Set was about 100 ex-Church of Satan members, not 28. They came from all over the United States and Canada, not just from New York, Washington, and Los Angeles.

Page 127: The Book of Coming Forth by Night refers to the Age, not the Æon of Satan. I was not "anointed worldwide leader", but simply Magus of the Æon, which is more akin to the formulator of a philosophy than to a political mogul.

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[906] The financial reports filed as part of Anton LaVey's 1992 bankruptcy show no membership or subscription income from the Church of Satan whatever. See Chapter #37.

[907] Introduction.

[908] Chapter #6.

[909] Chapters #36 and #37.

I hope I don't follow too closely in Jack Parsons' footsteps, as he blew himself up in a laboratory experiment![910]

I have always had a natural widow's peak and naturally-pointed eyebrows [as photographs from my childhood will attest]. I have seen the "666 tattoo" rumor bouncing around long enough to let it continue to be an enigma; life should have some mysteries …[911]

The Temple of Set's decision to take the unadorned Pentagram of Set as its insignia was mandated by the *Book of Coming Forth by Night* as a rejection of the Hebrew embellishments in the Baphomet emblem. The "trademarking" of the Baphomet by LaVey had nothing to do with it. Indeed the Baphomet used by the Church of Satan was *not* created by it, but was used for years in many books on Satanism, Dennis Wheatley novels, etc. before the Church was ever founded. It is clearly in the public domain.[912] Recently Anton has taken to putting it on his Cloven Hoof with an ® next to it, which is about par for the course in the post-1975 "Church of Satan".

The Temple of Set's degree system is not a duplicate of the Golden Dawn's, as Lyons ought well to know from the copy of the *Crystal Tablet* I sent him.

Lilith holds the degree of Magistra Templi IV°, not Magus V° (which in the case of a female would be Maga V°).

I accepted the degree of Magus V° in 1975 - the same degree which Anton LaVey asserted in 1966 upon the founding of the Church of Satan, I might add. I did not take the Oath of Ipsissimus until the Ides of March XIV.

Page 128: "Xepering" is a new hieroglyphic term to me, and "kepering" sounds like a way to cook a fish. The Egyptian hieroglyphic *Xeper* is pronounced "kepher", of course.

Pylon meetings are not necessarily held once a month. They may be held more or less frequently, as the Pylon might prefer - or not at all, as in the case of the various Pylons which operate by mail, computers, etc. over great distances.

Setian rituals are not designed to "break down the subjective and objective worlds", but - quite the opposite - to strengthen one's awareness of the reality of both and the distinction between them, which then makes the principle of the magical link between them possible.

Page 129: While Lyons is quite right that we don't drink blood in our rituals, there is no prohibition of alcoholic beverages. [He probably got confused because I myself am a non-alcohol drinker. Anton LaVey didn't know this at the time of my III° ordination, so on that occasion the chalice was filled with Wild Turkey or some such. Naturally one doesn't refuse the proffered chalice on such an occasion, so it was a heady experience for me in more ways than one.]

The Temple of Set has never placed an ad in *Fate* magazine, nor in any other occult magazine. We did run an ad in a San Francisco "new age" directory publication, which after several years of tolerating that terrible, stark inverse pentagram amidst all the white-light fluff finally got the shakes and invited us out. The *Yellow Pages* are made of sterner stuff; we're still there.

Applications for admission to the Temple require Council of Nine approval only in the case of former members who are seeking readmission. Otherwise any member of the Priesthood of Set is empowered to admit a Setian. New Setians are sent not just the

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[910] A critical/skeptical account of Parsons' involvement with Crowley appears in John Symonds' *The Great Beast* (London: Macdonald, 1971). A more empathetic account, together with a collection of Parsons' best magical writings, was published by the Falcon Press, Las Vegas in 1989 under the title *Freedom is a Two-Edged Sword* by John Whiteside Parsons.

[911] Thought you'd find the answer to the mystery in this footnote, didn't you?

[912] Chapter #37.

reading list but the entire Crystal Tablet, of course, and they receive the Scroll every other month.

Page 130: Gini Graham Scott was a I° who joined the Temple under false pretenses, secretly planning to make a case-study of it for her personal profit. When she was found out at a Temple Conclave at XemSet Mountain, she was kicked out of the Temple and put on a bus back to San Francisco. Her subsequent book omits mention of her deception and glosses over her humiliating expulsion, of course, but works overtime to capitalize on some of the most intimate comments of Setians who had assumed they were talking with her only as close, confidential friends.

The Temple of Set did not reach its zenith at the end of the 1970s. In fact it reached a low at that time, as the policies of then-High Priest Ronald Barrett, coupled with the crises at the Set- IV Conclave had brought the Temple to a very precarious point. Since then it has steadily recovered, and is now at an all-time high where size, participation, sophistication, options, services, etc. are concerned.

My position as "Grand Master Emeritus" is in the Temple's Order of the Trapezoid, of course - and that Order is purring along just fine. I continue to be High Priest of Set and am not in the least "disenchanted" with the Temple of Set. [It does keep me on my toes, however.]

In 1987 the Temple of Set was not curtailing anything. We have been doing more than we ever have before. If anything we are suffering from "option overload" - too many ideas & desires without the sufficient time to actualize them all at once. Hence we are not at all in a state of "organizational disarray", and our future is not "doubtful" at all. [Lyons would have been correct to say that our future is "undetermined", as the Temple continues to evolve so quickly and unpredictably that it is difficult to know exactly what it is going to be some years from now.]

Page 133: As seen," says Lyons, "most Satanists are frustrated people reacting against the banality and powerlessness of their lives." Don't know what "Satanists" he was talking to, but I doubt they were Setians If you've been to some Temple Conclaves, I think that you'll agree that the hallmark of our Initiates is life in the fast track, both exoteric and esoteric.

Page 135: I have never written that "the governing principle of magic is to control people without their realizing how or why they are being controlled". That completely ignores Greater Black Magic, of course, and is only a crude approximation of Lesser Black Magic. I would think Art could do better with his CT.

Page 137: Neither the pre-1975 Church of Satan nor the post-1975 Temple of Set has been a "failure". Both bit off a very big bite to chew, and both chewed it very well indeed. When you seek to "boldly go where no man has gone before", you meet your share of Klingons, Romulans, and tribbles, that's all. Both institutions have profoundly touched the lives of all who have come into contact with them - whether the association was a long one or a short one. [Why, I wonder, is Lyons so frantic to pronounce Satanism a "failure"? He, after all, joined the Church of Satan too - and is still sufficiently mesmerized by it to write yet another book about it. "Methinks the lady doth protest too much."][913]

Well, I hadn't intended to go into all this detail, but when I started going through the Church of Satan & Temple of Set sections of the book, it began to mushroom and mushroom - and four pages later here I am. So why did Art Lyons screw it up so much?

I suppose it could be that he's still under the old LaVey spell, which is certainly a charming one. He and Anton have been good friends since 1968 or so, and as only a peripheral member of the Church, Art was not directly touched by the 1975 crisis. Anton

[913] Chapter #10.

grumps about the T.S. a lot. Where the misrepresentation of the Temple of Set is concerned, apparently Lyons was either too lazy to check his final "facts" with me - or for whatever his reasons he elected to do a bit of a hatchet job on us. Not a complete hatchet job, for he made many complimentary statements about us as well - and set some critical points straight, such as the business about the atrocious "Satanic child molestation" craze. As this Scroll goes to press, one of our San Francisco Adepts just telephoned to say that Lyons appeared on a television talk show and rose stalwartly to the defense of both the Church of Satan and the Temple of Set as ethical institutions composed of decent, law-abiding people.

So I am frankly confused. What gives, Art?

* * *

#XV-3, June XXIV (1989)

The new paperback edition of *Satan Wants You* by Arthur Lyons has just been published. Readers of the *Scroll* will recall that, when the hardcover edition of this book appeared last year, I praised Lyons for his incisive exposure of the "Satanic crime hysteria" phenomenon - but proceeded to box him soundly about the ears for his substantially inaccurate discussion of the Temple of Set and the 1975 crisis of the Church of Satan. A copy of my comments was sent to Art personally, and he indicated that he planned various changes in the paperback text as a consequence.

For this paperback edition Lyons indeed cleaned up a few of the more conspicuous errors but simply chose to ignore the others - and added a couple of new ones, such as an inexcusably gullible paragraph on the fraudulent "Temple of Nepthys".[914] He is obviously still bedazzled by the old Anton LaVey mystique, just as he was when he wrote his original *The Second Coming: Satanism in America* twenty years ago, and is clearly reluctant to say anything to queer his continued welcome at California Street.

It is a shame that, with so much that is so excellent about this book, Lyons persisted in cheapening it with LaVey-orchestrated petulance, turning its Church of Satan chapter into little more than a clone of Burton Wolfe's gushing *Devil•s Avenger* and merely reciting the 6114 party line about the Temple of Set. *Satan Wants You* accordingly stays off the Temple's reading list in favor of Lyons' *The Second Coming*, which - while 20 years' dated - is still superior to its successor by virtue of its freedom from this distortion. As for the truth about the events which led to the Church of Satan/Temple of Set crisis of 1975, it is easily available in *The Church of Satan* to anyone who is seriously interested in it.

[914] In the mid-1980s an expelled member of the Temple of Set attempted for a time to plagiarize its publications and sell them under the name of "Temple of Nepthys".

Appendix 147: Review - *Cults That Kill* by Larry Kahaner

- by Michael A. Aquino VI°
Scroll of Set #XIV-4, August XXIII (1988)

Last October I received a letter from award-winning journalist Larry Kahaner to the effect that he was writing a book about contemporary American Satanism and would appreciate some information concerning the Temple of Set. I provided him with a copy of the Crystal Tablet and some extracts from The Church of Satan, and during the next few months we corresponded two or three times concerning questions that he had from perusing this material.

Then Kahaner's research led him in other directions. In the Introduction to CTK he states: "This book began as an investigation into the growing phenomenon of Satanism in America. It was to be a study of Satanists, their beliefs and practices. As I interviewed more and more people living in this bizarre and mysterious world, however, what I found led me in a different direction. I found a hidden society, much larger and more disquieting than the world of Satanism alone, a place few people know exists."

What Kahaner had run into is the phenomenon of occult-theme crime in the United States, which he found to extend far beyond what legitimate Satanists consider authentic Satanism. He expanded his research to embrace this subject, and Cults That Kill (New York: Warner Books, 1988) is the result.

The book is in the form of a series of excerpts from interviews conducted by Kahaner in person, by telephone, and by letter. Each chapter treats a different subject, and the interview excerpts in that chapter speak to it. For example, in the chapter dealing with legitimate Satanism there are quotes from the Satanic Bible, the Crystal Tablet of Set, the Temple of Set's informational letter, Sandi Gallant, Dale Griffis, Pat Metoyer, and myself. Kahaner did not edit or distort any of the Temple of Set material, and the picture that emerges of the Temple is accordingly as sophisticated, dignified, and complimentary as it deserves to be.

This, I must say, is all we ask for in journalistic analysis: Let our policies, programs, record, and literature speak for themselves. If this is allowed to happen, without distortion, then I will match the Temple of Set against any challenger or competitor - anywhere, anytime.

The Temple of Set speaks for itself for about ten pages of this book - but that's enough. What we have to say there is in marked contrast to what Wiccans, Gallant-genre police, and other assorted actors in this strange melodrama of the 1980s are grumbling and gasping about.

And Kahaner, bless him, has found the most colorful rogues' gallery of "authorities" since the album cover of Sgt. Pepper's Lonely Hearts Club Band. Let's introduce the stars:

Officer Sandi Gallant, San Francisco Police Department: Needs no introduction to Scroll readers at this point, surely. Cults That Kill abounds with Gallant "expertise". For instance:

> Some Satanists believe that with specific body parts they can use the power contained therein. The head may contain the spirit, and the heart may contain the soul. These are things that would allow them to be in control. It's been said that they like to have a finger of the left hand. I don't know exactly why the finger. I understand about the left and right paths, but why the finger? Who knows?

[Lilith refuses to let me make the comment about this that I want so very badly to make. Oh, all right!]

How about this gem?:

> Some [Satanists] may look upon Satan in different ways too. Some may refer to him as Satan. Others, like the Temple of Set, may refer to him as Set, the ancient Egyptian god of the dead.

Move over, Osiris.

I've saved the quintessential Gallant quote for last:

> It's taken me years to build up my credibility within my department as someone who doesn't go off half-cocked. They know that if I say something, it's not off the top of my head. I've got documentation … Also, the most important thing is that my boss knows that one belief is always on the top of my mind: I don't investigate religions, I investigate crimes.

Indeed.

Before leaving the subject of Sandi Gallant, I must mention that the S.F. bay area O.T.O., fearful about being raided or otherwise harassed by her, delegated one of its members to regularly visit her and brief her on its activities. Of course, one of the things the O.T.O. stresses [like Wicca] is that it is not, repeat, not "Satanic". Was the hat-in-hand effort worth it? States Gallant:

> The O.T.O. is another interesting group. They claim not to be Satanic. O.T.O. will claim to be ceremonial magick. I, however, would put them in with Satanic groups. They're pagan-based, but pagans don't want to claim them.

Poor old outcast, Devil-worshipping O.T.O.!

And if the O.T.O. hasn't been treated to a Gallant/Pamfiloff midnight raid yet, they came close to it awhile back. Recounts Gallant:

> We found out where they were in Berkeley, and we drove over to see what was going on … We discovered that everything the O.T.O. does is "skyclad", which means naked. Well, you're not going to get me in there, but Jerry [Gallant's partner] says, "I am ready - just send me in the door." Needless to say, we didn't go, but we sat outside to see what was going on …
>
> Well, we didn't see much. We saw them walk from a dilapidated house next door to the church in their white robes. The only thing we saw was them holding something about the size of a basketball covered with a white sheet and carry it into the church. We sat there all night long in the pouring rain for nothing, absolutely nothing.

O.K., Bill Heidrick[915] , fess up! What sick, degenerate, perverted thing were you guys doing with that basketball, anyway? [Under a sheet, no less - and all in the nude!]

Alternating frequently with Sandi Gallant in Cults ThatKill is the most continuously horrified "occult cop" in the business, retired Ohio police Captain Dale Griffis. I first saw him on television during that famous ABC 20/20 special on "Satanic crime" in May 1986. He was horrified then and is if anything even more horrified today. He is widely touted around the country as being an expert on Satanism almost as knowledgeable as Gallant. I'm sure you will be interested in what he has to say:

> The use of blood in Satanic rituals is very important. According to the beliefs, blood contains the life force. If you have it, you have power. That's why they drink it and pour it over themselves.
>
> So is sacrificing people. When you sacrifice someone, for the instant just before they die, they

[915] Grand Treasurer General of the O.T.O. and longtime friend to the Temple of Set.

> supposedly emit their life energy. That power, Satanists believe, can be harnessed for their use. They believe babies are best because babies are pure; they haven't sinned or been corrupted yet. They possess a higher power than adults. When you sacrifice a baby, you get greater power than if you sacrificed an adult. One of the most prized possessions of a Satanist is a candle made from the fat of an unbaptized baby.

My initial impulse, like yours I am sure, is to laugh at such absurd nonsense. But what makes it not so funny is that people like Gallant and Griffis are lending the authority of the police badge to the kind of ravings that one would expect only from the fundamentalist lunatic fringe. That same lunatic fringe, of course, has been quick to capitalize on the "authority" of such officials to justify their efforts to suppress, persecute, and hopefully exterminate New Age philosophies, Wicca, and above all Satanism.

So Sandi Gallant and Dale Griffis aren't funny at all. They are dangerous, unprofessional, and irresponsible. Many innocent people will suffer harassment, discrimination, and personal tragedy because of them. Griffis is retired, and as a private citizen he cannot be held to public account. Gallant continues to wear a badge. It is for this reason that we have filed the formal complaint against her.[916]

In *Cults That Kill* you will also meet a few Wiccans, trilling their usual chorus about we-are-witches-*not*-Satanists. Like the O.T.O., most of the brighter Wiccans are beginning to realize that fundamentalist cult-busters couldn't care less about such subtle distinctions: *All* witches are suitable for the stake. Comments Griffis:

> I know about white witchcraft and black witchcraft, but you can't tell me that every once in a while a white witch doesn't get a little taste of the power he or she has conjured and takes it just a step further.

Other "experts" appearing in the book include Dr. Carl Raschke (a Religious Studies professor at the Methodist Church's Denver University, who publishes vicious, distorted anti-Satanic articles through fundamentalist cult-busting groups such as the Spiritual Counterfeits Project); University of California history professor Jeffrey Russell (whose shoddy "research" on Satanism I formally exposed at the University[917] - but who hasn't the integrity to admit and correct his published errors); and Catholic priest James LeBar (who furtively circulated anti-Satanic hate literature, assuming that we wouldn't find out

[916] The San Francisco Police Commission's findings were announced to an 11/22/90 letter to me, quoted as follows:

> As a result of our investigation of your allegations that [Gallant] is keeping improper intelligence files on you and your religion; that this same member is accumulating negative information and not trying to present an objective picture in these files; that this same member improperly contacted your employer with confidential information; that this same member has presented a defamatory image of your religion both on and off duty, we have preliminarily found that the actions you complained of are improper under the rules and regulations of the SFPD. Accordingly our preliminary [later final] disposition of these allegations is "*Sustained*".

The SFPC findings were all accepted without exception by the Chief of Police's Office. From there they went to the SFPD Management Control Division (MCD), which is in charge of recommending disciplinary or corrective action concerning SFPD officers. The MCD directed Gallant's Lieutenant that she be formally counseled concerning her collection and use of information, both on the job and in her secondary occupations (i.e. merchandising herself commercially as an "occult expert"). The MCD also directed her Lieutenant to review and purge her files of any improper intelligence information, i.e. any information that does not specifically relate to criminal activity. [This instruction gutted her files of all of the religious, political, and social "intelligence" she had been collecting.]

Subsequently, as a result of our & other complaints, the San Francisco Police Commission instructed the SFPD to write a general order directing that intelligence be gathered and maintained only on strictly criminal activities.

[917] Letter, M.A. Aquino to Jeffrey Russell with copies to Chancellor, University of California Santa Barbara and Chairman, History Department, UCSB and Editor, *Daily Nexus* (UCSB newspaper), January 19, 1987.

about him. We did, and I sent him that long list of recent child-sex court convictions of Catholic priests from Scroll #XIV- 1 for his edification).

In short, Cults That Kill is a book dramatizing the stark contrast between Satanism as it really is - and by that I emphatically and absolutely mean the Temple of Set and only the Temple of Set - and "criminal Satanism" as foolish, ignorant, and malicious people are trying so desperately to portray it. And they trot out all sorts of sick, stupid criminals to substantiate their witchhunt, just as the Nazis duly produced a "communist saboteur" for the Reichstag fire.

Cults ThatKill will sell largely because of the lively public interest in the howlings of today's Reichstag fire merchants. But I predict that the contrast between that mentality and the substance of the Temple of Set, which author Kahaner has rigorously and carefully distinguished, will be the beginning of the end of the current witch-hunt. The truth will out, despite the desperate efforts of suppression by those who fear and hate it.

Buy this book. Read it. Remember it.

Appendix 148: Review - *Secret Life of a Satanist*

"And If You Believed The Devil's Avenger, I've Got Something Else to Sell You …"
- by Michael A. Aquino VI°
Scroll of Set #XVI-5, October XXV (1990)

Now available is The Secret Life of a Satanist: The Authorized Biography of Anton LaVey by Blanche Barton. Or is it indeed by Blanche Barton, or is it rather a ghost-written autobiography by Anton himself, in the way that the 1974 Devil's Avenger "by Burton Wolfe" may have been? Anton's habit of hiding behind pseudonyms and pen-names, including those of living associates (such as John M. Kincaid during the days of the Church of Satan) is well-known, and once again - as in The Devil's Avenger - the writing style is virtually identical to Anton's own. I again suspect we are looking at an autobiography released under Barton's name to avoid an image of conspicuous narcissism - or at least a Barton manuscript so dictated/edited by Anton as to make the difference negligible.

Once again echoing TDA, SLOAS is simply a gush of fawn-&-trembling adoration of Anton from cover to cover. Reading this book is rather like drinking an entire bottle of pancake syrup straight - O.K. if you have a compulsive sweet tooth, but a bit much otherwise.

Somewhere underneath the goo the portrait of a very talented and eccentric individual can be uncovered. Whatever else one may say about him, no one can accuse Anton Szandor LaVey of being uninteresting. He set out early in life to construct his personality and lifestyle as a kind of Marvel Comics magazine come to life, and has successfully convinced at least part of society that even his most absurd claims are all quite true. Well, why not? Life would be duller without an occasional Zsa Zsa Gabor to tweak polite society's nose. And as long as Anton LaVey harmed no one - and indeed enchanted onlookers with his mixture of stylish theatre and shudderingly noir ideology - one could applaud him.

Underneath the Mardi Gras mask, moreover, as I have detailed in The Church of Satan, was a brilliant mind at odds with a society whose moral hypocrisy it could not accept. If he could not change that society, it was Anton's particular genius to create an artificial, Howard Hughes-like cocoon around himself so that he could at least endure it - and occasionally give it a swift kick in the derriere.

Anton LaVey succeeded a bit too well, as by the early 1970s he found himself the head of a nationwide church whose members expected him to lead, teach, and represent them as a religious institution dedicated to the Satan he had so fervently invoked first in hundreds of personal ceremonies and then in his Satanic Bible. For a time he rose to this responsibility, and thereby attained his greatest dignity.

In 1975, however, under the impression that the reverence in which he was held was merely admiration for his own personality, he tried to prostitute the Church of Satan into a mere carnival scam by selling the Satanic Priesthood and all higher degrees for cash. When the national membership indignantly rejected such corruption of the Satanic religion, Anton responded by denying Satan and his own High Priesthood except as figures of speech for his own convenience - whereupon the Church of Satan disintegrated as an organization overnight, and re-formed, a short time later, as the Temple of Set.

Since then we have been treated to the grotesque, pathetic, and contemptible spectacle of an Anton LaVey trying vaguely and vainly to use the old spells to recreate the magic he lost, yet failing again and again. First he promoted a handful of sycophants remaining wistfully at his feet to "priests" and "magisters". Then he bombarded anyone who would listen with claims that the Church of Satan still existed, and indeed was larger and more

awesome than ever.

SLOAS shovels similar manure concerning a C/S "Council of Nine" and "Order of the Trapezoid", which Anton claims are as functional today as in 1966.

And the absurd Marilyn Monroe-affair story is trotted out again, despite its exposure and discrediting years ago by MM confidante Robert Slatzer and MM agent Harry Lipton.[918] [Just the other evening a Rolling Stone reporter mentioned to me that he had located and interviewed the manager of the Mayan Theater at the alleged time, who also confirmed that MM had never had anything to do with it, as a stripper or otherwise, as Anton alleges.[919]]

Indeed not only is Anton's attempted prostitution of the Church of Satan in 1975 missing from SLOAS, but so is the entire history of that organization from the moment that it expanded past the original small San Francisco group. And make no mistake about it; Anton LaVey became a person of consequence not because he was a Mardi Gras clown in San Francisco, but because he was High Priest of an active and influential nationwide church - the Church of Satan - and because he had the pride and the courage to claim authority as Satan's personal Exarch on Earth.

If the Church of Satan is missing from SLOAS, so is the Devil himself. Satan is not even mentioned at all - which is not surprising, since Anton renounced him in 1975 and since then has merely bandied the terms "Satan", "Satanic", and"Satanism" about as though, like Humpty-Dumpty, they endorse whatever kinky fetish he has embraced at the moment. Is the Prince of Darkness of Milton, Dante, and Blake now merely a trademark for blow-up sex dolls, underwear collections, and girlie hot- water bottles (one of which is tucked under Anton's arm on the cover of SLOAS)? I doubt it.

The hundreds of Satanists who built, operated, and defended the Church of Satan throughout the decade of its existence - often at great risk and sacrifice to themselves, must shudder with disgust at such degradation of all that was so sacred to them. None of the Church's Grotto Leaders, Regional Agents, and Priesthood across the country are even mentioned by name in SLOAS, which effectively illustrates Anton's appreciation for their dedication.

Equally offensive is SLOAS' treatment of Diane LaVey, Anton's once-acknowledged wife, who was at least as responsible for the creation and furtherance of the Church of Satan as he was - and, on a day-to-day basis, was its chief administrator for the entire ten years. After the disaster of 1975 she remained loyally at her husband's side, doing whatever she could to shelter him and to salvage something from the wreckage he had brought down around them. She raised their daughters Karla and Zeena conscientiously and lovingly, and she adored him so transparently as to touch everyone who saw them together.

As far as SLOAS is concerned, Diane might scarcely have existed at all save as a slightly more animate decoration than the sex-mannikins in the 6114 California Street basement. In the book's photo section are 21 clear, crisp, and ego-flattering photos of Anton himself - and only one of Diane: by herself, faded, fuzzy, and the least flattering I have ever seen [although it is hard for Diane not to look pretty]. Hundreds of gorgeous, studio-quality photos of Diane exist, such as those taken by Time photographers Jack & Betty Cheetham for their Occult Beauties portfolio. And not only is Diane not given the courtesy of a joint photo with Anton, but even the caption merely identifies her as "Diane, LaVey's companion of 24 years".

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[918] Chapter #2.

[919] Appendix #151.

In one small paragraph *SLOAS* whines that on July 18, 1984 Anton was summoned to court and served a restraining order brought against him by Diane. Indignantly he complained to Karla, saying that he "wasn't going to stand for it, that he had performed his magic", etc. *SLOAS* readers might feel sorry for poor Anton unless they happened to read the *Sacramento Bee* of 9/22/88:

> All hell broke loose between the couple in 1984, when Diane moved out of LaVey's California Street house, claiming LaVey had beaten her. Hegarty alleged in her lawsuit that LaVey applied a hammerlock to her neck, lifted her off the ground, and rendered her unconscious …
>
> After Diane and Anton formally began the Church of Satan, Anton became the high priest of the order and Diane the office manager. Although never married to Anton, Diane used the name "LaVey". Her suit contends that they acted as husband and wife for over two decades. But the relationship soured after two decades. In 1985 LaVey agreed to have separate entrances and facilities built in the couple's house so he and Diane wouldn't have to see each other. Diane charged that those modifications were never added to the house, and consequently she never returned.
>
> "I pounded out the *Satanic Bible* on a $29 typewriter," said Diane. "I edited it. I added to it. I ran the Church with Anton. Then he left me with nothing.
>
> "Anton refused to support me. For four years I have been scrambling to survive, doing temporary office work. I could hardly put my skills at Satanic rituals on a resume."
>
> Diane left LaVey in 1984 to escape his alleged physical abuse. She says she fled in fear of her life after she was beaten and choked. She won a partial property settlement in 1985 but claims that LaVey reneged on it …

Following the departure of Diane it at first seemed that daughters Karla and Zeena would take her place attempting to prop up the fake image of a flourishing Church of Satan that Anton has tried so emphatically to sell since 1975. Karla, however, has moved on to a secular professional career of her own. And Zeena, while devoted to her father, is evidently not cynical enough to convincingly perpetuate the fraud.

Enter Blanche Barton, behind whose skirts Anton has retreated ever since. The extent to which she also controls Karla and/or Zeena by virtue of her influence over their father is not clear but will be, I expect, sooner or later.

In *SLOAS* Anton ridicules the occasional rumors of his illness or death. He misses the point. The High Priest of the Church of Satan died in 1975. That Anton Szandor LaVey was a hero, a genius, and a man who walked with the very Prince of Darkness himself. It was one of the greatest experiences of my life to know him.

The Anton LaVey of *SLOAS* is someone else whom I don't know at all. And, the more I learn about him, the less I want to know him.

Appendix 149: Letter to Geraldo Rivera

(prior to his "Satanism Special")
- from Michael A. Aquino VI°
October 15, XXIII (1988)

I hope that you will indeed use this October 25 broadcast to clear up misinformation concerning contemporary Satanism. The preposterous stereotypes projected by the religious lunatic fringe are already largely discredited among people who have taken the time to examine the facts. As with any other craze, it is simply a question of time until the rest of the public realizes the extent of the distortions and malicious defamations which have occurred, and shrugs off the fad in disgust.

Your broadcast can be the spearhead of this exposé - or it can be one of the last efforts to prop up an already moribund hate-campaign. I hope that you will have the courage and the journalistic integrity to make it the former.

In your previous letter to me, you said that you would be asking my opinions concerning Sean Sellers and Mike Warnke.

According to published accounts in the local media at the time of his crime, and per a televised interview he gave to a Texas television station several months ago, there is no indication that Sean Sellers was ever part of an organized Satanic group which encouraged or orchestrated the murders of which he was convicted.

Sellers has stated that he was "trained" into Satanism by playing "Dungeons and Dragons". This makes about as much sense as being "trained" into Satanism by seeing a horror movie. Children and adolescents habitually play any number of fantasy games while they grow up. I'm certain young Jerry Rivers[920] did as well. Did they warp your soul or enslave you to the Devil? [Well, they may have prompted you to become an attorney, which is almost as bad.]

Sellers has stated that, after being sucked into Satanism via "D&D", he "became a vampire and had a craving for blood". Obviously he is not a vampire, nor can humans drink blood without getting violently sick. Why should his claims about Satanic involvement be any more credible than those about his being Count Dracula?

Sellers has stated that "every Satanist uses drugs". In fact the Church of Satan and Temple of Set have consistently and adamantly insisted that their members stay clear of illegal drugs. The occasional violator, when discovered, has been expelled unless it has been verified that he or she is under corrective medical treatment.

As a minor, Sellers was presumably brought up as a member of a conventional church which, together with his parents and school, assumed responsibility for his moral instruction and emotional development. If a religion is to be blamed for the murders that he committed, it stands to reason that it should be the one which indoctrinated him throughout his childhood, not one with which he had no formal connection whatever.

While, like "Tod", "Sam", and "Kurt" on your 10/6/88 daytime show, Sellers spins stories of a massive and clandestine "Satanic underground", the same objection arises that applies to all the other "accounts" of this nature - including that of the equally-pathetic "ex-Satanist Elaine" on your 11/19/87 daytime show. Despite all the horrendous crimes in which these people claim to have been involved, and the long associations they claim with the many other people in the cults in question, no other member of any such cult has ever beenidentified or prosecuted Nor have any of the "escaped ex-Satanists" ever been prosecuted for the crime orgies in which they say they were involved (usually as leaders).

[920] Geraldo Rivera's real name.