THE DARKER SIDE OF THE MOON

Satanic traditions in New Zealand as Magick systems

By

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A SYSTEM OF MAGICK; OR, A HISTORY OF THE BLACK ART.

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Abstract

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By John Latham BA Hons

According to Christian tradition, Satan is a fallen angel seeking to destroy humanity and replace God as ruler in heaven. According to Christian Scriptures, especially The Revelation the last book of the Christian Bible, Satan’s plan will fail and along with his followers be cast into a fiery lake. Yet there are people that believe that it is better to reign in Hell than serve in heaven. For this type of belief people have been burnt, tortured, hung and imprisoned (even in contemporary times).

However, what do we really know about Satanism other than what is presented in movies, news reports and second or third hand dialogues? This study looks at Satanism and other Left Hand Path traditions to understand what these traditions mean to those who adhere to them. In contrast to this are the stereotypical images and assumptions of what is Satanism. When Left Hand Path traditions are compared to Right Hand Path traditions, such as Wicca, the two are closer than the stereotype suggests, closer than Right Hand Path practitioners like to admit.

Ultimately, Satanism can be seen as man made belief system, as are many other belief systems, to make sense of the world they live in and to find a purpose for human existence.
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Thanks also to those who read the various drafts of this thesis. Your comments and input were greatly appreciated.

I would like to thank one of my ancestors who wrote on the same topic over 250 years ago, cheers Daniel.

Lastly and most importantly thank you to my wife and children for their support and allowing me time to ignore them, especially during the writing process.
When people discover the topic of my thesis they usually ask "Why Satanism?". In 1998 Satanism caught my attention when I was doing an undergraduate paper in sociology, the sociology of religion. Here I encountered several studies on the Satanic Ritual Abuse phenomena (SRA, also known as Satanic Panic and Satanism scare)\(^1\) of the late 1980's and early 1990's in England, America, Australia and here in New Zealand. SRA evolved from accusations that satanic cults were involved in rituals where children were physically and sexually abused, and possibly killed. There were also reports that children were being bred for such practices. Both here and overseas cases were investigated by government agencies. The Peter Ellis case is perhaps the defining example of SRA in New Zealand.\(^2\) In 1999, I noticed the census figures between 1986 and 1996 showed a growth of New Zealanders who identified as Satanist during the height of SRA scare, with the number rising nearly 400% (from 240 to 906).

From this several questions arose: perhaps most importantly what is Satanism: why had this number grown: and how does one become a Satanist? As I began researching answers to these questions, I became aware of elements that were not apparent from the literature. Not all Satanism is about being evil and using black Magick\(^3\). Some elements of Satanism link it closely with other Magick traditions. In this thesis I discuss two questions: what is Satanism in New Zealand and is there a relationship between Satanism and other Magick traditions in New Zealand?

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1 See appendices for a brief history of SRA.
2 See appendices for an overview of this case.
3 The spelling of Magick with a 'k' is to differentiate between religious Magick and show (illusional) magic. This is explained in more detail later.
Introduction

LEARNING ABOUT MAGIC:

The sorcerer’s apprentice.

Indubitably, Magick is one of the subtlest and most difficult of the sciences and arts. There is more opportunity for errors of comprehension, judgement and practice than any branch of physics. 

Aleister Crowley

Images of Magick

It is an ordinary middle-income New Zealand suburban house, with nothing to distinguish it from the others in the neighbourhood. Living here are a mother (who stays at home), a father (recently promoted and works 40+ hours per week) and two children (one at primary school, one a toddler in nappies). When you enter through the front door and walk down the hallway towards the lounge, there is nothing to suggest an interest in Magick. It is a clean and tidy home, with nice wallpaper and a recently refurnished wooden floor. However, immediately upon entering the lounge you notice that there is a large assortment of items decorating the room and dominating this collection are stereotypical images of Magick.

Welcoming you into the lounge is a witch, a mannequin dressed in black clothing, wearing a pointy hat, etc. Painted on the wall next to her is a profile of a witch flying on her broomstick. Hanging from the ceiling is a battery-powered flying witch on a broom. Along with a ceramic tiger and dog you notice that the wall unit houses figurines of wizards and dragons. The decoration of the room emphasises the Magick stereotype, with fake cobwebs, spiders hanging from, and on, the ceiling and a pentagram or two. “Ah, someone who knows about Magick!” you may think. However, this is not true, the owner was brought up on books such as Bad Jelly the Witch and they do not know or practice Magick; their hobby is collecting and the imagery of Magick appeals to them.

In a suburb across the city there is another everyday house similar to the one above. Again, neither the exterior nor the hallway gives any indication of the house’s contents. There are some interesting paintings on the wall, unusual and enticing. The lounge has a minimalist look. On opposite walls are two large and interesting collections of books that reflect more than a passing interest in Magick. One or two books appear not to belong; they are out of character with the rest of the collections. (Such as a book of the Brothers Grimm fairy
tales.) The artworks on the walls suggest something mystical or occult. It is not until you talk with the occupant that you gain some understanding of what it is that you are looking at. These are not the stereotypical images, as were in the other house, but the original works of a Satanic artist.

This artwork is not of witches and wizards but brings to light different stories and transmits information in symbols. Some of the symbols are occult shorthand; not unlike the 'chicken scratches' that is Pitman shorthand. Nor are they different from the use of symbology in other religions and cultures, such as the cross of Christianity, the menorah of Judaism or the marae cravings of Maori, that have specific meaning, relate information and tell a story. The participant discusses Magick and Satanism, displaying a great depth of knowledge. They are developing a Magickal system based on Norse mythology. This is someone who knows, understands and practices Magick. When you leave the artwork in the hallway now has new meaning.

Both of these houses display an interest in Magick. The imagery reflects the understanding and depth of knowledge that each person possesses. The first house displays the stereotype of Magick in popular culture. It contains the stereotypical imagery found in children's story and the popular media's portrayal of Magick, witches and wizards etc. This imagery has passed down from generation to generation. It is from this rich history and various folk legends that 'horror' writers, such as Stephen King, make their living. It is of these things that nightmares are made. Unfortunately, they keep us misinformed about the reality of Magick.

The second house displays an authentic expression of Magick. It contains images that have no obvious meaning, only a visual presence, unless you know the tradition and history from which they derive. It is learning Magick that brings not only an understanding of the imagery but of the system of Magick.
This thesis focuses on two specific issues, what is Satanism and is there a relationship between Satanism and other Magick traditions in New Zealand.

In *Religions of New Zealanders* (1990) there are two references to Satanism. The first is that "It [Wicca] should not be confused with Satanism (also present), which is instead a deviant form of the Judea-Christian tradition, worshipping that which the tradition regards as the source of evil." (Ellwood 1990:154) The second explains that "What caused the fanaticism of the witch holocaust was the persecutors' belief in Satanism. Satanism is not witchcraft but a perversion of Christianity. ... Such beliefs persist today, incredible though it may seem. In New Zealand fundamentalist churches, belief in Satanism and demonology is prevalent and warnings against Satan are given from the pulpit." (Benland, 1990:249)

These two quotes encapsulate the general and academic understandings of Satanism both in New Zealand and worldwide. Satanism is inverse Christianity. Satanism is not witchcraft (or Wicca or Neo-Paganism). Sometimes there are contradictions: Satanism does not exist, Satanism does exist. How do we know what we know about Satanism? There are several sources. Christianity tells us that Satan is its enemy and defeating him is part of its purpose. Those involved in Witchcraft, Wicca and Neo-Paganism tell us that Satanism is not part of their traditions. Non-Satanists, e.g. academics, tell us that Satanism was created to explain evil. Non-Satanists, e.g. journalists, tell us that they have heard of Satanism's perverted practices.

Very few writers have attempted to find out what Satanists have to say. William Bainbridge, in the USA, and Graeme Harvey, in Britain, are two of the few that have made an attempt to understand this phenomenon by approaching the participants directly. Perhaps there are several reasons as to why this is so and one of them is how to approach this subject. With very little written there is not much on which to build a study as there is with Magick traditions. In addition, it is unclear which discipline should be used to study this phenomenon: sociology or psychology or anthropology? What should be the focus: ritual or symbolism or gender roles or, as this study began, the relationship between Satanism and ethnicity? The small amount of academic material available that clearly focus's on Satanism makes any study difficult. Academic study, at this stage, appears to deal with the periphery of Satanism such as SRA, which does not deal directly with Satanism but child abuse, issues of multiple personalities such false memories. A clear understanding of
Satanism that provides a framework allowing detailed academic study by various disciplines, I believe, does not yet exist.

I say this because as I researched the subject and talked with the practitioners I found a pervasive problem. I had gathered a large amount of material and information but not enough to produce a sociological study. I also encountered another difficulty in that the information I processed did not resemble existing information on Satanism that appears in other work. There appears to be a stereotype of what Satanism is in both academic and popular discourses.

The resolution to this dilemma is to draw on Clifford Geertz's idea of "thick description," a term he borrows from Gilbert Ryle. The result is an ethnography of Satanism in New Zealand as it appeared in the form of the Order of the Left Hand Path and a comparison between Satanism, Thelema and Witchcraft. Geetz explains that "ethnography is thick description. What the ethnographer is in fact faced with ... is a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and explicit, and he must contrive somehow first to grasp and then to render." (1993:9-10) So this thesis rather than thinly describing what a Satanist does (e.g. uses black Magick) thickly describes what a Satanist is doing (e.g. using the concept of Satan as an archetype to explain and develop the dark and light aspects of their humanity/divinity). It is an attempt to sort out the structures of significance. (Ibid. 9)

In presenting a history of a New Zealand Satanist group the words and thoughts of former members are also presented. It would be an ecological fallacy if only the history of the group was presented as it tells us nothing of the individuals. OLHP did not form the individuals but the individuals formed OLHP. As will be seen each of the participants identify different structures of significance. Running through this is the conflict of the fixed idea, or stereotype, of how Satanism is generally perceived both in popular and academic discourses.
A comparison is made between Satanism, another Left Hand Path tradition and Right Hand Path traditions. In each of these participants identify their structures of significance. There are common structures that indicate that these traditions are not so dissimilar. It is the interpretation and motivation of the individual that creates the differences while the structures remain relatively constant. Constant enough to argue that all of the traditions mentioned in this thesis can be identified as part of the system of Magick.

In the first chapter I define both Satanism (and its variations) and Magick. In chapter two, I focus on Satanism in New Zealand, with a history of a Wellington based Satanist order and use the words of three former members to describe their experience of Satanism and Magick.

Chapter three looks at a tradition also based in Wellington that is seen by some Christians and Magick practitioners, to be satanic or at the least evil. An examination of this order assists in clarifying the relationship between Satanism and Magick. Chapter four briefly examines, as there is a growing body of work on these traditions, witchcraft and Neo-Paganism. In the conclusion the parallels between the traditions are shown and a reason for the divergence is suggested.

Satanism is a Magick tradition. All these traditions, while taking differing approaches (some more challenging to society, e.g. morals, than others) have the same goal: the goal of re-establishing a pre-Christian belief system based in Magick, as they perceive it and to understand the world in which they live.

I have included a large appendix section to make this thesis as self contained as possible. These references will enable one to understand some of the issues covered in this thesis.
God is dead.
Friedrich Nietzsche

Better the Devil you know

Lucifer also has died with God, and from his ashes has arisen a spiteful demon who does not even understand the object of his venture.
Albert Camus

This chapter defines two important terms, Satanism and Magick. It is a discussion on some of the literature, concerning these two terms, available in relation to the stereotyping that exists in Western society. One search for material on Satanism produced a list of over 700 books in English alone without reference to other material such as journal articles. The literature discussed is a sample of available literature as the majority of the literature contains the same paradigm of Satanism. This is due to course limits, such as time. I believe that while generalisations are made this sample is representative of the majority of work.

Satanism

A young baby is covered over with flour, the object being to deceive the unwary. It is then served before the person to be admitted into the rites. The recruit is urged to inflict blows onto it - they appear to be harmless because of the covering of the flour. Thus the baby is killed with wounds that remain unseen and concealed. It is the blood of the infant - I shudder to mention it - it is this blood they lick with their thirsty lips; these are the limbs they distribute eagerly; this is the victim by which they seal their covenant. (Wilken, 1984:19)

As mentioned, covens pay homage to Satan, just as traditional religions honor God. ... Elements such as feces [sic], urine, vomit and animal blood were also employed. ... Animals, such as dogs and cats, were sacrificed to Satan and their blood drunk in fertility rites or for other purposes. Some covens, questing for the ultimate sacrifice, offered humans to the devil. Some contemporary witches, trying to distance themselves from their own traditions, discount the volumes written concerning the Black Mass and human sacrifice. ... Some will even concede that militant, drug-ridden, hard-core Satanist covens active today have carried those practices into the 1980s. (Terry, 1988: 263)

For many people these two citations represent the reality of Satanism. The perception is of a cult whose practices include degenerate sex, human sacrifice and cannibalism. The use of 'cult' here is popular usage rather than as an academic term. However, the first quotation does not support the allegations of the second. The first is in fact the writings of the third
century CE Roman author Minucius Felix, writing about a new cult that we know today as Christianity. While the allegations are similar, there is also another commonality between the two quotations. They are both based on anecdotal information. Rumour, urban legend and folklore all play a role in creating what is stereotypically known as Satanism.

To define Satanism the Ontario Consultants for Religious Tolerance provide the following useful suggestions.

1. **Stereotypical or Gothic Satanism:** The Satanism of horror movies and imagination. This is the Satanism that is responsible for child abuse and human sacrifice amongst other things. Other than anecdotal reports, there has been no evidence found by researchers or law enforcement authorities to prove the existence of such groups.

2. **Teenage Satanism:** The most common and visible form of Satanism. This type of Satanism usually consists of 'rebellious' teenagers who are looking for attention and/or are interested in attacking the 'establishment'. It is often indistinct from other deviant or rebellious teenage behaviour. Its shock value appears to attract followers. It may lead to the third type of Satanism.

3. **Religious Satanism:** This is the serious Satanist. Within this type, there are two sub-types; the first is the Devil-worshipper, who perceives Satan as a deity based on Christian mythology; and the second is the Satanist, who perceives Satan not as a deity or a fallen angel but as an archetype, a representation of the basic human animal. It is this second sub-type I chose to investigate.

4. **Other types of Satanism:** Occasionally, a serial murderer claims to be a Satanist, “the Devil made me do it” defence. Police investigation reveals that they are not really Satanists. A small percentage of child molesters use a Satanic setting to control their victims. A study in England found three such perpetrators. Some heavy metal rock bands pretend to be associated with Satanism. The suggestion of Satanic involvement increases record sales.

This second sub-type type is a religion within its own right. In comparison Devil-worship is inverse Christianity and can not exist outside the theology of mainstream religion. While Satanism uses some language and imagery from Christianity to explain its philosophy it can
exist outside the theology of this religion. Satanism draws on religions and beliefs that existed before the development of Christianity.

Description of the two sub-types

It is useful to clarify the difference between these two sub-types. They are commonly transposed and taken to be identical but there are important differences. While not a detailed analysis of both types, the following illustrates significant discrepancies that should be sufficient for the reader to be able to differentiate between the two. Once the two are seen as separate entities the following thesis will be more illuminative as to the nature of Satanism in New Zealand.

Devil-worshippers.

Satanism is most often located within Christian mythology, Jesus versus Satan. Some regard Satanists as people who worship Satan as a deity, performing rituals such as the Black Mass as well as those mentioned earlier. Others perceive Satanists to be serving Satan in a type of slavery; often unknowingly doing the Devil’s works or people who have exchanged their soul for an earthly reward. These types of definitions are derived from Christian theology. However, these people are not Satanists and are more correctly described as Devil-Worshippers.

The following are examples of the stereotypes of Devil-Worshippers and Teen Satanism, two types that are commonly blurred together as will be seen.

Figure 5: Catherine Hutton, Nelson Mail, p1, 8-11-99
This first example shows how the news media reinforces the stereotype of the link between Satanism and witchcraft, as seen in the above item. This headline states “Witches’ blamed for attacks” and in the introductory sentence it states that “groups of ‘satanic’ teenagers” are responsible for incidents like the above. This article then quotes a Minister of the Christian church who states that there was “no doubt that groups of satanic teenagers were behind the vandalism”. He is also quoted as saying, “We know there are witches around – these people are part of the worldwide cult of Satanism”. He also states that churches are used for Satanic rituals, which suggests Satanism is the inverse of Christianity.

All the elements of stereotypical Satanism exist in this item: vandalism and desecration of church property, condemnation and accusation by an ordained representative of the Church, linkage of witchcraft and Satanism, worldwide conspiracy, use of provocative words such as ‘cult’ and no evidence, other than the damaged property, to support the conclusions. If the teenagers have any connection to Satanism it is more likely that they are of the Teen Satanism type as this behaviour does not fit with the patterns I discovered to exist in Religious Satanism.

Prior to reading this item, a former member of the Ordo Sinistra Vivendi (OSV) referred to a Satanic group in the Nelson area but was rather dismissive of them saying, “they sound well below the calibre of the OSV”. The sarcasm is lost in the written word. I later found this was a common response from Religious Satanists to other forms of Satanism. Religious Satanists tend to despise Teen Satanists more than they do Christians and other non-Satanists.

The second example of the blurring of Devil-worship and Teen Satanism is of a group of skinheads in Lower Hutt who gave an interview to a local paper. By their own admission they do not perform any rituals, tend towards fascist ideology and spend most of their time smoking marijuana and watching pornographic videos. In the interview one youth states that “he does not believe in God showing us a swastika he had carved into a bible. Head says he follows Satan.”

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4 The OSV is a now-defunct Satanist group. It will be discussed in more detail in the next chapter.
This statement is a problem, because you can not have Satan without God. Satan in this context does not exist outside of a Christian theological framework. It is in Christian theology that Satan has power to challenge God and deceive humankind. (Rev 20:3) Jewish references to Satan in Scripture, the Tanak, portray Satan in a different context. In Jewish Scripture, Satan is an angel of Adonai. In Christian Scripture, Satan is the enemy of both God and Man. However, in both contexts Satan is dependent on the existence of God. To deny the existence of God also removes the existence of Satan.

Again, we find here the stereotypical elements: desecration of a religious icon, heavy use of drugs and the use of pornography.

While these youths present a 'staunch' image, I discovered that they are really only angry adolescents. When I went to the newspaper office to obtain a copy of the article, I was told that although their faces were not shown one of the youths was recognised by his
grandmother. She went around to their house and took him home. Just another case of teenage rebellion rather than Satanism perhaps.

The last example of the difference between Devil-Worshippers and Satanists is from William Bainbridge’s *Satan’s Power: A Deviant Psychotherapy Cult* (1978). In this work, he examines the now defunct Process Church of the Final Judgement. This group did not begin as a Satanic tradition but rather as a counselling and rehabilitation therapy founded by ex-counselling staff from the Church of Scientology. While there are some similarities between this group and Satanism such as terminology and use of occult material there exists differing concepts. The theology of the Process Church conceived Satan and Lucifer as deities. Their goal was to unify the gods Lucifer, Jehovah, Christ and Satan. This theology can only work if one accepts the existence of these deities as taken from both Jewish and Christian mythology.

Satanists are not the only ones to deny the existence of these deities. In Wicca and other Magick traditions, neither Satan nor God exists. In many books about Magick traditions practitioners make it clear that they are not Satanists, Satanic, are not associated to/ with Satanism, nor do they serve Satan. There is no context in Neo-pagan religions for a battle of good and evil for the destiny of human souls. Or as one Wiccan put it:

> Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant.

However, some Satanists do identify as Pagans. They use the terminology and imagery of Christian theology to cause controversy as part of their challenge to contemporary Christian influenced society. Some adhere to European Magick traditions, such as Norse, which pre-date Christianity and may be labelled Pagan. These earlier systems were (and are) deemed Satanic by Christianity, as the Christian faith declares that 'those who are not for me are against me'. Moreover, most (if not all) non- and pre-Christian religions were (and are by some branches of Christianity) moulded together as a Satanic confederation.

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5 In the sense of being non-Christian
Satanists.

Much of the academic writing on Satanism is subject to the influences of stereotypical perceptions of Satanism and is therefore dismissive of it. Jeffrey B. Russell has written extensively on Witchcraft and the Devil but places Satanism in the category of hedonism that combines “devotion to sensual pleasure with theatrical occult thrills.” (1980:144) While this work is now over twenty years old it is still representative of the majority of academic work on this subject. Although there is some truth in the use of hedonism in the Church of Satan (CoS). He describes Charles Manson and his followers as closer to “real Satanism.” He quotes Manson follower as support, “I am the Devil and I’m here to do the Devil’s business.” (Ibid.)

The connection of Charles Manson and his ‘Family’ to Satanism is through one of Manson’s teaching that is popularly known as ‘Helter Skelter’. Helter Skelter is the belief that the blacks in America would rise up in an armed struggle against whites but Manson and his followers would survive this carnage by hiding safely in the desert. He took from the Bible the concept of the bottomless pit found in the Book of Revelations that he claimed was a cave underneath Death Valley. Here Manson and his ‘Family’ were going to wait out the uprising. Afterwards Charles’s Family, which they estimated, would have multiplied to 144,000 by that time, would then take over from the black man and dominate the world. Charles Manson, the fifth angel, envisioned as Jesus Christ, would then rule the world. The other four angels were the Beatles, from whose song *Helter Skelter* the doctrine gained its name.

Figure 7: The face of the Devil? Charles Manson.
This doctrine illustrates Devil-Worship rather than Satanism. It relies heavily on Christian theology and symbology. It is through the stereotype that Manson is connected and identified with Satanism.

A more recent work, *Witchcraft and Paganism in Australia* (1997), by Lynne Hume also travels along a similar stereotypical path. She describes Satanism as part of Christian mythology stating that it is “a Judeo-Christian concept that has no parallels in modern witchcraft beliefs.” (1997:214) She does make an important statement that there is little known about Satanic rituals. She then refers to Bainbridge’s study that suggests the Process Church may have been an alternative to Christianity (p218). However as mentioned earlier there is a difference between Devil Worship and Satanism.

There is a lack of academic research that describes or examines Satanism directly. Graham Harvey points this out in his work, *Satanism in Britain Today*.

If there are any Satanists, what do they do and/or believe? ... Are they devil-worshippers, hedonists or philosophers? ... In my review of *The Satanism Scare* (Richardson et al., 1991) I said, “perhaps there are no real Satanists” (Harvey, 1992). My uncertainty was inspired by the limited discussion of actual Satanism in an otherwise excellent book. (1995:283)

There is a reference to New Zealand Satanism in Robert Ellwood’s book *Islands of the Dawn*. It follows a section on Witchcraft.

At this point Satanism must also be mentioned. Witches, pagans, and ceremonial magicians very properly bridle at the common insinuation they are Satanists. They point out, first, that they do nothing licentious or cruel to human or beast in their worship, such as Satanists are alleged to do, being instead gentle, ecological people who are lovers of nature and natures gods and goddesses. Second, they correctly indicate that they are simply adherents of the old religion, the faith of pre-Christian Europe and have no stock in the later religion of Christ; to honor Satan, the great rebel against the Judeo-Christian God, implies accepting in some sense the whole theological system of which he is part.

Apparently there are Satanists in New Zealand. I have heard rumors of a Satanist church in Eastbourne, and a motorcycle gang, Satan’s Slaves, was in the news in 1988. The 1986 census reported 186 self confessed Satanists (165 males and 21 females), a category unreported in pervious censuses. Although some of these responses may have been frivolous, it could well be the case that in 1986, for the first time, there were scores of New Zealanders, mostly male, who seriously thought of themselves as worshippers of he whom the dominant faith considers the antagonist of God and of all that is good. I was able to learn nothing of these people. But
they must not be confused with those who are merely followers of what they account
the old religion revived. (Emphasis added, 1993:245)

The emphasised sections reflect both the lack of knowledge about Satanism and influence
of the stereotype within academia. The statements that other Magick practitioners are
correct to resent the aspersion of being Satanists and reference to alleged Satanist activities
both repeat and reinforce the stereotype of what is Satanism. While Ellwood admits to
having no research, he still makes definite statements, as seen in his last sentence. The
reference to Satan’s Slaves is misleading and adds weight to the stereotype of Satanists
being involved in violent antisocial behaviour. This and other motorcycle gangs of this
type, e.g. Hell’s Angels, are not related to Satanism other than the use of a name the
challenges societal morality.

The other emphasised sections are statements that can be equally applied to Satanism
which also claims to be a ‘faith of pre-Christian Europe’ and that it is an ‘old religion
revived’. If we accept this to be true of Witchcraft and other pagan or Neo-pagan religions
then we must accept it of Satanism. We can only dismiss it if we subscribe to the received
idea or generally accepted notion that eventually becomes the fixed idea or stereotype. Any
academic research must challenge this status even when it challenges the researcher’s own
worldview. I hope that this thesis does so.

Variations within Satanism

Generally⁶, Satanism divides into two streams, LaVeyian and Traditional. They are both
variations of Satanism but they tend to be antagonistic towards each other. This is not
unlike the antagonism exhibited by other belief systems, both within and to other belief
systems. The LaVeyian stream appears to be the newer of the two. Its origin can be traced
back to Anton LaVey who, in 1966, founded the Church of Satan (CoS) in the United
States of America. The Traditional stream comes from Europe and claims a history that
goes back to the dawn of recorded history (if not longer).

CoS sees itself as the orthodoxy of Satanism and does not tolerate any challenges to its
teachings or authority. Any hint of schism results in the offender being expelled from CoS.
The Temple of Set (ToS), established by Dr Michael Aquino, formed from a schism within
CoS and since then has moved away from its origins developing its own of ritual and belief

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⁶ This is a generalisation as Satanism can be as different as the individuals who adhere to this tradition.
system. CoS’s intolerance to debate and questioning extends to its unofficial online chat room. Any questioning of CoS, LaVey or policy results in the offender being 'kicked' by the controller.

LaVeyian Satanism distinguishes itself from Devil Worship. Matt G. Paradise, an American CoS Grotto Master and media representative, states that Devil Worship is “the worship of an external deity, much as it could be labelled inverse Xtianity.” (1999, para 2) Whereas for Satanists, Satan is an archetype that embodies qualities such as “rebellion, rational self-interest, carnality, etc.” The depiction of Satan varies between cultures but the basic characteristics always exist.

In a 1989 *Life* article Anton LaVey states:

> Satan is a symbol, nothing more. He's a symbol of man's carnal nature – his lust, greed, vengeance but most of all his ego. Satan signifies our love of the worldly and our rejection of the pallid, ineffectual image of Christ on the cross. (LaVey 1989)

LaVey claims that he was disillusioned with the hypocrisy he saw in the Western world that was created by Christianity. He formulated CoS in response to this. In some respects, LaVeyian Satanism is the antithesis of Christianity. LaVey had learnt Magick and had been involved in circus showmanship. While the former gives some credence to CoS both as a Satanic and Magick tradition, the latter detracts from this (especially for critics) although it probably did assist in the early years to establish CoS.

For example, it is rumoured that LaVey played two roles in the production of the movie *Rosemary's Baby*. The first role was as an adviser to the director, Roman Polanski. The second role is as Satan in the scene when Rosemary is impregnated. LaVey describes the imagery of Satan in this scene as the representation of man at his basic level, as an animal (horned and covered in hair). According to LaVey the child that is born to the woman represents LaVey’s own child, namely the Church of Satan. Critics suggest that this was a publicly stunt to attract followers to his new venture. He has also been associated with celebrities such as Sammy Davis Jr and more recently singer Marilyn Manson.

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7 Interestingly Polanski has revisited this Satanic theme in his recent movie *The Ninth Gate*. 
Traditional Satanism originates in Europe and claims a link back to pre-Christian religions, as do Pagan religions such as Wicca. One version of Traditional Satanism is the Order of the Nine Angles (ONA) which appeared publicly in Britain in the 1960s, before CoS. While ONA uses the Baphomet, its depiction differs to that of LaVeyian Satanism.

The Baphomet originates from The Order of Knights Templars. Once the defenders of Christendom, the Templars were persecuted by the French King Philip IV, between 1308-14, on the charge they had denounced Christ and worshipped an idol called Baphomet. At first, Baphomet was simply a head, presumably a human one, but under the duress of torture, Baphomet’s descriptions became progressively elaborate. The last Grand Master and other leaders were burnt as heretics in 1314 so ending the Order. Some historians argue that this was merely a surreptitious way for the King to obtain the wealth the Templars had supposedly amassed.8

The ONA depicts the Baphomet as a dark goddess, the bride of Satan, bathed in her enemies’ blood, holding a severed head, similar to depictions of the Hindu goddess Kali. The ONA has openly declared its support, not necessarily use of, human sacrifice or culling. This has put it at odds with other Satanist groups such as ToS. Cullings are not the random or serial killings attributed to Satanists, especially in America. Culling is achieved

8 For further reading on the Templars see P. Partner The Mgendered Magicians: the Templars and their myth or J M Upton-Ward The Rule of the Templars.
through two means. The first is through a Magickal rite such as the Death Ritual. This is spell casting or the cursing of an individual designed to bring about their death. The second is the physical act of killing of the individual that can also involve the conducting of a ritual. This certainly fuels the stereotyping of human sacrifice as part of Satanism.⁹

While the coming into existence of LaVeyian Satanism can be traced to an exact date the ONA claims that this tradition has been passed down through the centuries deriving from, what the ONA calls, the Hyperborean civilisation that dates back some 8,000 years. The name Nine Angles comes from the concept that the universe separated between the ordinary or 'causal realm' and the 'acausal realm'.

These realms intersect at nine angles; three of space, one of 'causal' (or linear) time, two symbolically seen as "positive" and "negative" (though in essence these are one) and one of acausal time. Life is an expression of the intersection of the causal and the acausal and consciousness is the primary place in which the acausal can be apprehended, understood and especially through "the Star Game", a carefully prepared board game, to enable individuals to increasingly develop their consciousness (Harvey, 1995:293)

The aim of ONA existence is to aid (or seed) the coming of the new aeon. They regard life as cyclic, civilisations and peoples come and go. However, the new aeon will see the next stage of human evolution, the ultimate expression of the Western or Aryan race. There is a link between this Satanic tradition and National Socialism and Fascism.

⁹ See appendix, Calling – A guide to Sacrifice II
The following illustrates the antagonism between LaVeyian and Traditional Satanism. An item in a 1990 issue of *Azoth*, the in-house magazine of England’s Satanic group the Order of the Nine Angles (ONA) reviews the CoS magazine *Black Flame* (*BF*). It is critiqued as being “more like a newsletter for the ‘Anton LaVey fan club’ than a general Satanic mag.” They also note the *BF*’s editors warning “... note to Church of Satan members: if you chose to affiliate with any pseudo-Satanic or anti-Satanic groups, you may find yourself disaffiliated with the Church of Satan”. *Azoth* suggests that CoS is “trying to ‘corner the market’ in Satanism: [that] theirs is the ‘official/correct’ version and so on and so forth”. (Part two.)
Other variations of Satanism appear in Europe, as the one is described in *The Lords of Chaos: The bloody rise of the Satanic Metal Underground* (1998) by Michael Moynihan and Didrik Soderlind. The book first looks at Satanism but then the focus moves to a more specific type, that of Odinism. Interestingly Moynihan is a LaVeyian priest and an avowed pro-fascist. (Thomson 1998) CoS does support Fascism but not to the extent of Traditional Satanism. In the last of LaVey’s writings he notes “Odinism is an heroic and admirable form of Satanism, as is an affinity for Coyote or Vlad Tepes [the original Dracula]. Just remember: Things are not always what they appear to be”. (1998:72) LaVey does not seem to share the anti-Jewish sentiment expressed by those closer to the National Socialism ideology. LaVey notes that Neo-Odinists and Neo-Pagans claim that the basis of their hatred of Jews is the Jewish origins of Christianity, an idea he rejected. He states that the “persecution of the Jews occurred largely because of the ‘majority rules’ populist concurrence that Jews killed Christ. ... To be a Satanist is, by association, already to be aligned with the universal devil Jew.” (Ibid. 21) He suggests that Satanism, specifically CoS, will be the new identity of those “non-practicing and part-Jews” who are part of a growing demographic in America.

**MAGICK**

What is Magick? How should we define Magick? Defining Magick is important to understanding the relationship between the various Magick traditions and what is or is not a Magick tradition.

How does academia define Magick? There are many theories of what is Magick. Daniel O'Keefe’s *Stolen Lightning: The Social Theory of Magic* (1982) “is an attempt to write a general theory of magic”. (ii) It is a sizeable work as it covers the “past present, all the provinces, rather than a single hypothesis.” (xv) In his introduction, he explains the problematic of defining Magick. After reviewing several definitions and approaches to Magick, such Durkheim, Weber and Freud, he presents his definition.

*Magic 'in the strict sense'*, then, will refer to certain well-known sacred institutions (especially what I call the main provinces of medical, ceremonial, paranormal, occult, sectarian, religious and black magic), institutions which are widely designated as magical in many societies, which are derived from religion, associated with religion or responds to religion, which are often of a secret or illicit or peripheral nature, or tend at least to organize themselves separately from (or within) religion, more often on a professional-client rather than community relationship, and which tend to serve fractional rather than fully collective ends, especially those of individuals and of subgroups in any collectivity. (14-15)
However, it is not always the case that Magick is ‘derived’ or ‘associated’ with religion although it may at times respond to religion. LaVey states that he founded the Church of Satan in response to the hypocrisy of Christian ethos based society. Certainly, the professional-client relationship is more applicable to the New Age Movement than Magick. In Magick, there should be little or no exchange of money (or other forms of payment), other than that necessary for the functioning of a Temple, coven or other organised body, between adherents and those in the ‘priesthood’. While individualism is a feature of Magick, it does function towards ‘collective ends’. The outcome of Magick is beneficial to both the individual and the community although the benefits of Satanism may apply to a minority community.

Sian Reid gives an overview of various definitions of Magick. These include Truzzi’s ‘wastebasket for knowledge claims that are deviant in some way’ and Singer and Benassi’s definitions as dysfunctional thinking. Reid states that

> These tradition and deeply ingrained, associations between magic and what is “irrational”, “deviant” or “pathological” are grossly oversimplified. They arise out of a one-dimensional view of magic that considers only the relationship of the apparent means to the purported ends of a given work. This approach fails both to contextualize the working, and to account for what might make the beliefs or practices persuasive at the level of the individual. (1996:142)

Reid then goes on to look at other research in this area to contextualise theory and Neo-Paganism concluding:

> Magic, as it is practised in the context of Neo-Pagan Witchcraft, has little in common with what most sociologists and anthropologists describe as magic. It is not an exchange commodity. It does not foster client relationships. ... Traditional sociology is at a loss in trying to explain this kind of phenomenon within the boundaries of its established definitions. (159)

> ... Neo-Pagan magic, in practice, is not as clear-cut as the theorists would like. While appearing to provide specific compensators through the obvious device of spell work, it also provides more general compensators through the network of training practices and beliefs underlying spell work. The content and the context cannot be easily divorced to fit some arbitrary definitional exigency. Either we must reconsider traditional assertions about nature and the function of magic, or we must redraw the boundaries between magic and religion once again. (163)

I agree with Reid that we need to reconsider traditional assertions, assumptions and stereotypes of Magick.
How do practitioners define Magick?

Occultist Aleister Crowley (1875-1947), who proclaimed himself the Great Beast 666, describes Magick as “the Art and Science of causing change to occur in accordance with Will.” (Lewis, 1996:150) Some suggest that Magick, spelt with a "k", is a term conceived by Crowley in the early part of the twentieth century. However, it is the simply the old English spelling as is seen in the title of Defoe’s work at the beginning of this thesis. The spelling with the k appears in this thesis, as it is a useful way to make a distinction between stage magic and religious Magick. One of Crowley’s contemporaries in the occult field, Dion Fortune, extended Crowley’s definition further as being the art of causing changes in consciousness in conformity with will.

The following definition of Magick is from the occult web site Branwens cauldron. Magick is “The act of focusing will, emotion and energy to effect change within yourself and in the world. Whether it is good or evil depends on the intentions of the magician.” (2001: www.branwenscauldron.com) This is perhaps a more useful definition of Magick.

Taking into account the above definitions and the information that was gathered in this research I understand Magick to be a belief system practised by adherents of one of many traditions, either as a group or solo. The belief may be mono or polytheistic or humanist, there is not always a divinity but a higher power exists. The belief system changes and develops as the practitioner develops. A belief system engages the individual and is not dependent on faith. There is no achievement unless the individual actively occupies them self with using the system. Believing one will change is not sufficient for change. In some religions (for example Christianity) faith in receiving salvation or redemption, or the transmission of enlightenment, maybe sufficient. However, Magick is purely therapeutic not salvational system. A system that empowers the individual to change within, the primary goal of Magick then effects change without. Change, within and without, are effected using ritual and other various means such a spell craft, mediation and physical endeavours.

Spell craft is perhaps the most common image of Magick but it is only one part of what is Magick for practitioners. It correspondences to prayer in other religion. Some practitioners do not ‘do’ spell Magick. One Wiccan I spoke with informally said that they do not perform any type of spell-craft (white, black or otherwise) but only perform rituals that honour the Earth Goddess.
Chapter 2

INSIDE SATANISM:
The Heretics of every Age

O thou! whatever title suit thee, Auld Hornie, Satan, Nick, or Clootie.
Robert Burns

Into the valley

At the northern end of Wellington harbour lies the Lower Hutt suburb of Petone. It is situated across the mouth of the Hutt Valley. Viewed from the motorway this suburb appears to be a relaxed waterfront town. A drive along the main road, Jackson Street, reveals a mixture of old and new buildings. The town is being regenerated with trendy boutiques and cafes appearing along side older established business, though a high percentage of the community appears to be from a lower socioeconomic classification. While appearing to be of little importance, Petone has played a significant role in the development of New Zealand and the religious beliefs of its population.

In 1840, Europeans arrived on the Petone foreshore expanding the new culture they had brought to this country. They brought laws and a system of government and new religious beliefs, such as Christian monotheism. These beliefs helped shape this country into what it is today.

150 years later Petone is again the site of the arrival of new beliefs. These beliefs are as old or older than Christianity. While individuals have held these beliefs before 1990, it was then that they took a public form and made their presence known. In 1990, The Order of the Left-Hand Path (OLHP) made its official appearance. It was openly and unashamedly a Satanist group.

Satanism in New Zealand.

While the 1996 religion census figures show over 900 individuals self-identifying as Satanist the real number of Religious Satanists in New Zealand is hard to determine. Also not all Satanists' identify as such, on the 1996 census some identified as Pagan. The reason for this
one Satanist explained was that this would help all paganistic/occult religions (including Satanism) by increasing the numbers of this single minority religion. By making it larger it would receive more attention and have more influence.

The true number of Religious Satanists is difficult to estimate. The high number in the census surprised the Satanists with whom I spoke. One participant thought that there were a very small number of true practitioners of dark Magick. They suggested the number to be probably in the tens rather than the hundreds. Leads often turned into dead ends. Another variable is that not all Satanists identified as such in the census. Some identify as pagan to enlarge this group so it is not such a minority.

While CoS is an American Satanist organisation it may have members in New Zealand. CoS, as do many Magick traditions, has a policy of not disclosing membership numbers. Even as a CoS member (at a cost of $US 100.00) you may not be put in contact with other CoS members, other than those in your own Grotto (if you form one).

While there is some secrecy involved the idea of secrecy is also stereotyped. The perception of the secrecy of these groups is that they can hide enabling them to operate covertly. The reason for the secrecy was explained to me by several of the participants. While this maybe true for some this privacy is explained by others as a defence mechanism to protect members from a world that does not understand them. Their rituals are private but the group is not hidden, those who are seeking this path can find them.

However to be a Satanist does not require membership to any organised group. One former member of a defunct New Zealand group no longer identifies as a Satanist but as a Magickian. However, they still include some aspects of Satanic philosophy in their current tradition. They are currently training a teenager in Satanism and this person does identify as a Satanist. Yet, they do not belong to any Satanic organisation. The main problem is defining who is a Satanist.

Graham Harvey had similar findings in Satanism in Britain Today (1995). From an estimate of 10 percent of the British population being Satanists (approx. five and a half million people) he revises the real number down to be around 100 members from a total of six Satanic groups. However, he dismisses what he calls ad hoc Satanism. He describes this as groups of teenagers whom are “exploring options and experimenting with spiritual techniques” and does not belong to any organised group. (1995:294)
A history of OLHP/OSV

To understand what Satanism in New Zealand is I will outline the history of one New Zealand group. Some of the participants in this study were associated with this group.

There have been many allegations of Satanic groups existing in New Zealand. However, it was not until 1990 when the Order of the Left Hand Path (OLHP, later to be known as Ordo Sinistra Vivendi or OSV) established itself with an unusually high public profile that it is possible to definitely state that a Satanic group did exist. The existence of other groups appears to be based on rumour although they may have existed in some form. Around the same time, another Satanist group did come into existence in the Wairarapa region called the Order of the Sword of Damocles (OSD) under the leadership of a person known as Nemesis. It was independent but aligned to OLHP.

The OSD had a public profile within the region giving interviews to the local paper, the Wairarapa Times-Age. They also operated the occult mail order shop Equipus Spiritae. According to K. Thomson in Satanism in New Zealand10, a member of this group, Lilith, was expelled for drug and alcohol abuse and started a group in Masterton but the group appears to have been only for the use of drugs and alcohol. Although no dates are given, according to OLHP members both of these groups had a much shorter span of existence than the OLHP/OSV.

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10 This is a booklet written in 1998 by K. Thomson titled Satanism in New Zealand: the shocking tale of sinister conspiracy. This booklet provides a good 'inside' history of the OLHP/OSV and a small insight into the Thelema tradition. It pretends to be a Christian investigation of Satanism however during the research for this project it was confirmed to me, by two separate sources, (one of whom played a part in its creation) that it was actually written by Faustus Scorpius; founder and Magister of OLHP under a pseudonym. It was an attempt to broaden the audience for Satanism and Fascism. It was not necessarily very successful, as the Christian and non-Christian bookshops I approached had not heard of it. I eventually obtained a copy through the interloan service of the VUW library.
The existence of OSD and others in the Wairarapa region laid the foundation for the 1996 claim by a Palmerston North police officer that he had been the victim of an attack by Satanists. His attackers allegedly sought to kill him but fortunately he escaped but his home was destroyed by fire. However, the officer was later convicted of fraud and the arson of his own home and received a prison sentence. This appears to be an attempt to hide the reality of one's life and place fault onto individuals (real or not) that society already perceives as committing such acts through stereotyping.

The OLHP began quite vigorously producing regular newsletters, stickers and ran a correspondence course as Collegium Satanas for national and international members. In one of its early untitled handouts, the OLHP describes itself as “a non-sectarian, non-dogmatic forum of philosophers and occultists operating within a broad range of the Left-Hand Path.” This statement contains a large amount of information about Satanism in general. The phrase ‘non-sectarian, non-dogmatic forum’ sounds too good to be true and it

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11 This and a number of other documents from the OLHP/OSV were given to the author and a copy of these are archived in the library of the Religious Studies Department, VUW to be available to other researchers.
is. While there is plenty of discussion among Satanists, individuals tend to gravitate towards groups that are similar to their own philosophies. As the group expands those who differ break off into new groups. Sometimes this can be a harmonious division and sometimes not. At different stages through its history some members of OSV did form breakaway groups, including the founder of OLHP.

The occult is the element that makes the OLHP more than a discussion group. While many (especially Satanists) do not attach the label ‘religion’ to Satanism, the occult practices make it a Magick tradition. Satanism provides rituals, symbolism and hierarchy, a systematic priesthood as seen in its constitution, that make it distinctive from a secular social group context. ‘Operating within a broad range of the Left Hand Path’ means that its members are willing to use dark Magick, not necessarily black Magick. They describe the Left Hand Path as “the way of individual godhood” that seeks to “enhance the individual Will through a Nietzschean-type Self-Overcoming.” This is the fundamental point that separates Left-Hand traditions from Right Hand traditions, as they seek ‘a union with god or a universal consciousness’.

The OLHP uses the term Satanist to describe themselves in the sense of being “adversaries and accusers of all who aim to drag the individual down into herd conformity.” (OLHP leaflet) Other traditions that can also be described as Left Hand Path include Thelema, which comes from the teachings of Aleister Crowley. While Crowley did proclaim himself to be the ‘Beast 666’, Thelema is not a Satanist tradition. When I spoke to the founders of a Thelema Temple, they joked that the way to tell the difference between them and a Satanist coven would be to do a spore test. (A spore test tells you which fungi, used in Magick rituals, are harmful and those that are not). The aim of Thelema is not only the development of the individual but also the improvement of entities in this world and other worlds. A person who passes over the Abyss then moves on to assist another world in its development. While Satanists do use some of Crowley’s work, they do adhere to his philosophies.
The OLHP originally tended towards LaVeyian Satanism, the Magister (Faustus Scorpius) and others of the OLHP were also members of CoS but OLHP was not a CoS Grotto. As the OLHP developed and grew its members learnt more about Satanism and Magick, they moved towards Traditional Satanism. The OLHP made links with other Satanists groups worldwide especially the English ONA. Faustus has a background in fascist political activism, which provided another common link with ONA. ONA sees their destiny, as preparing the way for the new aeon that will be “the ultimate expression of the Western or ‘Aryan’ race

Booklets such as Essays on Satanism, Anti-Christ: the Bible reconsidered and The Black Grimore were produced for distribution by OLHP with authorship attributed to Faustus. Essays on Satanism outlines what OLHP means by Satanism. The foreword claims that Faustus has had 20 years of “studying religion, philosophy, anthropology, politics and history, and has been tutored in several of the social sciences. He has been an ordained priest in a major Christian denomination.” Not surprisingly, it begins with a discourse on the errors of Judeo-Christianity mythology of the ‘Fall of Man’. Strikingly for someone with 20 years of study, Faustus’s diatribes contain basic errors. The linking of Judaism and Christian mythology in such areas as the fall of man is the first of many errors.
Any serious student of religion should discover early the differences between Judaic and Christian beliefs. This has been the subject of much literature so I will only briefly deal with this issue. In regards to the Garden of Eden story Silver, in Where Judaism Differed, writes:

However, no doctrinal consequences were ever drawn from the Garden of Eden legend for Judaism as was the case for Christianity. Original sin is mentioned neither in the Mishnah nor in any Rabbinic code. Primal myths have nothing to do with the history of the Jewish people which begins with Abraham, or with the religion which Abraham founded and which Moses and the prophets developed after him. The Genesis myths were in no way decisive for the theology of Judaism. (1987:166)

In addition, on the role or appearance of Satan he writes:

He is no divine or demonic power with whom God is in eternal combat. He is not the author of evil and has not the power of death (Heb. 2:14). In the prologue to the Book of Job, Satan appears among the Sons of God as the adversary of man but not as God’s antagonist, and he does not possess the power of independent action. He figures more frequently in the Apocrypha, the Apocalypse’s and in Rabbinic literature, but belief in his existence is never an article of faith. (Ibid.: 166-167)

Louis Jacobs, in A Jewish Theology, writes of the introduction of the battle of good and evil coming into Judaism from Persian influences:

However the main challenge to monotheism was the Persian doctrine that there were two Gods - Ormuzd, the god of goodness and light, and Ahriman, the god of evil and darkness. ... It is probable that Persian dualism had, in fact, an influence on Jewish thought in the emergence of the doctrine of Satan, though in Rabbinic thought Satan is completely subordinate to God and is in no way a real rival to Him. (1973: 22 – 23)

Faustus consistently refers to Judeo-Christian mythology whereas from the above it can be seen that there is Jewish mythology and Christian mythology, while appearing to have similarities are in fact quite different. It appears that Satanists are just as influenced by stereotypes as any one else. Pagans also operate under this influence as seen in the following press release from the Pagan Unity Campaign Political Action Committee in America, dated February 9 2001.

Today, the Pagan Unity Campaign announced the start of a new political awareness project for Americans who follow one of the many diverse religions of Paganism. Broadly defined, Paganism is a life-affirming, positive, Earth-centric religion. Many in mainstream American
culture wrongly believe that Paganism is associated with Satanism or devil worship. "We do not even believe in Satan. That is part of the Judeo-Christian faith," says Storm Bear Williams, Chief Political Strategist of the PUC PAC.

The early booklets of OLHP introduce the reader to some of the basics of Satanism. In *Essays on Satanism* (1990), Friedrich Nietzsche is introduced as 'Satan's hammer' and 'as a pre-eminent Satanic philosopher'. It is on his thoughts that many Satanic ethoses are built. The battle is not good against evil but 'herd mentality' against the 'Higher Man'. Any system whether it is moral, philosophical, political or religious that promotes the egalitarianism is the refuge of the weak and promotes herd or slave mentality to which Satanism is the antithesis. For the Satanist there is no difference between them and the Higher Man, 'they are one and the same'.

Satanism is the expression of individual as the Higher Man on the ascent to realising the ultimate goal the godhood of man or Over Man. It is not godhood for all but only those individuals who are strong enough to stand apart from the rest of society. It is for the elite.

Also introduced in this booklet is an eclectic array of influences and processes. The works and thoughts of Aleister Crowley are also mentioned along with Anton LaVey and Dr Michael Aquino, all of who are embraced as important and notable Satanists.

In the following year, this eclecticism also included Magick traditions and rituals. A 1991 OLHP booklet, *The Black Grimoire: Satanic rites and ceremonies*, contains rituals that fit the stereotypical rituals that one would expect to find in Satanism such as the Black Mass, Initiation and Death Rite. However, it also includes rituals from various cultures such as the Rite of Ishtar (Semitic), Rite of Kali (Hindu) and Unleashing Ragnarok (Germanic). This reference to Kali will be seen again in Chapter 3.

In the same year, OLHP produced *Liber Satanas: Philosophy & Ethics of Satanism*, and an item titled *Unchaining the Fenrir wolf* backgrounds Norse mythology aligning it with Satanism. However the first signs of schism amongst Satanism streams also appear. After claiming Crowley as a Satanist, a new take on him appears. This will be seen to happen with Aquino and CoS later.  

In 1993 Faustus, who was a member of the ToS, left because of the ToS proscription of association with ONA and had produced a booklet denouncing ToS. In 1994 Faustus stepped down as Magister and founded The Black Order of Pan-Europa (TBO). The focus of TBO is the fascist-occult association stating in its constitution that's its aims were to "(a) Study the esoteric current behind National Socialism, Thule, and the occult traditions from which they derive ... (c) Presence the Dark Forces on Earth via ritual magick, study, propaganda, infiltration, and any other means deemed necessary". (TBO pamphlet)
During 1994, there was an attempt to form an 'Infernal Alliance' between OSV, ONA and TBO that goes someway to fulfilling the anti-Satanist 'international conspiracy' theory. However, this Alliance did not prove to be as successful as hoped. In 1995 it was suspended due to 'the change in direction of the TBO' and 'pending developments in the UK'. It was around this time that ONA withdrew from the public domain and appeared to have collapsed. A resurrection of the Alliance occurred in 1996 with the reconstitution of ONA. There is a large amount of ONA material available on the Internet with its own site run by Vilnius Thornian.

A 1996 Dark Epistle notes that that year there had only been one new Initiate and within three years, the OSV no longer existed. Members had moved to other orders and traditions. One has recently set up their own web site, http://www.geocities.com/rokkrx, for a Magick tradition called Rokkrx developed based upon Norse tradition.

The demise of OSV is not a sign of failure to its former members but part of the evolution of Satanic thought. As one respondent put it, “If you do not change then something is wrong. It is not supposed to be stagnant.”

Satan’s voices

If so much knowledge and understanding of Satanism is based on erroneous information then a reading of OLHP material could also be interpreted through this paradigm. Even putting aside the fixed idea any understanding could be influenced by the received idea, therefore I found it necessary to interview Satanists, as well as other Magick practitioners, to gain their point of view. By comparing the views of Satanists and other practitioners, it is clearer to see the true relation of these traditions.

I was able to contact five former members of OLHP/OSV, received completed questionnaires from all of them, and conducted in-depth interviews with two of these participants. From these I have chosen three whom represent the types of people who identify as a Satanist. They typify those whom I spoke with and heard about during this research, both here and overseas, that identify as a Satanist. I have classified them into three representative models of Satanists. They are the heretic, the purest and the seeker.

12 In 1992 and 1993 OLHP produced the booklets Liber Diabolous and The Dark Doctrine which are reprinting of the previous booklets in combined form.
The heretic represents those who are at, perhaps, the most deviant edge of Satanism. They find their equal in the fundamentalists of Christianity. Both desires the destruction of current society and its replacement by a society based on their belief system.

The purest represents those who seek a pure belief system, one that is not overtly influenced by others, as all contemporary beliefs are influenced by those that preceded them. They seek after a pure ancestral belief system that will aid in the achievement their goal, enlightenment.

The seeker represents those who desire enlightenment and move through, what they see as, a continuum. They experience various belief systems using what they find to be valuable and move on to another system. Rather than as with the purest that desires one system to achieve their goal, the seekers goal is more important then the systems used to achieve it.

The questions^13 tracked the participants’ early life through to their current tradition. The questionnaire starts with their family background and what, if any religious influences, there were in their childhood. They are then asked about their teenage years and their contact with religion at that time. Questions about drug and alcohol consumption during this period are asked to gauge their usage as one perception of Satanism and Magick is that there is heavy use of both of these substances. Participants were also asked if they had suffered from any psychiatric disorders, again to check against general perceptions.

They were then asked about what traditions they had identified with and their current tradition to see how they came to identify the path to their current tradition. They were also asked to identify any changes in their lifestyle and social contacts. They were then asked specific questions about their current tradition such as the role of ritual, Magick, and the use of drugs. Sociological variables were also gathered to indicate any existing patterns.

*The Heretic.*

"My predisposition has long been 'satanic' i.e. heretical, questioning, rebellious". Jim

Jim completed a questionnaire but did not participate in an in-depth interview. Jim’s story is told through his written answers and items he has had written that have appeared in Satanic publications over the years.

^13 The questionnaire appears in the appendix.
Jim comes from a family of four, one of two children. He identifies mother as an Anglican but he does not note his father's religion. There were no religious rituals of any type performed in the home. Jim did not attend any religious services or meetings as a child. Jim admits that he was not raised in a 'religious environment'. As he got older, he sought after ideas with which he could identify. At the age of 10 he discovered National Socialism through the book *Hitler's Heirs*. In an article in *Suspire* (an OSV publication) he notes that “there was something romantic and awe-inspiring about these ‘villains’ that appealed to my 10 year old imagination” and did not apply any concept of “bad or evil” to these people or for what they stand. (p13) At the age of 12 Jim began a religious search. He looked at groups such as British Israel, Mormons, Jehovah’s Witness and Church of the Creator, all of which have a reputation as being heretical now or in the past. The other link between these is that they all propose a belief that replaces or removes the Jewish component of Christianity.

The Church of the Creator is a white supremacist group whose ideology Jim began to have an affinity with from his early teens. The Anti-Defamation League (ADL) believes it to be the fastest growing hate group in America in the 1990s. In 1999, ADL National Director Abraham Foxman, issued the following press statement:

Having monitored the World Church of the Creator for years, and having witnessed their record of violence, it comes as no surprise that this rampage of hate and violence was perpetrated by an active member of this particular extremist group. It is also not surprising that the victims of the crimes in Chicago were Jews, Blacks and Asians as the primary goal of the group is the advancement of the ‘white race’.

![Figure 12: Emblem of the Church of the Creator](image)

From his late teens Jim was active in political groups such as the Democratic Nationalist Party, NZ National Front, New Force Party and the Nationalist Workers Party. Jim also connected this with his religious search. He was looking for “kindred beliefs in religion and politics.” (p 14) While promoting Nationalism, he also found the works of Nietzsche and
later Crowley. The works of Crowley fascinated him. "The Nietzschean bits appealed, despite the boring kabbalistic obfuscation." (Ibid.)

Jim found a copy of The Satanic Bible in a local occult shop and again the Nietzschean based ideology appealed to him. Jim's self described mania for organising groups on whatever his current interest was led him to form OLHP based on LaVeyian Satanism. Through this, he encountered his "next pivotal influence" the English Satanist group ONA.

Jim's affinity with European political ideologies and anti-Jewish sentiment moved him away from OLHP and onto forming other groups such as TBO. TBO's purpose was to "study the esoteric current behind National Socialism, Thule, and the occult traditions from which they derived" and to "presence the Dark Forces on Earth via Magick, study, propaganda, infiltration, and any other means deemed necessary". As with his previous groups they have gone out of existence within a short period. Jim's latest identity is with The Church of Odin and he still publishes and promotes his ideologies through his various publishing identities. One of his letters published in a Wellington newspaper last year in support of Holocaust revisionists is reproduced in the appendix.

_The Purest._

"Everything is just a form that you use [for the greater goal]. Even Satanism is a form that you use." Bob

Bob answered the questionnaire and consented to an in-depth interview. The thoughts and ideas are as how Bob expressed them.

Bob identifies as a Pagan generally and a Satanist specifically "because it just confuses people if you say Satanist". Bob comes from a family of six, one of four children. Both his parents are Christadelphians. While no rituals were performed in the home, he did attend services with his family on a weekly basis. Bob sees himself as always being on the same religious path. He sees a continuous link between his Christian background and Satanism, which he sees as on a continuum rather than a "dramatic sudden left turn. In what I do now there has always been elements of anyway."

His social group has changed over the years, which Bob sees as due to finding new contacts rather than being rejected by old ones. As he progressed along his path he has made new contacts and philosophically adds "you eventually leave everyone behind in the end". Bob sees OSV as a point in time when several individuals came together with similar
goals of “evolution and growth” and once achieved, “the Order went by the wayside as a result”.

Bob views the OLHP as having been a typical Satanic order but very much specific to Faustus. While based on LaVeyian Satanism it “was very much his [Faustus’s] own view because of his background, Nietzsche and that. And then when Harry took over it became a lot more Euro-centric.” Bob stated that this as a good thing, as he is disdainful of American Satanism. His comments highlight the variance between the two. “There’s not very much point to it [LaVeyanism]. Its just kinda atheism and self indulgence dressed up with a few naughty words and a lot of dancing around naked women laying on altars.” Not only is it hedonistic but “pointless,” a relic of the sexual revolution.

“Tradition Satanism goes back to that Pagan aspect, part of nature, there are the element of the cycles of the years, you use energy and that sort of thing. The imagery is much better [than in LaVeyism] because you have this American grab bag of different things so you a list of demons from different cultures. They invoke different gods in the same ritual and annoy the buggery out of them.”

Bob does not regard LaVeyism as real Satanism or as a deviant group but rather as part of conventional American society. “LaVey Satanism is part of bourgeois, capitalist American patriarchy, self indulgence, hedonism, which is all about getting what you want and not being productive. He [LaVey] hasn’t moved out of the system in which was born in, the American system. So Satanism despite, American Satanism, despite all its pretences to be a master religion, or whatever terms they use, is merely part of the system. And it just another one of things that exists in the system to make people feel they’re different when they’re fundamentally the same and therefore keep the consumers buying. It is that materialistic thing that’s no different from the established system in America so there’s no point in it even being called Satanic because it isn’t the antithesis of what is the status quo”.

Bob does not differentiate between ethnicities in the same way as Jim does. Jim takes a more fundamental National Socialist approach, an approach that has earned Odinists a reputation of being racist. “I go with Norse because that’s where I come from. That’s the most important thing. There should be a Satanic aspect to every mythology. Basically whatever your cultural background is there should be something there for you”. While it is through genetics that we inherit our racial or ethnic features there is another element to ethnic characteristics.
“If you go down to a deeper level you’ve got this religious thing where you inherit your characteristics and physical features and your gods. They all just flow; everything just flows along the DNA so if you try and mess with these other deities which your ancestors didn’t know its kinda like running your nails over a chalkboard. That sort of thing.”

Bob has a holistic view of the world. There is no black and white, good versus evil. “If you look at what we believed before Christianity came or what they still have in India, everything a dance rather than this battle. Like in Norse mythology at the very creation of the world, you have two worlds fire and ice. They go into this void and they meet and merge and out of that comes the cosmos. But if you look at it through the Christian paradigm they meet and there’s a force of opposition but if you look at it how its meant to be they meet and they merge”.

Bob does not use terms of black or white Magick, although He uses these terms in discussions with other people. “Magick is Magick. Any active Magick, really active at all, is influencing people. Most acts of Magick are impinging on people’s free will. If you do a simple love potion that’s majorly fucking with someone’s free will. It’s also really stupid. If it doesn’t work you’ll be tied to that person for a hell of a long time. Even if they’ve buggered off and don’t give a dam. Magick is about connection and people don’t think about that.”

However, that does not mean that he would not use Magick against someone. “I just believe in the great cosmic law of don’t shit in your own nest. I would have no qualms about cursing someone. But I would have to feel it was really worth the bother. If you curse someone that obviously, means that you care about them enough to do that and sometimes some people aren’t just worth that much consideration. Because you know, it acknowledges they exist. If you don’t curse them they don’t exist or less so, [at least] not enough to be cursed”.

“Life is Magick. Everything you do at all the time should be a way of connecting with the cosmos, for want of a better word. Ritual is a device. Ritual is what separates the mundane from the Magickal. Or opens up the mundane to the Magickal. The idea is once you establish that connection you don’t need the ritual any more.”

Bob lives a Magickal life in that he is always open to contact. “It means if they knock you can answer. If you have that thing where the Magick is something you have to do by ritual
there’s no point in it is just something you do in weekends.” Ritual is used to give form to one’s Will. “It’s a physical way, so you have a representation of your Will. ... Cause it’s harder to make your Will mean something if it’s, hum, if you just go I really really really really wish such and such. But if you’ve got a ritual then you’ve got, you can channel your force into that. I don’t do much of it. Again it’s so much effort, it is superfluous.” Bob says that he is past the need to perform rituals except in July, which is an important time for his tradition. The Will is a basic concept in all Magick traditions.

There is more to Magick than performing ritual. “It’s the same difference as Tarot cards. For example, you’re interested more than learning which tall dark handsome stranger you’re going to meet.... But there’s more to everything than the kind of market driven consumer unit kinda application it’s given. Which is why books packed with love spells and how to win lotto spells don’t amount to much.”

While drug use is associated with Satanism, it serves a specific purpose. There is a custom of using plant drugs in Bob’s tradition. “I’m very forthright in promoting it. I think it’s a terrible thing that we slip this stuff under the cover and develop moralistic 20th century, 21st century views about it. It’s bullshit about it being a shortcut and that sort of thing. Most shamanic societies don’t think it’s a shortcut. It can’t be a shortcut you can only go from where you are to where you’re going next.” “Poppies, opium has a place. A lot of the witches’ drugs like datura, belladonna, and those things and of course the mushroom. It’s a lot harder than what most people would want to trip with. I compare it to the death of the shaman sort of experience. It has a lineage with Scandinavian history in particular, which makes it important. So [while] there is a place [for drugs] in the tradition it’s not required doing. It’s just another option.”

On the other hand, “Alcohol is a nasty piece of work. It’s a not exactly the most Magickal thing. It’s not a nice social thing really. It aggravates people and that sort of thing. It doesn’t let you focus. It has a place in ritual as a sacrament.”

Bob’s view of Magick contrasts the images we see on TV programs such as Bewitched and more recently Sabrina as being gentle and funny. It is more than being one with nature by hugging a tree. “I believe Magick should hurt. I don’t believe in sort of safe comfortable thing. You shouldn’t shy away from making Magick matter, you know, being uncomfortable. Magick shouldn’t have to be about comfort and nice easy living cause it
isn't. Especially with Nature Magick, you should be prepared to slog it through the woods and that sort of thing or get a little bit nasty. Otherwise what's the point?".

Bob has little time for New Age and other 'touchy-feely' beliefs. To him they are just other forms of capitalism. New Age is not Magick. "Everyone makes their own reality and ergo those silly people in Africa starving, they've just got to learn to make their own reality. That's not a good way to view the world. That's as bad as saying that those silly African people are just not close enough to God spiritually therefore they're staving".

Where does all this lead a person? Do we become divine? Perhaps reincarnated? "The end is you die. You go back into the goddess where you came from and possibly come back from. Magick in the end doesn't amount to much, like everything, just something you're doing when you die. These things happen. I'm very pragmatic about that. And you put your own meaning into it; you make what you want. I think the goal is just to sort of live, then to die, and not to be bothered about that and to know and come to a realisation that nothing really matters. That everything fades away in the end. That everything you do is absolutely worth nothing at all and then to make your meaning out of that. Stuff happens, life happens, death happens, shit happens. Then you just fade away, the universe fades away, everything fades away, nothing and that's kinda nice. Scares the crap out of people though."

Since the demise of the OSV Bob has continued to develop a Magick system that has gained the respect of some other Magick practitioners with whom I spoke. While it contains Satanist principles it is generally more acceptable to others as it refers to the Norse variant of Satan, Loki.

*The Seeker.*

"I sum it up as the ultimate goal is, in simple terms, enlightenment, whatever you understand by that and basically developing yourself". *Mark*

Mark also responded to the questionnaire and an in-depth interview. Although he did not live in the Wellington region, he took an active role in the activities of OLHP/OSV.

Mark comes from a family of four. He is the eldest of two children. He identifies his parents as nominally Christian. As with Bob there were no rituals conducted in the home but he did attend an Anglican Sunday school on a regular basis. He did not enjoy it and he
stopped going when he was about 6 or 7 years old and he stated that “my parents didn’t force me to go.”

Mark lived in a small rural town in New Zealand that limited his social interaction. It also limited his access to information and he admits his main source of early Satanic material came from Christian sources such as Mike Warnke (a now discredited American anti-Satanist evangelical preacher) and heavy metal music. He says he began as a Devil-Worshipper due to this lack of information but (around the age of 13) “I still had the makings of a Satanist within me.”

He read material on or by Crowley and learnt of the existence of the Church of Satan. It was after seeing a television item on the OLHP that Mark contacted them. He joined the OLHP “pretty much straight away and stayed with it through [all] its transitions.” This he did via post and e-mail.

He became interested in the ONA and gathered what information he could on it. It was through this that he became interested in alchemy. About two or three years ago, he became “disillusioned with the whole scene, Satanism and things like that.” It was not disillusionment with the core philosophies but because of those who joined the Order later and “claimed to be Satanists.” He believed they didn’t know what it really meant to be a Satanist and they were there only for the shock value. “They didn’t actually know anything about the hardcore philosophies. They didn’t show any great interest in even learning.”

He discovered a group that taught alchemy, Kabala and Magick via the Internet. Through this on-line contact point, he used “ONA tactics of infiltrating it to find out what I could.” Once he began on-line correspondence studies things changed. Later he discovered that there was a group working in elsewhere in New Zealand so he shifted to be able to work with them. “Once I really got involved with this group I sort of lost interest in the Satanic stuff per se. A lot of my core philosophies haven’t changed. The main thing is now I wouldn’t consider myself involved in black Magick. Mainly because the definition is that black Magick is interfering with someone else’s life basically and more specifically interfering with their ability to advance themselves spiritually.”

“The core philosophy of the ONA and OLHP was still personal advancement basically, with the end goal of enlightenment. So my overall thing in the end was that if the goal is enlightenment then using the symbolism of, like, the darkness and black and all that sort of
thing was basically against seeking enlightenment. It's a starting point, you have to learn the harsher realities of life.”

The use of Magick for him has also changed “If I want money, I won't do Magick to get money. I won't cast a spell for someone to give me the money. I'll just set my focus on the goal I want to achieve. Basically everything else will fall into place around it to allow me to obtain my goal.”

While the focus is still the self, there are other ways to dealing with the self. “The overall thing is the self-development aspect of it. Basically, you develop more character, developing spiritually. Basically, that's what my goal is. In a lot of ways running around saying I'm a Satanist would be a lot more detrimental to that than quietly working away at it. People will start thinking weird things about you. So basically, I don't advertise occult sort of things. Now I'm a Freemason as well, I don't tell people that either.”

“Even the core of the ONA system, the guy that tutored me [in alchemy], he said he considered their actual system to be hardcore white Magick, just a little bit naughty. The stuff like human sacrifice and things like that.”

“You have got to decide for yourself does everything have a purpose or everything a totally random act. If there's no point then why work 40 hours a week for the best part of your life? Why not either just become a complete nihilist and live fast and die hard? Or just kill yourself to get away from the hardship? Or there must be a purpose in life in which case you got to struggle and build your character and build yourself spiritually?”

“For me personally I've studied a bit of unarmed combat and things like that. I like trying to match up the physical of fighting with the principles of hermetic thought. Which a lot of things are quite similar in the Magickal life as well. Rather than being defensive, you've got to attack situations in your life. You can't let things beat you to a pulp sort of thing. So there's a lot of similar things you can find in the physical and start to match the up right across the board. To me that's the only way you can check that your spiritual thoughts are on the right track is that there's got to be something in reality to match that up. Otherwise, you've got the potential to start, like, the stereotypical building the castle in the clouds sort of thing. The main hermetic principle is that as above so below. Basically anything that in the esoteric, the astral spiritual realm if you like, has to have some kind of physical counterpart.”
Mark sees the difference between New Age and Magick as this: New Age tends to look at the positive only whereas Magick involves the negatives of life. “That’s where they [New Age] cut themselves off. The reality of life is that life can be pretty harsh. You just can’t cut yourself off and say I’m going to have nothing to do with negativity, deluding yourself. The whole system, that I consider I follow, is reality. In other words, the way the world is. Experiencing the good and bad things in life. And those are the things that you learn from.”

Mark’s path hasn’t changed, it is just “just developing.” “My path hasn’t changed much. I’m still quite prepared to like break the law if I have to. To do something that’s in the spiritual path. Basically, I would have argued if I was ever in court that it was actually spiritual and what they are doing is wrong. Basically as an occultist it’s still if you’re, like, real hardcore in what you are doing I don’t think you’re going to be worried about breaking the law if it’s, like, necessary. Or some laws are plain stupid. But it’s, like, not as an occultist I wouldn’t be going out and like murdering someone or dangerous driving, reckless driving, that sort of thing that wouldn’t have any, like, real value to it. But if it was something that was necessary like if owning esoteric literature was outlawed I wouldn’t stop it I’d keep doing it. It’s kinda like the heretics in the ages past they had Pagan beliefs and whatever and probably a few were burnt at the stake for it.”

“I’ve definitely left the rebellion phase. My early to late teens were definitely a lot of rebellion. Now I’ve still got the similar sorta core ideals. Now its just basically building an identity for the rest of society that will basically fit in, go where I want to get to. So it’s still leading a double life. People don’t need to know. It’s not going to affect them in any way. What they don’t know isn’t going to hurt them. And it just makes my life that little bit easier. Because people aren’t going to jump to conclusions, say Magick, that’s all about putting spells on people and that sort thing. Or that’s a bit strange, he’s got a mental disorder. Its easier just to act like a normal everyday person.”

“The philosophy of going against the herd mentality and elevating yourself above it, so that to me has been good common sense. You’re going against what common society is doing, staying slightly more alert than the average person, [they] are all sheep and basically you are the wolf amongst them. You don’t have to be like killing them but just staying alert and stay away from group madness.”
Here the seeker sets themselves aside from accepted methods and seeks a path that is beneficial to them. The focus remains on their goal and they try not to allow mundane distractions to divert from this. All through recorded history, seekers have used this approach, such as pole sitters, monks and nuns, in a physical effort to disassociate from the static interference generated by societal living. The seeker here ironically follows the advice given by Yeshua\textsuperscript{14} 2000 years ago, to be in the world but not of the world.

As for drug use in Satanism and Magick, “It’s the same as anything like being an Olympic swimmer. They can’t afford to take drugs. If they get drug tested, they’ll get kicked out. If they want to get a gold medal, they have to base their decisions on other things in their life. They can’t afford to stay up late every night and get on the piss in the weekend with their mates and that sort of thing because it affects their training. So it’s the same thing, I can’t afford to do a lot of things. I can’t afford to take a lot of drugs and that sort of thing because, to me, that affects my spiritual growth as well. I would say that drugs can offer you a bit of insight but a lot you can achieve using spiritual methods. At the end of the day, they develop without using drugs. I’ve already been on the road that I use drugs for spiritual purposes. A few months later it’s like, ‘Oh I feel like I’ll get wasted tonight instead’. But that’s unproductive, it doesn’t, you know, it slows you down”.

“The sort of stage I’m at I know that I have to be very focused on what I’m doing cause when you start playing around with different like inner psychological parts of yourself it would be quite easy to basically self destruct. The guy that’s taught me his, the lady that taught him one of her sayings was, says there’s only three ways to get out of occult training success, death or insanity. It’s quite a sobering sort of thought. Its easy to see how someone like Aleister Crowley sort of got into some of the like deviant sort of stuff he was involved with, like, drugs and the various types of sexual Magick and that sort of thing”.

At the time of this interview, Mark had been training a teenager in Satanism, primary pathwork, for a couple of years. While this youth identifies as a Satanist, his peer group is not aware of this new identity. His peer group has dropped out of school at the minimum leaving age while he attributes his success at school to Satanism. He has gone onto higher levels of college and at that time had a good chance of being awarded a scholarship to continue his education. He believes that the Satanic philosophy of pushing yourself beyond

\textsuperscript{14} The Hebrew form of Jesus (Greek) and Joshua (English).
your limits, in all things, has made this difference otherwise, he would have followed his peer group.

Thoughts

Each of these individuals had different motivations for having been part of OLHP/OSV. For a brief moment in time each individuals searching coincided and all shared a belief system that supplied an element of they seek. The heretic seeks a belief system that will vindicate his political views. The second seeks a belief system that is not contaminated with other religious influences. The third seeks a belief system where he can find his true inner self.

While all have different motivations at that point in time, the formation of a Satanist group enabled these individuals and others to meet and learn from each other. The OLHP did not remain static but continued to develop as the members advanced in their quest. As leadership changed so did the focus and aim of the group. In this atmosphere of learning all members could experiment and assimilate those aspects of Magick and Satanism with which they had affinity.

Each viewed Satanism from the perspective of their structures of significance. Jim sees the spiritual character of Magick as being compatible with his physical political desires. Both challenge the accepted status quo of Western society. For Jim, OLHP was a vehicle to promote his deviant political ideology. Jim's path took him to Traditional Satanism then on to Odinism which links both the political and spiritual.

Various factions of Paganism differ on one major point of their faith, that of racial purity. Odinism has been particularly damaged by fringe racist groups that have adopted their name. These extreme factions of Odinism hold that the religion is an expression of the Aryan (or white) soul. It is an extension of their fight to reclaim their place as the race of destiny. Wotansvolk, one such group, paints a picture of a white race led by valiant gods. (http://altreligion.about.com/religion/altreligion/library/weekly/aa040401a.htm?terms=Odinism)

Bob does not so clearly differentiate between belief systems, to him all are all similar. While Christianity may portray itself as different to Paganism, there are similarities. The appropriation of Pagan gods and goddess as Christian entities, such as Mary or Jesus, supports this perspective. Bob seeks to remove those elements he perceives as coming from other influences to reveal a belief system that is comparable to the pre-Christian belief system of his ancestors. Although it is not pure in the sense of being the authentic
system of his ancestors it is a distilled version of those beliefs. It would be impossible to revive an ancient system and declare it pure, as at any point in time there would be influences from other systems, both from contemporary and precursory systems.

Mark seeks after a belief system that aids the achievement of his goal of enlightenment. While the dark of Satanism is incompatible with his goal, it still does serve a purpose. It is through this that he contextualises the reality of life.

This new knowledge and experience adds to what they have already found and they take it with them to other systems. Each sees himself on a continuum and Satanism was one of many intersections of each of these continuums. They have since gone on to intersect with others in different systems.

Stereotypical Satanism tells about the individuals but this is an ecological fallacy. The individuals and 'real' Satanism are different and therefore behave differently to the stereotypical model. A study of Satanism does not tell us about the individuals but a study of the individuals tells us about Satanism. It is man made and so is subject to human influences as any other belief system. Rather than being the master plan of the archenemy of good, Satanism is just one of many belief systems people use to make sense of the world around them. In the case of OSV, it was a temporary physical existence of the seeking of individuals at that point in time.
Chapter 3

INSIDE A THELEMIC TRADITION
The reward of Ra Hoor Khut\(^\text{15}\)

He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god.

*Aristotle*

**The Great Beast**

Petone is also home to several other Magick practitioners and traditions. This chapter examines one of these traditions, often referred to as being Satanist or Satanic, which follows the work of Aleister Crowley known as Thelema. (THEL-ay-mah, a Greek word meaning will or intention.) It has gained the reputation of being Satanic or evil as some of the labels applied to Aleister Crowley include “The Wickedest Man in the World” and the “Great Beast 666”. \(^\text{16}\)

What is Thelema?

Some time after leaving Golden Dawn Crowley espoused *Liber Al vel Legis* or *The Book of the Law*. It is said that he received this while in Egypt from his guardian angel Aiwaz. In 1904 Crowley was lead by channelled spirits to a stele in the Boulak Museum in Cairo, item number 666. Thelemites refer to this as the Stele of Revealing which is an Egyptian religious artefact dating back to the 26th dynasty. It is a wooden tablet covered with painted stucco and adorned with hieroglyphic writing. It commemorates the death of a Theban priest named Ankh-f-n-khonsu. Soon after discovering the stele, Crowley received the mystical communication known as *Liber Al*.

\(^{15}\) The name of the Supreme Egyptian god.

\(^{16}\) The first by British press, the second by himself.
Also synonymous with Crowley is the Ordo Templi Orientis or Order of the Oriental Templars (OTO) which originates in Germany and claims to derive from the medieval Order of the Knights Templar. As mentioned earlier the Baphomet originates from this Order.

The Baphomet features in the works of Crowley and LaVey. Crowley equated Baphomet with the Greek god Pan. Other occult writers, such as Eliphaz Levi and Albert Pike, also refer to the Baphomet in similar style to Crowley. LaVey represents the Baphomet as a goat’s head in an inverted pentagram, the style most Satanists use.

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17 A translation and Crowley’s paraphrasing appears in the appendix.
Crowley’s teachings are of the Left-Hand Path type, in that they use the dark gods and goddesses. While he certainly refers to Satan and the Devil, he is not Satanist but Satanic. The word satanic is used here not in its traditional sense (i.e. of, like, or befitting Satan) but in the sense of employing deities that contemporary society deems morally reprehensible. In sociological terms, Satanic deities are deviant deities.

Crowley’s writings are the basis for Thelemic traditions, as well as being incorporated into some versions of Satanism. Liber Al states ‘Every man and every woman is a star’ (Ch1:v3). The ‘star’ here indicates that the possibility to be divine resides within every person and through Crowley’s teaching, and its developments since, every person can reach their ultimate existence as a deity. The Law of Thelema, Do what thou wilt\(^{18}\), is the instruction to ascertain one’s own true Will, or true purpose in life, and attain it while leaving others to do the same in their own way.

However, the objective of Crowley’s teaching differs to that of Traditional Satanism.

\[^{16}\] Sometimes rendered as ‘There is no law beyond Do what thou wilt. Love is the law, love under will’.

Thomson’s statement epitomises the Traditionalist viewpoint. In this statement we see the rejection of all that is not of European or Aryan descent and a statement of the desire to dominate other races.
A Satanic Ritual

As part of this research, I was allowed to participate as an observer of a ritual. There were two conditions on me being present. The first is the researcher's dilemma, to report only in general what occurs, not to report in detail. It could also prohibit further observation by others. The description below is an attempt to fulfil this condition and the purpose of participation research.

The second condition was that I participate fully in the ritual and limit any questions to those directly related to the ritual. So one Tuesday night I took part in a New Orleans Voodoo ceremony known as Courir le Mardi Gras.

The ceremony was conducted in the Thelema temple. The participants entered through the anteroom passing through black curtains, as if passing from one world into another, into a black room lit with candles. The drumming of all the participants controlled the rhythm. The deities were called upon in order of hierarchy by the leaders to 'build' the temple. As each new deity was called upon the rhythm increased and offerings specific to each deity or deities were made. At the peak of the ceremony Papa Legba was called, the Voodoo equivalent of Satan. At this point, the participants had given up their drums, with the rhythm maintained in the background by a tape. After some time spent in the presence of Papa Legba the deities were farewelled in reverse order and the temple 'deconstructed'. The process had taken nearly three hours.

The underlying format of the ceremony was quite simple and I could not help drawing parallels between this ceremony with those I have observed in Pentecostal churches and rock concerts. I found the rhythmic pattern followed a familiar one. Initially slow, it picked up tempo and with each increase the actions of the participants became more physical, going from sitting and drumming to, for some, a trance like dance state. From this peak, the procedure is reversed and the rhythm slows returning participants to a calmer state.

In Pentecostal church services, the slow tempo at the start builds to a frenzy of music taking many in the congregation to a trance like state where some may dance or 'speak in tongues'. From this peak, the tempo slows settling the congregation and preparing them for the coming sermon.

The same occurs in many music concerts with the drumbeat progressively raising the heart rate and inducing euphoria amongst members of the audience. Unfortunately I have always
been ‘rhythmically challenged’ and have only observed this effect on others and not been fully subject to it. In the case of the Voodoo ceremony, I can only take the other participant’s word that the deities were present. Perhaps the role of researcher also prevented me from being aware of the presence of any deities.

What was the purpose of the ritual? Did it work? How do we define successful Magick? I was told a couple of months later when I interviewed the high priest of the Temple that the object of the ceremony was to reveal the reality of Magick as well as things Satanic to me. Maybe it did work but then again, perhaps my research would reveal a reality to me anyway. However, it did show me a Magick ritual that I would not have seen otherwise.

**Thelemic voices**

Sue and Mike are members of, what they describe as, an esoteric Thelema Temple. They refer to OTO as exoteric Thelema.

Sue describes her mother’s religion as flirting “with [the] Pentecostal church for a couple of years as a teenager. My mother did come from a very, very heavy duty Salvation Army background.” However, “she was avidly interested in UFOlogy and spiritualist stuff.” As for her father’s religion it was simply “absolutely not.” There were no religious rituals conducted in the home. As a child she was sent to Sunday school and was “expelled a year later.” As a teenager, Sue sought out witchcraft. However due to her geographical isolation and limited availability of information she only read a couple of books on the subject and “just fooled around, but good earnest fooling around.” Her parents were aware of her interest in witchcraft but “they weren’t too happy about it.” During her teenage years, drinking alcohol was a way of life and nearly every weekend “we would write ourselves off.” She also used illegal drugs once or twice a week, usually on the weekends.

Once Sue moved to an urban setting, she moved from her teen witchcraft to a spiritualist church and then back to witchcraft “and then to Magick.” This she sees as a “natural progression.” She found it difficult to place a label on herself, “you could put Magickian slash Medicine Woman slash Sorceress. Labels are meaningless.” However, she objected to Thelemite, “I’m not comfortable with that I don’t identify with it. For the purpose of this survey probably Magickian is the most appropriate thing to say.”
Mike’s parents were nominal members of the Church of England but later “both changed to nothing.” Again, no religious rituals were conducted in the home. Mike attended Sunday school a few times but “left under a cloud.” As a teenager he made contact with a Hare Krishna group which was “short but intense.” Mike’s parents were aware of this contact. Mike also drank heavily during his teenage years and describes his use of illegal drugs during a week as occasional. Mike was the only respondent who admitted that he had suffered from a psychiatric disorder. This he viewed as a sign of a Shaman, explaining that it is a “shaman experience, where you face your demons and overcome them.” Around the age of 24, Mike identified as a Christian for about one year. Then he joined Wicca for about three or 4 years. From there he moved into Thelema. He now describes Wicca as a soft entry into the occult.

While involved in witchcraft and Wicca both Sue and Mike were members of the Wiccan Association of New Zealand (WANZ). Once they had both identified with the Thelema tradition they resigned as members of WANZ, as they no longer felt comfortable in this group. “Most sincere Wiccans are practising adaptations of real Magick, usually with a lot of the guts ripped out. Then there are a bunch of people that are performing some half-ass re-enactment of something that probably never actually existed. They’ve got some romantic notion of Celtic tradition or drawing on Arthurian tradition or Medieval or what eve. They are drawing on some romantic notion and there’re adding in a whole bunch of New Age periphery, you know, crystal Magick, candle Magick, rope Magick. All of which can be traced back to shamanic origins. But it’s all been torn out of its roots.”

They further explained that “goddess worship, god worship, all of that is someone else. That is not us. Worship is an absolute no-no; we do not do that. We follow nothing, we believe in nothing, we worship nothing. We either know things or we don’t. That knowledge is a personal knowledge. It may not be demonstrable or provable to any other person but what we can do is say if you do the sequence of things we have done you will know this thing too.”

Both seek to “minimise or cut away anything that is a distraction to the Magick. And that is really now our number one priority in our life really.” A distraction is “anything that isn’t consistent with the Work.”

“Ritual is putting into practice your knowledge. When you put knowledge into practice it becomes understanding and wisdom.” What is Magick, the textbook answer is bringing
about change in accordance with Will. It is our Will to bring about change therefore we perform ritual and that is Magick. We have the ability to apply Magick externally and internally. Mostly we work with change on ourselves. I personally have done no ritual Magick to bring about change outside for a very long time. However when you are working in full accordance with True Will every act is an act of Magick because you are bringing about change. You are affecting things around you. When you are just dicking around on impulse that ain’t Magick.”

“I don’t have to use Magick for every simple little thing. I don’t have to apply True Will to every little thing I do. The fact that I’m here to do it is my True Will at this point in time.”

“If you’re picky, most of our rituals aren’t performing Magick. There’s no actual request for anything to happen. If you consider invocation or evocation to be Magick then yes, they are. Usually when the word Magick is used like this its, you know, prosperity spells or love spells. Spell craft. Spell craft is the lowest form of life in our system. Its fine in its place but once you’ve started to progress up you soon realise the quickest way of making money is to do more work or buy a lotto ticket.”

“That’s the general perception, Magick is about lighting a candle and throwing out to the universe what you want to get, you know.”

While cannabis does feature, fungi are the drugs of choice for a true Magickal experience. They felt sad to think that people were using such drugs and not participating in the full potential of them. “The use of power plants, alcohol and tobacco in ritual, I believe, is imperative. I don’t believe you can progress without them. The spirit power they contain is like the fuel in, I don’t know, a rocket ship and you need it. I do not believe that you can really progress without the aid of teacher plants.” Plant drugs open doors.

“Alcohol and tobacco being distinct from power plants. Their use is either symbolic or traditional. There is no direct outcome from their use.” “Alcohol of itself is exactly the opposite. It does in fact shut down channels but it has symbolic and tradition usage in some rituals. Tobacco and alcohol could be equated to the use of appropriately coloured candles or the right incense. They’re symbols that attune you to what you’re doing. The mushrooms and the other hallucinogenic are straight door openers. They are absolutely taken for what they are.”
Why is there so much secrecy and mystery surrounding occult practices? “It’s more privacy than secrecy. Secrecy is just so it doesn’t ruffle people feathers. A lot of them can’t cope with it. There’s nothing secret about it. Its more about privacy and sensory depravation is good because we are bombarded with it all day everyday and its just really soothing. Anything that puts a full stop between the mundane and the sacred is a good thing.” Also “We let people come and find us. We don’t want people to be with us if they don’t want to. It’s an established fact that people will be drawn in when it’s appropriate. It’s not that we don’t want it to happen. Its imperative that we are findable so it’s not hard to find us if you look in the places that make sense.”

So, why creep about in cemeteries in the darkness of night? “Cemeteries are the city of the dead. Its where the ancestors are buried and if one wants to get in touch with ones ancestors or spirits associated with those ancestors, as in Voodoo, then you go to a cemetery. That’s the obvious place.” This relates to the principle in the Chinese practice of ancestor worship. “New Zealand has a basically Christian ethic, most people are nominally Christian and if you want trouble rub their nose in your face. They’re obliged to make a problem. You don’t further the cause at all by, you know, shoving it in people’s faces or being confrontational.”

Thoughts

There is little difference between the seeking of Sue and Mike and that of Jim Mark and Bob. Sue clearly identifies her seeking as being on a continuum or a ‘natural progression’. They are on a journey towards the ultimate goal of reaching a purified state of existence. All experiences are part of this journey and process. At this point they have chosen to identify with the Thelemic path as the most suitable to achieve their goal, although I received the impression that Sue did not wish to be limited to this one identity.

The fact that Crowley is the originator of the Thelema system lends itself to the assumption that Thelemites are Satanists. However, the form of Thelema that Sue and Mike use is Left Hand Path but not Satanist. There are similarities between the two but these are in the Magick symbols that are used. This commonality also exists between Right and Left Hand Path traditions. Crowley was not the only person to form a new Order from an old. Builders of the Adytum have some similarities with Thelema but are a Right Hand Path tradition and they perceive Crowley as ‘evil’.
The above images illustrate the similarities between the two Orders. The second image, taken from the first, is a depiction of the symbols above an altar seen in a Thelemic temple.

Builders of the Adytum

Builders of the Adytum (BOTA) are included in this study as it has an association with Magickal traditions. It is in contrast to Crowley's direction out of the Golden Dawn. Paul Foster Case founded BOTA after leaving the Order of the Golden Dawn. Builders refer to emulating Jesus and Adytum is Greek for “Inner Shrine” or “Holy of Holies.” BOTA synthesises hermetic arts and sciences, 'the Holy Qabalah' and 'the Sacred Tarot'. These also appear in other Magick traditions in various forms, interpretations and purposes. BOTA describes itself as a Mystery School seeking to gain higher consciousness (Illumination) through its theory and practices. “These teachings and practical secrets constitute what is known as AGELESS WISDOM.”

While these two orders share a common point of origin, I believe it is reasonable to describe BOTA as Right Hand path tradition and Thelemic traditions as Left Hand path.

BOTA and Magick

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19 From BOTA's booklet, The Great Adventure.
While speaking with the head of BOTA, there was an expression of concern regarding the use of the word 'Magick', specifically why I was using Crowley's spelling. I explained that it was simply to delineate magic and Magick. It is clear that BOTA resists any connection or association with Crowley but as noted before the two orders originate from the same source so commonalties are unavoidable. BOTA, as others also do, consider Crowley a degenerate due to his reputation regarding his use of drugs, alcohol and sex.

While BOTA prefers the label mysticism, there is Magick among its members. That Magick is similar to the Magick encountered in other traditions. Some dismiss Magick. One BOTA respondent stated that it was “hocus-pocus.” Another respondent acknowledges Magick noting that they “magical and mystical have a close meaning.” However, the respondent also noted that they “totally reject seeking to obtain results by interference with another soul. ... magick per-se is out.”

The other respondents acknowledge the existence of Magick. One uses Dion Fortune’s definition of Magick while another describes Magick as creating “a new inner self, which lifts us higher to achieve spiritual results in our life.” From the responses given there is parallelism between the Magick of traditions such as Wicca and BOTA. The role and type of ritual is an unknown quantity.

While an invitation to attend a weekly public meeting is extended to any that are interested and highlights the open side there is an occult side to BOTA. The public meetings are similar to that of many mainstream Christian churches. The meeting follows a predetermined ceremony following the lay out on a card. A homily focuses on a tarot card. The homily explains and relates the symbolism of the card to daily and spiritual life. The wearing of robes by those on the dais and the use of incense is reminiscence of a Catholic or Anglican service. This resemblance is due to the link BOTA has with Christianity. However, BOTA is not strictly Christian, nor is it Jewish, as the use of Qabalah may indicate. “BOTA accepts the Qabalah as the mystical root of both ancient Judaism and the original Christianity.”

As with other traditions, BOTA has a progression through degrees of secret knowledge. There are weekly class work sessions as well as ceremonial and ritualistic works in which members participate “as they become suitably prepared for this privilege”. These privileges range from “public presentation to the deeper inner practices and teachings.”

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20 Founder of Society of the Inner Light, another Golden Dawn descendant.
explain this "deeper knowledge" as knowledge that can not be disclosed "to untrained men and women" because of "human weakness and ignorance." It is only by progressing through the various degrees that one obtains occult, which simply means hidden, knowledge until they reach "final Illumination." (BOTA leaflet)

Thelema and BOTA have a common ancestry, the Order of the Golden Dawn, but have taken different paths. Both use Magick and symbolism in a form that suits their declared purposes. Both have commonalties with other Magick traditions (e.g. Wicca and Satanism) especially the use of Will to achieve understanding, knowledge and self-improvement.
OTHER MAGICK TRADITIONS:

The circle is cast

People who are always praising the past
And especially the times of faith as best
Ought to go and live in the Middle Ages
And be burnt at the stake as witches and sages. Stevie Smith

Witches everywhere

While I will not deal at any length with Craft\textsuperscript{21} traditions, as there is a growing body of literature available, they appear here as a comparison with the Left Hand Path traditions to highlight the similarities. There are writings now appearing that focus on Witchcraft in New Zealand and I have drawn on these for information about their practices. These works include \textit{Faces of the Goddess}, by Celine Kearney (1997), and \textit{Witchcraft in New Zealand}, by Kathryn Roundtree (1993). I also spoke with several witches and interviewed a solo practitioner.

Despite Craft practitioners keeping Satanists at arms length there are similarities. Two similarities are the idea of self-improvement and in Magick and its use. The discussions and interview produced answers comparable to those from the others that participated in this project. The most common point of agreement was regarding black Magick or rather the use of black Magick spells. Those who follow the right hand path (e.g., Wiccans) do not use black Magick, that is they do not interfere with another’s life and their right to choose. The ethos of Magick means that spells will come back to you three fold so one needs to be careful about the spells cast.

Similarly Left Hand Path practitioners do not like to use black spells for the same reason. One Satanist said that they would use a curse if someone deserved it but “its kinda an arrogant thing to do. Arrogant and nasty and kinda cold hearted thing to do is the LaVeyian thing which is do unto others as they do you cause it’s defeatist”. Sometimes it is better just to ignore them. The effort of cursing them acknowledges them, indicates that

\textsuperscript{21} Also known as Witchcraft
they have got to you and gives them power. The 'reality' appears to be that the Left-Hand path is dark Magick rather than black and the Right Hand Path is light Magick.

A Witch's voice

Sabrina is twenty and has been a Solidarity Wiccan for six years.

She describes her mother's side of the family as atheist and her father's side as vaguely Christian. Her mother followed her into Paganism a couple of years ago. As a child there were no rituals performed in the home it was a "completely atheist household, God didn't exist, let alone worship him." In her college years she went to religious schools and was "dragged" to church about 3 times per year.

She looked "around [but was] not interested in mainstream Christianity but I had quite a few friends that were Buddhist and that sort of thing". Her contact with the Craft came after her cousin started in the Craft about two years before Sabrina's own involvement. Sabrina does not use alcohol or drugs.

The main influences on Sabrina are books by Silver Raven Wolf, which Sabrina describes as eclectic. "She's [Silver Raven] very strong on learning the groundwork so then you can learn to make your own spells. She says that witchcraft shouldn't be a static thing. Your book of spells fine but its not just a list then, if you haven't got a spell in there 'oh gee' then you can't do anything. It's a reference work that you're working with so if you look back and say 'oh that didn't work then maybe if I change it this way it will'." She has also read Saunders and Gardiner "but [they are] too restrictive [in their practices], I don't like what they've got in them."

What was it about witchcraft that attracted Sabrina to it? "Something clicked. Here's a religion that doesn't think that women are horrible and awful, promotes free choice, thinking about what you are doing and taking responsibility." Is it only about women's spirituality? "It is to a great extent but I think that's not necessary, I believe that you do need a balance in it. I'm working with one of my flatmates who happens to be male. He's been only practicing for about a year so he kinda gets a bit edgy around some of the stuff I do, he has no idea what I'm doing. You do need a balance, it's just that women for so long
haven't really had anything where they can take charge and control their own spiritual upbringing."

While Sabrina performs spells, they are not necessarily the major part of her belief system. "The one [spell] that I've got going at the moment which is more or less a permanent one is, it is not a love spell. It's a very very ethical version of the love spell. It's a calm waters spell. Stops major misunderstandings in the relationship." There is more than spell casting: "Magick is about will power and the way you think anyway. Even people that aren't Wiccans or aren't into that sort of thing occasionally do their own Magickal spells without thinking about it. I mean if you majorly obsess about wanting something to happen chances are they probably will, good or bad. It's just something that Witches are aware of and we use a little more than normal people."

Sabrina prefers solitary practice as "Coven based tends to rely more on props and the way I learned was never to rely on props. They will strengthen things if you've got them around and help Magick but all your Magick comes from within," although she does use Tarot cards.

"How it affects people's Magick it's not a big deal to me. If they worship Kali the destroyer, they're just different sides of the same goddess so it doesn't matter as long as the two sides don't decide to slug it out in the kitchen. All Magick is the same. It all comes from the same source eventually. I mean all spiritual power comes from the same source it's just how you look at it and how you use it."

Her ritual practice is as demanding as that of Bob's or Mike and Sue's. "I tend to be very careful about how much power I use because I really don't need to wake up with a splitting headache the next morning. If I'm doing a spell that's got a major power drain then I'll end up with a headache or just really tired the next day. That sort of thing only gets done for major reasons, normally it would be healing or protective."

What is Magick? "Focused will, preferably with a little help from the divine." Her use of Magick is ethical based on the Wiccan creed of "do what you will but harm none." Her definition of black Magick is the same as the other participants in this study. "Black Magick is when you are trying to manipulate someone else's free will. Anything that affects anyone else's free will or harms them is black Magick. Love Magick's probably the most normal section of that and probably the easiest one to get tempted into doing."
Sabrina has not used drugs or alcohol for recreation before identifying as a Wiccan but what about now? “Personally I find that way of doing things is cheating. You’re going to get to the same bit by hard work anyway and you’ll be able to control it a lot easier. The use of ritual drugs, like that I find, you know, it will open up doors fine. But they won’t be necessarily be ones that you’re prepared to deal with so if you want to do that that fine by me but personally I’d never do it.”

What is the purpose of her belief system? It is “primarily to improve my own life. I suppose if everyone ended up practicing it then it would improve mankind. I’m more than willing to put a little bit of energy into Earth spells on occasion or for good causes. It’s like earning a decent wage and donating some of it to your favourite charity.”

Thoughts

Sabrina has taken a similar journey to other practitioners. While aware that it is easy to use dark Magick, such as a love spell, she accepts that other use other forms of Magick. Her comment that she could work alongside someone who works with Kali, as she is the same goddess in another form, indicates that the Left and Right Paths are not as distinct and separate as the stereotypical model suggests.
Conclusion

MAGICK LEARNT:

By degrees

As often as a study is cultivated by narrow minds, they will draw from it narrow conclusions.
John Stewart Mills

The object of this study was to define Satanism and the relationship between Magick and Satanism. However, how does one define or describe the shape of a litre of water? It is different in all of its forms: liquid, frozen and steam and it is different depending on the structure of the container. So just as the shape of water can be difficult to define so is Magick. It is not abstract but it is fluid. Just as water takes the shape of the container it is in so does Magick. Practitioners place Magick in a container that they feel comfortable with and so that is how Magick appears in that context. It is possible to add flavourings and colourings but the basic component remains the same. Water is water, Magick is Magick. It is the development of the self through the Will and the focusing of that Will to produce change.

While some seek to show that the New Age Movement is the precursor to Durkheim’s ‘cult of humanity’, it is likely that Magick is the closer ideal to this with Satanism at the extreme, or deviant, edge. Westley summarises Durkheim’s ideas.

... Durkheim’s predictions concerning religion in the future allow for the possible coexistence of a variety of different religions (and certainly cover the possibility of an increasingly specialized and differentiated society). The theme running through these various movements will be the sacredness of the ideal man. People will feel a need to join in groups to dramatize these beliefs and social realities which underlie them, and to be empowered and “morally remade” by this group interaction. (Hill, 1992)

Individualism is a primary feature of Magick traditions. Practitioners of Wicca, Witchcraft and Satanism, etc, operate both solo and in a group as in Westley’s statement.

What is Satanism? As one respondent stated “…the term is perhaps even more nebulous as [sic] ‘Christian’.” A search of various writings produced standardising models of Satanism. The fictional Gothic Satanism of horror movies, the rebellious Teenage Satanism
of adolescence and the Religious Satanism of the serious practitioner. The third group divides into two types the Devil-Worshipper and the Satanist. This research refers to the Satanism of the Satanist.

However, is Satanism part of Magick, the New Age, or its own entity? While its use of dark deities and reputation for sexual abuse and human sacrifice make it a tradition shunned by some traditions and reviled against by others it is a Magick tradition. It is a tradition that blends the light and dark beliefs and practices of Magick to achieve the desired goal of the practitioner; the end justifies the means. Part of the reason behind the distancing of some Magick traditions is due to the conditioning of a predominantly Christian Western society.

Christianity introduced its theology, in some instances forcefully, converting many in an effort to suppress and supplant kinship traditions. Once established it developed its own place and history within Western society, now considered the religion of Western culture. Evil, fear and abhorrence has been synonymous with Satanism/Magick for centuries in Western culture due to the influence of Christian theology. Jews, women, homosexuals and herbalists are just some of the groups that have been persecuted and killed because of this association.

Daniel Defoe's *A System of Magick* describes the origin of Magick and the degeneration of Man. According to Defoe Magick became a degenerate belief system when Humans corrupted it in association with Satan, the Christian Devil. Contemporary Christian writers, for example Mike Warnke, continue this type of ideology, reinforcing the association of the evil, as contained in Christian dogma, with Magick traditions. This perception of Magick saturates Western culture and is embedded so deeply in Western thinking that even when some individuals reconnect with kinship traditions, they carry this concept with them.

Pagan traditions disassociate themselves from Satanism because it is part of Christianity and as they do not recognise the Christian theology, they do not recognise Satan. The history of the treatment of those accused of being involved in witchcraft or being in league with the Devil also has an influence. Participants in Roundtree's study illustrate this:

> I see the witch-craze very politically. I see it as the final attempt to suppress pagan religions and to suppress the power and healing of women. ... I cannot read that *Malleus Maleficarum*. It brings up something frightening to me. (75:1993)
And

A witch to me is just a woman who makes rituals. We’re not somebody against Christians who’s having sex with Satan – all that Christian invented crap.” (Ibid. 93)

Pagans and others appear to disassociate from Satanism as the stereotype of Satan, as the personification of evil, controlling the practitioners for evil purposes is still current in contemporary Western society. For their belief system to become acceptable in a Christian influenced society, such a disassociation is understandable. A pentagram hanging in a quasi-Magick shop window had a notice attached to it stating the difference between this symbol and the inverted pentagram of Satanism. The notice identified this symbol as belonging to ‘the good guys’ and should not to be misidentified with the Baphomet.

There is a large amount of material to choose from; not all of which is useful to coming to an understanding. We need to put aside our fixed idea and try to reveal for ourselves what is Satanism. When we do this, we find that Satanism is as constructed as any belief system. It divides into streams with each having a modern founder but a historical heritage. The American version, LeVeyian Satanism, is heavily documented both from within and without. Its origins can be pinpointed with an unusual exactness. Anton LaVey rejected the Western religion, apparently on the grounds of hypocrisy rather than a return to kinship beliefs. Its basic philosophy can be summed up as; if you are going to do, do it openly and honestly. It allows for the realisation of the super human, based on Nietzsche’s conception. Magick is part of this tradition giving it a historical basis and enabling individuals to reach this and other goals.

Traditional Satanism, while appearing publicly in recent times, claims an ancient pre-Christian kinship heritage. This stream looks not to a restoration of kinship traditions but of a new aeon. A time when northern European civilisation will reach a new higher form of existence. Magick aids the individual to reach their personal potential that enables them to seed the arrival of this new aeon.

Both streams use Magick in similar way: improvement of the individual leading to the arrival of a new and better society. Both reject Christianity as a usurper, a religion grafted into European society. Therefore, this rejection of Christianity and identification with Magickal tradition is a return.
The New Zealand Satanic order OSV originated with influence from the LaVeyian stream but moved into Traditional with an emphasis on the restoration of pre-Christian traditions. It rejects the idea of a Pakeha identity in preference to a European identity. It is unlikely that anyone who is not of European decency would contemplate adhering to this version of Traditional Satanism, especially given its association with National Socialism. This, perhaps, underlies their statement that “Satanists are born not made.” As Thomson states, “The OSV has from its beginnings consistently and mercilessly condemned all forms of occultism, including other forms of Satanism, that it views as having non-European origins”. (1998)

As part of a ‘deviant’ tradition, Traditional Satanists or perhaps more correctly Odinists are the extreme edge of a European ethnic revival. It challenges the accepted status quo to bring about the reestablishment and acceptance of European rights. While this may sound like White Power, and in some areas there are connections, it should be taken into consideration that Satanism appeared at the same time as other human rights movements, for example the Women’s and Civil rights movements. All of these had a deviant form that acted as a force of change in society. “They challenge the accepted, offering an alternative and opening the way for the development of a less radical form of change or the acceptance of new ‘norms’ in society”. Traditional Satanism views current Western society as a product of colonialism and Christianity is a symbol of that colonialism.

Other Magick traditions are not so deviant. Others take a more subtle approach to bringing about change in the individual and society. However, the purpose of Magick is the same, effecting change. Traditions such as BOTA and Thelema do not lay an emphasis on ethnicity and accept those who identify with their tradition and desire change within. Although those who use Left Hand Path Magick tend to come into more conflict with Western society.

Wicca and other Witchcraft traditions again do not lay a stress on ethnicity but their claim that they are born not made, indicates that there is a link to kinship heritage. As one Wiccan mentioned to me, ethnicity is not important but it does help especially with Celtic Magick. (See also Kearney, 1997: p 10)

What is clear is that although at certain levels Satanism and Craft traditions differ, their Magick is the same. The quote below from a respondent sums this up well.
There is also the aspect, which I believe Eliphas Levi wrote, “black Magick is but the shadow of white Magick”. By the same token, the more a white Magickian understands about Magick, the more powerful a black Magickian he could become. However, I would like to point out, that with Satanism of the ONA/ODF variety, the actual goals are close to those of White Magick, that is, enlightenment, and emancipation from ignorance. I now contend that most people involved with these systems would adapt to genuine white Magick (“hardcore” variety, not soft new-agey touchy-feely stuff) pretty well, as I did myself...

How do people come to make this identification with Magick traditions? Regardless of tradition, people were more likely to have a background of Christianity. Unsurprising, as this is the predominate religion in Western society. Once into the teenage years most began to search for alternatives, this is why I suggest that Teenage Satanism may lead onto Religious Satanism. Certainly, those in Satanic traditions mentioned that they felt they did not ‘fit in’ with their peer groups. This may indicate an individualistic personality that is predisposed to Magick. However as some respondents lived in rural settings it may also indicate lack of choice in peer group association.

There appears to be little change in lifestyle choices after identifying as a Satanist. As already noted from one Satanic respondent, they have always been questioning. Those in other traditions also noted no change in lifestyle but mentioned more ‘spiritual awareness’. This may indicate that the seeking was for a tradition in which they felt ‘at home’. From the practitioner’s viewpoint this supports their contention that they were born not converted, to a tradition.

In contrast to the popular conception that Magick leads to drug and alcohol abuse, the opposite appears to be true. Those who did use either or both to any, especially large, extent have reduced the use to the confines of ritual or no use at all. Drug use appears to be a part of some Left Hand Magick rituals in New Zealand. However, in any tradition where it is used it is a matter of individual choice as to if and what drug is used in ritual, although this is based on observations and interviews with a small population sample. Alcohol plays a similar role as in many other belief systems, that is in a symbolic role.

One common factor shared by these traditions is the strong individualism of the practitioners. While any society is made up of individuals not all have the strength to stand apart from the mainstream, especially when that calls to be at extreme odds with the accepted ‘norm’. It is identification with Nietzsche’s call, in *Thus Spake Zarathustra* (1901), to
the “solitaries of today, you who have seceded from society” from whom “a new nobility” will arise “... to oppose all mob rule ... and to write anew upon new law-tablets the word noble”. It is a call to go beyond the individualism of Rousseau and Durkheim, beyond the exchange of one yoke of conformity for another. However, there does appear to be a paradox, in that, as individuals they form a collective that appears to require conformity, for example CoS and ToS.

What the origin of this individualism is relates to the ongoing debate over nature versus nurture. The parents of Satanists appear to be stable in their beliefs but not dogmatic as few practised rituals at home. There is a pattern of questioning and non-conformity that appears both in Satanists and other Magick practitioners, as seen also with some of Alder’s respondents. This questioning is perhaps a part of human nature with individuals discovering a ’truth’ with which they have an affinity. This appears in Kearney’s work with many women identifying with Goddess worship because it “fitted in with her sense of individuality”. (1997:110)

With the search for a belief system that has affinity with one’s ‘sense of individuality’, there is also spiritual or political motivation. Some seek a system that gives spiritual fulfilment, others political expression. A former priest in OSV wrote, “I no longer think of Satanism as a religion, it is a whole world view, not part of my life, it is my life, the way I live it, the way I act and think”. In contrast, the founder of OLHP, Faustus, has had a background of predilection for Nation Socialism since his pre-teen years. Nietzsche’s works had an influence, as did Crowley’s. Upon discovering LaVeyian Satanism, “it gave an added direction to what I’d been championing”.22

With the fluidity of modern Western society and removal of strict societal identity or even national identity (the possibility to hold dual nationality), individual identity is also more fluid. Choices are available that were proscribed only fifty years ago. No longer is it an assigned identity but one for which the individual has an affinity. Self-identification alters as the individual alters due to the experiences of life. It is not conversion as in a climate of equal rights and acceptance of differences there is less proscription of choices. It is alternation, for the individual any and each change is successive.

22 Both quotes are from Suspire Vol. 1 Pt 1, 1994, an official publication of OSV.
<table>
<thead>
<tr>
<th><strong>PAGANISM (Witchcraft etc)</strong></th>
<th><strong>SATANISM</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Achieves individual self improvement through the use of the Will</td>
<td>Achieves individual self improvement through the use of the Will</td>
</tr>
<tr>
<td>Uses Magick to focus the Will.</td>
<td>Uses Magick to focus the Will.</td>
</tr>
<tr>
<td>Does not accept the existence of God, Jesus or Satan and other aspects of Christian theology.</td>
<td>Does not accept the existence of God, Jesus or Satan and other aspects of Christian theology.</td>
</tr>
<tr>
<td>Some practitioners use drugs in ritual other do not.</td>
<td>Some practitioners use drugs in ritual other do not</td>
</tr>
<tr>
<td>Uses light Magick and will not interfere with others free choice in pursuit of their own goals.</td>
<td>Uses light Magick in pursuit of their goal. Also uses dark Magick and may interfere with others free choice in pursuit of their own goals.</td>
</tr>
<tr>
<td>A willingness to indulge light aspects and desires of their humanity. Sexual</td>
<td>A willingness to indulge all aspects and desires of their humanity, the</td>
</tr>
</tbody>
</table>
practices are consensual.

| light and dark sides. Sexual practices are consensual. |

Table 1: Comparison of traditions.

Satanism is the use of Magick to achieve personal goals with the option of using dark Magick. Paganism is the use of Magick to achieve personal goals without the option of using dark Magick.

The title of this work is drawn from two sources. Alder’s *Drawing down the Moon* and Pink Floyd’s album *The Dark Side of the Moon*. It is this second source that makes an interesting observation. The album closes with the statement that “there is no dark side of the Moon really. As a matter of fact it is all dark.” In our present time ancient imagery and belief systems need to be understood in a new way.

Perhaps it looks something like this:

![Stereotypical View](image)

Figure 18: Stereotypical View
Figure 19: A stereotypical Christian view

Figure 20: A new view
BIBLIOGRAPHY

Azoth. Ephemera of the ONA. Issue 34 (Summer Solstice) 1990.


**GLOSSARY**

Witchcraft and Pagan
Glossary

AKASHA - The fifth occult element, the omnipresent power which permeates the universe. It embraces the other elements (earth, air, fire, and water) which are said to stem from it. Some consider it the "other" of the two worlds between which a witch walks.

ALEXANDRIAN - That tradition of Witchcraft descended from the teachings of Alex Sanders.

ALTAR - A flat surface used for religious and magickal rituals, preferably of natural materials such as wood or stone.

ARADIA - Daughter of the Goddess Diana and Lucifer, God of the Sun (sometimes said to be her brother), Aradia is called the Queen of Witches. Though used in many Wiccan traditions, she is central to the Italian witchcraft tradition, Strega.

ARCANA - A deck of Tarot cards is divided into two halves or arcanas. The Major Arcana has 22 cards representing dominant events and forces in life. The Minor Arcana (lesser Arcana) has 56 suit cards representing smaller and/or more mundane events in life.

ARCHETYPES - Universal symbols that speak to us in the language of the subconscious. They are the ideal images of deities and other powers that embody concepts such as knowledge and beauty, and allow us to communicate such concepts to the subconscious in order to perform magick, divination and other rituals.

BIND: To magically restrain something or someone.

BLACK MAGICK - Any negative magick performed to harm or manipulate people or situations in a negative way. Practitioners of black magick are said to be on the "left hand path."

BOOK OF SHADOWS - A book of spells, rituals, recipes, and other guides and materials written by a witch or coven. It is often hand-written, though today many witches write their book on computers. Also, traditionally, the book was kept secret, either by the individual witch or the coven, though many such books are now published on the Internet.
(never with all of the secrets however). Also called the Book of Lights and Shadows or grimoire.

BURNING TIMES - Reference to the period during the Middle Ages when many people were executed by the church or by public officials for practicing witchcraft. Some estimates suggest that as many as nine million were killed while other estimates are far more conservative. In addition, it is unlikely that they were all witches in that this became a favoured means for officials to get rid of personal enemies or any unwanted person in the community. While burning was the method of execution in Scotland and some parts of Europe, in other areas the convicted "witches" were hanged.

COVEN- An organised group of Witches, usually thirteen or fewer, who meet regularly for religious rituals.

DEGREE - Levels of achievement in a particular tradition. Many traditions have three degrees.

DRAWING DOWN THE MOON - A ritual used during the Full Moon in which Witches invoke the power of a Moon Goddess to increase their power.

ELEMENTS- Earth, air, fire, and water, plus spirit, or Akasha. Each is associated with a direction and a colour (among other things): Earth (north, green), Air (east, yellow), Fire (south, red), and Water (west, blue), plus Spirit (center, white).

GARDNERIAN - A tradition of Witchcraft descended from the teachings of Gerald Gardner.

INVOCATION - A ritual to call energies into oneself from outside, sometimes in the form of a deity. The purpose may be ritual or magickal workings. Also refers to the words, often a poem, used to achieve this.

KABALLAH - Mystical teachings from the Jewish-Gnostic tradition which formed the basis of ceremonial magick and the Alexandrian tradition. An elaborately structured Tree of Life is central to the system of study. Also Qabala and Cabala.

LEFT HAND PATH - Also known as the Dark Path, this is the path taken by those who would oppose Nature and seek to harm others for their own benefit.

MAGIC - Illusions done by a modern magician for entertainment purposes.
MAGICK - The act of focusing will, emotion and energy to effect change within yourself and in the world. Whether it is good or evil depends on the intentions of the magician.

METAPHYSICAL - Pertaining to realities which are outside those of science, such as cosmology and ontology.

MYSTICISM - The belief that one can achieve direct consciousness of God or truth through meditation and intuition. In mystic practices, one attempts to merge with God or the source of creation.

NEW AGE - Modern term for a variety of metaphysical practices, often combined and redefined to fit the contemporary world.

OCCULT - Literally, occult means "hidden" and is applied to a range of beliefs and activities that are outside of the mainstream philosophies and religions. It may also imply something that is secret, magickal, or supernatural.

OLD RELIGION - Another name for Wicca. Also, Old Path or Old Ways.

PAGAN - Among those who are not Pagans, the term refers to anyone who is not Christian, Islamic or Jewish, and may have the negative meaning of heretic. Among Pagans, the term refers to anyone who follows an earth or nature religion.

PENTACLE - A pentagram surrounded by a circle. It may be a disc placed on an altar, a pendant to be worn, or any such representation.

PENTAGRAM - The five-pointed star often representing the five elements of Earth, Air, Fire, Water, and Spirit (the upper point). It may also represent a person with arms and legs spread. Pentagrams are used in many pagan rituals for either positive workings such as invoking or negative ones such as banishing. Inverted the pentagram may represent the Horned God, though it also has Satanist associations.

RUNES - A set of symbols that are used both in divination and magickal workings. These symbols may be engraved in small pieces of wood for divination purposes. Runes that fit one's magickal goals are often carved into candles for candle magick.

SAMHAIN - The Sabbat now celebrated on Halloween (October 31). This celebration marks the New Year and is a time for remembering the dead and honouring the Crone Goddess. It is also the final festival of the harvest season.

SHAMAN - A word derived from the Tungas language of Siberia, it is a generic term for healers and spiritual leaders in tribal societies. Traditional shamans induced trance states
through drums, dancing, ingesting hallucinogens, self mutilation and deprivation and virtually any means by which one might achieve an altered state of consciousness. While in such a trance, the shaman crosses over into another world to get information for his people such as the cause of illnesses and other misfortunes. The shaman is the peoples' link to the spiritworld.

SPELL- A magickal working directed toward the achievement of some goal such as obtaining, banishing, changing a condition, etc. Sometimes refers to the verbal part of the ritual.

TAROT - A set of 78 cards with pictures and symbols that are used for divination by connecting the reader to the subconscious mind. The origin of the cards is unknown.

TRADITION - The particular branch of paganism that an individual follows, such as Gardnerian, Alexandrian, etc.

WICCA - A modern tradition of witchcraft based on the old earth religions of Europe. The term comes from an Old English word meaning "to bend" or "to have wisdom."

WITCH - The word conjures up a variety of images ranging from the comic Halloween witch to a Satan worshipper to the pagan practitioner of the Craft. The latter is, of course, the truer meaning, though it is difficult to change peoples' perceptions of Witches. Witches are Pagans and generally follow a nature religion, and usually (though not always) practice some form of magick.
APPENDICES

Appendix 1: Questionnaire

INFORMATION AND CONSENT
This questionnaire is part of my research into contemporary Magick, with a focus on Black Magick. This research has two aims: 1/ to examine the way a person comes to identify with a magick tradition 2/ to describe Magick traditions.

I have tried to make this questionnaire as easy as possible. Most questions only require a box to be marked. If you wish, you may answer questions more fully. You can also add comments at the end of the questionnaire. You do not have to answer all the questions. If you feel uncomfortable answering any question, for any reason, leave it and continue with the others.

A returned questionnaire will be understood as consent given to participate in the research and for the data gathered to be used in the written thesis and any published material. The information gathered will be used to produce a general understanding of Magick and any patterns in the process of identification. Respondents will not be identified unless a pseudonym is given. All responses will be kept confidential and destroyed at the end of the project. Return completed questionnaires by May 31 2000.

Note: Please read the questionnaire completely before answering.

Outline of questionnaire sections.
Section One: This section looks at your family background
Section Two: These questions look at pre-teen and teenage years and your contact with religion at this time
Section Three: This section asks questions about your contact with other traditions before your current Tradition.
Section Four: This section asks questions about your contact with your current Tradition
Section Five: This section asks questions about your life since identifying with your tradition
Section Six: This section asks you to describe aspects of your tradition
Section Seven: Census information to be used to analyse the responses. The information will not be used to identify you in any way in the study. This information will be used to compare these responses to census information.

If you would like to receive a summary of the final report, please return this sheet with delivery details below. To maintain the anonymity of the questionnaire return this sheet separately from the completed questionnaire.

Address for delivery of summary:

Thank you for participating in this research.
John Latham
E-mail: John.Latham@vuw.ac.nz

DEPARTMENT OF RELIGIOUS STUDIES
PO Box 600, Wellington, New Zealand Telephone +64-4-463 5299, Facsimile +64-4-463 5065 E-mail: religious-studies@vuw.ac.nz Web http://www.vuw.ac.nz/religion

Section One:
This section looks at your family background

1. Do you have any siblings?

<table>
<thead>
<tr>
<th>No</th>
<th>Go to 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>Go to 2</td>
</tr>
</tbody>
</table>

2. How many? (Please print)
3. Where are you in the birth order?

(Youngest, oldest, middle etc)

4. What is (was) your parents' religion? (Please print)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td></td>
</tr>
</tbody>
</table>

5. Did either parent change religion?

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Don't know</td>
</tr>
</tbody>
</table>

6. Did your family perform any religious rituals at home?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Go to 8</td>
</tr>
<tr>
<td>Yes</td>
<td>Go to 7</td>
</tr>
</tbody>
</table>

7. What types?

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer (any type)</td>
</tr>
<tr>
<td>Seance</td>
</tr>
<tr>
<td>Candle lighting</td>
</tr>
<tr>
<td>Meditation</td>
</tr>
<tr>
<td>Other (please print):</td>
</tr>
</tbody>
</table>

8. Did you attend any religious meetings/services as a child?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Go to 10</td>
</tr>
<tr>
<td>Yes</td>
<td>Go to 9</td>
</tr>
</tbody>
</table>

9. Please describe the type of meeting and attendance. (E.g., Baptist Sunday school twice a month)

Section Two

These questions look at pre-teen and teenage years and your contact with religion at this time

10. Did you make contact with religious groups?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Go to 13</td>
</tr>
</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
</table>
11. With what group(s) did you make contact? (Please print)

12. Was your parent(s) aware of this contact?
   No
   Yes

13. Did you ever feel pressure from a religious group to join?
   No Go to 15
   Yes Go to 14

14. Did you join?
   No
   Yes

15. Did you belong to any other groups? (Please print)
   E.g., social, sports etc.

16. Have you ever felt that religion could satisfy an emotional need or crisis in your life?
   No Go to 18
   Yes Go to 17

17. In what way? (Please print)

18. Did you use alcohol?
   No Go to 20
   Yes Go to 19

19. Please indicate how many drinks in a typical week.

20. Did you use drugs (both prescription and illegal)?
   No Go to 22
   Yes Go to 21
21. Please indicate your usage in a typical week.

- [ ] 5 or more times/week
- [ ] 3-4 times/week
- [ ] 1-2 times/week

Prescribed only

22. Have you ever suffered from any psychiatric disorders?

<table>
<thead>
<tr>
<th>No</th>
<th>Go to 24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>Go to 23</td>
</tr>
</tbody>
</table>

23. Please give a brief description.

Section Three

This section looks at any other traditions you identified with.

24. What magick traditions have you previously identified with?

25. How similar is this tradition with your current

1 2 3 4 5

(Very similar) (Very different)

26. How long did you identify with this tradition(s)?

27. Why did you change tradition?

28. Do you think that you would have discovered your current tradition without contact with other traditions?

Section Four

This section asks questions about your contact with your current Tradition.

29. From which sources did you first get your information?

Please tick the source(s) in the first box and rate them in the second from 1 (an excellent source) to 5 (poor source).

<table>
<thead>
<tr>
<th>Source Used</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspaper articles</td>
<td></td>
</tr>
<tr>
<td>Books (fiction)</td>
<td></td>
</tr>
<tr>
<td>Books (non-fiction)</td>
<td></td>
</tr>
<tr>
<td>Television</td>
<td></td>
</tr>
<tr>
<td>Magazine articles</td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td></td>
</tr>
<tr>
<td>Radio</td>
<td></td>
</tr>
<tr>
<td>Internet</td>
<td></td>
</tr>
<tr>
<td>Christian material</td>
<td></td>
</tr>
</tbody>
</table>

Other: (please print)
30. How did you get further information?

31. How long have you identified with this tradition?

Section Five

This section asks questions about your life since identifying with your current tradition

32. Have your friends changed since then?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Some</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>

33. Have you left any organisation(s) because of identifying with your tradition?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>Go to 35</td>
</tr>
<tr>
<td>Yes</td>
<td>Go to 34</td>
</tr>
</tbody>
</table>

34. What organisation(s) were they?

35. Have you made any other changes in your lifestyle?

Section Six

This section asks you to describe aspects of your current tradition

36. Briefly, describe your tradition and how it affects your day to day life.

37. How important is ethnic origin to your tradition?
38. Describe what ritual means and its role in your tradition.


40. What role do drugs and alcohol have in ritual and magick in your tradition?

Section Seven

General information to be used to analyse the responses. The information will not be used to identify you in any way in the study.

41. Are you?
   Male
   Female
   Other

42. When were you born?
   Day  Month  Year

43. In what country were you born?
   New Zealand
   England
   Scotland
   USA
   Australia
   Other (please print):

44. Tick as many to show which ethnic group(s) you belong
   NZ Maori
   NZ European
   European
   Pakeha
   Irish
   Scottish
   Dutch
   Pacific Is
Other (please print):

45. What is your current tradition?

<table>
<thead>
<tr>
<th>Nature and Earth Based Religion</th>
<th>Animist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Druid</td>
<td>Wiccan</td>
</tr>
<tr>
<td>Satanist</td>
<td>Spiritualist</td>
</tr>
<tr>
<td>Esoteric Thelemite</td>
<td>Exoteric Thelemite (OTO)</td>
</tr>
<tr>
<td>Society of Guardians</td>
<td>B.O.T.A</td>
</tr>
<tr>
<td>New Age Religion</td>
<td></td>
</tr>
</tbody>
</table>

Other (please print)

46. Do you have a secondary school qualification?

<table>
<thead>
<tr>
<th>No</th>
<th>Go to 48</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>Go to 47</td>
</tr>
</tbody>
</table>

47. What is your highest secondary school qualification?

<table>
<thead>
<tr>
<th>NZ School Certificate</th>
<th>NZ Sixth Form certificate</th>
</tr>
</thead>
<tbody>
<tr>
<td>NZ University Entrance (pre 1986)</td>
<td>NZ Higher School or Leaving certificate</td>
</tr>
<tr>
<td>NZ University Bursary, Entrance or Scholarship</td>
<td>Other NZ or overseas secondary school qualification</td>
</tr>
</tbody>
</table>

Print the qualification

48. Do you have any other qualifications?

<table>
<thead>
<tr>
<th>No</th>
<th>Go to 50</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>Go to 49</td>
</tr>
</tbody>
</table>

49. Please print any other completed qualifications such as trade certificate, a diploma or degree (do not count credits etc towards a qualification)
<table>
<thead>
<tr>
<th>Name of qualification</th>
<th>Major (if any)</th>
<th>Year received</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

50. What is the source of your income for the last 12 months ending 31 March 2000?

- Wages salary commissions etc paid by employer
- Self employment
- Interest dividends, rent other investments
- ACC regular payments
- Superannuation, pensions etc
- Unemployment
- Benefit (DPB, Sickness etc)
- Student Allowance
- Other sources of income
- No income

51. What was your income for the last 12 months ending 31 March 2000?

- Loss
- Zero
- $1-$5,000
- $5,001 - $10,000
- $10,001 - $15,000
- $15,001 - $20,000
- $20,001 - $25,000
- $25,000 - $30,000
- $30,001 - $40,000
- $40,001 - $50,000
- $50,001 - $70,000
- $70,001 - $100,000
- Over $100,000

Please add any comments you wish to make:

Thank you for taking part in this research.

Appendix 2: Satanic Ritual Abuse
Satan's Excellent Adventure in the Antipodes

Michael Hill

ABSTRACT: "The satanism scare," which began in North America in the early 1980s, arrived in Australia during the late 1980s and in New Zealand from 1990 onwards. Its importation was associated with conference presentations and published material by a small but key group of claims-makers, several of whom had been associated with the earlier McMartin preschool investigation. The influence of their claims on child protection professionals in both Australia and New Zealand is traced.

I preface this paper with a quote from a seventeenth century skeptic who was responsible for bringing an end to a witchhunt:

I have observed that there were neither witches nor bewitched in a village until they were talked and written about (Alonso de Salazar, quoted in Geis & Bunn, 1991, pp. 41-42).

In the latter part of the 1980s, first in Australia and subsequently in New Zealand, there was a mounting panic about alleged satanic activity. The activities that were claimed to be performed by satanic cults involved horrifying rituals in which children were said to be sexually abused, tortured, murdered, cannibalized, and even bred for use in these Gothic practices. Belief in the existence of such cults spread, not only among Christian fundamentalists, but also among secular professionals, especially those involved in social work and counseling. To date, there is no physical corroboration of the atrocities allegedly perpetrated by these satanists.

What I hope to do in this paper is to show how these claims originated and how they were disseminated in this part of the world. To do this I need to examine the role played by a key network of American claims-makers who brought the Satanic Ritual Abuse (SRA) scenario to Australia, and later to New Zealand. I will examine the contorted logic that often accompanied the claims. Then I will show how local "experts" took the scenario further, sometimes with disturbing results.

I will preface this account with two important qualifiers. First, there is no intention in what follows to question the existence of child abuse, which has been increasingly recognized as a problem of considerable proportions since the recognition of a "battered child syndrome" in 1962 (Best, 1990). Quite the contrary, my concern over alleged SRA is partly motivated by concern that the pursuit of a mythical form of child abuse diverts resources from the genuine cases.

Second, there is no disputing the existence of people who label themselves satanists—there were just over 900 of them in the 1996 New Zealand census. But as Jean La Fontaine points out in her study of the British allegations, "the existence of satanists does not prove that they abuse children in these rituals; it merely means that care must constantly be taken to emphasize that the actual practices of occultists, witches and satanists are different from what is being recounted as satanic abuse" (La Fontaine, 1998, p. 41). Her own work (La Fontaine, 1994, 1998), the firm conclusions of an FBI specialist in sexual abuse (Lanning, 1992), and the results of a very large study in the United States (Goodman, Qin, Bottoms, & Shaver, 1994) all amount to the same result: "no bodies, no bones, no bloodstains, nothing" (Waterhouse 1990).
Appendix 3: The Peter Ellis Case

Source http://www.vuw.ac.nz/psyc/ willson_peterellis/bground.htm

Background to the Peter Ellis Case
Joanne Willson.

On 26 April 1993 Peter Ellis faced a jury trial in the New Zealand High court on 28 counts alleging indecency with young children who attended a creche at which he was employed between September 1986 and November 1991. The trial lasted six weeks. The jury acquitted him on nine counts and found him guilty on 16. On 22 June 1993 Peter Ellis was sentenced to a total of 10 years imprisonment.

Events Prior to Peter Ellis's Arrest

Peter gained a permanent position with the Christchurch Civic Childcare centre in February 1987, after having worked there casually for approximately six months. At this time, he commenced a three year childcare certificate, which he passed in 1990. The creche looked after 40 children a day on average, with ages ranging from 12 months to four years. Staff numbers maintained a ratio of 1:4 in the nursery area (12 months to 2.5 years) and 1:8 in the "big" area (aged over 2.5 years). These numbers included a supervisor and an assistant. Peter Ellis was the only male staff member. Peter is described as an outgoing, uninhibited unconventional person given to putting plenty of enthusiasm and energy into his work and social activities, sometimes to the point of being risque and outrageous. He was regarded as the "darling" of the centre by parents and colleagues alike.
In November 1991 a mother complained about a comment her son had made about Peter. This complaint resulted in Peter being temporarily suspended pending an investigation. A meeting of the parents was held on 2 December 1991. Parents were told that Detective Colin Eade had not seen anything that convinced him there was abuse. The parents were told that common signs of abuse were bedwetting, nightmares, and tantrums. If they had any suspicions, they were not to question their children directly but to send their children to Social Welfare to be interviewed.

On 20 December 1991, Detective Colin Eade wrote to the creche management committee saying that he had found no evidence of abuse. However some of the parents did not believe this conclusion and continued to send their children to be interviewed. On 30 January 1992, the first allegation was made by a child in an interview. This child had never attended the creche. The allegation of indecent touching was supposed to have happened in the few moments she had waited while her mother picked up her little brother. During February and March, other children were diagnosed by Social Welfare as having been abused. Peter Ellis was arrested on 30 March 1992.

Prior to the Trial

On 31 March, a public meeting was called. At this meeting parents were told that all children who had attended the creche in the past five years should be interviewed. Parents were given phone numbers to call to arrange interviews, pamphlets on dealing with children telling of abuse. They were also offered counselling as well as being given ACC forms to make claims regarding the abuse. Over the next few months, 118 Christchurch children were interviewed. Many only once to ascertain that they hadn't been abused. However, some children were interviewed over and over again, often because of parental pressure. Some were interviewed up to six times, for sessions of one to two hours each. Some of these children denied any abuse in the early interviews and made allegations in the later interviews. Often the allegations became more bizarre with each subsequent interview.

It wasn't until September 1992 that anyone else was accused of being involved in he abuse, although there had been rumours that others had been involved for months. Four other creche workers, Gaye Davidson, Jan Buckingham, Marie Keys and Debbie Gillespie were charged with various charges of child abuse. These charges were later dropped due to their chances of a fair trial being prejudiced by their association with Ellis.

Since Conviction

In 1994, Peter Ellis appealed against the conviction and the sentence. On 8 September 1994, the Court of Appeal rejected Peter Ellis's appeal. Peter was acquitted of the charges which one of the children made. This child recanted her allegations.

QC Judith Ablett-Kerr says she hopes to have a Privy Council hearing in October 1997 to either overturn the case, or at least have it returned to the NZ Court of Appeal for reconsideration. The four grounds of appeal are:

The evidence on which Ellis was convicted is incapable of belief;

The exclusion of some videotapes of evidence meant the jury had vital evidence withheld; the whole issue was the credibility of the children, and the jury was denied the opportunity to make an informed judgement;

The fact the jurors had with them in the jury room copies of the transcripts of prosecution videotapes of the complainants' evidence, but had no evidence of their cross-examinations;
The domino effect that should have followed the recanting by the eldest child complainant. (Sunday Star Times, 22 June 1997)

Most of this background information was taken from McLoughlin (1996), and the summary of the Court of Appeal for the Peter Ellis case. Further description of the case can be seen here: http://www.religioustolerance.org/ra_newze.htm

Appendix 4: Culling

Source http://www.nasz-dom.net

Culling - A Guide to Sacrifice II

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As has been written - opfers are human culling in action. That is, Satanic sacrifice makes a contribution to improving the human stock: removing the worthless, the weak, the diseased (in terms of character). Naturally, this culling occurs on a somewhat larger scale by using magickal means to direct/influence/control events in real time (i.e. in the causal) and so produce historical change [war/strife/struggle/revolution and so on] than it does by choosing a specific opfer and executing an act of sacrifice.

However, the correct choice of opfer means that with their elimination the sinister dialectic will be aided and thus the intrusion of the acausal into the causal speeded up. [In non-esoteric terms read: "aid the dark forces to spread over Earth."]

The choosing of specific opfers depends on three things: (1) Satanic judgement; (2) and insight into and knowledge of Aeonics and the sinister dialectic; (3) the means for undertaking the act without compromising the individuals involved are available.

Generally, it is the duty of a Master or Mistress to select opfers, although any Satanist, from novice upwards, can suggest suitable targets, in which case the Master or Mistress, after due consideration, will give judgement as to the suitability of the target.

(1) means a judgement is made, based on experience. Often, this is judgement concerning the character of the victim. The victim may be suggested/chosen (a) because one or more of their actions has brought them to attention and made them seem suitable; or (b) their removal will be beneficial to Satanism/the sinister dialectic. The suitability of the victim is decided by a Master or Mistress, and once confirmed, the victim or victims are subject to tests (qv. 'Guidelines for the Testing of Opfers' MS). Often, the Master or Mistress arranges to meet to victim or victims 'accidentally' and so can judge them on a personal level.

(2) means the proposed action is assessed in the light of Aeonics/the sinister dialectic - i.e. will the removal of the victim or victims aid the cause of Satanism? The dialectic?

(3) Means that (a) members are available to conduct the tests; (b) the loyalty of those members and the others who will participate in actual sacrifice is assured; (c) the Temple has the means and the abilities necessary to conduct the act: for example, make it seem "accidental" if an "accidental death" is decided upon as a means of avoiding detection; can ensure safe untraceable disposal after the act; arrange an alibi should any participant need one.

Oppers are not chosen at random - they are always carefully selected, then judged, then tested. The actual act - be such a ritual or a practical act (such as an assassination) - is never done for any personal reason. That is, it never arises out of personal emotions or from personal desires. Instead, the act is supra-personal - done with a Satanic judgement and a Satanic detachment arising from both sinister knowledge (e.g. of Aeonics) and direct knowledge of the character or actions of the victim. The act itself and the prior judgment as to the suitability of the victim or victims is often communal - involving a Temple/group and thus a participation which enables a reasoned and balanced assessment by those participating. In such communal action, one member is appointed to argue the case for or on behalf of the intended victim or victims during the special sunedrion which is convened by the Master or Mistress to consider the selection of victim(s) and arrangements for the act.
The act itself is one which glorifies the Satanic, which affirms Satanic values - that is, it aids evolution in a positive way, enhancing the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic/nature of the culling). Opfers become/are chosen as victims because of their nature and/or because of their deeds. Mostly, victims are dross - those whose removal will aid change/the growth of civilization/the Aeonic imperative.

The judgement which decides the fate of an intended victim or victims is of course a Satanic one - and quite often, this judgement is akin to an act of 'natural justice' and/or a Satanic retribution: the victims have effectively condemned themselves by their deeds/their nature. In effect, Satanic sacrifice is conscious evolution in action.

Many examples might be presented to illustrate this - but four will suffice, although it should be remembered that these are merely illustrations, specimens, to throw light on the underlying principles involved.

I) A young man of weak character (no self-discipline; a lout of the worst kind) spends his time stealing cars and committing petty crimes. He lives on 'Social Security' benefit and has a disdain for nearly everyone - which he shows by his loutish, foul-mouthed behaviour: when he is with friends, of course, since he is too weak and cowardly to do anything provokative on his own. He is often drunk. On one occasion, he steals a car with some of his cronies, is chased by Police but escapes. During this chase, he crashes into some other cars and two people are injured, one of whom is a young woman who sustains serious injuries the effects of which will be with her for the rest of her life.

Some time later, this lout and some others break into the home of an elderly, blind man. The man attempts to stop them and this enrages this lout who beats the old man unconscious. The elderly man had fought in the Great War of 1914-18 and had been awarded several medals for gallantry. After this beating, the lout is rather proud of himself and considers he is something of a 'hard man'.

This lout is a typical example of the modern dross modern society produces in such profusion and which this society does nothing effective about. His character and his actions make him a suitable candidate for sacrifice - his removal will be a culling, benefiting evolution, and be an act of natural justice, restoring balance. Satanic judgement would give him a chance to redeem himself - make something out of himself - via tests designed to show if he has any potential. Should he fail the tests, he would be regarded as an opfer.

II) A Satanic novice living in a European country where questioning the 'holocaust' is a crime, in Law, joins an extreme Right-wing political group which works "underground". In doing this, he hopes to acquire experience "on the edge" and actively aid the sinister dialectic by challenging 'the accepted' and speaking/working for and on behalf of the heretical and 'the forbidden' (in that and other Western countries, the heretical is National-Socialism: qv. MSS on Aeonics). After some months of action, he and some others are betrayed by someone working with them. The person who betrayed them had been arrested doing something dreadfully 'illegal' (distributing forbidden books and leaflets) and had made a deal with the authorities whereby he only gets a fine if he gives them the names of others involved in the underground cell. Our novice however escapes to another country - but two of his Comrades are caught and after a farce of a trial are sentenced to several years imprisonment.

Thus the betrayer makes himself a candidate for sacrifice - he acted against the sinister dialectic (and thus those aiding that dialectic) and revealed a weakness of character.

III) A particular individual is prominent in actively organizing and encouraging violent opposition to those who are members of a political group whose actions and policies [unknown to them] are aiding and will aid the sinister dialectic and whose nationwide success would begin a new upward phase in evolutionary change. By his actions over a period of time, this particular individual becomes an opponent of those who desire to bring about this new evolutionary change - and thus he becomes a suitable candidate for sacrifice. His removal - most effectively by assassination - will be a lesson to others and beneficial for those whom he opposed, and thus will aid the dialectic.

IV) An Adept desires to practically and effectively disrupt the status quo and encourage the breakdown of the present system, aiming also to bring about a revolutionary state of affairs in his country beneficial to those whose actions and policies [unknown to them] are aiding and will aid the dialectic and thus evolution. To do this, he aims to target a particular, distinct, group - considering them all as suitable potential opfers. That is, he considers this particular group - by its nature and by its collective presence and actions - has shown itself to be suitable: removal of as many of its members as possible
will be conscious natural selection in action. In effect, he wished to create a particular type of 'tension' in society by eliminating members of this particular, distinct, group.

The Master guiding this particular Adept agreed this was a feasible option, from the point of view of practically and effectively aiding the sinister dialectic. A special sunedrion was held to consider this, with a member defending the character and presence of this particular group within this particular society. After hearing and considering all the arguments, the judgement of the Master was that the members of this particular distinct group (and others like it) could indeed be classed as opfers and thus that the removal of one or many would be beneficial.

Essentially, sacrifice falls into two categories - (1) sacrifice by magick by means of a magickal rite, such as the Death Ritual; (2) sacrifice by some physical act - i.e. death by practical means. (2) can and often does involve a secondary and/or simultaneous magickal ritual which aids or is a part of the practical act of execution.

Excursus: The Reason for Revealing a Secret Sinister Tradition

Too often, in the past, the true nature of Satanic sacrifice was hidden - even from many who professed to be Satanists. More recently, pseudo-Satanists have falsely claimed that "Satanism does not and never has conducted human sacrifices." However, I repeat that human sacrifice - properly conducted according to the guidelines laid down by traditional Satanist groups - is a culling and thus is positive and a practical expression of Satanic belief. Of course, the modern pseudo-Satanists deny this - since in their weakness they seek respectability and seek to make what they call 'Satanism' like themselves: weak, pseudo-intellectual, ineffective, inoffensive and addicted to fantasy rôle-playing.

The time is now right, however - both strategically and tactically - to reveal the Satanic truth, the whole Satanic truth and nothing but the Satanic truth in clear, precise terms which are not open to misinterpretation.

The traditional code of silence which forbid the casting of this aspect of esoteric Satanic tradition into writing - and which expressly forbid the dissemination of anything connected with that aspect - no longer applies. That is, the Grand Master representing traditional Satanist groups recently decided to permit this aspect of the tradition to be not only written down, but also disseminated. This would establish for both present and historical purposes, what the true nature of Satanism was and is since it was considered that the time was right (given the conditions pertaining in Western societies at the time the decision was taken) for this knowledge to be made known. The main reason for this judgement was Aeonic - to enable greater participation in genuine Satanism, thus increasing the number of genuine Satanists, and thus enable these Satanists by their acts and their living to implement sinister strategy.

With the revealing of the principles and practice of Satanic sacrifice, all of genuine Satanistic practice and belief was made accessible - it was no longer confined to esoteric groups or reclusive individuals. A subsidiary reason for revealing this aspect of sinister tradition was to counter the falsehoods of the pseudo-Satanists. These pseudo-Satanists had set themselves up, within what had become the 'Occult establishment', as authorities on Satanism - making pronouncements as to whom they considered to be "genuine Satanists" and which group or groups they considered to be "authentic". Of course, those so deemed 'genuine' or 'authentic' had to fit their definition of what they considered Satanism to be - and by the nature of that definition these so-called 'genuine Satanists' were one or more of the following: jerks, rôle-playing hucksters, babbling pretentious nerds, fantasy-mongers, pseudo-intellectual dabblers, mental defectives and vain, egotistical, materialistic urbanized softies incapable and afraid of undergoing genuine ordeals in the real world.

These people went around feeling rather pleased with themselves and their safe, tame 'Satanic' world of fantasy-rituals conducted in covens/pylons or in some pathetic 'temple' they made in their own home out of various bits-and-pieces sold to them by some "I really believe in the power of crystals" Occult-shop owner. The meanderings of these pretentious Temples and Churches - "we are 'authentic' and 'genuine' Satanists!" - with their fictitious "mandates" and their spurious "teachings" cobbled-together from old Jewish-inspired Grimoires and long-dead useless myths and legends, would, if left unchallenged, gradually obscure then undermine and destroy the real essence of Satanism. This essence is that it is a practical means, a practical way, to create a new, higher type of individual - and eventually a new human species. This way involves - and can only involve - real experiences, real ordeals, real darkness and real self-effort over a period of many years, for only these things build real personal character; only these things lead to a self-overcoming, an evolution of the individual. The pseudo-Satanists wallow in intellectual verbosity and engross themselves in pseudo-magickal rituals. For so
defying the sinister dialectic, and revealing their true, weak, nature, some at least would be suitable as opfers... In their last moment of terror, they would at last experience the real, primal, darkness which is Satan.

Appendix 5: Translation of the Stele of Revealing.

The Stele of Revealing

Do what thou wilt shall be the whole of the Law.

FRONT

Translation of the Hieroglyphs on the Stele of Revealing

Top: Hadit, the great god, lord of the sky.
Above left: Ra-Hoor-Khut, chief of the gods.
Above right: The deceased, prophet of Mentu, lord of Thebes, the one for whom the doors of the sky are opened in Thebes, Ankh-f-n-khonsu.
Under altar: bread, water, cattle and fowl.
The deceased, the prophet of Mentu, lord of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O sublime one! I adore the greatness of your spirits, o formidable soul, who inspires terror of himself among the gods. Appearing on his great throne, he travels the path of the soul, of the spirit, and of the body, having received the light, being equipped, I have made my path towards the place in which Ra, Tum, Khephra, and Hathor are; I, the deceased priest of Mentu, lord of Thebes, Ankh-f-n-khonsu, son of a person of the same rank, Bes-n-Maut, and of the priestess of Amoun-Ra, the mistress of the house Ta-Nech."

BACK

The deceased, the prophet of Mentu, lord of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O my heart of my mother, O heart which I had while I was on earth, do not rise up against me in witness, do not oppose me as a judge, do not charge me in the presence of the great god, lord of the West, because I have joined the land to the great West when I was flourishing on earth!" The deceased, priest of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O, you who only has one arm, who shines in the moon, the deceased Ankh-f-n-khonsu has left the multitudes and rejoined those who are in the light, he has opened the dwelling-place of the stars (the Duaut); now then, the deceased Ankh-f-n-khonsu has gone forth by day in order to do everything that pleased him upon earth, among the living."
Aleister Crowley's Paraphrase of the Hieroglyphs on the Stele of Revealing

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!
The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahatoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

Saith of Mentu the truth-telling brother
Who was master of Thebes from his birth:
O heart of me, heart of my mother!
O heart which I had upon earth!
Stand not thou up against me a witness!
Oppose me not, judge, in my quest!
Accuse me not now of unfitness
Before the Great God, the dread Lord of the West!
For I fastened the one to the other
With a spell for their mystical girth,
The earth and the wonderful West,
When I flourished, o earth, on thy breast!
The dead man Ankh-f-n-khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterest in the moon!
I weave thee in the spinning charm;
I lure thee with the billowy tune.
The dead man Ankh-f-n-khonsu
Hath parted from the darkling crowds,
Hath joined the dwellers of the light,
Opening Duaut, the star-abodes,
Their keys receiving.
The dead man Ankh-f-n-khonsu
Hath made his passage into night,
His pleasure on the earth to do
Among the living.