Most books about Satan have been the works of theologians, historians or philosophers; books that naturally reflect vested interests. Consequently, what evolved were books about theology, history and philosophy, with Satan as a sort of symbol or analogue. This book is decidedly different; a book about Satan for you and me. Thus it is a book that uses theology, history and philosophy to shed light upon the figure of Satan rather than vice versa. What this can mean to you is a book both informative and gratifying.

Unlike many of Satan's biographers, who strive for objectivity under the impetus of specialization, I admit to bias, prejudice and the expression of my feelings. I have taken some literary liberties that most scholars would avoid. I have done so for two reasons: one, to provide a book that is easy to read and devoid of mind-boggling concepts and, two, to try to understand and to share the understanding of the present occult explosion in our society. In this sense, this book is for fellow human beings who may be oversated with books about a personal Satan, written by an individual who is similarly oversated.

Over the years of the past decade I was struck by the vast difference between the questions that scholars might ask about Satan and those asked by the man-in-the-street. It could be said that a thousand questions launched this book, and that it strives to answer some of them. The following pages deal with such questions as:

How does modern man conceive of Satan?
Can Satan deceive twentieth-century man?
Is Satan a purely Judeo-Christian concept?
Where did the idea of Satan come from?
Is a Satan necessary to human life?
What is demon-possession?
Why are Satan and sex connected?
What are the sexual spirits called Incubi and Succubi?
Is Satan-worship a fad or a flirting with death?
What is Satanic power?
Was Satan the god of the witches?
What is the connection, if any, between ancient Satanic practices and modern witchcraft?
Is modern drug use related to Satanic practices?
Will the figure of Satan forever overshadow all that man does?
What is the figure of Satan?
If there were no Satan, would there still be evil?

All of these questions indicate a widespread belief in Satan as the embodiment of evil. Satanism, Black Magic, Witchcraft, Sex Magic, charms, spells, divination, demon-possession, exorcism—our society has them all. This book will help you to understand why.

Most of us have never met a witch, seen a magician, witnessed a ceremonial orgy, or encountered Satan, so this book is designed to bring to the reader those clarifying elements often missing in newspaper, television and magazine reports of nefarious, infernal or "kookie" activities. In the end the reader will have a deeper insight into the motivation of those about whom we read, into what it is that underlies evil behavior, into what comprises the concept of Satan.

The reader will come away with a totally new perspective on occultism, evil practices, the victims and the victimizers. He will know not merely that evil exists, but why it exists, where it exists, for whom, and how it manifests itself. Most importantly, this book will show the individual a way to overcome evil, a way to "starve Satan to extinction."

Theodor Laurence
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SATAN IN OUR BEDEVILLED SOCIETY

There are times when it would seem as if God fished with a line, and the devil with a net.

Madame Swetchine
In London, England, an ex-Roman Catholic priest named Alex Sanders has become a High Priest of the Craft (as witches call their religion), and heads up a coven of practicing witches. Alex Sanders is described as a man who found witchcraft "via the psychic route of professional mediumship," and who "became an important factor in the religious life in London's pre-Christian Celtic community." Before he established his coven, Alex had been known "as a playboy and was always to be seen at fashionable night-spots and at the best parties." Challenged to prove the magical prowess of which he was boastful, young Alex staged some pseudo-magical ceremonies. "The sexual deviations practiced at these gatherings ranged from various male-female perversions to homosexual and lesbian practices." Alex himself admits that they were "pretty lurid and orgiastic," and "very close to Satanism although I kept any serious black magic out of them."2

Esquire magazine (March, 1970) described beautiful Princess Leda Amun Ra of California as a black witch who "attempts to have sex with swans which she steals from public parks under the very noses of the guards." The same article called "two rock clubs, the Climax and Thee Experience, hotbeds of ravening Satan freaks."3
In August, 1969, at Indio, California, the strange cult known as the OTO was publicized following a case of child torture. On June 20, six year old Anthony Gibbons started a fire that burned down one of the OTO’s commune buildings and injured a few farm animals. In punishment little Anthony’s parents burned his fingers with matches and chained him in a packing crate in the 100 degree plus summer desert heat—for 56 days. This incident brought the OTO to journalistic light. Anthony’s parents were arrested along with eleven other cult-members, received light sentences, and afterwards disappeared. Most newspaper dispatches carried the highly significant factor of the case: the cult was the OTO. UPI defined the cult as Ordi Templar Orientalis, but occult authority Nat Freedland corrects it to read: “Ordo Templi Orientis, the long-forgotten German sex-magic fraternity.” Freedland writes that the Indio, California cult “is said to be led by a woman named Jean Brayton,” and he points out that “the membership is certainly an object of interest to the FBI,” who seem to be interested in Jean Brayton’s OTO, because “the rumor is there are two interstate murder warrants out on them.”

In the summer of 1966, Anton Szandor La Vey began his church of Satan in San Francisco, and has since been called the Satanist of all Satanists. His followers call him “The Black Pope.” In La Vey’s eclectic book, *The Satanic Bible*, Burton H. Wolfe writes in the Introduction that the Church of Satan carries on Black Magic openly instead of secretly:

Wedding, baptism, and funeral ceremonies dedicated to the Devil were held in the Church of Satan, with the press invited. Rituals in the tradition of the black arts were staged at midnight in the old dark Victorian house of La Vey, an incongruous building among all the white and yellow stucco houses in the San Francisco neighborhood a short way from the cliffs along the Golden Gate. Occasionally the roar of a full-grown lion that lived in the black house with the La Vey family (Anton, 39; wife Diane, 26; and daughters Karla, 17, and Zeena, 6) reverberated through the night, spooking the neighbors, who were already upset about living so close to Hell.

Sirhan Sirhan, Senator Robert Kennedy’s assassin, is believed to have been a Satanist, or at least demon-possessed. Rationalistic and orthodox materialists were shocked to learn that Sirhan’s defense attor-
neys had considered "basing their case in court on the assertion that their client had been possessed by an evil spirit when he murdered Senator Kennedy." Freedland reports that according to the Rosicrucian AMORC records, "Sirhan answered an ad in June, 1966," and was dropped from membership for failure to pay dues. "In jail, he set aside $20 to activate his membership and at one point in court testified that he joined the Rosicrucians because he hoped to develop the mental powers to produce psychic phenomena, visual hallucinations, and thought transfer." Sirhan's May 18, 1968 diary entry—"RFK must die before June 5"—is said by some to be linked to the May Rosicrucian Digest article, which read: "Dare to plan something different, just write it down and see how it gains momentum." Freedland reports that Sirhan "requested two Theosophy books for his jail-time reading—Madame Blavatsky's The Secret Doctrine and her follower C. W. Leadbeater's At the Feet of the Master." Some tentative evidence was raised "which might mean Sirhan Sirhan was hypnotized into murder by parties unknown." In Satan's Assassins, Brad Steiger and Warren Smith draw attention to a ritualistic element in Senator Kennedy's assassination. "A few feet from where Senator Kennedy fell after being struck by the bullets from Sirhan's revolver was a large ice cabinet. Scrawled in crayon upon the front of the box was the inscription: 'The Once and Future King.'" These mystical words do not refer to some past monarch, Steiger and Smith point out, but to "Satan, who, in the eyes of his minions both mortal and immortal, is the 'once and future king' of Earth." Freedland dismisses Sirhan as "a dim-witted sorcerer's apprentice," but gives special attention to Charles Manson, another product of satanic influence.

"The five-foot-six, one-hundred-and-thirty-five-pound illiterate ex-con wasn't merely a marginal loser acting on his delusions like Sirhan," Freedland writes. "Manson was able to control a self-contained tribal family—consisting at any one time of up to twenty women and six males all bigger than Manson—simply through the force of his personality." Manson is the alleged killer of actress Sharon Tate and her companions, murders which reek of Satanism. "Sharon Tate, pregnant and nearly ready to give birth to her unborn child, was brutally stabbed and slashed in ritualistic patterns. One of her breasts was almost chopped off from her body. Miss Tate's body was slashed open and the unborn male baby was brutally ripped from her body."
In his article "The Devil and Sharon Tate" Michael Ballantine wrote: "Gleefully, proudly they called themselves 'Satan's Slaves'—the harem of young women who lived with ex-convict Charlie Manson at the Spahn Ranch outside Los Angeles. Manson told Y. Lee Freeman in 1968, 'all my women are witches, and I'm the Devil.'" The Manson group apparently, as horrendous as it has come to be known, is but one of many in existence across our country. The numerous cults of evil referred to in the Esquire article and in books like Lawrence Schiller's The Killing of Sharon Tate, "shows us that there are, indeed, hundreds of people for whom the worship of Satan, taken either seriously or symbolically as a mark of their alienation, is very real." Steiger and Smith in their profound study of Satanic assassins report on such people as Charles Guiteau, the killer of President Garfield, a man who "had acquired a private demon, a 'Lordy,' who whispered sinister counsel into his anxious inner-ear"; Sirhan Sirhan; Jacson, "the axe-wielding assassin of Leon Trotsky," a man who, like Sirhan, had spent his jail-time reading Madame Blavatsky's The Secret Doctrine, and who cried out that "they" made him commit his grisly deed; Lee Harvey Oswald, President John F. Kennedy's alleged assassin, who talked of "'Devilmen' taking over Earth; and Dr. Martin Luther King's killer, James Earl Ray. Ray and Sirhan reportedly practiced hypnotism and auto-suggestion; Oswald "probably participated in Satanic cultist activity" and feared the Devilmen. Steiger and Smith conclude that "the random assassin is motivated by some non-political element—an obsession, a delusion, a feeling of persecution, or a belief that he is acting on orders from some 'Higher Intelligence.' Certain occultists warn against 'hostile vibrations,' 'psychic attack,' and the possibility of a normal, rational individual falling under the control of an entity, a force, beyond our comprehension." Another Satanic mass-murder was committed by John Linley Frazier, a twenty-four-year-old man who "'freaked out on the pollution problem after getting heavily into mescaline.'" Drugs, radicalism, and ecology all combined in this Santa Cruz Tarot murder. Victor Ohta, a wealthy eye surgeon, along with his wife, secretary, and two of his children, were shot to death in the ultra-modern Ohta home. After setting fire to the house, the murderer stuck a note on the windshield of Dr. Ohta's Rolls-Royce. "'Today World War 3 will begin . . . anyone and/or company of persons who misuses the nat-
ural environment or destroys same will suffer the penalty of death by the People of the Free Universe.’’ The signature on the note consisted of the four knights of the Tarot.15

Occult authority Peter Haining interviewed a young woman who had joined a Satanist group. She describes her ordeal: “In the top left-hand corner, facing me, was a semi-circle of twelve men—hooded, masked and robed. One woman from the three behind me took up a position with them to form a coven of thirteen. I turned right, and with the drums still beating, walked to the middle of the wall, where three men making a triangle were standing—the triad, three-in-one. Behind them against the wall, was a two-feet high statue of the Mother Mary on a stand. I approached this point as I had been told, walking slowly with hands held as if in prayer but pointing fingers to the floor . . . On the wall itself was a mirror and the symbol of the goat—the devil . . . Suddenly, from the curtained doorway by which I had entered the room, came three men with a young girl . . . who seemed about fifteen or sixteen . . . She promised to give her soul to the devil, declared that she belonged absolutely to him, and condemned God and His Son . . . A long table was brought into the middle of the central ring and they carried the girl and put her upon it . . . People began to be intoxicated, stamping their feet, jumping about. It turned into an orgy of sex . . . Someone removed the last of the girl’s clothing. Her eyes were wide open, staring. Then a naked man climbed on top of her. After he had finished another took his place. I felt awfully ill . . . I have broken my satanic oath, and I know the power of these people is such that they won’t rest until they have taken their revenge on me.”16

Raymond Van Over reports that a few years ago a young woman came to him “seeking help because of a spell that had been cast on her. She had met a witch and a vampire in a 57th-Street cafeteria. The male vampire was a pimply-faced, young rock and roll singer, dressed in a gold lamé, skin-tight suit.” The woman was neither on drugs nor intoxicated, Van Over says. “She was deadly serious and swore that the rock and roll vampire was after her blood, primarily because it was a rare blood type, and he was partial, or so he said, to such epicurian delights.”17

In his memoirs, ex-Superintendent Robert Fabian of Scotland Yard, wrote: “There is more Satan-worship today than ever since the Dark Ages.”18 Sybil Leek, “Chief Witch of the New Forest,” gives her age
as 560 because "she believes herself to be the reincarnation of a witch who died in 1411." Mrs. Leek attended her first Sabbat "when she was eight. At 16 she became a first-degree witch . . . She claims to have witnessed three Black Masses." In her *Diary of a Witch*, Mrs. Leek writes of her initiation into the Old Religion: "On this night my relation was the High Priestess, embodied to conduct the rites with dignity and precision. The vessels containing water and salt were consecrated and the initiation ceremony began. The ritual sword and the blades of the athalmes gleamed in the moonlight. I was bound and a knife was held close to my heart as the High Priestess carefully explained all that becoming a witch would mean." 

Parapsychologist Hans Holzer gives the details of quite a different initiation into a coven. He records the ritual performed by a High Priest admitting a girl named Nikki.

He took the girl around the waist and paraded her, naked, around the circle, introducing her to the gods by proclaiming:

"Take heed, ye lords of the East, South, West, and North that _________ is properly prepared to be made a priestess and a witch."

Here, for the first time, her witchcraft name, which is a name all members of the Craft assume upon initiation, was used . . . The high priest then turned to the Priestess, and kneeling before her spoke:

"Blessed Be thy feet that have brought thee." And he kissed her feet.

Getting up, he then intoned:

"Blessed Be thy knees that shall kneel at the sacred altar," and he kissed her knees.

"Blessed Be thy womb which without we would not be," and he kissed her sexual organs. In the case of an initiation involving a man rather than a girl, the priestess does all the rites. She would then replace the term "womb" with the word "phallus," but otherwise the ritual would be similar.

Standing in front of the priestess, the high priest now said:

"Blessed Be thy breast formed in beauty and in strength," and he kissed her breasts.
Finally, raising himself to full height:

"Blessed Be thy lips that shall speak the sacred names," and with
that he kissed her lips.

This is called the fivefold kiss.²¹

The mid-1970s saw the rise of the Jesus Freaks. Youth’s sense of
alienation and insecurity crystallized into two opposing forces “showing
the struggle taking place between those who looked to Jesus (or white
magic, the good) for inspiration, and those who looked to Satan (or
black magic, the evil) for the meaning of their lives.”²² As one of the
newly converted Christians in Peter Marin’s Saturday Review article
said:

“When I first saw the house, I said, O Christ, Jesus freaks, but
after a while I saw they’d gotten it together, and nobody else I knew
had done it. Now I’ve been here six months, baptized and every­
thing.”

“And before?” (asks Mr. Marin).

“I hustled and dealt. Lived on the street. Got into some shit that
was wrong.”

“Wrong?”

“Yeah, shit I know was wrong. I mean, I was hanging out with a
black dude, and one of his friends got killed by the pigs. So we went
out one night with this shotgun and found a pig sitting alone in his
squad car. Stuck the gun through the window and blew him wide
open.”²³

Tom Burke’s article in Esquire quotes another young man, one who
sees an association between drug abuse and Satanism:

I’ve been around that scene, man, cats who have given themselves
up to the Lord Satan. If you sense an evil here, you are right, and
I’ll tell you what it is: too many people turned on to acid. If you
make a habit of tripping, well, acid is so spiritual, so, uh,
metaphysical, that you are going to be forced into making a choice,
between opting for good, staying on a goodness or Christian trip,
and tripping with the Lord Satan. That’s the whole heavy thing
about too many people turned on to acid: to most of them, the devil
just looks groovier.²⁴
“It is hard to come up with a workable definition of witchcraft in the 1970s,” Mary Bringle says in her article, “New York’s Witch Explosion,” but she mentions Lillian, “who lives on the Upper West Side and enjoys a modest reputation among her friends for rendering men impotent through witchcraft”; Dorothy, “a motherly witch, who believes in the witchcraft-as-religion thesis”; Renata, the twenty-year-old surrogate daughter of Dorothy, who “hopes to spearhead a movement which will inform people of the good to be accomplished through the practice of white magic”; Elspeth, a girl in her late 20s, who “takes pride in being a trifle malevolent, although she will never admit to practicing Black Magic”; Pietro, who “knows all about Black Masses . . . is assisted by various demons at times . . . calls on traditional Satanic helpers with whom he has familiarized himself” and who says, “‘Evil, when you absorb it, turns into Good’”; and last but not least, Lynda, who is “young, tiny, and blonde, with uncorruptible blue eyes which seldom blink.” Lynda “scoffs at those who make distinctions between white and Black Magic. ‘There is no difference. The same spells work for good or evil—it is the intent that changes things.’”

On November 15, 1972, Pope Paul VI delivered an address about evil and the Devil. “What are the greatest needs of the Church today?” Pope Paul asked. “Do not let our answer surprise you as being oversimple or even superstitious and unreal: One of the greatest needs is defense from the Devil which is called the Devil . . . The Devil is at the origin of the first misfortune of mankind: He was the cunning and fatal tempter of the first sin, original sin. From that fall of Adam, the Devil acquired a certain dominion over man . . . He is the enemy number one, the tempter par excellence . . .

“Today people prefer to appear strong and unprejudiced, to pose as positivists, while at the same time giving credit to so many unwarranted magical or popular superstitions, or, worse still, opening their souls—their own baptized souls, visited so often by the eucharistic presence and inhabited by the Holy Spirit!—to the licentious experiences of the senses, and to the harmful ones of drugs, as well as to the ideological seductions of fashionable errors, cracks through which the Devil can easily penetrate and work upon the human mind.”

Dr. Andrew M. Greeley, a Roman Catholic priest, and author of Unsecular Man, from whose article the above has been excerpted, commented on Pope Paul’s address by saying: “Enlightened secular
humanists wrote off the papal warning as one more lamentable Pauline faux pas. Asserting the personal reality of Satan was just what one might expect from the man who attempted (unsuccessfully, as it turned out) to prevent Catholics from using the birth control pill. Satan, indeed!"  

All of these items indicate a rise in a belief in Satan as the embodiment of evil. "No modern, post-industrial society has ever experienced anything like this occult explosion." Satanism, Black Magic, White and Black Witchcraft, Sex Magic, charms and spells, divination, demon-possession, fear, hatred, works of evil, incantations and curses, rituals and ceremonies—our society today is plagued by them all. What does it all mean?  

Is Satan a person? Is evil an essence, an objective reality? Or is it a psychic projection? Is God dead? Does Satan rule the world? Is there Absolute Evil set against Absolute Good, generating all other evils? Is Satan roaming the earth "seeking whom he may devour?"

What is Satan-worship? Who are the Satan-worshippers? Are we talking about demon-possession or psychosis? Insanity or satanic influence? What is Black Magic? Why does Witchcraft, Magic and Satanism reek of sexuality?  

Some of the above questions have been raised by medieval and modern theologians; others by today's philosophers, psychologists, and sociologists. They have not been fully answered to this day in spite of centuries of study, discourse and experience. And yet, now more than ever, these subjects need to be examined. This book cannot provide concrete cut-and-dried solutions to the human problems that now beset us, but it can present a modest analysis of the satanic trends that seem to be mushrooming across our country. To examine the widespread resurgence of interest in things occult may lead to understanding the practitioners. The purpose of this book is best stated in the words of the English philosopher, John Locke: "The improvement of the understanding is for two ends: first, our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others."

Our subject is Satan, to some the personal embodiment of evil; to others a symbol of evil. The figure of Satan permits us to focus on the otherwise elusive concept of evil, which we must do if we are to understand the needs and drives of our fellow human beings who are presently embroiled in Satanic situations and environments. "Evil has always been man's central problem. In recent years it has not only swept
the world but has gone into orbit . . . God may be in his heaven, but all is not right with the world. Evil is the fact—the massive fact” which dominates these latter decades of the twentieth century. “And what fact has ever had so impressive an inheritance?”

The structure of being is composed of warring opposites—light and dark, day and night, positive and negative, good and evil. With the increase of man’s imaginative powers ages ago, came the concept of evil as a terrifying external force. Different cultures have different names for it. In our culture, with its modern technology, jet planes, sprawling cities and high standards of living, the external force is still called Satan. We like to think we have come a long way from pagan times, from ideas of Satan as a real force in the world, but events taking place all around us right now shatter our illusions. “The last witch was burnt in Europe the year my grandfather was born,” Carl Jung writes, “and barbarism with its degradation of human nature has broken out again in the twentieth century.”

Dr. Jung, one of the few great men of our own times to probe into the deeper meanings of evil, mentioned this separation between man and paganism to illustrate how thin the wall is. His point is made clear for us in the case of a female patient he had been seeing for fourteen years. The case also points up the fact that when Satan is real to a person, he must be recognized as real by those who expect to do anything constructive about it. Dr. Jung states that his schizophrenic patient often fell victim to acute psychosis and suffered “from numberless voices distributed all over her body.” Having cultivated one of those voices, Dr. Jung was able to “reach” an otherwise hopeless case. “Her mentality is early medieval,” Dr. Jung explains, “and I was able to establish a fairly good rapport with her only by adapting my terminology to that of the early Middle Ages. There were no hallucinations then; it was all devils and witchcraft.”

While we may be shocked or register incredulity to learn of a belief in Satan and dark practices in our modern era, Dr. Jung was not so disposed. Exhibiting his typical keen insight into the workings of our “modern” psyches, he wrote:

Former ages, endowing the soul with substance and personifying every incomprehensible occurrence in nature, regarded mental illness as the work of evil spirits; the patient was looked upon as one possessed, and the methods of treatment were such as befitted this
conception. It is not unknown for this medieval view to find credence and expression even today . . . To the honour of the Middle Ages be it said that there were also early evidences of a sound rationalism. Thus, in the sixteenth century at the Julius Hospital in Wurzburg, mental patients were already being treated side by side with the physically sick, and the treatment seems to have been really humane. With the opening of the modern era and the dawn of the first scientific ideas, the original barbaric personification of unknown powers gradually disappeared.31

Today, just thirteen years after the publication of the book in which Dr. Jung made the above statement, one wonders if the “barbaric personification of unknown powers” is indeed defunct. The items we will discuss in this book suggest otherwise. “Our rational age of science and reason is marked by a staggering increase in psychiatric ailments. The findings of modern psychology explain to us that Satan, with goat feet, tail and horns, is merely Pan, the image of wishful thinking for the delight and danger of sex.”32 Satan is that perhaps, but he is infinitely more than that also. He is, above all, the representation of the nameless horrors that are being performed daily, and these horrors, like Satan himself, have their roots buried in antiquity and thus in the human psyche.

Underlying every occult practice and the present renaissance of witchcraft, magic and cultism, is the soul Dr. Jung refers to, the soul which former ages endowed with substance. It is the purpose of this book to examine that soul insofar as such an endeavor is possible. It is important for those of us who aspire after Locke’s “understanding” to examine what we can of the roots and causes of the occult milieu in which we find ourselves; to sound the depths of the meaning behind Satanism, witchcraft, and magic; to pierce the veil of popularized theories and explanations of these practices. History may not give us answers but it can give us insight into these events and practices and into the people who perpetrate them.

Most of us have never met a witch, seen a magician, witnessed a ritualistic orgy, or encountered Satan. Nor have many of us come into personal contact with people who have experienced these things. And yet we are painfully aware of widespread nefarious, infernal or “kookie” activities. For the most part we are made aware via television, newspapers and magazines. The occasional “shocking” story of a
Satanic murder or a cult orgy has given way to a plethora of reports from every state in the Union of drug-induced mania and witches and secret societies and mysticism and magic and sexual license. A true barometer of the times in which we live is our increasing inability to be shocked or dismayed by these reports any longer. The time for shock and incredulity has passed; it is time now for understanding, not sympathetic understanding necessarily, but understanding in the sense of knowledge—knowledge of what motivates others of whom we read, what underlies bizarre behavior, what comprises the concept of Satan. To gain this understanding we will visit the Garden of Eden, Gethsemane, the Dark Ages, the Middle Ages, yesterday and today.

Our goal is a new perspective of the occult situation—a new perspective for those who practice evil, for those who are innocently ensnared by it, and primarily for those who learn of it secondhand, through the news media and other sources. It is no longer sufficient to learn of the establishment of a witches' coven; we want to know everything we can learn about why the coven is necessary, why the people involved are doing as they are, what it all represents. At the time of this writing a typical example has presented itself. In the July 7, 1973 issue of the North Adams, Massachusetts newspaper, The Transcript, the lead article on page 11 reads: "Daughters of Satan in Camelot?" The article deals with the establishment of a new coven in the very small town of Florida, Massachusetts. It reads in part as follows:

"Blessed Are the Blessed Be."

So say the witches, the Daughters of Satan, the members of the Coven of Lucifer.

Apparently witches are establishing—or possibly have established already—a coven in the town of Florida, of all places.

What was once the North Adams Sportsman’s Club on Central Shaft Road in Florida is in the midst of being remodeled. There is a sign at the driveway entrance with an unusual castle on it.

A peek inside the windows reveals some unusual sights, including what appears to be a kind of pagan altar behind an upright coffin with gargoyles, demons and mystical symbols.

On a table is a copy of the "Witches' Almanac."
The news that a coven is in the making no longer surprises. It has become so commonplace, so expected, that one reads of it as one reads of the opening of a new laundromat or restaurant or gas station. Of course, one is curious, particularly if one happens to live in the town where the coven is being established. We can not all go to the town of Florida, Massachusetts to see this coven, any more than we can all go to San Francisco to see the Church of Satan, or to the Manson farm, or to any other of the number of "hot spots" which have recently been reported. We may not get to understand the Coven of Lucifer or the Daughters of Satan, but there is something we can do. We can probe history and glean from our past, information that can enlighten us about all covens, all witches and, in the process, Lucifer himself.
two

THE ORIGIN OF SATAN

And the original Archangel, or possessor of the command of the heavenly host, is call'd the Devil or Satan.

William Blake
To whom does High Priest Alex Sanders offer his prayers? Who is the god of Satan Freaks? Who is "the once and future king" referred to in connection with Sirhan Sirhan? When Charles Manson calls himself the Devil, what image is evoked in his mind? What does Guiteau's "Lordy" look like? Or Lee Harvey Oswald's Devilmen? How do Satan-worshippers envision their deity?

We all have a general idea of what Satan looks like: he's a Faustian character with cloven hoofs and a pointed tail. Or is he a tall gaunt man dressed in black? Or a demon with horns?

The question is not "Does the Devil exist?" but "What does Satan look like?" "The Bible gives notice of the Devil's existence on every page," Denis de Rougement writes. "In the original test, it speaks much less of 'evil' than of the 'Evil One.' It assigns the Devil a number of revealing names which ought to help us to recognize him: the Accuser, the fallen Angel, the Prince of this world, the Father of lies, and finally—Legion. The latter furnishes one of the most valuable clues for our time. It means that the Devil assumes as many aspects as there are individuals in the world." 1

The process by which man has conceived and developed the figure and power of Satan deserves our attention since the Devil causes so
much pain, enslaves so many, and creates so much havoc through human agents.

Satan as a Being apart, who is neither man nor beast, is the product of the widespread human tendency to externalize and attribute the power of evil to a single agent. According to Christian dogma, Satan is a disfigured and damned fallen Angel, commander of a legion of angels who are similarly fallen. Lee Harvey Oswald’s Devilmen may be these. But Satan was not always so notorious.

The word “satan” comes from a Hebrew word having the fundamental meaning of “adversary” and, to the Jews, prior to their Babylonian exile in the sixth century B.C., “the satan” was no more than an opponent. “Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God’s anger was kindled because he went: and the angel of the Lord stood in the way for an adversary (satan) against him.” There was nothing supernatural about a satan. David was rejected by the Philistines because they were afraid “lest in the battle he be an adversary (satan)” to them.

In this sense of the word, the alien gods of other peoples with whom the monotheistic Israelites came into contact were “satans.” It was when Yahweh developed into the one and only God, sole creator of the universe, that other gods—satans—underwent interpretive transformation. With the emergence of Yahweh as the one and only God, all other gods “were reinterpreted as ‘sons of God’ on an angelic level, that is, members of the divine council of Yahweh, who from their subordinate position assisted him in ruling the universe.”

Satan’s Development

In post-exilic writings “the satan” makes his appearance. In the Book of Zechariah, for instance, Satan is the zealous prosecutor of Joshua. “And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Here we find Satan as an active member of God’s court. That Satan is already emerging as the “accuser of men” is made apparent by the Lord’s rebuke: “And the Lord said unto Satan, the Lord rebuke thee, O Satan.”

It is in this context that Job’s “satan” is best understood. The familiar story of Job and his trials and tribulations throws much light on the role “the satan” plays in the order of things, the role which later Christian
The Origin of Satan

theologians would allude to as illustrative of the Devil’s methods, the role he is said to play in the lives of men even today.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.7

What occurred pursuantly to this friendly exchange is now a matter of common knowledge. It will suffice to remark upon three deductions reached by early Biblical scholars, deductions which live on today in the twisted minds of some of our more disturbed citizens.

The first is that Satan enjoyed cordial relations with the Lord. Satan’s rebellion occurred many centuries before, and yet, during the time of Job, he could accompany the faithful angels (the “sons of God”) into God’s presence.

The second, the most important deduction to later Inquisitors, is that Satan was cast in the role of prosecutor for God and that God heeded his reports, his accusations, and his judgments. As God’s agent, and recognized as such by God himself, Satan was something like a district attorney.

The third deduction is that God shared his own powers with Satan. “And the Lord said unto Satan, behold, all that he hath is in thy power.”8

Centuries later, the Inquisitors and witch-hunters would lean heavily on this passage—and other Old Testament passages—to prove that Satan is “the ruler of this world.” They proved it so well, as history attests, that to this day we read of possessed men and women who maim and kill because they were “afraid to disobey the Lord Satan.” “But in these early traditions there is no sign of any belief in the Devil, the great prince of evil who is the arch-enemy of God. The figure of the Devil
loomed up later and passages in the Old Testament that originally had nothing to do with him were taken as scriptural authority for his existence.” As late as the Book of Job Satan was still a son of God, enjoying cordial relations with Yahweh. Only after the rise of Christianity did he become the adversary of Christ, and hence of God. In Jude 9, for example, we find a story which clearly indicates Satan’s good standing with God. When Satan audaciously lays claim to the corpse of Moses, even Michael the Archangel, the captain of the heavenly hosts, responds in a most surprising manner. “Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.” That is, the same Michael who had struck Satan down with his flaming sword, is here docile and almost polite. Michael’s mildness confirms an hypothesis, based on numerous indications, that contrary to later Christian belief, Satan enjoyed cordial relations and commanded respect even after the fall.

WHO CREATES EVIL?

If monotheistic Israelites did not believe in Satan, who then did they believe to be the originator of evil? The answer lies in their fundamental idea of Yahweh. If Yahweh is the one and only God and if he is the sole creator of all things, then God alone must be the source of all evil as well as the source of all good. This Hebraic conviction that the origin of evil resides in God must be taken into account if one is to trace the origin of the Satan Pope Paul VI warns the world against today.

In Christian tradition, in which God is entirely good and only good, Satan looms large as the direct antithesis of God. In early Jewish tradition, however, in which God is both good and evil, Satan is comparatively insignificant. He is merely an adversary. Only God can create. And God creates evil. Amos asks, “Shall there be evil in a city, and the Lord hath not done it?” And to Isaiah the Lord unequivocally says: “I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.” And again, in the Apocryphal Book of Ecclesiasticus: “Good and evil, life and death, poverty and wealth, are from the Lord.” Thousands of years later we hear a possessed killer named Charles Manson say: “If God is One, what is bad?”
The belief that the origin of evil is in God is also reflected in the story of David numbering Israel. One might search for the reasons that could persuade the Israelites that the taking of a census was an evil act. But what matters for us is that the two accounts that appear in the Bible differ in that the census-taking is at one time inspired by God and at another provoked by Satan. This difference is pertinent to our understanding of the Israelites’ shift from regarding God as the source of all, including evil, to regarding Satan as the only source of evil. In one account, which may have been written early in the eighth century B.C., God deals directly with David. “The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.” In the second account, written about four centuries later, it is Satan who is responsible for the census-taking. “And Satan stood up against Israel, and provoked David to number Israel.”13

Bible critics to the contrary, the disparity between these two accounts does not prove that the Bible contradicts itself; it simply illustrates that at one time the Israelites believed that Yahweh created evil, and that at another point in time they believed that Satan created evil. Their ability to shift the responsibility for evil from God to Satan tells us more about human mental faculties than it does about evil itself. More importantly, this human ability to alter perception, shift outlook, and change basic beliefs, sharply defines the unique capacity of the mind to project whatever it likes wherever it wishes; a capacity we see at work when a Frazier murders an entire family of innocent people and in an Oswald when he assassinates a President.

This ability manifested itself in the Israelites as it did later in the early Christians. It may be said that the ability evolved in defense of God. The very idea that God could author evil, the “Word of God” notwithstanding, had some ramifications which were sorely felt by later Jews and Christians. The belief, however, is not without foundation.

In early Hebrew traditions, “the satan” is the direct instrument of God, performing a useful purpose, functioning as God’s emissary or messenger. From this it followed that there must have been two tempters in the Garden of Eden. True, the temptation of Eve was Satan’s work, but some Israelites wondered, “Is it possible that Satan, in whatever form, could enter Paradise secretly and against the will of God?” All that Adam possessed he had received from God, which included his
susceptibility to lust and disobedience, also the weakness of the will and of the flesh. God then, appeared as a Tempter from the very start of creation, fortifying the belief that God is the creator of evil as well as of good. God’s duality was later seen as confirmed by Jesus’ prayer, Our Father. Christian theology still labors over the mystery contained in the words: “And lead us not into temptation, but deliver us from evil.” However, if one begins with the premise that God is the author of good and evil, the mystery disappears. It is to God that we must pray not to lead us into temptation. And it is to God we must pray to deliver us from evil. The latter supplication has been said to refer to Satan. The most ancient interpreters—Origen, Chrysostom, Tertullian—and many later scholars, identify the “evil” with the Evil One, that is, Satan. Hence, the prayer seems to indicate two Tempters: God, who can lead us into temptation, and Satan, who can bring us evil. In his commentary on the Lord’s Prayer, C. G. Jung says that, “God is asked not to entice us outright into doing evil, but rather to deliver us from it. The possibility that Yahweh, in spite of all the precautionary measures and in spite of his express intention to become the Summum Bonum, might yet revert to his former ways is not so remote that one need not keep one eye open for it. At any rate, Christ considers it appropriate to remind his father of his destructive inclinations towards mankind and to beg him to desist from them . . . If this petition were not in the Lord’s Prayer one would have to call it sheer blasphemy.”

THE GREAT SEPARATION

In later Jewish writings the figure of Satan emerges as the great opponent of God and man. God was recognized as entirely good. Thus, good and evil were separated, and this process separated God and Devil.

How did “the satan” become Satan? How did a valued official of Yahweh’s court fall from grace to become the Evil One who seems to be in control of so many twentieth-century minds?

St. Augustine, and other early Christian Fathers, opted for the sin of pride. Aspiring to equal God, Lucifer (before the fall) was cast out of heaven and became Satan (after the fall). Involved in unsavory activities, notwithstanding Yahweh’s instructions to carry them out, the satan began to be considered reprehensible for them. Once he was found guilty of wicked deeds, judgment and punishment logically followed. Lucifer was cast out.
How art thou fallen from heaven, O Lucifer, son of the morning!
How art thou cast down to the ground which didst weaken the
nations! For thou hast said in thine heart, I will ascend into heaven,
I will exalt my throne above the stars of God: I will sit also upon
the mount of the congregation in the sides of the north: I will ascend
above the heights of the clouds; I will be like the most High. Yet
thou shalt be brought down to hell, to the sides of the pit.\textsuperscript{16}

Other angels apparently accompanied Satan. By the time of the
Christian era, there were numerous stories of fallen angels. It is to these
angels who "left their own habitation"\textsuperscript{17} that traditional sources refer
when dealing with the subject of "giants in the earth." "And it came to
pass, when men began to multiply on the face of the earth, and daughters
were born unto them, that the sons of God saw the daughters of men that
they were fair; and they took them wives of all which they
chose . . . There were giants in the earth in those days; and also after
that, when the sons of God came in unto the daughters of men, and they
bore children to them, the same became mighty men which were of old,
men of renown. And God saw that the wickedness of man was great in
the earth, and that every imagination of the thoughts of his heart was
only evil continually."\textsuperscript{18} This wickedness on the part of the sons of God
was followed by the Flood.

To later ages the point of the story was that evil came to earth through
the physical union of the divine with the mortal, which produced giants
or, as we might say today, mutants. The story infers forbidden sexual
union. Writer Richard Cavendish points out that "it seems likely that
the medieval insistence on, and horrified fascination with, the sexual
relations of witches with the Devil owes something to the legend."\textsuperscript{19}
The "legend" is reflected in the reported sexual activities between
Manson, "the Devil," and his witches. "Manson collected a number of
young, enchanted women around him. They were mostly female drop­
outs from every area of the nation, seemingly drawn to the mystical
minstrel by some weird spell."\textsuperscript{20}

According to many of the early Church Fathers, Lucifer's sin was not
pride but envy, envy of man. Thus Satan is linked to the temptation of
Eve in the Garden of Eden. St. Irenaeus and Tertullian affirmed that
Satan became enraged when Yahweh made all living creatures subordinate
to man. Grieved, Satan became jealous of man and he trapped man
because he envied him.
The Genesis account of the temptation of Eve does not suggest that the serpent is Satan, but the idea was and is generally accepted. Satan as an evil spirit figures in many subsequent Old Testament episodes. The New Testament seems to allude to these episodes when it speaks of Satan as a sinner, a liar, and a murderer from the beginning.

Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

He that committeth sin is of the devil; for the devil sinneth from the beginning.21

Satan, then, once a valued son of God, a "light-bearer" and an angel among many angels, became Satan the Tempter, the Liar, and the Destroyer. When the Old Testament was Hellenized, "the satan" became *diabolos*, "an accuser," which implies false accusation and slander. *Diabolos* is the word from which our "Devil" comes.

In the New Testament, Satan is regarded as the author of both moral and physical evil, as well as the executor of the punishments of wicked men. In his condemnation of immorality in general and fornication in particular, the Apostle Paul says of the sinner: "Deliver such an one unto Satan for the destruction of the flesh." On another occasion, when he is exhorting followers to exercise caution in appointing church officers, Paul says: "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil."22 Satan here is depicted as patiently waiting for a man to make a slip.

Oddly enough, in the New Testament, Satan is portrayed as a unique being and not as a fallen or cursed angel. There is a fall mentioned in Luke and in Revelation: "I beheld Satan as lightning fall from heaven," and "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."23 More often than not Satan is depicted as the ruler of this world. Only such a ruler, it is averred, could tempt Jesus by showing him "all the kingdoms of this world and the glory of them." Only the ruler of this world has the authority to say: "All these things will I give thee, if thou wilt fall down and worship me."24 Such a powerful force finds fertile soil in the minds of embittered alienated people who desire to wreak vengeance on a society they believe has used and abused them.
THE POWER OF SATAN

Another element which serves to strengthen the concept of Satan as a dark, diabolical being, is the hideous primeval dragon, Leviathan. This dragon or serpent had challenged Yahweh, and Isaiah says that the Lord will punish "Leviathan, the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Leviathan, dragon, Devil and Satan, are all linked together in Revelation, all being opponents of Yahweh, personifications of pride and rebellion. "And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Saint John, the writer of Revelation, rejoices because "the accuser of our brethren is cast down, which accused them before our God day and night." John then bewails the fate of the people of earth, "for the devil is come down unto you having great wrath." Here we see the various components that have gone into the present amalgam that is known as Satan: "the satan" of pre-Job days, the accuser of men before Yahweh; the heavenly war, with Michael at the head of Yahweh's forces; the eviction of Satan from heaven; his followers, the fallen angels; Leviathan; and the belief that Satan has come down to us "having great wrath." Add to all of this the common belief that the "old serpent" of Revelation is the subtle tempter of Eve in Eden and a fairly complete picture of the origin and development of Satan begins to take shape. "Relatively unimportant in the Old Testament, Satan had been raised by later Judaism and Christianity to the status of God's grand cosmic antagonist. He was then an omnipresent force, ever ready to prey upon man's weaker instincts and to tempt him away into paths of evil. He was also an instrument of God's judgment, for the sinners of this world constituted the members of Satan's kingdom after their death. In Hell they were subjected to undying torment over which he presided. To help him in his task he had an army of demons and evil spirits, as numerous and pervasive as the saints and angels of God." Incredible? Unbelievable? Myth? Enlightened secular humanists and up-to-date theologians may not believe in Satan, but the progressive thinking of some does not affect the power of Satan who drives
others to murder and mayhem. Whether or not one believes in the figure of Satan as it has been handed down to us is beside the point. We need only say his name and others know who or what we mean, for this image is an archetype indelibly printed in the human psyche, an image lodged in the memory banks of our brain-computers. Satan is a symbol charged with human emotion, a veritable Frankenstein created and animated by human need, desire and craving, made real also by the human need to objectify evil.

In this time of radical world change many people are not having their basic needs met by organized religion. The deep-seated need for the mystery in religion catapults some people into satanic circumstances. Anxiety and insecurity, the search for identity and meaning, underlies the widespread enthusiasm for drugs, the occult, mysticism, witchcraft, Satanism. Seances, astrology, LSD, superficially regarded as mere fads, become in the lives of many new and effective guises of Satan. All but dormant for centuries, interest in satanic practices has re-emerged into the open once again. Housewives, students, clerks, businessmen, doctors, lawyers, and even the clergy, are forming cults and covens. Some find themselves wallowing in secrecy, sex and Satanism.

The reappearance of a dynamic Satan is reflected in the fact that people have ceased to find solace and meaning in traditional religion. Even customary diversions—TV, sports, hobbies, crafts—have been abandoned in favor of the pursuit of the mysteries of the supernatural. The young man of the 50's who, with a healthy curiosity, may have been found poring over a pornographic book, has given place to the young man who, also with curiosity, devours such tomes as The Secret Doctrine and Hindu treatises like the Kama Sutra. The fertile mind in search of meaning absorbs Eastern doctrine as well as Western, and it again encounters Satan, under different names, of course, less individualized, but active as the principle of evil. Strangely enough, component parts of our own Satan have been borrowed from "foreign devils."

The concept of a personal power of evil is as old as the human race itself and is to be found prominent in many cultures. It is not confined to, nor peculiar to, Judaism and Christianity. That other religions also contain the same basic idea of an evil deity seems to indicate the universal appeal of a Satan to the human mind. A brief examination of some "foreign devils" will serve to point up their various attributes which in turn will elucidate the figure of Satan as he appears to man symbolically and, according to some, physically.
SETH: THE EGYPTIAN SATAN

Perhaps the earliest embodiment of evil to appear in the world was the Egyptian Seth (variant spellings: Set, Seb). In Egyptian theology, Seth is a personification of the arid desert, a curse naturally dreaded by agrarian peoples. Originally Seth seems to have been the Lord of Upper Egypt and his evil character was not accentuated. Jung points out that there are paintings showing the heads of Heru-ur (the “older Horus”) and Seth growing out of the same body, “from which we may infer the identity of the opposites they represent.” The two gods personify light and darkness, day and night, life and death, good and evil. “This pair of opposites represent the latent opposites contained in Osiris, the higher divinity, just as Behemoth and Leviathan do in relation to Yahweh.”

The old pyramid texts speak of a judgment of the gods that exalted Horus (Light) and banished Seth (Darkness) to the desert. Here we see a type of Lucifer banishment. Later, when the Osiris tale had grown, Seth was made his eternal enemy. Osiris personified light, and Seth darkness, the latter continually contending with the former. “As Osiris was the personification of physical and moral good,” Murray writes, “so his brother Seb was the personification of all evil.”

Seth, like all Satans, is the enemy of gods and men. He ruled many centuries before Moses and Homer and is, for this reason, regarded as the patriarch of all evil beings. He is purportedly the originator of the vile sin of fratricide. This crime—the killing of one’s brother—is sometimes said to be due to satanic provocation. However that may be, Seth may be regarded as the inaugurator and patron of fratricide.

Impelled by envy and malice (sound familiar?) Seth one day killed his brother Osiris. Having organized a conspiracy of seventy-two accomplices he invited his brother to a feast during which he had a chest brought in. This chest, he declared subtly, would belong to whoever could fit it exactly. Osiris, going along with the pleasantry, climbed in. No sooner was he in it then Seth and his companions closed the lid and threw it into the Nile. When Isis, the sister-wife of Osiris, heard of the cruel murder, she wept and mourned. But Seth, a Satan of the first order, was not yet satisfied. Isis succeeded in finding the corpse of Osiris, and to do a properly satanic job, Seth cut the body up into fourteen pieces and scattered them far and wide.

The rest of the story—the retrieval of the pieces and Horus’ and Isis’ revenge—is not material here. But we must recall the satanic impulses
imputed to Seth, for they closely resemble those of our own Satan. By
his act of fratricide, Seth established a pattern for others to follow. The
Biblical story of humanity begins with the fratricide of Cain. Amnon is
murdered by his brother Absalom. And Solomon kills Adonijah. The
history of ancient Greece is rife with fratricides and the history of Rome
begins with the fratricide of Romulus. Thus Seth becomes the patriarch
of a hideous crime which was later to earn scholarly attention, particu-
larly as it applied to Cain.

Seth is portrayed as the god of darkness, the sworn enemy of the gods
of light, who finally become the incarnation of evil. He is represented as
having “the features of a fantastic beast with a thin, curved snout,
straight, square-cut ears and a stiff forked tail.” This last may have
influenced later depictions of Satan as a demon with a forked tail.

A connection between the Egyptian Seth and the Judeo-Christian
Satan is established through the monsters apparently common to these
theologies, namely, Leviathan and Behemoth. “Leviathan, in some
aspects, resembles a whale; in others, a crocodile. Behemoth resem-
bles a wild ox. For the most part, however, he is a hippopotamus.
Herodotus, Diodorus and Pliny, in writing of the Nile, all pair the
hippopotamus and crocodile. That the hippopotamus has enormous
strength agrees with the account of Behemoth in Job 40:15-24. Both
crocodile and hippopotamus were sacred to Seth, and supernatural
pictures of them in the Egyptian Book of the Dead may have prompted
Jewish mythologists to identify them with the Babylonian monsters.”
It would appear from this that the Egyptian Seth is linked to the Serpent
of Eden and the Dragon of Revelation and, hence, to Satan. Whether
there is a connection or not, Seth is beyond a doubt, the Satan of Egypt.
(It should be noted that among the widely read books today is the
Egyptian Book of the Dead.)

**TYPHON: THE GREEK SATAN**

To speak of Seth is to speak of Typhon, a powerful, wrathful symbol
of hatred and evil. Typhon, according to legend, was born out of spite.
Hera, the wife of Zeus, was enraged when her husband gave birth to
Athene without her assistance. In reprisal Hera gave birth “not to a son
who resembled gods or men, but to the frightful, the terrible Typhon,
scourge of mankind.” This monstrosity of great strength is half-man,
half-beast—anthropomorphic above, serpentine below—and is gener-
ally called a dragon. Graves gives a more vivid description of this great beast:

From the thighs downward he was nothing but coiled serpents, and his arms which, when he spread them out, reached a hundred leagues in either direction, had countless serpents’ heads instead of hands. His brutish ass-head touched the stars, his vast wings darkened the sun, fire flashed from his eyes, and flaming rocks hurtled from his mouth.

Typhon plays a role in the theology of the Greeks similar to that of Lucifer in the Jewish. The monster Titans revolted against the god of heaven, Zeus, in much the same manner that Satan and his angels rebelled against Yahweh. Typhon, the last and most terrible of the Titans, assumes the role of Satan in classical mythology. Zeus, like Yahweh, succeeded in putting down the insurrection. In this case, Typhon was struck with thunderbolts, cast down, and imprisoned beneath Mount Aetna. According to the myth, Typhon picked up whole mountains and hurled them at Zeus, who interposed with his thunderbolts. The mountains rebounded on Typhon, wounding him. He escaped to Sicily, but Zeus pursued this enemy of light and finished the fight by hurling Mount Aetna upon him. “Typhon means ‘stupefying smoke,’ and his appearance describes a volcanic eruption. But the name Typhon also meant the Southern Desert, a cause of havoc in Libya and Greece, which carries a volcanic smell.”

Typhon’s “volcanic” characteristics resemble the “fire and brimstone” of Satan.

Even after his defeat, like Satan, Typhon continued to wield evil power. Half-serpent himself, Typhon chose Echidna—half-woman, half-serpent—as his wife and with her he fathered many beasts, the Chimera, Cerberos, the Hydra, who are found again in Dante’s Inferno.

AHRIMAN: THE PERSIAN SATAN

Our knowledge of the religion of the ancient Persians is principally derived from the Zend-Avesta, or sacred book of that people. Zoroaster, the founder or reformer of the Persian religion, taught the existence of a supreme being, who created two other mighty beings—Ormuzd, the source of all good, and Ahriman, who rebelled and became the author of all evil on the earth. Ahriman, like Satan, is a tempter. He
naturally fears Zoroaster, the prophet and worshipper of Ormuzd, so he tries to strike a bargain; if Zoroaster will give up Ormuzd, he will gain the gifts and privileges which originally were held by the "lord of the earth," Vadaghama. Here Ahriman prefigures Satan in the wilderness with Jesus. In both cases the Adversary tempts the Prophet. "Ahriman's name appropriately means 'the hostile spirit.' This basic model for the Devil is said to be coeval in origin with Ahura Mazda (Ormuzd) . . . Satan is remarkably like Ahriman, although Satan is not considered to be so nearly equal to Yahweh, except perhaps in the prologue to Job."42

Few things are so indestructible as a concept of a personal power of evil once it is fairly implanted in human belief. It passes from one race to another and is handed down through countless generations. Christianity thus was the inheritor of an accumulated mass of evil attributes in the form of Satan, who colored the life and controlled the actions of every man. Lea tells us that Christian superstitions "were vivified with a peculiar intensity by the powerful conception of the Mazdean Ahriman—the embodiment of the destructive forces of nature and the evil passions of man—which, transfused through Judaism became a fixed article of the creed as the fallen prince of angels, Satan, who drew with him in rebellion half of the infinite angelic hosts, and thenceforth devoted powers inferior only to those of God himself to the spiritual and material perdition of mankind."43

MARA: THE INDIAN SATAN

The motif of the temptation of the Prophet appears again in the Indian tale of Mara. Mara is best known for having boldly tempted Buddha on the eve of his revelation of liberating truth. Mara (mr—"to die") is above all the demon of death. But Mara does not only slay men; he also stimulates in them the desire for sensual pleasure and intercourse, namely, that which perpetuates birth and hence also death.

Our Satan represents pride, rebellion, hatred, defiance of God. The Indian Satan, Mara, represents carnal love, the sensual urge to erotic pleasure, sensuality, lust, concupiscence. Mara has been called "the god of the libido."

In view of Mara's proclivities, it is hardly surprising that he was horrified at the idea that Prince Siddhartha intended to teach men the
doctrine of liberation which consisted in the abolition of desire—the very basis of Mara’s power. He girds himself to tempt the young prince, and in this respect resembles Satan.

When Mara felt that his power was being undermined, “he sent his three delicious daughters to tempt the Bodhisattva and divert him from his intentions. The girls sang and danced before his eyes. They were skilled in all the seductions of desire and pleasure, but the Bodhisattva remained as unmoved in his heart as in his countenance. Mara’s daughters retired defeated. Then the demon tried an attack, with an army of devils, but found themselves paralyzed. Mara himself then made the supreme attempt . . . Before sunset Mara was beaten.”

The delicious daughters of Mara reappear in our own theology as Succubi, as we will see in later chapters. After twenty-eight days of fasting and deep meditation Siddhartha obtained enlightenment, and became the Buddha. “As he rose from his seat under the Bodhi tree (the tree of enlightenment), he declared that Mara was overcome, that all evil was destroyed and that he, Buddha, was the lord of the three worlds.”

From the Indian Vedas, a collection of hymns which seem to have been completed by about 800 B.C., we learn of another pair of cosmic opposites, Indra and Vritra. In order to bring the universe into manifestation, it was necessary for the God Indra to slay the great serpent Vritra, who was attempting to thwart creation. “Indra is a storm-god, wielder of the thunderbolt, and is steadfast defender of gods and men against Vritra, a demon who typifies the harsh aspect of nature, especially drought. Though Vritra thought himself invulnerable, Indra soon discovered his weak points and laid him low with the thunderbolt. Indra is tireless in his opposition to demons. He repeatedly subdues Vritra, under whose leadership the Danavas were able to upset the eternal equipoise established between gods and demons, devas and asuras, good and evil, light and dark.”

**IBLIS: THE MUSLIM SATAN**

We earlier reported that one of the reasons for Satan’s rebellion against God acceptable to Bible commentators and scholars was Satan’s envy of Adam. In this regard there is a parallel between Satan and Iblis.
In the Koran, Allah addresses mankind and reveals how the fall of Iblis occurred:

And we created you, then fashioned you, then told the angels: “Fall you prostrate before Adam!” And they fell prostrate, all save Iblis, who was not of those who made prostration.

He said: “What hindered thee that thou didst not fall prostrate when I bade thee?” (Iblis) said: “I am better than him. Thou created me of fire while him Thou didst create of mud.”

He said: “Then go down thence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded . . . Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.”

Iblis, like Satan, wreaks his vengeance by persecuting men and showing God continually that they are unworthy of his blessings. The similarities between the Koran and Bible are obvious. To complete the analogy there is the parallel between Allah’s heaven and that of Yahweh’s. In both cases heaven is peopled by obedient, worshipping angels who were created before Adam. The Jinn of Allah “were long faithful to the law of the Creator, but became corrupted by the sin of pride. Iblis, Satan, was born among them. His fault, too, was a lack of submission.”

The Koran teaches that all those—demons and their followers—who do not go toward God will go instead to hell.

**IS SATAN INDESTRUCTIBLE?**

As we have seen, whether presented in the vast images of India, in the vigorous narratives of the Greeks, or in the majestic legends of the Bible, the purposeful activities of the Evil One normally follow a pattern: a separation from God, the diabolical use of power, and the persecution of man. In various ancient myths, in disparate cultures, Satan is seen laboring without ceasing. We find in most cases the same conflict between good and evil. From all of this we can conclude that good and evil are sharply distinguished, diametrically opposed, forever antagonistic to one another. God is love and Satan is hate; God is creation and Satan is destruction; God is light and Satan is darkness. Here we see the fundamental either/or, black-or-white doctrine held by many.
At first glance this antagonism seems total, but is it? God has defined himself: “I am that I am.” Were Satan his absolute opposite, he should be identical to Nothing. Note Thomas Troward’s response to his own posed question: “What is meant by the Devil?”

We may start with the self-obvious proposition that “God” and the “Devil” must be exact opposites of each other. Whatever God is, the Devil is not. Since God is Being, the Devil is Not-Being.

Troward concludes that “If God be for us who can be against us? And so we realize the further truth that ‘perfect love casteth out fear,’ with the results that in our own world there can be no devil.” Troward denies the existence of Satan; Pope Paul VI warns against the power of Satan. Fundamentalists, Jesus Freaks, Satan’s assassins, Black Magicians, Evil Witches, and thousands of years of teaching and doctrine speak of Satan as a real and present danger. Yahweh defeated Satan, and the demon came back. Jesus defeated the Devil and some Christians still do battle with him.

The question emerges then: “Is Satan indestructible?” The traditions of many cultures seem to reply with a resounding “Yes.” In our own culture, as many Bible scholars have pointed out, Satan is not entirely the opposite of God; he also shares in Being. Satan has power, knowledge, and influence. God is omniscient, but Satan is not altogether ignorant. God is omnipotent, but Satan is not impotent. If anything he seems to be more potent today than ever before. Those who fear him the most, fear him for the power he wields; those who worship him most devotedly, worship him in order to share that power. Gripped by fear, even those who seem to be possessed by the demon, commit horrendous crimes in order to fight Satan.

Frank Woyke, Junior, the son of a devout Christian minister, was totally involved in Satanism, and claimed that he had seen Satan many times, as well as “a nightmarish menagerie of demons, monsters, and beasts.” Satan was all too real to Frank Woyke, and driven to combat the evil One, he turned murderer. In September of 1969, at two-thirty a.m., Frank Woyke killed his mother and grandmother with his bare hands, beating and choking them to death in their bedroom. The screams of the women alerted someone who called the police. When the police found Woyke standing naked over the bodies, he blurted out: “I
saw the mark of the devil on them. There was evil on their faces—I had
to eliminate that evil!" What makes this crime even more ghoulish is
that in trying to combat evil, Frank Woyke was evil. In his frenzied
efforts to eradicate Satan, he served him well, and this whether we say
Satan is real or not.
THE LORD SATAN

In early Jewish-Christian circles Satan was regarded as Christ’s elder brother.

C. G. Jung

Aion
Steven Hurd, twenty, "leader of a Devil-pack consisting of three teen-age boys and a thirty-one-year-old woman," was charged by police with the murder of a schoolteacher, a mother of five, in the area of President Nixon's summer White House in San Clemente, California. Hurd reportedly confessed to the killing, but on July 9, 1970, he pleaded innocent at his arraignment. The press, however, "revealed that the worship of Satan and a belief in human sacrifice were likely ingredients in the mutilation murder of Mrs. Brown." William K. Gamble, Hurd's attorney, told Steiger and Smith that "Hurd had said that after Mrs. Brown had been killed, her right arm, heart, and lungs had been removed to carry out a sacrifice to Satan." A single line from one of Hurd's letters to his family evokes pity to go along with one's horror of his crime: "Maybe if I stopped believing in the devil I'd be alright. But I can't."

Satan is all too real to Steven Hurd, and to others like him. Hurd cannot be written off as merely "a product of our troubled times" or "an acidhead who distorts metaphysics to serve his own appetites" or "a lazy, self-indulgent weirdo." Such pseudo-sociological shibboleths do not penetrate the surface. The insidious and compelling obsession with Satan is far more complex. Steven Hurd, Charles Manson, Lee Harvey
Oswald, Sirhan Sirhan—these kinds of people symbolize deeper, older human psychological and spiritual problems.

We began this chapter with an appropriate passage from C. G. Jung’s text in *Aion*. Christ and Satan are our symbols representing good and evil, symbols that the Western mind can comprehend, symbols that apparently haunt disturbed men and women in our society. If we wish to understand why one killer calls himself “Christ” and another “Satan,” if we wish to penetrate the twisted minds of Satanists and Devil-worshippers, we must examine the concept of dualism. For when all is said and done, the killer, the Black Magician, the Evil Witch, each believes he stands on the side of good and is ridding the world of evil. What we witness is not moral disintegration, but a lack of conscience. Satan loves moral people.

The idea of morality is connected with the idea of good and evil conduct. But the idea of good and evil is always different for different people, always subjective in man number one, number two, and number three, and is connected only with a given moment or a given situation. A subjective man can have no general concept of good and evil. For subjective man evil is everything that is opposed to his desires or interests or to his conception of good.

One may say that evil does not exist for subjective man at all, that there exists only different conceptions of good. *Nobody ever does anything deliberately in the interests of evil, for the sake of evil*. Everybody acts in the interests of good, *as he understands it*. But everybody understands it in a different way. Consequently men drown, slay, and kill one another *in the interests of good*.³

Cavendish remarks that “no one is a black magician in his own eyes, and modern occultists, whatever their beliefs and practices, think of themselves as high-minded white magicians, not as sinister Brothers of the Left-hand Path.”⁴ No one, it seems, is more engrossed in the conflict between the opposites than the occultists and the metaphysics freaks. Driven by some deep-seated need to “know,” they devour mystical and theosophical literature. Steven Hurd was afraid of the Bible he found in his jail cell; others, equally as “satanic,” have studied the scriptures with more fervor than the average Fundamentalist Christian. In their quest for knowledge, enlightenment and expanded consciousness, they read the Bible for deeper meanings. A twisted mind can
turn a spiritual truth into a murder weapon. Charles Manson said, "If God is One, what is bad?" Taken as the utterance of a man who calls himself Satan and who had just been charged with the brutal slaying of seven people in the State of California in the twentieth century, Manson's words sound like the babbling of a crazed unthinking individual. And yet the idea behind those words represents an age-old human problem, and the fact that Manson uttered them only points up that the problem has not been solved to this day. John Chrysostom (c. 344-407), a Church Father, said: "Evil is nothing other than a turning away from good, and therefore evil is secondary in relation to good." Dionysius the Aeropagite says that evil "cannot come from good, because if it came from good it would not be evil. But since everything that exists comes from good, everything is in some way good, but 'evil does not exist at all.' " St. Augustine says: "Evil therefore is nothing but the privation of good. And thus it can have no existence anywhere except in some good thing." Thomas Aquinas says: "One opposite is known through the other, as darkness is known through light. Hence also what evil is must be known from the nature of good." "In the Decrees of the 4th Lateran Council we read: 'For the devil and the other demons as created by God were naturally good, but became evil of their own motion.' "

We are not here equating Charles Manson with the Church Fathers, but the commonality of their thought processes is singularly remarkable. Each either denied or transcended the belief in the existence of evil. Or they represented evil as a diminution of good. With this kind of logic one could just as well say: The hatred of the killer, which snuffs out the lives of others, is relatively speaking only a little below the love he feels for mankind in general.

It is probably from this tendency to deny any reality to evil that we get men and women who can murder coldbloodedly, without passion, almost with disinterest. One can hardly call the things that have happened, and still happen, at the hands of Satan-followers and Satan-fearers an "accidental lack of perfection." It would be cynicism. "If the things we call good are 'really' good, then there must be evil things that are 'real' too."

Those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness.
“Today as never before,” Dr. Jung says, “it is important that human beings should not overlook the danger of the evil lurking within them. It is unfortunately only too real, which is why psychology must insist on the reality of evil and must reject any definition that regards it as insignificant or actually non-existent.”

Confused thinking about good and evil is not a new phenomenon. History bears out that “good” Christians—called Inquisitors—killed thousands of people because it was their “duty” to stamp out “evil.” We do not intend to make the Bible or Christianity the scapegoat here. Neither the Bible nor Christianity advocates murder. Some of the most horrendous crimes have been committed in the name of good and God. Some of these sick individuals have been called—to use a medieval term which still lives—demon-possessed. The concept of demon-possession, inherited from the Middle Ages, is said to be based on scriptural authority. But the New Testament does not define demonic powers. The definition is implied and Bible interpreters, past and present, infer from this that man can be possessed of demons. Theologian James Kallas writes:

All that the New Testament does say is that evil is not exhausted when one speaks of existential bad intentions. What the New Testament does insist upon is not the form or shape of the demons but the nature of man—man is not self-contained, an entirely free and self-determining individual. There is an element of bondage, however we explain it, which must be fully recognized as a real factor in man. We are not simply dictated to by heritage and environment—even that is insufficient to explain the mystery of man. There is a tragic twisted element in man which is so profoundly unhappy that often when man’s intentions are good the results of his actions are evil!

Bible interpretation by positivistic, dogmatic medieval theologians and by modern existentialist Satanists has often resulted in the same thing—violence. How easy it was and how easy it is to misinterpret a passage like this one: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” Frank Woyke saw the “mark of the devil” on his own mother. Inquisitors of the Middle Ages saw it on scores of people. Like most people of that era, some groups are painfully aware of Satan’s presence
and power. With prayer, fasting and other methods, they do battle with the adversary, Satan. Satan is powerful. Satan is dangerous. Satan is a ravening wolf. Satan must be stopped at all costs. But is Satan so mighty? Must he be battled?

The relationship between Christ and Satan is an intriguing one; a relationship which has, down through the ages in a most subliminal manner, inspired an awe for the person of the Devil in the hearts of many. This relationship deserves closer study and further examination, for it reveals a Satan surprising to conceive, a Satan tolerated, even treated cordially, by the Son of God.

One would think, judging from the behavior of medieval theologians and modern Christian sects, that Christ would be Satan’s sworn enemy. Satan is the Evil One, the Prince of this world, the old Serpent, the great Dragon, the Antichrist. When as Tempter he indwells Peter, he is rebuked by Christ: “Get thee behind me, Satan.” This Gospel incident (which contributed immeasurably to the belief in demon-possession) is often accepted as an indication of Christ’s antagonism toward Satan. He apparently has cause to be antagonistic; even he is accused of being in league with the Devil: “By the prince of the devils casteth he out the devils.” Hence, Christ is commonly thought of as the militant foe of Satan, frequently engaged in spiritual battle with the Evil One. And yet, there is scriptural evidence to the contrary. It is worth recalling it here because the evidence reveals the true power of Satan.

First of all we must dispense with the idea that Satan is some political leader or spiritual teacher somewhere on this globe misleading human beings. This idea stems from the first centuries after Christ when Satan was believed to be Nero or a Jew. “The real enemy was neither Jewish nor Roman, nor man at all, but the devil,” Kallas says. The evangelist Mark has already set the scene of a cosmic struggle. In Chapter 1, verse 1, Jesus is called the Son of God. In the eleventh verse this identification is forcefully solemnized: “There came a voice from heaven, saying, thou art my beloved Son, in whom I am well pleased.” Immediately after this Satan puts in an appearance as Tempter and thus Mark has cast the supernatural characters in a cosmic setting. Neither Jew nor Roman plays a part. Christ’s opponents are demons in the literal sense of the word. “Every facet of the life of Jesus was dominated by his belief in the reality of demoniac forces. In all he did and said, Jesus was completely
convinced of the existence of demons, the reality of the devil, in their actual existence as external realities, personalities in their own right, not to be confused with existential bad impulses.”

The identity of Satan has long puzzled man. A riddle stems from the Book of Revelation, thirteenth chapter. A beast having seven heads and ten horns and ten crowns and on its heads the “name of blasphemy” comes out of the sea. The eighteenth verse reads: “Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six,” that is, 666.

Many attempts have been made to solve this riddle. Some say the beast is Napoleon because his name can be divided into three sets of six letters each: Napole (6) on Buon (6) aparte (6). Macauley said the Beast was the House of Commons because it had 666 members. Other Beasts have been the Pope, Luther, the Kaiser, and Hitler. Jehovah’s Witnesses maintain that the prevailing political organization of the world is the Beast. During the time when Revelation was being written the Beast was the Roman Empire. Now some say the Beast is the United Nations. In *The White Goddess* Robert Graves takes the original name of Nero—*Domitius*—and makes Nero the Beast by an ingenious device. Taking the Latin letters for 666—D C L X V I—Graves reads them as: *Domitius Caesar Legatos Xti Violentes Interfecit*, “Domitius Caesar violently killed the envoys of Christ.” Noble attempts notwithstanding, the riddle of the Beast still remains a mystery. Aleister Crowley, the Black Magician, called himself the Beast. Today, many people are liable to say, “Who cares?” Sadly, however, those who do care to solve this riddle are usually those troubled souls who try to understand the relationship between good and evil, Christ and Satan. The probing of Bible mystery combined with the influence of drugs or twisted passions is like putting a match to a keg of dynamite. Too many minds come away from intense, laborious study convinced that Satan is as powerful as if not more powerful than Jesus. How do they arrive at such a conclusion?

**SATAN THE KNOWER**

Let’s go back in time to about the year 31 A.D. when Jesus visited the land of the Gadarenes. You will remember that the moment Jesus left the ship “there met him out of the tombs a man with an unclean spirit.” This is the man whom no one could bind, not even with the strongest of
chains. He was a raving madman. “He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.” No sooner did this man see Jesus than he ran to him and worshipped him. This is the possessed. Then we hear from the possessor, who cries with a loud voice, and says, “What have I to do with thee, Jesus, thou Son of the most high God?”

The last seven words of the demon’s invocation are significant. At the time of their utterance not even the disciples had recognized Jesus as the “Son of God.” In other words, the divinity of Christ was first openly proclaimed by a servant of Satan.

The point is that Jesus’ attitude reveals a certain knowingness between Satan and himself, a knowingness not shared by others. The demon in the afflicted man knows Christ. Because he knows him, he cries, “I adjure thee by God, that thou torment me not,” for Jesus said, “Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.”16 Jesus, well acquainted with the demon, does not grant his plea, but drives him and his companions from the body of the possessed man, and this with no apparent display of alarm or wonder, indicating prior knowledge of demons. The exchange of words between Christ and the son of Satan is conversational in tone.

Luke also provides us with an episode that, due to its impact on the Christian mind, contains another instance of conversation between Christ and Satan, conversation which belies any hostility between them. This time it is Jesus’ friend Simon Peter who is threatened by Satan. “Simon, Simon, behold,” Christ says to him, “Satan hath desire to have you, that he may sift you as wheat.” These mysterious words, which have not yet been adequately clarified by Bible commentators, raise some interesting questions. Of whom did Satan ask permission to sift the disciples? Christ? The Father? Were the disciples being tempted to desert Jesus?

We will leave these questions to qualified scholars. What is pertinent here is that Jesus already knew of Satan’s request and relayed it later to Peter, implying prior conversation with the Devil. That the discussion was something other than heated or hostile is made evident by Jesus’ next statement which shows that he did not underestimate Satan’s
suggestion or his ability to carry it out. To Peter Jesus says: "But I have prayed for thee, that thy faith fail not." This statement to Peter reveals three behind-the-scenes events: One, Peter was totally in the dark up to this point as to any conversation between Christ and Satan concerning him; two, Jesus did not ignore, reject, refute or underestimate the power of Satan to carry out his suggestion; and three, all Jesus could do at the time was pray for his friend.

Some Bible commentators have deduced from this that Jesus and Satan might actually have been on friendly terms, which certainly puts the Devil in a new perspective, particularly in the minds of psychotic individuals searching for justification to murder or maim.

**CHRIST AND SATAN AS BROTHERS**

The remarkable idea that Satan was the elder brother of Christ enjoyed equal time with two other beliefs which we discussed earlier, namely, the belief that Satan first sinned in leading Adam and Eve astray, and the belief that he erred initially by exhibiting excessive pride. Some theologians recognized the sin of envy as the cause of Satan’s fall, envy of his brother, Jesus. They deduced this by drawing inferences from various scriptures. One of the elements of the belief comes from the Apocryphal Book of Wisdom in which a *diabolos* or adversary was motivated by envy. "Through the devil’s envy death came into the world." Theologians combined this element with another from Clement of Rome’s first century letter to the Corinthians. "Cain said unto Abel his brother, Let us go down into the field. And it came to pass, as they were in the field, that Cain rose up against Abel his brother, and slew him." At this point in the narrative Clement concludes: "Ye see, brethren, how envy and emulation wrought the death of a brother. For this our father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death. Envy forced Moses to flee from the face of Pharoah king of Egypt, when he heard his own countrymen ask him, Who made thee a Judge and a ruler over us?" These texts became supremely important in the early days of Christianity when it was caught up in the movement to attribute all evil to the instigation of a ‘satanic’ spirit.” It was commonly held that such a spirit figured in the story of Cain and Abel. The “rabbinical interpretation of the Genesis account of the birth of Cain substituted Satan for Yahweh, just as the chronicler did in the matter of
David’s impulse to take a census. In this view, therefore, Satan was regarded as the natural father of Cain.”20 The latter supposition was further fortified by the text in the First Epistle of John: “He that committeth sin is of the devil; for the devil sinneth from the beginning,” and “Whosoever doeth not righteousness is not of God, neither he that loveth not his brother,” and “not as Cain, who was of that wicked one, and slew his brother.”21

From all of this it followed that Cain’s envy of Abel had been prefigured in heaven, that is, at the beginning of time Lucifer had been envious of the Logos, and his appearance in or as Cain only illustrates that Satan is behaving true to form. The whole idea of Satan as brother to Christ, though unacceptable to Cyprian, Irenaeus and Gregory of Nyssa, who opted for Satan’s sin of pride, was founded on the fact of the Devil’s divine origin. He was, as Job tells us, a “son of God.” That Lucifer had once been a most luminous angel could not be denied. It was therefore concluded that Satan had been perfect, perhaps the first angel to have been created, and nearest to God. From this it was supposed that Satan was the brother of Christ. C. G. Jung writes of the Ebionite notion that “God had two sons, an elder one, Satan, and a younger one, Christ.”22 This belief in the power of Satan in the Middle Ages caused many to fear the Devil so much that the torture of a human being came to be known as a work “to the glory of God.” And it seems that this belief in the mind of a misguided man or woman today still leads to torture and death.

CHRIST AND SATAN AS COLLABORATORS

The temptations of Jesus in the desert wilderness are said to serve as another indication of a certain camaraderie between God and Devil. According to the Gospels of Matthew and Luke, Jesus was tempted by Satan for forty days. This fact is said to shed light on the real power of Satan. Satan’s repeated temptations constituted a long, stubborn, “in-escapable” persecution of Jesus. Christ tolerated and endured the temptations, Christ did not repulse Satan, Christ accepted the presence of one, single companion in the wilderness: Satan. Jesus did not scorn the company of the Devil nor did he abhor the sight of Satan. The contrary seems to be true. Jesus consented to talk with Satan, listen to Satan, answer Satan. There was reason for Church Fathers to believe that Jesus had gone into the desert deliberately to be tempted. “Then
Jesus was led up of the Spirit into the wilderness to be tempted of the Devil." One conclusion has been drawn from all of this which many commentators miss entirely: Satan tempted Jesus for forty days with impunity. The masses, who once left Bible interpretation to the clergy, now disenchanted with dogmatic renderings, are searching the scriptures themselves, for good or ill. The negative types—authoritarian Church Fathers, over-zealous Inquisitors, Satan's modern followers—failed to notice that Jesus did not do battle with the Adversary.

According to the evangelists, the temptation of Jesus appears to have been an ordeal which he could in no wise avoid, repulse or override. Satan seems to have been a collaborator of Christ's in that he was performing a necessary function at a crucial point in time. The temptation occurred right after Jesus' baptism and just prior to the beginning of his public mission. Satan is an antagonistic but essential character.

Satan as Tempter

In the first temptation of Jesus, the "temptation of bread," as it is sometimes called, Matthew says that "when he had fasted forty days and forty nights, he was afterwards hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Christ's reply is now proverbial. The point is that Satan is here portrayed as a taunter trying to exploit Jesus' hunger. In the darkest days of Christianity Satan would be portrayed as the taunter of all men and women, the exploiter of human weaknesses—all the more reason to exorcise him from man; all the more reason to fight him tooth and claw.

The Demon of the Air

"And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from thence." The one point in this temptation found notable by the Church Fathers is that Satan quotes scriptures. Another point, equally important to the conception of Satan, is that if Satan transported Christ from the wilderness region to Jerusalem with such speed and was able to "set him on a pinnacle of the temple," he must have flown with him. Satan, it is concluded, is a demon of the air, still in possession of his Archangel's wings. Medieval witches were charged with flying with the Devil.
THE PRINCE OF THIS WORLD

The third temptation of Jesus was understood as the most revealing of all. Satan takes wing again and carries Christ to the peak of a high mountain. There he “shewed unto him all the kingdoms of the world in a moment of time.” (Note Satan’s power to alter the time sense, an important element today in consciousness expansion.) “And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” Here the deepest depths of the Devil’s nature are said to be revealed. Here is no braggart or usurper; God has truly made him “Prince of this World.” From seas to mountains, pole to pole, east to west, the kingdoms are his. This belief played a prominent role in the far past and the near past in “pacts with Satan.”

The denouement of Christ’s temptations indicates that Satan gave up trying to undermine Jesus, much as the Indian Mara gave up. He ended the temptations, but apparently not forever. Luke tells us that “he departed from him for a season.”

SATAN IS ALIVE AND WELL
AND LIVING EVERYWHERE

In his Epistle to the Colossians, Paul tells Christians that Jesus has quickened them together with him, “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” This seems to verify Cooper’s statement that “the thrust of the New Testament is that Christ has defeated Satan (the Christus Victor Christology). Jesus ‘saw Satan fall like lightning from heaven’ (Luke 10:18). It was death, hell, sin, and the power of the Devil that Christ was supposed to have conquered on the cross.” The “Word of God” notwithstanding, some people today are convinced that all of humankind is the slave and prisoner of Satan. Somehow Satan was not vanquished by Christ. Paul is quoted to justify a belief in the present power of Satan. “The god of this world hath blinded the minds of them which believe not.” To Timothy Paul prays that the servants of the Lord “may recover themselves out of the snare of the devil, who are taken
The Lord Satan
captive by him at his will.’’ Moreover, he exhorts Christians to be vigilant because, ‘‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world.’’ And James instructs the faithful to ‘‘resist the devil,’’ thereby acknowledging Satan’s presence and power.\(^{30}\)

In the Middle Ages people believed that Satan was everywhere. ‘‘Ubique Daemon,’’ wrote Salvianus, a disciple of St. Augustine. The omnipresence of the Devil, which made him awesome, inspired Christians with a perpetual terror which carries over to this day. Salvianus and the whole Middle Ages with him, long after Christ’s resurrection, thought that Satan was everywhere concealed and present. No man was safe from his contagion, his poisonous breath, for Satan is the ‘‘prince of the power of the air.’’\(^{31}\) The general consensus seemed to be that while Jesus died for the sins of man and his cross ‘‘hooked the Evil One,’’ Satan was yet the slavemaster of men. As history bears out, Satan was everywhere. Some saw him and feared him more than others. Some felt it their solemn duty to fight Satan with all their might, with whatever means they had at their disposal. This call to arms is heard in the inner-ear of many demented people today.
SATANISTS AND WITCHES

The gods of the old religion become the devils of the new.

Margaret Murray
Peter Haining suggests that there is a fight for supremacy currently waging between Black Witches and White Witches, that is, between Satanists and witches. "On the East Coast the 'white' witches are established and flourishing while across on the other side of the continent in the sultry heat of California, Black Magic and Satanism hold sway."1 Marking the distinction between the two is an important move, for it prevents us from falling into the trap of oversimplification. In a study of Satan it is wise to resist the impulse to lump all cultists into one category, for this impulse has already caused much pain and misunderstanding. The figure of Satan as he looms large in our minds at this moment is composed of some elements that have been impulsively attributed to him, as we shall see as this chapter progresses. But to show how Satan was "erected" we must make a distinction between what properly falls under his domain and what does not. All Satanists are not witches and all witches are not Satanists.

Sybil Leek is not a Satanist, no matter what her detractors may say. Sybil Leek is a witch. Admittedly, the term "witch" today carries with it a connotation of darkness and evil, but this fact does no more than illustrate the effectiveness of the propaganda to which we have been subjected. Therefore if we wish to know what a modern witch is the
The wisest course to take is to consult a modern witch. Sybil Leek says: "Popular mythology would have it that we witches are a licentious lot, forever running around half naked under the light of the moon making weird mad-dog noises, with the Devil as a perpetual playmate ready to help us in all sorts of nefarious goings-on. It’s nice material for a movie but far removed from the real thing . . . Witchcraft, as any religion, involves the acceptance of certain tenets which are based on faith and acceptance of a Supreme Being, a God without a name. From this Supreme Being comes life, and by a process of many incarnations, ascending a spiral of spiritual development, we are drawn back into the life force."

In contradistinction, the girls of Charles Manson’s “family,” also referred to as, and calling themselves, witches, are not witches at all. They are more properly designated as Satanists. A statement made by one of the girls (there were ten women and three men charged in the gruesome trial) is highly significant. When the prosecutor asked the young woman if it was true that she regarded Manson as Satan and that she was one of his witches, she replied, “Yes, sir, I am,” and when requested to explain her powers, she said: “I could do anything I wanted. I was made to believe I was a witch, right from the beginning. Charlie (Manson) said we were going to build this new culture and learn to control others by witchcraft.”

There is a world of difference between the Satanist and the witch, a difference that interests us only insofar as it pertains to our study of Satan. “The trouble comes from the confusion between witchcraft (the Old Religion) and Black Magic, which is certainly not a religion but a debased art.” This confusion, however, has not developed recently, but has its roots in the milieu of the early centuries after Christ. It has always been a Christian custom to label non-Christian sects satanic and this custom has contributed a great deal to the conception of Satan. “We condemn others’ beliefs in order to condone our own,” writes Marshall Fishwick. “Thus does evil masquerade as self-righteousness.”

Enforced Christianity did effectuate genuine conversions; some members of the Old Religion embraced the new. But not all. And those who did not and would not come over were branded heretics, witches, sorcerers. Persecution and perverse opposition brought out the worst in everybody, Christians and non-Christians alike. Hellfire priests made
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fantastic charges against the "witches." Witches were absolutely, categorically evil. "They communed with evil spirits. They summoned devils. They ate babies, poisoned wells, raped men and women. They called forth plagues and unseasonable weather. They devised orgies of a nature to exhaust human strength and invention. They selected leaders to represent the Devil and worshipped his flesh in an imaginative variety of ways. They practiced homosexuality, bisexuality, bestiality, and, if one counts the pile-driving action of the oversized wooden phallus in the hand of the devil-priest, materiality as well. They developed and indulged obsessions about urine and feces and other generally unsavory objects such as corpses, rat's eyes, bat wings, and toad skin. These things were collected, cooked, consumed, bathed in, and smeared on. They devised and signed contracts full of elaborate clauses, selling their souls to Satan. In blood. There was a great deal of letting and spilling and splashing of blood. Blood and sex and nastiness grew into a cult of sadism."[6]

Many of these charges made by imaginative priests were deliberately substantiated by furious non-Christians. In some cases the "witches" did indeed practice evil, but, as Sybil Leek has pointed out, these are not witches at all, but Satanists. Witches, true witches, more often than not, were innocent worshippers of the Horned God in the Old Religion, but "Christian councils often identified the indigenous gods with the Devil and his kingdom. Old rituals were labeled Devil-worship. Practitioners were branded wizards, sorcerers, and witches."[7] This battle between religions, beliefs, doctrines, practices, ethics and moralities, gave the victor (in this case, Christianity) the prerogative of attributing all human evils and weaknesses to the vanquished. It is from such a theological miasma that we derive our conception of Satan and of witches.

Like a great edifice erected to memorialize some beloved personage and tended by devotees to keep it intact throughout the ages, the figure of Satan has been infused with new life century after century and protected against the winds of change. Man immortalizes evil. Even when religions die, though they may have been grand and seemingly eternal, the god that they deified lives on as an Evil One. Our own Satan has been carefully nourished since the day of his birth, fed with the corpses of other gods, other devils.

Religion may succeed religion, but the sacred rites of the former
become the forbidden magic of the latter. The gods of the superseded religion become the evil spirits of its successor. Thus we learn that the demons of the Avesta were once the deities of the Veda; the bull-worship so odious to the Old Testament prophets was once widely practiced by the early Hebrews; and the malignant devils of the Christian Fathers were once Greek and Roman gods. History tells us that it was no easy matter to inculcate a new religion, new beliefs, new doctrines. There were masses of people to contend with, idolators one and all—until converted. One could alter a creation myth, but how does one change ingrained views and practices of thousands of people? One way was to make the peoples’ god a devil. But there were other ways also. “For instance, when the Israelites confronted the Canaanite nature religion, they used, from time to time, three different methods—namely, syncretism (that is, Yahweh was identified with one of the Canaanite gods), suppression and subordination.” Monotheistic Yahwists had a monumental task on their hands—to banish the Creatrix and exalt the Creator, plus eradicate any worship of the Mother-goddess. “Creation being originally understood in terms of procreation, not fabrication, its central figure was a matriarch.”

**IDOLS AND IDOLATORS**

Eliminating the worship of goddesses among the people proved more difficult. Goddesses were well known to the Hebrews of Biblical times. The prophets railed against the people for worshipping the Goddess Asherah in the groves, and for bowing down to her images. And the Goddess Astarte was also honored among the people. Indeed, Astarte became so dear to the Jews that they absolutely refused to cease offering her the cakes made in her image. The worship of Astarte, an instance of which Frazer mentions in connection with the ritual of Adonis, entailed the shaving of one’s head during the mourning for Adonis as the Egyptians did on the death of the divine bull Apis; women who could not bring themselves to sacrifice their beautiful tresses had to give themselves up to strangers on a certain day of the festival, and to dedicate to Astarte the wages of their shame.” It comes as no surprise then that the men and women of the Hebrew populace who worshipped Astarte were continually denounced as “idolators” and “harlots.” It also comes as no surprise that neither Asherah nor Astarte, though they were worshipped by all classes to the very end of the Judaean monarchy,
are in any way connected with El or Elohim in the Bible. "Nor does any
Hebrew tradition assign to either goddess the role of Creatrix. Yet
Astarte's dove suggests that she had once been so regarded."\(^{15}\) Here
we see an example of goddess extirpation rather than goddess-
assimilation, the sole aim being the abolition of goddess worship. Some
customs, as Jeremiah learned, just could not be abolished so easily, even
though the worshippers were reviled, cursed and damned.

An instance of the Hebrew assimilation of a pre-existing ritual is
noted by feminist Elizabeth Gould Davis in her book, *The First Sex:*
"There can be no doubt that circumcision is a survival of the goddess
cult. Abraham, in declaring circumcision a covenant between man and
God, was attempting to rationalize a matriarchal custom that could not
be abolished, as in Christian times the church adopted and rationalized
many goddess rites that could not be eliminated."\(^{16}\)

Bull-worship seems to be another element pre-dating the revolution-
ary concept of an omnipotent God, worship which had to be eliminated
in the new religion. "Wherever goddess worship spread, the sacred bull
accompanied it. Apis, the bull-god of Egypt, sacred to Isis, has long
been known, as has the bull-god, the 'golden calf,' of ancient
Palestine."\(^{17}\) Graves and Patai trace the "Elohim" of *Genesis* I to the
"El" mentioned in Ugaritic poems as "Bull El," which relates to the
golden bull-calves made by Aaron and Jeroboam as emblems of God;
and Zedekiah's impersonation of God as an iron-horned bull. In
Aaron's case, Moses ordered the idolators slain, "about three thousand
men." In King Jeroboam's case, the profane altar was destroyed and
Jeroboam's hand was afflicted until he repented of his sin, at which time
his hand was restored. In Zedekiah's case, the making of the bull seems
to have been God-ordained.\(^{18}\)

For the most part, however, any worship of other gods, loved or not,
was strongly condemned, even though the prophets and psalmists were
often careless about the pagan origins of the religious imagery they
borrowed. Rites and hymns which the people once practiced and sang in
honor of Anath, Baal and Tammuz, were adapted to Yahweh's worship
and thereby sanctified. Unsanctified religious rites, rituals and practices
were decidedly evil and to indulge oneself was to incur the wrath of God
at worst or at best the wrath and condemnation of his spokesmen, the
prophets.
PREPARING THE WAY FOR SATAN

Here we see the attitudinal foundation laid for later Christianity, the utter rejection of all religious thought except one's own. The Old Testament prophets became saints to the Christians, men whose example should be followed, godly men who should be emulated. Old Testament writings were re-read and re-interpreted to proclaim the coming of the Messiah, Jesus Christ. Pascal gives us a feeling of the times, an idea of the prevalent attitude:

*Perpetuity.* That religion has always existed on earth, which consists in believing that man has fallen from a state of glory and of communion with God into a state of sorrow, penitence, and estrangement from God, but that after this life we shall be restored by a Messiah who should have come. All things have passed away, and this has endured, for which all things are.

Men have in the first age of the world been carried away into every kind of debauchery, and yet there were saints, as Enoch, Lamech, and others, who waited patiently for the Christ promised from the beginning of the world. Noah saw the wickedness of men at its height; and he was held worthy to save the world in his person, by the hope of the Messiah of whom he was the type. Abraham was surrounded by idolators, when God made known to him the mystery of the Messiah, whom he welcomed from afar. In the time of Isaac and Jacob abomination was spread over all the earth; but these saints lived in faith: and Jacob, dying and blessing his children, cried in a transport which made him break off his discourse, "I await, O my God, the Saviour whom Thou hast promised. *Salutare taum expectabo Domine.*" The Egyptians were infected both with idolatry and magic; the very people of God were led astray by their example. Yet Moses and others believed Him whom they saw not, and worshiped Him, looking to the eternal gifts which He was preparing for them.

The Greeks and Latins then set up false deities; the poets made a hundred different theologies, while the philosophers separated into a thousand different sects; and yet in the heart of Judaea there were always chosen men who foretold the coming of this Messiah, which was known to them alone.

He came at length in the fullness of time, and time has since
witnessed the birth of so many schisms and heresies, so many political revolutions, so many changes in all things; yet this Church, which worships Him who has always been worshiped, has endured uninterruptedly.  

With a little background we can better understand the part Satan plays subsequent to the rise of Christianity. It is averred by Christian scholars, for example, that to understand the events of Jesus' life, we need to know more about the Old Testament, because Jesus was not a Christian, but a Jew. We cannot say the same of Satan. The Faustian figure with whom we are all familiar is definitely a product of Christianity. He never really came into his own until he was evoked by God-fearing pious Christians. As the cynic might say—where there is Christianity there is Satan. "In spite of the fact that the devil is mentioned together with 'his angels,' he is always portrayed as a unique being in the New Testament . . . Moreover, he is not depicted as a fallen and punished angel, but as the ruler of this world, whose reign must give way to that of Christ. In the Apocalypse, Satan appears in his Old Testament position in heaven, where he brings accusations night and day against the Christians." Satan entices men to sin and directs the unclean spirits or demons.

Satan's demons, like so many of the elements that compose him, are borrowed from "pagan" sources, that is, from religions other than the Christian. As we have seen earlier, a portion of these satanic messengers were borrowed from Yahweh's court. Others had previously been "daemons," an order of friendly guides believed by Romans to protect men. And every man had one. Murray explains:

Daemons, or Genii, were an order of invisible beings, one of whom was assigned by Zeus to every man, to attend, protect, and guide him. They were nameless, and, like the multitude of mankind, innumerable. Some of them acted as personal attendants to deities of a higher order, and in that case were represented under particular forms, and enjoyed distinctive names, while others were believed to watch over particular districts, towns or nations. While the Greeks regarded these Daemons as deities of an inferior order, the Romans believed them to be a sort of intermediate beings linking mankind to the gods. The Daemons assigned to women were supposed to be female.
These spiritual creatures, we are told, suffered the same fate as the gods of alien religions: they became known as evil, sons of Satan, demons. "The Personality of Evil saturated early Christian thinking. Satan attained full stature with the development of Christian doctrine. Demons, ‘fallen angels who yielded to the fascination of women,’ fascinated Justin Martyr." Satan and his demons, not to mention hell, demonesses, Incubi, Succubi, satanic practices, ad infinitum, had to be defined for the masses by someone. Satan’s methods had to be described, his intentions revealed. There were men like Justin Martyr to fill this self-prescribed need.

SATAN’S CREATORS

Justin Martyr (died 165 A.D.) became an expounder of Christian doctrine about 130 A.D. and endeavored to spread the new religion to the shores of philosophy and paganism. "Justin saw Christianity beleaguered by its own heresies, by persistent Jewish attacks, and by Roman, pagan and national worship which would suppress the faith . . . He reacted consistently to the hatred, mistreatment, and mistrust of Christians, resenting their chains and imprisonment, their torture and death . . . Justin despised the Jews for their failure to see Jesus Christ as fulfiller of their own dreams." According to Justin’s writings, his most important being the First Apology, four ideas emerge that were central in second-century attacks: first, “Christian” and “distrust” were synonymous; second, Christians are atheistic and irreligious; their worship is sensual and brutal; and lastly, they are political risks. The third accusation against Christians as reflected in Justin’s works stemmed from the non-Christian’s idea that only cannibals eat their gods.

St. Cyprian (died 258 A.D.) was known as the “highchurch” Bishop of Carthage. “Concerned with the holiness of the Church and the faithfulness of witness, Cyprian was involved in problems that dealt with Christians who weakened during Decian persecution. His stand was controversial as it evolved from strict rigidity to penitence . . . Apart from the Church, there is no salvation.” St. Cyprian called women “instruments by which our souls are possessed. Tertullian was even blunter. He called females ‘the gate of hell.’ ”

Tertullian (died 220 A.D.) was a converted Carthaginian lawyer. “With his juridical background he was capable of presenting a quasi-
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legal case for Christianity . . . Many of the terms that became part of the ecumenical debate—person, substance, Trinity—first appear” in Tertullian’s writings.26

Origen (died 254 A.D.) “inspires a gasp of awe for his breadth and depth of thought; he was a universal genius, a theological Leonardo da Vinci at home in philosophy, dogma, apology, polemics, exegesis.” He “formed the idea-patterns in which Christian creedalism grew . . . He had himself castrated as an aid to asceticism and for denial of the flesh.”27 Origen taught that Satan possessed free will and that a demon’s degree of wickedness determined its position in rank. “In the centuries after his death a familiar and recognizable image of Satan developed. He was a black disfigured angel with a hairy body, horns, bat-like wings, and hands and feet armed with claws.”28

Augustine (died 430 A.D.), author of City of God, among other works, is said to have served as a hinge between the ancient Church and the Medieval. City of God is also said to have so served—a cosmic and universal philosophy, written “as a rebuttal to those who blamed the fall (of Rome) on Christian abolition of pagan worship.”29 In many ways Augustine set the boundaries of Christian thinking about evil. He constructed a complete demonology and there are parts in all his works—De Divinatione Daimonum, Confessions, City of God, On the Trinity, Letters—that deal with Satan and his hosts.

Irenaeus (died c. 200 A.D.) fought off the heresies that originated in his homeland, Lyons in Gaul. “The faithful guide of his flock through persecutions, he was rewarded with the bishop’s chair . . . He is in the first rank among biblical thinkers . . . Irenaeus represents a mainstream of churchly theology for his time, and many later doctrinal discussions are luminously prefigured in his writings.”30

Paganism was ill-matched against such mighty men of God as these, armed as they were with the sword of righteousness and the fear of the Devil, particularly the latter. Satan was well-defined, but worse, the further Christianity spread, the more followers had the demon. This was to be expected, of course, since all non-Christians were considered Devil-worshippers.

THE ALIEN GOD

Jesus ended his life on earth in the southern part of Judea in Jerusalem. The death of Christ heralded the birth of a new religion
which would bear his name. As this new religion grew and spread, all, or almost all, it came into contact with became its enemy. The common people, content in their style of worship were suddenly heathens, sinners and enemies of the one and true God. The pair of opposites was now Paganism and Christianity.

It is beyond the scope of this book to chronicle all the ramifications of this new opposition, so we will use a symbol to represent all that is not Christian. As Christ represents Christianity, Pan will represent Paganism. Pan was soon to become the Christian Devil, Satan incarnate. But before this Christian conception took hold, Pan was a god.

Pan was looked upon by the pastoral inhabitants of Greece, particularly in Arcadia, as the god who watched over the pasture-fields, herdsmen, and herds. Woods and plains, hunting and fishing, were under his immediate care and patronage, and on this account he was differently described as a son now of Zeus, now of Hermes, his mother being in each case a nymph. As god of green fields he was associated with the worship of Dionysus (Bacchus), and as mountain god with that of Cybele. He was fond of sportive dances and playing on the shepherd’s pipe, which afterwards took its name of Pan’s pipes from him, the story being that he was the inventor of it.

As a god of herdsmen and country people, he journeyed through woods and across plains, changing from place to place like the nomadic or pastoral people of early times, with no fixed dwelling, resting in shady grottoes, by cool streams, and playing on his pipe. Hills, caves, oaks, and tortoises were sacred to him.

His common companions were Nymphs and Oreades, who danced to the strains of his pipe. He was usually represented as a bearded man with a large hooked nose, with the ears and horns and legs of a goat, his body covered with hair, with a shepherd’s pipe in his hand.31

What was there about this frolicking god of the glen that made him so odious to the new Christians? Wherein was he Satanic? Perhaps in his sexual exploits. He is known to have seduced several nymphs, such as Echo and Eupheme. ‘He also boasted that he had coupled with all Dionysus’ drunken Maenads. Once he tried to violate the chaste Pitys. On another occasion he pursued the chaste Syrinx from Mount Lycaem to the River Ladon. His greatest success in love was the
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Seduction of Selene, which he accomplished by disguising his hairy black goatishness with well-washed white fleeces. Not realizing who he was, Selene consented to ride on his back, and let him do as he pleased with her." This last episode points to the Christian belief that Satan is able to disguise himself and seduce chaste women. The similarity between Origen's description of Satan and the features of Pan is too obvious to comment upon.

Pan represented freedom of spirit, natural instincts, sinless love. In some parts of the world, prior to the advent of Christianity, women were free, untrammeled by rigid rules of moral conduct, and therefore, when the new religion made its debut, women were called sinful. "The Christians found the women of Europe free and sovereign," says Elizabeth Davis. "The right to divorce, to abortion, to birth control, to property ownership, to the bearing of titles and the inheritance of estates, to the making of wills, to bringing suits at law, all these and many other rights were attrited away by the church through the Christian centuries." We must remember that the leaders of the early church were Jews, "bred in the Hebraic tradition that women were of no account and existed solely to serve men. Orthodox Judaism of the time, like Saint Augustine of Hippo, taught that women had no souls."

Now we draw closer to the reason Pan might have been viewed as Satan; why the figure of Satan as handed down to us consists of goat's feet, horns, and black hair. Pan came to represent the freedom of spirit and love of Nature which could be viewed only as works of the Devil. Pan and women were allies, friends, lovers. All were guiltless, without shame. As some scholars have it, guilt is the cornerstone of the early Christian faith. Woman was guilty by virtue of being woman. Saint Clement announced that "every woman should be overwhelmed with shame at the very thought that she is woman." Here we have it in a nutshell: pagans had no guilt, no shame, no sense of sin. Thus Pan became the paragon of guilt, the embodiment of sin, and the patron of that most horrendous human weakness—sex. Obviously, like gods and goddesses and rites and ceremonies before him, Pan had to be either syncretized, suppressed or subordinated. True to form, the Christian Fathers incorporated Pan into their pantheon—as Satan. Pan could not be annihilated, for too many people loved, adored, and worshipped him. He could not be extirpated from the hearts and minds of men. So he was simply "evilized." This Christian act was felt everywhere, the
repercussions were wideranging. The Christian God was said to have killed Pan.

**GREAT PAN IS DEAD**

The news of Pan's death came to a man named Thamus, a pilot of a ship bound for Italy by way of PAXI. As Thamus was sailing along in the Aegean on a quiet evening, he heard a loud voice announcing that "Great Pan is dead." This announced the end of Paganism; Pan with his pipes, the god of the natural, had yielded to the God of the supernatural. Here is the story, as told by a character in Plutarch's dialogue "On why oracles came to fail":

The father of Aemilianus the orator, to whom some of you have listened, was Epitherses, who lived in our town and was my teacher in grammar. He said that once upon a time in making a voyage to Italy he embarked on a ship carrying freight and many passengers. It was already evening when, near the Echinades Islands, the wind dropped and the ship drifted near PAXI. Almost everybody was awake, and a good many had not finished their after-dinner wine.

Suddenly from the island of PAXI was heard the voice of someone loudly calling Thamus, so that all were amazed. Thamus was an Egyptian pilot, not known by name even to many on board. Twice he was called and made no reply, but the third time he answered; and the caller, raising his voice, said, "When you come opposite to Palodes, announce that Great Pan is dead." On hearing this, all, said Epitherses, were astounded and reasoned among themselves whether it was better to carry out the order or to refuse to meddle and let the matter go. Under the circumstances Thamus made up his mind that if there should be a breeze, he would sail past and keep quiet, but with no wind and a smooth sea about the place he would announce what he had heard. So, when he came opposite Palodes, and there was neither wind nor wave, Thamus from the stern, looking toward the land, said the words as he heard them: "Great Pan is dead." Even before he had finished there was a great cry of lamentation, not of one person, but of many, mingled with exclamations of amazement. As many persons were on the vessel, the story was soon spread abroad in Rome, and Thamus was sent for by Tiberius Caesar. Tiberius became so convinced of the truth of the story that he caused an inquiry and investigation to be made about Pan; and the scholars, who were numerous at this court, conjectured that he was the son born of Hermes and Penelope.
GREAT SATAN IS ALIVE

Pan did not really die. If anything, this was wishful thinking on the part of early Christians. But that they truly believed Pan to be dead cannot be denied. It was with hope and expectation of better things that they proclaimed: "Great Pan is dead." To them it meant the prophesied end of the world. "The old universal god of Nature is no more. Great the jubilation; it was fancied that, Nature being defunct, Temptation was dead too. Storm-tossed for so many years, the human soul was to enjoy peace at last."

Was the death of Pan simply a matter of the end of ancient worship, the overthrow of the preceding faith, the eclipse of time-honored religious forms? "No!" cries Michelet, "it was more than this. Consulting the earliest Christian monuments, we find in every line the hope expressed, that Nature is to disappear and life die out—in a word, that the end of the world is at hand. The early Christians, as a whole and individually, in the past and in the future, hold Nature herself accursed. They condemn her as a whole and in every part, going so far as to see Evil incarnate, the Demon himself, in a flower. The Gospel says: 'The day is at hand.' The Fathers say: 'Soon, very soon.' The disintegration of the Roman Empire and the inroads of the barbarian invaders raise hopes in St. Augustine's breast, that soon there will be no city left but the City of God. Yet how long a-dying the world is, how obstinately determined to live on! . . . These divinities, enshrined in the heart of oaks, lurking in rushing streams and deep pools, could not be driven out. Who says so? The Church herself, contradicting herself flatly. She first proclaims them dead, then waxes indignant because they are still alive. 'They are demons . . .'—and therefore still alive. Unable to kill them, the Church suffers the innocent-hearted countryfolk to dress them up and disguise their true nature." 37

The nature and attributes of the god Pan, after "diabolization," were added to the looming black figure of Satan. Century after century, by the threatening voices of Church councils, Pan was ordered to die, but he is as alive as ever. Remove the Satan Freaks, the Black Magicians, the satanic assassins, the dabblers in Black Arts, the Satanists, and you will find a body of worshippers who call themselves witches, the worshippers of the Old Religion, the admirers of Pan. They still dance to the
strains of his pipes. The Old Religion had to go underground two thousand years ago and has remained so until quite recently. But even then it was difficult for the Church to suppress the worship of Pan.

"The pagi retained their love of their old festivals, the worship of their old gods and goddesses of field and fold. They loved the old ways, and were content to leave the new religion to the cities."38 "But the ubiquitous church would not let them be content with the old ways," Davis writes. "Everyone must be baptized with the blood of the lamb. Everyone, Celtic peasant and Roman senator, must conform to the harsh new morality and participate in the new barbarism."39 The early Christian theologians recognized all pagan deities as evil spirits and any vestiges of pagan beliefs were interpreted as diabolical. "Furious to feel itself so weak against the demons, it pursues them everywhere, in the temples and altars of the old faith to begin with, later in the heathen martyrs. Festivals are abolished; for may they not be assemblages for idolatrous worship? The empire is an empire of monks. Thus Christianity deliberately entered on the lonely road of celibacy, and monasticism helped it on the downward slope."40 For in its efforts to combat the opposing religion of Pan the Church began a veritable blood bath. The heaviest battle that Christianity had to fight was against the formidable enemy Paganism, or Hellenism, which Spengler says emerged "as a powerful new Church born of the selfsame spirit as Christianity itself." The Roman Empire had two churches, then, not one. "All the great persecutions of Christians came, not from the 'Roman' State, but from this cult-Church."41 Davis points out that the "so-called persecutions of the Christians by the Romans have been highly exaggerated by Christian writers" and quotes a medieval Christian as saying that the Church of his time dealt "more harshly with heretics than the pagans had dealt with the early Christians." Ms. Davis concludes that "while the Romans had slain their hundreds, the Christians had slain their hundreds of thousands."42

The various reactions to the rise of Christianity now fill books of sociology, histiography and psychology, not to mention religion, so we will leave any further discourse concerning the rightness or wrongness of the warring camps to them. It suffices to know that Pan was declared dead, that even his name was stricken from Christian annals. In its place we find the name of Satan, the Horned God of Evil.
SATAN THE HORNED GOD

Medieval records show that Satan was known in many parts of the world as a god. As we have seen, however, this conception of an old god as Satan is not confined to the Middle Ages, but rears its head from the start. Saint Paul clearly illustrates that a god other than that of the Christians must be evil. In his First Epistle to the Corinthians, he wrote: “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” In the Book of Revelation the magnificent altar of Zeus at Pergamos is defined as the “seat of Satan.” As late as the nineteenth century Christian missionaries were wont to speak of the “heathens” as devil-worshippers, doomed to hell-fire unless they converted to the New Religion.

Up to the time of the Norman Conquest records show that the people were openly Pagan while their rulers may have been nominally Christian. A legal enactment could “Christianize” vast numbers of people even though they continued to practice the Old Religion. The enactment symbolized the Death of Pan, but the populace testified to his life. “It is possible that the Church’s prohibition against representing the Crucifixion as a lamb on a cross was due to the desire to differentiate the Christian from the heathen god. The lamb, being a horned animal, was liable to be confused with the horned deity of the Pagans.”

Of the horned gods of mainland Greece, Pan is the best known. He is an Arcadian deity, like his father Hermes, but unlike him, never fully human in form, as we mentioned earlier. “Goatish also in character, for he is lustful and playful, a vigorous and fertile deity. Of higher moral and social developments he knows nothing. His love affairs were fairly numerous.” From this brief description it can be readily seen how Pan was utterly offensive to the early Christians, epitomizing as he did, sexual license. According to Graves, Pan’s name derives from paean, to pasture, and represents the “devil” or “upright man” of the Arcadian fertility cult. Drunken orgies of the Maenads were presided over by a man dressed in a goat-skin.

These elements of Pan carried over to the later conception of Satan, and it is not surprising that the Christians wanted Pan and his influence
dead. He inspired fertility rites and phallic worship. Fishwick writes: "Throughout the Middle Ages the Church had to fight hard to keep out ‘Phallic saints’ (such as St. Fourtin), and to keep the adoration of the Virgin Mary from becoming a fertility cult."46 Saint Fourtin, or Saint Foutin, as Elizabeth Davis spells the name, was adorned in most churches with a huge penis. It seems that this penis was used so frequently that it had to be restored from time to time, until a miracle (or an unknown priest) provided an “inexhaustible” phallus. “This miracle, however, was a very clumsy one,” says Thomas Wright, “for the phallus consisted of a long staff of wood passed through a hole in the image of the saint, and as the phallic end in front became shortened, a blow of a mallet from behind thrust it forward so that it was restored to its original length.”47 The use to which the saint’s penis was put is obvious. Miss Davis writes: “There is evidence that in Catholic churches as late as the seventeenth century women were occasionally practicing the old pagan Roman custom of actual intercourse with the saint, as Roman matrons often did, when they sat upon the erect penis of Priapus in order to become fruitful.”48

At any rate, Pan did not die. He was merely made over into the Horned God of Evil, Satan. “Satan was created to perform acts which God would not, and mortals could not, do,” and yet, as Fishwick makes clear, “whatever passed as devilish was wiped out in bloody persecution.”49

The Old Religion, the worship of the Horned God, was apparently a worthy opponent for Christianity. It is said that if the word “God” were substituted for the word “Devil” in all Christian-written material on Paganism one would have a fairly accurate account of the prevalence and intensity of Pagan worship. Christians stigmatized the worshippers as witches, called their god Satan, and turned their groves into churches. In the process they made Satan’s presence felt more, and increased his stature as well as the number of his so-called devotees. Witchcraft emerged as a black practice dangerous to followers of God. It is in witchcraft that Pan—the symbol of Nature—still lives.

Satan REDEFINED

Over the centuries Christian Fathers, theologians, and writers have done an exemplary job of eradicating accounts of historical religions that in any way represent the Old Religion as worthy of study much less
Satanists and Witches

serious consideration. As late as yesterday we found ourselves saddled with a figure of Satan not of our own choosing. But Christianization is not solely to blame; some culpability falls to that devourer of traditions—Civilization. After centuries of civilizing, rationalizing, and humanizing doctrines, we have forgotten our past. We once understood Satan as the demiurge and as a necessary vital component of the Godhead. Now he is relegated to myths and mysticism. The dualistic Yahwists turned him into the embodiment of evil. We have not escaped the clutches of dualism to this day.

Satan still exists, the scapegoat in many instances for our own dark propensities. He exists as the embodiment, not of evil as an abstraction, but of the combined negative impulses of all of us. He has become the focus of myriad psychic projections; a figure on whom we can project our own negative traits, desires, impulses and characteristics. The original figure of Satan has been totally obliterated and replaced by this amalgam of human darkness. The healthy element of negativity, once an essential part of both god and man, has been torn from the whole and separated as a part. "In Dante, Satan is three-headed and therefore three-in-one. He is the counterpart of God in the sense that he is God's antithesis."50 C. G. Jung more than adequately describes the true essence of the devil in his little known but profound book, Septum Sermones ad Mortuos (The Seven Sermons to the Dead):

God and devil are distinguished by the qualities fullness and emptiness, generation and destruction. EFFECTIVENESS is common to both. Effectiveness joineth them. Effectiveness therefore, standeth above both; is a god above god, since in its effect it uniteth fullness and emptiness.

This is a god whom ye knew not, for mankind forgot it. We name it by its name ABRAXAS. It is more indefinite still than god and devil.51

It is only through the efforts of psychologists like Dr. Jung, anthropologists like Margaret Murray, mythologists like Robert Graves, and feminists of the caliber of Elizabeth Davis that we are able to pierce the veil of historical obfuscation. People like these de-Christianize historical documents and demythologize ancient truths. Otherwise we are recipients of carefully prepared, expertly doctored, biased material which in our own time is accepted as fact. Hence the long and successful
career of Satan and hence the belief on the part of some sick souls that Satan can indwell, command, direct, use and destroy human life.

**THE HISTORICAL BACKGROUND**

This book does not purport to be a historical document. Indeed, a *history* of Satan would by necessity contain a plethora of human ideas, beliefs and philosophies. Such is the composition of Satan. But to round out the figure of Satan as he “stalks the earth” today, we should have a general idea of the pre-Jesus Greek influence. It shows us the rootstock out of which grew the belief in the power of Satan.

Very briefly, then, the Greek influence began centuries before the birth of Christ. It began with the deeds of Alexander the Great, a young man who between the ages of eighteen and thirty-two desired to Hellenize the world. Hellenism is marked by the spread of the Greek language and civilization throughout the ancient world. In essence, Hellenism is an affirmation of man—both a set of ideas and a way of life. James Kallas writes: “It is man-centered. It is an appreciation of man’s capacities, especially his reason, his intellect, his thrust for higher things, his appreciation of beauty.”

The Greeks begin with the affirmative or optimistic view that man has the key to the control of the world locked in his brain. But man puts the key into the door of the cosmos, and the door will not open. His world collapses, and there emerges the view that someone or something is holding the door from the other side—man is a prisoner. Because man is a prisoner, this world undergoes a transformation in Greek thought. It comes to be seen as evil, a prison where man’s good spirit is incarcerated . . . The Greek dualism of flesh versus spirit developed. Salvation came to be seen as a release of the spirit locked up in a world of the flesh. The affirmative view of man disappeared, and instead there was now rejection. The body and the world were despised, abandoned in the pursuit of more spiritual things.52

The dualistic philosophy of early Christian theologians only added to the problem of evil and helped create Satan. Beginning with the Fall of Rome in 476 A.D., through the Dark and Middle Ages, the Age of Reason, and the Renaissance, we find only the Christian conception of Satan. It is to this Satan, “history” tells us, that men and women sold their souls. Any references made by early theologians to ancient history
after the rise of Christianity were used to reinforce this new Satan and to fortify the belief in him. So effective was this inspired campaign that the social and religious rebels of today really believe they worship Satan, and the traditionalists and religionists really believe Satan is the god of these non-Christians. Thus, with complete credulity and perhaps justification, Pope Paul VI can say, “So we know that this dark and disturbing Spirit really exists, and that he still acts with treacherous cunning.”
There is no doubt that the practice of witchcraft in either a serious or a playful manner is tied up with some rather obsessive sexual practices.

John Charles Cooper

*Religion in the Age of Aquarius*
Journalist Max Gunther reports on a Chicago coven composed of stockbrokers and secretaries whose “esbat” (witches meeting) he witnessed on the night of the full moon in April, 1970. The High Priestess, named Carol and the other ten members, were naked or skyclad, as witches call it, because clothing interferes with the psychic power which is said to flow from the body. The esbat consisted of three ceremonies: one, the reading of incantations from a volume called the *Book of Shadows*, done by the nude High Priestess at a black altar; two, token flagellation during which the witches whipped each other lightly to “draw down the moon”; and three, the working of magic.¹

This is an instance of what Cooper might call playful sex. Another instance might be that of the so-called TV witches, the most famous of whom is Louise Huebner of Los Angeles. In 1970, Louise was titled “Official Witch of Los Angeles” in exchange for casting a spell for sexual vitality over Los Angeles County. Louise is said to descend from a long line of Yugoslavian witches. “Unlike Sybil Leek she does not belong to a coven and lives somewhat eerily in a house reputed to be haunted, with her husband and three children.”² Possessing a good figure, long dark hair and beautiful eyes, Louise Huebner personifies
the witch as an attractive enchantress. She wrote a book about sex, potency and man-attraction—Power Through Witchcraft—and cut a record appropriately called Seduction Through Witchcraft. "In spite of her emphasis on sex, her brand of twentieth-century magic might seem a bit cold and calculating to those who grew up on traditional lore."

So far there has been no mention of Satan. Or has there? The connection between Satan and sex in the above cases has to be implied—which it often is—for Satan is said to be the instigator of any and all activity involving sexuality. "In the public mind, some aspects of Satanism are often confused with witchcraft," says Hans Holzer. "But witches are not sex maniacs."

The satanic element, then, appears not in TV witches or covens of businessmen, but in some other places. Cooper points out that in many "modern" satanic groups a characteristic of the people involved is participation in casual sexual relationships. "Within the black-magic cults, one finds homosexuals at one end of the spectrum and girls apparently with nymphomania at the other end."

There is no biased attitude or distorted point of view about the link between Satan and sex in the gruesome case of Bernadette Hasler. Beliefs, centuries old, manifest themselves in this twentieth-century atrocity; a case in which witchcraft in a "serious manner" is tied up with obsessive sexual practices. "The year was 1966, not 1596," Paul Langdon writes in his article, "Twentieth-Century Victim." "The town was a citadel of modern civilization, not a medieval village. But a group had banded together to beat, and beat again, and to torture a bewildered, brainwashed young woman accused of witchcraft." Bernadette Hasler had been turned over by her parents to the "Holy Family" of 61 year old defrocked priest "Father" Joseph Stocker and his mistress, 54 year old Magdalena Kohler. Bernadette, forced by Mrs. Kohler, wrote such religio-sexual confessions as: "I love the Devil. He is beautiful," and "He visits me nearly every night." Bernadette was accused of loose morals, of listening to "that barbaric music from the Devil's own jungles of Africa," of desiring to view "filthy movies," and of wanting to dance "perverted modern dances" with boys. "It seemed to us as if Satan himself had possessed her body," one cult-member explained.

Once the charges had been bandied back and forth, the punishment began. Bernadette was stripped naked, spanked, whipped, caned, and
beaten. Father Stocker made much of whipping the girl’s breasts. “May that blow across the breasts remind you that those fleshy globes are meant only for the suckling of babes, not for the seduction of men and the indulgence of the sins of the flesh,” Steiger and Smith report Stocker as saying. “At the command from Stocker, the girl was turned about and a number of disciplinary lashes were dealt across her exposed back. ‘And now,’ he said hoarsely, ‘a frontal attack upon the very gate of hell, the doorway of lust, the portal of passion, the temple of fleshy and filthy love.’ ” Bernadette’s legs were forced apart and Father Stocker, armed with a metal rod, proceeded to “ram the demon from his fortress.”

On May 16, 1966, Bernadette Hasler was dead at the age of seventeen. An autopsy revealed that she “had died because of severe bruising in the area of her breasts, buttocks, and genitals.” According to Paul Langdon’s account, Bernadette died of “embolism of the lungs.”

Once again, as in the Middle Ages, one is confronted with the fact that the exorcist is more sadistic than the possessed. But usually, when people speak of Satan and sex, they refer not to sexual sadism, but to sex magic and “deliberate, willful” sexual activity for, by and in honor of Satan. Witches are often accused of this kind of sex, largely because witchcraft has a history of presumed sexual contact with the Devil. This idea stems in turn partly from actual cases of “satanic” sexual practices and partly from the general misunderstanding of ancient fertility aspects of the Old Religion. Hans Holzer writes:

To consider fertility cults dirty or daring is to have a distorted point of view—either one’s own false values or biased attitudes instilled in one by a church or religion hostile to natural sex expression and procreation . . . Women, the principal vessel of the sex drive, were relegated to an inferior and hidden position where their role could be controlled rigidly.

Sex magic, nudity, dancing in circles—these acts were originally, and in some cases still are, used to “raise great power” for the successful performance of rites and ceremonies. They were and are, of course, labeled sinful, immoral, illegal and, sometimes, satanic. Rachleff points out that “the first magicians were masters of another previously unexplained phenomenon: the mystique of sex. Dancing or swaying around the seductive firelight, suddenly, as if by some subtle magic, the unsophisticated male quite naturally gave way to tumescence, and he
flaunted an erected phallus that immediately signified, especially to the womenfolk, all the vigorous and magical powers of life. Is it any surprise that the phallic mystique and the mysteries of darkness and the dance have been passed on to the present and incorporated into the practice of magic and sorcery?" 

The father of neo-Satanism, Anton La Vey, takes exception to the widespread belief that "sexual activity is the most important factor of the Satanic religion," and he emphatically refutes the idea that "willingness to participate in sex orgies is a prerequisite for becoming a Satanist." However, in his own inimical way, La Vey admits that "Satanism does advocate sexual freedom . . . freedom to either be faithful to one person or to indulge your sexual desires with as many others as you feel is necessary to satisfy your particular needs." La Vey denies that Satanism encourages orgies and extramarital affairs, and insists on each individual deciding for themselves what form of sexual activity they need. According to La Vey, "Satanism condones any type of sexual activity which properly satisfies your individual desires—be it heterosexual, homosexual, bisexual, or even asexual, if you choose. Satanism also sanctions any fetish or deviation which will enhance your sex-life, so long as it involves no one who does not wish to be involved." 

Fishwick, on the other hand, says that "no century has spoken more of love—and shown so little of it—as ours. Individual happiness, for some time a fetish, now has become a cancer eating away at our civilization. Love has become the religion of those who no longer want religion. Like Satan himself, it has plummeted from heaven into hell. White has become black. Lust has devoured love." 

The problem of sex—and it has been problematical—has a long and checkered history. Religious eras of the past and religious regions of the present have regarded sex as the invention and tool of Satan, the means by which he ensnares men. His accomplice, of course, is "lustful, vile woman." According to early teachings, beauty was evil; happiness and pleasure are sins. Sex and wickedness were synonymous, and woman is the Devil’s partner. "From her high position as the giver and keeper of life and good, woman was degraded to the level of a social evil; an impure creature with whom man had to associate in order to perpetuate the race."

This anti-feminist attitude showed itself no more clearly than in the famed witch trials which reportedly ended the lives of some 3,000 women. The persecutions were at their height "at a time when
women were generally believed to be sexually more voracious than men; 'of women's unnatural, unsatiable lust,' wrote the bachelor, Robert Burton, in 1621, 'what country, what village doth not complain.'

The connection between Satan and sex is no more a recent idea than it is a product of the Dark Ages. The idea predates even the Church Fathers, but it took the early Christian zealots to probe the mysteries of sex, link them with Satan, and catapult their conclusions into twentieth-century America.

On November 15, 1972, in his address about Satan, Pope Paul VI said: "That it is not a question of one Devil, but of many, is indicated by various passages in the Gospel." In 1484, Pope Innocent VIII was more explicit about the mysterious "many." He issued a bull that asserted that "numbers of both sexes do not avoid to have intercourse with demons, Incubi and Succubi." The Church had always thought sensual pleasure suspect, and it was women who seduced men into "devilish" activity; women themselves were seduced by the Devil directly.

Theologians of the Dark Ages and later derived much of their information about Satan and sex from the Book of Enoch. All the various "dark practices" attributed to witches, including the dark practice of sexual intercourse, are said to have been taught to women by fallen angels. The story of how the sons of God became enamored of the daughters of men contains all the elements.

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters and the angels, the children of Heaven saw and lusted after them and said to one another, "Come let us choose wives from among the children of men and beget us children." And Semjazza who was leader said unto them, "I fear he will not indeed agree to do this deed and I alone shall have to pay the penalty of a great sin," and they all answered him and said, "Let us all swear on oath and all bind ourselves by mutual implications not to abandon this plan but to do this thing."

And they were in all two-hundred who descended in the days of Jared on the summit of Mount Hermon and they called it Mount Hermon because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders,
Semiazaz their leader, Arakiba, Ramiel, Kokabiel, Tamiel, Danel, Ezeqeel, Baraqijal, Azael, Armaros, Batarel, Ananel, Zekiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens. And all the others together with them took unto themselves wives, and each chose for himself one and they began to go into them and to defile themselves with them, and they taught them charms, and enchantment and the cutting of roots and made them acquainted with plants . . . Semjaza taught enchantment and root cuttings, Amaros resolving of enchantments, Baraqijal taught astrology, Kokabiel the constellations, Ezekiel the knowledge of the clouds, Araquiel the sounds of the earth, Shamsiel the signs of the sun, Sariel the course of the moon.16

Tracing the origin of demons, demonesses, Incubi, Succubi, woman, sex and Satan, leads us back to the Garden of Eden. If we are to understand the present link between Satan and Sex, we must first examine the origin of that link.

The stage as set by *Genesis* reveals only three major characters—Adam, Eve, and Satan as serpent. But other scriptures open the curtain of the stage wider so that we may see more actors in the Great Drama. All pre-Biblical sacred books in Hebrew either have been lost or purposely suppressed, exorcising any taint of polytheism. However, in the thousand years after the Bible was canonized, the Jews wrote scores of sacred documents in which they included much mythic material, because myth has always served to clarify laws, rites and social customs that otherwise defy understanding. Thus we learn that the Goddess Heba, wife of a Hittite storm-god, who rode naked on the back of a lion, undergoes transformation in the hands of the exorcisers and comes down to us as Eve, described in *Genesis* as Adam’s wife. The Biblical editors were extremely careful to excise all favorable mention of female Creators and goddesses. Thus Yahweh punishes Eve for causing the Fall of Man, disguising Eve’s original godhead—“Eve” means “Mother of all Living.” Her title at least still survives in *Genesis*.

Less is known about Adam. The *Book of the Story of Adam* is lost, but it is mentioned in the Bible. (*Genesis 5:1*). Satan, on the other hand, known by a multitude of names, has hundreds of books dedicated to his life and works. Post-Biblical sacred documents supply information about him as well as of Adam and Eve, but more, this literature surrounds the three with a cast of characters which astounds the imagina-
tation. The whole Garden of Eden drama takes on added color and new meaning.

THE GOLDEN AGE

According to the Hellenic Greeks there had been five ages of man: the Golden Age, the Silver Age, the Brass Age, "the fourth race of men was brazen too," and the Iron Age. (Compare Nebuchadnezzar's dream image in Daniel 2:32, 33). The first of these ages, the Golden Age, is said to have been the Age of Paradise, where men "lived without cares or labour, never growing old, laughing much, and to whom death was no more terrible than sleep." This is the Eden to which we must go in order to get a fresh perspective on Satan and sex.

On the third day of Creation God's chief archangel, a cherub by name of Lucifer, walked in Eden amid blazing jewels. We are informed of this by the prophet Ezekiel, who also gives us a more explicit account of Lucifer's fall.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all of them that behold thee. All
they that know thee among the people shall be astonished at thee:
thou shalt be a terror, and never shalt thou be any more.\textsuperscript{18}

No character in the Bible has been condemned to perdition more than Satan. There are numerous accounts in the Old Testament which tell of his “end.” God is made to annihilate him many times. In the New Testament, too, he is stopped, slain, chained, his career ended—but he always seems to come back. In the preceding account, also, Satan is cast down to be “no more.” Why he was so cast is our present concern. What we wish to know is what was going on in the Garden of Eden before Satan’s fall, and in what way does it relate to sex?

To trace the origin of sex would seem to be an impossible task, and yet, it is no more impossible than tracing the origin of Satan. It seems, in fact, that these two endeavors are one and the same. Both trails lead back to pre-fall days where we find Satan and sex inextricably linked.

The canonical books of the Bible hint at the events that led up to the Fall of Man, but they do not tell all. Other works reveal much more. Inquiring minds will find what they say stimulating and interesting. For the rest, Eve eating an apple will suffice.

It is common to suppose that sex did not exist before the creation of Adam and Eve, as though sexual intercourse were an invention of man. But the copulation between gods and goddesses has long been known. In the Pelasgian creation story, for example, Eurynome, the Goddess of All Things, “rose naked from Chaos, divided the sea from the sky, caught hold of the north wind, rubbed it between her hands, and behold! the great serpent Ophion. Eurynome danced to warm herself, wildly and more wildly, until Ophion, grown lustful, coiled about those divine limbs and was moved to couple with her.”\textsuperscript{19} Robert Graves tells us that Eurynome’s Sumerian name was Iahu (“exalted dove”), a title which later passed to Jehovah as the Creator and Ophion is the serpent demiurge of Hebrew myth. The Jews, as inheritors of the “Pelasgian” or Canaanitish creation story, were embarrassed by the possibility that their Creator might have been, after all, a Creatrix. The Talmudic version of the Creation, therefore, made some changes. Michael the archangel—Prometheus’s counterpart—forms Adam “at the order, not of the Mother of All Living, but of Jehovah. Jehovah then breathes life into him and gives him Eve who, like Pandora, brings mischief on
mankind." This change from Creatrix to Creator—the bane of female liberation today—was an important one. It made man predominant. It made woman sinful.

For many centuries Jewish and Christian theologians agreed that the Genesis accounts of the Creation were inspired by God and owed nothing to any other scriptures, but "this extreme view has now been abandoned by all but fundamentalists." Since 1876, several other Creation epics have been excavated and published, portions of which are found in the Old Testament. The Creation story, whatever its origin, helps to explain later allusions to the link between Satan and sex.

In the first chapter of Genesis we learn that God created Adam and Eve on the sixth day. A contradictory account appears in the second chapter of Genesis. In the latter account God creates Adam first, then the Garden of Eden, then all beasts, birds and creeping things, and lastly Eve. The second account is purported by some to contain proof that Satan inspires men to "unnatural lusts," for it reputedly throws light on "the tradition that man's first sexual intercourse was with animals, not women." The account reads: "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him," and this is the key phrase—"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam." Eve, it must be remembered, did not yet exist. Thus as a help meet, God made animals for Adam. "When they passed before him in pairs, male and female, Adam—being already like a twenty year old man—felt jealous of their loves, and though he tried coupling with each female in turn, found no satisfaction in the act." Adam then complained to God and implored him to remedy the situation. God, it is said, responded to this supplication by forming, not Eve, but Lilith, except that he used filth and mud to create Lilith. From Adam's union with Lilith sprang Asmodeus and a host of other demons. "This story does not appear in the Bible, but justification for it was found in Genesis 5:3, which says that Adam lived 130 years and then 'begat a son in his own likeness, after his image,' on Eve. This was thought to imply that he had previously begotten sons, the demons, who were not in his own likeness and image." From this it is concluded that sexual activity occurred before the creation of "man and woman."
LILITH AND SAMAEL

Earlier we retold the *Genesis* story of angels copulating with "the daughters of men" prior to the Flood. This account is the germ of the story of the Watchers, the sleepless ones, fallen angels. The children born of this "satanic" sexual commerce of fallen angels with human beings are said to have been the giants mentioned in *Genesis*. The legends of Lucifer and the Watchers were naturally combined. Driven to sin by lust, Satan and his followers were cast out of heaven. By the first century A.D., Lucifer, Satan, the Watchers, and the serpent in Eden had all been linked together. Satan, also known as Samael, was the leader of these lascivious angels (demons), for it was he who seduced them to copulate with human females. Samael, according to the Kabballah, was the husband of Lilith.

What * Genesis* passes over lightly as "the serpent," the Kabbalistic *Zohar* elucidates. "There is a distinction made in the *Zohar* between the serpent mentioned in *Genesis* and him who rode thereon. It is said that the serpent was female and was she who is called the Prostituted Woman. She was the wife of him who rode on her back, and this was Samael the death-angel."27 Lilith, Eve’s predecessor, has been wholly exorcised from the Bible, and yet, she has much to do with sex in Eden. Consequently, she figures in the later persecution of witches. She seems to have been an early fertility goddess and in Midrashic documents she is famous (or infamous) for her sexual promiscuity. Satan himself gives us a description of Lilith in Caldwell’s *Dialogues with the Devil*:

I will send Lilith, my favorite female demon . . . She seduced Adam and Pericles and Alexander and Julius Caesar . . . Who is so lovely as Lilith? Once she graced the Courts of Heaven and all looked on her beauty with awe. She has a thousand astounding forms, and each one more gorgeous than the other . . . She is yielding, and soft and attentive . . . She is femininity itself, easily conquered, easily overcome by flattery, easily induced to surrender. She has only to beckon and men rush to her with cries of lust and desire.28

Lilith has been identified with the Greek *Lamia*, demonesses like Lilith and her followers, who seduced men in their sleep. Graves mentions "a Hellenistic relief which shows a naked *Lamia* straddling a
Satan and Sex

traveller asleep on his back," and points out that "it is characteristic of civilizations where women are treated as chattel that they must adopt the recumbent posture during intercourse, which Lilith refused."29 Thus Lilith is connected with an issue that was to become a "hammer of witches" in later centuries, that is, a woman accused of straddling a man during intercourse would be guilty of "sin."

Lilith connects with later witchcraft in another way, also. The seductive demonesses, the Lamia, were also known as Empusae, "forcers-in." The Empusae "are greedily seductive female demons, a concept probably brought to Greece from Palestine, where they went by the name of Lilim ("children of Lilith"). They disguise themselves in the form of beautiful maidens and lie with men by night, sucking their vital forces until they die."30 Centuries later Lea would write that "the barriers which divided the material from the spiritual world were slight, and intercourse between them was too frequent to excite incredulity. It was inevitable that this facility of intercourse should encourage belief in the Incubi and Succubi who play so large a part in medieval sorcery, the lustful spirits of either sex who gratified their passions with men and women."31 (Later we will see how Lilith and her demonesses figure in the purported copulation of witches with the Devil.)

Augustine's judgment that fallen angels copulate with women was "used in the Middle Ages and Renaissance to help authorize belief in demonic 'nightmares,' that is, demons who took on the forms of men (incubi) or women (succubi) and molested persons sexually."32 Some believed Incubi and Succubi to be the unholy offspring of Lilith and Adam first, and later of Lilith and Samael, for legend has it that Lilith deserted Adam to take up with Samael. "There are pre-Biblical references to the angel Samael, alias 'Satan.' He first appears in history as the patron god of Samal, a small Hittite-Aramaic kingdom lying to the east of Harran. Lucifer is identified in the New Testament with Satan (Luke 10:18; II Corinthians 11:14), and in the Targum with Samael (Targ. ad Job xxviii. 7). Some say that the Serpent of Eden was Satan in disguise: namely the archangel Samael."33

SATAN THE SERPENT

According to some accounts, Samael never copulated with Eve until after Adam had done so. In this sense he is cast in the role of lecherous voyeur, much the same as was Adam when viewing the mating habits of
the female animals parading before him. Samael was jealous of Adam after having seen the man and Eve, naked and unashamed, copulating. He swore to have Eve as his own and rule with her. Driven by lust he waited until Adam was asleep. Then he took Eve and copulated with her, and she conceived Cain. “Since the infant Cain’s face shone angelically, Eve knew that Adam had not been his father and, in her innocence, exclaimed: ‘I have gotten a man-child from Yahweh!’”

“The rabbis substituted Satan for Yahweh and Satan was regarded as the natural father of Cain.” For his seduction of Eve Satan, or Samael, came disguised as a serpent. “Because thou hast done this,” Yahweh then said, “thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” This tells us something about the later conception of Satan’s physical appearance. If he was only then condemned to crawl on his belly he could, until that moment, walk upright—a tall serpent with wings.

The serpent is a symbol of wisdom as well as of evil, but the Creation story has helped imbed the evil aspect of it deep in the human psyche. The *Fourth Book of Maccabees* contains evidence for a popular belief that snakes desire sexual intercourse with women. A mother of seven sons proudly states: “I was a pure maiden, and I stayed not from my father’s house, and I kept guard over the rib that was builded into Eve. No seducer of the desert, no deceiver in the field, corrupted me; nor did the false, beguiling Serpent sully the purity of my maidenhood.” From this there derived a strong belief in lustful snakes. Graves reports a Talmudic safeguard for women so threatened. If on seeing a snake, the female is uncertain whether it desires intercourse with her or not, she should strip off her clothes and throw them to him. If the snake coils into them, then he desires intercourse with her; otherwise not. If the snake does lust after her, but the female does not desire intercourse, she should copulate with her husband in the serpent’s presence. The Talmud apparently has no advice to offer to single women, since they are not mentioned in this account. The point, however, is that Samael was believed to desire copulation with human females after he had fathered Cain on Eve, and this he did in the form of a snake. “The snake,” says Sybil Leek, “far from being the ugly and evil creature which many people see it as is as old as witchcraft itself and has always been associated with reincarnation theory. It is the symbol of eternity; when it
sheds its skin it is rejuvenated and becomes the symbol of life forever renewing itself . . . Even the Bible speaks of men being as wise as serpents.”

**ORIGIN OF GOOD AND EVIL**

“There are two ways of doctrine and power; the one of light, the other of darkness. But there is a great deal of difference between these two ways: for over one are appointed the angels of God, the leaders of the way of light; over the other, the angels of Satan.” How both good and evil became a part of man’s heritage is said to trace back to Samael’s fathering of Cain. The Cainites, fathered by Samael, were evil. The Sethites, fathered by Adam, were good. Our dual nature is said to stem from the time when the daughters of Cain seduced the sons of Seth. The Sethites lived in a sacred mountain and were called “Children of God.” The Cainites lived in a valley, separated from the Sethites. It was the Cainites’ punishment that for every son they bore, they gave birth to a hundred daughters (demonesses). This state of affairs led to a man shortage, “Husband-hunger” as Graves puts it, and the Cainite females began to raid homes and abduct males. One day, so the legend says, they decided to seduce the Sethites, who were all tall, stalwart men. Graves reports that they bedecked and bejeweled themselves, ascended the mountain singing and laughing and playing musical instruments. Then “having addressed the five hundred and twenty anchorites in cheerful voices, each caught hold of her victim and seduced him.”

The time it took to produce all these demons is explained as the period between the birth of Abel and the birth of Seth, 130 years, the length of time Adam abstained from intercourse with Eve for fear that another son might share Abel’s fate. During this long period of time, however, Lilith bore demons to Adam and Samael debauched Eve, fathering demons on her.

That demons and demonesses lusted after women and men should not be found remarkable, we are told, because there were more “spiritual” bodies in Eden than there were material. The Zohar says we should not be surprised that female demons copulated with Adam, “because every man in his dreams sees such women occasionally, observing them smiling at him, and if they excite his concupiscence they conceive and bear demons.” This all tends to show that long before the Middle Ages when sexual desire was deemed man’s worst sin, Satan was the Lord of
Lust and Concupiscence in Eden. Perhaps the Inquisitors should have read the *Zohar* where it states that “the important point to fix in our minds is that the Fall of man was not the result of human intercourse taking place between Adam and Eve but of some aberration in sex.”

**SATAN'S BREEDING GROUND**

Sex, then, that theological bone of contention, was Satan’s tool, and the Garden of Eden was his breeding ground for the hosts of lewd and lascivious demons and demonesses later said to be plaguing innocent men and women. This idea would eventually become an important “truth”—for those who sought to persecute fellow human beings for “trafficking with the Devil”; for those who desired to have power over others; and for those who would credulously “pact with Satan.” From the Flood onward the struggle between Light and Darkness concentrates upon man, “who becomes the main prize and at the same time the main battlefield of the two contending parties.”

Satan the Archfiend, the Ruler of this World, becomes man’s Nemesis, Enemy, and Tempter, or Lord, Friend, and Patron.

**SATAN WORSHIP**

Prior to the opening of the Middle Ages Satan worship was not of primary importance to the See of Rome. Nor was the Church primarily interested in the prosecution of Satan worshippers. That interest only came later as it evolved out of a more fundamental concern. The most formidable enemy of God and Church in the eyes of the Fathers was heresy. “The definition of heresy involved an obstinate persistence in a particular opinion against the known authority of the Church. This was, not unnaturally, for long regarded by the authorities as much worse—being fundamental—than any other sin, and dealings with devils did not involve such a particular obstinacy.” This outlawed obstinacy is nowhere better illustrated than in Gnosticism.

**SATAN IS GOD**

Of the three heresies Marty chooses to elaborate the Church’s position, the three that “supplement each other as decisive versions of denial,” he places Gnosticism first, and says: “Gnosticism was the most pervasive, persuasive, and diffuse of the heresies.” D’Arcy gives his view of Gnosticism in *The Mind and the Heart of Love*:
Gnosticism seems to have been one of those unfortunate forms of thought for which human beings have a chronic appetite. That is to say, it was a syncretistic philosophy and religion: it made an apparent lofty unity out of the various systems known, and by picking out what it liked and eviscerating the doctrine of its true meaning within the original system, it pretended to be the highest and most spiritual of religions and the key to all others.\textsuperscript{45}

How and when the Gnostic movement began is not known. Some trace its origin to the Jews, others to the Christians, and still others to Oriental or Hellenistic paganism. Scholars agree, however, that Gnosticism is composed of Jewish, Christian, and pagan elements. \textquoteleft\textquoteleft In fact, much of what St. Paul says about the angelic archons or rulers of this age could almost be characterized as gnostic, or at least protognostic.\textquoteright\textquoteright\textsuperscript{46}

Gnostic sects were numerous, but Hans Jonas separates them into two basic groups: the Iranian and the Syrian-Egyptian. The former taught that darkness and divine light were co-existent from Creation. The latter, which was the prevalent group during Origen's time, taught that divine light existed alone in the beginning and that evil somehow emerged from it.\textsuperscript{47}

\textquoteleft\textquoteleft The cardinal feature of gnostic thought is the radical dualism that governs the relation of God and world, and correspondingly that of man and world. The deity is absolutely transmundane, its nature alien to that of the universe, which it neither created nor governs and to which it is the complete antithesis: to the divine realm of light, self-contained and remote, the cosmos is opposed as the realm of darkness. The world is the work of lowly powers which though they may mediately be descended from Him do not know the true God and obstruct the knowledge of Him in the cosmos over which they rule. The genesis of these lower powers, the Archons (rulers), and in general that of all the orders of being outside God, including the world itself, is a main theme of gnostic speculation.\textquoteright\textquoteright\textsuperscript{48} \textquoteleft\textquoteleft For any Gnostic,'\textquoteright Grant has observed, \textquoteleft\textquoteleft the world is really hell.\textquoteright\textquoteright\textsuperscript{49} Thus in the Gnostic view, the world could not have been created by a good God. The supreme God is unknown and unknowable; the Creator of this world being the chief of the Archons, Jehovah, the God of the Old Testament. \textquoteleft\textquoteleft Some Gnostics identified Jehovah as the Devil, others said that the Devil was a good angel, an opponent of Jehovah and the Archons. They reversed all the Old Testament values.\textquoteright\textquoteright\textsuperscript{50} Hence, the serpent in the Garden of Eden, according to
Gnostic beliefs, was a savior, an emissary of the true God, sent to enlighten Adam and Eve so that they could see the evil world created by Jehovah. In short, the Gnostics reversed Christian beliefs as well as Jewish and Christian moral standards. Jesus was condemned as the son of the evil Jehovah. Others believed Jesus to be the son of, not Jehovah, but of the true God. The only way to God was through gnosis, “knowledge,” and not through conventional morality or obedience to Mosaic Law.

Some Gnostics led austere lives, withdrawing from the evil world; others were profligate. Childbirth only added to the stock of Jehovah’s slaves, so sex for purposes of procreation was condemned. According to Irenaeus, the Valentinian Gnostics seduced their female disciples and indulged all the lusts of the flesh. “The way to escape from slavery,” these Gnostics believed, “to frustrate the scheme of the Archons and attain salvation, was to break all conventional rules.” Early Gnostic beliefs resembled the beliefs of Devil-worshippers and, while there is no evidence of Satan worship in Gnosticism, it is not surprising that orthodox Christians thought there was.

After the Roman Empire adopted Christianity as the state religion, Gnosticism was kept alive by sects which were necessarily characterized as heretical. One such sect was that of the Cathars (from Greek catharoi, “the pure”), who also taught that Jehovah was Satan, that procreation was sinful, and that preferable sexual intercourse was that which did not lead to conception. Again, it is not known whether or not the Cathars worshipped Satan, but Rome was convinced that they did, which was enough to have Pope Innocent III order an armed crusade against them. Accusations against the Cathars included worshipping Satan in goat or cat form, murdering kidnapped children and using their corpses to make potions. They were charged with flying to their meetings—“snyagogues of Satan”—on broomsticks. In later years witches were to be similarly accused.

We have prefaced our discussion of Satan worship with the foregoing Gnostic ideas because these ideas are generally found in all sects accused of worshipping the Evil One. Gnosticism, in this sense, paves our way to a clearer understanding of Satan worshippers. It also throws light on the figure of Satan, the various forms of whom we will now review. Different worshippers saw him in different guises.
SATAN IN DISGUISE

We have already seen that Satan's worshippers regarded him as a god, if not the Gnostic God, then the Horned God or Pan. It should be noted, as a mass of evidence gathered throughout the Middle Ages attests, that the worshippers refused to call their god "the Devil," and in many instances the accused explicitly called him god. Margaret Murray concludes this evidence shows that till the end of the seventeenth century the Old Religion was widely practiced.

Satan in the form of an animal appears in early documents—the animal guise, according to Professor Murray being the Horned God. "The first recorded instance of the continuance of the worship of the Horned God in Britain is in 1303," Ms. Murray writes, "when the Bishop of Coventry was accused before the Pope of doing homage to the Devil in the form of a sheep."52 The anthropologist lists other instances of Satan taking or being worshipped in animal form. In the reign of Henry VIII Satan is said to have appeared in human form horned like a stag or a bull. His other forms have been recorded as those of cat, dog, horse, and sheep. "In all cases of the Devil as an animal the evidence of the witches shows that it was undoubtedly a disguise."

At Angers in 1593, the "Black Man" transformed himself first into a goat and then into a young bull; in Guernsey in 1563 he was a large black cat who led the dance; in 1616 at Brecy he was a black dog who stood on his hind-legs and preached; at Poictiers in 1574 he was a goat who talked like a person; at Avignon in 1581, when he mounted on an altar to be adored "he instantly turns himself into the form of a great black goat, although on all other occasions he useth to appear in the shape of a man." In Auldearne in 1662 "sometimes he would be like a stirk, a bull, a deer, a roe, or a dog."53

The Order of the Knights Templar was accused of Satan worship in 1307, at which time the Order was destroyed. It seems that there were certain satanic rites associated with the Knights. "They involve the renunciation of Christ, the obscene kiss which afterwards became such a marked feature of the evil Rites, the worship of an idol or an idol's head, and in some cases the worship of a cat."54 The Templars were charged
with worshipping the Devil in the form of a cat, urinating on crucifixes, and ritual homosexuality. Large numbers of Templars confessed to obscene kissing and homosexual practices.

THE OBSCENE KISS

The obscene kiss, a stock charge in allegations of Satan worship, refers to a kiss delivered to Satan himself although he may be represented by an animal or a man. The obscene kiss on the backside of Satan's representative signified total submission and is said to have mimicked the homage paid the Pope by Christians when they kissed his hand or foot. Lea reports that the neophyte Templar "was subjected to the humiliation of kissing the posteriors of his preceptor." That the Templars were charged with homosexuality comes as no surprise, for, as Lea points out, "it was a prevalent vice of the Middle Ages, and one to which monastic communities were especially subject."55

The destruction of the Order of Knights Templar was effected largely through the efforts of the Holy Inquisition. The rise of the formidable agency helped in the identification of witchcraft and Satan worship when heresy and accusations increased. The obscene kiss, and sex itself, became targets for the fanatical investigators. The kiss was not confined to the rites of the Templars. Records indicate that it preceded the Order as a regular act in Satan worship. In 1227, for instance, when a man was initiated as a Luciferan he was expected to kiss the mouth or posteriors of a toad, a goose or a duck. In this particular rite, following the obscene kiss, Cavendish says, a man appeared to the initiate, representing Satan, and the moment the initiate kissed him, he instantly lost his Catholic faith. This was followed by heterosexual and homosexual orgies.

The searchlights of the Inquisition beamed everywhere and revealed rampant ungodliness. Sects were accused of worshipping Satan in the forms of man, goat and cat. Some were charged with believing that Satan created and rules this world. Others were accused of evil practices that reversed Christian values: renunciation of Christ; condemnation of procreative sex; mass murdering of children and cannibalism; rampant homosexuality and orgiastic sexual practices. "Most of this pattern of Satanism reappears in witch trials."56
SEX IN SATAN-WORSHIP

The dualism which perhaps had its roots in Gnosticism appeared later as a major element in Satan worship. If it were true that man lives surrounded by an infinite number of spirits, good and bad, whose sole object was his salvation or his perdition, then it seemed wise to some to acquaint themselves with and befriend the leader of the destructive demons, Satan. It was no secret that the world was peopled with a countless number of inferior supernatural beings in the service of Satan. It was only "natural" that people would seek to serve such a mighty master. In so serving, however, the reversal of Christian moral standards was required. If chastity and purity were required in the worship of God, just the opposite was true in the worship of Satan. So reasoned Church Fathers and Inquisitors.

The almost automatic equation of sex and Satan during the Middle Ages is based upon Old Testament teachings. To fully understand the use of sex in satanic rites one must fully appreciate the general view of chastity as it was held during that time. Since Biblical society looked with abhorrence on the unchaste female, it was religiously logical for Inquisitors to believe that female Devil-worshippers were unchaste, that they defiled themselves with Satan, his representative or even animals.

"It is important that we understand the precise sense 'defile' has for Biblical man in this context. A female is not defiled simply because she has received a man's organ and semen into herself . . . However, the feelings of dirt, defilement, and pollution find their natural justification if another man enters the woman . . . Therefore, Biblical society maintains, a man naturally feels disgust if another man has entered his wife with his phallus and deposited his semen in the innermost part of her being, precisely because his wife's body is precious to him . . . so precious that she is holy to him. One of the meanings of 'holy' in the Bible is 'that which is the exclusive property of God.' In this sense it is synonymous with segullah, a 'valued property,' or 'peculiar treasure.' "

From this we can see a part of the reason for the alleged prevalence and importance of sexual intercourse in Satan worship. The woman who is giving herself body and soul to the Devil is being more than merely promiscuous when coupling with Satan or his agent; she is deliberately, as an act of diabolical faith, defiling the "exclusive property of God."
Sex was virtually synonymous with wickedness, and woman was viewed as a vehicle of Satan by which the Corrupter snared innocent men. In woman "the Christian finds incarnated the temptation of the world, the flesh and the devil. All the Fathers of the Church insist on the idea that she led Adam to sin." Tertullian says in this regard: "Woman: You are the gateway of the devil. You persuaded him whom the devil dared not attack directly. Because of you the Son of God had to die. You should always go dressed in mourning and in rags."  

The copulation of women with Satan was supposedly an essential feature of Devil-worship. By the time of the Middle Ages Satan, for all practical purposes, had an interesting and full history. He had been God's chief Archangel, Lucifer or Samael. Through the sin of lust for human females, he was cast down to earth "having great wrath." He had defiled Eve. Eve supposedly enjoyed and subsequently sought sexual relations with him. Through demon-human intercourse demons and demonesses were born into the world. Satan was the king of the earth. In the fertile imaginations of medieval women Satan symbolized the total release of their otherwise repressed natural instincts. 

There is no way today to separate fact from fiction. We can only say one thing with any degree of accuracy; there are records that state that women copulated with the Devil willingly and enthusiastically; there are records that state that women confessed to such sexual activity only after torture or under the threat of torture; there are records that state that women openly declared their love and adoration of Satan, whom they would call god; there are records that state that women affirmed that they were forced to submit to Satan’s sexual advances; and there are records that state that Inquisitors would no more believe in a woman’s denial of sexual contact with Satan than they would believe that the sun rises in the west. 

The fornication of women with Satan links the Devil and the goat, an animal form Satan is said to have assumed for the purposes of copulation. "In the earliest accounts of the sabbath Anne Marie de Georgel and Catherine Delort both said that they served the pleasure of the he-goat." In retrospect it seems only logical that Inquisitors would allude to Satan and his demons as goats, for in Matthew Jesus says that he will divide all the people "as a shepherd divideth his sheep from the goats." The goats are evil beings, who will be cast into "the everlasting fire prepared for the devil and his angels."
There is other scriptural support for the medieval view that Satan appeared as a goat, as anachronistic as it may be. The legend of the Watchers and their lust for human females was well known in the Middle Ages. A connection between the Watchers and the goat was implied in the Jewish scapegoat ritual.

**SATAN AND AZAZEL**

In the Book of Leviticus, Aaron is ordered to select a goat over which he is to confess “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” This ritual was performed as a part of Jewish tradition down to 70 A.D. The goat, bearing all the sins of Israel, was led out into the wilderness and thrown over a cliff. This scapegoat has a name: Azazel. This single word links up many of the elements we have discussed so far throughout this book. Azazel is known as the scapegoat, but at the same time is referred to as the “ruler in the wilderness” to whom the goat is delivered. “In *Enoch I*, Azazel is one of the chiefs of the 200 fallen angels (Revelation speaks of one-third of the heavenly host being involved in the fall). Azazel taught men to fashion swords and shields while women learned from him finery and the art of beautifying the eyelids. He is the scapegoat in rabbinic literature, Targum, and in Leviticus 16:8, although in the latter he is not actually named . . . Irenaeus calls Azazel ‘that fallen and yet mighty angel.’ In *The Apocalypse of Abraham* he is ‘lord of hell, seducer of mankind’ . . . Jewish legend speaks of Azazel as the angel who refused to bow down before Adam (in the Koran the angel is Eblis or Iblis). For such refusal, Azazel was thenceforth dubbed ‘the accursed Satan.’

The Christian Inquisitors, above all else, needed scriptural authority on which to base their justification for the persecution of women as witches. In their estimation, Azazel, leader of the Watchers and chief of the goat-demons, played a starring role in the copulation of women with goats. In this regard they stood firm on two carefully chosen Old Testament passages: “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring,” and “Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto.” To these two was added a third, taken out of context and resulting in the torture and death of
thousands of people: "Thou shalt not suffer a witch to live. Whosoever lieth with a beast shall surely be put to death. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." In the hands of fanatical witch hunters during ages when the Word of God was not only Law but Almighty Commands, these texts served as veritable death sentences for non-Christians.

In its zeal to do "God's work" the Church educated itself in all forms of demonology. It is fair to say that in the Dark Ages and portions of the Middle Ages the Christian mind was more occupied with thoughts of Satan and his demons than with any of God and his angels.

"It seems to me," Sybil Leek says today, "that the orthodox religions always know more about the Devil than I do and can describe him in detail, and if I hadn’t a nice type of mind I’d begin to wonder what company they keep when the moon rides high in the sky and good witches are doing simple little incantations and asking for spiritual guidance." With source material like the legend of the Watchers who lusted after the daughters of men, the story of Lilith's and Samael's connections with Adam and Eve, and numerous classical tales of divine-human sexual relations, the Church felt itself well armed to do battle against the demonic enemies of God and man. Those who did not battle out of a sense of duty, did so out of a sense of fear. After all, how was a holy man to know how many demons and demonesses populated the atmosphere? How was one to know how many more demons were being produced daily through the sexual intercourse of wicked women with Satan? One was constrained to do all in his power to eliminate these filthy channels of Satan. "For most men the literal reality of demons seemed a fundamental article of faith. As a theologian pointed out, 'The whole scripture and all godly and wise men, as many as have lived from the beginning of the world even unto this day, have confessed that there are evil spirits or devils.'"

**INCUBI AND SUCCUBI**

Davidson remarks that "Justin Martyr, Clement, and Tertullian believe the incubi are 'corporeal angels who allowed themselves to fall into the sin of lewdness with women.'" From the psychological viewpoint alone, this belief on the part of Church Fathers is enlightening. It appears that demons were readily seen as guilty of the natural
instincts which had been condemned in humans as sinful, i.e., sexual intercourse and erotic desire. Satan and his demons had become the sole perpetrators of those acts which medieval human beings were forced to suppress. It was therefore commonly held that incubi and succubi are real and that they constantly endeavor to engage in sexual relations with humankind.

This basic belief was inevitable given the active imaginations of witch hunters and heresy-hounds. These Christian worthies needed only to consult the Bible for proof. The Jews accepted the text concerning the sons of God and the daughters of men as proving that fruitful intercourse could occur between spiritual and physical beings, and they had their legends of the demoness Lilith, the lustful female spirit of Adam, who bore him countless demons. The anthropomorphic mythology of Greece added to the belief, and even Pan, the concupiscent leader of lascivious Satyrs was brought into the overall picture. Thus it came to be received as a truth which few, save Chrysostom, thought of disputing.

Lea reports a few accepted instances. In 1249 an incubus child is said to have been born in Wales. In six months time this demon-child had a full set of teeth and the stature of a seventeen-year-old youth. As the "thing" waxed, its mother waned. She is said to have wasted away and died. We are not told what happened to the child, but Lea goes on to report another case, that of Angela de la Barthe, who, in 1275, admitted that "she had habitual intercourse with Satan, to whom, seven years before, she had borne a son—a monster with a wolf's head and a serpent's tail, which she fed for two years on the flesh of year old babies whom she stole by night, after which it disappeared." The witches of Arras, in 1460, were brought to confess that their demon lovers wore the shapes of hares, or foxes, or bulls.

This brings to mind Vance Randolph's investigation of Ozark witches in the 1940's. Randolph writes: "Many old-timers believe that sexual unions between human beings and domestic animals are sometimes fruitful. Stories of women giving birth to litters of puppies, mares bringing forth colts with human heads, and a great variety of similar phenomena are related and generally believed." This in turn brings to mind an even later occurrence of strange events. At the end of the horror film, *Rosemary's Baby*, a movie in which Satan fathers a demon-child on a young woman, Castavet cries out in triumph: "God is dead! God is dead and Satan lives! The year is One, the first year of our Lord! The
year is One, God is done!" The director of this film was Roman Polanski and, while we do not wish to imply any connection between the spirit of the movie and the spirit of the director, certain elements in real life bear examination. Roman Polanski, for example, was the husband of the murdered Sharon Tate, who, as Steiger and Smith report a Tate friend as saying, was "a real nut about black magic, voodoo rites, and all the occult arts . . . She said once that she had taken scopolamine, which is derived from henbane. It's known as the 'drug of the devil.' " This informant also said that "when they were making Rosemary's Baby, there was supposed to have been a black magic ritual held.'" The movie, at least, reflects the centuries old belief in demon-human or Satan-human intercourse. In the Middle Ages a confession to this sexual activity inevitably led to the stake. The point at all times was that Satan's principal object was to seduce human souls from their divine allegiance and that he had to be stopped.

Augustine could not bring himself to believe that good angels sinned through intercourse with women, but he would not deny that already fallen angels could and did copulate with women. This he could believe because many reliable witnesses testified to the practice. Augustine's evaluation of the situation, as we mentioned earlier, helped authorize belief in incubi and succubi in the Middle Ages and Renaissance. St. Thomas cites Augustine's views on the subject in the Summa Theologiae (1, 51, 3 ad 6), and also goes on to explain exactly how a succubus operates. "If a demon were to come as a succubus to a larger-than-average man, he could obtain his sperm by intercourse, and then, while safeguarding the vital qualities of the sperm and waiting until the stars were in the right conjunction for a felicitous conception, transform himself into an incubus and impregnate a woman." Paracelsus' explanation of the origin of incubi and succubi in sexual fantasy is a mixture of Freudian analysis and superstition:
Incubi are male, succabae female creatures. They are the outgrowths of an intense and lewd imagination of men and women, formed of the semen of those who commit the unnatural sin of Onan. Such semen that does not come into the proper matrix, will not produce anything good. Therefore the incubi and succabae grown out of corrupted seed are evil and useless; and Thomas Aquinas has made an error by mistaking such useless things for perfect ones . . .

This semen, born from imagination, may be taken away by spirits that wander about by night, and that may carry it to a place where they may hatch it out. There are spirits that may perform an actus with it, as may also be done by witches, and, in consequence of that actus, many curious monsters of horrible shapes may come into existence."

Obviously, as reflected in the foregoing detailed description of the activities of incubi and succubi, most Christian leaders and Inquisitors had a working knowledge of how Satan and his demons operated and in what manner people worshipped them. We have already mentioned the impetus of duty and fear as two of the motives for such macabre interest and investigation in demonology. There was another impetus that drove intelligent and sensible men to such extremes.

MALLEUS MALEFICARUM

About 1480 James Sprenger became the General Inquisitor for Germany. In 1484 Father Henry Kramer joined him in producing a work called Malleus Maleficarum, a grand volume which was published about 1490. This book was popularly called the "Witches Hammer" and was used as a basis for the Catholic attack on heresy. It has been characterized as one of the most evil books ever to be written and used against human beings.

The 1484 bull of Innocent VIII, which confirmed Sprenger and Kramer in their role as Inquisitors, also railed against such common heresies as the evil practices of witches, sexual relations with demons, curses, and Black Magical operations. The two Dominican Fathers took up all these points, and more, in the Malleus, and in surprisingly great detail. The Malleus became the handbook for succeeding generations of Inquisitors. "Among the imposing list of authors quoted, we note the names of St. John Chrysostom, St. Hilarius, St. Augustine, Albertus Magnus, Thomas Aquinas, Duns Scotus, St. Bernard and the Rabbi
Maimonides. The book is a long treatise on the actions of demons, how to distinguish the voices of demons from those of angels, how to recognize witches, how to make them confess, how to exorcise or cast out demons, and sundry similar topics."\(^7\)

The *Malleus*, purportedly based on the Bible and produced to the "glory of God," became a Bible in itself, a Bible for the persecution of human beings. The book was dreaded by one and all, saints and sinners alike. Inquisitors wielded it like a weapon, which in fact it was. All questions about areas of belief and unbelief regarding demons, Satan and heretics were clearly outlined and answered in the *Malleus*. It was, for all practical purposes, the supreme authority on such questions. Therefore it was highly dangerous for one to air personal views or reservations about heretic behavior. A simple statement like, "Perhaps that report on witchcraft is not true," could lead one straight to the torture rack. Why? Simply because the *Malleus* said witchcraft is real, and demons are not figments of human imagination.

It is stated in the *Malleus* that four points are normally characteristic of Satan worship: ""(i) the renunciation of the Faith; (ii) the devotion and homage to the Devil; (iii) the offering up to him of unbaptized children; (iv) the indulgence of carnal lust with incubi or succubi."\(^8\) The second item, devotion and homage to the Devil, brings us to the central theme of Satan worship, the Sabbat.

**THE SABBAT**

There are numerous and sundry accounts of this deliberate desecration of the Holy Catholic Mass, but certain popularized elements are common to all, i.e., a defrocked priest or a man representing Satan, usually dressed in black; an altar of rock or stone laid on stones; an incantation; a black Host, that is, a black communion disc; and the ritual. The Black Mass is usually followed by promiscuous intercourse.

"The Black Mass," Michelet writes, "in its primary aspects, would seem to be the redemption of Eve from the curse Christianity had laid upon her. At the Witches' Sabbath woman fulfills every office. She is priest and altar, and consecrated host, whereof all the people communicate." This reads more like a practice of the Old Religion than the description of a Black Mass, but this may be Michelet's intent since he was aware of the Christian habit to describe either ritual as satanic. In his book *Satanism and Witchcraft*, Michelet goes on to describe the Sabbat, a brief summary of which we will give here.
The scene of the Sabbat is a heath on the edge of the woods. There are many people feasting on one side and a choir on the other. Between these there are burning fires lighting up the nocturnal gathering. In the background the Sorceress sets up her Satan, a black form made of wood. It has horns and beside it is a he-goat, giving the impression of Bacchus; "but his virile attributes unmistakably proclaimed him Pan and Priapus."

Michelet divides the ensuing ritual into sections, each of which appears to bear Catholic names. The first act, for example, is labeled Introit. Satan's Priestess is honored with the title The Aged, although as Michelet points out, "she may as an actual fact be quite young."

The lovely Priestess begins the ritual with a short prayer. Then Jesus is denied, Satan is glorified, and the feudal kiss is administered—the "obscene kiss" according to Christian chroniclers. Then follows the consecration of the Priestess.

"The wooden god welcomes her as of old Pan and Priapus did their female adorers. Agreeably to the Pagan ceremonial, she gives herself to him, sits a moment on him. Henceforth she is the living altar of the shrine."

The Introit being ended, the feast begins. Each man is accompanied by a woman, for without a woman no one is admitted to this gathering. It makes no difference who or what the woman is—wife, mistress, whore, lover, young, old, a relative or no.

After the banquet all participate in the "Witches' Round," the dance so often cited in witchcraft annals. This dance, during which the partners are back to back, is a frenzied affair "sufficient by itself to complete the first stage of intoxication."

The second act begins when all dancers are giddy, when all feel at one. The Priestess lies naked upon the altar, herself the altar, and offers herself a sacrifice. "In later times," Michelet remarks, "all this was an exhibition of indecency. But in the fourteenth century the effect was nothing if not serious." This had to be a most serious and solemn ritual, for these worshippers were taking a great risk. The Priestess in particular risked being caught and brought before the dreaded Inquisitors. "She was facing a perfect hell of possible torments," Michelet says. "Torn with pincers and broken on the wheel, the breasts amputated, the skin flayed off little by little, roasted before a slow fire and limb by limb, she might have to endure an eternity of agony." In view of this possibility it is difficult to believe that these people gathered together simply to
indulge in the lusts of the flesh. In spite of popularized theories and in spite of the Christianization of these rites, Satan worship as Michelet presents it is in reality the solemn worship of a non-Christian god.

The final act of this ritual entails the offering of wheat to the *Spirit of the Earth* and the release of birds, symbolizing the *God of Liberty*. Michelet says black cats, black goats and black bulls were sometimes offered in sacrifice.

This is a far cry from the Black Mass as it is understood today and Christian annals do not portray a Black Mass in this fashion. The common tenor is one of fear and horror and disgust. The Black Mass, once a simple form of worship for non-Christians, is depicted as the work of Satan, not Pan nor Nature nor Love.

**THE BLACK MASS**

Now we have another type of Black Mass, and the gentle, loving Priestess has become the evil, lustful witch. Born with an instinctive knowledge of evil, she despises religion, and her tastes are confined to material pleasures. She loved filth as a little girl and as a woman she epitomizes evil. She takes drugs, handles repulsive matters, loves disease, and advocates murder. She sells contraceptives and abortives, produces impotence and sickness, offers women love potions with which to entrap unwitting married men.

By the end of the fourteenth century Satan was king, active everywhere, the instigator of all sorts of wickedness. He therefore presided over the Black Mass. "Satan presided in person, taking the form of a feathered toad, a crow or raven, a black cat, or, most often a he-goat." Here we see a prime example of Satan being included among the elements that go into Pagan worship, i.e., birds and animals. The presence of Satan in written accounts and at worship, like his presence in the mind of man, drastically alters the complexion of a deposition extracted from a witness under torture.

The appearance of the goat at the Black Mass is an evident survival of the Old Religion. "It is the Mendes of the Egyptian decadence, a combination of faun, satyr, and goat Pan tending to become a definitive synthesis of the anti-divinity. The he-goat is sometimes the steed of Venus, and was also sacrificed to Dionysus, who clothed himself in its skin; while among the Jews it was the scapegoat who was burdened with all the sins of Israel. From this confused mingling of paganism and
Biblical history the goat at length emerges as the invariable presidential form consecrated to all the Sabbaths of Europe."

It is said that the occult importance placed upon the Black Mass by Satan worshippers can be blamed on the Church itself, because it turned its own Mass to all kinds of magical uses. It seems that the common man had superstitious belief in the magical abilities of clergy long before the Black Mass was instituted. "The Mass, in particular," Thomas writes, "was associated with magical power and for this, it must be said, the teaching of the Church was at least indirectly responsible. During the long history of the Christian Church the sacrament of the altar had undergone a process of theological reinterpretation. By the late Middle Ages the general effect had been to shift the emphasis away from the communion of the faithful, and to place it upon the formal consecration of the elements by the priest . . . A plethora of sub-superstitions thus accumulated around the sacrament of the altar. The clergy's anxiety that none of the consecrated elements should be wasted or accidentally dropped on the floor encouraged the idea that the Host was an object of supernatural potency." By implementing the fine art of reversals, so vital to Satan worship, the Black Mass reportedly consisted of a black-frocked man as priest, a black Host or slice of blackened turnip, prayers recited backwards, and so on.

Anthropologist Margaret Murray, the staunch defender of the Old Religion, admits that "the main part of the religious rite was a ceremony comparable with the Mass," but she emphasizes that "this rite was not in any way an attempt to represent the Last Supper as described in the Gospels, except that it included the distribution of bread and wine; therefore Cotton Mather is wrong when he says that they 'imitated the Supper of our Lord.' " Ms. Murray describes some of the elements composing the so-called Black Mass: "Everything was black; the bread was black, being made of rye; the drink was black and pungent, being probably some kind of drink like the holy heather-beer of the Picts; the lights were black, for they were torches dipped in resin or pitch which gives a blue flame. The Chief was disguised as a black goat and displayed the sacred bread on his horns; he took the sacred wine and sprinkled it on the kneeling people, while they cried out in chorus, 'His blood be on us and on our children.' The descriptions show that the congregations were endued with a passionate devotion to their deity and their religion."
It is perhaps due to the similarity between the phenomena and elements of the Catholic Mass and the ritual of the Old Religion that caused the latter to be branded ‘Black Mass.’ The line of distinction is so fine that even during the research of this book, we were hard put to clearly distinguish a report of Satan worship from a report of an Old Religion ritual. The reason for this confusion is clear: both practices, at some points in time, existed simultaneously. While one account relates the activities of “witches” of the old god, others relate the practices of witches at a Black Mass. Thus we meet with black witches and white witches. In his book *Religion in the Age of Aquarius*, John Charles Cooper has this to say:

Without doubt, although our information is meager, there have been black witches (or worshipers of Satan) in Western Europe since the triumph of Christianity in the fourth century A.D. I say *black witches* in distinction from *white witches*, to mean that black witches were deliberately rejecting Christianity and, out of hate of Christ or cynical belief in nothing, sought to venerate evil. The white witches, to the contrary, held to an age-old religion and rejected Christianity not out of hatred or unbelief, but because they had another religion and this religion was a positive, constructive religion that sought fertility and long life and believed in life after death (perhaps in reincarnation) rather than being a dedication to evil.85

Hindsight is always 20-20, however, for Christian records show that no such distinction was made in the Middle Ages. Available recorded descriptions of Black Masses invariably point to sacrilege, the maleficence of Satan and the evil practices of his worshippers. In 1594, for instance, a woman was tried (tortured?) and confessed that she and about sixty others attended a Black Mass on St. John’s Eve. The “priest” wore black, there was no crucifix, the servers were female, and when the Host should have been elevated, the man in black raised a slice of black turnip. In 1611, Louis Gaufridi was burned at the stake for bewitching the nuns of Aix. He confessed to celebrating the Black Mass, sprinkling the nuns with the consecrated wine, and offering prayers to Satan.

Tales of black chalices, black goats, cries of “Beelzebub!” and consecrated urine instead of wine, increased as the Inquisition wore on. According to Pierre de Lancre, Satan celebrated the Black Mass,
preached a sermon, impaled a black host on his horns, copulated with the females, and afterward led in a frenzied orgy. Cavendish relates the story of Madeleine Bavent, a nun of Louviers in Normandy, a story of mingled sensuality and sacrilege. Madeleine wrote her autobiography while in prison. She became a nun at age 18, in 1625, after she had been raped by a priest. Father Pierre David, the head of the convent, had all the nuns strip naked for Mass as a sign of "devotion." No one filled with the Holy Spirit was capable of sin. Accordingly, Madeleine related, the "holiest" of nuns were naked most of the time and often danced in the nude before Father David. According to Madeleine, she herself was forced to reveal her naked breasts during Communion and Father David caressed her indecently. The chaplain also instructed the nuns to masturbate one another, while he observed the results. He later taught them the use of an artificial penis, which he also watched them use.

Father David was succeeded in 1628 by Father Picard, who apparently carried the sexual practices to the extremes—Satanism. Madeleine reported that the other nuns "committed the most filthy acts with him," and that she herself was forcibly raped by Picard. Later, wearing animal costumes, Madeleine, Picard and the nuns went to Sabbats, where they feasted, had a Mass performed by the priest, and afterwards held a wild orgy. All the nuns submitted to the priests and also to the ghost of Father David.86

There are numerous additional cases on record, some provided by Satan worshippers, some by nuns and priests. "The Black Mass and the Sabbat were far more widespread than the church cared to admit."87 The classic case is that of Isobel Gowdie, a Scottish woman who had been practicing her art undetected for fifteen years. She confessed her crimes voluntarily in 1662. Olga Hoyt writes:

She said she had been asked to join the cult some years before, and did so by meeting the Devil in a parish church one night. The first thing she was required to do was to deny her baptism. Then she put one of her hands to the crown of her head and the other to the sole of her foot and gave all that was between her two hands over to the Devil. He sat at a desk with a black book in his hands. She was brought forward by another witch for the Devil to baptize. According to the testimony at the trial, the Devil then marked her on the shoulder, sucked out some blood at the spot, spit it into his hand
and then sprinkled it on her head saying, "I baptize thee, Janet, in my own name."  

Isobel and her sister witches enjoyed sexual relations with Satan, whose genitalia were "exceeding great and long." "Unfortunately," Rachleff says, "in intercourse he was heavy as a sack of malt, and his huge member was as 'cold as ice.' The fluid he ejaculated was as cold as spring water. Consequently, some of the witches complained of pain during sexual relations with the devil, but others, the young and pretty members of the group, had no complaints."  

Professor Margaret Murray regards Isobel as truthful, but Rossell Robbins writes the witch off as "demented." These two authorities on witchcraft may be said to represent two schools of thought on Satan and sex. Robbins clearly subscribes to the theory that most witches were hallucinating, lying or confessing under torture; Murray, on the other hand, rightly detects elements of the Old Religion in most cases and has developed the thesis that witches' testimony can be related to specific and very real aspects of the Old Religion ceremony.

In the sexual aspect the "witches were accused of committing every conceivable perversion, with other witches and with the Devil," and the Sabbats were said to culminate in indiscriminate sexual orgies. "The union with the Devil was usually described as painful, many witches saying that it was as agonizing as childbirth." This element of painful intercourse, rather than an exaggeration that refutes the historical reality of witchcraft, bolsters Professor Murray's thesis. "Because of the research of Professor Murray and others in the past three decades, we can verify logically even Isobel Gowdie's testimony and the numerous similar references to sexual oddities that appeared in the confessions of European witches." Doctor Murray's research makes it clear that the sexual aspects of witchcraft were real and viable practices and not merely female delusions and sexual fantasies. Owen Rachleff throws light on the subject:

A fertility ritual, culminating in coitus, was obviously part of the sabbat program—probably its finale. The women of the cult lined up before their master, the youngest and most beautiful at the head of the line, and prepared to give themselves to him. Taking the young women to a secluded spot, the devil copulated with them in the usual manner. Significantly, the young ladies serviced in this
way never complained about their liaison with the devil; as Isobel reports, they "had great pleasure" with him. Indeed there was the young French witch in the fifteenth century who freely confessed, as she was led to the stake, that she would not have had it otherwise; "I find too much content in my condition," she announced, "I am always caressed." The women who suffered pain and shock and who seem to cast an air of incredibility over the entire sexual side of the sabbat were apparently the riper, older women of the cult. Even the best of devils could not—or would not—accommodate them in the usual way, especially after having satisfied four or five of the more desirable novitiates. Exhausted yet still responsible for servicing many older women, the leader fitted himself with a large false phallus or had an effigy similarly geared. The older women, who were probably drugged, were roughly impaled upon the phony metal or leather penis and told that the devil had penetrated them. In many cases they even experienced "his" ejaculation, a trick simulated by substituting cold water for semen.92

The dildo theory adequately explains the testimony of witches to painful intercourse with Satan. Dildos have been used in ancient and in modern times and are mentioned in the Bible (Ezekiel 16:17). Montague Summers seems to accept the artificial penis theory: "The coldness of the Devil and the repeated assertion at the trials that his semen was nipping and gelid," he writes, "would seem to point to the use upon occasion of an artificial penis."93

Not all witches testified to painful sexual relations, however. "The experience was also said to be intensely pleasurable. Paulus Grillandus, a judge in witch trials at Rome in the early sixteenth century, found that witches enjoyed the Devil 'with the utmost voluptuousness.' " Isobel Gowdie admitted that Satan "is abler for us than any man can be."94

Satanism was and is a reality. Modern witchcraft, sans Satanism, however, is the Old Religion. Add cultism and hypersexuality to it and you have the modern version of perversion. Freudian thinkers mistakenly lump all witches into one cauldron, so to speak. Perhaps the distinction lies in intention as the witch Renate pointed out earlier, for there is sex in either case, Old Religion or Satanism. Dr. David Chadwick, a Hollywood psychologist, looks at Satan and sex like this:

While the woman of today is more equal than her ancestors, she still cannot accept what she feels is a manlike approach to sex. As a
result of the Victorian feelings that still inflict our culture, most women are ashamed of their bodies and feel guilty about being attractive. To place the cause of their sexuality upon witchcraft offers them a way to be sexual and still not feel that it is they, but the spell that is the real source of the animal feelings.95

PACTING WITH SATAN

Before we leave the subject of Satan worship we should note one other essential feature of the practice which further illustrates the popular conception of the power of Satan. This feature is the Pact.

The satanic Pact as it is usually understood involves the dedication of one’s life verbally or in written form to the Devil. Few of these written documents survive but one which does is that of Urbain Grandier, a seventeenth-century Loudun priest, who was accused and convicted of having bewitched a number of Ursuline nuns. At his trial in 1634 the Pact he had made with Satan, written in his own blood, was produced in evidence. It serves here as a sampling of this alleged Devil-human compact.

My lord and master, I take you for my God, and I promise to be your servant while I live, and from this hour I make renunciation of all others and of Jesus Christ and of all saints and of heaven and of the Church Catholic, Apostolic, and Roman, and of all its good, and of all prayers that may be made for me. I promise to adore you and do you homage at least three times a day, and to do the most evil that I can and to draw to do evil as many persons as shall be possible for me; and from my heart I renounce chrism and baptism and all the merits of Jesus Christ; and in case I should wish to change, I give you my body, my soul, and my life as holding it from you, having dedicated it to you for ever without any will to repent. Signed Urbain Grandier in his blood.96

Pacting with Satan, sex with Satan, the rejection of the Right-Hand Path and the acceptance of the Left-Hand Path, all of these items enter into Satan worship. Except for minor changes and some updating now and then, the intent and purpose of pacting with Satan has remained the same down through the ages. Vance Randolph, who investigated the Ozark witches as late as 1947, shows that a witch’s initiation includes sexual intercourse with a male cult-member acting as Satan.
When a woman decides to become a witch, she repairs to the family buryin' ground at midnight, in the dark of the moon. Beginning with a verbal renunciation of the Christian religion, she swears to give herself body and soul to the Devil. She removes every stitch of clothing, which she hangs on an infidel's tombstone, and delivers her body immediately to the Devil's representative—that is, to the man who is inducting her into the "mystery." The sexual act completed, both parties repeat certain old sayin's—terrible words which assemble devils, and the spirits of the evil dead—and end by reciting the Lord's Prayer backwards. This ceremony is supposed to be witnessed by at least two initiates, also nude, and must be repeated on three consecutive nights. After the first and second vows the candidate is still free to change her mind, but the third pledge is final. Henceforth the woman is a witch and must serve her new master through all eternity.

"I am told," Mr. Randolph writes, "by women who claim to have experienced both, that the witch's initiation is a much more moving spiritual crisis than that which the Christians call conversion."
six

SATAN AND WITCHCRAFT

*Heretic is a title of honor, for truth always starts by being called heresy.*

Sebastian Franck
Satanism in San Francisco, Voodoo in Harlem, books on charms and spells, covens in metropolis and suburbia, "money, thrills, old-time religion: in modern witchcraft there is something for everyone." It is said that the decline in Church attendance witnessed in the last decade is proportionate to the increase of interest in and gravitation toward witchcraft. "American witchcraft today flourishes in over four hundred functioning covens located mostly in Boston, Detroit, Los Angeles, and New York." And yet, according to historians, the last of witchcraft was seen in Salem, Massachusetts in 1692. When the historian speaks of the "American witch," he refers not to Sybil Leek, Louise Huebner, Carol, Renate, etc., but to Tituba and Sarah Good and Sarah Osborn.

WITCHCRAFT IN SALEM

Prior to the madness of 1692 that seized Salem, there was already a general belief in witchcraft, a carry-over from life in the Old World, fed by reports of witch hangings in England. In 1688, the highly respected "heaven’s messenger," Cotton Mather, was called in to examine the strange behavior of the Goodwin children, Betty Goodwin, aged nine, and her cousin, Abigail Williams, aged eleven.
Marion L. Starkey in *The Devil in Massachusetts*, reports that in 1688 the girls were not prodigies at all, but that “spiritually it was another story. Each in her different way was sickening from the inhuman strain of coping with an adult world which had been arranged without understanding of the needs and capacities of children.”

The girls, it seems, fell into fits when their washerwoman cursed the family for having suspected her of stealing some linen. Cotton Mather, a witch hunter of some reputation, came to observe the children in their strange convulsions. “Their limbs became disjointed. They went deaf and dumb and blind, by turns. Their tongues were pulled out by unseen spirits and then, as quickly, were let go and rebounded with a snap... One of the bewitched children would suddenly fall into a trance, jump into a chair and assume a riding position. The child believed that a witch had come for her on a horse.”

The old washerwoman was accused, arrested, interrogated. She pleaded innocent, but she was sentenced to hang. “Cotton Mather accompanied her to the scaffold, and she died on Gallows Hill, outside of Salem.” Cotton Mather now undertook his witch hunting with vigor in order to protect “the poor people who were molested by those of the unseen world.” In six months time of the final eruption of hysteria in 1692, twenty people were killed. “One day it was noticed that Elizabeth Parris, Abigail Williams and Anne Putnam were looking ill. They made antic gestures and loud outcries and behaved erratically. A physician was called in and diagnosed the cases as witchcraft.” This time three women were named by the children as witches: Tituba, Sarah Good and Sarah Osborn. Tituba testified that “she had been in touch with the Devil, who appeared sometimes ‘like a hog, and sometimes like a great dog.’ But she asserted that Sarah Good and Sarah Osborn and two other women had hurt the afflicted children.”

“But who were the other witches?” Olga Hoyt asks in her book, *Witches*. “The children were still severely afflicted, crying out in their pain. Who were the others who were tormenting them? The village began to wonder, and everyone began to look at his neighbor with suspicion.”

The accusations continued and there were trials and convictions. By July, 1692, five women, including Sarah Good, had been executed; by September, nine more were dead. At one point in time, Cotton Mather was asked by worried magistrates to justify his witch hunting. In
response he produced *The Wonders of the Invisible World*, which was published in Boston in 1692. Then the hysteria moved to Andover, but "the Salem persecution was by far the most intense. It has been clearly established that twenty people were killed then, 'fifty-five persons suffered torture, hundreds of innocent men and women were imprisoned, or fled into exile or hiding places, their homes were broken up, their estates were ruined.' " These figures are small indeed compared to estimates of European persecutions. "The German church historian Kurtz considered that, following the bull of Innocent VIII in 1484, some 300,000 witches were killed." "Yet the Massachusetts affair is possibly the most celebrated of all witch-hunts," Starkey says, "and people will never be done studying and writing about it." Starkey writes:

Its numerical modesty is indeed one of its attractions. It is a manageable episode in a way that catastrophes involving astronomical figures are not. The human reality of what happens to millions is only for God to grasp; but what happens to individuals is another matter and within the range of mortal understanding. This Salem story has the virtue of being a highly individualized affair. Witches in the abstract were not hanged in Salem; but one by one were brought to the gallows such diverse personalities as a decent grandmother grown too hard of hearing to understand a crucial question from the jurors, a rakish, pipe-smoking female tramp, a plain farmer who thought only to save his wife from molestation, a lame old man whose toothless gums did not deny expression to a very salty vocabulary.

These people emerge from the records as real as the people who live next-door. And after you have studied their lives faithfully, a remarkable thing happens; you discover that if you really know the few, you are on your way to understanding the millions. By grasping the local, the parochial even, it is possible to make a beginning at understanding the universal.10

Remarkably, this understanding evolved even in Salem. In time there was a turnabout of feeling and common sense reasserted itself. Anne Putnam confessed publicly that she had indeed been a cause of much sorrow and suffering. Olga Hoyt records the repentent confession of one of the judges and twelve jurors: "We confess that we ourselves were not capable to understand, nor able to withstand, the mysterious delusions of the powers of darkness . . . we fear we have been instrumental,
with others, though ignorantly and unwittingly, to bring upon ourselves and this people of the Lord the guilt of innocent blood.’’ With that, Hoyt concludes: “The witch-hunt was truly over.”

Witchcraft, however, was not over, for it flourishes today in almost every city and town across the country. And where it does not, interest in witchcraft does. On July 13, 1973, the Halifax, Canada Chronicle-Herald reported in an article datelined Salem, Massachusetts, that the witch trial testimony is to be published. “Witchcraft hysteria swept this seaport town nearly three centuries ago,” the article says. “Now the witch trial testimony that sent 20 persons to their deaths is being published. An old English record of courtroom testimony reveals the fear that gripped the village in 1692 when teen-age girls said they’d been put under spells. Within a year, 19 persons had been hanged and one crushed to death.”

It is easy today to remark upon the credulity of the Salem populace, but one must remember the background of these people, the effects of which, magnified and supplemented, are still being felt in our own “advanced” society. Admittedly, a large segment of our witch population today commercializes the art—Rachleff mentions the “Long Island cult of Raymond Buckland and his wife” who offer what is described by Buckland as “an attractive religion”; Sybil Leek, “a one-woman affair”; and the new “old” religion of which “sexual kicks and bizarre practices are the sine qua non.” But in spite of the publicity these receive, they in no way represent the true diabolic witchcraft which spawns the Charles Mansons, Lee Harvey Oswalds, Sirhan Sirhans, and Father Stockers. In this regard the subject is real evil, just as it was at Salem and earlier during the Middle Ages. We can chuckle at highly popularized TV witches and college coeds using love charms and potions, but does one dare laugh at the true evil of believers in Satan? And dare we ridicule the behavior of our European ancestors? They set the stage and certain people today still act out the parts.

SATAN IN EUROPE

“Fifteenth-century Europe,” Lucy Mair says, “with its long tradition of disquisition and argumentation, its preservation in writing of the views of earlier generations, its love for systemization and its concern with what it was permissible for a Christian to believe, developed a new pseudo-science of demonology.” Mair, in writing of the medieval
There was a story current from about the ninth century of a priest who sold his soul to the Devil in return for honour and riches in this life, but then repented and prayed to the Virgin, who saved him by taking from the Devil the document he had signed and giving it back to him. In the eleventh and twelfth centuries this was a favourite theme of sermons, and certainly familiarized the general public with this early version of the Faust legend. The witch trials do not have much to say about its glamorous aspect—the satisfaction of every desire up to the moment when the Devil claims his payment and carries the soul to hell. But in a general atmosphere of belief in magic and in the Devil as a person there is no reason why people should not believe this was possible; and Lea, here following the same line as the French nineteenth-century historian Michelet, thought they had more to hope from a pact with him than from obedience to a God who seemed to have abandoned them.13

The widespread medieval belief and teaching that Satan held unlimited power over the forces of Nature accounts to a great extent for the concomitant belief that anyone who endeavors to tamper with, employ, or otherwise alter Nature, is a witch or sorceror. The Church’s view of what was or was not “natural” largely determined what was or was not witchcraft. Theologians permitted the use of holy water in order to dispel storms;14 therefore it was not “superstitious” in nature or practice. The basic issue was the theological view of Nature. Religious bias and university training in Aristotelianism had much to do with the clergy detecting the hand of Satan in the practices of certain laity. Those persons who sought to use objects for purposes that in the theological view were “unnatural” were summarily charged with trafficking with Satan. Again, this Christian view or attitude did not originate in the Middle Ages, but stemmed from the dawn of the religion and found its justification in the scriptures. While it was during the witch hunting, witch burning days from the fifteenth to seventeenth centuries that demoniac witchcraft assumed its greatest importance, we find the characteristics of it foreshadowed in the very first centuries after Christ's death and resurrection.

It should be noted when discussing “Christian witchcraft” that everything was interpreted by early theologians in the light of non-
Biblical tales of fallen angels and evil demons, namely, Samael, Lilith, the Watchers and their hordes. And, as we have noted, the Christian identification of alien gods with evil demons significantly added weight to the conception of witchcraft.

**WITCHES IN THE BIBLE**

Many Church Fathers shared Justin’s view that it was one of Satan’s demons and not the shade of Samuel that spoke to Saul. According to this Bible tale, Samuel was dead and Saul was king, but when Saul saw the army of Philistines with whom he was to do battle, he “was afraid, and his heart greatly trembled.” Saul therefore sought the help of God, but “the Lord answered him not,” so Saul turned to an alternative source of aid.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

Samuel then rebukes Saul for not obeying God and tells him that the kingdom is to be turned over to David, after which Samuel departed.\(^{15}\)

Medieval theologians drew three conclusions from this Biblical
episode: one, it is indeed possible to raise the spirits of the dead; two, prior to Saul’s apostasy, witches were killed for this practice; and three, witches obviously traffic with Satan and do marvelous things by his power. Thus this incident could be cited to justify either a stand against witchcraft or the persecution of an individual or both. Realizing the need for such justification, the Fathers of the Church and the theologians after them, turned to the scriptures to “prove” that witches are demon-possessed.

We have already mentioned the fatal passages of Exodus 22:18-20, the eighteenth in particular. “The awful words, ‘Thou shalt not suffer a witch to live’ have rung through the centuries, and have served as a justification for probably more judicial slaughter than any other sentence in the history of human jurisprudence.”¹⁶ Writers more qualified than we have devoted pages and pages of text to this single passage, primarily to point out that the “witch” of Exodus had nothing whatever to do with the “witch” who was sent to the stake on the authority of this passage, so we will not discourse at length here on that subject. We bring it up now only to indicate its criminal use out of context and anachronistically during the Middle Ages. There is another passage that was similarly relied upon:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.¹⁷

There are fundamentalist religious sects even today that quote this text in their railings against the renaissance of modern day witchcraft. But three, four and five centuries ago it was a lethal weapon. Satan perpetuated all the forbidden acts and had to be stopped. Did not Paul cast out demons?

In the Acts of the Apostles, one of Paul’s companions tells of the day they encountered a “witch.” “As we went to prayer,” he relates, “a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.”¹⁸
An epithet used frequently for heretics and witches—"child of the devil"—appears in Acts where Paul confronts a sorcerer. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus." Paul, "filled with the Holy Ghost, set his eyes on him. And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" At this point Paul utters a "holy" curse, and the man is immediately stricken blind.

If there was any doubt at all in the minds of Inquisitors as to exactly who was guilty of trafficking with Satan, it was banished by Paul’s Epistle to the Galatians. Paul instructed: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." We find in these texts many of the component parts that will make up the satanic witchcraft belief of medieval times, i.e., pacting with Satan, association with demons, the use of familiar spirits, and sexual intercourse between Satan and humans. The Apostles, like Paul and his companions, and the Church Fathers, like Augustine, Origen and Tertullian, all contributed to the development of the concept of the witch-pact. The Bible, in the hands of zealous witch hunters, became a law transcending that of the state. "The Church throughout the centuries has not only exceeded the state in the severity of its decrees but has, until comparatively recent times, made the belief in witches a crime almost as heinous as the practice of witchcraft itself." Fishwick points out that "judges were urged to begin trials by asking the accused: ‘Do you believe in witchcraft?’ If the answer was No, he should be killed—the greatest heresy is not to believe in witchcraft. If the answer was Yes, the accused should be tortured severely until he confessed all he knew and did.’" Rossell Hope Robbins states: "Were it not for the Inquisition, the Catholic tribunal charged with exposing and punishing religious unorthodoxy, not one person would have died for witchcraft."
SATANIC POWER

Satan worship, from the early Christian point of view, was an integral part of witchcraft, and vice versa, because witchcraft was believed to be concerned with the witch’s domination of all natural and supernatural powers, the Devil’s domain. It is the precinct of those who sell their souls to Satan. In Faust’s Harrowing of Hell (*Fausti Hollenzwang*) of the sixteenth century, Faust himself is given to say:

If you wish to become true magi and perform my deeds, you must have knowledge of God as well as of other creatures, but you must not honour him in any fashion but what pleases the Princes of the World. He who wishes to practice my art, let him love the spirits of hell and those who reign in the air; for these alone are they who can make us happy in this life; and he who would have wisdom must seek it from the devil.

For what thing in the world is there whose best exponent is not the devil, who is Prince of the World?24

The sentiment of course applies also to practitioners of magic, which we will discuss in the next chapter, but it was “common knowledge” that witches gave themselves up to Satan.

REMNANTS OF THE GODDESS

Our theological ancestors, as previously noted, were wont to throw all non-Christian practices into one pot, as it were. Thus, they failed to see any distinction between the practitioners of the Old Religion and the servants of Satan—all worshipped the Demon. Literature reveals that the Fathers often confused the two, for we find references to a goddess mingled with references to Satan. Some claimed that the divine patron of witchcraft was a moon-goddess, Selene or Hecate or Diana. In the sixth century, St. Caesarius exorcised a young girl and expelled a demoness named Diana. In 1318 Pope John XXII said that Avignon men copulated with demonesses called *Dianae*. In the early Middle Ages Diana was connected with dead souls and night-flying. Witches, it was presumed, could fly with her at night.
Some wicked women, reverting to Satan, and seduced by the illusions and phantasms of demons, believe and profess that they ride at night with Diana on certain beasts, with an innumerable company of women, passing over immense distances, obeying her commands, as their mistress, and evoked by her on certain nights.\(^25\)

In the introduction to her valuable study, *The Witch-Cult in Western Europe*, Professor Margaret Murray writes: “In order to clear the ground, I make a sharp distinction between Operative Witchcraft and Ritual Witchcraft. Under Operative Witchcraft I class all charms and spells, whether used by a professed witch or a professed Christian, whether intended for good or for evil, for killing or for curing . . . Ritual Witchcraft—or, as I propose to call it, the Dianic cult—embraces the religious beliefs and ritual of the people known in late medieval times as ‘Witches.’ The evidence proves that, underlying the Christian religion was a cult practiced by many classes of the community. It can be traced back to pre-Christian times and appears to be the ancient religion of Western Europe.”\(^26\)

Diana, a purported divinity of witches, was basically a Nature-goddess. Groves were sacred to her and she is often associated with Silvanus, the god of the forests. But Diana was not merely a goddess of trees. She was thought to own the beasts, wild and tame, and may have become the patron goddess of herdsmen and hunters. “Like her Greek sister Artemis, she appears to have developed into a personification of the teeming life of nature, both animal and vegetable . . . a mistress of woods and hills, of lonely glades and sounding rivers; conceived as the moon, and especially, it would seem, as the yellow harvest moon, she filled the farmers’ grange with goodly fruits, and heard the prayers of women in travail . . . Thus Diana, like the Greek Artemis, with whom she was constantly identified, may be described as a goddess of nature in general and of fertility in particular.”\(^27\)

In many districts the majority of the population were devotees of the Goddess Diana. “Remy, Boguet and de Lancre have left accounts respectively of Lorraine, the Jura and the Basque country, as they found them at the turn of the seventeenth century. From their books it is clear that in these outlying regions, most people were, to some extent at least, of the old religion.” The witches seemed to play both sides of the field, worshipping God by day and Satan by night, and among them were the
clergy, performing Black Masses as well as White. "Lancre burned three of these eccentric clergymen, lost five who escaped from the condemned cell, and vehemently suspected a host of others." 

Huxley says in *The Devils of Loudun* that the Sabbat was the primary ceremony of Ritual Witchcraft, celebrated four times a year—on February 2nd (Candlemas), on May 1st (Rood Mass), on August 1st (Lammas), and on October 31 (All Hallows). He draws a distinction between these Sabbats, which were great festivals, and Esbats, which were held weekly "for small congregations in the villages where the ancient religion was still practiced." At the Sabbats in particular "the devil himself was invariably present, in the person of some man who had inherited, or otherwise acquired, the honor of being the incarnation of the two-faced god of the Dianic cult." The ritual involved sexual homage, namely, ceremonial copulation with the god who, Huxley says, was equipped with an artificial phallus for this purpose, followed by a feast, dancing, and the inevitable sexual orgy. "In the eyes of the Church," Huxley writes, "membership in the devil's party was an aggravation of the crime of witchcraft," for Sabbat attendance "was to profess openly that one preferred the Dianic cult to Christianity." 

These heretics, these witches, these children of the Devil, had to be "liquidated." Satan was endeavoring to usurp the power and authority of God. "Thus the sorcerer or witch was an enemy of all the human race as well as of God, the most efficient agent of hell in its sempiternal conflict with heaven. His destruction, by any method, was therefore the plainest duty of man." 

**LUTHER AND SATAN**

We have established the relation between Satan and Catholicism. We have now to establish the relation between Satan and Protestantism, lest we fall into the common error of supposing that the Reformation fostered a more enlightened view of witchcraft and Satan than did the Papacy. To investigate the Protestant view of Satan in the Middle Ages we turn to Martin Luther, monk, professor, and reformer. "Luther," Fishwick tells us, "remained a spiritually restless man, plagued by dark thoughts and demons." Norman O. Brown lists some of Luther's conclusions about Satan: "The Devil is the lord of the world. Let him who does not know this, try it. I have had some experience with it: but no one will believe me until he experiences it too." "$The world and all that
belongs to it must have the Devil as its master.’’ "We are servants in a
hostelry, where Satan is the householder, the world his wife, and our
affections his children.’’ "The whole world is possessed by Satan.’’
"The whole world is enslaved by his machinations.’’ "The world is the
Devil and the Devil is the world.’’

Luther’s and the general public’s attitude is best understood in view
of the times, an attitude much directed by the prevalent feeling of
impending doom, an attitude that emerges again in our own time.
Huizinga, writing of the fifteenth century, may very well be describing
twentieth-century America in some respects:

Is it surprising that the people could see their fate and that of the
world only as an endless succession of evils? Bad governments,
exactions, the cupidity and violence of the great, wars and brigand-
age, scarcity, misery and pestilence—to this is contemporary
history nearly reduced in the eyes of the people. The feeling of
general insecurity which was caused by the chronic form wars were
apt to take, by the constant menace of the dangerous classes, by the
mistrust of justice, was further aggravated by the obsession of the
coming end of the world, and the fear of hell, of sorcerers and of
devils. The background of all life in the world seems black. Satan
covers a gloomy earth with his sombre wings.

The belief in the omnipresence and uncontrollability of evil manifests
itself in Luther as the idea that not God but Satan ruled the world. In his
six-volume Luther (1913-17), Dr. Grissar concludes that "the German
reformer and his disciples filled Germany with devils by diabolizing all
vices.’’ Norman O. Brown points out that "this new experience of evil
reaches back into the waning period of the Middle Ages; Protestantism
and Protestant diabolism are the offspring of a long gestation.’’ We
might conclude that twentieth-century witchcraft and beliefs in Satan
are the offspring of an even longer period of gestation.

The literature on and by Luther is voluminous, and we do not intend
to add to that here, but merely make reference to the reformer because of
his role in history. "His role in history, and above all his personality,
remain ambiguous on a grandiose scale. Luther has been both vilified
and sanctified, and both by sincere and proven scholars, who have spent
a good portion, if not all, of their lifetimes reconstructing him from the
raw data—only to create, whenever they tried to encompass him with a
formula, a superhuman or a suprahuman robot, a man who could never have breathed or moved or least of all spoken as Luther spoke.”35 In spite of Erik Erikson’s and Freud’s psychoanalyses of Luther and their careful examination of his acts and words, we are still struck by his statements which tend to convey the idea of preoccupation with evil. “Note this down,” Luther says, “I have shit in the pants, and you can hang them around your neck and wipe your mouth with it.” This to the Devil, but also this: “Holy Satan, pray for me.”36 It is, therefore, Luther’s belief in the reality of Satan that has prompted us to examine the man briefly. To sum up in this regard, David Bakan in The Duality of Human Existence says:

Coincident with the development of Protestantism in the modern world there developed a greater degree of mastery over the physical world than at any other time in the history of mankind. That the psychological condition outlined as associated with the projection of the image of Satan prevails in some sense in the development of Protestantism is attested to by the fact such major figures cited by Weber to explicate the Protestant ethic associated with the development of capitalism—Martin Luther, John Calvin, Richard Baxter, and John Wesley—all believed in the reality of Satan.37

“As a dogmatic theologian and systematizer,” Fishwick writes, “John Calvin also helped create the vivid Protestant image of Satan,” and of John Wesley, says: “No man ever took evil more seriously. His Journal and Sermons contain scores of references to the Evil One who, says Wesley, is responsible for the falling of horses, the overturning of carriages, the breaking of bones, and the burning of houses. The father of Methodism suggests that Satan is behind every little inconvenience—such as the breaking of a chair on which we sit. He is the cause of nightmares, and terrifying dreams in general.”38

The dangerous psychological tendency of human beings to project their own dark propensities, that is, to see in others their own evil nature, was in full play during the Reformation. When we speak of evil at all we usually speak of it in terms of “the other guy.” This all too human weakness manifested itself when the Protestants saw evil in Catholicism. “In the reign of Elizabeth I, therefore, the term ‘conjuror’ came to be a synonym for recusant priest. Bishop Richard Davies reminded the Welsh people of the ‘superstition, charms and incantations’ which had
formed the religion of popish times, and a Puritan manifesto described the Church of Rome as the source of 'all wicked sorcery.' A Yorkshire Protestant, shown a batch of Roman indulgences in 1586, could recognize them immediately as 'witchcrafts, and papistry.' Catholic miracles were confidently attributed to witchcraft. Popery, in the words of Daniel Defoe, was 'one entire system of anti-Christian magic,' and the Pope for the Elizabethan lawyer William Lambarde was the 'witch of the world.' "39

The fact of the matter remains that the witch—the Satanist, the Old Religionist, the non-Christian, the opposite faith—was the target and the recipient of intense, vigorous persecution, partly because she would not adhere to the Faith, but partly because she was believed to possess great and dangerous evil power.

THE POWER OF THE WITCH

One of the most terrifying attributes of the witch, real or imagined, was her fearful cannibalism. Sprenger divided witches into three categories: those who can cure and not curse; those who can curse and not cure; and those who can do both. The latter are the worst because they kill and eat children. They cause abortions, dry up the milk of nursing mothers, raise storms, create plagues of locusts which destroy crops, render men impotent and women infertile, and cause horses to go mad. They can predict the future, turn men into animals, bring about love or hatred at will, and reveal secrets. At the Sabbat they can eat infants or cattle and miraculously restore them to life again. Theologians explained that one of the special duties imposed on witches by Satan was one of murdering unbaptized babies, thus damning them for original sin. Sometimes witches dedicated infants to Satan so that girls eight and ten years of age were able to bewitch men and to raise storms, hail and rain. Lea cites a case in which a girl of eight revealed her power to her father, in consequence of which her mother, who had dedicated the girl at birth, was burned at the stake. There was apparently no end to the evil caused by the Devil through his witches. Parrinder quotes a confession of a witch recorded in the Malleus Maleficarum:

We set our snares chiefly for unbaptized children, and even for those that have been baptized, especially when they have not been protected by the sign of the Cross and prayers . . . and with our spells we kill them in their cradles or even when they are sleeping
by their parents' side, in such a way that they afterwards are thought to have been overlain or to have died some other natural death. Then we secretly take them from their graves and cook them in a cauldron, until the whole flesh comes away from the bones to make a soup which may easily be drunk. Of the more solid matter we make an unguent which is of virtue to help us in our arts and pleasures and our transportation.\[40\]

The "transportation" of course, was night-flying, one of the oldest and most enduring strands of witchcraft belief. Everyone has heard of the witch on the broomstick on her way to the sabbat. "They go there sometimes on a goat, sometimes on a horse, and sometimes on a broom, and generally leave their house by the chimney."\[41\] Parrinder notes that there was always a tendency to add a supernatural touch to the night-riding of the witches. "Some witches were said to ride on goats, rams or dogs," he writes. "At other times the steed was a demon. Some witches declared that they rode on human beings, either in their own form or changed into animal shape by enchantment."\[42\] Margaret Murray gives various formulas for the infamous flying ointment, which purportedly comes from a wizard or the Devil himself. Rubbed on the witch, she could fly, or rubbed on a broomstick, makes it come alive. The accounts vary from torture to torture, confession to confession.

"It would seem that in early times," Professor Murray writes in *The God of the Witches*, "the stick itself was greased, later it was the rider who was anointed." Ms. Murray mentions three recipes for flying ointments which Professor A. J. Clark reported. The professor's report shows that "aconite and belladonna are among the ingredients; aconite produces irregular action of the heart and belladonna causes delirium." Quoting Professor Clark, Ms. Murray writes: "Irregular action of the heart in a person falling asleep produces the well-known sensation of suddenly falling through space, and it seems quite possible that the combination of a delirifacient like belladonna with a drug producing irregular action of the heart like aconite might produce the sensation of flying."\[43\] This pharmacological viewpoint stresses once again the perfect vision of hindsight, for in the last decade we have had the misfortune of reading about young people who, under the influence of drugs, have thrown themselves from windows and balconies, crying as they plummeted to earth: "I can fly! I can fly!"

Medieval theologians, having little knowledge of drugs, naturally
saw night-flying as the work of Satan, the Lord of this world. This is not to say that night-flying is hereby reduced to a "nothing but." No one, not even in this enlightened age, dares speak too dogmatically. Modern science itself, once vociferously incredulous, is beginning to doubt its doubts, for, as Justine Glass points out, "It seems improbable that the physical bodies of witches were propelled about in the air, either on broomsticks, animals, or without visible means of support, but in the light of recent discoveries—or rediscovers—about the nature of matter it would be rash to say it was impossible."44

THE TORTURE

All the sins and crimes of all the witches, wizards and sorcerers of Europe put together cannot equal in satanic cruelty the acts of the Inquisitors. The annals are glutted with cases of torture and sadism, too many to enumerate, so it will suffice to cite a few examples.

Lea writes of one Lady Alice Kyteler of Kilkenny, Ireland, a woman accused by her own children of having bewitched three previous husbands. Lady Alice was charged with having killed her husbands by sorcery. Bishop Ledrede was eager to make inquisition, but Lady Alice escaped his lecherous clutches and fled to England. The trials of her so-called accomplices were therefore conducted with energetic zeal. Petronilla, one of Lady Alice's women, "after being scourged six times could endure no longer the endless increase of agony, and confessed all that was wanted of her." Petronilla confessed that "at Lady Alice's command, she had sacrificed cocks in the crossroads to a demon named Robert Artisson, her mistress's incubus or lover, and how they made from the brains of an unbaptized child, with herbs and worms, in the skull of a robber who had been beheaded, powders and charms to afflict the bodies of the faithful, to excite love and hatred, and to make the faces of certain women appear horned in the eyes of particular individuals. She had been the intermediary between her mistress and the demon; on one occasion he had come to the Lady Alice's chamber with two others, black as Ethiopians, when followed love-scenes of which the disgusting details may be spared."45

The most notorious French trials were those of Gaufridy, burned alive at Aix in 1611 after confessing attendance at a Sabbat, and Urbain Grandier, the Loudun priest, whose blood-written pact with Satan we gave earlier. But alongside these many obscure victims perished also. "A woman named Cathin confessed that she had been to the Sabbath;
she was burned alive for it in Franche-Comte in 1640. Abel de la Rue was hanged at Coulommiers in 1582; he had made a pact with a demon in spaniel’s shape and rendered his male neighbors impotent. In 1591 Leonarde Chastenet was burned alive in Poitou at the age of eighty, after confessing that she had cast spells on corn, been to the Sabbath, and had the Devil for a lover. Madeleine Michelle Chaudron was hanged, strangled, and burned at Geneva in 1652 for having bewitched girls and impressed the ‘Devil’s Seal’ on their bodies.’’ Grillot de Givry writes: ‘‘If I cared to cite all those condemned on such counts whose names have survived, a figure of several hundreds would be reached.’’

Givry describes some of the tortures used. Amsterdam executioners used the primitive method of binding a woman to a ladder, which two strong men then raise and heave into a roaring fire. In the Netherlands the whip was used extensively, ‘‘applied by children in order that they might get their hands in and learn to become executioners themselves one day.’’ The whip was mild compared to the pincers fitted with iron spikes and the torture of the collar, also furnished with spikes. ‘‘The soles of the sufferer’s feet roasted slowly meanwhile over braziers of live charcoal. Sometimes the business would end in the victim succumbing under the torture. This concluded the proceedings; judges and aldermen would go off to supper, and the corpse was left to the executioner, who was charged to burn it as if it were still alive.’’

That many of the confessions were fabrications elicited under torture cannot be doubted. What is singularly appalling is not the crimes confessed, but the custom of Inquisitors to project so much evil onto their victims. The leading questions asked—in between turns of the wheel and tightening of the boot—seem to indicate that the most honored and powerful Church members had vile and cancerous imaginations. It appears to have been with ease, out of a sense of duty to God, that holy men saw their own evil desires enacted by their victims. The use of the torture to extract confessions only seems to accentuate the need on the part of Church members and leaders to have their sadistic and sexual fantasies verified.

WITCH MARKS

It is fatuous to believe that the careful search of female bodies for “witch marks” was done “to the glory of God.” Many women, while perhaps not tortured, were subjected to the pain and indignity of this
required search. Conducted for the most part by laymen, the searching extended to the woman’s sexual organs. This search included the act of sticking pins into the female bodies in search of the “insensitive spots” known as witches marks. But “worse was it to have the large, filthy, and callused hand of the examiner thrust up one’s vagina on the pretext of searching for concealed witch paraphernalia.”

One witch mark presumably to be found on women was the supernumerary nipple. “Some women—and men as well—have small rudimentary extra nipples below their breasts or upon their abdomens.” Treated today as an unimportant anomaly, “in the days of witch hunts a woman possessing an accessory nipple might perish on the scaffold since it was a well-known fact that the Devil himself nursed at this nipple.”

Witch marks, or marks of Satan, as they were sometimes called, were said to have been placed by the Devil in secret parts of the body, and that a kind of tingling sensation in the spot signalled the witch when it was time to fly to the Sabbat. Initiate witches were thought to receive the mark of Satan, who left the imprint of his claw on them in a secret spot, usually where it could not be seen.

“So it was authoritatively laid down, ‘all witches have a mark, some on the shoulder, some on the eyelid, some on the tongue or the lip, and others on the shameful parts; in short it is said that there is no witch who is not marked in some part of her body’ . . . So Bouguet stripped Francoise Secretain naked to find her mark. He did not find anything, but as soon as her hair had all been shaved off the poor woman trembled violently and began to confess.”

We come now to the reason behind the hunting, torturing and burning of the witches, the cause of the fear that was struck in the hearts of fanatic religionists. Glass writes: “Witches were feared because they could do things that the majority of other people could not do—(and the Church taught that such powers could only come from the Devil).”

In the last chapter we saw how Satan was worshipped. In this chapter we met the worshippers, as it were. Now we shall review those crimes of witchcraft with which the Inquisitor’s victims were charged, rightly or wrongly. Worshippers of the Horned God, riders with Diana, Satan worshippers—whatever they may have been—wanted something out of life, something which neither Church nor state could provide. In order to fill the void many people apparently turned to the Black Arts. Some
people still do. "The aims are universal: love, strength, security, health, the riches of life, the undoing of an enemy, and possibly an afterlife. These have been the targets of man’s efforts to harness the supernatural since the beginning of time. To achieve these ends, man has sought to gain control over cosmic forces, raise spirits of the dead as allies, obtain secret knowledge, and even enlist the forces of evil if necessary.\"52

Love appropriately takes first place among the aims of witches. The ritual of casting a spell is a very sexual act and in many cases explains the circle of naked men and women in documented reports of coven activities past and present. Sex, as Robert Graves has reported, was used to raise great power or psychic energy, which could be directed to achieve desired ends.
seven

MAGIC AND SATAN

Wonder is the basis of worship.

Carlyle
Magic today, like witchcraft itself, may be freely practiced by almost anyone. We say "freely" in view of the vast changes in social attitude and in law. There are no more Inquisitorial Tribunals, no Church authority to contend with, and little moral restraint. We are living in the age of civil rights, freedom of religion and expression and, to some extent, permissiveness. In some quarters the battle cry is, "Anything goes"; in others, "No holds barred." It has been estimated that for every nine "magicians" there is one satanic practitioner creating havoc and horror in our society. Read conversely, this statement indicates that the practice of magic, White, Black, or otherwise, like witchcraft in general, is enjoying a renaissance. The practice of magic encompasses everything from Tarot reading to satanic rituals. It is interesting to note that in this age of "expanded consciousness" almost anything can be put to satanic use. The problem lies in the attitude and mentality of the practitioners—thus John Frazier's misuse of Tarot cards and Charles Manson's abuses of ritual. These are, of course, the extreme cases. There are reportedly eighteen "good" magicians for these two dark practitioners.

Israel Regardie, for example, was once the secretary to the black magician, Aleister Crowley, a man who styled himself in the early
1900's as the "Great Beast 666." Today Regardie lives on Coldwater Canyon Boulevard in San Fernando Valley, California. Nat Freedland describes Regardie as "probably the most industrious, scholarly author on occult magic living today." Freedland says the magician describes his art as "a particularly demanding form of consciousness expansion directed at attaining mystical unity with a symbolic 'Guardian Angel.'" Regardie is also a Reichian chiropractor, licensed to practice in California and, among other things, is the staunch defender of the reputation of Aleister Crowley. Regardie believes that Crowley's book, *Magick in Theory and Practice*, is one of the finest, and he denounces John Symonds' biography of Crowley, *The Great Beast*, as a vehicle for making Crowley out as no more than a silly egomaniac. Regardie describes Crowley as "a Victorian Hippie," and feels certain that this is why Crowley has posthumously "become so popular again with the kids who can see him in that way."

Regardie is not alone in his defense of Crowley. Indeed, writers and commentators seem to take turns in either vilifying or glorifying the man. Sybil Leek knew Aleister Crowley when she was a child and says that she was shocked in later life "to read in the newspapers that this remarkable man was called 'the most evil man in the world,' and that his name was never mentioned in so-called nice society." Something that adds to her own stature is her recollection of Crowley's words when she was about eight years old:

One day Crowley cupped my face in his hands and spoke to my grandmother.

"This is the one who will take up where I leave off," he said, for once gentle and serious at the same time . . . "She is the one who will survive. She'll live to see occultism almost being understood."

Sybil Leek admits that Crowley made mistakes. Regardie also admits it. No one suggests that Crowley was perfect, and records reveal that he was not indeed. Freedland reports a famous instance of Crowley's imperfection and because it returns us to the subject of magic we will cite it here.

A biography written by Jean Overton Fuller, *The Magical Dilemma of Victor Neuberg*, contains Crowley's diary of *The Paris Working*, "one of the more frightening chronicals of what it meant to be under the
sway of Alester Crowley." In 1909, according to Freedland's report, Victor Neuberg accompanied Crowley on a trek across the Algerian desert "where they conjured up the 'mighty devil Choronzon,' with the aid of quantities of hashish and performance of a homosexual rite." Inside an improvised magic circle prepared in the desert sand "Crowley crouched in a Triangle of Solomon and allowed the demon to take possession of him; appearing in turn as a hairy, horned beast, a beautiful whore, a wriggling snake, and a naked pseudo-Crowley who broke into the protective circle and tried to bite Neuberg's throat."

Today we are most accustomed to reports of spellbinding and charm-making rather than reports of black rituals, and yet, in this latter part of the twentieth century, there is an increasing use of such formulas as the Triangle of Solomon cited above. Rituals, ceremonies, incantations, spells, charms—all these are being used today as they were three and four centuries ago.

THE GRIMOIRES


Grimoires are used by magicians past and present whose central preoccupation is the exercise of power and the mastery of the forces of the universe. The grimoire called the Lemegeton emphasizes the obtaining of knowledge and secrets through the offices of seventy-two devils or demons. We spoke of these demoniac teachers earlier in their sexual connection with the daughters of men after whom they had lusted, for these demons purportedly thereafter taught men sciences, arts, languages, philosophy, astronomy and astrology, occult powers, and many other things.

The Goetic Art of Solomon gives instructions for the evocation of the seventy-two spirits and lists their names and offices. The first, for instance, is Baal, who teaches wisdom and invisibility. Then comes Agares, who causes earthquakes and teaches languages. Vassago imparts clairvoyance, and sciences are taught by Gamygyn. Marbas, once evoked by the magician, reveals secrets. Valefor teaches theft; Amon, love and reconciliation; Barbatos, sciences; Paimon, all arts, sciences
and secrets; Buer—logic, philosophy and the virtues of herbs. Gusion answers questions pertaining to any subject and reconciles enemies. Sytry "procures love between the two sexes, and causes women to shew themselves naked." Heterosexual love is also procured through the offices of Beleth. Lerajie causes strife, war and battles; Eligor incites love and lust; Zepar incites nymphomania in women; Botis discerns past, present and future; and Bathin imparts knowledge of teleportation as well as of precious stones and herbs.

Saleos inflames men and women with love; Purson discloses the whereabouts of treasure; Morax is skilled in the knowledge of astronomy and knows the virtues of stones and herbs. Ipos imparts courage and wit; and Aini "imparts much cunning and gives true answers concerning private matters." Rhetoric is imparted by Naberius, and Glasyalabas "teaches all arts and sciences instantaneously, incites to bloodshed, is the leader of all homicides, discerns past and future, and makes men invisible." Bune imparts wisdom and eloquence; Ronobe, arts and rhetoric; Berith, knowledge of alchemy ("but is a great liar and his advice must not be trusted"); Astaroth, knowledge of secrets and skill in the liberal arts. Forneus "teaches all arts and sciences... and causes men to be loved by their enemies." Invisibility, wisdom, wit, ethics and logic may all be acquired through the evocation of Foras. Asmoday teaches mathematics, reveals treasures and invisibility. Philosophy is taught by Gaap, who also incites to love and hate, and Furfur creates love between man and wife. Marchosias "is strong in battle, gives true answers to all questions and is extremely faithful to the exorcist." Solas teaches astronomy; Phoenix, sciences and poetry; Halpas, destruction. Malpas destroys the thoughts and powers of enemies, and Raum steals and reveals treasures.

Focalor "drowns men, sinks warships and has power over the winds and the sea." Sabnack wounds men and erects cities; Vepar causes storms at sea when so directed by the magician; Shax causes deafness and blindness upon command; Vine reveals witches and imparts clairvoyance; and Bifrons teaches geometry, astrology and mathematics. Vual incites women to love, and Hagenti can turn water into wine and metal into gold. Liberal sciences and geometry are taught by Procel, and Furcas teaches pyromancy and cheiromancy. Balam imparts wit and invisibility; Allocen, astronomy and liberal sciences; Caim, the understanding of the voices of animals and waters; Murmur, philosophy and
the ability to raise the spirits of the dead. Orobas "discovers past, present and future," and Gomory "procures the love of women and especially of girls." Ose can change human beings into any shape the magician desires; Amy teaches astrology and reveals hidden treasures; Orias imparts knowledge of the planets; Vapula gives skill in manual professions; and Zagan can make fools wise and can turn any metal into legal tender. Valar reveals hidden treasures; Andras causes trouble and will kill the careless magician; Flauros will discourse freely on the Creation and the Fall, and will cause enemies to burn in great conflagrations; and Andrealphus teaches mathematics, geometry and astronomy. Cimeries teaches logic, rhetoric and grammar, and the phenomenon of musical instruments heard but not seen is caused by Amduscias. Belial, one of the first angels to fall under the might of the archangel Michael, must have offerings and sacrifices made to him, and Decarabia makes familiars appear as ordinary birds. Seere teaches teleportation and is "indifferently good or bad, and will do the will of the operator." Clairvoyance and mental telepathy are taught by Dantalian, and Andromalius reveals wickedness and thieves.

The demoniac services listed above by no means exhausts the powers and abilities of these seventy-two demons, but they provide a general idea of their offices. The physical appearances of these demons are also worthy of note, but for the sake of brevity we will mention only a few. Allocen, for example, appears "in the form of a soldier, mounted on a great horse, his face like that of a lion, exceedingly red, his eyes flaming fire, his speech hoarse and loud." Gomory appears "like a beautiful woman, wearing a ducal crown." And Zagan appears "at first in the form of a bull, with the wings of a griffin, but after in human shape." The conjuration of these demons—or of any demons, for that matter—presupposes careful and laborious preparation on the part of the magician. "The magician prepares himself by abstinence and lack of sleep, or by drink, drugs and sex. He breathes in fumes which may affect his brain and senses. He performs mysterious rites which tug at the deepest, most emotional and unreasoning levels of his mind, and he is further intoxicated by the killing of an animal, the wounding of a human being and in some cases the approach to achievement of orgasm."

Although hallucination and self-deception may cause the phenomenon, occultists believe that it is not a hard and fast rule that all reports of
demon evocation are imaginary. "They say that self-intoxicating pro-
cedures are necessary because the spirit is not a part of the normal, 
everyday world and so it cannot be experienced in normal states of 
mind." The demon, a very real force in this case, may appear in the 
form imagined by the magician, but the shape, not the force, is imagi-
nary. As Cavendish reports, "It may be a force of intelligence which 
exists independently of the magician, and if so it is no more imaginary 
than the forces of electricity and gravity."8

As to whether or not magic actually works, C. G. Jung points out that 
"magic exercises a compulsion that prevails over the conscious mind 
and will of the victim: an alien will rise up in the bewitched and 
proves stronger than the ego."9 In view of psychological facts perhaps 
the most that can be said on this subject is that regardless of whether 
one hallucinates or imagines during magical ceremonies, it is possible 
that one is tampering with some kind of force that is apparently capa-
ble of manifestation.

THE CONJURATION

The killing of an animal as part of the magical ceremony stems from 
the occult theory that the reservoir of energy said to reside in the animal 
is suddenly released to "charge" the circle of operation. In the 
Grimorium Verum, for instance, the magician incants the name of the 
demon he wishes to summon as he cuts the throat of a kid. In the Key of 
Solomon the magician decapitates the animal. According to the Key, 
white animals should be sacrificed to good demons and black animals to 
evil demons. In cases cited in earlier chapters, Father Stocker killed an 
animal and poured its blood over Bernadette Hasler. Witnesses to Black 
Mass rituals testify to animal murder. The Manson group reportedly 
used human victims in their weird satanic rites.

In addition to the killing of a sacrificial animal the conjuration of 
demons requires words, that is, magical incantations. The following all 
come from the Lemegeton or Lesser Key of Solomon. The opening 
formula is:

\[ I \text{ invoke and conjure thee, O Spirit } \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\, \text{and, fortified} \]
\[ \text{with the power of the Supreme Majesty, I strongly command thee } \]
\[ \text{by Baralamensis, Baldachiensis, Paumachie, Apoloresedes and } \]
\[ \text{the most potent princes Genio, Liachide, Ministers of the Tar-} \]
tarean Seat, chief princes of the seat of Apologia in the ninth region.

* * *

I exorcise and command thee, O Spirit ___________, by Him Who spake and it was done, by the Most Holy and glorious Names Adonai, El, Elohim, Elohe, Zebaoth, Elion, Escherce, Jah, Tetragrammaton, Sadai: do thou forthwith appear and shew thyself unto me, here before this circle, in a fair and human shape, without any deformity or horror; do thou come forthwith, from whatever part of the world, and make rational answers to my questions.

Come, fulfill my desires; persist unto the end, according to mine intentions. I conjure thee by Him to Whom all creatures are obedient, by this ineffable Name, Tetragrammaton Jehovah, by which the elements are overthrown, the air is shaken, the sea turns back, the fire is generated, the earth moves and all the hosts of things celestial, terrestrial, of things infernal, do tremble and are confounded.

Speak unto me visibly and affably in a clear, intelligible voice, free from ambiguity. Come therefore in the name Adonai Zebaoth; come why dost thou tarry? Adonai Saday, King of Kings, commands thee.\textsuperscript{10}

These incantations are few indeed compared to the numerous versions available,\textsuperscript{11} but they are a fair sampling of what one might expect to find in the grimoires. Another type of conjuration is that which is used to evoke the demon with whom one wishes to make a Pact. The following is taken from \textit{The Grand Clavicle}:

Emperor Lucifer, Master of all the revolted Spirits, I entreat thee to favour me in the adjuration which I address to thy mighty minister, Lucifuge Rofocale, being desirous to make a pact with him. I beg thee also, O Prince Beezlebuth, to protect me in my undertaking. O Count Astarot! be propitious to me, and grant that tonight the great Lucifuge may appear to me under a human form, free from evil smell, and that he may accord me, in virtue of the pact which I propose to enter into, all the riches that I need.\textsuperscript{12}

The preceding conjuration, like most magical incantations, requires certain preliminary preparations of circles and triangles, the cutting of
wild hazel, the burning of candles, and so on, far too many to enumerate here. In some cases the seventy-two sacred names of God are used or the various names of Satan.

As there are conjurations for the evoking of infernal spirits, so there are incantations used to dispel a demon when one is finished with him. And in the case of demon-possession, there are incantations for exorcising the offending demon. The typical exorcism begins like this:

I exorcise thee, O impious Satan, who, when thy power has passed away, dost still pretend to impose a tyrant yoke on man. I exorcise thee by Jesus Christ, Who came into this world for the salvation of sinners; I conjure thee to remove thy yoke immediately from this creature, who, deceived by thy wiles, formerly delivered himself unto thee.

Recent and profound cases of exorcism may be found in modern literature, the most famous being that in William Blatty’s bestseller, *The Exorcist*. There are incantations and conjurations for obtaining secret books, money, power, love. The latter endeavor was and is most popular.

SEX MAGIC

Sex Magic, according to Aleister Crowley, “is the most difficult of all roads to power because it is a great effort for the mind to remain concentrated on the ceremony.” Nonetheless, the use of magic to obtain or evoke love or lust is an ancient practice and one in vogue today. Hans Holzer remarks that “the Old Religion is also reputed to have powers to increase sexual potency, make charms of love spells, and contribute in unorthodox ways to the sexual desires of its practitioners. There is nothing supernatural about this.” In this regard psychic investigator Raymond Van Over writes of a 16-year-old girl in New York who “joyfully admits, ‘I do magic whenever I need to. I fall in love a lot, and so I do a lot of love charms.’ ”

A. E. Waite, confining his views to medieval magicians, but whose insights are often remarkably contemporary, has this to say about magic in general and Sex Magic in particular: “We have seen that the sorcerer of the Middle Ages was usually squalid and necessitous; hence he coveted treasures: he was usually despised, and hence he longed for mastery: he was usually lonely and libidinous, and hence he sought, by
means of spells and philtres, to compel the desire of women. To be rich in worldly goods, to trample on one’s enemies and to gratify the desires of the flesh—such are the ends, variously qualified and variously attained, of most Ceremonial Magic; hence also the Rituals abound in Veneral Experiments.”

One such ritualistic conjuration of Sex Magic or Venereal Experiment, as Waite calls it, is recorded by the occult writer. Quoting the *Book of True Black Magic*, Waite instructs the interested reader to obtain some wax with which to fashion an image. Before composing the image, however, the following words must be said over the wax:

Noga, Jes, Astropolim, Asmo, Coccav, Bermona, Tentator, Soignator—I conjure you, ministers of love and incontinence, by Him who hath condemned you to hell! Do ye consecrate this wax in a regular manner, that it may acquire the desired virtue, by the power of the Most Holy Adonay, Who liveth and reigneth for ever and ever. Amen.

Following this incantation certain unnamed characters are to be inscribed in the composed image with “the male goose-quill of the Art,” and the image must be fumigated as the sorcerer recites another incantation filled with names of demons, principally that of Asmodeus, who is the demon of lust and probably one of the fallen angels we discussed in earlier chapters. This being done, the image should be placed beneath one’s pillow and within three days the magic will happen and neither hell nor high water will keep the desired person from coming to you. In the event that something other than hell or high water keeps the lover away, Waite mentions two other incantations to be tried. One reads:

I conjure and constrain you, ye Devils, you have the power to disturb the hearts of men and women! By Him who hath created you from nothing and by this image, I conjure you this night into my presence, that I may have the power to compel whomsoever I will to love me, whether male or female.

Another reads:

Grant that these characters and figures may possess this virtue, that such man or woman may love me, may desire me and thirst for my love, and that it shall be impossible for him or her to love any person save me.
The occult explosion which we are witnessing today forcefully illustrates the fact that sex underlies almost every pursuit. Or more accurately, there is a sexual aspect to almost every occult pursuit. In this day of seeking better ways to self-realization, with Maharishi saying meditate and Timothy Leary advocating the drug route, with nude confrontation groups, Scientology and Zen Buddhism, and Tantra Yoga there is something for everyone.

Satan worship, magic, witchcraft, all of these contain sexual aspects. Even Tarot and astrology have erotic applications which cannot be overlooked or set aside. "Down through the ages great men and women have availed themselves of the sexual renderings of the Tarot but usually in mystical or secret orders." The main purpose of our Astrological Guide to Sex "is to present to the reader a practical guide to sex, astrologically interpreted and based upon influences emanating from not only planets and signs, but also from glyphs, ruling planets and elements, each of which was named thousands of years ago simply because they designate certain influences."

Astrology in particular, one of the oldest arts known to man, has been used (or misused) in black pursuits over and over again throughout the ages.

SATANIC ASTROLOGY

Each of the planets has what is known as a "malefic" aspect, a negative force which the black magician may utilize for infernal purposes. Mars, for instance, is said to be "constructive or destructive, according to what use the individual makes of the vibrations," and "is known as the God of War and the Center of Divine Energy." Mars, according to America's foremost astrologer, Sydney Omarr, represents "action, restlessness, impatience, fury, the desire for imposing one's will, by force at times." Ptolemy calls Mars "malefic, or a cause of evil." This pioneer astrologer writes:

Mars, when governing alone, generally causes such mischief and destruction as are concomitant with dryness. And, among mankind, foreign wars will be excited, accompanied with intestine divisions, captivity, slaughter, insurrections of the people, and wrath of princes against their subjects; together with sudden and untimely death, the consequences of these disturbances. Feverish disorders, tertian agues, and hemorrhages will take place, and will
be rapidly followed by painful death, carrying off chiefly youthful persons: and conflagration, murder, impiety, every infraction of the law, adultery, rape, robbery, and all kinds of violence will be practiced.25

By use of talismans, rituals, ceremonies and incantations, performed at certain seasons and under prescribed astrological conditions, the black magician is said to be able to “draw down” this negative and evil force of Mars and direct it at will. Each of the planets has its negative aspect and through magical ritual may be activated for destructive purposes.

Many Gnostic ideas fit into the general pattern of Satanism and in some cases helped establish it. Satanic astrology is one basis for the Gnostic idea of tyrannical planetary rulers (Archons) who rule the world. Professor Hans Jonas explains:

The spheres (planets) are the seats of the Archons, especially of the “Seven,” that is, of the planetary gods borrowed from the Babylonian pantheon. It is significant that these are now often called by Old Testament names for God (Iao, Sabaoth, Adonai, Elohim, El Shaddai), which from being synonyms for the one and supreme God are by this transposition turned into proper names of inferior demonic beings—an example of the pejorative revaluation to which Gnosticism subjected ancient tradition in general and Jewish tradition in particular. The Archons collectively rule over the world, and each individually in his sphere is a warden of the cosmic prison.26

The ramifications of Satanic Astrology are too far-reaching in scope and content to be presented here; the subject deserves an entire volume. For a complete exegesis of the negative aspects and influences of all the planets, the interested reader is referred to *Foundation Book of Astrology.*27 The little coverage of the negative planetary aspects given here will suffice to illustrate their use by black magicians in their attainment of personal power. Using Mars as our symbol once again we can ascertain in what manner the magician operates to obtain that power. “If a magician wants to turn the current of destructive energy associated with Mars against an enemy, he sets his imagination to work to construct an intensely vivid mental picture of the force. Everything available to him which will contribute to this picture is used—gestures and dancing,
drink, drugs, sex. He chants incantations which state the nature and attributes of the force of Mars. He fills his mind with images of blood and torment, rage and ruin and pain. If he is thoroughgoing the mimicry will extend to actual bloodshed and the torture of an animal or another human being."28

MAGIC AND RELIGION

Some scholars claim that magic, as it is viewed as satanic, has always been opposed to religion. But others have documented their claim that religion is the basis of magic. The problem is a deep one and deserves some attention, however brief.

"Are the forces which govern the world conscious and personal, or unconscious and impersonal?" This question, posed by Sir James Frazer in his *Golden Bough*, takes us right to the marrow of the conflict between clergyman and witch as it presented itself ages ago. The clergyman, by virtue of his religion, assumes the former alternative, for religion is a propitiation of the supernatural powers. The witch, by virtue of her calling, assumes the latter alternative, for witchcraft (or magic or sorcery) is the control of supernatural forces. The purpose of religion—propitiation—implies that the divinity propitiated is a conscious and personal God, "that his conduct is in some measure uncertain, and that he can be prevailed upon to vary it in the desired direction by a judicious appeal to his interests, his appetites, or his emotions." Magic implicitly assumes that the course of nature is determined by immutable laws acting mechanically. The witch and magician are said to deal with spirits just as the clergy do, but there is a basic difference. Religion propitiates the spirits; magic coerces them. Therefore, the medieval mind concluded, religion is of God, magic of Satan. Frazer succinctly sums up the basis for the antagonism that exists between the two camps.

This radical conflict of principle between magic and religion sufficiently explains the relentless hostility with which in history the priest has often pursued the magician. The haughty self-sufficiency of the magician, his arrogant demeanor towards the higher powers, and his unabashed claim to exercise a sway like theirs could not but revolt the priest, to whom, with his awful sense of the divine majesty, and his humble prostration in presence of it, such claims and such a demeanor must have appeared an impious and blasphemous usurpation of prerogatives that belong to God alone.
And sometimes, we may suspect, lower natures concurred to whet the edge of the priest’s hostility. He professed to be the proper medium, the true intercessor between God and man, and no doubt his interests as well as his feelings were often injured by a rival practitioner, who preached a surer and smoother road to fortune than the rugged and slippery path of divine favour.29

This conflict between religion and magic—or between God and Satan, as some would have it—occurs surprisingly late in the history of religion. Previously, it seems, religion and sorcery were not differentiated from each other; the priest performed magical and religious ceremonies simultaneously. “If the distinction between magic and religion had been blurred by the medieval Church, it was strongly reasserted by the propagandists of the Protestant Reformation.”30 The ultra-Protestant Lollards, as early as 1395, denounced the Catholic use of holy water, exorcism, wine, bread, wax, the stone altar, vestments, crucifix, and other things, as works of the Devil’s craft. The use of Christian prayers to heal the sick or to divine the future were deemed as diabolical as techniques derived from pagan tradition. “All the great magical traditions prior to the Middle Ages were part of the accepted religions of their times.”31 Christian belief, based on earlier doctrines of the Jews, held that Satan could be forced into servitude via the power of certain formulas. The diverse forms of divination and the evocation of the dead were believed to be satanic practices, even though these ceremonies are to be found among all peoples. Circe, for example, is a type of mythological witch, but so remote that she had little influence upon Western civilization. The medieval witches descend, not from Circe, but from the biblical Witch of Endor, and thus were regarded as malevolent agents of Satan. Their pacts with the Devil alone gave them magical powers with which to “alter nature” and to infect the world with evil.

“Each age and each region of the world had its own witches,” Olga Hoyt says, “each with particular magical practices. Some cast spells, some put pins in wax images, some poisoned, some predicted, some uttered incantations.”32

**TODAY’S MAGICIAN**

The answer to today’s resurgence of interest in occultism and magic, according to Rachleff, concerns satanic fascination. He lists five basic needs of people who take the “lefthand Path,” and who are lured by the
blandishments of evil "that lurk beneath all magical ritual." The five needs are:

1. The need for power, the hope that one may harness unearthly forces to produce wealth and to dominate man and the universe.

2. The need to act out an anti-establishment fantasy: the chance to cut loose sexually, morally, and otherwise, while excusing one’s anti-social behavior by saying that it’s all part of the sacred ritual.

3. The desire to thumb one’s nose at science and reason by steeping one’s “faith” in astrology, sorcery, and the prattlings of cultism.

4. The craving for danger, for psychedelic experience.

5. The need to belong, even to an outcast but nonetheless disciplinary clan.

Mr. Rachleff concludes by saying that “these and other considerations are the fundamental attractions of witchcraft, past and present, white and black.” Rachleff divides modern witches into two categories: the “mixed-up kids” who experiment with drugs, sex and crime, and “charming frauds” who wind up on television. Of the former type, however, Rachleff says there are those Satanists who wreak havoc upon society and upon themselves. A “mixed-up kid” may play at occultism, enjoy some free sex and some drugs, but at worst “such a ‘kid’ becomes Charles D. Watson, who returned from the Sharon Tate holocaust and, according to his testimony in court, announced to his master, Charles D. Manson: ‘I am the Devil, doing the Devil’s work.’”
Freudian psychology may explain the personality of a Lee Harvey Oswald or a Sirhan Sirhan, but it cannot explain how the evil that came from their actions was so vast.

Andrew Greeley
The name of the game is complexity. We are complex human beings living in a complex society during complex times. And the sister to complexity in the Space Age is paradox. In the State of Florida we have Cape Kennedy, a multibillion-dollar facility from which we launch equally remarkable spacecraft. Contemporaneously, in the Massachusetts town of Florida we have the establishment of a witches' coven. These two separate Floridas with their highly disparate facilities adequately illuminate the intricate interweaving and interaction of culture and counterculture, thus symbolizing in a startling manner the milieu of social contrast in which we live. As Space Age earthlings it becomes our duty to view Satan and evil in the light of our inherited complexity and paradoxical times. In other words, the complexity we witness within the scope of social and national events is reflected (or should be reflected) in our theological and philosophical thinking. Nothing, in short, is cut and dry, pure and simple.

The human mind, like technology, has advanced considerably over the past few decades. Gone are the days when, confronting an opponent or a potential enemy, one could simply say, "He does not worship our God; therefore he is wrong." Gone are the days when the Christian could dogmatically and unequivocally state that the pagan worshipper is
a gross sinner. Gone are the days when one man could arrest, torture, try, convict and murder another man merely because the victim held a different belief, philosophy or outlook on life. If thousands of years of upward struggle has taught man anything it is that nothing under the sun is simple, least of all man himself. Our legacy of complexity clearly demonstrates to the open mind that good and evil are no longer clearly defined. There seems to be good in evil, evil in good, depending upon circumstances. In man’s efforts to be fair, just and open-minded he has sometimes fallen into the trap of denying the existence of evil altogether—the greatest evil man can commit, according to Dr. Carl Jung. A confusion about what is evil and what is not often results in evil deeds. “The Manson cult of California,” Rachleff says, “obviously had no use for parlor games but like Satanic witches throughout history, they took up their weapons and proudly, under the banner of evil for evil’s sake, broke into a private home and murdered. This was and is the true essence of witchcraft—not its supernatural powers but its rigid philosophy of evil, its auto-intoxication, its uncanny dualist belief that Satan is God and that negative deeds produce a beneficent result.”

Satan has been our model throughout this book, Satan the embodiment of evil. We have reviewed and discussed the actions and behavior of people who do not believe in the reality of the existence of Satan, as well as the actions and behavior of those who do. The debate as to whether a personal Devil exists or not is an ongoing one and we do not intend to enter into it, for we seriously doubt that Satan, real or not, is the issue confronting Space Age mentality. We will leave the debate to more qualified theologians. The specific issue is not Satan, but the mystery of evil, which Satan is said by some to personify.

SPACE AGE WITCHCRAFT

In our enlightened age there is the tendency to explain things away. Evil can be explained away. Recent developments in science have contributed greatly to this trend. But it should be noted that almost as often as modern scientific research dispels superstitions, it qualifies them.

In 1637, Goodie Rose was punished for putting a curse on a neighbor’s garden. We are too fast to relegate the whole matter to “old” beliefs and behavior, whereas a pause for reflection may cogently close
the apparent unbridgeable gap between the two Floridas we mentioned, the one representing modern scientific technology and the other old-fashioned superstition. Modern science, contrary to disproving the effectiveness of certain elements of witchcraft, is progressively demonstrating their validity. Goodie Rose cursed a garden and peas were blighted. Modern scientific research has established a possible correlation between human thought and plant growth.

The words "superstition" and "magic" must not be used indiscriminately in a derogatory manner, especially in the light of Space Age research. Anthropology knows only too well that the practices of witchcraft were not so harmless. Physics has begun to doubt its doubts about the composition of matter. Astronomy consistently disproves old and "good" theological precepts which have in the final analysis checked the progress of human thought and inquiry. In short, we are living in exciting, stimulating, educative times.

Recent research has shown that the true nature of witchcraft indicates that many of its elements were derived from expert knowledge of herbs and their properties, practical psychology and the use of hypnotism. We tend to think of our ancestors as primitives, ourselves as sophisticated, as though sophistication in some way makes us better than they. Parapsychologists suggest that sophistication has robbed us of the innate human faculty to experience extrasensory phenomena, the domain of our "primitive" forebears, and the object of intensive psychical investigation today. Lost in the maelstrom of our modern complexity and thus cut off from innate abilities, ESP is practiced spontaneously and naturally by children and primitive people the world over. We now know that much of the "seeing" and clairvoyance attributed to prophets and witches was what is now known as ESP.

Three and four centuries ago, the magi and witches knew more than did their more sophisticated and educated contemporaries. The so-called witch lived close to nature; she was a midwife, a healer, and a nurse. Educated physicians, bound by ancient teachings and prohibited from a practical study of anatomy, knew less about the constitution and functions of the human body than did the average witch. The knowledge of the witch was practical and empirical; that of the doctor, theoretical and scientific. The witch knew, for example, that a sore or cut could be effectively treated with a piece of moldy bread. What nonsense! What
primitive superstition! And yet, centuries later our own magicians, called scientists, "discovered" that the penicillin in the mold of bread is an effective antibiotic.

Some writers and scholars see a direct relationship between old witchcraft and modern science. "Today," writes Marika Kriss, "the Western world has put the latest creations of science in the place once held by sorcery. The atom bomb, nerve gas, biological warfare, and the family of pollutants have led us to suspect that scientists, too, can be malevolent. The nature worship of witchcraft might be safer for mankind than the destruction of nature achieved by the rationalists and materialists." Another relationship between the witch (the daughter of Satan) and her modern counterpart (the medical doctor) is the awe with which both were and are regarded. As an object of awe the witch exercised a powerful control over her "patients," and this awe has a great deal to do with the effectiveness of the witch's curses and cures. Everyone is familiar with the modern "sugar pill" or placebo—the substitution of an inert substance for a potent medicine. A placebo has no effect of its own, but if a patient believes it is effective, he will respond positively to it. Even modern doctors, who on occasion use placebos for certain patients, do not fully understand how placebos can effect cures, but it is evident that when properly prescribed to a patient who has faith and confidence in the physician, placebos do work.

**HYPNOSIS AND HALLUCINATION**

Using the power of suggestion in a therapeutic manner (and sometimes in a destructive way) the witch could effectively cure a patient of maladies ranging from fevers to aches and pains. She could also convince the highly suggestible client that he or she had been changed into animals of various kind. We are by no means saying that the relatively modern discovery of the effects and applications of hypnosis thoroughly explains the mesmeric abilities of witches, but it is remarkable that notwithstanding a time span of centuries, modern research is dealing with the same elements as did our ancestors. Goodie Rose, and hundreds of witches, according to extant records, caused plants to be blighted, and hundreds of years later there is research into that very field, to wit, the work begun by the Reverend Franklin Loehr a few decades ago concerning the effects of prayer on plant growth.
Moreover, modern research into hypnosis and its effects adequately explains at least some witchcraft phenomena hitherto regarded as pure fantasy. Hypnosis proves that a person can indeed be "programmed" to believe that he or she was transformed into an animal and that the subject will believe it until de-programmed. Suggestion, then, is a potent tool, whether used four centuries ago by a witch or used today by doctors. Which brings us to a vital point. With each successful scientific explanation of "old" practices, Satan is increasingly disarmed. Modern research, modern philosophies, modern thought, all combine to detract from the looming stature of Satan. All well and good. Enlightened reasonable man has succeeded in making a comic strip character of Satan. It is not for us to say whether this is a healthy trend or not, but no one should overlook the fact that no matter how thoroughly we expunge the figure of Satan, we in no wise solve the mystery of evil. Our conclusion, therefore, is that the Satan of the Space Age, while in some regions of the country is still the Faustian character, is a real and present danger as the unsolved mystery of evil.

Satan and the Space Age

One needs only to peruse the newspapers or view TV to see that although a Satan may not be perceived, evil is evident. Physical evil as it is represented by "Acts of God" is all too obvious: earthquakes, epidemics, famines, airplane and train crashes, hurricanes, environmental destruction. And is it not evil when men engage in wars, when racial and religious bigotry rear their ugly heads, when people by kidnaping, skyjacking and extorting jeopardize the lives of others, when men become addicted to drugs? The American life from the 1960's onwards has been riddled with such events as these and if one believes in the figure of Satan, then this period of time was one of his finest hours. "The devil," says John Updike, "pervades man's experience. We love the creation that upholds us and sense that it is good; yet pain and plague and destruction are everywhere." Pinpointing the evil that resides in Everyman, Updike asks, "Is not destructiveness within us as a positive lust, an active hatred? Who does not exult in fires, collapses, the ruin and death of friends? What man can exempt from his purest sexual passion and most chivalrous love, the itch to defile?" John Charles Cooper writes:
I do not think we can understand why people give themselves up to a veneration of evil unless we understand that a very great number of young people have come to the conclusion that evil is in control of society.⁴

The sense of alienation experienced by many people today, young and old alike, partially stems from the lack of a sense of religion in daily life. Dr. Carl Jung, who may be called a friend of religion, in contradistinction to Freud, who considered religion as illusion, could not accept the idea that evil is entirely subjective. “To do so, he believed, was to give man over completely into the power of evil, to give him an inflation in evil, he would say; and this is precisely what he saw as the source of the two terrible wars that have blighted our century.” Charles Hanna explains the Jungian view that the world Wars “came as a result of man’s failure to take real cognizance of the dimension of evil,” and points out that “when man says that evil is his problem, his responsibility alone, he is making evil too small a matter, and therefore, because he does not recognize its full dimensions, he actually becomes driven by its power even while he supposes that it is his problem alone.”⁵

A limited conception of evil is not self-reflective. Hanna aptly illustrates the ramifications of a too small idea of evil by using Hitler as an example.

Evil, for Hitler, was the Jews and lack of Lebensraum. He had no capacity to see the evil in himself; consequently he became the instrument of the most awful evil to afflicting our time. The evil was in the situation he inherited, and the only thing that would have saved him and our world from the experience he unleashed would have been the capacity for self-reflection on his part, an understanding of the depths of evil that could erupt in his own nature from something greater than his own nature. The only thing that will save us in our time from another such eruption will be a capacity to see evil not just in others but in ourselves, and not just in ourselves as conscious beings, but to become aware of ourselves as channels through which evil can come into our world when we are unconscious of its real nature and power.⁶

It is not to be implied from this that one is to make a pact with Satan, but it is apparently essential that we confront our own evil and become aware of it, for it is a psychological fact that we can never stand apart
from evil. Evil attends our every act of goodness as sure as our shadow attends our physical forms. It is something with which each of us must deal personally, for it is individually dangerous and nationally catastrophic to attempt to brush it off theologically or philosophically. The Catholic doctrine since Augustine is the theory that evil is nothing but the absence of good, a theory which Dr. Jung rejects. “Instead, Jung insists on the absolute reality of evil apart from the reality of good. He therefore takes up the daring concept that evil is a hidden dimension in God, forgotten, overlooked, but nevertheless there—as the writer of Job knew well.”

OBJECTIVE AND SUBJECTIVE EVIL

In *The Devil, Demonology and Witchcraft*, Henry Kelly suggests that “it would seem best to act as though evil spirits did not exist, until such a time as their existence is forced upon us.” In view of recent horrors committed by assassins, cultists and political radicals, it may be justifiable to suggest that the existence of evil spirits has been forced upon us—evil human spirits. Here we should differentiate between what is objective evil and what is not. The vile acts of persons like Lee Harvey Oswald, Sirhan Sirhan, Charles Manson, Father Stocker, and countless other cultists, are evil. These acts constitute real objective evil. But the fact remains that the evil they saw in their victims is projected evil, that is, evil purported to reside in the victims by the criminals, evil which they undertook to stamp out. It is this human capacity for projection that bears directly on Satan in the Space Age.

David Bakan, Professor of Psychology at the University of Chicago, deals with the areas of religion and psychology in his insightful book, *The Duality of Human Existence*, without falling into the trap of “psychologizing” religion. His views on Satan and human projection of evil are as intelligent and meaningful as Jung’s. Bakan writes: “My thesis with respect to the Satan figure may be put rather simply: Satan is a projection in which the agentic in the human psyche is personified. The characteristics attributed to Satan are universal in man, and through the appreciation of these characteristics we can come to a better understanding of the agentic aspect of man himself.” This ability and tendency to project one’s own dark side onto others must be recognized and dealt with if Satan as a scapegoat is to be fully expunged, if evil is to
be deterred in our society and hence in our lives. For, as Freedland remarks, “One thing is sure, until man’s psychic energies—including the spectrum of occult powers—are fully mapped out and brought under conscious control there will be no end to murderers who are madmen posing as magicians,” \(^{10}\) and, if we are permitted to insert an observation, no end to evil people posing as virtuous. “Evil, sheer evil, exists in the world and we are willfully blind if we fail to recognize it,” \(^{11}\) and the consequences of blindness is pain to ourselves. “If we are free to choose our course,” which we most assuredly are, “we must expect to suffer if the choice is wrong. By his very nature man can distinguish right from wrong and thus avoid much suffering and sorrow.” \(^{12}\) The first step in distinguishing right from wrong is to cease on an individual basis to project our evils onto others. This is the time for such a personal endeavor at reflection and evaluation.

**THE AQUARIAN AGE**

We stand on the threshold of a great era—the Aquarian Age, astrologically speaking—or on the brink of world disaster—a type of Armageddon. Which of these emerge depends ultimately on how we as individuals act in our society. Freud long ago said that “men have brought their powers of subduing the forces of nature to such a pitch that by using them they could now very well exterminate one another to the last man. They know this—hence arises a great part of their current unrest, their dejection, their mood of apprehension.” \(^{13}\) But oblivion need not be essential or imminent. At this point in time it is still not too late to opt for Utopia. We have our prophets of doom and they cannot be scoffed at as in days of old when there was little to fear realistically, for we are living in the Space Age, the age of the Bomb. But there are just as many, if not more, heralds of a bright future for man. In *Sunday After the War*, Henry Miller writes:

> The cultural era is past. The new civilization, which may take centuries or a few thousand years to usher in, will not be another civilization—it will be the open stretch of realization which all the past civilizations have pointed to. The city, which was the birthplace of civilization, such as we know it to be, will exist no more. There will be nuclei of course, but they will be mobile and fluid. The peoples of the earth will no longer be shut off from one another within states but will flow freely over the surface of the earth and
intermingle. There will be no fixed constellations of human aggregates. Governments will give way to management, using the word in a broad sense. The politician will become as superannuated as the dodo bird. The machine will never be dominated, as some imagine; it will be scrapped, eventually, but not before men have understood the nature of the mystery which binds them to their creation. The worship, investigation and subjugation of the machine will give way to the lure of all that is truly occult. This problem is bound up with the larger one of power—and of possession. Man will be forced to realize that power must be kept open, fluid and free. His aim will be not to possess power but to radiate it.\textsuperscript{14}

Utopian speculation is one way of affirming faith in the possibility of surmounting seemingly insurmountable problems and is therefore appropriate in the Space Age. Another way is to recognize the fact that each of us unconsciously contributes to collective evil when we fail to examine our own acts, motives and social behavior. "The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions."\textsuperscript{15} The biggest mistake we can make at this crucial point in time is to miss or deny the evil in ourselves. Carl Jung writes:

The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things (committed terrible deeds); I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time. Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals. In reality we merely lacked a suitable opportunity to be drawn into the infernal melee. None of us stands outside humanity’s black collective shadow. Whether the crime lies many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present—and one would therefore do well to possess some "imagination of evil," for only the fool can permanently neglect the conditions of his own nature.

"This negligence," Jung points out, "is the best means of making him an instrument of evil. Harmlessness and naiveté are as little helpful
as it would be for a cholera patient and those in his vicinity to remain unconscious of the contagiousness of the disease. On the contrary, they lead to projection of the unrecognized evil into the 'other'."

This call to arms, this exacting demand that we look inward and examine ourselves for the evil we claim resides in our environment is not an easy call to respond to, and the fainthearted will reject the idea out of hand. It is not easy to “clean one’s own house first” or to “cast out the beam in one’s own eye”; and yet this is precisely what is required of us if we are to step off the treadmill of historical attitudes, beliefs and mistakes. Witchcraft and religion, for example, need not be enemies as they have been in the past, not if both witches and Christians cease to project evil onto the other. “As we move into the Aquarian Age,” Sybil Leek says, “we shall begin to properly assess the Piscean era with all its mistakes and false imagery . . . We are perhaps lucky that we are standing on the brink of the Aquarian Age . . . Strange ideas are unfolding in philosophy and new ones in religion. Witchcraft cannot afford to sit back or return to the underground. The Aquarian Age will demand to know more about witchcraft, although basically this age is going to be scientific and political.”

The Aquarian Age—Utopia or Oblivion—depends upon the brotherhood of man for its emergence as an era of love, understanding and peace, and that requisite state of brotherhood begins with the individual now. It hardly helps any of us to perpetuate a figure of Satan as the embodiment of evil in order that we ourselves may be absolved of our share of guilt, nor is it beneficial or conducive to peace when we project our own evil nature onto the “other.” The Piscean Age of separation and schism is passing; the Aquarian Age of Unity should be met by whole human beings, not by schizophrenics.

“Considering that the evil of our day puts everything that has ever agonized mankind in the deepest shade, one must ask oneself how it is that, for all our progress in the administration of justice, in medicine and in technology, for all our concern for life and health, monstrous engines of destruction have been invented which could easily exterminate the human race.” No one will harbor the ludicrous idea that nuclear scientists are a pack of criminals. What then is the answer to the question, “Who or what is responsible for the evil which the hydrogen bomb represents?” Carl Jung points out that the scientists are exoner-
ated because "knowledge of the truth is the foremost goal of science, and if in pursuit of the longing for light we stumble upon an immense danger, then one has the impression more of fatality than of premeditation." 19

The answer lies in the fact that we are aided in our quests and actions by the unconscious mind. The best intentions can emerge as evil deeds, as most of us know, because we are not motivated by conscious impulses alone. Hence the great present need for self-analysis and self-reflection in dealing with the problem of Satan and evil.

**THE WORLD OF TOMORROW**

Our moral nature has been eclipsed by the broadening of our consciousness. In short, reason alone is insufficient to cope with our modern problems. Reason dictates that because the hydrogen bomb is dangerous the scientist should desist from experiments, but reason is checked every time by the "fear of evil which one does not see in one's own bosom but always in somebody else's." 20 Our fear of evil, real or unreal, drives us to create weapons of destruction. This very real problem of our times can be dealt with effectively only when we begin on the individual level.

Happiness and contentment, equability of soul and meaningfulness of life—these can be experienced only by the individual and not by the State, which, on the one hand, is nothing but a convention of independent individuals and, on the other, continually threatens to paralyze and suppress the individual. 21

We are living in times of remarkable change and progress, a fact that often escapes us during our busy days and that is often obfuscated by the sociological events taking place around us. Therefore we are required to make a conscious effort to alter our views of Satan and evil. In these exciting initial days of the New Age there is no time for debating old issues, harboring or nourishing old grudges or disclaiming old doctrines. The Global Villager, the Aquarian, the new man, has little time for hating the Oswalds and the Mansons of our society or for discoursing upon the existence or non-existence of Satan, for he must busy himself with the prime task of self-examination in order to prepare himself for his and her new life. The person who improves himself, improves his
society, his nation, his world. But this Utopian dream becomes reality only as the individual has already seen and accepted the evil side of his own nature.

Perhaps this sounds very simple, but simple things are always the most difficult. In actual life it requires the greatest discipline to be simple, and the acceptance of oneself is the essence of the moral problem and the epitome of a whole outlook upon life. That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all the beggars, the most impudent of all the offenders, the very enemy himself—that these are within me, and that I myself stand in need of the alms of my own kindness—that I myself am the enemy who must be loved—what then? As a rule, the Christian attitude is then reversed; there is no longer any question of love or long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide it from the world; we refuse to admit ever having met this least among the lowly in ourselves.22

The end to slavery, whether it be mental, physical, or economic, begins with a change of attitude, a change of consciousness in the individual. We are witnessing the birth pangs of a collective change of consciousness right now with its good and evil ramifications, and as surely as this globe spins in the universe, we will witness the elimination of old forms and conditions, as everything outdated and outgrown must be eliminated. Dogmatic religion is passing away and religion is seeking new ways acceptable to modern needs to provide man with a restatement of truth. There will certainly be no place for a Satan in the religion of tomorrow. And as time goes on there will be less and less assassinations, black practices, works of evil and malice and, consequently, less and less temptation to hate a fellow human being, regardless of his religious and philosophical views.

First we dethrone Satan in our own psyches, and as a result he is dethroned and banished from the collective psyche. Then we examine ourselves closely and carefully to recognize our own dark sides and accept them. We incorporate that natural negativity into our daily lives until it creates no more horror than the arrival of a cold winter creates in
the cycle of the seasons. This is the beginning of true peace in the world, and the sign of evolving consciousness.

This call to arms is not an outlandish proposal, although it may seem so on the surface. Actually it is the most natural thing in the world. Changed environmental, social, national and world conditions presupposes changed consciousness, and the passing from one level of awareness to another presupposes changed values, laws, and personal attitudes. When we evolved from the Pagan era, the Dionysiac age, the instinctual level of human expression, to the next level marked by reason and rationalism, the Apollonian age, the Piscean Age, we experienced change, disruption and social upheaval, much as we are experiencing now. In this book we used Pan and the Paxis event of Plutarch as symbols of that period of transition. For all practical purposes we might say that we of the twentieth century, 2,000 years later, also had our Paxis experience. It manifested itself in the 1960's when a great lamentation was heard: God is dead! That cry marked a transitional period, a change of consciousness, the evolution of mankind.

We are now entering an era prophesied as the “Age of Brotherhood.” It will be this, not by predestination, but by human endeavor. The potpourri of occult practices we have discussed in this book and which pepper our society, contrary to being intrinsically evil, are signposts indicating the spiritual and psychic nature of the world of tomorrow. When we as individuals cease adding to the perpetuation of evil, Satan will die of starvation, whole peoples will be freed from slavery, and all of us will enjoy a more adequate life, liberated from fear-inspired, self-destructive ideas and attitudes. Perhaps the Aquarian Age will be marked by marriages: the marriage of God and Satan; the union of opposites; sorcery and science wedded; sex untrammeled by fear, guilt and the false sense of guilt. One thing is certain: it is far healthier for us to ponder this possibility than to harbor the “Satanic” thought that evil men “somewhere out there” are seeking to destroy us.