

Satanism and Witchcraft



The Occult and the East & West

by Dr. John Ankerberg & Dr. John Weldon



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Satanism and Witchcraft: The Occult and the East - Part 1

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In this article series we will discuss the relationship between witchcraft and Satanism on the one hand and Eastern religion (especially Tantrism) on the other. We have included this discussion because of the great influence of Eastern religion in the West and the fact that few people seem to be aware of such connections. For millions of Westerners, Eastern religions are viewed rather benevolently as examples of “wisdom of the East.” Unfortunately, Eastern religion also carries a dark undercurrent with which even devotees are often unfamiliar.

In her *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today*, Margo Adler interviewed numerous prominent witches who discussed the experience and philosophy of witchcraft. The parallels to Eastern religion and occultism were obvious. These witches make correlations to yoga, shamanism, developing altered states of consciousness, the realization of inner divinity, and alleged connection to the “infinite.” Witches themselves speak of witchcraft as being “the Yoga of the West” and that “a Witch is a type of European shaman”:

Adrian Kelly told me, “What really defines a Witch is a type of *experience* people go through. These experiences depend on altered states of consciousness. The Craft is really the Yoga of the West.” Morning Glory Zell said that a Witch is a type of European shaman, and being a Witch involves being a priestess or priest, a psychopomp, a healer, a guide....

Most Witches stressed that the goal of the Craft was helping people to reclaim their lost spiritual heritage, their affinity with the earth, with “the gods,” with the infinite.¹

It is well documented that numerous perversions (including human sacrifice) occur in witchcraft and Satanism, and yet these also have a rich tradition in Eastern religion (e.g., Hinduism), as well as pagan occult religion in general.² In his *Occultism, Witchcraft and Cultural Fashions*, the noted cultural anthropologist Mircea Eliade of the University of Chicago refers to the interconnections between European witchcraft and Hindu Tantric yoga. He points out that “even a rapid perusal of the Hindu and Tibetan documents” reveals the connection:

As a matter of fact, all the features associated with European witches are—with the exception of Satan and the sabbath—claimed also by Indo-Tibetan yogis and magicians. They too are supposed to fly through the air, render themselves invisible, kill at a distance, master demons and ghosts, and so on. Moreover, some of these eccentric Indian sectarians boast that they break all the religious taboos and social rules: that they practice human sacrifice, cannibalism, and all manner of orgies, including incestuous intercourse, and that they eat excrement, nauseating animals, and devour human corpses. In other words, they proudly claim all the crimes and horrible ceremonies cited *ad nauseam* in the western European witch trials.³

“The Witches of Orissa” is another article by Satindra Roy published in a Bombay anthropology journal. It makes the following observations about a particular sect of Indian witchcraft. Roy begins by noting the connections between the witch cult and Tantra’s Shakti (power) worship.

The witches of Orissa still show a great reverence for the cult of Tantras.... Their deep reverence for the cult of the Tantras and their intimate connection with the Tantric shrine at Kamrup leave no shadow of doubt that witchcraft, whatever it is, has its connection with Shakti worship.... The powers for evil develop themselves by worshipping the terrible aspect of Shakti, and some worshippers after passing through the

Satanism and Witchcraft: The Occult and the East - Part 2

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In *Our Savage God: The Perverse Use of Eastern Thought* (1974), Spalding professor of comparative religion at Oxford, R. C. Zaehner, discusses the monistic goals of Hinduism and Buddhism and how certain persons have applied such philosophy to their own ends.¹

For example, the notorious Satanist Aleister Crowley was influenced by Eastern concepts and experienced an enlightenment undergirded by his belief in the philosophical monism of the East:

Crowley has been condemned as the arch-Satanist, but this is perhaps to do him less than justice, for he belonged to an age-old tradition which saw the Eternal as the ultimate unity in which all the opposites were reconciled, including good and evil. He had lived in the East and was familiar with the scriptures of both the Hindus and Buddhists for whom these ideas were commonplace, but whereas the early Buddhists at least considered that training in good life was a necessary prerequisite for the realization of the Eternal, there were occult sects among both religions who disputed this and practiced what they preached.²

Zaehner also discusses Crowley's achievement of Buddhist "enlightenment," the results of which were accordingly "revised" by his spirit guide "Aiwass" who, having helped him go beyond the categories of good and evil, now taught him not renunciation but, with the Tantrics, indulgence:

It may be assumed that in which John Symonds calls his "Buddhist phase," when, in what is now Vietnam, he attained to one of the higher Buddhist trances ("Neroda-Sammapatti," more correctly spelt *nirodha-samapatti*), which corresponds to what we would call the annihilation of the ego, he was tempted to turn his back on the world which, for the Buddhists, is not only full of sorrow and anxiety but actually is sorrow and anxiety, thereby attaining to the unutterable peace of Nirvana. This, however, was not the way of his "Holy Guardian Angel," Aiwass, who taught him that absolute bliss could only be attained by enjoying the good things of this world to the full—riches, power, and above all sex, the earthly counterpart of the transcendent union of the opposites.³

As a result, Crowley began the utilization of sexual rites for ostensibly "spiritual" ends. His "Ordo Templi Orientalis" (Order of the Oriental Temple or O.T.O.) became a branch of Western Tantra; indeed Crowley seems to have been the principal agent responsible for introducing the perversion of Eastern sexual magic to the West.

He developed elaborate rites of sexual "magick"... OTO... had connections with the left-hand Tantra in India, the adepts of which practiced sexual magic, their purpose being to attain to the Absolute through the union of the opposites, that is, the male and female principles allegedly inherent in the one true God.⁴

Yet strangely, Crowley's first experience of this "union of opposites" was an act of sodomy. "Be that as it may, the fact remains that it was largely Crowley who was responsible for introducing Indian sexual magic into the West."⁵

Zaehner proceeds to discuss how Charles Manson also carried Crowley's philosophy to its logical conclusion: "If God is one, what is bad?"⁶

Manson carried Crowley's premises to their logical conclusions: if God and the Devil, good and evil, life

and death, can really be transcended in an eternal Now, then sadism and sexual profligacy are not enough: you must transcend life and death itself either by killing or being killed. Charles Manson did not shrink from this ultimate "truth."⁷

Manson, of course, was only convicted of nine murders—brutal and sadistic as they were. He most certainly committed many more. In *Helter Skelter*, prosecutor Vincent Bugliosi cites a figure of 35 that even Manson boasted of⁸—and some suspect this number is probably too low.

"It was fun," said Tex Watson after the so-called Tate murders in which five human beings were stabbed and gunned to death, including the actress Sharon Tate, heavy with child and pleading for the new life within her. What a hope! They left her to the last so that she could see the butchery of her friends and then sliced her up in her turn. "It was fun." Or, in the words of Susan Atkins, the most savage as well as the most devoted of Charlie's Family: "It felt so good, the first time I stabbed her." "Charlie was happy."⁹

Nevertheless, a major justification for such vicious murders was provided by Eastern philosophy and texts, a philosophy which is, unfortunately, increasingly permeating Western society:

Charles Manson had claimed to be Jesus Christ, but he was also much influenced by Indian ideas which filtered through to him through such sects as OTO, "The Process," and "The Fountain of the World." From these ultimately Indian sources he derived the theory of reincarnation and *karma*.¹⁰

So spake the ancient Hindu text; and it spoke rightly, for in eternity there can be no action, but in time each man seems to have his own particular part to play: everyone has his own *karma*, as Charlie knew, and, for better or for worse, "death was Charlie's trip."

This is a great mystery—and the eternal paradox with which the Eastern religions perpetually wrestle. If the ultimate truth, or the "perennial philosophy" as Aldous Huxley called it, is that "All is One" and "One is All," and that in this One all the opposites, including good and evil, are eternally reconciled, then have we any right to blame Charles Manson? For seen from the point of view of the eternal Now, he *did* nothing at all.¹¹

By achieving an Eastern form of "enlightenment," Manson apparently believed he had become free from all constraints.

Charles Manson had achieved what the Zen Buddhists call enlightenment, the supreme lightning flash of which shatters the time barrier, and through which one is reborn in eternity, where time does not exist and death is an almost laughable impossibility. All things are fused into one.... Lucidly he drew the obvious conclusion which our modern Zen Buddhists do all they can to hush up. Where he had been all things were One and there was "no diversity at all": he had passed beyond good and evil. At last he *was free!*¹²

(to be continued)

Notes:

¹ R. C. Zaehner, *Our Savage God: The Perverse Use of Eastern Thought* (New York: Sheed and Ward, 1974), pp. 57-58.

² *Ibid.*, p. 41.

³ *Ibid.*, p. 42.

⁴ *Ibid.*, pp. 42-43.

⁵ *Ibid.*

⁶ Interview, *Rolling Stone*, June, 25, 1970.

⁷ Zaehner, *Our Savage God*, p. 43.

⁸ Vincent Bugliosi, *Helter Skelter* (New York: Bantam, 1969), p. 641.

⁹ Zaehner, *Our Savage God*, p. 56.

¹⁰ *Ibid.*, p. 59; cf. Larry Kahaner, *Cults That Kill: Probing the Underworld of Occult Crime* (New York: Warner, 1988), *passim*.

¹¹ Zaehner, *Our Savage God*, pp. 72-73.

¹² *Ibid.*, pp. 63, 65.

lower stages... use their evil influence on all and sundry with whom they come into contact. ...

It may be noted here that Orissa was at one time, almost wholly converted to Tantric Buddhism, which slowly made room for Vaishnavism, which is now the popular religion of Orissa.... The Tantrics also used to develop great powers of evil, which they could apply against their antagonists if enraged or provoked.⁴

He proceeds to show that the witches apparently derived their powers for evil from magical incantations learned from Hindu gurus. Significantly, we find they may endure the characteristic death struggle of occultists:

It is believed that the witches derive their powers for evil from certain incantations which they learn from their gurus.... It is believed that the witches at the time of their death suffer intolerable pain if they cannot transmit these incantations to a willing convert. Witches during their lifetime also show very great solicitude for the propagation of the secret cult and make converts whenever possible....

There are some witches whose evil-eye is so strong that it would kill a playful child within a few minutes if it is cast upon him.⁵

An anti-moral pragmatism is a strong feature of Satanism and witchcraft on the one hand and much Eastern religion on the other. For example, in a standard text entitled *Yoga: Immortality and Freedom*, the late yoga authority Mircea Eliade observes the amoral orientation of much yoga.

The tantric texts frequently repeat the saying, "By the same acts that cause some men to burn in hell for thousands of years, the yogin gains his eternal salvation." ... This, as we know, is the foundation stone of the Yoga expounded by Krishna in the *Bhagavad Gita* (XVIII, 17). "He who has no feeling of egoism, and whose mind is not tainted, even though he kills (all) these people, kills not, is not fettered (by the action)." And the *Bṛhadaranyaka Upanishad* (V, 14, 8) had already said: "One who knows this, although he commits very much evil, consumes it all and becomes clean and pure, ageless and immortal."⁶

Further, the goals of the sexual union in Tantra and witchcraft on the one hand and in magic/Satanism on the other are also similar.⁷ For example, in Tantra and witchcraft we find the predominance of the feminine energy theme.⁸ In both categories we find occasional cannibalism, ritual cruelty, a preoccupation with death, ritual sacrifice, ritual insanity, anarchy, and horrible degradations in general.⁹

(to be continued)

Notes:

¹ Margo Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today* (New York: Viking Press, 1980), pp. 104-105.

² Cf., Nigel Davies, *Human Sacrifice in History and Today* (New York: William Morrow, 1981).

³ Mircea Eliade, *Occultism, Witchcraft and Cultural Fashions* (Chicago: University of Chicago Press, 1976), p. 71.

⁴ Satindra Roy, "The Witches of Orissa," *The Anthropological Society of Bombay*, Vol. 14, No. 2, pp. 187-188, 194.

⁵ *Ibid.*, pp. 189-190, 195.

⁶ Mircea Eliade, *Yoga: Immortality and Freedom* (Princeton, NJ: Princeton University Press, Bollingen, 1973), p. 263.

⁷ E.g., David Conway, *Magic: An Occult Primer* (New York: Bantam, 1973), pp. 129-133; Eliade, *Yoga*, pp. 263-267; Adler, pp. 107-108.

⁸ Eliade, *Yoga*, pp. 202-206, 261, 272, 294-307; Adler, pp. 10-11, 22, 35-36, 84-86, 107-112.

⁹ *Ibid.*

Satanism and Witchcraft: The Occult and the East - Part 3

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Along with a number of modern Eastern gurus (e.g., Rajneesh—see Tal Brooke, *Riders on the Cosmic Circuit*), the end point for Charles Manson was a preoccupation with death:

The experience provided by Zen is sometimes called cosmic consciousness. This is the second level of consciousness from which Charles Manson acted.... Once you have reached the stage of the eternal Now, all is One, as Parmenides taught in ancient Greece. "After all," Manson said, "we are all one." Killing someone therefore is just like breaking off a piece of cookie.¹

Manson was merely driving Eastern principles to their logical conclusions:

The end and goal of both Hinduism and Buddhism is to pass into a form of existence in which time and space and all the opposites that bedevil human existence are totally transcended and in which one is literally "dead" to the world but alive in a timeless eternity. This ritual death Charlie had already experienced, and, as a result of the experience, he had taught his disciples that they must kill themselves in this way in order to kill others and be free from remorse.²

One of the earliest scriptural texts that seems to justify Manson's philosophy of killing and being killed is found in the *Katha Upanishad* (2:19); "Should the killer think: "I kill," or the killed: "I have been killed," both these have no [right] knowledge: he does not kill nor is he killed." So too Charlie Manson draws his conclusions: "There is no good, there is no evil.... You can't kill kill" and "If you're willing to be killed, you should be willing to kill." In terms of Indian religion this makes sense as we shall see: if all things are ultimately One, as Heraclitus in our own tradition said, then the individual as individual does not really exist. So, according to his disciples, Charlie had transcended all desire: *qua* Charlie, then, he was dead. "It wasn't Charlie any more. It was the Soul. They were all Charlie and Charlie was they."³

Thus, Manson was not really crazy; he was acting "rationally" in accordance with the meta-physically insightful "wisdom" of the East.

Charles Manson was absolutely sane: he had been *there*, where there is neither good or evil....

"This is not I: this is not mine: this is not the self: this has nothing to do with self." This refrain runs throughout the whole Buddhist tradition in all its multifarious forms. Your ego does not exist in any shape or form that you could possibly identify with yourself. This is indeed the essence of the gospel according to Charles Manson too.⁴

The fact that Manson had also perverted the book of Revelation to his own ends underscores an important point. R. C. Zaehner subtitled his book "the perverse use of Eastern thought." But what is clear both from his text and monistic Eastern religious philosophy in general is that the perverse use of Eastern thought is also "the logical use of Eastern thought"—no matter how many of the romantically inclined may assert otherwise. The justification of any and all evil is indeed a logical, permitted conclusion flowing from a monistic, amoral premise—whether Hindu, Buddhist, or occult.

But such is a logical conclusion which cannot be extrapolated from biblical Scripture because

of 1) the holy and good nature of its God, 2) the inherent value and dignity of man who is created in God's image, and 3) the logical connection that exists between the prohibitory commands against murder ("Thou shall not kill") and the holy, loving nature of the God who issued the commands.

On the other hand, in Hinduism and Buddhism or in the occult, the lesser gods are often evil and God or ultimate reality itself is impersonal and amoral—hence unconcerned with human actions of any type.

As Mircea Eliade observes in *The Sacred and the Profane*, "What demands emphasis is the fact that religious [pagan] man sought to imitate, and believed that he was imitating, his gods even when he allowed himself to be led into acts that verged on madness, depravity and crime."⁵

Thus, literally every perverse act—orgies, murder, human sacrifice, rape, sex with demons, copulating with and then eating human corpses, and other things vile—became justified by pagan religion. Indeed, such religion has always justified its own evils. What is so disconcerting today is the extent to which the West is turning to paganism and perhaps preparing the soil for ancient practices to be resumed.

Dr. Nigel Davies is an archaeologist and anthropologist who has written *The Aztecs*, *The Toltecs*, and an important subsequent text called *Human Sacrifice in History and Today* (1981), which dispels certain scholarly biases. Davies documents that human sacrifice is not a historical anomaly. Rather, it is an "Aztec Specialty," a natural component of pagan religion, and far more common than most persons think. Indeed, it is

...part of the common heritage of mankind, present in practically all societies in every era—among higher civilizations just as much as among primitive peoples—and with surprisingly universal similarities.... Human sacrifice continues today.⁶

One thing is clear. It was the twisted logic and demonism of pagan religion which justified murder for a variety of religious motives. "In essence human sacrifice was an act of piety. Both sacrificer and victim knew that the act was required, to save the people from calamity and the cosmos from collapse. Their object was, therefore, more to preserve than to destroy life.⁷ And, "Ancient gods... expected flesh and blood, obtained through the medium of a ritual, without which the gift had neither worth nor meaning. Ritual and religion are inseparable from human sacrifice; indeed, we may define the term as killing with a spiritual or religious motivation, usually, but not exclusively, accompanied by ritual."⁸

The reasons for the murders were numerous, because the "gods" needed appeasement to stay the endless problems of humanity. Thus, men were murdered for the satisfaction of their own deities or to secure their supposed help.

In the course of many millennia, legions of men have been offered up to the gods.... In return the gods were expected to ward off famines, stay the course of plagues, guard buildings, care for the departed, enrich harvests and win battles. These were the favors man needed from his gods. The latter usually responded in the end; it was merely a question of waiting or, if necessary, of making bigger offerings; given time, the rains came again, the floods subsided, or the pestilence ran its course.⁹

Sacrifices were even necessary in order to "sanctify" new buildings or other structures, already presumed to be the domain of a potentially offended spirit:

Another very common form of human sacrifice was the rite of interring adults or children in the foundations of new buildings under city gates and bridges.... A new building is also a form of intrusion on the domain of the local spirit, whose anger may be aroused and who therefore has to be appeased....

Foundation sacrifice was as widespread in Europe as in Asia.... The Druids also practiced this rite.¹⁰

Crop fertility and human procreation also demanded the murder of the innocent:

In their most basic forms, fertility rites required the sprinkling of human blood or the burial of pieces of human flesh in the fields before sowing; the practice survived into the nineteenth century among certain tribes of India, who reared and fattened victims specially for the purpose. Sacrifices to river gods belong to the same category since the waters that they brought were needed to make plants grow.... Barrenness was often held to be an act of God, who deliberately kept back children who would otherwise have been born. The best remedy was to send him other infants to take the place of those he had withheld; slave children usually served the purpose. In some places, in India, for example, the practice was carried to such lengths that if a wife had one son and wanted more, the first-born was slain on the supposition that the gods would then provide a series of children to take his place. In certain Australian aboriginal tribes, the mother would kill and eat her first child as a means of obtaining more.¹¹

Men were even killed to supply the gods with “attendants” in the next world.¹² But there are also other motives for sacrifice that are found in some Tantric and occult sects operative today. The goal is to achieve a mystical union with the gods for a variety of purposes.¹³

In conclusion, considered historically, human sacrifice was absent only where a high view of man himself prohibited the taking of life:

The gods continued to exact the highest gift, that of a fellow-being, as the price of meeting man’s pressing needs. They were only forced to settle for less when human beings ceased—in a handful of societies—to be regarded as mere chattels or a means of exchange like any other.¹⁴

What is difficult to accept is the apparent conclusion of Davies’ text. After surveying millennia of ritualized slaughter, he gives a rather novel suggestion. In light of the modern-day penchant for killing other people merely for “mundane” reasons (e.g., anger, jealousy, or money)—he says it might be preferable to return to the ritualized slaughter of the past. This would help exchange one form of slaughter for another, as it were. This would allegedly reduce the number of victims or help “balance” a society so unbalanced that murder and violence are commonplace.

That such a recommendation is even suggested is perhaps a symptom of our times. But it ignores a host of accompanying issues whose collective consequences would be far worse than our current problems with violent crime—not the least of which is pagan religion in general. Of course, we already legalize gambling and abortion to suit our whims. Why not legalize religious murder? Why not, indeed? Why not instead propose a return to Christian values rather than pagan ones? Why sympathize with paganism? Yet this is the author’s approach. After all, can we not at least *understand* the “necessity” for religious murder in the past, given the people’s beliefs, however horrified we may be over what are in effect modern religious pagan sacrifices of a slightly different nature?

Both Manson and Jones had a diabolical hold over their flock, and at times used sex as a weapon to maintain this hold. Under Manson’s hypnotic spell Sandy Good was able to declare, “I have finally reached the point where I can kill my parents.” Equally Jones mesmerized his people to the degree that they were ready to kill themselves and their children....

So if today a single demonic will can drive hundreds to self-slaughter, it becomes less surprising that in ancient times people were ready if not eager to be slain on the god’s altar, when the whole fabric of society and the whole weight of religious tradition demanded this of them.¹⁵

Thus, lamenting our daily exposure to violence on TV and in real life, and our “ambivalent” attitude toward death, Davies suggests that a return to the past is perhaps worth considering:

Faced with the mass brutality of our century, real as well as simulated, one may ask whether in its place,

man might not do better to revert to the ritualized killings of the past.... If violence is endemic, sacrificial violence is at least a more restrained form.¹⁶

So many people have been sacrificed in so many ways in so many places throughout the world! Will a pagan America offer its own children in sacrifice in the next century? If it adopts pagan religion, it certainly could. We are already seeing the groundwork being laid. For example, in *The Sacrament of Abortion* neo-pagan Ginette Paris, author of *Pagan Meditations* and *Pagan Grace*, argues that abortion should be accepted and interpreted as a sacrificial *religious* act, as a sacrament to the pagan goddess Artemis. By sacrificing unborn children to the goddess, we prevent them from living unwanted lives here, Paris alleges. The unborn baby is sacrificed to Artemis, the goddess of childbirth, because unless the gift given to her is pure (in this case, symbolizing a wanted child), she supposedly will refuse to aid in giving birth and life. Therefore, abortion is the proper religious sacrament and sacrifice to Artemis, according to Paris.

Yet the theme of human sacrifice is so universal, one is almost tempted to suggest the devil has instituted his own form of religious sacrifice merely to mock God. Has the devil perverted the idea of a singular divine sacrifice and twisted it into an endless religious evil—a necessary “sacrament” for allegedly securing human welfare and salvation? Is an impotent, ritualistic, demonic murder mocking a loving, divine self-sacrifice—as do the deliberate perversions of the “divine” acts common to Satanism?

But most people today simply turn their heads. A report in the calendar section of the *Los Angeles Times* (“The Bloody Reality of the Maya”) is a good illustration of the tendency to believe what we wish. The report by William Wilson discusses translations in a Mayan art exhibit, “The Blood of Kings,” organized by the Kimbell Museum of Fort Worth, Texas. Wilson indicates the scholarly will to disbelieve in demonic “blood-soaked” rituals covered up the fact that some Mayan practices even made the Aztec ritual excision of human hearts “seem downright humane.” Yet typically, the Maya were convinced that their brutalities were necessary to the preservation of their society.¹⁷ Wilson concludes: “Mayan ways were visible in chilling graphic detail long before the translations. Why didn’t Mayan experts of the past see these people clearly? The answer is always the same. They didn’t want to.”

And with the will to disbelieve we also reject the warnings around us. Manson, Berkowitz, and other mass killers have said they are by no means alone in their “holy” quest.

Sometimes, late at night, one can know the truth of their words. Through the darkness, a foreboding wail can be heard. Faintly at first, then more insistent and nearer, the reverberations ring through urban canyons, roll across the shadowed byways of Scarsdale and Bel Air, and are carried on the night wind to the remote reaches of rural countrysides.

It is a mournful, curdling cry.

It is the sound of America screaming.¹⁸

Notes:

¹ R. C. Zaehner, *Our Savage God: The Perverse Use of Eastern Thought* (New York: Sheed and Ward, 1974), pp. 66-67.

² *Ibid.*, p. 60.

³ *Ibid.*, p. 47.

⁴ *Ibid.*, p. 71.

⁵ Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (New York: Harcourt Brace Jovanovich, 1959), p. 104.

⁶ Nigel Davies, *Human Sacrifice in History and Today* (New York: William Morrow, 1981), cover jacket.

⁷ Ibid., p. 13.

⁸ Ibid., p. 15.

⁹ Ibid., p. 23.

¹⁰ Ibid., pp. 21-22.

¹¹ Ibid., p. 22.

¹² Ibid., p. 24.

¹³ E.g., *ibid.*, p. 26.

¹⁴ Ibid., p. 27.

¹⁵ Ibid., pp. 288-289.

¹⁶ Ibid., p. 289.

¹⁷ *Los Angeles Times*, Jun. 15, 1986.

¹⁸ Maury Terry, *The Ultimate Evil: An Investigation of America's Most Dangerous Satanic Cult* (Garden City, NY: Dolphin/Doubleday, 1987), pp. 511-512.

Satanism and Witchcraft: The Occult and the West - Part One

By Dr. John Ankerberg and Dr. John Weldon

[Caution: Contains graphic descriptions of satanic and witchcraft practices.]

Some members smoke a little pot.... Other members use cocaine because they believe it heightens their senses and gets them piqued to accept the spirits. Next we call upon Satan.... We ask the Prince of Darkness or sometimes lesser demons to come into our sanctuary. Once we feel the power around us—we know that Satan is here.... We may decide that on this certain night we're only going to do destructive magick. The group will save up its demands for that night that concern hurting someone else. We would never hurt anyone within the group. But we couldn't give a s___ about someone outside. —Satanic high priest Nolan Waters¹

I. Do you have human sacrifices?

S. Yes, mostly babies.

I. Where are the sacrifices held?

S. At houses in the woods....

There are three rings of guards. The first would stop somebody, tell him he's on private property. The second would try to run you off. He might take a shot at you, but it would be just to scare you. The third would kill you. —Satanist describing eye witnessed killings²

I'm convinced that our own nation is rapidly undergoing demonization. —Mark I. Bubeck, *The Satanic Revival*³

In 1989 15 bodies were uncovered in a mass grave in Matamoros, Mexico, just a few miles from the Texas border. The victims, including one American, were murdered as part of the practices of Santeria (“worship of the saints”), which is a mixture of African tribal religion and Catholicism that has “white” and “black” forms. In this case, the particular form is called Palo Mayombe and had been syncretized with a mongrel variation of Satanism. Black magic, voodoo, and drug-smuggling were all involved. In Cuba, Santeria is called Palo Mayombe or Abaquá. In Haiti it is called Voodoo; in Brazil, Umbanda and Macumba. In its various forms, this religion has experienced significant growth in some cities of America, including Washington, D.C., Miami, Denver, and Tucson, and is responsible for drug trafficking, human sacrifices, and other felonies.⁴ But it is only one illustration of the increasing paganization of America.

In 1974 Arlis Perry, a young Stanford University student and committed evangelical Christian, was, while in California, kidnapped and horribly tortured and killed in a satanic ritual. She had, apparently, been attempting to witness to members of the group. As it turns out, “Son of Sam” murderer David Berkowitz was also apparently a member of this group—part of a linked nationwide satanic network which had ties to Charles Manson as well.⁵ In fact, Berkowitz “emphasized the hideous torture Arlis endured—indicating knowledge that

Satanism and Witchcraft: The Occult and the West - Part Two

By Dr. John Ankerberg and Dr. John Weldon

[Editor's note: Reader's caution is advised. Contains descriptions of ceremonies, events which may be disturbing to some readers.]

In *Cults That Kill: Probing the Underworld of Occult Crime*, award-winning investigative journalist Larry Kahaner chronicles interviews with police officials and occultists throughout the country showing that occult crimes, including drug peddling, child abduction/rape/pornography/ sacrifice, and worse are now practiced in places across America.¹

For example, detective Pat Metoyer of the Los Angeles Police Department observes,

We think we discovered a correlation between Easter week and occult-related crime. From Palm Sunday to Easter Sunday is the week for killing babies. We watch for kidnappings and that sort of thing. The patients we're dealing with have told us that babies are killed during those days. One person said she has seen six babies killed during that time period.... These groups don't always kidnap babies. Some have doctors within the group who will perform the birth and not fill out a birth certificate. Then when they sacrifice the baby they're not really killing anyone who existed.... Before we say something like this, it has been verified with a minimum of five separate people who don't know each other, who have never spoken to each other. Minimum five people.²

Most people are simply not ready to believe these kinds of things are really happening, which, of course, works to the Satanist's advantage. Frankly, we were not quite ready for it either. We have knowledge of confidential police reports of murders committed by Satanists that are so vile we cannot describe them publicly—merely reading about them makes one feel debased and sick.

The fact that there are currently hundreds of thousands of witches, Satanists, animists, and other pagans in the country is reason enough for genuine concern. But that such acts can and are being committed should not be surprising.

What is surprising is that some people refuse to admit to the fact of a neopagan revival of considerable proportions and that groups which engage in ritual murder do so on the basis of an amoral philosophy and religious necessity. Whether it be rewards from the devil or spirits or gods; the reducing of the victim's alleged karma; the supposed psychic rush and infusion of occult power from the act of human sacrifice, or other "benefits," the point is that the activity is condoned by an amoral worldview and justified on the basis of religious (pagan) principles.

The attainment of power is common to witchcraft, Satanism, and magic, and here we again see the necessity for the abolition of time, history, and normal consciousness. Possession and sacrifice are key ingredients. For example, the witches' magic circle is a place

where time disappears, where history is obliterated. ... Some covens use music, chanting, and dancing to raise psychic energy within the circle.... The most common form of "working" is known as "raising a cone of power."... Many of the revivalist covens have rituals in which the Goddess, symbolized by the moon, is "drawn down" into a priestess of the

coven who, at times, goes into trance and is “possessed by” or “incarnates” the Goddess force. Similarly, there are rituals where the God force is drawn down into the priest who takes the role of the god in the circle. In these rituals Witches become the gods.³

Witch Justine Glass observes in *Witchcraft: The Sixth Sense*:

The object of ritual, including the Black Mass, is to raise power (paraphysical power) to implement and strengthen the mental force of its practitioners. Some form of measurable energy is given off by intensely-experienced emotion, the exact character of which is not known—but then neither is the exact character of electricity; and there is no doubt that the emotions generated by the Black Mass constitute a considerable energy potential.⁴

In *The Black Arts*, Richard Cavendish discusses one rationale for human sacrifice: the dramatic increase of occult energy:

In the later grimoires⁵ the sacrifice tends to be more closely associated with the ceremony itself and in modern rituals the victim is sometimes slaughtered at the height of the ceremony. This is done to increase the supply of force in the circle. In occult theory a living creature is a storehouse of energy, and when it is killed most of this energy is suddenly liberated. The killing is done inside the circle to keep the animal's energy in and concentrate it. The animal should be young, healthy and virgin, so that its supply of force has been dissipated as little as possible. The amount of energy let loose when the victim is killed is very great, out of all proportion to the animal's size or strength, and the magician must not allow it to get out of hand. If he is unsure of himself or lets his concentration slacken, he may be overwhelmed by the force he has unleashed.

It is an ancient magical principle that blood is the vehicle in which an animal's life-energy is carried. The spirit or force which is summoned in the ceremony is normally invisible. It can appear visibly to the magician by fastening on a source of energy on the physical plane of existence. It may do this by taking possession of one of the human beings involved in the ritual. Alternatively, it can seize on the fumes of fresh blood, or on the smoke from the brazier, but blood is more effective.

The most important reason for the sacrifice, however, is the psychological charge which the magician obtains from it. The frenzy which he induces in himself by ceremonious preparations, by concentration, by incantations, by burning fumes, is heightened by the savage act of slaughter and the pumping gush of red blood.⁶

He proceeds to refer to human sacrifice:

It would obviously be more effective to sacrifice a human being because of the far greater psychological “kick” involved. Eliphas Levi said that when the grimoires talk about killing a kid they really mean a human child. Although this is highly unlikely, there is a tradition that the most effective sacrifice to demons is the murder of a human being....

In practice, human victims normally being in short supply, the magician's bloody sacrifice is the killing of an animal or the wounding of the magician himself or one of his assistants, whose skin is gashed till the blood runs. If this is combined with the release of sexual energy in orgasm, the effect is to heighten the magician's frenzy and the supply of force in the circle still further.⁷

Satanists have various reasons for human sacrifice. With specific body parts, they can allegedly garner increased power. The head may be believed to contain the spirit and may even be slept with for a period of weeks until the power of the spirit is absorbed by the Satanist. The heart may contain the soul and may actually be eaten for its power, etc. A candle made from the fat of an unbaptized baby is allegedly a prized possession among some Satanists.⁸

Witches are also involved in human sacrifice, though to a much lesser degree; several

cases are mentioned in Kahaner's *Cults That Kill*.⁹ But witchcraft easily becomes a recruiting ground for Satanism as the need for more power grows. And as the need for power grows, occult crime increases.

Indeed, for the last 30 years, stories about devil worship, witchcraft, satanic ritual, and criminal activity have become increasingly common across the world. In Australia, the *Melbourne Observer* tells the tragic story of Lorrian Faithfull who died in bizarre circumstances in her St. Kilda flat. It was some 15 days after she died of a suspected overdose of drugs that her rotting body was found, no longer beautiful, a bloated and blackened thing.

Only ten days before her death, she had spoken to reporter Brian Blackwell and revealed how deeply troubled she was—afraid of members of the satanic cult to which she once belonged. There were paintings and books about the devil all over her apartment, and little bells draped around the walls were supposed to keep the evil spirits away. The air had been thick with incense, and she constantly drew on her marijuana joint as she told about her life as a so-called daughter of the devil.

She admitted that she had taken part in a number of satanic orgies, and that those taking part sought Satan's help to bring harm to other people. According to Lorrian, it had worked in a number of cases. However, the time came when she felt she could not continue with these practices. According to the newspaper report, the crisis came when she saw a privately made Italian film showing an actual human sacrifice. She left the cult, but could never shake off the past, and night and day she was tormented. Though she had rejected the macabre world of the satanic underground, she still felt its power and did not seek deliverance in the only way that could be effective spiritually.

In the end this tortured and bewildered girl tried, for the tenth time, to commit suicide by an overdose of drugs. She finally succeeded.¹⁰

Notes:

¹ Larry Kahaner, *Cults That Kill: Probing the Underworld of Occult Crime* (New York: Warner, 1988), p. 246.

² *Ibid.*, p. 240.

³ Margot Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today* (New York: The Viking Press, 1979), p.167.

⁴ Justine Glass, *Witchcraft: The Sixth Sense* (North Hollywood, CA: Wilshire, 1965), pp. 47-48.

⁵ A grimoire is "a text-book of Black Magic" (Lewis Spence, *An Encyclopedia of Occultism* (New York, NY: Citadel Press, 1996), p. 194).

⁶ Richard Cavendish, *The Black Arts* (New York: G. P. Putnam's Sons, 1967), pp. 247-48.

⁷ *Ibid.*, pp. 248-249.

⁸ Kahaner, *Cults That Kill*, pp. 140-141, 161.

⁹ *Ibid.*, pp. 17, 103.

¹⁰ *Melbourne Observer*, Feb. 17, 1974.

went far beyond any newspaper account.”⁶ Berkowitz had smuggled a book out of jail. On pages 114 and 115 of Peter Haining’s *The Anatomy of Witchcraft*, he had written the following message on the top of the pages: “Stanford University” and, to the left, “Arlis Perry, hunted, stalked and slain, followed to California.”⁷

From Haining’s book, the following text was underlined, “The shade of Aleister Crowley looms large in the area, but his excesses pale into significance compared to today’s devil worshippers” and “there can be no doubt that Manson exerted complete authority over his followers and when he preached to them that evil was good and that nothing he as their Christ/devil asked them to do could be wrong, they accepted it without question.” The quote continued, “Their lives were his for whatever purpose he chose... devoting themselves to drugs, music and magic.”⁸

On another page ran the following notation of satanic murders:

Several years ago, at Port-Louis, a certain M. Picot made a pact with the Devil, assassinated a child and ate its heart still warm.

Last year, in the same town in January, a sorcerer called Diane tried to win the services of the Infernal Powers by slitting the throat of a seven-year-old boy and sucking his blood straight from the wound.⁹

The text continued from the earlier quotation:

The bizarre and gruesome trial which followed... proved one of the most extraordinary in American legal history.... Counsel for the Prosecution asked the young woman if it was true that she regarded Manson as Satan and that she was one of his witches:

“Yes, sir, I am.”

“And you consider that witches have supernatural powers?”

“Yes.”

“Would you tell us what you thought your powers as a witch were?”

“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.”

One of the men also expressed similar beliefs and devotion to Manson’s cause in the witness box:

“It’s hard to explain. It’s like nobody else counted but us and we would learn how to have all our desires fulfilled by using the same kind of magic that the witches used in ancient times. He told us that there wasn’t any right or wrong.... ‘There is no good, there is no bad. There is no crime, there is no sin.’... Everywhere he went he got this suicidal loyalty from everyone. He was big on Black Magic. It was pretty powerful stuff. He was continually hypnotizing us, not the way they do in night clubs but more like mental thought transference.”¹⁰

Today, a dozen books collectively present evidence that Satanism has now gained an impressive hold in America and, because it seeks to destroy the foundation of American social and moral values, constitutes a genuine threat to society. Among these books are Jerry Johnson’s *The Edge of Evil: The Rise of Satanism in North America* (Word, 1989); Mark I. Bubeck, *The Satanic Revival* (Here’s Life, 1991); Ted Schwarz and Duane Empey, *Satanism* (Zondervan, 1989); Arthur Lyons, *Satan Wants You: The Cult of Devil Worship in America* (Mysterious, 1988); and Bob Larson’s *Satanism* (Nelson, 1989).

For example, Dr. Carl Raschke received his Ph.D. from Harvard and is an authority on the history and philosophy of occult religion. He is currently professor of religious studies at

the University of Denver and director of its Institute for Humanities. He is the author of a book whose title tells it all: *Painted Black: From Drug Killers to Heavy Metal—The Alarming True Story of How Satanism Is Terrorizing Our Communities*.

Maury Terry is an award-winning investigative journalist whose years of research resulted in *The Ultimate Evil: An Investigation of America's Most Dangerous Satanic Cult*, which linked Manson and "Son of Sam" killer Berkowitz to a satanic networking. Arthur Lyons states in *The Second Coming: Satanism in America*, "Satanic cults are presently flourishing in possibly every major city in the United States and Europe.... The United States probably harbors the fastest growing and most highly-organized body of Satanists in the world."¹¹

(to be continued)

Notes:

¹ Quoted in Larry Kahaner, *Cults That Kill: Probing the Underworld of Occult Crime* (New York: Warner, 1988).

² Quoted in *ibid.*

³ Martin Bubeck, *The Satanic Revival* (San Bernardino, CA: Here's Life, 1991).

⁴ Kahaner, *Cults That Kill*, pp. 112, 120, 126.

⁵ Maury Terry, *The Ultimate Evil: An Investigation of America's Most Dangerous Satanic Cult* (Garden City, NY: Dolphin/Doubleday, 1987).

⁶ *Ibid.*, p. 347.

⁷ *Ibid.*, picture inserts after p. 346.

⁸ Citing Peter Haining, *The Anatomy of Witchcraft* (London: Souvenir Press, 1972), pp. 114-15. This material is on pp. 105-06 of the 1982 Taplinger edition.

⁹ *Ibid.*, p. 143.

¹⁰ *Ibid.*, pp. 107-08.

¹¹ Arthur Lyons, *The Second Coming: Satanism in America* (New York: Dodd Mead & Co., 1970), pp. 3, 5.

Satanism and Witchcraft: The Occult and the West - Part 3

By Dr. John Ankerberg and Dr. John Weldon

In his book *Kingdom of Darkness*, F. W. Thomas tells the story of a photojournalist and magazine photographer who set out to investigate black magic in London—an attempt to secure material for a newspaper story. This man, Serge Kordeiv, and his wife eventually found themselves in a room where ceremonies were conducted in the name of Satan. They were told to kneel and then to swear perpetual homage to Satan, and they signed an oath written in contract form, with their own blood.

Satan's high priest then formally welcomed this couple into the coven by abruptly placing his hands on their genitals. [Here we have a Satanic mockery of the Christian rite of the laying on of hands to impart spiritual blessing.] The strange thing about this part of the ceremony, report the Kordeivs, was the sudden inexplicable, "surge of energy" that went all through them when the obscene hands grabbed their private parts.

After going through the Satanic initiation ritual, Serge Kordeiv found his whole life was dramatically changed. Everything he touched turned to money. Never had he and his wife enjoyed such financial prosperity. But after attending several more meetings, Serge and his wife decided to quit the group.¹

Thomas proceeds to tell of some of the activities that caused them to realize how evil were the activities with which they had become associated. In one Black Mass, a wax dummy representing a prominent businessman was "killed" by a knife being plunged into it, whereupon red liquid gushed over a nude girl who was stretched out on the altar. The members of the coven had to drink the blood from a bird that was killed, the blood having been first drained into a chalice. At the next meeting of the group, Kordeiv was shocked at being shown a newspaper report of the sudden death of the businessman they had murdered in effigy—he had collapsed and died of a heart attack on that same night.

The Kordeivs decided to withdraw at a later time when they were supposed to go through a satanic confirmation ceremony involving sex acts. They broke off, and in the days and weeks that followed, they went through a series of terrifying incidents and experiences. As is often the case, where before they had known great financial success, now the opposite was true. In various other ways, they were made to realize that they had displeased the powers of darkness. The report continues:

Such was the experience of an unwise couple whose curiosity for black magic dragged them through untold anguish and despair. One cannot just pick up the dark bolts of magical fire and drop them at will without getting burned. There is always a price to pay for use of these forbidden powers, in this world as well as in the world to come.²

In the mid-1980s *Rolling Stone* reported on the satanic murder of 17-year-old Gary Lauwers.³ Whether or not the satanic cult, "Knights of the Black Circle," was a serious group or a loosely knit association of teenage drug users playing on the fringes of Satanism, one of its founding members was serious about the devil. Richard Kasso, who later hanged himself in jail, would use drugs to attempt to contact the devil. In graveyard rituals he would chant "Satan, Satan, Satan," and he allegedly "wanted to be the devil's second hand." At the time of Lauwers' death, Kasso forced him to his knees and made him

say "I love Satan." He then took out a knife and repeatedly stabbed the youth until he died.

The above story was the leadoff for a special report on the May 16, 1985, ABC Newsmagazine show "20/20," titled "The Devil Worshippers." It referred to "perverse, hideous acts that defy belief including "suicides, murders, and the ritualistic slaughter of children and animals." It noted that cases of satanic activity are found in every state but that "even more frightening is the number of reported murders and suicides with satanic clues." It reported on three different categories of Satanism: 1) self-styled Satanists, like the Kasso group above, who dabble in Satanism; 2) religious Satanists who publicly worship the devil; and 3) satanic cults constituting highly secretive groups who commit criminal acts, including murder. The segment interviewed a number of authorities and cited other examples of horrible acts done in the name of the devil.

We note a few comments by some of the authorities interviewed.

Dr. Lawrence Pazder, psychiatrist and author of *Michele Remembers* (1980), a book on ritual child abuse in Satanism:

Children are involved in graveyards, in crematorias, in funeral parlors, because one of the primary focuses of these people is death. Everything is attempted to be destroyed and killed in that child and in society, everything of goodness. And death is a major preoccupation... These people cover their tracks very well.... They're not going to do some simple murder and leave a body in a stream for you to pick up the pieces of.⁴

Police Chief Dale Griffis:

When you get into one of these groups, there's only a couple of ways you can get out. One is death. The other is mental institutions. Or third, you can't get out.⁵

Tom Jariel, "20/20" investigator:

Nationwide, police are hearing strikingly similar horror stories, and not one has ever been proved.... Police are very reluctant to investigate these crimes as satanic crimes.... They prefer to try to categorize them as drug-related crimes, sex-related crimes or robbery or something that they're more familiar with.⁶

Anton LaVey, founder, Church of Satan:

This is a very selfish religion. We believe in greed, we believe in selfishness, we believe in all of the lustful thoughts that motivate man, because this is man's natural feeling.⁷

The Napa *Register* tells of a man who was convicted for the sex slaying of a teenage girl: "The purpose of calling [the girl] to the house was to sacrifice her to Satan," the defendant testified.

He slashed her throat, violated her sexually, and hid her body under his house. He was also found guilty of beheading a hitchhiker, of molesting him sexually, and then leaving his body near a freeway. Three prosecution psychiatrists testified that the guilty man was sane, and a jury of seven women and five men deliberated for only one hour after a two-week trial before finding him guilty of first-degree murder on both counts.⁸

The San Francisco *Chronicle* states that "a group of 'Satan cultists' tortured and beat a 17-year-old to death, believing he was an undercover narcotics agent." He was not, but he had been lured to an apartment where members of a Satan cult had been living commune-style; and he underwent a bizarre weekend of torture before he died. The report states that he was tied to a bed and beaten, then moved into a basement altar room that was decorated with a long black table on which candles had been placed in blackened bottles. In this room satanic tridents and chains were hanging on the wall, the wall itself being painted with

splotches of red that were meant to signify blood. It seems the 17-year-old youth was tied to the table, flogged with chains, and slashed with pieces of glass. When his body was eventually found in a wooded area, his head had been crushed, apparently by a club.⁹

Such accounts can now be multiplied hundreds or thousands of times. Worldwide, since the 1960s, literally millions of people have been involved in satanic and/or witchcraft ritual. Witchcraft and Satanism are spreading like a cancer today, in ways that only a generation ago would have been considered impossible. The newspaper reports in many countries are remarkably similar in their acceptance of the fact that this dreaded phenomenon in our midst is a serious problem.

Even today in America there are thousands of adults who claim to remember satanic abuse as a child, including such things as rape, cannibalism, and human sacrifice done in honor to Satan.

Most people tend to scoff at such reports either from an inbred skepticism or because little or no evidence exists to corroborate the claims of these individuals.

We cannot say how many of these stories are true, but we think it is wrong to dismiss them all. If occultism has a long history of such activities, and if no one denies that there are tens of thousands of members of Satanist and related groups in America, we think some of these accounts are more likely to be explained by something real than merely by people's imaginations.

Notes:

¹ Cited in Clifford Wilson and John Weldon, *Psychic Forces* (Chattanooga, TN: Global, 1987), pp. 12-13.

² Ibid.

³ *Rolling Stone*, Nov. 22, 1984; cf. *Newsweek*, Jul. 23, 1984.

⁴ "The Devil Worshipers," ABC News 20/20 transcript, show #521, May 16, 1985, pp. 6-7.

⁵ Ibid., p. 8.

⁶ Ibid., pp. 5, 8.

⁷ Ibid.

⁸ *Napa Register*, Mar. 30, 1973.

⁹ *The San Francisco Chronicle*, May 3, 1973.

Satanism and Witchcraft: The Occult and the West - Part 4

By Dr. John Ankerberg and Dr. John Weldon

We think that we ignore the revival of paganism at our own risk. Let us give an example. Like some science-fiction horror story where the AIDS virus assumes human form and hunts down victim after victim, serial killers now stalk the land—estimates range from several hundred to several thousand. We think the chances are good that many (not all) serial killers initially began their slaughter inspired by Satanism or other forms of the occult.

Collectively, serial killers may be responsible for thousands of murders. (A few have at least confessed to murders in the hundreds.) We are familiar with some of the names: Ted Bundy and Charles Boardman each murdered over 40 people; John Wayne Gacy murdered 33 young men and boys. Richard Ramirez (the night stalker) allegedly murdered two dozen people. David Berkowitz (“Son of Sam”) murdered at least six individuals, with seven wounded; Peter Sutcliffe (the “Yorkshire Ripper”) murdered 13 women. Henry Lee Lucas murdered who knows how many. There are also the older cases: Richard Benjamin Speck murdered eight nurses; Charles Manson’s family murdered at least seven people, but according to some authorities probably over 30.

These persons kill large numbers of people wantonly, without remorse; they often murder in a vicious manner, further, there are sometimes indications of possible or actual occult or satanic involvement in the lives of these people: Ramirez, Lucas, Berkowitz, Sutcliffe, Manson, etc:

Convicted mass murderers Richard Berkowitz (Son of Sam) in New York and Henry Lee Lucas in Texas have both confessed to being part of Satanic cults involving blood sacrifice. In Montana, Stanley Dean Baker dismembered a man he had stabbed 27 times, took out his heart and ate it. He had one of the man’s fingers in his pocket at the time of his arrest.... In Massachusetts, a Satanic cult killed a 20-year-old woman, cut off her fingers, slit her throat, and severed her head and kicked it around. The leader, Carl Drew, then had sex with the decapitated body.¹

Further, the connection between gruesome murders and spirit possession has long been noted. Psychic researcher and authority on spiritism in the 1920s, Carl A. Wickland, M.D., observed that “in many cases of revolting murder, investigation will show that the crimes were committed by innocent persons [sic] under the control of disembodied spirits who had taken complete possession of the murderer.”² Although we disagree such persons are “innocent,” or with Wickland’s mediumistic view of such spirits (deceased men who were evil), the spiritistic hypothesis is credible biblically (Psalm 106:35-40; John 8:44), historically, and culturally. In *Murder for Magic: Witchcraft in Africa*, Alastair Scolri notes, “This type of killing [ritual murder] can be found in a great many African tribes and districts.”³ He refers to “the rise in ritual murder, the utter brutality of the crimes [and] the hideous beliefs that lead to them.”⁴

Why do we think some serial killers may be satanically inspired?

In 1987 award-winning reporter Maury Terry published *The Ultimate Evil: An Investigation of America’s Most Dangerous Satanic Cult*.⁵ In that text he links mass murderers

Charles Manson and David Berkowitz to a gruesome satanic networking that crisscrosses America and is murdering untold numbers of persons:

There is compelling evidence of the existence of a nationwide network of satanic cults, some aligned more closely than others. Some are purveying narcotics; others have branched into child pornography and violent sadomasochistic crime, including murder. I am concerned that the toll of innocent victims will steadily mount unless law enforcement officials recognize the threat and face it.

Unlike some of those authorities, I've been there. I know how serious the situation is.⁶

With the drug/pornography/snuff film/occult links to the Atlanta child murders in mind as well, one can only ask, how many serial killers were bred and born within the blood-soaked loins of that segment of occultism that has traveled throughout history within almost all cultures, murdering and sacrificing collectively *millions* of innocent people?

Now America is receiving a taste of that paganism which she is increasingly turning to. And as far as the satanic cult leaders whom Terry exposes, "There is not a shred of evidence to suggest they have stopped recruiting young people, stopped twisting impressionable minds or stopped planning the periodic slaying of victims."⁷

But concerning the level of ignorance that exists within society in general and the church in particular as to these activities, we are reminded of a statement by scientist Ralph Lapp, concerned over the implications of the scientific and technological revolutions:

No one, not even the most brilliant scientist alive today, really knows where science is taking us today. We are aboard a train which is gathering speed, racing down a track on which there are an unknown number of destinations. No single scientist is in the engine cab and there may be demons at the switch. Most of society is in the caboose looking backward.⁸

And that seems to be the position of society, law enforcement agencies, and the church concerning Satanism: in the caboose looking backward. Larry Kahaner's *Cults That Kill* reveals that police authorities often give their officers strict orders not to discuss occult crimes. Many captains simply refuse to believe such crimes even exist. It is too bizarre, it is bad public relations for municipalities, lawyers will use the concept of satanic influence to plead diminished capacity, Satanism is protected by the First Amendment, etc., are some of the reasons for avoiding the reality.

We simply do not want to believe in evil at so horrendous a level, and so nothing is done and the evil proliferates.

Maury Terry shows that (as was true for the Atlanta murders) the Berkowitz murders were done on witchcraft holidays⁹ and he cites certain types of murders connected with corpses, body wounds, and sexual activity that are sickening beyond belief. He observes that police departments are still skeptical, "virtually powerless," and woefully unprepared to deal with the problem, and yet that most of the Satanists "are young and successful people from professional walks of life."¹⁰ He also makes it clear that no one is safe. In mentioning one of the groups he reveals some startling facts:

New information which made its way to me in mid-July of 1986 was specific: not only was the Chingon cult still active; it had now established strong financial ties with a private college in the Los Angeles area. *The cult's wealthy leaders were said to be funding the institution, and satanic activity was in fact flourishing on the campus.*

At the same time, police in the Los Angeles area and two former L.A. Satanists sent word that an East Coast cult branch allied with the Chingons—the Black Cross—was operating as

an elite "hit squad" for various U.S. satanic groups involved in drug and pornography enterprises. Obviously, the narcotics and child-porn details further confirmed earlier New York prison allegations. And as for the Black Cross itself, it appeared to be closely linked to the [Son of] Sam cult in New York and existed for one purpose: murder.

Its function, the California contacts said, was the elimination of defecting cult members or other enemies, including innocent people who inadvertently learned about a given group's illegal activities. Murder, anywhere in the country, was now but a phone call away for the cults tied in to the Chingon network.¹¹

(to be continued)

Notes:

¹ John Frattarola, *Passport Magazine*, Special Report, 1986, published by Calvary Chapel Church in West Covina, CA, p. 3.

² Carl Wickland, *30 Years Among the Dead* (Van Nuys, CA: New Castle Publishing, 1974 rpt.), p. 116.

³ Alastair Scolri, *Magic For Murder: Witchcraft in Africa* (London: Cassell & Co., 1965), p. 49.

⁴ *Ibid.*, p. 118.

⁵ Maury Terry, *The Ultimate Evil: An Investigation of America's Most Dangerous Satanic Cult* (Garden City, NY: Dolphin/Doubleday, 1987).

⁶ *Ibid.*, p. 511.

⁷ *Ibid.*, p. xiii.

⁸ Ralph Lapp, *The New Priesthood* (1961), p. 29.

⁹ Terry, *The Ultimate Evil*, p. 170.

¹⁰ *Ibid.*, pp. 509-11.

¹¹ *Ibid.*, p. 510.

Satanism and Witchcraft: The Occult and the West - Part 5

By Dr. John Ankerberg and Dr. John Weldon

When Satanist high priest Anton LaVey heralded our modern era as “the Age of Satan”¹ he was apparently not far from the truth. Today books on Satanism have sold in the millions. LaVey’s first book, *The Satanic Bible*, has sold over 750,000 copies;² and apparently, it frequently turns up in police investigations of occult crime.³

Since *The Satanic Bible* was published in 1969, Satan worship has increased dramatically. Many park rangers encounter satanic sites so frequently they may no longer report them.⁴ Satanism is producing problems in many American communities. Several major cities on the West Coast have aired special segments dealing with Satanism. For example, Channel 7 Eyewitness News in Los Angeles, California, ran a week-long special devoted to the topic in February 1986. It documented the increase of Satanism, the secrecy, the desecration of churches, ritual animal sacrifices, etc. Satanic graffiti included “Hail, Satan” and “Kill all the Christians.” Satanists were interviewed who stated their beliefs. One man (who had carved 666 on his arm) stated: “This says I believe in Satan, worship Satan, believe that he is master, that he is lord.”

Another Satanist replied that the reason for his involvement was “strength and power and everything else that goes along with it: drugs, women, money, violence.” Both were members of a gang called “the Stoners” and were interviewed from the California Youth Authority in Chino where they were wards of the state. A connection was noted between devil worship and heavy metal rock music; indeed, there are apparently hundreds of heavy metal/ “Stoner” gangs with various degrees of involvement in Satanism.

A number of murders related to Satanism were also cited. One former Satanist admitted on camera to murdering his father and to the attempted murder of his mother when he was 17. His story began early in the fourth grade with an interest in the occult which developed into an interest in Satan. Richard Frederickson, the Orange County assistant district attorney, noted a gruesome local fact. Where one or more parents were murdered by their children, “Of those 6-8 cases there is probably 5 that have had some sort of overtones of Satanism.”

Incredibly, in spite of the obvious evils of Satanism, there are actually respected scholars today who laud its alleged “social benefits”!⁵

The Cable News Network reported on August 25, 1985, that a family found to be involved in making snuff films had allegedly murdered children in the process. They were suspected of involvement in Satanism and ritual murder and had been arrested on child molesting charges three years earlier.

It is a lack of evidence in satanic crime which is the greatest problem law enforcement agencies face (see **Occult Criminality** below). Without hard evidence, police are powerless. Yet, the highly secretive nature of serious Satanism means that all evidence of a crime is carefully disposed of. Thus, when the police or TV news reporters usually conclude, “We found no evidence of a satanic crime,” the public tends to think no crime was ever committed. But anyone who has studied Satanism knows that crimes are being committed, for criminal activity is inherently compatible with Satanism—and much other paganism.

High school teacher Joy Childress is one wounded survivor of Satanism who tries to warn others:

I was in the Satanic cult from birth until I was twenty-one years old. My whole family was in the cult. It was generational as my grandfather on my mother's side also participated. My experience deals with ritualistic rape, ritualistic sacrificing of children and dogs, mainly German shepherds, ritualistic eating of flesh, feces, vomit and urine, and ritualistic drinking of animal or human blood.... It was a family cult—made up entirely of families. At one time, the high priest was an ordained Baptist minister of a prominent church in Denver, Colorado.... Some of the ceremonies would be performed to gain Satan's power through the terror of the child. The child would be starved, tortured, and raped in order to gain that power. Some of the ceremonies were strictly for sacrificial killings for Satan. The child would be killed with a knife through the heart while a cult member was raping the child. The point of all this was to have the sexual climax at the point of death of the child.... The bodies were always burned. Some of the bones were kept as implements for the ceremonies.... These things do upset me very much when I talk about them, but people need to know and understand that these things really did happen and are still happening.⁶

Detective Sandi Gallant of the Intelligence Division of the San Francisco Police Department is among the most respected of police officers who investigate occult crime. She observes, "With organized groups, it is very deliberate that we were not finding any evidence of criminal activity. They're much too careful and hide their tracks very well."⁷

Lack of evidence and public denials by Satanists may fool some people, but it will never change the nature of serious Satanism itself, which is inherently anti-moral and dedicated to the promulgation of evil. Having said this, we must observe that Satanism and Satanic practices may vary by group.

Occult Criminality

A number of problems surround the relationship between occult activity and homicide. (Larry Kahaner's *Cults That Kill: Probing the Underworld of Occult Crime* is essential reading here.)

- **Disbelief.** Evidence may never be heard or reported because of skepticism. It is true that more police departments are becoming aware of the problem (a few have units devoted solely to investigating criminal occult activity), but often there is a denial that, where present in significant proportions, occultism may have been a contributing factor in serious crimes.
- **Absent or conflicting evidence.** Those who are serious about occult murder are secretive and dispose of evidence methodologically. Conflicting evidence can be interpreted in various ways when the motives are multiple, and investigators downplay the occult factor for less bizarre answers.
- **Impotence.** Police may find it almost impossible to infiltrate satanic or related groups. Often someone cannot join such groups without an initiation that involves criminal acts.
- **Fear of repercussions.** Most people instinctively avoid that which is overtly evil. Investigators may be concerned that reprisal is more likely in groups with a satanic philosophy and where trial and conviction are unlikely.

In several cases where alleged Satanism, ritual killing, and other crimes were involved, the *Chicago Tribune* (July 29, 1985) illustrated a number of the problems discussed above:

"It's something I don't want to be identified as knowing that much about," said a psychiatrist who has interviewed the children in one of the cases. "I think anybody who works in this area ought to carry a badge and wear a gun. And not have a family."

"Good luck with your life," said another child therapist, one of whose patients is among

the children making such accusations. “My car was blown up ten days ago.”

“People,” one psychiatrist says, “just aren’t ready for this.”

A mistrial was declared in the case when the jury announced that it was deadlocked 6-6, and Jewett said several jurors told him later that it had been their disbelief of the girl’s testimony about Satanic rituals, and not about being abused, that prompted them to vote for acquittal.

“There’s no doubt in my mind that she was a participant in Satanic worship,” Jewett said, “But she also described incidents of human sacrifice, bestiality and cannibalism....”

His dilemma is shared by Rick Lewkowitz, a deputy district attorney in Sacramento who is prepared for a preliminary hearing in the case of five men, many of them waiters in the same restaurant, who are charged with 77 counts of sexually abusing nine children.

“There’ve been descriptions of Satanic rituals,” Lewkowitz said in a telephone interview.... “Four of the children have described one specific incident where three children were killed by the sexually abused victims.”

Lewkowitz is convinced that the children are telling the truth. “I don’t see where these kids would be able to come up with the consistent detail they come up with, if not from their own experience,” he said.

The principal obstacle confronting them, say those investigating the various cases, is the almost total lack of physical evidence, including bodies, to confirm the children’s allegations.

Of course, it is a big world with lots of places to hide bodies. Perhaps the estimated 25,000 to 50,000 children who disappear off the face of the earth each year might account for some of them.

Most of the one-and-a-half to two million children who disappear are found. But many are kidnapped by child molesters and Satanists who use them in pornographic films, occult rituals, and/or “snuff” films. Robert Simandl is a 20-year veteran of the Chicago police department and a leading authority on crime and Satanism. He is one of many who thinks there is an international network of Satanists responsible for selling drugs, child pornography, and other crimes.⁸

Up to 50,000 children are never found and never accounted for—children who, presumably, never wanted to be lost in the first place. One can only wonder what may have happened to them. We know for a fact what happened to some: “Each year between 2,500 and 5,000 unidentified children are found slain, and many are thought to be the victims of child abductors.”⁹

Notes:

¹ Anton LeVey, *The Satanic Bible* (Avon Publishing, 1972), p. 11.

² Publisher’s statement.

³ E.g., Larry Kahaner, *Cults That Kill: Probing the Underworld of Occult Crime* (New York: Warner, 1988). pp. 31, 90, 135-137, 190.

⁴ *Ibid.*, p. 153.

⁵ E. J. Moody in Zaretsky and Leone, eds., *Religious Movements in Contemporary America* (Princeton University Press, 1984), pp. 644, 381.

⁶ Kahaner, *Cults That Kill*, pp. 232-233.

⁷ *Ibid.*, p. 87.

⁸ Patricia Weaver, “Ritual Abuse, Pornography and the Occult,” *SCP Newsletter*, Vol. 14, No. 4, 1989, p. 3.

⁹ *Ibid.*

Satanism and Witchcraft: The Occult and the West - Part 6

By Dr. John Ankerberg and Dr. John Weldon

Varieties of Satanism

What is Satanism? Satanism is the belief in and/or invocation and worship of Satan as a supernatural being. Some Satanists view Satan as an impersonal force or energy, or even a religious symbol representing the material world and carnal nature of mankind.¹

Properly, Satanism must be distinguished from witchcraft and other forms of the occult. Witches and other occultists are not typically Satanists (a few are) and usually resent the association. Of course, all categories of occultists engage in biblically forbidden practices and, scripturally, the devil is associated with these, but such persons neither worship nor necessarily believe in Satan, nor do they necessarily deliberately pervert Christianity ritually and morally in the manner of Satanism.

Satanism is not a monolithic entity, hence a given sect cannot by definition be lumped with all other groups. Groups are eclectic and draw upon various occult, magical, and pagan sources. Other groups are autonomous and garner their activities and beliefs from different Satanist traditions or tributaries. As a whole, Satanism is not uniform in its organizational structure, practices, or beliefs.

Thus, there are different types of satanic groups, from traditional to nontraditional, and many different types of practitioners, from zealot to dabbler. Both groups and individuals may vary in their degree of secrecy, degree of hostility to Christianity, eclecticism, religious worldview (e.g., philosophy of magic, view of God and Satan, the afterlife, etc.), and their degree of deviancy and criminality

But whatever we may note of the differences among Satanists, strong commonalities remain: 1) every individual Satanist has chosen to identify himself with a being, practice, or symbol that virtually all society correctly views as malevolent, deviant, and evil; 2) every Satanist sooner or later personally engages in evil—and often unimaginable perversion; and 3) every Satanist rejects the Christian God and courts the devil whether or not he or she accepts these categories as biblically defined.

Whatever Satanism's sociological or religious classification then, Satanism per se is *inherently* evil. This must never be forgotten. Hawkins observes of one grouping of Satanists:

... their seething hatred and utter contempt for God and Christians.... They feel it would be better to fully indulge themselves in this life, and if nothing else, be alive and burning with hatred for all eternity than to merely exist in heaven. In short, they feel it is more satisfying to live ungodly and follow the most ungodly of all—Satan—than to live with and for God.²

Hawkins also observes some of the inherently religious, pagan motivations behind human sacrifice:

Besides these there are two other possible reasons for sacrifices. The first is connected with the notions of the supernormal latent psychic abilities and forces or laws of nature. The sacrifice is slaughtered at the height of the ritual to augment the Satanist's own psychic energy (a psychological charge), thus increasing the Satanist's chances for success in obtaining the purpose of the ritual. The idea is that the energy or life-force of the sacrifice when killed is released into the surrounding atmosphere and can be harnessed by the Satanist.... Second, pertaining to the supernatural (demonic) view, the slaughtering of the victim is literally a sacrifice to the demons, who in return will grant or cause to be brought about whatever is desired. The greater the request, the "greater" the sacrifice must be.... The younger and healthier the animal, and more so with humans, the worthier the sacrifice. Also, since this type of Satanist operates on the principle of completely perverting and reversing Christianity, he believes that he will increase his power by performing more and more heinous acts.

The most precious and innocent thing for a Christian is a little child; Conversely, the sacrificing of a child would be the most efficacious (supreme sacrifice) for a Satanist. It is plainly one of the greatest perversions of Christian principles possible, and for this reason it is considered the more magically potent.³

In "Satanism and the Devolution of the 'New Religions,'" Dr. Carl Raschke mentions a taped interview with a seminary student involved in occultism who describes a secret society he claims is responsible for the kidnapping and sacrifice of children, and he also notes the fact that there are U.S. military personnel who are members of secretive Satanist groups. (Incidentally, the military is required by law to recognize Satanism and witchcraft as legitimate religions. A U.S. government handbook for Satanist chaplains in the armed forces is available.)⁴ Raschke also ties together some of the interrelationships between Satanism, the new religions, and modern decadent American culture.⁵ (Lest we think "decadent" too strong a term, we should be mindful of the statistics on abortion, pornography, crime, homosexuality, suicide, drug abuse, alcoholism, sexually transmitted disease, and related issues.)

Raschke points out that the decadence and criminality which may be found in some of the new religions, in Satanism, and in American culture itself have certain social and spiritual ties that bind them together and reveal they are part of a similar spiritual genus.

He observes that the "upsurge of Satanist practices... must be interpreted not as some kind of odd wrinkle in the present day texture of religious change, but as a culminating phase of the "New Age" movement, for which the so-called new religions of the past two decades have provided a fertile environment in which to flourish.⁶ He also points out the satanic elements found in some heavy metal rock groups (aspects of which these authors have personally confirmed), and secular culture in general may help to spread an underground Satanism among the youth. Thus:

The Satanist mindset is not "religion" in the regular sense of the word, but a mystification of the most corrupt secular passions and values.... When the invidious amorality of secular culture traps certain individuals in its own unreality, which is ritually reinforced by the electronic media, it is very likely that a similarly bizarre and demonic kind of religious theater will come into play. Satanism is but the spiritual Frankenstein created by a social order that has attempted to sustain itself without God.⁷

Of course, drug use also plays a key role in Satanism, and tens of millions of Americans use illegal drugs. In fact, the drug and cult culture of the 1960s helped pave the way for modern

Satanism. Significantly, drug use is not only common in Satanism, witchcraft, and pagan religion; drug trafficking is also found among certain of the new religions.

Drug use was religiously “romanticized” in the popular culture through various books such as Carlos Castaneda’s *Don Juan* series and observed in many anthropological investigations of tribal life as one key means to contact the spirit world.

Drug use is thus evident in all three categories: Satanism, decadent culture, and the new religions. Concerning the latter, Raschke observes that the “overwhelming majority of cult inductees in the early seventies had been substance abusers” and goes on to refer to several former cult members’ testimonies as to their sect’s involvement in heavy drug trafficking.⁸ Our own research into scores of the new religions confirm this, as do reports in the popular press. Drugs, of course, provide not only “instant transcendence” and openness to the spirit world through altered states, but they also make members more compliant and dependent on the cult (not to mention providing a sizable cash flow to undergird cult operations).

Thus, the various connections between the original counterculture of the sixties with its widespread drug abuse and the new religious movements which are typically occultic indicate the linkage to Satanism. Raschke observes:

The most alarming aspect of the alliance between cultism and the world of drugs has to do with the now widely reported cocaine epidemic. Cocaine has been the preferred drug for ceremonial purposes in black witchcraft circles since Aleister Crowley first commended it (Grinspoon & Bakalar, 1976). Its manic and ego-bolstering properties increase the feeling of “power,” which is so critical for magical rituals. Additionally, in the Satanist perspective the historical association of cocaine use with the priestly religions of pre-Columbian civilizations lends the drug an archaic mystique. There are numerous stories circulating about the revival of “authentic” human sacrifices among contemporary Satanists, which perhaps indicates another link with the pre-Columbians who did likewise. These practices, together with the tales about them, may very well be an integral element of the sadism and terrorism furthered within Satanist networks.... If cocaine trafficking is as clearly bound up with Nazi/Satanist occultism as the evidence is beginning to show, then the widespread occurrence of the former must of logical necessity indicate the influence of the latter (Geyer, 1985).⁹

Again, that such evil should be perpetuated by Satanists is not surprising; killing others is part of their reason for living. Also not surprising is the deviant nature of many individual Satanists or their connection to deviant culture. For example, Professor E. J. Moody of the Queen’s University of Belfast, Ireland, was a member of the “First Church of the Trapezoid, the Church of Satan” in San Francisco for two-and-a-half years as a “participant observer.” In his article “Magical Therapy: An Anthropological Investigation of Contemporary Satanism,” he noted the connection:¹⁰

A single factor seemed to typify all of them; all were deviant or abnormal in some aspect of their social behavior.... The roots of abnormality among the pre-Satanists interviewed reported childhoods marred by strife: they spoke of broken homes, drunken parents, aggressive and hostile siblings, and so on.¹¹

Raschke also points out the following:

In one of the few genuine “anthropological” investigations of Satanism, written over a decade ago, Arthur Lyons noted that the typical recruit for that form of demented religiosity was the sociopath or hardened criminal (1970). Thus, from a purely analytical

standpoint, Satanism represents a kind of hallowing of the deviant, a glorification of what is noxious and felonious. Indeed as Stephen Kaplan, a national radio celebrity who specializes in the investigation of “blood cults,” told me during a telephone interview several years ago, the peculiar “ethic” of Satanism is to harm, injure, kill—to do evil deliberately. In the Satanist mentality the method for achieving special distinction is an ever flagrant transgression, not only of social conventions, but of time-honored codes of morality and justice. That is the royal road to power. “Do whatst thou wilt,” thereby freeing the conscience from all constraints, was the imperative pronounced earlier this century of Aleister Crowley, the tutelary genius and inspiration for so many of today’s dabblers in black magic.¹²

Certainly then, there have been preexisting social tendencies for the emergence of Satanism, and by its very nature the practice tends to reinforce socially and religiously deviant personalities. So who should be surprised that Satanists commit crimes?

One three-month investigation, involving personal interviews and eyewitness testimony, claims that in 1984-85 in Los Angeles alone there were 27 neighborhoods with reported satanic activity, including at least six murders with Satanic ties.¹³ It also claims the Satanists have deliberately organized foster homes and day-care centers to help further their purposes.¹⁴

The Satanists’ strategy against children is also noted, quoting Lawrence Pazder, M.D.:

One of the primary aims is to destroy the belief system within a child, to make a child turn against what they believe in, in terms of who they are, of who God is, and to desecrate all manner of flesh, all manner of church institution, all manner of sign and symbol that a child could in any way be attached to. Many of the children who have been ritually abused won’t go near a church or have anything to do with the clergy because their abusers have molested them in churches while dressed as priests or other clergy members. Other perpetrators have dressed as policemen.¹⁵

One psychologist stated:

The children have been abused in a way that is meant to make them sadistic. It is meant to make them murderers. It is meant to make them pedophiles. It is meant to make them sadistic, hateful, hurtful individuals.¹⁶

But we should not forget that, in spite of their activities, many Satanists are indistinguishable from our next-door neighbors. They are successful professionals who appear (at least outwardly) to be emotionally well-adjusted. Unfortunately, because Satanism and Satanist practices are by definition abnormal and deviant, any person who becomes a Satanist will sooner or later become corrupted far beyond what the normal course of his life would have produced.

What does all this mean? Perhaps it means our nation is in trouble. It means that parents, without overreacting, need to be vigilant over the activities of their children. It means all of us need to pray more, for Satanism is not the real problem. It is only the tip of the iceberg—one more symptom of spreading spiritual death in our culture.

Notes:

¹ Craig Hawkins, *Forward* magazine, Fall, 1986, p. 17.

² *Ibid.*, p. 21.

³ *Ibid.*, pp. 19, 21-22.

⁴ See, e.g., Department of the Army, *Religious Requirements and Practices: A Handbook for Chaplains*, Washington DC, Apr. 1978 (No. 164-13) which alleges that the Church of Satan is compatible with military directives and practices (p. vii-19).

⁵ Carl A. Raschke, “Satanism and the Devolution of the ‘New Religions,’” *SCP Newsletter*, Fall 1985)

⁶ Ibid., p. 24.

⁷ Ibid., p. 24.

⁸ Ibid., p. 27.

⁹ Ibid., p. 28; cf. Carl A. Raschke, *The Interruption of Eternity: Modern Gnosticism and the Origins of the New Religious Consciousness* (Chicago, IL: Nelson-Hall, 1980).

¹⁰ Given the vast influence of modern astrology, it is relevant that Prof. Moody also observed a frequent need to counter a perceived personal impotence through control of one's fate. Thus, "Those who eventually become Satanists usually have begun with astrology, but have come into contact with other types of magic in the magical subculture of the urban center" (i.e., occult bookstores and supply shops—pp. 362-363 in Zaretsky and Leone, eds., *Religious Movements in Contemporary America*).

¹¹ E. J. Moody, "Magical Therapy: An Anthropological Investigation of Contemporary Satanism," in Zaretsky and Leone, eds., *Religious Movements in Contemporary America*, pp. 358-360.

¹² Raschke, "Satanism and the Devolution," pp. 24-25.

¹³ E.g., John Frattarola, *Passport Magazine* Special Report, 1986, pp. 2, 11.

¹⁴ Ibid., p. 5.

¹⁵ Ibid., p. 7

¹⁶ Ibid.