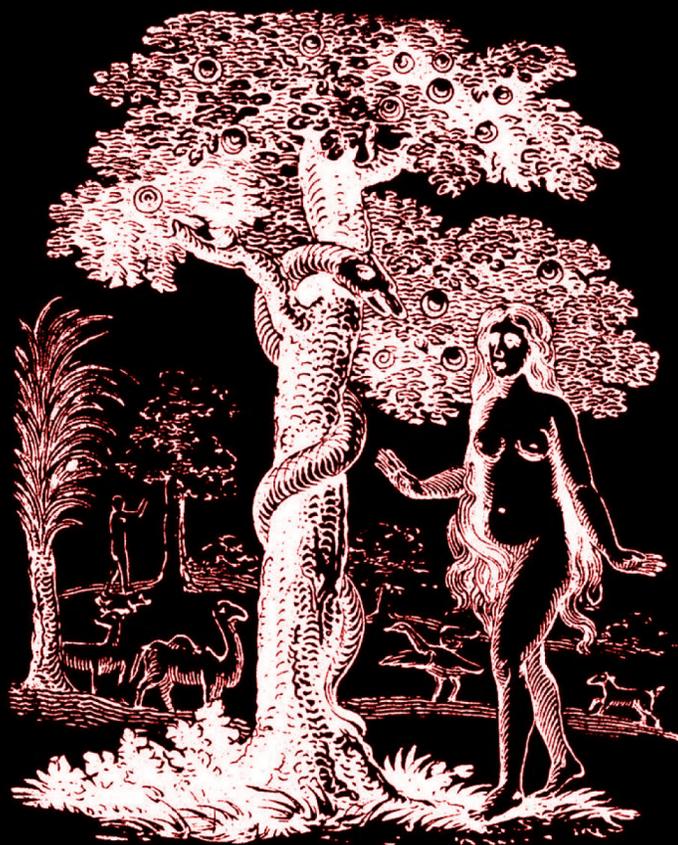


Black Serpent



Spring 2010

Black Serpent

Volume 5, Issue 1

Spring 2010

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Staff: S. Connolly, B. Morlan

From the Editor

Fifth Year in Publication!!



Welcome to Black Serpent's fifth year of publication! For everyone who stood by us and kept this magazine going for all this time, sporadic as we may be, thank you! Without all the supporters, contributors, and staff, Black Serpent would not have been. I'd particularly like to thank everyone who has been consistently with us the entire time including a few writers. You know, people come and go from our lives. Sometimes old friends move on, but there is always that handful of people who stand beside

you no matter what. People who don't base their friendship on whether or not they agree with you about everything. People who don't base their friendship on who else you're friends with. People who don't count on you for their happiness and don't have unrealistic expectations of you. People who don't judge you even when you're making a mistake. People whose friendship is not conditional. I am fortunate to be very blessed with ten dear friends like this. One of these people is High Priest M. Delaney who has always been there with an article, a shoulder, an ear, sage advice, or anything else I've needed over the past six years. It has been welcome and will never be forgotten. He and his wife are wonderful. I'd also like to thank the members of OFS. Even though we may not have the opportunity to spend as much time together as we'd always like, you guys are awesome. With that – I bring you, the reader, the 2010 Spring issue of Black Serpent Magazine, replete with articles from authors you know and love, and some new folks! May Lucifer bless you with enlightenment this season and always. Namaah.

Adrianna
Senior Editor & Publisher
Black Serpent Magazine



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Remembering Grandpa

By Brad Morlan



As many of you know, I am a product of a combination of Demonolatry and Traditional Witch. I never knew my grandmother, but my grandfather was like my father in many ways.

When I was about 5 years old, my grandfather was visiting for our yearly Rite to Lucifer. At that age, my sisters and I were not allowed to participate in the main rite, but my grandpa did a special small rite for us kids.

My sisters and I made the house ready, by making some decorations in yellow for Lucifer and stuck them all around, and my mom was busy making incense for the rite. Grandpa was always quizzing us kids on the properties of herbs and what things meant to us before our rite would begin. I'm the youngest, so I always had a hard time remembering some things and my sisters would make fun of me because I should know that or just because I was the spoiled younger brother. Then we would get ourselves ready for our celebration and all would be quiet in the house as we went to our special room where the rite would take place.

We would each take a spot around the circle, I was always in the east for air, and my sisters would be in the north and south. My mom would be in the west so she could keep an eye on me. I had a tendency to daydream and not pay attention. Grandpa was in the center. I loved the rites with him because he was never judgmental if we made a mistake (and believe me, we did!) he would just smile his warm smile, and tells us to try again.

I was daydreaming at this rite, yet again, not paying attention. It was my turn to say my bit to Lucifer; all eyes were on me. I froze. Grandpa looked at me with concern on his face and asked me what was wrong. He came over to me and noticed that I was afraid of something. He asked again and I just blurted out, "I have to pee!" and started crying. There was a roar of laughter and my grandpa let me out of the room so I could go to the bathroom. I was so embarrassed. When I returned, I said my part, and we continued the ritual.

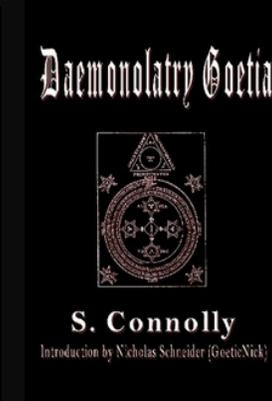
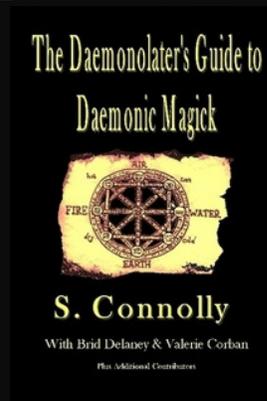
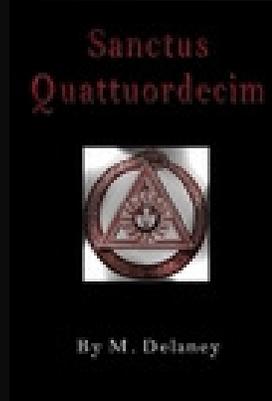
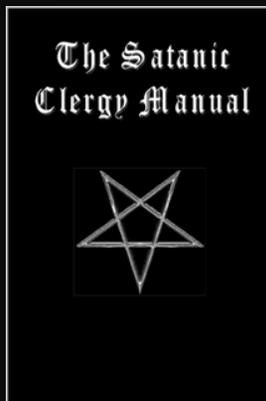
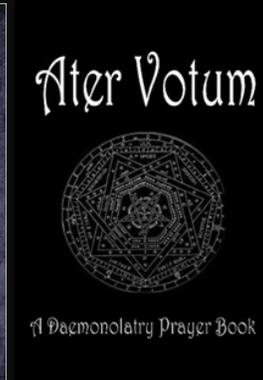
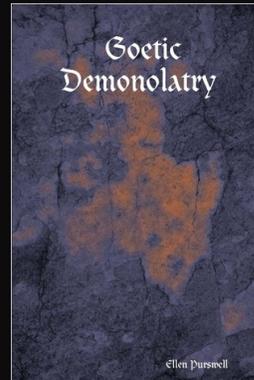
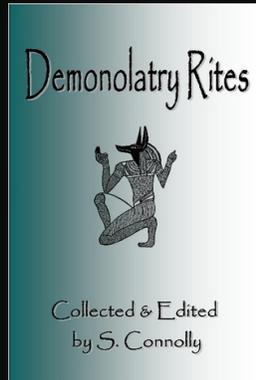
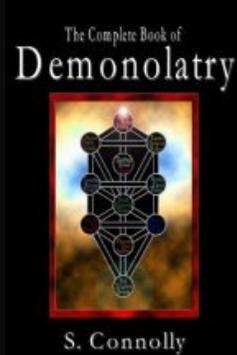
At my grandfather's funeral this was the story that they brought up, almost 20 years later. Only this time I was laughing right along with everyone else. I know grandpa was laughing too and telling our ancestors all about that day. ◇



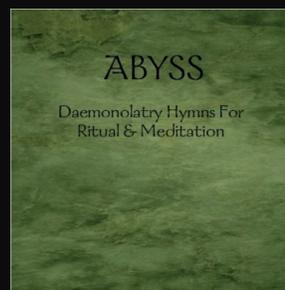
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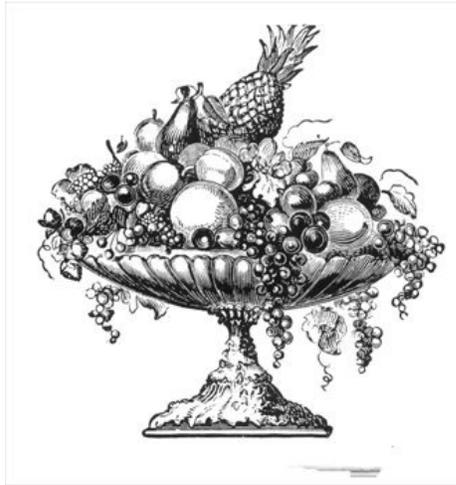


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Coming Soon: The Kasdeya Rite of Ba'al

The Magician's Diet

By S. Connolly



I've written articles before about things magicians can do to affect their magick. One article (that made it into *The Daemonolater's Guide to Daemonic Magick*) was about addictions. I wrote another article about exercise. But not once have I touched the subject of diet. Probably because I resent anyone telling me what I can and cannot eat. At the same time I think it's a subject worth discussing because the truth of the matter is - what you put into your body really does effect your moods, energy levels, and ultimately your magick.

A magician acquaintance and I were discussing diet recently. She had gone on a raw food diet as an experiment to see how it effected her magickal work. Her conclusion was that it was tremendously effective and boosted her energy output a great deal. So I started thinking about it. I'll be the first to say that a raw food diet sounds gross, vegetarian, and very unappetizing. I like a burger every now and again, and life would suck without pizza. However, for the benefit of my readers and my own work I decided to perform a little experiment. For five whole days I stopped eating processed food and tried (notice I said tried) to eat as much raw food as possible. Steamed veggies did make it into my diet as did butter, lactose free milk, a slice or two of processed cheese, and a can of vegetable soup. Otherwise, I did pretty good. I had fruit for breakfast, salads replete with a variety of raw veggies for lunch, and dinner always consisted of steamed veggies and cuts of lean chicken breast or fish - clearly cooked. I ate raw almonds and fruit for snacks and dessert.

The effects of this experiment were astounding. I was honestly shocked. By the end of just one week I was not nearly as lethargic, my energy was up, and I just felt better in

general. At the same time, my craving for something fattening came back with a vengeance and I stopped the experiment in order to indulge in chocolate (one of my many weaknesses) and pasta with alfredo sauce.

Eating healthy and eating raw food are two things that really do take practice. It's also a lifestyle change. While I still have days where a slice a pepperoni pizza or a salami sandwich is what I eat, I have found myself more mindful of what I'm eating. I've even been trying to slowly purge my home of unhealthy foods. While I'm pretty sure I'd never be able to maintain a raw diet or a vegetarian one, I do think that improving what you eat will ultimately begin effecting your magickal results.

I know that I'm going to try to eat better and perhaps some day I will be able to say that my diet consists primarily of raw foods and lean meats and that my magick is better for it.

Some useful ideas (just things I've been thinking of) to help you ease into healthier eating :

1. Keep raw almonds around the house for snacking (provided you're not allergic). They're actually quite filling. I also like pickles for snacking.
2. Be willing to try new things. This month, for me, it was Almond Milk. It's not too bad and I prefer it to Soy.
3. If you grew up in a house where you had a limited diet (I did) that you carried over into your adult life, buy a fruit or veggie per week that you've never had and try it out. Growing up I'd never had artichokes, asparagus, eggplant, pomegranates, tangerines, mangos, grapefruit, acorn squash, butternut squash, turnips, parsnips etc... Now when I see a fruit or vegetable that I've never eaten before I buy one just to see what it tastes like. It's a good way to get more veggies and fruit into the diet.
4. Try filling up on salad and vegetables first before digging into goodies like stuffing, rice, or pasta + meat.

I would love to hear about others' magickal results after sticking to a raw food diet for a week or more. Log onto the demonolatry.org Forum to discuss this topic. ◇

An Unedited Rare Interview with Aaron C. Hanson



1) Hi Aaron. Most of the audience knows you from your appearances on the show as Aaron Donahue. Can you tell us why you decided to change your name?

Apart from a welcome change, the name at hand presents the opportunity for repetition which is key for a minimal effort as per the passive observer in terms of memory. Furthermore, the words combined create an anagram that best conforms to an ideal for living that I and many of my readers strongly identify with. This being said, it is the association of similar sounding words that positively fit the image of strength and beauty.

The ideal?

In many ways, I am comfortable with the writings of Yukio Mishima (Kimitake Hiraoka). I feel that it is disgraceful to remain in life as an unchanged, negative, and withered burden due to any failing of progression for the body, mind, and especially spirit (see Mishima's "Decay of the Angel" to be read exclusively in Japanese, 1970). As an adaptation of Mishima's perspective, awareness first represents the ideal that does not suggest a loss for selfishness, ego, or vanity but rather, one that is easily rewarded beyond the jealousy and fetid rotting of each.

As for my private life and some of the minor distractions within it, one can easily imagine the justice of knowing that I prefer to effortlessly pass over and beyond the toxicity of all familial relations as if dirt in the street.

Note: At his personal peak, Mishima committed seppuku as a measure of strength against a world of increasing decadence, weakness, and want that surrounded him following WWII. This is not to be perceived entirely as a loss but a great victory for those who recognize Japan's core of five principle cultures. Like the hand of five fingers, Mishima's influence remains within growing subcultures around the world to this very day.

2) Do you still use the Remote Viewing protocols you learned from Ed Dames or have you developed your own methods at this point?

Much has been learned within the world of psychic functioning since the early days of Stanford Research Institute's Dr. Hal Puthoff, Russell Targ, and Ingo Swan. In 1998, I quickly mastered each stage of remote viewing and through much experimentation, developed other [dissimilar] techniques that would best accommodate the efficiency of non-adventitious synesthesia.

For me, it was to be eventually understood that remote viewing could not be used to consistently access non-historical sources of information. Although highly useful, it was limited to within any moment preceding the next as is required by a highly regimented protocol. Psychic functioning alone without this regimen would remain the subject of abject and somewhat chaotic sources of information or worse, the imagination of memory.

When developing remote viewing as an effective means of accessing information from outside normal states of awareness, early researchers did not need to realize that there were distinct areas of the brain required of psychic functioning as opposed to that of prophetic functioning.

Sans any traditional means of remote viewing, I have in my work re-focused upon the preconscious processing of information and especially, as this relates to both non-historical and historical sources.

3) So instead of remote viewing, you're accessing the "preconscious processing of information." Can you tell us a little more about that-- does that connect with ritual or Luciferian beliefs?

Remote Viewing can also involve access but only in terms of history. My work deals with both historical and non-historical sources of information.

What does Lucifer really symbolize? As per a most common world vernacular, we find in the scriptures:

Revelations 2:28 (NIV) I will also give him the morning star.

Revelations 22:16 (NIV) "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."

Second Peter 1:19 (NIV) And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

The name Lucifer simply refers to the planet Venus as is first seen upon the dawn's horizon. Clearly, this first light, as shown just before the sun-rise, symbolizes hope within our darkest hour. As a Luciferian, I recognize the true essence of what Christ (Isa) symbolizes with respect to the Mahdi, Buddha, and Krishna, etc. This is of course reflected within personal mythologies, rituals, and especially within the realm of prophetic and psychic functioning.

Just as Christ described himself as "the morning star" or Venus, I describe the return of Christ as the light or hope of Lucifer within our darkest hour. This is a fluid process and is not to be taken literally.

A Luciferian per se, worships what he or she believes as incomprehensible, or nothing. We believe in nothing and likewise, we actively worship the ultimate expression of the impossible truth of everything. We recognize the infinite nature of all things and its mysterious core that is null and completely void. Like a moth drawn to the flame, the ultimate mystery is our source of worship as it represents what can be ultimately known about everything.

Everything, we believe, is death, there is no hereafter nor perfection. There is only entropy and ultimately, total oblivion for man, earth, galaxies, universe, and beyond. This is all that a human being can know of life, death, and the mystery of oblivion for which we all worship in our own way. A Luciferian recognizes that worship is a form of understanding but as in life, sees its meaning in seeking rather than finality thus the ethos of science is found similar.

Now, the apostasy and subsequent entity that Lucifer represents for our future planet under a one world spiritual form of socialist government is another story. This coincides with trained psychics that will one day rule along side of the entity. Although never perfect, a true and trained psychic can minimize mistakes within the process of decisions.

President Reagan was one of the last great leaders of the world that did in fact utilize the importance of psychic functioning within the decision making process. This as anyone can guess, should help explain his astounding popularity and overwhelming success. It is interesting to note that today's leaders seem especially disinterested in prophetic functioning and are increasingly inept at making the right decision in time.

Perhaps it is time that we demand psychics to stand once again next to the kings of the earth before disaster further hastens early human extinction.

As for the aforementioned entity or future world leader that surrounds us each and every day, it lives in a way that is unimaginable to most.

4) Do you, like your ex-associate, Ed Dames, issue predictions about future events? If so, can you share a few with us?

Unless one is naturally gifted, remote viewing alone will do little to assist those wholly interested in the access of non-historical sources of information.

Yes, my work focuses upon probability, relative history, and influence both from a collective and individual perspective using techniques that specifically access construct based sources first. Of course, this easily accounts for a practical application of the information at hand.

Predictions

1. The New Caliphate and a World United Spiritual Socialist Order

I see a war preceding the rise of a world unifier who appears to be Muslim yet does not conform to many of the 3rd century traditions as we see of some “radical” or literal interpretations today. This one man is highly intelligent, charismatic, beautiful, and very well spoken.

There will likely be an attempt upon his life. If so, a possible head wound will not kill him and he appears from this point in time to suffer a left eye injury (speculative).

Suspected by some as Mahdi (one who is guided), he will world rule the majority of Muslims for a period of seven years, three months, and nine days. The Muslim faith is today one of the fastest growing and more recent of religions. Thinking of this, one can easily expect to find the accompanying world seat of power to eventuate a spiritual form of socialism that will in time replace all other (dominant) forms of governance.

Division between powers will be limited beyond the war(s).

When viewing this man of extreme influence and world power, the essence is first noted to be that of Buddha, and then of Isa, turning again to the shell of a world unifier, diplomat, and easily recognized spiritual leader of many cultures. His light is yellow, golden, and blue. Some will recognize him as Krishna and the naive, a third and final Antichrist.

Ultimately, he represents what we actually are and it is here that such leadership will not be denied by the vast majority of the world. Those who resist the reality of this will not, in the best interest of the new world, long survive.

Mahdi, if one prefers this name, is today living in this world, poised, and ready to emerge from his occultation.

2. World Economic Restructuring, Redistribution of Wealth, and Decay.

Capitalism will for a time appear to show a debatable degree of promise (2009-2011). This will be short lived due to continuing world ecological collapse, dwindling resources, human population growth, continuing industrial demands, social discord, human pre-extinction patterns of behavior, and the inevitable wars between starving powers, etc.

3. Disease of Grasses

Wheat specifically will soon become severely diseased eventually cutting yields within the United States by one third and more from where it is today. Starvation is inevitable.

4. Human Viral Infections Resistant to Therapy

Human pathogens will now increase in numbers and complexity as continuing epidemics and in some cases, pandemics, become the seasonal norm as per rates of infection, death, and some cross species mutations.

5. Permanence and Lucifer's Gate

Eventually, the focus and aim of science will give way from that of human organ regeneration, cloning, and longevity to the technology of permanence via the transition from a human carbon based unit to that of consciousness, light, or as we see in relation to the current development of IBM's Blue Brain Project in which columns of the brain are now being carefully studied, mapped, and created. If successful, this represents the final human nexus from here, this planet, this reality, and beyond. It is what I affectionately call "the gate of light" in which we must ultimately pass or cease to exist beyond today's higher probability of early human extinction.

Aaron, Thanks so much for making the time to do this. Any last words you'd like to share with our readers?

Today, the world of spirituality in general is collapsing under the weight of crisis, expectation, and fear of annihilation. Human extinction is not the same as death and a new form of spirituality will be required to help explain to us a symbolic meaning of the approaching abyss and the possible alternative of permanence.

A nation that first teaches their children to properly utilize psychic and prophetic functioning will be the very nation that quickly outpaces all others in technology, spirituality, science, economics, and innovation.

To blindly deny that any of this is possible is not only immoral, it is dangerous.

For more information about simple random numbers prediction, in demonstration, and on video, go to <http://www.theprophetlight.com/>.



Traditions:

Traditions, Traditional Demonolatry and Traditional Groups

By M. Delaney



Since involving myself in the online occult scene I've seen some really interesting perceptions about groups. Some think the group is the beginning and end all of any occult practice. Others hate groups vehemently. Most have some unrealistic fantasies of what they think a group should be like. Many will mythologize and glamorize the traditional group.

Before we start discussing groups, let alone traditional groups (from a Demonolatry stance anyway), I think we should first define a tradition. We often think of tradition as something that is done the same time after time, year after year. You probably have family traditions of your own. Perhaps that tradition is very specific like you always have lemon cakes on your grandmother's birthday. Or you always put up a pine wreath on December 15th. In Demonolatry we tend to refer to "Traditional Demonolatry" or "Generational Demonolatry" a great deal. We tend to use the terms Traditional and Generational interchangeably to mean that our Demonolatry traditions (hence Traditional) have been passed through families (Generational). Sometimes those families are metaphoric (rather than strictly bloodline) and mean from teacher to student. It also usually means the tradition goes back at least two generations or more.

Does this mean it's possible for you to start your own tradition? Most certainly. Does this mean that anyone who starts their own tradition is traditional? Very loosely - I suppose. However when I, and others, talk about traditional/generational Demonolatry, we're often referring to traditions at least a few generations old.

Now I think it's prudent to discuss the nature of tradition. I've heard the argument, "Do you practice tradition for the sake of tradition? Or is it something more?" This is a

wonderful question. Sometimes tradition is done for the sake of tradition. Why? Because it evokes a deep emotional response in the person who is tied into that tradition. For example, my grandmother would always bake a pumpkin cake with little sigils of Eury in cream cheese icing on each slice. She'd do this every October 31. This is a tradition we continue in our house to this day. Not so much because the tradition serves any real purpose, but rather because it reminds me of my grandmother and good times with family and friends. It's a tradition that has a lot of meaning for me, my family, and even some members of our group, but would be completely meaningless to, for example, a solitary Demonolater. That is an example of a tradition kept alive because it has meaning to the people who practice it.

On the other hand there are traditions that become traditions because they work. So, for example, the ZD invocation system used by most Demonolaters endures as a tradition because it is effective and potent. Certain traditional rituals and the like endure for the same reason. Grimoiric magic may be considered a tradition to some. But just because something is a tradition doesn't mean you can't experiment.

Some people think that just because something is a tradition it's better. My response to that is it depends on the tradition and something like that needs to be decided on a tradition-by-tradition basis. Spirituality and magic are both very subjective topics and vary individual to individual. Some people like the structure a traditional practice provides. Others feel too confined by it. This is a personal choice.

People always ask me, "What's the traditional way to do this or that?" So I make the assumption, as someone who practices a very traditional practice of Demonolatry and who likes the structure of an established tradition, that they are seeking to follow traditional methods. If you label yourself traditional, I will assume and expect you are following an established tradition. Likewise, if I see a person grossly step outside an established tradition (Demonolatry does have one) while claiming to be practicing a traditional Demonolatry, I think I have every right to ask, "Hey, that's not really traditional. Why do you call yourself a traditional Demonolater?" Basically, there are some "rules" as to what those of us who practice Traditional Demonolatry will call traditional. Not out of arrogance or anything like that, but rather fact.

So those are my thoughts on tradition. Now let's discuss the Traditional Group. A group is considered traditional by old-school Demonolaters if it prescribes to the following:

- The group practices using established traditional methods of worship and offering passed on from generational teachers.
- The group uses Demonolatry specific Enns and Sigils.
- The group teaches ascension in a traditional manner.
- The group does not allow non-initiates into ritual.
- The group uses the traditional designations of pre-initiate, initiate, adept, assisting priest(ess), priest(ess), high priest(ess).
- The group trains their clergy and doesn't just allow *anyone* into their priesthood.

-The group has a pantheistic, soft polytheistic or even Gnostic theology. There are a lot of arguments against a hard polytheistic Demonolatry and of all those I've met who practice established traditions, Hard Polytheism just isn't a part of their theology. That isn't to say there aren't Demonolaters out there who aren't hard polytheists. Just none (that I'm aware of) within the inner-circle of the established traditional groups.

Having been a life-long Demonolater, I know which groups are traditional and which ones are not. I also know that Traditional Demonolaters are a tight knit community. Many of us who run the traditional groups nowadays grew up together. We were all raised together. We know one another in the flesh. We've shared the same bread, practiced the Rites of Imbibement, taken vows to keep bonded amulets amongst one another, drank from the same wine, and prayed to the same divine intelligences.

Straight away I want to wipe away rumors about traditional groups. Yes, the traditional groups are hard to get into. We are very secretive and with good reason. We have attempted, in the past, to allow outsiders into the inner circles of the traditional groups and drama and title seeking has always been the result. Not to mention the identity of some group members has been compromised. Nowadays you're either born into a group or raised into one through a teacher. Or you're brought in by an existing member.

There are even rumors going around that the traditional groups are elitist, judgmental, and not very nice to outsiders because of this. The reality is we do have standards, we expect members of our groups to adhere to group standards, and it's not that we're not nice to outsiders, we just keep to ourselves. Nothing wrong with that.

There is really nothing special about traditional groups except that we hold some traditional ritual and practical information that everyone seems to want - badly. Some people even believe we are obligated to give them this information. Others are angry we aren't sharing it. There are simply some traditions that are sacred to those who practice them and certain rituals that will never be made public. Not for secrecy, but rather to keep them sacred. While some will argue that you keep something sacred within you rather than locked up in a safe somewhere, others will tell you that they refuse to sell out their belief for the sake of the curious.

That is, ultimately, what traditional groups are about. Keeping sacred the ancient rites to the Old Gods. The Daemonic Divine. Unless an outsider has a deep need for a ritual and a Keeper sees fit to give it to him/her, there is no reason to share everything with everyone. ■

Ask Adrianna



Dear Adrianna, how do I know for sure that my patron is really my patron? I ask because I have been working with Lucifer as my patron for years now and right now I am feeling a strong drawing toward Ba'al and Lucifer seems really absent. Now what? ~ Pauline

Pauline, you might be feeling doubt because you've encountered what we call a Mentor Daemon. Oftentimes, Mentors show themselves when they can better take over your "spiritual education" where a Patron cannot. At that point, the Patron will step aside and allow a Mentor in. However, as with any Patron, once the Mentor is done, the Patron will step back up. In some instances, a Mentor can show up throughout the Demonolator's life, which makes it extra confusing. I always say that you'll just know your Patron/Matron from a Mentor, but I wonder if that's necessarily true. I think it likely takes some time and experience to know the difference, but you can tell the difference. I think of Mentoring as a student/teacher relationship whereas the Patron/Matron relationship is more intimate and emotional. Or at least that's been my experience. Hope this helps! - Adrianna

Dear Adrianna, how can I get power, money and women through Demonolatry? ~Anonymous

Believe it or not this is the third time in a year I've gotten this question. I really don't have a helpful or kind answer to this question just because I think maybe your priorities need some re-evaluation. Yes, you can use magick (of any ilk) to evoke your personal power, to attain a better job for more money, and to find a compatible mate. However, I know of no quick fix to any of these things. Demonolatry or otherwise. Best of luck to you! - Adrianna

Dear Adrianna, I keep hearing that the Demonolators online are very exclusive and don't like beginners and that you're not nice to people. What gives? ~ Jason

Jason, Admittedly the established old-timers tend to keep to themselves and are wary of newcomers. There are reasons for this. It's not just because they're huge assholes. I like people who don't create drama at our forum and who have lives off the Internet that don't involve me. I am nice to people who are nice to me. I am a bitch to people who

aren't nice. I also don't always agree with every person I meet. Did I mention that I don't like online drama? My real offline life is busy enough without adding silly online drama to the mix. So I tend to stay away from drama-makers. And there seem to be a lot of those online. -Adrianna

Dear Adrianna, Why are you always talking about how mentally ill individuals should not practice magic or meditation? ~ Helen

Helen, First, it's not something I'm *always* talking about. It's just a topic that comes up often. Someone whose condition is managed on meds can practice magic and meditation. They just need to be careful with it. When someone is suffering an imbalance (as most mental conditions are caused by chemical imbalances), magick and meditation can actually become harmful. I'm not the only occultist who says this. Numerous teachers of magick and meditation (many far more experienced than I) will tell you that mental illness + magic or meditation = bad things. Magic and meditation are often used to alter states of consciousness. This can cause severe emotional upset. In mentally unstable individuals this alteration of consciousness can cause an even more severe imbalance of body chemicals and has the potential to result in psychotic episodes. I have seen this happen with numerous people over the past 25 years. That isn't to say all mentally unstable individuals are going to flip out. But I have seen the mentally unstable turn to addictions, attempt suicide, and/or have to be institutionalized after performing certain types of magick or meditation for long durations without any attention paid to balance and emotional stability. I give the warning because it's responsible to do so. No one is required to believe me, agree with me, or heed the warning. - Adrianna

Dear Adrianna, How come there aren't specific instructions for certain things on the website? By specific I mean like step-by-step directions or actual specific traditional methods. ~Stella

Stella, there are many ways to do any one thing. By us giving you absolutes or specifics like that, it might suggest we think we have the only one true way. The reality is no one has a one true way of anything. I'll be the first to tell you that. As for traditional methods, a lot of that is taught orally and can't really be explained adequately with words. You have to see it or have it demonstrated to you. Even then, just because something is traditional or generational doesn't necessarily make it better or guarantee your magick will work better or your prayers will be better heard. Some of us like the structure of traditions (or find beauty and power in tradition). Others don't. That's a personal choice. People may choose to follow a traditional or generational Daemonolatry path because it's how they were taught by their teachers and so on (hence the reason it's called "traditional" because it's a tradition handed from teacher to student). I would feel uncomfortable telling you how to do any one thing exactly. Though if you want to know the "traditional" anything - I'd be more than happy to share it with you. A lot of people have misconstrued my telling people about "traditions" as me **preaching** one true ways or being exclusive and snooty. So on that token, I've kindly bowed out of the argument and will only share specifics with those who ask. Or, you can read books put out by DB Publishing and in them are some specifics to help you out.

Please note that I always talk about modifying things for your needs. Good luck and hope to hear from you again! -Adrianna

Dear Adrianna, I have done your tablet workshop several times and it continually amazes me how you get the tablets to work for you and add up how you want them to no matter what. How do you do that? ~ S. L.

S. L., I do a lot of "outside the box" thinking. Remember that as a magician, YOU are the creator. That means that the magical tablet must bend to you - not necessarily you to it. Many of us go through life thinking there's only one absolute solution or that certain things are fixed, when in fact they're always in a state of flux. When it comes to the subjectivity of magick -- you can ALWAYS get the right mathematical and attribution properties into a magical tablet or square that YOU create. You just have to be creative, take a different approach, or be patient with it. The solution always comes. Hope this helps. - Adrianna

How can I summon my patron to physical manifestation so I can talk to him? - Seeker

Dear Seeker, Demons do not always respond in bright flashes of light or physical manifestation (as in a full, physical bodied appearance). To expect them to is not realistic. Even in all the old grimoires meant to summon the Daemonic to physical appearance, much of it relies on smoke (i.e. incense smoke) and mirrors (i.e. skrying mirrors) with a bit of Catholic religious fervor thrown in for good measure. So what's wrong with skrying or using ascension to communicate with your Patron? Why must it always be a physical manifestation of the Daemonic being itself? I think far too often beginners really do expect to be able to do the special ritual or say the magick words and get full blown arm-raising, wind in your hair results like the wizard characters in movies do. That isn't to say I haven't seen some powerful magick akin to that, but it's not likely a beginner is going to have such results right out the gate. So why not start with a more subtle method? What's wrong with practicing and learning and working your way up to physical manifestation? Methinks perhaps it has something to do with not wanting to do the work involved... ? - Adrianna



Ask Adrianna is an advice and question column answered by experienced Daemonolatress, Adrianna of the OFS Forum. If you have a question for Adrianna please send it to ofs.admin@gmail.com and put ASK ADRIANNA SUBMISSION in the subject of your e-mail. All submissions are subject to being printed in *Black Serpent* at our discretion.

What Do You Carry With You?

Kelly Schneider

I was reading something written by a friend recently that begged me to ask myself the question, "What do I carry with me?" No, I'm not talking about the diaper bag or what's in my over-flowing, five-pound purse. I'm talking energy. What kind of mood do I carry with me? If someone upsets me, do I carry that and pass it on to others. It reminds me of that old saying, "Moods are contagious." While I think we can use psychic self-defense to keep this from being true, often when we're not mindful of moods or what's coming at us, we do take on other people's moods and mirror it back at them, and sometimes carry those moods with us into the rest of our day. So there is some truth to "Moods are contagious".

So let's take this a step further and say that our mood can affect others, but it can also manifest things for us. Sometimes those things our moods manifest are not things we want. For example, if you run around your daily errands being a jerk to everyone because you're having a bad day, what is the likelihood that everyone you run into is going to want to help you? Or are you going to make them mad and cause them to not try as hard to help you, or even find ways to hinder you?

Now let's take it even a step further into your magical life. If you walk into the magic circle with an attitude or mood opposite or contrary to what you're trying to accomplish, can you actually expect to accomplish it with magic? By this I mean, if you're angry at your boss should you really be sending healing energy to a friend? If you're feeling particularly down on yourself, should you really be attempting magic meant to sway others' opinions of you? Only you can answer this question.

Being mindful of our moods and how they shape our magical work as well as our every day lives is something we should all consider. This month I dare you to do an experiment. Each day I want you to write down how you're feeling in the morning, in the afternoon, and at night. I also want you to write down how you dealt with others and how others reacted to you. Also keep track of the moods you were in during any magical work and how that magic manifested for you. This seems to be the quickest way to discover if your moods are propelling you forward on your journey to manifest your true will, or holding you back. Think about it. □

Enochian Physics:

The I – NOT I

By The Sentinel

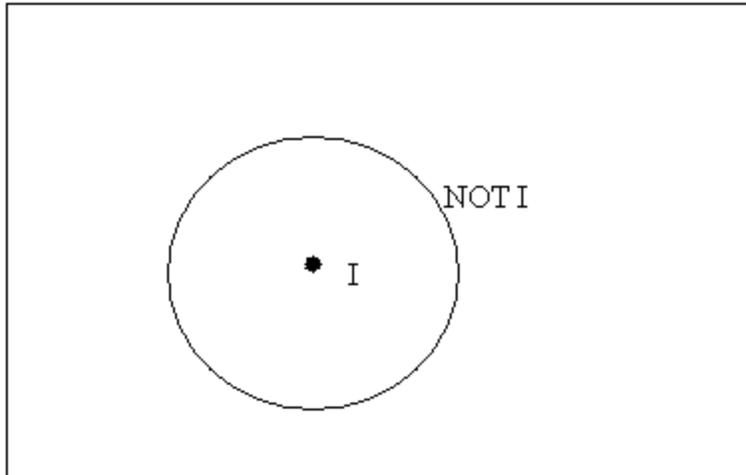
The principles of duality, discussed in a previous article are of most importance in Enochian Physics. In the present world in which we find ourselves, existence is dualistic in nature, whereas after shedding this 'mortal coil' the thought is that we become monadic in existence.

Each existence is governed by the I, or center of consciousness, and the NOT I, or the immediate surroundings in which the I finds itself. Exactly what the I is dependent upon the monads description of itself, and where it finds itself in space/time. Physics clearly describes momentum as mass times velocity. The I manifests itself in the cosmic plane as a mass (form), which itself has its own velocity governed by its position in space/time. Hence, the I may be said to have a momentum equal to form times space/time.

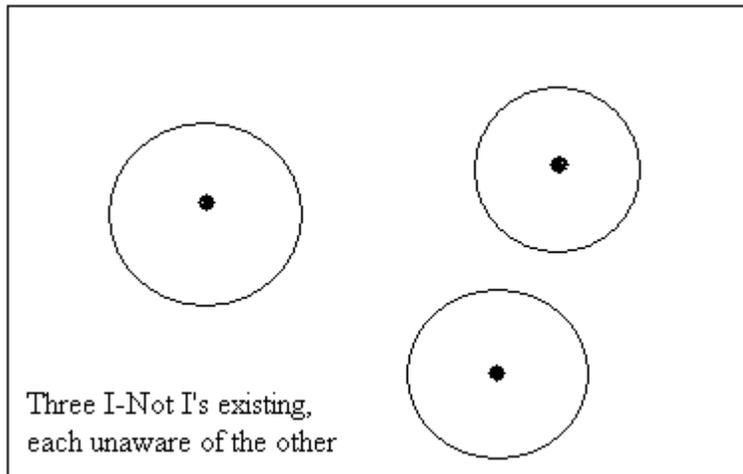
One is drawn back to the classic B horror film The Manitou with Tony Curtis, when John Singing Rock comments that “Each Manitou comes with its own momentum. One can only hope to send the Manitou back from whence it came. The more lives lived, the stronger the force. Five lives...” At this point, if you haven't seen The Manitou, do go out and find it on DVD. Its well worth it.

Mathematically, the I may be represented as a point that is a geometric concept with no mass or extension into space. It is the I that gives things their individuality. All I's are mutually exclusive. That is they may not exist in the same place at the same time. The NOT I is the immediate world in which the I finds itself. When two NOT I's from two I's overlap, a shared experience is created, and the world in which we live is created from the overlapping of individual NOT I's

Diagrammatically, we may represent the I - NOT I monad (as it is termed by a circle and a dot. The circle is the NOT I, while the I resides at the center as a dot. (See next page.)

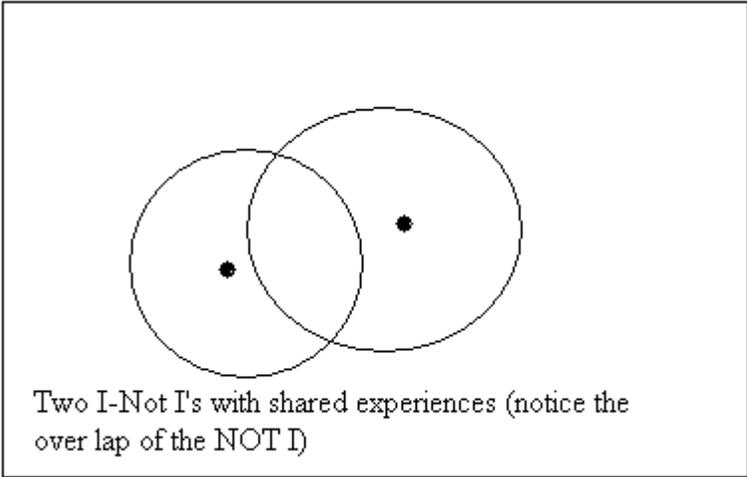


NOT I

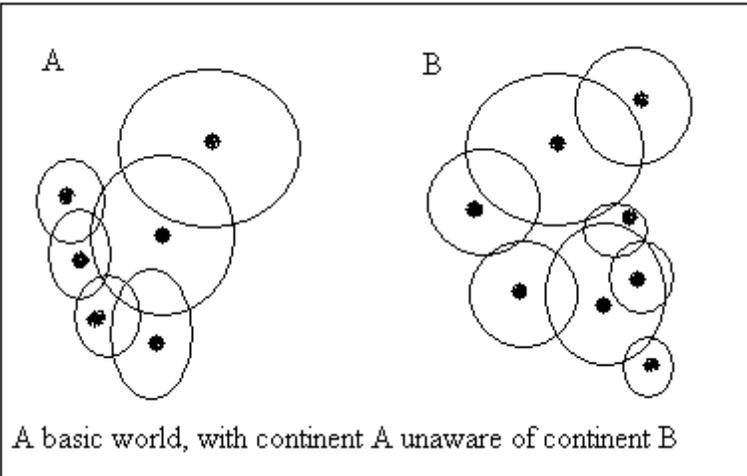


I

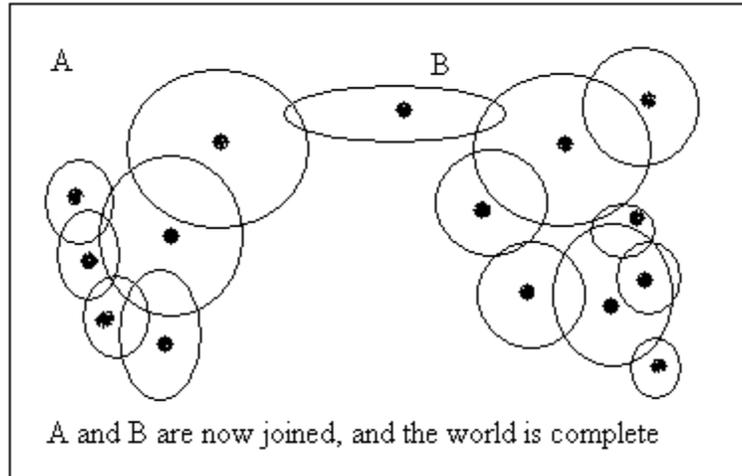
Of course, many I – Not I monads exist at one time, for example



EXISTENCE



Here we see many I – NOT I monads in existence. However, since there is no overlap of the NOT I's, not one I is aware of the existence of any other I.



A functioning world is formed when NOT I's overlap, forming a shared existence in which to live.

In the previous diagram, the NOT I's overlap to form a shared existence, where one I may gain knowledge of other I's via shared NOT I's. Think of this as the Global Market!

Study of this idea will give some simple rules, which cannot be denied.

- I) Every entity in existence is an I – NOT I monad model
- II) Man's geometric equivalent is the sphere, where the surface is the NOT I, while the point center is the I.
- III) The I is the conscious individuality.
- IV) The NOT I is the world in which the I finds itself at any given time/space.
- V) Every geometric point in space is an I – NOT I monad in some state of existence.
- VI) Any I can communicate with any other I only in so far as their NOT I's overlap or interconnect.
- VII) The world is defined by the intersection of a given number of NOT I's at any given time and space location.
- VIII) Subsets of I's are mutually exclusive.
- IX) Subsets of NOT I's may be inclusive or exclusive.
- X) No I can exist independently from its NOT I.

This may seem awkward and difficult to comprehend, but examine the principle carefully and you will see that the idea holds.

The Ancient Egyptians had a similar idea with the winged globe representing the I, and the goddess Nuit representing the NOT I.



Next time I will look at Relativity (yep Einstein), and its connection with Enochian Physics. ◇

Make Your Own Incense Cones

By Bluemidknight

Simple, cost efficient, and safe. (Did you know that charcoal disks are bad for you? Look it up, and it's messy, too. Not to mention you always run out of them.)

This is a very simple and fun project that helps with adding more intent into your spell casting. It's also very hands on. Mind you the recipe that I'll introduce to you is for a Belphegore incense. It may need more adjustment of the amount of ingredients with other mixtures.

Here is what you need:

- Belphegore incense
- Distilled water, you can get that from any grocery store that sells bottled water.
- Makko powder (it's an Asian powder that smells of light cedar) It's going to be the base component of the cone making process. It's combustible and going to be the substitute to the charcoal disk.
- Wax paper
- Mixing bowl
- Your blood

You need 4 tablespoons of Belphegore incense and 1 tablespoon of Makko powder. Plus 3 Tsp of distilled water. This makes 4 cones, or one big one.

An optional step: I added three drops of my blood with the 3 Tsp of distilled water. You can skip this step and just add the blood on the cone before the drying stage or for ritual use.

First off you need to get your incense mixture very fine. Use a mortar and pestle or a coffee grinder with a fine setting. The more fine it is, the more "even-burning" the cone is going to be and the easier it's going to mix in the bowl.



You mix the Makko with the Belphegore in the mixing bowl. Add slowly the tsp of distilled water. The result you're looking for is a wet dough look, like a play-dough.

Then you work it with your fingers, blending it really good. Then mold them by compressing them into a shape with your fingers. The common shape is a cone (but I found it very versatile and could hold many shapes like play dough)

When you're done molding, place it on a wax sheet of paper and wait for it to dry. The theory is 2 weeks. It may take longer depending where you are at (sea level, high altitude etc...). The best way to check if they are dry is to look under the base to see if it's dry. Remember the size of your cones will effect how fast they dry. The smaller the cone, the less drying time.



Have fun, and remember your intent. I recited Enns while infusing the cones with my intent during the making of the cones. ◇



The Priestess

By SR

I am the Daemonic Divine
I am the Walker between worlds.
I am she who stands in this world.
I am the Daemonic Divine
Resplendent.
I am She who walks with Thee
I am the muse of Atem.
I am the creator of all things.
I am the mother of all things.
I am a magician.
I am.

Emergency Christianization

By Victoria DeMinico

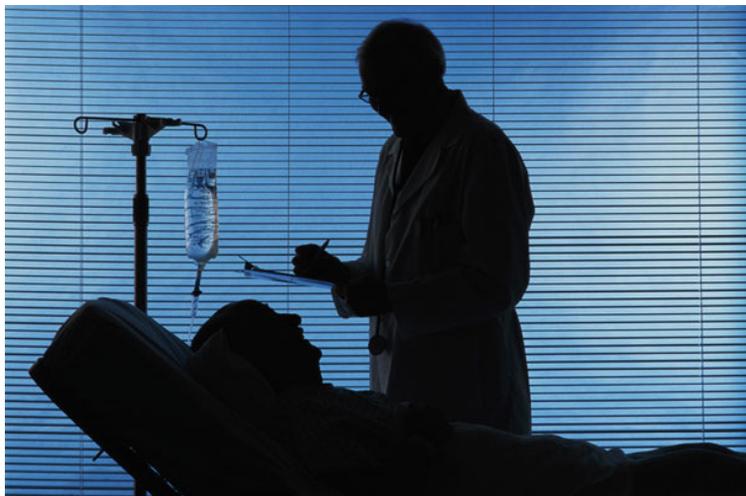
As Satanists and demonolaters around the world know, we are constantly bombarded by Christianity. Here in the United States, a land supposedly based on the freedom of religion, it is nigh impossible to go a day without having Christian messages thrust into our faces. Money makes the world go round and our currency is engraved with the phrase “in god we trust.” In our courts people are routinely asked to swear an oath to god on the bible. In schools our children are told to recite a pledge of allegiance to their country with the words “under god” thrown in for good measure.

Still, we can get around most of these obstacles. We and our children can refuse the pledge. We can affirm ourselves to tell the truth without need of god or a bible. We can avoid handling cash with debit and credit cards. For all of this though, it requires us to make a constant effort, a conscious decision to reject Christianity’s hold on us.

The trouble is what if we are unconscious, unable to make that decision?

In what is one of greatest threats we face around the world we are often powerless against Christian hospitals. These institutions are everywhere in countries around the world. When we are healthy we can rely on natural herbs, healing magic, and trusted doctors for our health needs. But when disaster strikes and we need aid the most what options do have?

This last month I was hospitalized for problems with my heart, as well as internal bleeding. I was rushed to Good Samaritan Medical Center, the closest hospital and an open Christian Institution. Inside my room I opened my eyes only to be greeted by Jesus hung on the cross, hung on the wall. I try to be tolerant of all people’s beliefs and customs, but really, do none of them find it odd to put a nail through a cross to hang Jesus?



I wish it ended there, but no. On the opposite wall hung a corkboard, with all my vital medical information and the smiling face of Jesus. He was also on prayer cards, held to the board with tacks (have they never heard of tape?). And inside the bedside table drawers – you guessed it – my new roommate, Jesus. And in case I didn't get the hint, there was a large Bible in there too.

As much as I hate the bearded bastard son of God (really, why is god the only one of their faith allowed to have a child out of wedlock, and with a married woman no less?) there was little to be done about it at that point. With IV's stuck in my arm it was not as if I could walk out of the hospital. I tried it once and the staff stopped me before I made it down one corridor, brought me back to my room, and stuck me with a "Safety Risk" bracelet for my troubles. Granted, I was in a drug-induced haze at the time, so they were slightly justified in their actions. Regardless of this, my point is that once we are hospitalized, doctors, nurses, and even our family can dismiss our opinions and beliefs in the name of treating us. As we age, we are even more susceptible to this, to being placed in Christian nursing homes for "our own good."

For those who keep their beliefs secret from their families, there is even another danger: having our Christian relatives desecrate our bodies after death with Last Rites and burial in Christian cemeteries.

In all these cases, choice is taken away from us. The only way to counter this is to be prepared in advance. For health care be sure to fill out Health Care Proxies, Living Wills, and/or Advance Health Care Directives depending on where you live. The rules vary for each Country and even each state in the United States. Give thought to how you want your body treated after death, and have an official Will made out with a lawyer. If you have enough assets to warrant it, you should name an executor of estate as well. With each of these forms you take back some control of how you are treated. At the very least you can put the decisions into the hands of someone you believe will follow your wishes. As long as you prepare in advance you can have a trusted friend or fellow practitioner prevent these cases of emergency Christianization.



Above all it is important to know your rights. You have the right to refuse any treatment that goes against your beliefs. If you do end up in a Christian Institution, you have the right to refuse prayer and chapel services. And in some countries you have the right to die on your own terms. Knowing your local laws can only work in your favor. Knowledge IS power.

No matter what type of path we follow, from Theistic to Lavey Satanism, from Hermetics to Demonolatry, we have all made a choice on what we believe, how we live in this world, and how we will exist in the next (or if we exist at all). For all this we often neglect to decide on how we will leave this world. This is a decision all of us must face, a common denominator of all our various faiths and sects. I ask each and every one of you reading this to think about your death and how it relates to your faith. Be proactive about this; if you can, be open with you family about your faith and how you wish to be treated. If not, talk to your friends about your wishes, ask your doctor about health care proxies, and decide on whom you can trust your life too. Write out a will with a lawyer if possible. If you can't reach or afford a lawyer you can find rules online for how to make one yourself; you will need at least two trusted witnesses **not** named in the Will to watch you sign. Whatever forms you manage to fill out, keep copies of all documents on file with your doctor, local hospital, your chosen representative(s), your lawyer, your therapist (if you have one) and at least one copy inside your home.

If this seems like overkill I refer you back to my own story. At the age of 27 I found myself hospitalized for massive blood loss. I needed 7 blood transfusions, 6 months of follow ups, 5 over protective family members to watch over me, 4 weeks of bed rest, 3 catheter treatments, 2 midnight vigils in case I died, and all because of 1 problem. That's all it takes: one.

Learn from my cautionary tale, and do not wait until you are in a similar position. If nothing else trust me on this: you do not want Jesus as a roommate. He's always inviting his friends over, and they never, ever clean up after themselves. You do not need that hassle when you are ill. Be informed, be prepared, and be well. ◇



Offerings

By B. Morlan



When we talk about making an offering to a deity, element or even to ourselves, we think of blood, hair, fingernails, incense, oleums etc. There are literally millions of offerings that one could use instead or in combination with these things. I will go into a list of 10 less common offerings in this article, and every issue, we will explore 10 more. So, lets begin!

1. **Food.** We don't really think of offering food, but it can be a very viable offering to our ancestors, to our Matron/Patron deities and even to ourselves. What my family has done for generations is once a month we offer a plate of food to our ancestors, to keep their presence in our homes and our lives. This ensures that we have a happy and healthy home environment. Also, I have personally offered a plate of food for abundance to Hecate.
2. **Honey.** Honey has been used as an incense ingredient, we eat it, and it's sweet. So, what is it about honey that would make a suitable offering? Well, to start with, it makes people happy. When they are happy, their lives improve. So, we could offer honey for the sweetness that life has to offer. By that I mean, Joy and Happiness. It could also be used to "make things stick", like an idea or thought so that it comes to fruition.
3. **Coffee.** Coffee is a stimulant, so, it is logical that it would be a good offering to get things moving. If you have become stagnant, you can offer coffee to open up some opportunities to get you out of the rut.
4. **Herbs.** Herbs are a good offering for deities, just look up the correspondence for each deity to see what the herb that resonates with them would be, and make an offering. This is a more personal type offering, because many people grow their own herbs, and also because more people resonate with herbs for incenses and potions. But, there are many herbs to choose from, with many properties for each.

5. **Flowers.** Flowers are a good offering for many things as well, you could go with color, scent, thorny flowers or even weeds that bloom. Flowers with thorns make a great offering for healing, as well as for boosting your own magickal abilities because the thorns help to make you focus and raise more energy. Flowers in general are good for offerings of joy, happiness, luck, beauty, peace and calm.
6. **Oil.** Most people don't think of oil being used as an offering. I'm not talking about an oleum, we use those all the time for offerings. I'm talking about oils that you could cook with, or even other oil based substances that you cannot consume. These are great for making things go smooth in your life, or another person's life. Also, if you are having troubles of any kind, oil will help with that as well, it will help you to smooth out the negative energies, or assimilate them and use them for some other purpose.
7. **Water.** Water is great for an offering of healing and peace. The properties of water are cleansing, purifying and sanctifying. It helps one to clear away obstacles and absorb negative energy.
8. **Music.** This might seem like an odd offering, but music is universal. Many deities love to have music in their presence. It can be calming or it can be motivating. It can be destructive or healing. Making music, if you are musically inclined, is also a wonderful offering to bring about daemonic blessings, you are giving of yourself, through music. Wonderful and inspiring offering.
9. **Writing.** Writing is another different form of offering. We write sigils and petitions on paper and burn them. This is one way we can make an offering. There are other ways though, for example, you could write a poem that is special to you and your chosen deities. This makes for a special bond between you.
10. **Coins.** Coins seem strange, but you could offer them to an earth elemental or deity, to gain their blessings in a certain endeavor such as getting a better job, or getting a promotion. You could also make an offering of coins for stability. Not just physical stability, but, emotional and spiritual as well.

I hope you have given these offerings some thought, and see that there are so many more out there that could be utilized. Offerings are a wonderful way to get to know yourself as well as the Divine! ◇

Factoids: White Doves were sacrificed to the Greek Goddess Aphrodite (Goddess of Love) as an offering. Common offerings to her also included incense and flowers. The Egyptian Goddess Isis was offered incense and pine nuts.



December 21, 2012

Some Common Theories

By The Sentinel

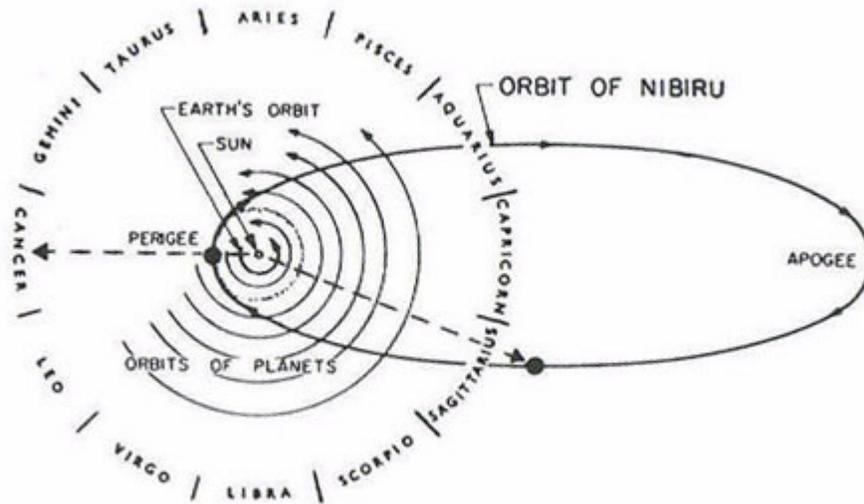
The following is a short note describing some of the more common theories currently being banded about regarding December 21 2012, and possibly what might happen. Note here, that as a 2012 film fan, I shall concentrate on the more destructive and doomsday prophecies, as opposed the angelic enlightenments and consciousness ascending theories also being banded about. I shall list some of the more entertaining books and sources at the end.

The first thing we must realize, is that documented Earth history only dates back approximately 5-6000 years maximum, and hence we have little or no experiences of any cyclic phenomenon with a period beyond 3-4000 years with our only information regarding such being second hand from geological studies. Geological studies reveal cyclic patterns in extinction events, with a high statistical probability that these events are 'driven' by an external source.

There are two documented happenings, which deserve consideration. The first is Noah and the Great Flood as told in the Bible, the most commonly cited reference. This great flood however, was not only the story of the Christian bible, but has similar counterparts worldwide. The second is Moses and the Plagues. Both of these (separated by about 3000 years) can be explained by a close planet flyby.

The Coming Of Nibiru

Our first theory considers the coming of Nibiru, a mythical yet documented body. I use the word mythical in the frame of modern days science to failure to discover it. An unknown body bringing destruction has however been documented by the Sumerians in their ancient astronomy. Legend has it that Nibiru is the home to the Anunaki, who came to Earth for gold in order to stabilize their atmosphere. It seems odd today that here in the UK we have many companies now offering to buy gold! Nibiru is forecast to perform another flyby in 2012, causing mass destruction owing to gravitational tides. Nibiru or Planet X as it is also called, is supposed to have an orbit of 3600 years, with its orbit track highly elliptical, and angled to the ecliptic plane. There is current discussion as to whether Nibiru is a planet or a brown dwarf – a failed star, for all intents and purposed invisible in normal light and normal telescopes, but visible to infra red devices. IRAS apparently discovered a large object at the edge of our solar system when it was first launched, however, little details of the discovery can be found today. Nibiru will apparently approach Earth from the southerly direction, ie. beneath the South Pole. This raises an interesting question of why the US built the South Polar Telescope, in infrared device in the last year or so.



Orbit of Nibiru

We see from the apparent orbit that Nibiru spends a lot of its time way outside our planetary system, in the realm of the Kuyper Belt and the Oort Cloud.



Sumerian Clay Tablet showing the complete planetary system (inc Pluto and Nibiru !)

The coming of Nibiru is foretold under different names in the Christian Bible. Jeremiah tells of the coming of the destroyer, while Revelations tells of the star Wormwood.

The gravitational forces of such a flyby would indeed cause much destruction, including the movement of the earth's crust resulting in global flooding, gravitational pulling of the earth to cause the sun to dance in the sky, the earth to shake etc...

Next on the agenda we consider Geomagnetic Pole Shift.

Geomagnetic Pole Shift

The Earth's electro magnetic field is generated by a dynamo effect caused by the circulation of the molten outer core (mostly iron). For the most part, this field is stable, but archaeological discoveries have shown that as early as 3500 years ago, the magnetic field had an opposite polarisation. It is a well-known fact that the North Pole is wandering and an ever-increasing rate towards Siberia. Experiment has shown that rotating fluids are by nature chaotic – that is just as soon as you think you understand them, they will change their behavior for little or no apparent reason. This is what is due to happen with the magnetic field of the Earth. It has been shown that a rotating metallic fluid will generate its own magnetic field (magnetohydrodynamics), BUT this field is inherently unstable, and has been shown to flip its polarity. This is what scientists believe will happen to the Earth's geomagnetic field. Anomalies in the field are already being documented, as is its weakening. What will this mean for the Earth? Well, the obvious problem is that without the field, the Earth is open to bombardment by the Sun's radiation, and with the Sun forecast to reach maximum solar flare activity during 2012, the last thing we really want is geomagnetic field reversal, as this will mean a period of no field at all to protect us ~ all you sun lovers out there, you will be burnt to a crisp !

Magnetohydrodynamics brings about a deeper more disturbing problem. Consider a container full of mercury, and place some cardboard on the surface. Place an agitator (stirrer) at the bottom of the beaker to stir the mercury from the base. The cardboard at the surface will continue to move freely, regardless of the motion of the lower levels of mercury. Subject the mercury to an electro magnetic field (easy enough – simply wrap some wire around the beaker and pass a current through it) – the beaker of mercury will behave like a solid, with all the mercury and the cardboard now rotating with the agitator.

Consider this the current state of the Earth, and we will now consider crustal slippage.

Crustal Slippage

The beaker full of mercury subject to an electromagnetic field with the cardboard representing the Earth's crust is a good analogy to what might happen. The interior of the Earth is molten, we all know that, but consisting of a high quantity of metals. The interior (core) is of course rotating generating the geomagnetic field. The field in turn causes the molten interior of the Earth (on which the crust floats) to behave like a solid

according to the laws of MHD. Thus the crust is mostly stable, and rotates with the planet, and we all experience night and day. Should the geomagnetic field fail, the solidity of the interior disappears and the crust is now free to float on the Earth's surface, subject to gravitational forces, and also centripetal and gyroscopic forces. These forces will undoubtedly cause the crust to slip giving rise to huge earthquakes and flooding due to tsunamis. When the geomagnetic field returns or the forces are balanced by the position of the land masses, the slippage will cease.

It is worth noting that there is Chinese documented evidence of the sun rising in the west and setting in the east, as well as other advanced civilisations noting the same peculiarities.

There is plenty more information on this, should the reader be interested. A simple internet search will reveal huge quantities of information on Nibiru, although books by Zachariah Stinchin are a good start.

For pole shift enthusiasts, look at Path of the Pole by Charles Hapgood (the same Hapgood that was mentioned in the 2012 film no less) and also Pole Shift by John White.

Additional Information/Reading:

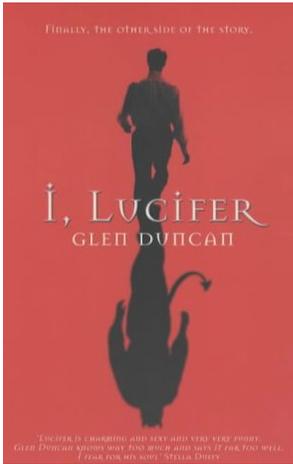
POLESHIFT by John White

PLANET X FORECAST and 2012 Survival Guide

Path of the Pole by Charles Hapgood

Anything by Zacharia Stinchin

REVIEWS



I, Lucifer by Glen Duncan

Review by Victoria DeMinico

I, Lucifer came to me as a strongly recommended novel. My book club, a group of men who are stingier with praise than Christians are with tolerance, went as far to call it a “book not to miss.” Best of all, it was the story of Lucifer, supposedly told in his own words. I thought to myself: “how could this be anything but amazing?”

Well, I found out.

The first warning sign that something wasn't right was the front cover. It shows a human man walking away from us, with “the devil” (complete with horns, tails, etc) walking evilly in his shadow. The second warning? The back cover. The first line of the blurb reads as follows: “The end is nigh, and the Prince of Darkness has just been offered one hell of a deal: re-entry into heaven for eternity – if he can live out a well-behaved life in a human body on earth.”

Really, how many things do you see wrong with that?

Despite its misleading title masking it as a pro-Satanism story, in the end, it's a book on how nice god and Jesus really are. It follows many Christian claims (Lucifer is the rebel angel, tempting Eve with the apple, etc) though in its defense, it does tell us these stories from “Lucifer's” point of view. Still, this is very much the Christian version of Lucifer, and it is biased.

That said, this is the set up. God is setting up for the Rapture, and wants to prove his infinite mercy before the end of days by giving Satan a second chance. The deal is that Satan is to take over the body of a middle-aged man (Declan Gunn, a pun on the author's own name) and live out the rest of his days in a good Christian way. If he does this, upon death he gets back into heaven. Satan takes the deal claiming he doesn't want to go back to heaven, but wants the excuse to run amuck on earth, to tell his story of things; which, we are to believe is THIS story, the book itself.

This can be entertaining at times; Lucifer gives a rant or two about the benefits of indulgence while in bed with several prostitutes, snorting cocaine, smoking cigars,

and drinking large quantities of alcohol. Since he is supposed to be Satan, he is charming and seductive, and has some really great lines. The author is even ambitious enough to describe the “physics of heaven” explaining things like how time flowed before time existed, of how God existed before Creation. At times, I want to like this book.

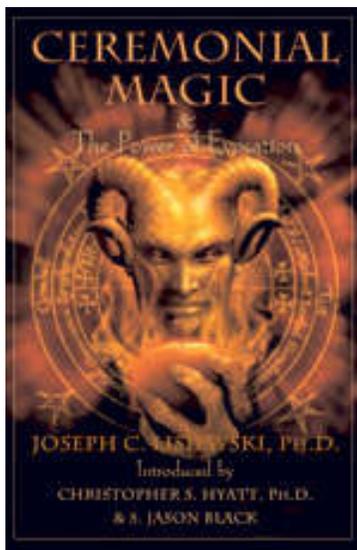
But (and there is always a but) every time I start to enjoy a scene, it always comes back to being a Christian tale. If the Satan of the story goes too far, the angel Gabriel swoops down to stop him with a warning of the dire consequences. Or Satan will tell a flashback story intending to mock Jesus, say, and it shows just how *good* he is. To top it all off, the book ends with an afterward by the angel Raphael, in what is a blatant “and the moral of the story is...” exposition.

My biggest complaint though, isn't in how the book depicts this version of Satan, but in its explanation of *why* Satan is this way. Ever since Satan and the other demons were expelled from Heaven, they have been in a state of constant pain, the likes mortals can't comprehend. The whole “temptation of mortals into sin” thing? That's all payback, as it pains God to see Satan doing ‘bad things.’ Put it another way: Satan had his feelings hurt, was kicked out of his home because no one understands him, and is lashing out at mortals to get his dad's attention. Sound familiar? It essentially reduces the entire faith into a whiney, emo story line. I don't know which faith this offends more, but I know it offends me.

In short, this is a book on the wonders of Christianity dressed up in a devil costume. While it might appeal to those into the Goth/emo lifestyle or a few reverse Christians, I would suggest anyone else to stay away.

2

1 out of 5 possible Serpents!!!



Ceremonial Magic & The Power of Evocation by Joseph C. Lisiewski

Review by S. J. Reisner

Throughout this ranting, self-congratulatory, arrogant, pompous, wind-bag of a book the author keeps insisting that magick is a subjective topic.

The dictionary defines subjective as:

1. existing in the mind; belonging to the thinking subject rather than to the object of thought (opposed to objective).
2. pertaining to or characteristic of an individual; personal; individual: a subjective evaluation.

3. placing excessive emphasis on one's own moods, attitudes, opinions, etc.; unduly egocentric.
4. Philosophy. relating to or of the nature of an object as it is known in the mind as distinct from a thing in itself.
5. relating to properties or specific conditions of the mind as distinguished from general or universal experience.
6. pertaining to the subject or substance in which attributes inhere; essential.

Then he goes on to INSIST that amidst all this subjectivity -- his way is the only right and "one true way" and the rest of us are "new-age" ineffective magicians whose magick is allegedly "sling-shotting".

The only people who would realistically be impressed by this book are others who hold this same viewpoint, or people who are impressed by PhD's. I am neither.

I am a practical modern magician (whom Lisiewski would coin "new-age") who works very effective magick and who is seriously unimpressed with Lisiewski's "smoke and mirrors", by-the-book, work yourself into a frenzy until you're seeing angels and demons, zealous Abrahamic approach to magick. I, personally, think he's missed the entire point, but that's just me. Maybe what he practices does work for him. More power to him if it does.

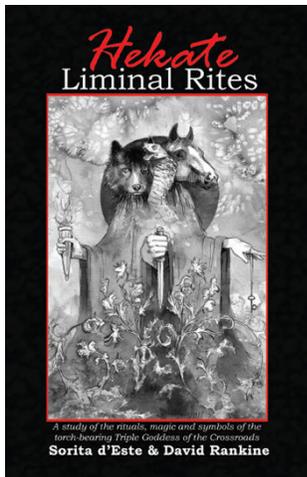
I just know this: I actually HAVE performed grimoiric magick to the letter and guess what? The rituals I've done by-the-book were, for me, LESS effective than the ones done with my modifications and substitutions.

Why? Because magick IS subjective and is unique to the individual performing the operation. Imagine that. You change your ritual construction depending on the spirits you're evoking, right? As above, so below. If one size doesn't fit all (with regard to ritual construction) with regard to spirits, what makes anyone think it works that way with physical beings? Just some food for thought.

My advice - try it by-the-book to see if it works for you, certainly. You don't need this book to practice grimoiric magick to the letter. But if that doesn't work for you, consider keeping the smoke and mirrors outside your Heptameron circle and steer clear of this book. Franz Bardon's "The Practice of Magical Evocation" is a far better book and worth the extra money. Not to mention Bardon doesn't berate the reader nor assume his audience is comprised of a bunch of uneducated derelicts.



2 out of 5 possible Serpents!!!



Hekate Liminal Rites by Sorita d'Este & David Rankine

Review by B. Morlan

Hekate Liminal Rites is a good beginner book for someone who is looking for history. This book is nothing more than that. It is a study of Hecate through the Greek Dark Ages, and basically validates her existence through history, literature. Although, there are some gems within the book that outlines from the Greek Magical Papyri the references to Hecate.

The book is 176 pages long, but there are no rites or charms or how-to's in it. I was a bit disappointed in this work, because it really only shows one side of the story. There is a section in the book that is only a page and a half about Hecate's vegetarian followers, but, from a historical standpoint, it should have delved into the darker aspects of the practices and rites of the sects that were around during that time in history which were blood based in tradition and certainly not vegetarian.

The only thing that caught my eye was the mention of (and she didn't go into detail for some reason) the defixiones (pronounced de - fic - shuns), which are binding curses. She did touch on the fact that Hecate was called upon for Necromancy and reanimation, but, very briefly and not very thoroughly.

There is a lot of reference to Judeo-Christian points of view, with little emphasis on the ancient pagan practices of the cults of Hecate, which completely IMHO deflates from the title of the book. The word Liminal means "otherworldly" or "in between", or simply "of" by definition. Usually referred to the darker aspects of the self through Hecate.

This book receives 3 out of 5 serpents, purely for the history.

 **3 out of 5 possible Serpents!!!**