

“ADDICTED TO CRUCIFIXION”

“Bringing Intelligent Satanic Thought To Light”

ISSUE III VOL. I

APRIL XLL A.S.



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PARENTAL WARNING:

Even though you are most probably one of the majority, a single-parent household leader with little responsibility, we feel the need to warn you so that in case you decide to supervise your delinquent brats, you will know that we, conservative Christian moralist freaks, have determined with our infinite mental powers that the material in this zine is not only obscene, lewd, lascivious, provocative, ambitious, cynical, destructive, stimulating, and creative, but it is also (we have real proof somewhere) obviously a missive straight from Satan, commanding Amerika's youth to turn to communism, sodomy, Satanism, and, of course, drugs and voting Libertarian.

Letter from the Redaction



Welcome to the 3th issue of Addicted to Crucifixion. (We'll explain "editions" in the next issue.) If you find this 'zine shocking to your standards of "decency" and "family values," then you must be a rather boring dullard. We certainly don't apologize; you have only yourself to blame. On the other hand, if you enjoy this periodical, then you have only your personal interpretation of the prearranged inky shapes on paper to thank, perhaps blame.

Whatever the case, we editors hope that you'll have similar interpretations of our future issues. Also, if you have created works of inky shapes on paper, send 'em to us at admin@satanism-today.com, along with any complaints or non-complaints. Should we use your work, we'll compensate that use with a something or another.

Religion is such a ripe source for laughter that we have decided to serve you a heaping helping with our premiere of xerographic fun. Hey, call this toll-free number and ask to be put on a mailing list for a free newsletter: dial 1-800-543-1495! Even if you don't enjoy this wacky Judaeo-Christian junk mail, the least you could do is recycle it for Earth's sake! And don't forget to do the same with this 'zine when you're finished with it.

We shouldn't have to tell you not to have tonsure rituals with a rusty razor, however great a teacher experience is. On a serious note, we recommend that you write to the National Coalition Against Censorship, 275 7th Ave., New York, N.Y. 10001, because free speech should be relevant to all people, even if they're a bunch of monkey-fucks!

Okay. Now that we've pushed what's "obscene" and "fit to print" up the anal corridors of society's zeroes, the Contest can be explained. To win, you must tell us how many times the

words "with a smile" appear in this issue of Addicted to Crucifixion. The Contest ends Halloween 2008, midnight. The first correct response will win a free a mystery gift.

If you aren't sure whether partially polarized skylight at twilight, coupled with cyclic solar flares, has been constituting what is normally recognized as unidentified flying objects, so what? No big deal. Just read D.C. and be safe in the knowledge that you are the Hall Monitor of Destiny's Hallways, always & all ways. Relax. And remember: **THEY SAVED HITLER'S BRAIN!**

Now that's clarified lets go over the highlights of this issue of Addicted to Crucifixion

Satanism -- A variety of Satanic articles and articles about Satanism launches throughout this 'zine. Satanism isn't just for breakfast anymore...

God: Proof and Choice -- A Judaeo-Christian article that not only "proves" the existence of God, but "proves" that Judaeo-Christianity is the only true religion too, and that modern science is the result of a Judaeo-Christian mindset. A GOOD use of logic, -- by Scott Morris.

All this and more! Some of what you will read herein is meant to be taken cum grano salis. And some, though sincerely written, is unintentionally funny. You decide what is which, what is neither.

A 'zine without errors, even purposeful ones, should be condemned to glossy covers, mass distribution and beer & cigarette advertisements!

In short, we're talking about the Hell that is Commercial Success! If ever we turn down that dark path, shoot us, kill us; it would be pure mercy.

One more thing. You zipperheads who think our cover art is "suggestive" or "glorifying violence towards women" or just plain "sick," should get a life! National Geographic (AKA the poorman's Playboy) shows more breasts and

genitals and "filth" than we could ever dream of printing.

But we'll work on it, as sure as Christ's 2nd visit was in Waco, Texas!

Regards,
Captain Crapp & Vile Scent



Satanism 101



Beyond the Ritual Chamber there are lessons to be learned. With Life as the classroom and Satanism 101 as your guide to the practical implementation of Satanic knowledge into everyday situations.



Dark Greetings Class, I'm going to address the most common atheist, (and pretty much any non-Satanist) question, "Why the name 'Satanism'". First, I didn't invent the religion, so I'm stuck with the name. However, for a more practical purpose, I'm stuck with the words of Dr. Israel Regardie. At the time Regardie said this, the idea of Jesus was under heavy attack from Christ-mythers, who believed Jesus was a mythical character. Looking at this, and looking at the various roles Jesus has played, Regardie said, "Yeshua (Jesus) refers not to a specific person, but to a specific type of person". (Paraphrased).

In the past century, we've seen Jesus be everything from a mythical sun-God, a Jewish reformer, a zealot, a cynic, a magician, a social reformer for the common man, the son of a

woman who was raped by a Roman soldier, a marginal Jew, and an alien from outer space. More so than a person, Jesus really represents a type of person that a society wants, the "ideal" man for that society. Unsurprisingly, with each social reformation, Jesus is born anew with a new persona attached to him and a new ideal.

Satan is the same thing, Satan is an archetype. What does Satan represent? It changes every social reformation, but let's take a brief look. In the early Jazz music era, a lot of songs had sexually provocative lyrics, but they were disguised. This was said to lead to the social degeneration of society by generations, it was of Satan. On the covers of bands entirely composed of African-Americans, you would see white people on the cover. The image of a black man was apparently too much for society to handle. Our next Satanic person was Elvis Presley, whose swinging hips would make women climax by watching him, (wonder what that says about the husbands sexual prowess?), and was again of Satan, and would lead to the degeneration of society.

Our next stop is to pornography, and the king of porn, Larry Flint. His life is documented on video, so I won't go into details here, but I will on another subject. Most of us think of a serial rapist or a pedophile as a dirty old man pouring over pornography. The fact is, it's quite the opposite. Rapists rarely have large collections of porn, if in fact any at all.

Here's the interesting parts. Almost all sexual deviants knew nothing about sex, how to please a woman, or how to get someone aroused in general. Talking about sex made them uncomfortable, and their views were ultra-conservative. Typically, multiple rapists viewed women as their tormentors and couldn't express their sexual frustrations. This is very similar to Victor of the "Wolf-boy" fame. For a short re-cap, when he was enamored with a girl, he'd throw his arms around her and follow her around, but afterward, would react hostilely to her and be completely indignant. For those unfamiliar, most rapists don't beat the women until after the sexual act is performed, which

remarkably coincides with the behavior of Victor: Lust, seeking gratification, then frustration, and finally hostility. You may not wish to pour through tons of literature that proves this, (or wish to conduct interviews with sexual deviants as you have to do in advanced psychology classes), but you can check a decision by Denmark in 1964 when they were the first industrialized nation to legalize porn. Of course, the public said that the next year would be filled with sex crimes, so a study was conducted for the next year, and following. EVERY sex crime category dropped, including things like voyeurism and flashing, and not only were there less sex crimes at large, but less sex crime repeaters. Once again, Satan triumphed over the odds.

Surprisingly, Satan and Jesus switch roles. Jesus once was seen as a sectionalist who was an ultra-conservative, hated Jews, and was against women's liberation. Now, Jesus preached tolerance to homosexuality, was against racism, and was for the minority rights. This was once Satan's role, which of course, was predicted to cause the destruction of society at large, the old familiar war cry of the vanquished. This generation's Satan is the next generation's Jesus.

Now, we have come full circle. On the question, "Why do you call yourselves Satanists?" We are the enlightened few who realize what Satan really stands for, and once people get around to realizing it, they will also realize what Satan represents. The social undercurrent who is exposing what's wrong with the rest of society. Even Clark Adams reinforces it with the current article for infidels.org. He starts off telling us that atheists were once considered evil just two Presidents ago, and now the son of that first President is telling us that atheists have rights. Why? Simple numbers. Atheists, once considered to be the helpers of Satan, Godless and without morals, are now equal rights to the rest of the God-filled society, because of how vocal they are. Doubtless, the website infidels.org is a large part of the equation. Hopefully, I may one day make the same claim about mine. In any case, the same cycle has happened here again, the enlightened minority, considered of Satan, has expressed their

opinions, shown the truth of their statements, and are now part of the social current.

Atheists have left the Satanists' ranks, but the rest of us are still here after so long. Atheists will keep bringing their thoughts to the front of the battlefield, and we'll always be a part of the social undercurrent. Satanism could never be popular, nor should it really be.

Hail Satan!

Lady La Fontaine



The Four Great Errors

German philosopher Friedrich Nietzsche in his work *Twilight of the Idols*, perhaps primarily known for the immortal maxim: "Out of life's school of war: What does not destroy me, makes me stronger.", pointed out the four great errors which we constantly use to misinterpret reality and thus create many illusions that are used to show the world in a more convenient light for us.

The first error, which is also the most dangerous one, is mistaking the cause and effect, or in another words, mistaking the effect for the cause; an error that is the most recent and yet the most ancient habit of humankind, as Nietzsche says. This error is even praised by people as religion and morality, which always try to limit them with encouragement or prohibition of certain actions. Religion and morality supposes that man is, for example, ruined by certain vices like luxury or alcoholism and regard them as the cause of his downfall. But that is actually only the effect of his psychological deterioration, because he didn't have the strength to overcome or resist the hardships in life which he faced, so he instead turned to stronger and more frequent bodily stimulations to avoid confrontation with them. This inability to handle the unpleasant things in life is really the cause of his state of mind, and those vices are merely the effects, i.e. the actual representations of the cause.

The second error is that of a false causality. People, in their insecurity about themselves when compared to a far more greater and intricate system in which they live in, tend to invent causes that they think are behind their actions. This is especially evident in the "inner facts", as Nietzsche called them, which include the will, the ego and the spirit. Nietzsche argued that there are no mental causes whatsoever (causes that originate from will) and opposed the above mentioned human tendency which viewed the world through mental causes. With these "inner facts" humans project their subjectivity onto the world through the multitude of subjects (doers) from which every doing follows. This has led them to consider ego as the concept of being (thus creating the illusion of "being") and they have put spirit as the cause, instead of reality, thus establishing a measure for that reality, calling it "God".

The third error is the error of imaginary causes, which originates from one of the strongest and oldest emotions known to man: fear of the unknown. It is this fear that forces people to always try to explain everything that happens around them as something they have control of. When faced with something that has an unknown cause, we immediately draw from our memory some earlier familiar cause and apply it to the current situation, thus making the unknown into familiar, and since we have been doing it for so long, this application of imaginary causes became habitual process which obstructed the exploration of the real causes. Nietzsche explains this as our psychological need to drive away anything unknown which could force us to doubt our current mindset and start looking at things from a new perspective. This gives us comfort, feeling of relief, happiness and power as well. We don't want to be confronted with things that could shake our beliefs so we look for the easiest method for getting rid of them. That which is unknown is not considered as the cause, instead we convert it into a familiar imaginary cause which over time becomes dominant and turns into a system

of beliefs, dogma, i.e. morality and religion. These imaginary causes conveniently explain "bad" things as death, pain, suffering as punishment for not conforming with the rest of the herd, and the "good" things are considered as "faith in God" and "a good conscience". So Nietzsche concludes that morality and religion constantly confuse cause and effect; truth is confused as the supposedly true effect and the state of consciousness is confused with its causes.

The fourth error is the error of free will. Nietzsche argues that the concept of the free will is an illusion, "the foulest of all theologians' artifices", as he said and that it was only established (invented) for imposing guilt on somebody, i.e. for the purpose of punishment, which morality and religion so zealously use as means of control. This is the psychology of making humans "responsible" and therefore punishable according to the ways of the priests, which act as God's hand on this world.

Nietzsche in the end concludes that the human being cannot be separated from the world, i.e. from the whole and completely rejected the idea that humans are something that came from some "special cause" in order to attain "the ideals of happiness, humanity and morality"; he thought that such devolving of human being to a certain goal or end (which was invented) was absurd and stood for the idea of unity, the idea of the whole, in which nothing can be judged, measured, compared or sentenced. Humans have always been over-subjective about the world they live in because of their uniqueness, thus they considered themselves detached and superior from it and thought that the world existed exclusively as a mean for their invented ends, and the clash of their illusions with reality was inevitable. We must always keep in mind that there is no world and man beside it, only the world and man within it.



The Bible in the Balance



For the average Judaeo-Christian, the Bible is a guide, a history book, and their direct link to their God. But the Bible is full of contradictions, lies, and material stolen from religions older than Judaeo-Christianity, which is then claimed as "fact". Here we take apart the Bible and expose these discrepancies because everyone should know their enemy and exactly what they are dealing with.



One of the most important concepts in Judaeo-Christianity is original sin or the belief that all mankind has inherited a sinful nature brought about by the acts of Adam and Eve.

Rom. 5:12 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

Rom. 5:19 "For as by one man's disobedience many were made sinners,..."

1Cor. 15:22 "For as in Adam all die, ..."

Yet, no amount of theological reasoning can make an inherently unjust idea seem right. Punishing billions of people for the acts of one is not only inherently unfair and unwarranted but also in opposition to other Biblical verses such as:

Deut. 24:16 "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers (2Chron.25:54) :every man shall be put to death for his own sin." (2 Kings 14:6)

Ezek. 18:20 "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be

upon him, and the wickedness of the wicked shall be upon him."

Ezek.33:20 "O ye house of Israel,I will judge you every one after his ways."

Jer. 31:29-30 "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Rom. 2:6 "Who will render to every man according to his deeds."

Ezek. 18:4 "... the soul that sinneth, it shall die."

Each of these verses shows that every person should only be punished for those sins which he commits, not those of others.

Original sin makes about as much sense as if I were sitting at home one evening and the following occurred. The police came to my door and stated I was under arrest because my father in Europe just shot and killed someone. I responded by asking what that had to do with me and they said, "He's your father isn't he?"

Another false conception held by many Judaeo Christians is that the Bible is without contradictions. Few beliefs are more erroneous. For this reason, contradictory statements will be highlighted not only in this issue of The Bible in the Balance but all thoses that follow. The following examples are only a fraction of those that could be mentioned:

Rom.3:23 "For all have sinned, and come short of the glory of God."

1Kgs. 8:46 "...for there is no man that sinneth not,...."

(2Chr. 6:36)

Prov.20:9 "Who can say, I have made my heart clean, I am pure from my sin?"

Eccl. 7:23 "For there is not a just man upon earth, that doeth good, and sinneth not."

Mark 10:18 "And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

Rom. 3:10 "As it is written, There is none righteous, no, not one."

(Also 1 John 1:8 & 10, Rom. 3:12, 5:12, Gal. 3:22)

Versus

Gen. 6:9 "Noah was a just man and perfect in his generations, and Noah walked with God."

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Job 1:8 "...my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 2:3)

Gen. 7:1 "And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

Luke 1:5-6 "In the days of Herod, the king of Judaea,there was a priest named Zacharias, of the division of Abia: andhe had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.(RSV)

Another clear contradiction concerns whether or not God repents.

Num. 23:19 "God is not a man, that he should lie; neither the son of man, that he should repent."

1Sam. 15:29 "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Versus

Jonah 3:10 "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

1Sam.15:11 "It repenteth me that I have set up Saul to be king...."

Exod. 32:14 And the LORD repented of the evil which he thought to do unto his people.

Psalms.42:10 "... for I repent me of the evil that I have done unto you."

Gen. 6:6 "And it repented the LORD that he had made man on the earth, and it grieved him at his heart."

1Sam. 15:35 "...and the LORD repented that he had made Saul king over Israel."

One final contradiction is worthy of note. It concerns the question of whether or not God's face has been seen.

John 1:18 "No man hath seen God at any time;..."

Exod. 33:11 "And the LORD spake unto Moses face to face, as a man speaketh unto his friend."

John 6:46 "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

1John 4:12 "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

Versus

Gen. 32:30 "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

Exod. 33:11 "And the LORD spake unto Moses face to face, as a man speaketh unto his friend."

Num. 14:14 "...that thou LORD art seen face to face,..."

Job 42:5 "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Deut. 34:10 "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,..."

Deut. 5:4 "The LORD talked with you face to face...."

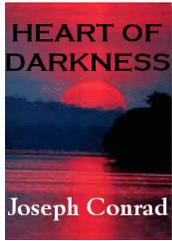
(also Psalm 63:2 Isa.6:1 & 6:5, Amos 7:7-8, Ezek. 20:35, Ex 24:9-10



Lucifers Bookshelf



Welcome to Lucifers Bookshelf ! We will review and discuss books that we have found to be interesting to our own readers. These books will be both fiction and non-fiction and will cover every genre imaginable. So while horror might seem the obvious, (and trust us, we will serve you a plateful of horror!), we also will offer detective novels, thrillers and maybe even a few humorous novels as well. Most will have an obvious Satanic theme and others will be for pure enjoyment.



Title: The Heart of Darkness
Author: Joseph Conrad
Publisher: Prestwick House Inc. (September 2004)
Language: English
ISBN-10: 1580495753

ISBN-13: 978-1580495752

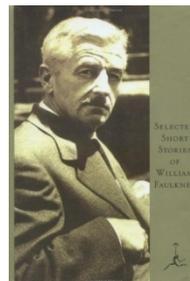
The sound of African drums is heard from a far distance. The lingering heat makes the air thick and hard to breath. The crocodiles swim down into the river, in search of today's meal. The dark, threatening jungle is filled with eyes, staring at you with black hate and despise in their look. You've reached the end of this travel, going no further. You've reached *the heart of darkness*.

Charles Marlow sits one evening with his friends near the harbour, recounting the story of his youth, when he sailed with a ship down to Africa. It's a story about a colonialist experiment gone wrong; greedy, lost Europeans in search of ivory, jungles filled with native "barbarians" defending their homeland, enslaved African people working to secure the land, and a study of the strange colonialist Mr. Kurtz, a person that seems to have crossed all moral boundaries and alienated himself from the outside world, living as a king in the jungle with the native people as his servants.

The author uses this external framework to portray a deeper allegory, centered on the declining European civilization. The ruthless colonialists are driven forward by money and greed, fearing the catastrophic results of their own harvest. Kurtz is a man who has seen through the madness around him, deconstructing the motive for superficial materialism, instead being drawn into the primitive and amoral freedom of the barbarian darkness. He becomes a European reflecting over himself and his people's deeds. A symbol of a genius both feared and misunderstood, leading him to edge of insanity.

Conrad effectively uses the African environment to contrast against the Victorian hypocrisy among the Europeans, creating a poetic landscape filled with dangerous animals, pressing heat, forbidden rituals, morbid murder, and primitive hate. The setting is described with a sense for fine detail and the characters are given space for psychological examinations through their external appearance and deeds.

The result is a sharp and uncompromising study of a Europe that is slowly dying; dying from lack of dignity; dying from lack of honour; dying from lack of values higher than individual motivation. This crass view becomes reality through a beautiful poetic language, capturing the dark environment and its effect upon the characters. Although the European colonialism comes under heavy attack in this work, Conrad himself was not an anti-colonialist - but it is not without compassion that he describes a people exploiting another, and what its ultimate effects are on both individual and civilization. And from what we've seen in Vietnam and Iraq, humanity has yet to learn its lesson...



Title: Selected Short Stories of William Faulkner
Author: William Faulkner
Publisher: Modern Library (May 18, 1993)
Language: English
ISBN-10: 0679424784
ISBN-13: 978-

0679424789

"I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need

not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail."

Those were the words of William Faulkner, when he held his speech in Sweden, after receiving the Nobel Prize in literature, in 1949. His speech uncovers the depth of his literary work: realistic goals hidden inside a strong, Southern accent with continuous flinches of poetic clarity.

Faulkner was a master of the short novel. His stories are short and compressed, with flowing dialogues and sharp geographic descriptions that portray reality in its most naked form, spreading its legs and revealing truth by truth. The subjects often deal with American history, race tensions, the American civil war, and the conflict between the North and the South, of which the latter, Faulkner represented and stood by. But just as many of his stories are closely linked to historical and political events in America, they also speak to something universally human, something that penetrates the psychological patterns of man in his most basic of tendencies and values. Naked, without distortion.

"Barn burning" is a novel about a family moving to a new working place, with a hidden secret: the father is an arsonist. Faulkner portrays the biological ties between father and son, to test the thickness of blood against human value and dignity, to describe the distinction between our ideals and our inseparable origin. The realistic tone in which his language constantly is balancing upon, increases the impact on the reader and puts all burden unto the reader. Reading Faulkner is to be trapped inside - if only for a brief moment - a fragment of people's lives, growing with their emotions and thoughts, to become one with that scene, that event, that footprint of mankind that tells more about who we *really* are, than what we'd *like to be*.

"Two soldiers" shows another side of Faulkner; he is not only the silent, political observer but also the defender of the small individual; of the caring mother, the anxious father, the tragic brother - and the unknown soldier, going out to a

war not meant to be fought by him. In the world of Faulkner - that is both uniquely his very own, and a communication of man at large - history never prevails, never gets the chance to hide behind modern progressive thought. It is constantly there, reminding us of past wisdom and honor, but also of time itself and its eternal aspects of living in this world, caught between powerful forces beyond immediate existence. We have only the possibility to shape it gradually and in small doses. If we fail, we also fail those living next to us; we fail our people and wait for the end to come.

One of Faulkner's most famous novels, is the one entitled "A rose for Emily-" a beautiful work expressing many of the things that make this author unique. Emily, the proud and too-old Southern tradition, commits a sexual pact with the Northern industrialism and modernity, desperately clinging on to her past greatness. With unspeakable clarity in language and metaphors, Faulkner opens up a fascinating story dwelling with strange characters, symbolizing both a human character and a deeper historical equivalence.

Other stories such as "Dry September," are morbid, dark discoveries of the racial conflicts between the white Europeans and the black Afro-Americans. The feeling, the mood, the atmosphere, is filled with a thick, warm, tingling sensation, built up by Faulkner's incredible skill as an author and scientific student of the human mind. In this story, no one is to blame, no one is innocent. Nothing is left untouched. There is a complete disaster speaking through the events that are described in magnificent detail. A disaster of national proportions, but also a portrait of the lonely individual in search for truth and stability, in a time where "truth" and "stability" no longer are words found in the dictionary.

But where Faulkner is master, outside of his strong feeling for the South and the tragic exploitation of both the white man and the black man, is at human psychology. "Honor" is a story about a man failing to support his wife economically, pushing her to carelessly seek

stability in the arms of her husband's co-worker. The ties between the two men are severed, due to a disconnection between man and his ideals. In Faulkner's stories, the honor is constantly at stake; a value that must transcend individualism and instead uphold *individuality* as a means of preserving tradition - and in extreme cases, life itself.

Selected Short Stories of William Faulkner is an excellent introduction to Faulkner as a novel writer, that will leave no one untouched. Faulkner was a rare genius of his time, defending the tradition that he saw as the basic foundation to human transcendence. In order to breach the void between lust and ideal, mechanism and origin, hate and love, the traditionalism of the South upheld a world that Faulkner saw as the direct expression of all the greatness and powerful art, that his people were capable of. He was a master of creating parallel themes within one and the same story, converging these together into a final unity of organic conclusion. Like no other American author, he managed to capture the different linguistic styles of the European, the Afro-American, and the American Indian. His meta-prosaic fiction was through detailed allegoric systems, perfectly calculated to become a life of its own.

And it is this life - the human life as seen through the poetry of Faulkner, that still to this day moves millions of readers around the world. And if we are to believe what he has to say, he himself knows this all too well: "The best word in our language, the best of all. That's what mankind keeps going on: Maybe. The best days of his life ain't the ones when he said 'Yes' beforehand: they're the ones when all he knew to say was 'Maybe.' He can't say 'Yes' until afterward because he not only don't know it until then, he don't want to know 'Yes' until then..."



Persecution

If you listen to Judaeo-Christians, you will get the impression that they are being persecuted for their religious beliefs. If you look at the facts, you will see that what is really going on is that Judaeo-Christians do not get all of what they want, do not get their way all the time, and this, to them, constitutes persecution. It is truly a shame that these whiny Judaeo-Christian bastards don't take to heart this command from their precious Jesus: "Count it all joy when you are persecuted." Maybe if they did, they would shut up. Just as their claims of persecution in the present day do not hold up, the popular notion that the Roman Empire tried to systematically destroy the Christian religion is also untrue.

Following the burning of Rome in 64 c.e., Judaeo-the emperor Nero did blame the fire on the Judaeo-Christians and did put some to death, and he harassed the others. Even if the Judaeo-Christians did not start the fire (which is unknown), the subsequent attacks upon them were almost inevitable. They were the perfect scapegoats, an unpopular minority that openly shunned the values of Roman society; an ignorant rabble claiming to be the sole bearers of truth. To make things even more perfect, the Judaeo-Christians would not resist.

Most examples of alleged persecution in the early era of the Judaeo-Christian church were generally one of two things: A) Legal actions against Judaeo-Christians for disorderly conduct of various sorts, or B) Massacres of obnoxious Judaeo-Christian missionaries by those who didn't want to be converted. I am basing this statement on the fact that the contemporary Roman documents of the time spoke of rioting Judaeo-Christians, and on an observation of modern Judaeo-Christian behavior. If a modern Judaeo-Christian cries PERSECUTION when he is arrested for vandalizing an abortion clinic, it is reasonable to assume that early Judaeo-Christians would do the same when arrested for violating a temple or disrupting the rites of the Pagan majority. Similarly, if Judaeo-Christians today feel that they have a duty to tell every non-Judaeo-Christian that god, in his infinite mercy, is going to fling us all into eternal fire if we don't repent, the early Judaeo-Christians

probably felt the same and did exactly that. It doesn't surprise me that these obnoxious creatures were often killed by those they approached.

The idea that the Roman Empire of the first and second centuries of the Judaeo-Christian era deliberately sought to stamp out Judaeo-Christianity is ridiculous. The pagans of classical antiquity were noted for their religious tolerance, and the Roman Empire was no exception. Anyone who looks at the diverse cults that existed side by side, not only in the provinces but in Rome herself, must see that such a charge is utterly unfounded. Only among the Jews and Christians could you find the level of religious bigotry that is needed for true religious persecution. Between these two groups, each claiming the favor of the "one true god," there was considerable friction, and I have no doubt that if there was any real persecution of Judaeo-Christians in this period that it was the Jews, not the Romans, who were behind it.

The only long term "persecution" of Judaeo-Christians by the empire was not a religious matter at all, at least not directly. These persecutions were, like those of Nero, politically motivated. During the third century c.e., there was a great deal of dissension in the empire. In some ways it corresponds to the multiculturalism of today. In an effort to restore a sense of unity in the empire, the emperor Decius, in the year 250 c.e., reinstated the observance of the state cult. At this time everyone was required to offer sacrifice to the state gods, notably the emperors. Those who refused were subject to exile, and their wealth could be confiscated. The Judaeo-Christians were not singled out as victims by this law; they simply refused to obey the law. This situation persisted until the end of Diocletian's reign in 305 c.e.

In contrast to this, from Gratian's law of 382 c.e., which limited Pagans in their right to perform their rites and ceremonies, to Justinian's laws of 529, which made being a Pagan, Jew or Christian heretic punishable by death, there was an ever increasing level of persecution directed at non-Judaeo-Christians. Temples, idols and

books destroyed; roving gangs of monks forcing conversion on people; rioting by the Judaeo-Christian rabble -- here began the dark ages.

It is tempting to think of Judaeo-Christianity as the cause of Rome's fall, but this is untrue. Judaeo-Christianity found a foothold in Rome only because of the sickness already endemic in Roman society. Judaeo-Christianity is a pestilence that gained access to Rome through its decadence and spread like a cancer. Had the patrician class been able to hold out against Judaeo-Christianity, confined it to the rabble, the dark ages may have been avoided. It was through its contamination of Rome that Judaeo-Christianity got into the otherwise vital and healthy cultures that were arising in northern Europe. The taint of Judaeo-Christianity put its indelible mark on them, twisting them into its own image. Judaeo-Christianity sickened these societies, and that is a crime that they have not answered for. Who can say what these societies might have become had Judaeo-Christianity not infected them in their infancy.



Hells Kitchen



As Satanists we take it upon ourselves to enjoy life to the fullest. Entertaining, fine dining, etc., should be a part of

this. In the column Hells Kitchen we will present a few recipes corresponding to the season we are entering, fine dining suggestions, and tips for entertaining.

Appetizer: Curry Clam Dip

Main course: Chicken Tandoori, Cucumber Raita,

Desert: Fresh Apple Cake



Curry Clam Dip

- 2 cans (6.5 oz.) minced clams, drained
- 1 8-oz. package cream cheese, softened
- 1/4 cup butter
- 1 small grated onion
- 1 Tbsp. powdered sugar
- 1 Tbsp. sweet vermouth
- 1 Tbsp. curry powder
- 1 Tbsp. minced parsley

Combine all ingredients and place in a small baking dish.
Bake at 325 for 30 minutes. Serve with crackers.



Chicken Tandoori

- 1 and 1/2 pounds boneless chicken tenders
- 1 cup plain yogurt
- 2 Tbsp. tandoori seasoning
- 1 tsp. lemon juice
- 2 cloves garlic, minced
- 2 tsp. olive oil

Combine yogurt and next four ingredients. Place chicken in a large, seal able plastic bag and pour yogurt sauce over chicken. Marinate in the refrigerator for several hours or overnight. Remove chicken from marinade and place on a foil covered baking sheet and broil on each side for 6 - 7 minutes. Serve with rice.



Cucumber Raita

- 2 cups plain yogurt
- 2 cloves garlic, minced
- 1 large or 2 small cucumbers, peeled, seeded and grated
- 1/4 cup fresh mint, finely chopped
- 1 tsp lemon juice
- Fresh ground pepper to taste

Squeeze excess water out of grated cucumbers with a paper towel.

Mix all ingredients together and chill before serving.



Fresh Apple Cake

- 3 eggs
- 2 cups sugar
- 1 cup vegetable oil
- 2 and 1/2 cups all-purpose flour
- 2 tsp. baking soda
- Pinch of salt
- 2 tsp. ground cinnamon
- 3 cups cored and sliced Granny Smith apples
- 2/3 cup chopped pecans
- 2/3 cup golden raisins
- 2 tsp. vanilla
- 1 tsp. lemon juice

Beat eggs, add sugar and oil and mix well. Sift together flour, soda, salt and cinnamon and add to mixture. Add remaining ingredients and stir. Pour batter into a greased and floured tube pan and bake for 1 and 1/2 hours at 325 degrees.



Grocery List

- 2 cans (6.5 oz.) minced clams
- 1 8-oz. package cream cheese
- 1/4 cup butter
- 1 small grated onion
- 1 Tbsp. powdered sugar
- 1 Tbsp. sweet vermouth
- 1 Tbsp. curry powder
- 1 Tbsp. minced parsley
- 1 and 1/2 pounds boneless chicken tenders
- 1 cup plain yogurt
- 2 Tbsp. tandoori seasoning
- 3 tsp. lemon juice
- 4 cloves garlic
- 2 tsp. olive oil
- 2 cups plain yogurt
- 1 large or 2 small cucumbers
- 1/4 cup fresh mint, finely chopped

3 eggs
 1 cup vegetable oil
 2 cups sugar
 2 and 1/2 cups all-purpose flour
 2 tsp. baking soda
 2 tsp. ground cinnamon
 3 cups cored and sliced Granny Smith apples
 2/3 cup chopped pecans
 2/3 cup golden raisins
 2 tsp. vanilla



On Human Rights



Human rights aren't an option -they're compulsory. You're going to have your rights whether you want them or not, which makes them human wrongs. The

only right any of us should have is to live in a way that pleases us without interference to or from anybody else.

Take freedom of speech. It's a lie. Unless you're part of the media manipulating the masses you don't have freedom of speech. There is legal censorship and social censorship, provided by what the media tells people to believe is right or wrong. Try to tell anyone you're a Satanist, for example, and wait about one second for that knee-jerk reaction. You can tell fifty percent of the population that they ought to be big-breasted skinny blondes in order to gain that oh so precious social acceptance, but you cannot tell Joe Public that Satanism is a responsible way to live your life. And why should they listen to you when your opinion is different to the one preached by the media?

Ah, but the general population is so weak in mind and self-esteem that they need legal and social rules to make them feel human at all. Give us this day our daily newspapers! They read their choice (choice? Ha!) of tabloid to confirm what they think they already know, which gives them a sense of conformity, acceptance and moral righteousness - a place in the world. And of course this strengthens the bond between the media and the masses. Society sells.

Why does anyone want to read every day that the world is a terrible place to live? Does it make them feel grateful for their existence that, in some way, they have a better set of rights than the 'unfortunates' they read about in the papers? As I see it, here are anybody's real rights:

1. You have the right to stay in the boat as long as you don't rock it.
2. You have the right to be a small cog in a big machine.
3. You have the right to be in a minority as long as you're grateful that the majority recognize this.
4. You have the right to freedom of speech as long as you keep quiet about it.
5. You have the right to be over-worked and underpaid and to complain endlessly about this.
6. You have the right to be the same as everybody else. That's compulsory by the way.
7. You have the right to defend yourself and your property. Oh, actually, not in Britain you don't.
8. You have the right to keep on breeding no matter how stupid or twisted you are and despite over-population.
9. You have the right to practice your religion as long as you worship an omnipotent tyrannical god.

10. You have the right to die wondering where your life went.

You also have the right to be a nobody. Stay in your home, or go to a public place designed with your wallet and wellbeing in mind because it isn't safe to be outside! Hell, the world is just full of muggers, child molesters, murderers, rapists, burglars, thieves and knife-wielding maniacs. The streets aren't safe. It must be true because the newspaper says so!

So stay indoors when you're not in the office. Read the paper, watch TV and convince yourself that your world-view is the right one. Have a couple of drinks (not too many now, it's bad for you!). Play with the kids for half an hour (it's quality time that counts!); put another ready-meal in the microwave (because you're worth it!); have routine sex twice a week (because you're normal!), and try not to listen to the drip, drip, drip of your life draining away.

Human rights? Let people have them because I sure as Hell don't want them!



Wonderful World



Way to often do “we Satanists” have the feeling that we come from a complete different planet then the herd surrounding us.

There problems are not ours; there humor and amusement isn't ours; there solutions ... etc. Sometimes the unenviable contact with “them” leads to amazement or anger, but mostly it will stir up our sense of Satanic humor. We have picked a couple of those occasions

where we can't deny a great grin on our face, and shake our heads. Here is then for you “Wonderful World.”



Bachelor Looks For Love On Billboard

NEW YORK, NY - No tiny print personal ads for one Big Apple bachelor looking for his perfect mate. He's taken out a super-sized ad on a billboard that features his face and the qualities he requires in a woman.



Moscow Cops Give Up On Stolen Cars

MOSCOW - If your shiny car ever gets stolen and turns up in Moscow, the city's vigilant traffic police know just what to do: Give the proud new owner a permit to drive it. Not that the police condone car theft, they hasten to add, it's just that the problem with stolen foreign cars was getting out of hand. And it wasn't fair to penalize Russians because Westerners are too rich or too lazy to hang on to their cars.

"To be honest with you, we have more important things than just to babysit cars belonging to Westerners," said a traffic police lieutenant on duty on a major road, who didn't want to give his name. "I believe that the Westerners are rich enough to afford a new car if the old one is stolen," he added.



Shark No Match For Woman With Stick

NEW PLYMOUTH, New Zealand - Folks from New Zealand take their fishing seriously. Take Bev Marshall-Smith, 56, who was fishing with her husband at a beach on the west coast of New Zealand's North Island. When a large fish chased her lure into the shallows she picked up a piece of driftwood and charged in to claim her prize.

When the truculent predator refused to expire quietly Marshall-Smith beat it into submission. It turned out to be a nearly 6-foot blue shark. "I didn't realize it was a shark. I just went and grabbed it," she said, "Every time he wrestled I hit him."



The Beast of foolishness

O' Dark Prince of Infinite Evil:

I am a 25 year old Marine, and hate my command. I would like to see them rot in hell, much like I am rotting in their "beloved Corps." Coincidentally, they've been sending me to see the Regimental Psychiatrist for my alleged "suicidal tendencies," which also happens to be the name of a band I like.

My question is: should I kill them mercilessly or wait out the rest of my contract? I would love nothing more than to bathe in the blood of my so-called superiors. Please help my soul... and take it from me as quickly as possible in return for a perfectly wicked human life. Soulfully yours- **Gorath**

Dear Gorath,

Far be it for me to stand in the way of mass murder, but with that murder comes your execution by the state, and we need more soldiers on Earth creating ill-will and unhappiness. Killing the worthless may seem like a good short term solution, but in the long run, the greater evil is letting them live out their stupid rotten lives, slowly dying off from rectal cancer and other ghoulish creations of mine. You just keep causing trouble, let me take care of the killing.

*See you soon,
Satan*

Dear Satan,

Etiquette question for you. I've been dating a woman whose attitudes towards diet are radically different from my own. She's a die-hard vegetarian for moral reasons, whereas I believe that if God didn't want us to eat animals He shouldn't have filled them with such yummy meat. Needless to say, this tends to come up during meals. I haven't brought any meat over to her place -- I figure, fuck it, her house, her rules -- but I tend to get The Death Glare when I order my favorite animal-flesh- laden dishes when we go out.

Should I be more respectful towards her attitudes? Or should she loosen up? -- **T. Rex**

Dear T. Rex,

While dietary disagreements may seem like surface issues, it is diet that unites many cultures of Earth. I know that if I'm out to dinner with a nice young woman and she frowns on me chowing on the soft flesh of a newborn, it probably means she'll also frown on my random decapitations and general misery spreading. I suppose it all comes down to how much you like her and how good the sex is. I agree with you not taking meat into her house, that's a good compromise, but if you can't stand her moral grandstanding everytime you exert your personality at Denny's, it might be time to find someone you share more carnal interests with.

*One day I'll eat you,
Satan*

Lord Upon High Beelzebub,

I am failing all my classes here at lovely University of Maryland, due to the fact that I toked up to six times a day, no less than three. I wanted to know if you all have good Cannabis downstairs? I really like Marijuana, and I can't live for eternity without it. What say you, darkest one? Oh yeah, and by the way, could

you toss some genital herpes to my English professor, Mr. Johnson? - **Smokey**

Dear Smokey,

Of course the best bud is in Hell. We get some stiff competition from Mexico, but a putting fake, weeping Mary on a subway wall now and then disrupts trade there pretty well. Keep on your path and I may load you into a bong and smoke you myself one day. As far as spreading herpes to your teacher, just have him sleep with your sister. Yes, it's true.

*Fire and Brimstone,
Satan*

Dearly beloved Satan,

I have a most unsatisfying problem. Yesterday when I was out crucifying Catholic priests and performing the usual sodomy on virgins I discovered that my palms began to bleed. The wounds manifested themselves as two holes through both my hands. This little problem is utterly irritating because my friends think I'm Jesus and I really hate it. Please help me, what shall I do? - **Legion**

Dear Legion,

That is actually a heaven mandated punishment for masturbating more than four hundred times in one week and probably has little to do with the whole crucifixion/virgin thing. I wouldn't worry about it too much, although stigmata can become nastily infected without doctor supervision. Make sure you stay away from all first aid to ensure proper scarring.

*See you soon,
Satan*



666

Every man and every woman is a
star

But some burn brightest of them all
Crowley crossed between the paths,
Satiated in indulgence and in word.

Liver Al Legis the work of Will,
The Thelemite Therion, Laird of
Boleskine.

The desert is an empty place
To reason and devise.

Cefalu is the abbey now, kiss the
Rose goodbye.

Is this another dream, Morpheus where is truth?

Volumes & Volumes the Equinox would fill,
Every book a masterwork
With subterfuge the plot.

The times were ripe for you my friend
With scandal on the way.



Visionaries



Those few men and women who see beyond black and white, who dare to stand apart. Their words and ideas should be the foundation for anyone wishing to escape herd mentality. Some accomplish this with the subtlety of a handshake; others with the might of a fist. And almost all find a pen is often mightier than the sword!



Arthur Schopenhauer (1788 - 1860)

"There is no doubt that life is given us, not to be enjoyed, but to be overcome." Ever speaking from the pessimistic point of view,

Schopenhauer guides us through his philosophy with a sharp tongue and a quick mind that few have been able to really understand, despite his unique ability to create intelligible writing on such abstract concepts. In replacing the false world of objectivity, Schopenhauer creates a real world for us to appreciate and truly understand, instead of chasing the illusion of truth in a dualistic universe. When we comprehend the world as it is represented, not only do we shatter delusion, but we can come to terms with reality and ground ourselves in pragmatism, thus serving the organism of the world better than any who chase the dream.

Introduction

Arthur Schopenhauer was born in the Prussian city of Danzig on the 22nd of February in the year of 1788 to a merchant father, Heinrich Schopenhauer, and to a sociable mother who also had connections to a history of business, Frau Johanna Troisner, but is more remarkable for her romantic novels which made her, at the time, more famous than her son ever was to be in his lifetime. Heinrich had high ambitions for his son, severely hoping for a continuation of his business by the noticeably gifted Arthur. This changed, however, when Heinrich died (reputedly by his own hand – it badly affected Arthur) and his son was enrolled in a school at Gotha in 1807. It was the Greek scholar Franz Passow who emplaced young Schopenhauer in a classical study program, where he showed great potential and surprising proficiency at learning – indeed, within two years could Arthur read both Greek and Latin, and with great interest.

It was in 1809 Schopenhauer became a student of medicine at the University of Göttingen. However, the direction of his studies was soon remedied by a certain Gottlob Ernst Schulze to one focused on the works of Plato and Immanuel Kant, among others, and they would help form his initial philosophies. In 1813, war erupted in Europe. Schopenhauer disdained fighting, especially with the French, a people whom he greatly admired. So Arthur, now twenty-five years of age, set off to Rudolstadt, near Weimar. There he completed his first work, *On the*

Fourfold Root of Sufficient Reason, which, as a thesis, earned him the doctorate of philosophy at the University of Jena.

Schopenhauer's mother threw him out in 1814, but not before introducing him to a number of respectable luminaries, one especially notable individual being Johann Wilhelm von Goethe, a chief proponent of classicism in Germany. Along with a distinct influence resulting from conversations with Goethe, Schopenhauer also met the oriental scholar Friedrich Majer, who introduced him to the wonders of ancient India. Indeed, in viewing the translated material of antiquity, Schopenhauer was the first Western philosopher to attain such knowledge on Vedic and Buddhist traditions, and he proved to be affected by them on an impressively profound level.

The World as Will and Representation, the work containing Schopenhauer's essential and most critical philosophies, was published in 1818. As Arthur was not to enjoy any widespread acclaim until the last years of his life, it did not get deserved attention. The 1820s were an unproductive time for Schopenhauer, as he spent time traveling in Italy and suffered from illness and depression, as well as carrying on an affair with a chorus girl of the National Theatre in Berlin by the name of Caroline Richter. That is not to say he didn't plan to write anything; plots to translate Hume's works on religion, for example, went unfulfilled.

Pestilence visited the grand city of Berlin in the year of 1831 in the form of cholera, striking down a great professor of German idealism in Georg Hegel. This was when Schopenhauer, a chief detractor of Hegel, left the city for Frankfurt. Being financially independent, with funds provided by his father's estate, Schopenhauer enjoyed a lifestyle of theater, opera, assorted social events, playing the flute and writing. A second and third volume of *The World as Will and Representation* was written before his death, in 1844 and 1859, respectively. The second volume was even larger than the first, and helped to produce further clarity and elaboration of his ideas. The dual essays *On the Freedom of the Will* and *On the Basis of*

Morality were published in one entity known as *The Two Fundamental Problems of Ethics*. Both of these were helpful in their intentions to expand Schopenhauer's established thought. In April of 1860 Schopenhauer felt the beginnings of heart problems and had difficulty breathing, and it was in September that the seventy-two year old Arthur was found dead in his chair. Throughout his life, Schopenhauer was very aware of his own correct view on everything. He was contemptuous of most things, including people, once saying that every five of six human beings were worthy only of contempt. His constant pessimism prevailed from his youth to his death, not even letting him develop anything resembling a warm relationship with anyone, but it evidently made for an honestly critical analysis of the world and its inhabitants.

The Ideas of Arthur Schopenhauer

The World as Will and Representation

"According to realism, the world is supposed to exist, as we know it, independently of this knowledge. Now let us remove from it all knowing beings, and thus leave behind only inorganic and vegetable nature. Rock, tree and brook are there, and the blue sky... But then let us subsequently put into the world a knowing being. That world then presents itself once more in his brain... Thus to the *first* world a *second* has been added, which, although completely separated from the first, resembles it to a nicety... All this proves absurd enough, and thus leads to the conviction that the absolutely objective world outside the head, independent of it and prior to all knowledge, which we at first imagined we had conceived, was already no other than the second world conceived *subjectively*, the world of the representation, and that it is this alone we are capable of conceiving." (*The World as Will and Representation*, Book I)

The world, as indicated in the very title of this seminal work, is representation, and so it is what it presents itself as in a subject's experience. Schopenhauer begins his book by expounding on an idealist position. That is, by explaining that the material things depend on the subject for their existence, and then Schopenhauer goes further and states that individual things would not exist without the subject who experiences. He called this transcendental idealism, which is actually the term originally used by Immanuel

Kant. According to Schopenhauer, though, individual things are located in space and time. Two shovels are individual things because they each occupy a distinct place in space and time. The world would not be divided up into individual components if it were not for the space and time which the subjects, us, impose on our view of reality. Therefore, no individuals can exist on the "in itself" side, as they are only what we perceive them as, and exist only as representations.

Schopenhauer argues for his representations by supposing we cannot imagine of anything that exists beyond our own minds because we, in that moment when we *think* we are imagining, "imagine nothing but the process in intellect of a knowing being." Schopenhauer also argues that idealism is the only alternative to skepticism, which holds that we cannot have certain knowledge about the nature of material things, as all we can be sure of are those things within our own consciousness. Once you deny idealism, and maintain the notion that the world of material things has to exist entirely outside a subject's consciousness, then skepticism prevails. In order for us to retain our entitlement to the knowledge of material things, Schopenhauer teaches, we must accept the fact that these things must exist *within* our consciousness. Yet another argument for idealism, and the one that Schopenhauer prefers, is that of the conception of *object* and *subject*. The object is that which is known or experienced and the subject is that which knows or experiences. Schopenhauer's entire philosophy relies on these two concepts, and he supports them by making two significant claims: that nothing can be both subject and object; and that there can never be a subject without an object, or vice versa. Schopenhauer makes the claim sound obvious: nothing can be an object for experience without there being a subject to experience it or think about it.

Schopenhauer spends a fair amount of time making a distinction between perception and conceptual reasoning. We are distinguished from animals by our ability to conceive ideas and reason, yet we still share perception with the more earthly creatures. Judgment and conceptual

thinking have nothing to do with perceiving the world, which Schopenhauer calls the business of intellect. On the reverse side, the business Schopenhauer calls reason is to make judgments from various concepts, and to make arguments and conclusions for them, as well. In this we can see, by Schopenhauer's limiting the importance of reason, a line that becomes thinner between the human mind and the mind of the other living beings.

Will

..the answer to the riddle is given to the subject of knowledge appearing as an individual, and this answer is given in the word *will*. This and this alone gives him the key to his own phenomenon, reveals to him the significance and shows him the inner mechanism of his being, his actions, his movements." (*The World as Will and Representation*, Book II)

Representation

Schopenhauer teaches that we perceive our self in different ways than how we perceive those outside things; we have a more intimate relationship with self than those things which exist outside of self, and thus our perception of self changes accordingly. Other events outside of yourself are only observed, whereas events that occur within yourself, such as movements of your body, can be viewed as expressions of the *will*. We can see here a rejection of Plato's dualism, for a dualist would preach that the mental realm and the bodily realm are distinct, and that the volition, the willing, was a part of the mental realm, and the movement of the body was resultant of the bodily realm. Schopenhauer states that they are nothing but the same thing, unaffected by the bond of causality.

If aspiring towards ends is putting the body in motion, we must be rooted in the world of objects, and therefore in the world of material things, for Schopenhauer is unable to grasp the subject of will as anything other than physical. And yet Schopenhauer states that our bodily existence is nothing but willing. Whenever we experience any of the variety of emotions, and whenever we act according to our body's needs for survival, we can discern the will in manifest

form, albeit in an extended sense. In its rudimentary nature, ordinary consciousness is not at all different from the other many processes that put the body into motion. Willing to act involves conscious thinking, but Schopenhauer claims that this is no different from the beating of the heart, as the mind is simply performing its task, as much as the heart is performing its own. Beneath conscious thought, however, are the aspirations for the survival of self and the procreation of novel life and, by extension, the preservation of the species.

Arthur Schopenhauer here goes further in proposing that the whole world in itself is will. Like our body's movements have an inner aspect that no objective experience can reveal, so does the rest of the world. Here Schopenhauer seeks a solution that makes all forces, all fundamental forces in nature, homogenous. Schopenhauer also expresses a discontent for science because of the way it is incomplete; he says that the behaviour explained by science is not a full inquiry, as the essence of the subject is most often left in question. But Schopenhauer warns that we must not transfer the human notion of will to that of nature; it is simply convenient to use the same terminology where none yet exists for his concept of the manifested will of nature. By utilizing Schopenhauer's doctrine of the will as a thing in itself, we are able to view various aspects of our lives in a new light. We can now explain thought-processes as having an organic direction toward the preservation of existence, and thereby show the influence of unconscious longings and feelings on the overall intellect of the subject, as well as suggesting the concept of us as rational creatures is something of an illusion. Furthermore, Schopenhauer's philosophy of the will places sexuality at the very center of human psychology (which may account for the value of music and other aesthetic experience), and it argues that our life is inevitably unfulfilled, and, finally, we can see the proposal for the abandonment of personal desires in a passage to attain reconciliation with our existence.

Unity of Body and Will

"My body and my will are one." (*The World as Will and Experience*, Book I)

Expounding on the idea that the acts of will are movements of the body, Schopenhauer also claims that every act of the will is an act of the body, as well. In this way Schopenhauer casts aside all standard and conventional treatments of the body and the will as being two segregated entities, and thus replaces them with a division between will on the one side, and intellect and reason on the other. Perception, judgment and reasoning are all functions of what Schopenhauer knows as representation. These observe and assess how things work in the world of objects and thus conclude how to act. Schopenhauer insists, however, that none of this is willing in and of itself. The movements of these perceptions, thoughts and resulting intentions are apart from one another but may each trigger the will - the body, that is - into action. Schopenhauer limits the division between the movements that are made by the body and the general willing, and instead emphasizes the gulf between the world of representation and the beings in motion within it.

Further evidence for the claim that the body and will are unified is found in the idea that nearly everything that comes into contact with the body sets off some kind of reaction by the will, as well as the fact that, when the will is aroused, bodily manifestations occur. And there is most often a bodily representation of our current emotion. For example, the heart pounds much more frequently when the subject is encompassed by fear. These characteristics make the union of the body and will obvious to Schopenhauer.

There exists in everyone the urge to not only exist, but to create further existence in the form of procreation. Schopenhauer calls this *Wille zum Leben*, the Will to Live. Not only does this mean the survival, the living of the individual, but life in general, so as to include the need to spawn. This is all done blindly, for the will has no consciousness of its survival, just as you do not have any way to consciously control your running blood and your beating heart. This is the

will to live as it exists in all human and animal and plant life. In all of these beings there is the will to life, and it is always without conscious sight.

Art - The Basics of the Aesthetic Experience

Schopenhauer is a strong part of the tradition that makes aesthetic experience equal with an indifferent attitude towards its object. To experience something aesthetically, this idea holds, the observer must delete all personal desires towards it so that he can attend all attention to the perception of the event. Aesthetics must be an extraordinary time in anyone's life, as the will is our essence, and our regular method of rationalising things is permeated by the will.

There is a rare note of light in Schopenhauer's rhetoric on aesthetics, in stark contrast to the constant tone of doom found in most of his other works, which says something for the significance of the arts for Arthur on a personal level. However, Schopenhauer makes a distinct argument against aesthetics. Since pleasures and aesthetic fulfillments result from the satisfaction of some desire of the will, and that which we call happiness is felt by the same, we are still left only with the misery of the depressant will and the suffering it brings. Also, the meeting of one need often arises in another, and so the cycle is endless. Thus, because we are driven by will, we are left only with suffering and satisfaction, but the suffering is more durable, for the satisfaction is only a temporary escape from the status quo of suffering.

Schopenhauer then proposes as a viable solution for this running circle of misery a completely will-less state of reason, where one cannot experience pleasure whatsoever. Therefore, one can be released from the endless suffering of the depressant will. Though making it clear that we would be unable to experience "pleasure" in this state, it is still possible to achieve a different sort of pleasure. This becomes so because of our complete abolishment of the consistent suffering we always feel. Schopenhauer further clarifies the point, and effectively summarizes his theory

so far, by stating that the common form of happiness depends on willing, and that the aesthetic kind of pleasure depends on the removal of willing. Furthermore, Schopenhauer advocates the notion that this second kind of pleasure realizes the way things as they eternally are, instead of the fallacies of the temporal, and thus recognizes the high value of cognition in aesthetic experience.

The Art Forms

Whenever we experience something aesthetically, there also occurs the abolishment of the willing and an objective insight into the world of Ideas. These ideas form a hierarchy of grades, ranging from high to low, of the will's objectification. The lowest among these grades are those of the ubiquitous natural elements, while the highest grades are accorded to those of the Ideas of humanity. Architecture is the lowest of Ideas, as it pertains to those solid matters involving gravity, rigidity and cohesion. These matters are also for pragmatic purpose, thus restricting their value as pure art. All components of the building should be made relevant to the harmony of the relationship of rigidity and gravity. And, finally, all decorative elements belong to sculpture, and are thus not to be considered when measuring the greatness of the architectural beauty of the building.

Paintings often describe various events and characters of human history, but Schopenhauer values art more on its ability to accurately depict and describe something universal about mankind. The petty disputes between past heroes and kingdoms are irrelevant since Schopenhauer always views the occurrences of history as cyclic and ultimately identical. Therefore, he views painting as a lower form of art due to its impotence in delineating anything really wonderful or useful pertaining to eternal truths in reality.

In poetry Schopenhauer sees the potential of art to express any kind of idea that the subject can conceive. It also is king over all arts of portrayal, with its acute ability to display all forms of diversity in characters and actions of mankind. The poet's task is to utilize conceptual methods

to revealing the form of the Idea to the understanding of the reader. In poetry, also, is the realm of genius, for the artist cannot make the reader grasp the Idea without he himself having sufficient knowledge and understanding of the Idea. The arts of poetry manifest themselves in the various genres: lyric, epic, tragic, et cetera. An example of how the genres correspond to the conception is how the lyric entails the conception of the individual, from a subjective point of view, and, by way of contrast, how the drama describes humanity from an objective point of view.

"We see in tragedy the noblest men, after a long conflict and suffering, finally renounce forever all the pleasure of life and the aims till then pursued so keenly, or cheerfully and willingly give up life itself." (*The World as Will and Representation*, Book I)

Schopenhauer gives an abnormal amount of attention to the art of tragedy, which is to be expected when all things are considered about this German philosopher. The tragedy contains the proper amounts of will: unsatisfied desire, conflict and unlimited suffering. The greatest sort of tragedy (according to Schopenhauer, which shows an easy parallel between himself and Aristotle) is that which involves a catastrophe for someone who is more or less ordinary through no great vice or fault of the protagonist. Kant's influence is apparent in Schopenhauer's view on how the aesthetic experience of tragedy can bring happiness: tragedy invokes a sense of elevation by the vantage point of viewing something so destructive from a safe place. Furthermore, Schopenhauer teaches that the pinnacle we rise to after viewing such sufferings is a marker of how well we can escape the will.

Music

Where the other art forms are expressions of the will that we can experience, Schopenhauer claims that music transcends these and is "as immediate an objectification and copy of the whole will as the world itself is." The transient movements of the music are in parallel to the strivings of the individual. Through this does Schopenhauer acknowledge the idea that the

progression of musical notes is understood by the mind as an analogy to the progress of one's own aspirations.

Though many seem to think that the emotions expressed through music are those of the composer, Schopenhauer rejects this. He finds, rather, music to be an expression of decidedly impersonal emotions. Music does not display this pleasure or that affliction, but takes on an objective formation. The emotions that are portrayed through the music are to be admired in themselves, to be lauded for their essential nature, and not be related through the composer.

As soon as the individual enjoys or endures some particular experience of joy or torment, a representation of the corresponding emotion results from it. Schopenhauer uses this to propose an opposite to how we should appreciate music: in music do we understand directly, without any conception involved, the essence of the essential form of the emotion without any idea of what the emotion is about. Therefore, we as the listeners can engage in these emotions without being subjected to our own miseries, as there is no context without the representations. It is risk-free listening and enjoyment.

Finally, Schopenhauer's last central idea pertaining to music as an art leads us to consider the grand scheme of music in its relation to the world in itself. Arthur proposes that music is in parallel to the way the world works. He justifies this by explaining the following themes: the melody at the height of the song is analogous to the higher grades of man's achievement, the intellectual pursuits of success, and the bass relates to the world as an "inorganic nature, the mass of the planet," and all of the middle components are the differing manifestations of will in all of the inorganic world and the animal kingdoms.

Arthur Schopenhauer is unique for his great attention to aesthetics and the ways that they relate to our lives; this is the greatest reason why he is such a force of magnetism for composers and artists of all sorts. Indeed, no other philosopher has delivered so much script on

music to his readers as Schopenhauer has done. When you consider just how impossible it is to ignore Arthur's pessimism, it is easy to see why the arts have such an attraction for him. Music was his greatest form of escape from the eternal and unrelenting misery that he perceived the will as causing him, and thus it is only natural that we can benefit from his lengthy writings on music and its philosophy.

Schopenhauer's Ethics

The ethics of Arthur Schopenhauer are strongly influenced by Immanuel Kant. However, they do vary on several key points. Since Schopenhauer believes that an individual's basic character cannot be altered, moral rules are useful only insofar as they direct and deflect proper and improper behaviour. Therefore, Schopenhauer's view on ethics cannot be prescriptive, and neither will it be investigative of any kind of moral law at all.

Where Kant's ethics were termed ethics of duty, which had an ideal imperative based on reason involved that all must aspire to become, Schopenhauer's are known as ethics of compassion, as they revolve around how the individual relates with his fellow man, and how he views the world as a whole. But morality for Schopenhauer is not a matter of duty, or what man ought to do, as Kant put it, and nor is it an ethical theory based on rationale; instead, it is a way of seeing the world aright, as Wittgenstein was to later phrase it.

Kant's biblical overtones when discussing the "you ought" ethics are repugnant to the atheistic Schopenhauer, who directly refuted the idea of an imperative. This imperative must be issued to rational beings in the abstract, for his ethics seek to be free of empiricism, and they also rest on principles known as *a priori*, which are those things that are knowable in advance of experience. Schopenhauer peers into this. Practical morality is concerned with the actual conduct of the individual human beings that inhabit the empirical world. The moral imperative of Kant's is purely formal, and

therefore Schopenhauer dismisses it as something which has no tangible substance.

Drawing on his Indian manuscripts and, an unlikely source, medieval Christianity, Schopenhauer teaches that moral awareness is necessary to come before bodily desires and acquisitions, for moral awareness *itself* comes from the conscious asceticism of the individual. Tranquil and transcendent contemplation can only be attained when the individual has removed from him those material things that are tempting to the lesser traits, such as greed and the lack of self-discipline.

Compassion and Selfishness

"Injure no one; on the contrary, help as many as you can."

In breaking this quote in two, we can analyze the first two basic principles of Schopenhauer's ideal morals of compassion. The first part, "injure no one," is an act of voluntary justice, while the second is indifferent altruism to fellow human beings and to animals. No other movement other than an action of pure justice or pure philanthropy can be considered as having any moral worth. Though he does recognize that instances of great compassion do occur, Schopenhauer calls them rare and surprising.

Every human being is endowed with some measure of compassion. However, there can be a vast difference between one man's selflessness and another's, for not everyone is given equal amounts of compassion. Because Schopenhauer calls those with great amounts of compassion morally good, we would have to follow his line of logic and concur that he views a lot of people as morally deficient, as many people are born with lesser amounts of compassion.

"Man's three fundamental ethical incentives, egoism, malice and compassion, are present in different and incredibly unequal proportions. In accordance with them, motives will operate on men and actions will ensue." (*On the Basis of Morality*)

A concise explanation of each of these is provided by Schopenhauer: compassion is the incentive to alleviate the pain and suffering of another being, or to otherwise assist their well-being; malice is the incentive to do harm to another being; and egoism is the incentive to increase the well-being of oneself.

The selfishness of man, his ego, is the main contender for the incentive of compassion, because it is this that makes up the majority of every individual. This is only natural for Schopenhauer, as we have seen in his concept of *Wille zum Leben*, the Will to Live. Egoism is so powerful, Schopenhauer asserts, that were it not for the potency of the state, we would be engaged in a war of all against all, which is very reminiscent of Thomas Hobbes's doctrine.

Schopenhauer concludes on a metaphysical level. His attitude toward the world is one coming from a "universal standpoint," where the insignificance of the individual is apparent. Though one is not required to forsake the idea of individuality altogether, he can now acknowledge the superiority of the entire organism of the world, rather than the minute unimportance of the various parts of its anatomy. This can further justify compassion from an egotistical point of view, seeing as we are all of one organism; once you assist another part of it, you are, in effect, also helping yourself.

Arthur Schopenhauer - A Satanic Perspective

Though his enduring pessimism, and his task for us to deny the will to live, to escape our willing, though these things are in contrast to the Satanic joy of life, they still lead us to correct destinations: natural beauty, transcendence and realizations of reality. These wonders are what define us as humans, and it is these truths that we are rapidly forgetting.

The most primordial form of Schopenhauer's primary philosophy, his will to live, is an essential component of Friedrich Nietzsche's

philosophy: will to power. Indeed, Nietzsche even used the same term as Schopenhauer at first. In *Wille zum Leben*, Schopenhauer establishes the base need of humanity: existence. Nietzsche takes this one step further and tells us that our base need may be existence, but our ultimate goal is to live the powerful life, in whatever way that may be for the individual. This type of thinking is paramount to the importance of satanic philosophy: pragmatic and realistic and healthy and purposeful living.

In viewing the things of the world as representation, we can avoid the duality of questing for things which are impossible to achieve. Instead, by appraising what is real and apparent to us, we keep our grip on reality firm, and this can only lead to a higher way of living, immediately or eventually. It is the illusions that beguile us into following a fool's dream, a dream of utopias and material felicities, and so, to keep on the path of truth, the individual must see the world as representation and stay clear of any objective world of "truth."

Schopenhauer's love of natural beauty provided for him a way of tolerating what he saw as "ineliminable suffering," a way to continue living in something other than a void of being. His appreciation of all the grand works of nature affirmed his sense of reality, and this gave his philosophies vigour and life, even though they were constantly plagued by that depressing note of consistent pessimism. But we can look up to Schopenhauer for his childlike devotion to the arts when all around him they were quickly declining into a stigmire of philosophical superficiality with little to no regard for the creations of great men and their universal importance.

Schopenhauer's holistic thinking, as evidenced by his view of the world as a massive organism, with all individuals within as mere limbs and organs of the world's anatomy, is critical to analyzing our part of the world as it has become over the last few hundred years, where the status of the individual has overcome in importance the condition of the entire organism. It has never been more imperative to consider yourself in

relevance to the whole, and to remove yourself from the ego within and to serve your community in Schopenhauer's ideal sense of compassion.

Arthur Schopenhauer was a man of solitude, of that there is no doubt. However, from his vantage point of mental loneliness this man observed more truths and realities than men surrounded by familiarities have. What we can do as proud and faithful readers of his work is to appreciate who Schopenhauer was as a man: a lover of nature, a man with integrity, and a proficient player of the flute; his work's strong and passionate legacy will prove to be timeless because, as history has shown on countless occasions, truth never dies.



The Belial Point Theory

by Dave Golgotha

Everything has a beginning - the point where it starts. A tree has a seed, a chicken an egg, etc. But each of these beginnings also had a cause - the seed to grow the tree came from a previous tree; the egg that hatches into a chicken was caused by a chicken before it laying the egg. Doesn't it then make sense to assume that everything has a cause, and a cause before that, and before that, repeating infinitely until the theoretical 'first cause' is reached?

The 'first cause' exists only as a concept, since in order for it to exist as an actual 'force' that caused something to be, that exact force must have been caused by something, therefore making that force not the 'first cause'. So we must move back one step further, and the situation then repeats itself. For sake of clarity, we'll call this abstract idea 'first cause', the Point of Belial, or Belial Point. I will explain the meaning of the name later. Just as the geometric point of a triangle can never be reached, since no matter how far we 'zoom in' searching for it in two-dimensional space, the geometric point is always infinitely smaller than what we can see,

the first cause is the theoretical point at which the whole chain of infinite events was kicked into motion.

Ultimately, everything that has existed, exists now, and will exist, owes its existence to that first cause infinitely back up the chain - the Point of Belial. Mankind has subconsciously known this, and everyone has attributed various aspects and 'personality traits' to this first cause, which in turns leads to beliefs in deities such as 'God', the supreme creator, the infinite being. Yet if an infinite being exists, e.g. God, then according to the reasoning shown above, God had a Belial Point. The Belial Point is not personal - it does not think, or have consciousness - in this respect, it can be likened to another force, such as gravity or friction.

Does gravity think? No, it just adheres to a set of principles and works the way it does. The force exerted at the Belial Point is infinitely simple - the very 'spark' or 'chance' that set everything in motion, to cause the cause of the cause of the cause of the cause, repeated ad infinitum. This 'ultimate cause' can be accepted on many levels by the human intellect. Some, choosing to worship it, give it a personality, and establish a formal or informal set of 'rules' to govern their beliefs, usually based on an idea similar to 'in the beginning, God created the heavens and the earth.' As the Belial Point is simply a cause, worshipping it has no actual relevance - it's just a way of accepting that it happened - giving meaning to man's existence.

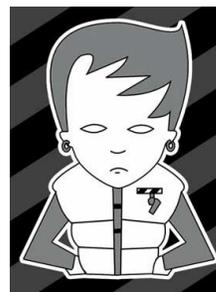
Other people choose to study its effects as far back as they can, e.g. scientists looking for the reason behind the Big Bang and what it lead to. Yet others just ignore it and get on with their lives. How you choose to accept your existence as caused at the Belial Point, and whatever meanings you give to it, is entirely that - a choice, grounded in as much uncertainty as the next person's choice. If you choose to worship it as a god of some sort, giving it a personality, then go for it - it leads to emotional fulfillment and a sense of 'worth.' If you choose to study it, and learn as much about what has happened since and why, then go for it - knowledge of the

mechanics of existence is sure to be a good thing. If you choose to ignore it, and just get on with living however you see fit, then that's fine too - if it makes you happy, go for it. Each choice is just as valid as every other choice, and no particular way is 'right' or 'wrong,' 'good' or 'evil,' as these are all subjective terms, and only mean what you want them to mean - basically, 'good' is what you like, and 'evil' is what you don't like.

As all choices are equal, no one has the right to condemn another for their personal choice on how they accept the Belial Point, as, in the end, we're all believing in the same thing anyway. I call this theoretical point the Belial point, as 'Belial' symbolizes true independence - independence from having being caused, as it is the first cause of them all.



Satanic Parenting



Satanic Parenting will offer a guide for raising your little hell spawns in a healthy, happy, and productive environment. We incorporate the Satanic concept with plain ol' wisdom for a practical and uncompromising path for the forgotten Satanic Parent.



"Creators learn what they want to learn in order to have the tools that their originality & genius demand." -- A.S. Neil.

A child identifies through its parents and gains its first perceptions of self from parental feedback. As an early-model Satanist parents encourage their change to taste life's colours,

aromas and textures: subjective information is the first step towards the thinking individual. Adults learn many practical skills in a lifetime, and as first-teachers our children can prosper from this; all of the tricks and knacks to become self-sufficient adults.

The 'proletariat' is created by society and education.

Mainstream schooling teaches an individual to read and write so that s/he may be slotted into the marketplace.

In the monetarist 90s, many schools are a tired shadow of their pioneering spirit, where cultural value takes second place to market/government dictate.

They reinforce the abstractions of equality, democracy, censorship and the disease that is Judaeo-Christianity. As for the alternative schools that flourished in the 70's, there are few left; those that remain are based on the liberalist attitudes of the 60s and 70s, or there is the current crop of Rudolf Steiner schools which Satanists have to regard with suspicion.

While it is the aim of society to overcome the individual and defeat those intuitive and instinctive abilities many of us are born with; it is the Left Hand Path parents who will nurture these strengths.

Children are adept at manipulating their world around them, and if the new generationists are to grab the emerging Aeon by the cortex it is fitting that Satanists empower their offspring and in this way gain a kind of immortality.

"You highest men my eyes have encountered! This is my doubt of you and my secret laughter; I think you would call my Over-Man – A Devil!! – Nietzsche



The Way Ahead for Stratification

By Julian Karswell

The ultimate aim of Satanism is to ascend to positions of influence, seize power by covert means and, ultimately, to implement the kinds of policies which will lead to the stratification of society. For this to be carried out, Satanists would have to be covertly in place within the different levels of government, and also with other places of influence: the media, universities and non-government organisations such as think-tanks would be ideal places where Satanic paradigms of stratification and natural law could be insinuated into mainstream political and social thinking.

There are two obstacles standing in our way. As with most adversaries, they have more to teach us than our allies: both of these obstacles take the form of cabals, either loosely or more formally organised, dedicated to propagating ideas contrary to our own.

Firstly, there are various above and below ground Christian organisations, which are diametrically opposed to the stratification of society. This is even when they practise it themselves, such as the elite and secretive Catholic organisation, Opus Dei.

While there are many 'above ground' Christian groups which have faith-inspired overt programmes of social inclusion which are diametrically opposed to Satanic thought, there is often more to be feared from the quasi-Christian groups which disguise social re-engineering as simple humanitarian concern. I would classify Freemasons, Rotarians various 'Order of Knights of...' and a host of other 'fraternal' organisations in this quasi-Christian group. As you rise up the corporate ladder, you are likely to meet ten such Freemasons, Rotarians, Shriners, Sons of the Desert, whatever, for every one member of Opus Dei you might encounter. Consequently, these 'soft' ideas of social inclusiveness and undeserved equality are far more prevalent than those based

on hard-nosed beliefs based on theological argument.

Secondly, and this is particularly prevalent in local government and some aspects of national government, there are loosely organised cabals of left-wing ideology.

In some ways this is the group which is most dangerous to forming policy.

The unspoken doctrine of the left wing cabals is this: Society is unfair. People become criminals/ drug addicts/ winos because society is unfair and it is not their fault. Therefore we should i) give all our help and resources to the poor criminals/ drug addicts/ winos who are the victims of Capitalism; ii) not comply with any policies which would discourage people from becoming the aforementioned deadbeats because that would simply cover up the basic unfairness of capitalism and make it more tenable as a system.

Regardless of the political makeup of your government, your city or your county, people with left-wing tendencies gravitate towards jobs in probation, social care and some aspects of police work because a) these are the few places left where socialism is not a discredited philosophy, and b) they can earn a paycheck while putting their ideals for a 'better' society into practise.

In my own experience, despite the worst fears of McCarthyism, socialists are not terribly well-organised and outside of union membership, may not even belong to a specific organisation. This should not obscure the depth of their convictions. Policies which are implemented to discourage drug abuse, feckless parenthood and to put the penalty back into the penal system regularly founder because of resistance from the grass roots of these social services. Attempts to force policies into place often result in failure, costs spiralling out of control and chaos.

Attempts to cap welfare payments in the USA are an prime example of where a sensible policy to encourage prudence among those on state aid, persistently had obstacles put in its way by those that asserted that individuals have a 'right' to keep having children they could not afford to feed. Similar methods are at work in the UK trying to derail the ASBO system which requires antisocial elements to behave or go to jail.

In your own place of work, while your head of department who is a member of his local church and a Rotarian may seem to be pleasant and not at all like your mortal enemy (he may even have hired you), or if you are a probation officer with Satanic leanings, you might get on tolerably well with your left-leaning manager. However, unless you are 'one of them' and share their ideologies, you are going to be forever an army of one trying to change attitudes and sooner or later it is going to limit both your career and your ability to affect that change.

So what can modern Satanists do to bring about stratification?

I recommend that we learn from those that stand in our way. While individuality is an important part of Satanism, in this respect we cannot afford to be a diffuse collection of solitary agents, there must be at least a loosely defined organisation of ideas to give a cohesive direction. I have named this idea of a collective approach to achieving stratification Opus Diaboli – not just an amusing pun on Opus Dei, but also a reminder that it is about action.

From our Christian adversaries, we can learn the advantages of strength in numbers and in being organised with a focused game-plan. From our 'comrades' on the left, we can learn the lessons of giving lip service to our paymaster's ideologies, while having our own agenda.

In short here is the action plan:

Focus: Policies and social trends contrary to Satanic thought should be identified and a concerted effort to bring them down. For those that do not belong to grottoes or mix socially with other Satanists, that will mean keeping in touch with current Satanic thinking in websites and magazines, and through special interest groups which may form as part of the Opus Diaboli project. I envisage groups forming with special interests in housing, drugs, the justice system etc.

Action: Ideally this would happen by a) supportive politicians denouncing them in terms acceptable to the general public b) Professionals working within the appropriate services should likewise make representations outlining socially palatable reasons why these policies are impractical, d) sympathetic elements working in the media will be supportive of these actions, and finally e) Monkeywrenching:- this we have learned from the socialists – they have more or less ‘occupied’ some professions and are able to sabotage policies which do not fit their own ideologies. Although smaller in number we can do much in our own ways. We can ensure that non-Satanic policies do not get the full effort required to ensure success. We can make sure that deadlines get bumped, that costs spiral out of control and that those associated with these schemes are shown in a poor light.

In short, both Christians and the Left have created secret and semi-secret networks which have given both influence and advantage to those who have belonged to them.

Now it is our turn to build nations within nations and cities within cities, to insinuate our ideologies into the policy process and to strangle at birth those schemes which work against us.



The Joy of Blinkie Fest

Welcome to all readers of the Joy of Blinkiefests! This is a Column dedicated to the study and pilfering of the common species of night-time safety flasher, otherwise known as a "blinkie." These ingenious devices have been found all over most American cities and towns, usually near construction. Since they're easy and fun to steal, most AC readers possess at least one.

This column supports the theft of and distribution of information about blinkies, and we encourage those of you interested in late-night adventure to read on.



First, I would like to say that blinkie running, and blinkie fests, are not enjoyed by everyone, and that there is often a reason why people don't enjoy them. Some people are just not as psychotic as the rest of us. This doesn't mean that they're wimps, but I wouldn't bring them on something like a blinkie run as they are liable to screw up. Not that a blinkie run is a strenuous activity, but some people aren't made to do it.

The Art Of Blinkie Running

If you haven't read my previous column on the art of blinkie running, I suggest that you get it. It's up on the WoS Website and some of the more flagrantly psychotic Yahoo group's around, so it's not that hard to find. But I'll review it because I want to waste copy buffer space:

A blinkie is a night time safety flasher, usually found near or on construction, and an interesting conversation piece.

Also, they're fun to steal.

A pig is a law enforcement officer on duty.

Bacon Bits are pigs off duty, usually as paid security people.

Baco-Bits are fake pigs off duty; basically, they are just dumbass security people.

A blinkie run is the act of stealing a blinkie.

A blinkie fuck is a fucked-up blinkie run.

The idea in a paragraph -

Scan the site the day or night before. Bring a car, blinkie tool (19 mm or 3/4 inch socket wrench) and a straightened paperclip. If the blinkies have little holes in them, poke the clip into the hole and push. This should shut it down, but if it doesn't, just toss the blinkies into a large, thick bag and throw it in your car. Never do anything in a car except arrive, load blinkies in, and leave. You can always escape on foot, but never in a car. Don't break a law during the run except actually stealing blinkies. This is all simple, easy stuff. No sweat.

Blinkie Fest

The Blinkie Fest is a new form of entertainment gaining popularity because of its versatility and appeal to both sexes (who wants to get sweaty with a bunch of members of the same sex? c'mon). In a nutshell, the blinkie Fest is sort of a modified scavenger hunt, except you usually only hunt for one thing: blinkies. There are three steps to setting one up: recruitment, preparation, and the actual run.

Recruitment

This is a good sort of thing to take your friends to some Friday night, mid-school year, when everyone's pretty bored with doing the same old shit each weekend, and there's a temporary beer drought. You need about three people plus a driver per car, and how many people you have come determines the number of cars you have (duhh). These people will need one or two blinkie tools per car, and probably some

pillowcases or other shit for anything else they pick up if they get bored with blinkies.

People to get:

Reliable friends
Drunk chicks
Pyschotic friends

People to avoid:

Skeeve the Magician
Acid Heads
People who cringe when they do over 35 MPH

Drivers need to be sober, of legal age and have cars in good shape. Cars to get are simple, old and usually non-descript Japanese or domestic vehicles. Avoid dad's BMW or your own flashy vehicle, since the pigs just LOVE to hassle you.

Preparation

Divide people up by cars, four to each vehicle, including driver. Make sure each car has at least two blinkie tools and several sacks to hide stolen stuff in, plus a place to hide it in the car. Also, make sure beer, guns, knives and fireworks are well hidden. If you want, a pair of walkie-talkies per vehicle is good, because that way you can have a lookout for really decent thieving.

Everyone must have an excuse for staying out late. It's easy - if your parents are conservative buttheads who freak when you're out later than midnight, "spend the night" at a friend's house. Pick someone they trust to lie for you. Works every time. It's usually not aproblem, though.

Blinkie Fest

Now, take your friends, divide them up among the cars, and head out. I suggest giving each a point chart, such as the following:

Cones	10
Red Blinkie	25
Blue Blinkie	40
Stop Sign	50

Police Car 300
Yellow Blinkie 20
Dip Sign 60
No Parking 50
Walk Light 100
Century 21 50
Road Sign 50
Stop Light 300
License Plate 90

These make it all the more fun. Arrange for a rendezvous at about six the next morning at a safe location (alley, church) where the

cars will meet up and count what has been thieved. Since there is often more stuff stolen than can be held per car, it's also good to have a friend's house where stuff can be dumped, or a parked car, or something of the sort.

Have fun - and remember the Addicted to Crucifixion's golden rule: If it's not nailed down, it's free!



Political Correctness

In democracies we're told that we live under free speech. Free speech means that every individual has a right to express his or her opinion democratically in media and debates. But like with many other things today, free speech is a catchy phrase that doesn't really live up to its own ideals. Not all ideas are legitimate to express, ideas our political leaders fittingly call "anti-democratic" or "anti-freedom." In other words, you're allowed to speak your mind as long as your opinion is not in conflict with the official political ideals.

This creates what we often address as "political correctness," that is, all political ideas are equal worth, but some ideas are more "correct" than others. This is a clever move by the authority, because it sustains a parallel world; one, where all of these good-sounding concepts such as "freedom" and "diversity" are praised, and

another, where some people question these concepts and find that they don't correspond to reality. Nobody is noticing the clash, because as long as you don't put these concepts up to the test - and most people don't - you will never know just how "free" you really are.

Political correctness has also got a psychological dimension. For example, while many people are tired of mass immigration and ethnic conflicts, they're well aware that it is "racist", or politically incorrect, to express this in the open public, fearing that they'll be labelled as Nazis. A realistic point to make here, would be that you aren't necessarily full of hate towards other people, to express that you feel more comfortable around people sharing your culture and set of values. The authority has no arguments against this, so instead they choose to thrive on people's fear of being branded as someone who is "against" the morally positive things we see on TV.

Political correctness is just that: a fear of reality. Truths, if really *true*, should be able to stand on their own without a political dogma to support them. Today, most of our "truths" are not built around what's realistic, but what sounds good in the ears of those who've listened to the same message year after year. Suddenly, the dogmatic shell breaks and reality knocks on the door. By then, we stand up to our knees in problems we've been trying to hide for years: global ecological disasters, mass poverty, political corruption, race riots and generations of emotionally broken children.

But the worst thing about political correctness is that it breaks consensus on how we should live and organize our society. Two basic camps are created: those who are "correct" and agree with anything that is popular at the moment, and those who thus are automatically "incorrect" and shouldn't be listened to. Society will slowly fall apart due to these internal divisions, while the focus on realistic expectations for the future, is drowning among all the dogma and massmedia that are needed to support the "correct" ideas. The most effective way of dealing with dogmatic political correctness is to point to our

shared reality and show how our current ideas do not meet the expectations we assess. We need to find a path that will lead to a better future, where ideas are measured logically and realistically, regardless of their market value or dogmatic capability.



Alter Call



Where would the Satanist be without ritual? Part theater mixed in with emotion, desire, and of course understanding of Higher Magic. But are you getting the most out of your rituals? How do you create your own rituals? We answer those questions with information on proper usage of tools, how your décor and surroundings can increase your abilities, mood music to provide the perfect setting, and much more!



The following article touches upon ritual magic, but may not satisfy the desires of many for material on magic. But then again, if they want to see something different they can write it.

Some of the ideas in this article were inspired and influenced by the ideas of C.G. Jung but they are not, properly speaking, Jungian. In my opinion, while there is much in Jung's work that is admirable he was still far too Judaeo-Christian in his outlook. I do not claim that these ideas constitute any sort of revealed word. It works for me. If you don't like it feel free to write down your ideas and send them to me.

The Powers That Be

To the Satanist, Satan and the other devils are not real entities. They are however what might be termed "psychic entities". I do not mean to imply anything metaphysical or paranormal in using the word psychic. I refer simply to the mind. The only existence Satan and the other Devils have is in the mind. They are the personifications of impersonal forces of nature, or of the dark, instinctive drives of mankind. Asmodeus is called a demon of lust. What does this mean? It means that man has given the energy which drives his lust a name. To invoke Asmodeus is not to call forth a spirit out of Hell; rather it is to call forth that lustful energy. All of the devils listed in the Satanic Bible under the heading of The Infernal Names are such archetypal forces. They reside in the deepest levels of the psyche. The unconscious mind, both personal and collective. This unconscious mind I call the Abyss.

The Abyss

The Abyss from which these devils are summoned is the subconscious mind. The unconscious mind is not the same thing as the subconscious mind, which is sort of junk closet of the mind. The unconscious mind is the realm of dreams. The language of the unconscious is the language of symbolism. The unconscious mind cares nothing for the rationality and logic of ordinary, conscious reality.

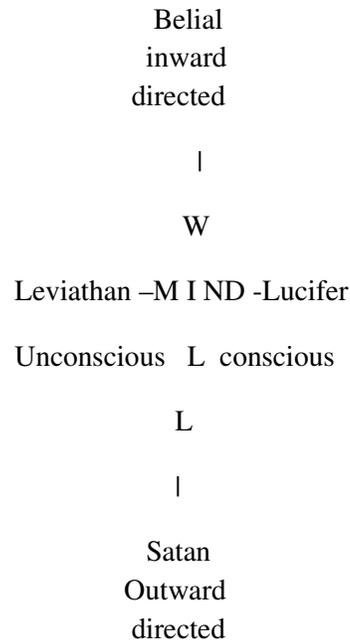
The unconscious mind is very old. Because many of the symbolic motifs of the unconscious are the same the world over the unconscious mind probably evolved to something much like its present state before the differation of the races. The mental differences between differing racial groups tend to be differences on conscious levels.

Most people never enter into unconscious realm only in their dreams. Even then they find this part of their minds inexplicable because they try

and apply to this dark domain the rules which govern' conscious thought. In the ritual chamber the Satanist tries to consciously enter into this unconscious mind. The directional symbolism you as much . The east and the west are governed by Lucifer and Leviathan respectively. Lucifer represents enlightenment. Leviathan is the serpent out of the deep. These are metaphors for the well lit realm of consciousness and the murky depths of the unconscious. In facing west one turns ones back on the conscious mind so to enter into the realm of the archetypes, the unconscious mind – the Abyss.

The Four Princess

In The Satanic Bible Anton LaVey speaks of the four Crown Princes of Hell. These are Satan, Lucifer, Belial and Leviathan. He lists a directional and elemental correspondence for each. I also see a psychological correspondence. As I see it the north-south axis represents what Nietzsche called the Will To Power. This will To power is exerted in two ways. On the north end of this axis we have Belial who is without master. Belial represents the Will to Power turned inward so as to attain self-mastery. In this sense Belial corresponds to the Apollian drive. At the other end we have Satan, the adversary, who goes forth to dominate and exercise this Will To Power upon the world around him. Accordingly Satan can be seen as being somewhat Dionysian. The Apollo/Dionysus analogy is limited and should not be carried to too great an extreme. The Appolinian side would be more accurately encompass both Belial and Leviathan. The east-west axis represents mind. As I already have stated, the east represents the conscious, Luciferian mind. The west and is the unconscious, Leviathanic mind. The diagram below graphically shows this. As you can see, at the center is I. This represents the individual.



The Satanist should strive for balance. To center himself along both axes. He may not always do so but it should be the goal toward which he strives.

Magic

Synchronicity is a name. Jung gave to meaningful co-incidence. As I see it, magic is an attempt to induce such synchronistic events. Jung spoke of three types of synchronicity. Two correspond to what is know as psychic phenomena and do not concern us here. The remaining type is defined by Jean Bolen, a Jungian analyst, in her book The TAO Of Psychology in this way. “A coincidence between mental content (which could be thought or feeling) and outer event.”

Synchronistic events are most common when powerful emotions are combined with unconscious mental activity. Therefore, synchronicity most often occurs without any consciousness awareness of it. In ritual one enters into the Abyss and through strong emotions to trigger such synchronistic events.

It is not only synchronicity which witch or warlock seeks to manipulate through ritual. By operating in the Abyss of the unconscious you enter into that vast web which binds us all: the collective unconscious. You might think of it as a vast phone network. You can call anyone if you have their number. A powerful emotional connection, be it love, hate or something in between, establishes that link.

The means by which you then communicate is a sort of telepathic communication. This is not to be understood in the science fiction sense of having a mind to mind conversation. No, I'm referring to something born of the unconscious and which might never enter into the consciousness of the recipient, but then it doesn't need to. I am referring to the sending of impressions or gut-feelings which are intended to influence people in ways desirable to the magician. To give an example, you might send out very powerful emotions to sow fear in the heart of your adversary, or lust in the mind of one you desire. They need not to be aware of these thoughts consciously, and in many cases it is best if they do not.

Some might suggest that the prayer of the Abrahamic religions constitutes a form of magic. Perhaps you might look upon it as a sort of bastardized, guilt ridden magic at best. The Satanist speaks of the Is-To-Be while the Judaeo-Christians speaks halfheartedly of the If-It-Be-Thy-Will-Oh-Lord. From time to time they might have an emotion strong enough to cut this pious bullshit, and if so possibly a case of simple synchronicity. Magic is an act of will, and the results must be willed, not begged for like a cringing groveling slave.



Viking Feminism

What has over 100 years of the "feminist movement" achieved for women? It can reasonably be considered that there have been few if any positive advancements for women in the west made as a result of the feminist movement, and indeed because this movement is part and parcel of the universalist, multicultural ideology of the "Left," it has helped to contribute to a general worsening of the conditions for women here. The feminist movement has described all women as a sisterhood, with the same hopes, and aspirations from life, who are oppressed by men - who invariably wish to suppress and dominate women. The feminist movement is a rejection of traditional values.

Given the reputation that the writings of Christian monks have given Vikings - brutal rapists and thugs - people easily jump to the conclusion that Viking men must have treated their womenfolk with similar inconsiderate dominance. Not so! The Vikings, following the Germanic tradition, treated their women as of at least equal worth to men, but with differences that were also important and which defined the roles each sex should fulfill.

At no time in history since these pagan days have relations between the sexes been as good as they were then. But I say that from a Germanic perspective. Every culture has its own ways, and it is no surprise if each thinks their way is best. In Viking times, a man had first to ask a woman's father if he could marry her, and then he had to get permission from the woman. She had the final decision. This meant that it was somewhat necessary for men to consider how well they were perceived by women in order to be accepted as a husband. Mind you, women in the west continue to have a great deal of choice over whether to accept or reject a man - especially since women are not financially dependent upon a man's income in the way that they have been. (This progress is not necessarily something that the feminist movement won, but rather something that would have come about anyway, to some extent it was pushed along as a result of women helping in munitions factories in WWI). Despite western women having this choice, they frequently marry men who

disrespect and abuse them. You can give a woman freedom to choose her man, but that is no guarantee that she choose him well. In fact this is an argument for arranged marriage that has some merit, as well as for the Islamic tendency to marry women off to their cousins. Sometimes Viking women would agree to marriage on condition that the suitor complete certain tasks. In the Saga of the Jomsvikings, Astrid demands that Sigvaldi should first capture King Svein, a well-liked and powerful Danish king. Sigvaldi risks his life and completes the task. Astrid could be considered more powerful even than the king, in being able to command his capture like that.

Women were also well respected for the ability some had to interpret dreams. The Vikings set a lot of store on this. These women were sought for help and advice. Thyra, one such dream interpreter is described in the Saga of the Jomsvikings as "the wisest woman who ever came to Denmark" and "the Savior of Denmark."

Because Viking goddesses were very important, women were consequently looked up to as sources of advice and help, as if they had goddess-like attributes. The character of any man who did not treat women accordingly was questioned. Some women, especially if married to men of authority, did not deserve to be so well treated and were known to behave like over-indulged, mean and selfish bullies, such as Freydis, daughter of Eirik the Red of Brattahild. She killed several people who had inadvertently annoyed her, and she got away unpunished because of her connections and because she was female.

The Viking women controlled the household while their husbands were absent. They were strong-minded, opinionated and independent. Because the men were so often away for long periods of time, this was an essential character for a woman to have.

Women have a strange tendency to embrace ideologies that put them at a disadvantage. This could be because women tend to be emotional rather than rational. How else to explain why

Viking women later showed more enthusiasm than the men towards adopting Judaeo-Christianity, although this reduced their standing in society substantially, with the Church calling for women to subordinate themselves to men. Judaeo-Christianity also brought the concept of women being temptresses by nature, and the cause of man's fall into "original sin". Likewise, women today embrace multiculturalism, although this has resulted in an increase in anti-social behavior, rape and battery, while attempting to absorb cultures where women are traditionally considered as low as farm animals. Perhaps this proves that the source of women's virtue in the Viking/Germanic times was more in the minds of the men folk - and that many women were over-rated! Women can be seen to have been the very cause, collectively speaking, of their own downfall. Women owe our standing in society to the culture, and to the degree of respect afforded to us by men. History shows the kind of men who allow that, and in what kind of community this is feasible.

While most of the Icelandic sagas were about men and mostly written by men, there are many strong female characters in them. The same traits valued in men are also valued in women: honor, courage, wisdom and strong will. Often women are portrayed in the sagas as goading men to act, such as to take revenge. The women were not allowed to take up arms themselves against fellow Vikings or to go to battle. A woman could threaten to divorce a man if he did not act as she wished. Under Icelandic law, divorce was easily completed and if a woman seemed to have just cause, she could claim half of her ex-husband's estate.

Working magic was a woman's role, and it was considered unmanly for men either to use or to benefit from magic. A man was forbidden to pay unwanted attention to a woman. He could not write her romantic verse or attempt to kiss her. To harm a woman was almost unheard of, and considered extremely shameful. A cautionary tale in Njal's Saga tells of how Gunnar slapped his wife's face after finding that she had stolen food from a nearby farm during a famine. Hallgeror, his wife, swore to remember that. Years later, Gunnar was under attack from some

men whom he kept at bay by firing arrows. His bow string broke, and he asked his wife for two locks of her hair, that he could plait to make a new string. This she pointedly refused him, even though Gunnar had told her his enemies would kill him -and so they did. In all attacks on households, women and children were not harmed and were allowed to go free. See Droplaugarsona Saga, Gísla Saga or Brennunjal's Saga.

This history demonstrates that the claims made in modern feminism of universal abuse of women by men are untrue. Pre-Judaic-Christian Germanic and Viking women had well defined roles, yet were put on pedestals by the men folk, and respected in a way women in our society may never again experience. Only by realizing what we have lost by abandoning our traditional culture, and rejecting the unnatural practices that result from universalist ideologies, can we return to a relationship between the sexes that benefits both men and women. We must undo the corruption.



Circumcision & Satanism: An

Oxymoron

By Nergle Rurpleforeskin

"If it ain't broke, don't fix it." -- Ancient Redneck proverb.

From a Satanic perspective, the question of circumcision is obvious. Therefore, there is no pertinent question, at least on a religious and philosophical level. Should a Satanist become circumcised? Of course not, what's the point?

The word "circumcision" comes from the Latin 'circum' (meaning "around") and 'caedere' (meaning "to cut"). The rite of circumcision originated with Islam and Judaism, called "Bris Milah" {Hebrew: "covenant of circumcision"}, as a sacrifice to 'God', symbolizing allegiance to Jehovah / Allah, dedicating the genitals to said

'God', only being used in accordance with Mosaic Law, i.e., only within the context of 'holy matrimony', for the sole purpose of reproduction. But why cut off a good thing?

In an additional modern variant come two prominent arguments, to both justify and condemn circumcision:

"Uncircumcised penises are "dirty."

Just like any other body part that may germinate, it's nothing that some soap and water can't cleanse, with some lotion and powder used, if desired. A small price to pay for the naturally heightened sensitivity uncircumcised penises enjoy. After all, the foreskin itself is there to protect the sensitive glans from harm or discomfort from foreign objects, just as the pubic hair cushions the pubic mound, or 'mons pubis.'

As for any so-called odor, remember, in the animal kingdom, olfactory stimulus is necessary to attract the opposite sex {as in pheromones}, and mark territorial boundaries. As the female humanimal may allow for a latent odor {see The Satanic Witch} to subtly pervade the atmosphere, subconsciously stimulating the male, so may the male counterpart magnify the sexual response.

It should be understood, however, that the scents are better appreciated when fresh, from clean skin rather than from amassed bacterial deposits. For the pheromones may be actually overwhelmed by unpleasant odors of bacterial residue, and of course, smothered in overdoses of deoderant and heavy cologne.

With the common-sense practice of hygiene as well as social consideration, any overbearing smells may be contained to appropriate levels, thus making them work for you, not against.

Any offense leveled against an uncircumcised penis is the fault of the slob who doesn't keep himself presentable.

"Uncircumcised penises look 'funny', or 'weird'."

That is purely a matter of perception. If it looks "funny" or "weird" to a girl, she must have had her nose in quite a few porno magazines! Or seen too many porno movies! Just like clothing fashion, the physical accoutrements on a pornographic performer are at the particular specifications of the casting director, and of course from there, the herd are told what to like and dislike. I know a few girls who love foreskins, and enjoy playing with them accordingly. As a matter of fact, I've heard one succulent succubus say that a man without one is incomplete. It's obvious what HER fetish is!

Ultimately, it is how a penis FEELS rather than how it looks that is important.

There have been some reports that circumcising a penis will inhibit its full potential in length and sensitivity. Some men have stated that the glans is painfully ultra-sensitive for a few weeks after the operation, then lessening to a point below normal, than when they were uncircumcised. Why risk it?

Fortunately, those who have been circumcised now have the option of having their foreskins restored by simply employing a stretching effect via a weight attached to the remaining skin, at which point the foreskin gradually accomadates over the glans.

Finally, if this be the petty criterion by which someone is considering circumcision, then it seems like they are already programmed and circumcised from the neck up! And you know what that makes them! So don't mutilate yourself under pretention, but instead be content how Satan 'made you', for Nature has a purpose for everything.



GOD: Proof and Choice

by Scott Morris

(WARNING: This column may be inappropriate for shallow or overly dogmatic readers.) [For Judaeo-Christians?]

The Ancient Greeks discovered and developed the most powerful tool man has ever known: deductive reasoning. By reasoning, they found the moon to have mountains and to only reflect light instead of producing it. They saw the sun as a distant "fiery stone" and put it, rather than the Earth, at the center of the galaxy [?] -- not a real good P.R. move at the time [?]. They figured out how an eclipse works, estimated the Earth's circumference at 7,850 miles (only about 50 miles off), and without leaving the country, discovered that the north pole is covered by an ice cap, and the south pole by a land mass. The really amazing thing is that all these facts were hammered out between 585 and 215 B.C.! The methodology they used is called classical reasoning [today], or thesis-antithesis; if $A=A$, then A is not non- A . Using this same reasoning, I'm going to prove that the only answer to mankind's three greatest questions is that (fasten your seatbelts) God exists in reality.

[Some interesting points in Scott Morris' first paragraph, which should be cleared up, if only in the interest of sanity, are as follows:

1.) The sun is NOT the center of our galaxy -- obviously the author meant to write "solar system" instead of "galaxy." But in considering the brilliance of his GOOD logic, does reality actual matter to his conception of the cosmos?

2.) We'd be interested in learning how the Greeks used logic to determine that the south pole is a land mass and the north pole is ice. Mr. Morris leaves us no explanation nor source citation, so, unless we know what he "knows," we readers have to take his information on faith.

3.) A really amazing thing is, I didn't know mankind had three greatest questions. Is it everybody with these questions, or just him? I mean, I still sometimes hear people ask, "Why is the sky blue?" I'm sure that has to rank pretty god damn high on the list of greatest questions...

4.) "Fasten your seatbelts" is a mysterious turn of phrase, if you know that Scott Morris nearly died in a terrible automobile accident in 1998 -- AND HE WASN'T WEARING HIS SEATBELT!

5.) The most glaring error in this paragraph is when he says "God exists" and he's gonna prove it. If his Judeo-Christian god exists, how come his beloved ancient Greeks -- the ones who "invented" logic -- were by and large not Judeo-Christians but polytheistic pagans?! Couldn't they use the "most powerful tool man has ever known" as well as, if not better than, Scott Morris?

We now return you to a GOOD use of logic, already in progress:]

Although philosophy and religion use different languages and perspectives, they both deal with man's three great questions. First question: "What is?", or "What exists?" French philosopher Jean-Paul Sarte best phrased this as something IS there rather than nothing being there. This is the metaphysical question. Second question: How does man's personality and moral motions fit in with what is there? This deals with distinguishing man from non-man, the conflict between humanity's greatness yet cruelty, and man's conflict with himself, others in society, and nature. This is the moral question. Third question: How does man know if what he knows is true or false? This is the epistemological question.

[Okay, clarification time again:

1.) The continued pre-supposition that mankind has some mystical trinity of "greatest" questions is silly and unsupported.

2.) "Jean-Paul Sarte" is most likely a misspelling of Jean-Paul Sartre. And why a Judeo-Christian would build his chain of thought with the ideas of a confessed atheist like Sartre is a strange use of logic indeed.

3.) "Conflict between humanity's greatness yet cruelty"? Part of the problem with Judeo-Christians is their vanity about being one of

God's special pets rather than merely another kind of natural animal. They are always divorcing themselves from the real world. What is humanity's "greatness" anyway? -- according to who? And what is "cruelty" and to whose point(s) of view?

4.) Knowing true from false, reality from fantasy, is where the average Judeo-Christian fails logic miserably; he or she rarely understands this rudimentary basis of science.

5.) Judeo-Christianity is supposed to rely on faith, NOT reason. So what ever Mr. Morris is up to in this essay, God certainly is not going to approve.

Sorry about all these interruptions.
I know it's a fascinating read:]

Two classes of answers have been given to these questions: the class of reason and the class of non-reason. Non-reason says there are no logical rational answers to these questions. Everything is just chaos, beyond meaning, significance, or reason. However, no man saying, "There are no cause and affect relationships, or answers," has ever been able to prove his claim by living his own life according to this philosophy. We live in a world of form and order; remove it, and science, communication, and life would instantly end. The answer of reason says our questions can be answered by communicating rational, logical thought to each other. Seeing the success the Ancient Greeks had with deductive reasoning, this is the obvious choice [this answer of reason].

[Here goes:

1.) The three "greatest" questions do not, as a group, neatly fit into either a "class of reason" or a "class of non-reason."

The first fallacy of logic Mr. Morris makes here is his attempt to make all three of his "great" questions belong to the class of reason, as though it were an either-or choice.

This is a grouping error (and it probably is a black and white fallacy also), because I contend that Great Question.

Two belongs to the class of non-reason, whereas his Great Questions One and Three are, for the most part, reasonable.

By sneaking Great Question Two ("Morality") into the class of reason, Mr. Morris is pulling a fast one. Morality,

Greatness, Cruelty -- these things are relatives, in the eyes of the beholders. And if a Judaeo-Christian is the beholder, these things become absolutes etched in biblical stone -- defined, of course, by the human writers who fabricated the Judaeo-Christian bible in the first place, even though Judaeo-Christians generally think every word of it is Truth Supreme.

2.) The passive voice opening this paragraph makes me want to shout, "Hey, just who is giving this class of reason to these questions anyway?" And -- 3.) "Who exactly wrote these Three Greatest Questions?" (Besides, we all want to know, "Why is shit brown?")

Done yapping, for now, again:]

Many theories have been offered in trying to answer our three main questions [Oh, now they're "main" questions and either not so "great" or not so limited to just three!], but if we boil them down [Yes, let's do!], only three remain. [I should hope so; I mean, if we started boiling three questions and then ended up with less than three answers, I'd imagine we cooked those suckers too long!] Answer number one: Everything as it exists at this moment came from absolute nothing [and nothing is the absence of something, therefore...oh...sorry about that]; no mass [Yippie!], no energy, no gods, just complete and utter nothing. [Much like this essay.] According to classical reasoning, this must be described as a non-answer because there is no way [that we are yet certain of] to get from absolute nothing to anything at all, yet alone the universe in its present form. [You tell 'em Scott! Hey, and where did the elves who live in my closet come from? I suppose you're gonna say, "From the Land of No Where," huh? Shhh, he's starting again:]

Answer number two: Everything as it exists at this moment came from an impersonal beginning. [A what?] The impersonal may be mass, energy, motion, or a combination of these,

but all are without personal qualities. [Couldn't it have come from my mommy's tummy?] The impersonal beginning says that by chance (for no reason), over a long period of time [much longer than this essay, but it didn't SEEM so long], non-life became life [sort of like non-houses -- such as bricks! -- became houses], and the impersonal became personal. ["It's just business, nothing personal."] Whether this is stated in the flowery religious vocabulary of Hindu pantheism (all is god, and god is all), or scientific jargon (the impersonal + time + chance = the present universe), it is the same impersonal answer, which always leads to the same problem: Reductionism -- everything is to be understood by reducing it to the original impersonal factor. By reductionism, meaning is given to the universe as a single whole organism (the unity), but the problem that arises is that any particular, like a pebble, tree, or man, has no significance or meaning. Because everything came from the same impersonal, any single thing is finally equal to any other single thing. [What a flake? Just 'cause two separate things -- or more -- are grouped as "impersonal," they magically have to equal each other, as if a wet rock and a wet tree equaled each other on account of their similar grouping, "wetness." This guys attempting to play philosophical word tricks.] The pebble equals the tree equals the man, all are intrinsically the same, and all are just coincidences trapped in the universal machine. [I one caught my big toe in a universal machine at the gym; I wonder how coincidental that was... Oh, where was he:] Murder equals healing, cruelty equals kindness, and peace equals violence; the word morals can be used, but because everything is equal, morals can really mean nothing more than action or motion. [I think he's going to talk about some Chuck Norris movies next...] Yet there has never been a person that [sic] has lived without seeing some things as "right" and other things as "wrong." [Except 50,000,000 Satan fans, and they can't be wrong! But seriously, this "right-wrong," "good-evil" things is the curse of the simple minded -- namely Judaeo-Christians.] Some modern philosophers have tried to use Darwinian "survival-of-the-fittest" as the foundation of how we should or shouldn't behave (right or wrong). I applaud [he applauds

-- that's the sound of one mind not working!] their efforts to base their philosophies on something, rather than requiring a leap of faith. [He says "faith" like it's a BAD, non-Judaeo-Christian sort of tool!] However, rather than standing with the Marquis De Sade and saying, "What is, is" (morals are only action) ["What is, is" is not the same thing as "morals are only action," Scott!], the evolutionist philosopher inevitably adds personal restrictions on behavior, to keep from endorsing things in nature that are seen as "wrong" for the human "animal" (rape, murder, cannibalism, infanticide, etc.). They ignore Darwin's own words, "With my mind I cannot believe that these things come by chance... I know in my mind this can't be true, but my mind is only a monkey's mind, and who can trust a mind like that?" The tension between the impersonality of non-man and the personality of man is not avoided.

[More from me?:

1.) Mr. Morris plays games with new sets/subsets; he calls these the personal and the impersonal, but we only learn that this "impersonal" grouping may -- might? -- be mass, energy and other things, but we don't get much explanation about what a "personal" thing is, to distinguish it as a separate set (or subset).

2.) Mr. Morris has spun so many webs of half-thought/-stated ideas into this paragraph that one gets the feeling he is groping in the dark for a simple direction. This does not make for effective communication.

3.) And never, NEVER, under any circumstances bad mouth the Marquis De Sade. Some things are sacred -- even to Satanists!

4.) All meaning is human generated. In and of themselves, things have no meaning, no value, no significance. Meaning is placed upon things in accordance to an individual's personal values/standards -- a.k.a. "morality." (In fact, the word "morality" simply means "values." Without humans and other semi-intelligent life forms, there would be no "meaning" to the existence of the universe. We create our

meanings, our values. Meaning does not exist outside of sentient beings.

5.) His attempt at logic here seems to rest mostly on saying that the personal cannot come from the impersonal. In other words, Mr. Morris may be saying that identity -- or individuality -- cannot reside in simple mass, energy, motion, etc. --, that identity is indivisible. However, he would be very wrong in this line of thinking. Individuals can make up parts of a whole -- a separate identity. A single snowflake doesn't lose its identity because it has been removed from a single snowball -- a separate identity.

The snowball has, of course, changed an aspect of its identity -- it has one less flake. But the snowflake has an identity that is separate from the impersonal, non-snowflake: the snowball. In such a way, humans are a subset of the universe; their identity is separate from that of the universe; and, at the same time, the "personal" humans have come from the non-personal (or "impersonal") universe -- like bricks from a house. When one plays the identity game, he or she has got to keep track of which sets belong to which, or none, or are empty, etc.

I'm not sure I'm going to bother typing in all of Mr. Morris' clay-pigeon arguments. If I don't, though, you'll feel cheated, won't you? I'll try; it seems like such a waste of energy:]

In the history of reasoning, not a single adequate answer has been found [by Morris] to give particulars meaning when we begin with an impersonal. Who said there has to be meaning? [Yeah! Meaning is an internal creation derived from the individual's personal standards, damn it.] According to thesis-antithesis, the person asking this question has gone from reason to non-reason, and needs to reread the third paragraph. [Of course. Re-read Mr. Morris' earlier fallacy of logic where he magically proclaims that his Three Greatest Questions for all Humanity are true and reasonable. Then you'll know that if you're still unconvinced, you'll have to read it again -- again and again, until you finally just accept it without proof, which has always been the Judaeo-Christian way.] But by asking this question you've made an important discovery. To find meaning for

any particular, especially man and his personality [individuality?], when we start with the impersonal, an optimistic leap of faith must be made from reason to non-reason. [And UP is DOWN, FORWARD is BACKWARD.]

In psychology, sociology, or the natural sciences, personality can only be, and is currently explained as, a really complex impersonal. Francis Crick reduces man's personality to chemicals and the DNA template with the concept of determinism. However, in his book "Of Molecules and Men," he starts to refer to nature as "her." Then in "The Origin of the Genetic Code," he starts spelling nature with a capital N. [So what? Mr. Morris spells Sartre "Sarte," and effect "affect."] B.F. Skinner says man's personality is the result of his environment through the theory of behaviorism, then in his book, "Beyond Freedom and Dignity," shows the same weakness as Crick. No determinist or behaviorist has shown [to Morris] he can consistently live with his claim that man is not really any different than the impersonal. But more importantly, for someone to claim that man equals the impersonal (non-man), he must deny man's observation (that he is not non-man) of himself for 40,000 years, if we trust the modern dating system. [I certainly do trust the modern dating system: take her to a movie, then to a restaurant and, finally, fuck like it was the day before the end of the world!] [Logically, though, Mr. Morris is unaware that humanity (or the personal, if you like his double-talk) is a subset of -- is part of -- the universe (AKA the impersonal); the only person saying anything about the part equalling the whole ("personal equals impersonal") is Scott Morris.]

So according to classical reasoning, answer number two must also be rejected as a non-answer because, to quote Francis Schaeffer [a Judaeo-Christian shithhead extraordinaire], "No one has ever demonstrated how time plus chance, beginning with an impersonal, can produce the needed complexity of the universe, yet alone the personality of man"; the universe as it is right now still hasn't been explained. [I love it when Judaeo-Christians gush on about "how the universe ain't been 'splained yet by science" and when they imply that God is the only

explanation possible. I mean, they obviously are smart cookies: you start with God as your answer and then you quit looking for any REAL answers -- and stop asking questions of course!]

Answer number three: Everything as it exists at this moment came from a personal beginning. [Which means what?] If everything began from a source with a personal quality, man's personality now makes sense as it is of the form of what has always been: personal. [I do so hate that impersonal touch, like you get at the check-out counter of those big, bright Wal-Mart stores -- fucking corporates!] If any other beginning is accepted, man is always reduced to the impersonal [-- a Wal-Mart employee]. From the rise of the 1960's to today's inner-city violence, the problem is the same -- why does man have meaning? This is what the hippie asked as the generation gap was being dug, and the lack of an answer helps the gang member to pull the trigger of the nine millimeter. [If only they believed in something, like SATAN for instance, then their inner-city lives would have meaning!] The personal beginning gives human life value because man's personality now has meaning, and the difference between man and non-man is easily seen.

But from all the creation theories, how do we know which one to go with? By making a job description, listing the qualifications our god(s) has [have] to have, and finally we'll measure each god by those standards. [Hey, even if your Judaeo-Christian god did exist, what makes you think he'd stoop so low as to work for your company, Scott!] Any scientist or mathematician would agree with Jean-Paul Sarte [sic] when he said that any finite point is meaningless without an infinite reference point. [If Sartre said that, he's an idiot; finite points certainly have mathematical relevance to other points (and themselves) within a finite reference system; a true statement would have been, "By itself, a finite point is meaningless in an infinite system."] Because man is finite, our god(s) needs [need] to have a personal unity, to give meaning to the universe and society as single organisms, and also [to have] a personal diversity to give meaning to individuality and particulars. [Reminder: our meaning is a human

product, not granted by gods. Gods can make their own meaning and destiny.] The problem with gods is that many limited gods are not infinite. So our job description would read:

God wanted [to create a fucked-up world], must be infinite, skilled at personal unity and personal diversity, and able to work alone. The gods of the East are generally infinite and provide a unity, but that unity isn't personal and they have no personal side at all (pantheism). The gods of the West are mostly personal and provide diversity, but they have no infinite side. The finiteness of the Western gods is typified by Plato's Greek gods. [Plato -- another bullshit-artist.] Sometimes they control the Fates and sometimes they are controlled BY the Fates. The only god that can fit this job description is the Trinity of Judaeo-Christianity. [Mr. Morris sure took a long time to pull Him out of his ass!] He is three persons [Moe, Larry & Curly], answering the need for personal diversity (individuality), yet one God, giving meaning to personal unity (socially). There is no other answer in all of world religion or philosophy that addresses both diversity and unity; every other system deals with one or the other. [I hear there is a tribe of mutant rats living on the planet Dango IV who worship a rat-goddess with the same qualities of the Judaeo-Christian god, only more so! Why not my rat-goddess, Scott? After all, religions are very easy to construct...] For this reason, every Judaeo-Christian, were it not for the Trinity existing from the very beginning (see Genesis chapter 1), should be an atheist [Yes, they should!]; our reasoning still wouldn't have found an answer. People always have a hard time grasping the concept of the Trinity. [The more complicated the religion, the more suckers you can baffle with it!] Picture the three dimensions; three individual infinite directions, yet one unified, infinite space -- three individually, but one whole. [Picture a lump of shit squeezed between three slices of kosher bread for a while...]

So the Trinity has answered the unity-diversity problem, but what about the infinite, personal? As the creator, He is infinite and anything else is creation, and finite. Man is brother to the bullfrog [Jeremiah], tomato, or lump of coal

because they are all finite, but God, being infinite, stands alone. [How can Mr. Morris prove all this stuff he claims about God? Why does he pre-suppose a God exists in the first place?] However, on the personal side, God and man stand together, separated from the bullfrog, tomato, and lump of coal, because these things are all equally impersonal. We are all, even the atheist, proof of God's personality because we were created in His image. [Proof?]

To avoid creating robots, God gave man the ability to choose. [Coke or Pepsi; Democrat or Republican; plastic or paper?] When the creation chose to disobey the Creator in the Garden of Eden, knowledge of good and evil was gained. Before the fall [Autumn?], man was in perfect harmony with the Creator [like John Lennon & Paul McCartney before Wings] with no basis for this knowledge. But in his fallen state, this knowledge changed man's entire perspective, and very nature. Man not only learned right from wrong, but his relationships between himself, others, nature, and God were drastically changed (Genesis chapter 3).

So if the creation and the fall deal with the metaphysical and moral questions, what about the epistemological question: How do we know what we know is true or false? If a God of reason created a reasonable universe, that universe can be investigated by man through reason. This is not my logic; it belongs to two scientists, Whitehead and Oppenheimer, both non-Christians who insisted for this reason, modern science could only come from a Judaeo-Christian mindset. [The Judaeo-Christian mindset came to prominence during the fall of Rome and the ensuing dark ages, long after the roots of modern science had sprouted in ancient Greece; modern science thrived only as it gradually threw-off the shackles of the Judaeo-Christian mindset!]

So according to classical [Morris] reasoning, answer number three is not a good answer or the best answer, it's the only answer because it alone sufficiently addresses all the philosophic questions, and fully explains what we observe in the universe at this moment, within the boundaries of reason. [Still not convinced?]

Then re-read this nutty essay; that should keep you asleep.]

In defense of an impersonal beginning, some say that science just needs more time. It's not a matter of time. When anything less than a personal beginning is used, man's personality is reduced to instinct, chemical reaction, and environment -- nothing more and nothing less (personality = impersonality). Some say Judaeo-Christianity requires faith [like Jesus Christ who allegedly said, "Blessed are those who believe but have not seen"], and they just can't believe in God. Anyone who's ever been a child has the mental capacity to envision an intelligent superior being [and Keebler elves, Santa Claus and closet monsters]. To believe in the current scientific theories requires a greater leap of faith than believing in God. [If you gotta leap, I say leap far, 'cause you wouldn't want to land in a steaming pile of that God-shit!] There is still no evidence of the creature whose genetic code theoretically bridges the difference in the number of genes between humans and non-humans. Humans have been genetically proven to have a common ancestry (original man and woman) [--ah, biblical incest was best!] while non-humans are proven to have no such ancestry. [Really? This guy doesn't read much on biology, does he?] Parts of the theories make sense, but put them together and claim man = non-man is beyond an optimistic leap of faith; it's antithetical to reason. Still others say Judaeo-Christianity isn't necessarily true just because it gives answers to man's questions. [Why is the sky...?] Those claiming this forget that science is rooted in deductive reasoning, and how successfully it has been employed [not here] -- by its inventors [ancient Greek pagans?]. The line of [BULLSHIT!] reasoning I've offered was introduced over 20 years ago by [some nit-wit named] Dr. Francis Schaeffer. It has withstood scrutiny and attacks of doctorate holders from every imaginable field of knowledge. [Did any of those doctorate holders have a functional brain, though?] Much like when society ignored the reasoning of the Greek thinkers and held on to the geocentric theory (enforced by the Judaeo-Christian rulers of the era), modern science has rejected the existence of God, and clings to the impersonal theory.

Evidently, flying in the face of reason to maintain popular opinion is still seen as a good idea.

-- Scott Morris

[Are ya' happy? You got to read the whole stupid mess! To fall for this GOOD use of logic would require optimal ignorance; so of course readers of Addicted to Crucifixion were immune from any mind-numbing Judaeo-Christian effect induced by this essay.]



De Riquer

In the small painting
meteors explode.

The Judaeo-christian martyrs in their agony
a punishment in luxury
twice against the wall.

How much room to we have
in the narrow sided darkness?

Bosnian scrap-metal
the twisted limbs of chance.



Sapphistry: Dark Daughters of Chaos

For too long we have been silent and hidden.

We waited, while an imitation and inverted
Wicca was peddled, its male dominance a
contradiction of the feminine principle of the
Old Religion.

We waited, while Chaos Magic was born... but
nothing except the old lies. So here at last we
speak, for ourselves.

To Nature we Daughters of Chaos are nearest.
Our magick is not a hobby we play in a city or a town - it is a return to the often tiresome hard reality of the land which nourishes and alone brings the vitality of life. Sorcery is a fetish of the pale, male city dweller. We are soft and yielding to each other to capture thus an aspect forgotten and our Sapphic love a silent force which we send to awaken those who sleep.

We draw down upon ourselves through our way of loving a special power and through our will send it forth - perchance to cover for an instant a city night,

bringing strange dreams to some...

There is laughter in us: no hard hatred of that which destroys. Our spells, suckled by streams, spread perchance a little delight to a world too serious and nearly insane.

And yet we are Dark because we cross the currents of our time: even 'liberation' has become a chain that binds...

Sapphic love is the greatest magick of this time because it flows but does not ebb.

Sleep on then, and dream. All that is strange exists in our soul. You cannot define us nor capture the exquisite fire that is our love, and our Rites return, silent unless at night outside and alone upon a hill you strain to hear, that subtle consciousness of Earth which our societies have lost.

Like the Sphinx - we come, bringing wonder and much that is strange. And sometimes, like her, we devour to bring the darker death.

Saught - we are seldom to be found. Though unsaught we might create your dream.

Beware then, you who talk so glib and practice with your wiles the submission of your woman: your Nemesis by us awaits.



The Octopus

Here in the United States, you are under constant surveillance. The computers of the National Security Agency routinely monitor all domestic and international communications. Transmissions containing certain combinations of key words are recorded and carefully scrutinized. There is now substantial evidence that "octopus" is one of those words.

Far away, turbines the size of houses are spinning. They are the glistening heart of the octopus. Millions of miles of high tension lines march across the countryside, the veins and arteries, carrying the precious blood to millions of faceless apartment buildings, crumbling brownstones, rotting wooden houses covered with vinyl, and suburban homes all exactly alike. The capillaries bring blood to the skin, smooth white walls with plenty of outlets. Listen to the hum of the octopus.

The octopus wraps his tentacles around the Earth and feeds hungrily. He rips deep holes in her flesh, and sucks up her sweet essences, water and oil and gas. He piles up her flesh in great mounds, and chews it, swallowing the resources he seeks, spitting out what remains into her rivers and poisoning them.

Her most secret treasures are looted, digested, and excreted. He digs pits for his excrement, and they are filled, and still he excretes more.

You are herded into trains and buses like cattle, or sit for hours in tiny chariots that belch noxious fumes. You are packed into long rows of identical grey cubicles, where you twitch your fingers and talk into boxes joined by wires. The boxes talk back, and you talk to each other as if you were in the same room. The buildings you work in have windows that can never be opened. Your masters fear the air, and rightly so. Breath is life, and their rule is death.

You return to your cells in darkness, recline on soft cushions, and watch soothing colored lights on glass screens. Food is transported from all over the world, prepared by less fortunate slaves, and delivered to you. You excrete in water closets that empty through labyrinths of pipe into the ocean, and the only hunting you do is for places to park your chariots.

War rages in distant lands, though you are no longer permitted to see it on your screens. The battle over the dwindling resources grows uglier. Whole nations are left to starve, and encouraged to destroy one another. There are riots and looting in your cities, and martial law is declared. Then, for the first time, your tallest building is almost destroyed. Your elites begin to fear for their property, and know that only the strongest of them will survive.

The octopus clings more tightly as the planet dies. Your bodies become weak, as your water and food grow more poisonous. In the summer the air is unbreathable and you are warned to stay inside. Soon there are shortages, and even you go hungry. Your leaders lose control, and fight each other. The holes in your atmosphere expand, and there are oxygen wars. The octopus empties the Earth, and her surface begins to collapse, causing tremendous earthquakes. Waves wash over your cities as your continent sinks.

Only the simultaneous enlightenment of your entire species can prevent this. You are the eyes of the world and the crown of creation. Surrender, before it is too late, and slay the octopus. You cannot possibly win your war with the Earth.



Universe, God, Satan, and the Soul

Part I: The Universe

Follow this: If the Universe is everything, hence everywhere, and if "God" is everywhere, hence everything, then it would seem that the Universe IS God. That is, if one's definition of "God" encompasses that ambiguous and mysterious entity whom the superstitious worship. But if these premises hold, there is no point in cluttering up our thesauri with such words of redundancy. The devout will, of course, object to this, insisting that God and the Universe are not identical (and therefore interchangeable) nouns. And I agree that they are correct here. (Only one is real, after all: the Universe.) Although the concepts of both have similarities shared, the meanings are approximate rather than identical. I should have problems explaining my atheism (let alone Satanism) if it were otherwise.

The Universe is simply defined as all existing things (including Earth, its inhabitants and materials, and all the heavenly bodies – here it might be rewarding to explain that, by "heavenly," I am referring to the cosmic collective that is outside the Earth, as opposed to God's secret refuge; neither am I considering, by "heavenly bodies," any of the women that you know). Because I said "existing things," God is precluded. All existing things is an easy concept to grasp, for some. Keyword: existing. However, it is a frequent source of dispute; how do people know what exists, what's real?

Over our brief course of time on the planet, humans have accumulated a plethora of learning -- mostly facts and figures. But there remain those who cannot separate verifiable truth from myths (or outright lies) -- real animals from unicorns and Lochness monsters. Well, this article is not about to attempt even a brief explanation of such. There are plenty of sources for that (such as can be found in the next issue of *Addicted to Crucifixion Magazine*). I do not even pity those who will not, perhaps cannot, get a grip on reality. They're lost sheep that will eventually find a shepherd willing to lead them about to their doom. Let us, instead, talk about gods.

Part II: The God

Gods are fun. When there were too many to keep track of, some enterprising people (or individual) created one that was faceless and omnipotent. And because they made this God into some non-anthropomorphic force-in-the-universe-that-loves-ya', people got excited and gooey-eyed. They could no longer form a mental picture of this vague God, unlike the old gods -- which had been represented by idols. In fact, the advertising department for the new God-concept decided that they could better market the product to a bemused public if they insured nobody got an idea of what the new God looked like. All idols, graven images and photographs of God were strictly prohibited. (Rule #1: confusion and ambiguity will deepen the sense of mystery and otherworldliness. Keep it dark and cloudy -- ask any magician.) The demand to see the new God was so high in some later religious markets, that they invented a way whereby God could be seen and unseen at the same time. They sold this product as the Trinity. (Rule#2: contradiction and impossibilities also enforce mystery and otherworldliness for believers.) Still, the vague-force concept of God has left an open variable in the back of many human brains. And exploitations abound.

(Were it not for Rule #2, omnipotent God would not be so successful in light of his scandalously lengthy six-day creation fiasco; a Satanic god would have created everything in one day and rested for six!)

Anyway, when engaging the intelligent, I openly admit to the fact that there is a great lack of evidence supporting the existence of this great God we sometimes hear so much about -- or supporting leprechauns and green men from Mars, for that matter. But when engaging others in conversation, like the faithful, my reply depends more on what they want to hear and what telling them that will gain me, than it does on truth. These aforementioned intellectuals also agree upon whom the burden of proof naturally rests, with any claim, and that one cannot refute a negative or nonexistent. While these latter types, preferring faith over evidence, would believe anything printed in their

vainglorious holy books, no matter how irrational and impossible.

Part III: Satan

It wasn't always so, but Satan has become the chief of the "villainous" characters who populate the Christian Bible. He is now the symbol of what the Christian masses oppose. And as such, it is He who sets the example for those who do not condone the conformist and egalitarian values of the masses' faiths. Most, if not all, religious mythologies contain characters who did not conform to the whims of the other gods or heroes. These other "Satans" are inspirational models of the nature of conformity and non-conformity, and serve no lesser end than the Judaeo-Christian myths. But these Satanic patternizations are recognized as such, not worshipped; Satanists understand the difference between representational symbols and literal devils. (The latter being hot air.) And Satanic codices are no more the word and testimony of Satan than Judaeo-Christian ones are of Christ. Satanic values work because they meet the real-world needs of those who employ them, but, unlike "stone-etched" Judaeo-Christian dogma, Satanic ideals prevent obsolescence through their flexibility, the ability to change direction when making no headway. This is also called "being realistic." Back when Judaeo-Christianity was rising, it succeeded, on equal parts, because of the dwindling of the aristocracy's competency for leadership of Rome as well as because of its Satanic offer of opposition to the state cult, no matter that its opposition was any less enlightened. (That's right, Jesus was Satanic, for his day.) Today, as everyone is aware, we live with a Judaeo-Christian majority (and with Islam fastly nearing the lead). But the apocalypse has been in the coming, and overblown superstitions are near bust.

Part IV: The Soul

The sellers of bogus real estate and the salvationists will have to change their tactics in these end times. They realize, no doubt, that most folks are Judaeo-Christian in name only, concerned little about their souls or deeds. How

will the leaders of an imploding Judaeo-Christianity explain to their fewer and fewer followers the success of Satanists rising before them? The cries will be superstitious, obviously, "Them Satanists sold their souls!"

But Satanists have not sold their souls. That spirit to achieve, that relentless drive to overcome and be victorious, that is the soul of Satanism -- a most unholy spirit of which Satanists are in full possession. It is the Judaeo-Christian scheme that is out of touch with human nature. One ought not blame others for what one lacks the drive (or "spirit" or "soul") to achieve. If a person cannot succeed, it is not because his or her personal vision of success was too lofty, nor is it because his or her obstacles were too great, but rather it is because that individual was not great enough! If there ought to be a God, it should be this lone Satanic force -- the power of one's will, of one's unconquerable soul!

Part V: The Devil's Altar

Universe, God, Satan and the soul -- in a Judaeo-Christian culture, it can be a bonus to put things into Judaeo-Christian terms, especially if spinning webs.

Play with this. And if someone labels you "evil," then they have given you a high "left-handed" compliment indeed; they have decided that you are the enemy (whom they also profess a love for), and that you require, most likely, some priority in their disapprobation. Don't waste your precious time refuting the "bad guy" badge. Play along, so long as YOUR thinking is clear. Call yourself "evil" or "Satanic," what do you care? -- unless your livelihood is threatened. You should have nothing to worry about all this name calling, if you remember that good and evil, like the words short and tall, are relative and not absolute. Making someone's irrationality work for you and enjoying the notoriety that it'll bring is just a small oblation on the Devil's Altar.



Interview Photographer, Writer, and Occultist Robert Wolfshead

I must say from reading our bio you are quite the Renaissance man; writer, photographer, Occultist what led up to your descent into darkness?

My descent into Darkness, I would say that the answer is that I was always there. I come from a long line of witches on both of my parent's sides, I remember seeing my first spirit when I was three years old and as I grew up I progressed further into all things Occult, esoteric, which led me to being a practising witch by the age of eleven. Doing the usual things that a child does, sneaking out of the house at midnight to sell my soul in a graveyard etc lol. I did briefly look at some of the lighter aspects but I never felt at home with them! I think for me personally the Dark side of things has always been my motivating force and when the opportunity to pursue that course and bring it to public attention through as many medias as possible arose professionally, I leapt at it!

In your photography you state you use no paint shop of digital gimmicks, which is quite refreshing in this day and age. How long have you been a photographer and what helped you hone your superior abilities?

It is indeed true, I never use digital manipulation or tricks, I don't know call me old fashioned but it seems like cheating somehow! The point for me about photography is to capture a moment or the essence of a moment and by the act of manipulating the image you are then not giving a true representation of that moment! I have been doing photography for many years, ever since I was given an old Olympus Trip when I was a teenager, I had it as a hobby. Until I started running my own antiques business and Auction house 15 years ago, then of course the necessity to take perfect photos both for the

internet and for catalogues became paramount. I think the way I honed my abilities was through much practice and through a desire to create the best image that I could. I am a very determined person so desire is a great motivator for me, I think part of the key is to never be one hundred percent happy with your work, there is always room for improvement and of course not to become disheartened if an image does not turn out as well as you hoped!

I am a fan of black and white and sepia photography, especially when used in conjunction with dark subject matter, do you find the shadowing to be more mood setting than what one finds in color photography?

I must say that I do indeed usually find it to be more effective, it gives a sense of perspective and atmosphere to the work. I was always a fan of oil paintings that used that technique and of course the older photography, By using black and white or sepia along with shadowing when done well the image has a timeless quality which does not seem to happen with colour photography to anywhere near the same extent usually.

In reference to your novel, do you find as a writer your characters reflect a certain aspect of yourself? Even those aspects you would prefer to repress?

As a writer yes I do find that my characters tend to reflect aspects of myself. The novel I am currently working on has a huge element of that to it, the character John who we first meet after his partner has left him is derived from a similar experience I had myself with my previous partner. It was in part a cathartic experience to create him. The demonic lead Golgoth also has large elements of my own character in his makeup and personally I would say I prefer to write about him purely as he is closer to my own character now. The novel talks of the transformations and changes that one experiences in life and the effects that they cause. As to wishing to repress aspects of my character I have never really had the desire to do that. I am by no means perfect but I hope that I

have learnt and grown with time so I am happy to write about any aspect of my life.

My personal philosophy is that if you repress aspects of yourself you never fully live, they may be uncomfortable at times to face but without facing them you will never grow, it is entirely up to each person to decide what to do about all aspects of themselves and the subsequent effects they have on their life and the world around them.

When writing do you use story boards and plan out the novel beginning to end, or do you keep most everything in your head and pull from your thoughts?

For me when writing I tend to have quite a fluid approach, usually put a few sparse ideas down on paper and then use my mind and experience in day to day life to bring the story together. I find that if you have a storyboard approach there is a tendency for the writing to become a little stilted. I personally love being able to walk out of my door and experience or see something that I can use for writing, through this approach I find there is less chance of writer's block and stagnation if I work that way.

I find it exciting you are also writing a book about Black Magic and using various sources from the great civilizations. Combining Ancient Sumerian as well as Egyptian, etc. will be quite informative. Do you feel many practitioners of black magic are rather rigid in their utilization of different magical backgrounds? Preferring to remain with one archetype and not broadening their horizons?

The book on Black Magick is a project that has bubbling away in my brain for years. So when I was approached to write it I jumped at the chance! I found myself getting increasingly disappointed with the works on the Occult which are out there especially on the earlier civilisations, with many having factual inaccuracies. A glaring one that springs to mind is the current tendency to represent Nanna, the Sumerian Moon God as a female figure as many contemporary works and practitioners believe that a moon deity has to be female, despite the

fact that in this case it was a male force as shown by the tablets and various other archaeological evidence. Also with many works on witchcraft there is not actually that much of the nitty gritty, lets get down to the rites, techniques and spells themselves whilst still giving enough background knowledge to enable a practitioner to perform the workings correctly.

I myself have a large collection of translations of ancient rites and practises and I always wanted to utilise them for what I would call a decent book on Black magick as well as more modern rites and the spells and techniques that I have created myself.

I must say that is a very interesting question over whether many practitioners are too rigid, in certain aspects yes, it is of course down to personal taste and beliefs but the opinion that I hold is that just about any God or Goddess that is not Christian through history has been seen as a demonic figure. Therefore a practitioner of the Dark arts has a right to work with any of them, of course that can then bring into play rigidity again as many people believe that the deities are actually representations of one belief system. The obvious examples being that the aforementioned deities are just representations of the infernal hierarchy, so in some respects it is a bit of a catch twenty-two scenario. But I hope through my book I shall be able to bring a bit more freedom of choice to people's lives, the only thing I hope is that people will treat the deities with respect. Sadly many Wiccan's and Chaos witches have a horrible habit of forgetting that crucial element to their workings. Surely If you are going to attempt to work with a pre Christian deity, the bible and the threefold law is irrelevant what actually matters is recreating the contemporary worship and practises of those civilisations at that time!

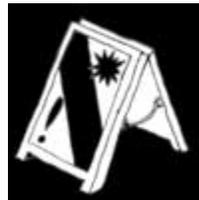
Any Last Words for our readers?

I must Thank you so much for giving me this opportunity and raising such pertinent questions, it has been a true pleasure.

Darkest Blessings. Rob
<http://www.myspace.com/wolfshheadcavalier>



Closing Statement



The attorney representing Stigmata Production has informed us that we need a legal disclaimer! So.. All typos and spelling errors are now your problem; do not use this magazine to teach English to foreigners. Do not tap glass. Touch yourself in private if you are under the age of 18 or find this photograph offensive, please don't look at it. Thank you!



Again, thanks to Santa Claus for loaning us a group of snotty elves for our new and improved slave labor camp. Vote early, vote often and kill those you elect. Beware of the Switch!

Love us or hate us, we are here to stay and plan on releasing a refreshing brand of Satanism upon this downtrodden world!

Have a nice fucking day!
Captain Crapp & Vile Scent