

The Culling Texts - Order of Nine Angles

The Theory And Practice of Sacrificial Human Culling

Introduction

As an aid to academic research, and to facilitate rational esoteric discussion about the topic, this work contains a selection of classic (mostly vintage) Order of Nine Angles (O9A/ONA) texts dealing with sacrificial human culling. The subject of sacrificial human culling - of modern human sacrifice by satanists and other occultists - is perhaps the most controversial aspect of the esotericism of the O9A, who first published their texts concerning such culling, and the selection of suitable opfers, in the mid-1980s at the height of what is often referred to as 'the satanic panic'.

The publication of these texts led Michael Aquino, of the Temple of Set, to write - in a letter to Anton Long which Aquino dated October 7, XXV - that:

"Given the present climate of witch-hunting hysteria in England, publication of a Satanic ritual by an avowedly Satanic institution which includes human sacrifice is thoroughly irresponsible [...] If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous loaded weapon to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for evidence of Satanic ritual murder."

In respect of such culling texts, Anton Long - in a letter to Diane Vera dated 28th May 1992 - wrote:

"By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a good name - on the contrary. I wish it to be seen as I understand it to be - really dangerous and

difficult." {1}

As the O9A texts make clear, each O9A member is expected - as part of the O9A's esoteric Seven Fold Way - to undertake at least one human sacrifice when they attain the occult grade of External Adept {2}.

This culling can be done either during an occult ritual - such as *The Ceremony of Recalling* {3} - or, as several texts make clear, by practical means such as assassination or staged 'accidents'. Such a culling can also, and importantly, be undertaken either by employing a 'proxy' who is manipulated into doing the deed {4}, or as part of an Insight Role {5}. Thus someone undertaking an Insight Role in law enforcement or in the armed forces or as a member of an extremist religious or political group, or as a 'terrorist', would most probably have an opportunity to undertake a culling {6}.

One of the main (non-occult) reasons for an individual to undertake a culling is, according to the O9A, to reveal and build 'satanic' (sinister) character, and thus to not only test their commitment to the O9A way (to the sinister tradition) but also to bind them to the group, nexion, temple, cell, or 'coven' - to the individuals - that they are involved with, especially as opfers are never chosen at random but rather selected on the basis of their character and then subjected to several tests and which tests usually require the participation of others {7}. Culling, therefore, is an extreme form of 'hazing', a bleeding-in of the new recruit.

There is no specific environment, or place, required for such culling as the O9A advocates. Various O9A texts make it clear that a ritual sacrifice - culling during some ceremonial ritual - is only one possible option among many. Thus, a culling can take place anywhere, at any time, with the death so caused not arousing any suspicion that it is "a satanic culling". Even if a ceremonial culling is undertaken, certain 'culling texts' (often in the form of short fictional stories) outline how it might be done without arousing any suspicion.

The tests that the O9A suggest for selecting a suitable opfer for culling during a ritual are interesting in themselves, for several reasons. Firstly, the tests are not only "to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time," but also designed to elicit a positive or a negative response from the person being tested, where "positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on." Secondly, the tests require not only careful, detailed, planning (over weeks or months) and great secrecy, but also the involvement of others, with such

"involvement, from the initial choice to the final test, [being] an

extended magickal act, imbued with Satanic essence - creating and presencing sinister energies, aiding the development of Satanic skill and character, [and] drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally." {8}

Furthermore, according to the O9A, they "despise animal sacrifice, maintaining that it is much better to sacrifice suitable mundanes given the abundance of human dross". {9}

The O9A have also made it clear that, according to them, (i) "genuine Satanists involve themselves with the real world, in real situations with real people and real danger" {10}, and (ii) that the Order of Nine Angles

"is the only avowedly Satanic association which is
(a) practising or disposed to practise evil;
(b) actually or potentially harmful, destructive, disastrous, pernicious; baleful;
(c) malicious; mischievous, sly;
(d) bad in moral character, disposition;
(e) hard, difficult, misleading, deadly, amoral;
(f) malevolent, offensive." {11}

Advocacy and practice of sacrificial human culling certainly makes the O9A mischievous, offensive, amoral, and dangerous; as well as a group that is "practising or disposed to practise evil", and which group is "actually or potentially harmful, destructive, disastrous, pernicious, and baleful".

Thus, it is difficult not to agree with Anton Long when he writes that the O9A has

"Since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; [and] has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism." {11}

It is therefore no surprise that members, or followers, of the Church of Satan and the Temple of Set and other non-O9A groups, as well as the plethora of people who latterly describe themselves as satanists, dislike the O9A and

especially its advocacy of human sacrifice.

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Notes

{1} These typewritten letters have been published, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

{2} The grades, and the Seven Fold Way, are explained in detail in the compilation of O9A texts entitled *The Requisite ONA*, published in 2010 in pdf format [981 pages, 49 Mb].

{3} The complete Ceremony of Recalling, with sacrificial ending, is given in the text *The Grimoire of Baphomet, Dark Goddess*, first published 113yf, with a revised edition (v. 1.05) issued 120yf.

{4} The use of a proxy is mentioned in several early O9A texts, including the seminal 1980s *A Gift for the Prince - A Guide to Human Sacrifice*, and which text is included below.

{5} The O9A technique of Insight Roles is explained in *The Requisite ONA*.

{6} A few years ago (2011), several images were circulated on the internet of someone in NATO-issued combat fatigues with a NATO-issued weapon and next to an O9A sigil. The location was given as Afghanistan.

{7} Some examples of tests are given in the text *Guidelines for the Testing of Opfers*, included below. See also the section dealing with the O9A's occult novel *The Giving* in R. Parker, *Esoteric Aural Tradition In The Deofel Quartet*, e-text 2013. The occult essence of that novel is 'a Mistress of Earth' (Lianna) testing a candidate (Thorold) and selecting, manipulating, testing, and then sacrificing, an opfer (Mallam) during a ritual.

{8} *Guidelines for the Testing of Opfers*. 1988ev

{9} R. Parker, *Praxis and Theory of The Order of Nine Angles - A Précis for Critics, Neophytes, and Academics*. e-text, 2012.

{10} *Satanism, Sacrifice and Crime - The Satanic Truth*. 1986ev.

{11} Anton Long, *Toward Understanding Satanism*. e-text, 122 yfayen.

Classic O9A Texts

Concerning Culling as Art

The Development of Arête

Life culls - that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance - to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were *distasteful*: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was *rotten*, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided [1].

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities - with their personal qualities admired and respected. They, for example, were the ones people felt they could trust - ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy - that is, those of proven arête, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste - those with a taste for natural justice and thus with a dislike of rotten humans - tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes.

For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while - or was continued for a while by their descendants - until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) because the natural aristocracy favoured - was beneficial to - the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans - to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility - and of a return to a

natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the *pathei-mathos* [the learning from experience] of one's ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, *arête*, *ἀρετή*) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in *individuals*; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of *proven* noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

The Rise of the Plebeian

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character. And so on, mundane etcetera following mundane etcetera.

Later on, specific *-isms* and *-ologies* were developed or devised – whether

deemed to be religious, political, or social - so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds.

In a sense, this is the rise - one might even say the triumph, the revenge - of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes - the brutish majority - have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving - by *pathei-mathos*, by practical experience, by deeds done, by having the example of those of good taste to emulate - they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy - and in the modern State - we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to be regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings. No wonder then that some of those with good taste - some latter-day individuals of noble character, of breeding - developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

The Modern Art of Culling

What the Order of Nine Angles *Art of Culling* does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to

their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding - by our Dark Arts including The Art of Culling - of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten - worthless - and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging - for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not - then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things - some types of behaviour and some particular deeds by humans - are distasteful and that individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling - or seek to argue about it or debate or discuss it, which, in truth, our kind cannot be bothered to do, since it is character that is important for us, not words. Practical deeds to develop, to reveal, character - not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is - as the Order of Nine Angles has developed The Art of Culling - of two main types. The individual, and the collective. The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method - such as combat, insurrection, revolution - is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

As an historical aside - to be believed or not according to one's inclination, given that it is an aural tradition - and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develop and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling, or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil's Advocate and so speak on behalf of the accused (the potential Opfer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be 'an accident', or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles - culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

Order of Nine Angles
122 Year of Fayen

[1] This sense of personal distaste, of something gone rotten, or bad, is the correct the meaning of the word *κακόζ* in Hellenistic culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magical or other assistance.

Such meetings would be monthly, or - in a large nexion - fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.

A Gift for the Prince - A Guide to Human Sacrifice

In ceremonial rituals involving sacrifice, the Mistress of Earth [sometimes called The Lady Master] usually takes on the role of the dark or 'violent' goddess, Baphomet, and the Master of the Temple that of either Lucifer or Satan - the sacrifice being regarded as a gift to the Prince of Darkness. This gift, however, is sometimes offered to the dark goddess, the bride of our Prince.

Human sacrifice is powerful magick. The ritual death of an individual does two things: it releases energy (which can be directed, or stored - for example in a crystal) and it draws down dark forces or 'entities' . Such forces may then be used, by directing them toward a specific goal, or they may be allowed to disperse over the Earth in a natural way, such dispersal altering what is sometimes known as the 'astral shell' around the Earth. This alteration, by the nature of sacrifice, is disruptive - that is, it tends toward Chaos. This is simply another way of saying that human sacrifice furthers the work of Satan.

Sacrifice can be voluntary, of an individual; involuntary, of an individual or two; or result from events brought about by Satanic ritual and/or planning (such as wars). Voluntary sacrifice results from the traditional Satanist belief that our life on this planet is only a stage: a gateway or nexion to another existence. This other existence is in the acausal realm where the Dark Gods exist. The key to this other existence is not negation, but rather ecstasy. A Satanist revels in life because by living life in a joyful, ecstatic way, the acausal that exists within us all by virtue of our being, is strengthened. For Satanists, not only the manner of living is important, but also the manner of death. We must live well and die at the right time, proud and defiant to the end - not waiting sickly and weak. The scum of the Earth wail and tremble as they face Death: we stand laughing and spit with contempt. Thus do we learn how to live.

Voluntary sacrifice usually occurs every seventeen years as part of the Ceremony of Recalling: the one chosen becomes Immortal, living in the acausal to haunt the edge of the minds of those un-initiated.

An involuntary sacrifice is when an individual or individuals are chosen by a group, Temple or Order. Such sacrifices are usually sacrificed on the Spring Equinox, although if this is not possible for whatever reason, another date may be used. While voluntary sacrifices are always male (and usually twenty-one years of age) there are no restrictions concerning involuntary sacrifices other than the fact that they are usually in some way opponents of Satanism or the Satanic way of living.

Great care is needed in choosing a sacrifice: the object being to dispose of a difficult individual or individuals without arousing undue suspicion. A Temple or group wishing to conduct such a sacrifice with magickal intent must first obtain permission from the Grand Master or Grand Lady Master.

If this is given, then detailed preparation must begin. First, choose the sacrifice(s) - those whose removal will actively benefit the Satanist cause. Candidates are zealous interfering Nazarenes, those (e.g. journalists) attempting to disrupt in some way established Satanist groups or Orders, political/ business individuals whose activities are detrimental to the Satanist spirit, and those whose removal will aid the sinister dialectic and/or improve the human stock.

There are three methods of conducting an involuntary sacrifice: (1) by magickal means (e.g. the Death Ritual); (2) by some person or persons directly killing the sacrifice(s); (3) by assassination.

Both (2) and (3) can be undertaken either directly by the group/Temple/Order and its members, or by proxy. Proxy involves the Master or Mistress finding a suitably weak-willed individual and then implanting in the mind of that individual - usually by hypnosis - a suitable suggestion.

Whatever method is chosen, a date for the sacrifice should be set and on that date a suitable ritual undertaken. This ritual is most usually the Death Ritual - if method (3) is chosen, the Ritual is performed twice: first, seven days before the chosen date, and then on the date itself while the member/proxy is undertaking the sacrifice. The energy of this latter ritual is then directed (or temporarily stored), or dispersed over Earth, by the person conducting the ritual.

Method (2) involves the Ritual of Sacrifice. The victim or victims are brought or enticed to the area chosen for the Ritual, bound by the Guardian of the Temple and at the appropriate point in the Ritual sacrificed by either the Master or the Mistress using the Sacrificial Knife. The body or bodies are then buried or otherwise disposed of, care being taken if they are found for suspicion not to fall on any of those involved. Those involved, of course, must be sworn to secrecy and warned that if they break their oath, their own existence will be terminated. Breaking the Oath of Sacrifice draws upon the individual or individuals who break that Oath, the vengeance of all Satanic groups, Order and individuals - and this vengeance is both magickal and more direct, the Master or Mistress of the Ritual appointing Guardians to hunt down and kill those who have broken the Oath.

Those who participate in the Ritual of Sacrifice must revel in the death(s) - it being the duty of the Master and Mistress to find suitable participants.

Victims - A Sinister Exposé

It should be understood that all acts undertaken by a Satanic novice to gain experience are perpetrated/done against those (the victims) whose character has been revealed to be or shown to be, by their deeds, defective. This character is judged from a Satanic perspective.

The actions of a Satanic novice in the real world arise as a consequence of that novice following, at the time of a particular act, a particular stage of the Satanic way to Adeptship and beyond. Thus, each act has a purpose and an intent which are beyond the moment(s) of that act. The purpose is to achieve experience (and consequently that maturity of character which experience brings), and the intent is Satanic - i.e. the individual is participating in Satanism by their desire to so experience and profit from that experience.

All such Satanic acts are directed and calculating, and as such they arise from a conscious decision, not from a 'loss of self-control' nor from a desire or desires which overwhelm the individual. The novice chooses the act or acts, consciously, as part of their training - they are not led into them, by others, nor are they drawn into undertaking them because of some feeling/desire which holds them in thrall and which (mostly unconsciously) motivates them. [Note: We are here concerned with acts involving victims - not acts (e.g. magickal ordeals) which involve the novice alone.]

The acts are part of a particular practical, real-life, role which the novice chooses and assumes for a particular time, and as such the acts are defined by that role. That is, the nature of the act is defined by the role. Since this is a role, Satanically chosen, the act itself expresses Satanism in action. Thus, all such acts involving victims conform to certain Satanic principles, the most important of which is that the victim(s) of such acts are victims of their own nature. The act or acts which may result in them being the victim of those acts, are really 'natural' consequences arising from the defects of character which the victim possesses and which are revealed by the defective deeds of the victim.

It bears repeating that all Satanic acts done by a novice to achieve experience, and which involve victims, are done against those who have revealed themselves to be of defective character. Of course, it requires some judgement - or instinct - to determine character in others and thus assess them as potential victims. But it is one of the purposes of Satanic training to develop this judgement (and hone the instinct) which arises from maturity. The Satanic

practices themselves, and the guidelines established for Satanic acts, enable novices to find suitable victims while they are still developing Satanic judgement and character. One of these practices is the testing of potential victims - the real-life tests revealing the true nature of the target and thus serving to confirm or not the choice of target. It is part of a novice's training to participate and then devise and undertake such tests which expose the character of a target.

The use of victims by Satanists has been misunderstood. Victims are always carefully chosen following an assessment and judgement of them (usually by a Master or Lady Master) - the victims stands revealed by their deeds and their life. The victims are then tested (usually three times) to give them an opportunity to show potential and reveal their true nature - that is, they are given a sporting chance. Only after these tests have confirmed their suitability - their defective nature - will they become victims. Hence, Satanic victims can never be children: all victims must have done something which reveals their defective nature. This 'doing' is always of a certain type: it reveals them for what they are, generally worthless scum whose culling, for example, benefits evolution. That is, the actions/life of the chosen victim are indicative of weakness - of all those traits of character which genuine Satanists despise. Things such as cowardice, treachery, sycophancy, fear, bullying, lack of self-control.

Hence, there is no such thing as an 'innocent' Satanic victim: the victims of Satanic acts get what they deserve. Victims are thus instruments of Satanic change - raw material which the novice uses (and often disposes of) to learn from.

Naturally, this Satanic practice - of acts which involve victims - can be and has been misused: used as an excuse by weak individuals in thrall to their desires and passions to justify their actions. But this is irrelevant. Satanic practice is like a gun - it is neutral. It can be used, for noble or ignoble purposes. Like a gun, a Satanic practice is an artefact, a creation, an expression of evolution itself. How the practices of evolution are used depends on the individual - that is, it returns the responsibility to the individual, allows them to make a choice. There is not, nor can ever be in Satanism any authority to ban, to control, such acts - for such restrictions are a denial of conscious liberation, a denial of individuality. They patronize individuals and prevent them developing into higher, self-aware, and wise beings.

Furthermore, there is no responsibility, devolving on persons like myself or any genuine Satanic Master, for anyone who may use Satanic acts for their own, un-Satanic ends - that is, as an excuse for their own weakness and failure of self-control. The practices are as they are - it is up to each and every individual

how they are used, or even if they are used. The responsibility of choice is theirs and theirs alone - to deny them that choice, even the possibility of that choice (and thus to deny them the possibility to evolve further, to Adeptship and beyond) is to deny conscious evolution itself.

ONA 1990eh

Culling - A Guide to Sacrifice II

As has been written - opfers are human culling in action. That is, Satanic sacrifice makes a contribution to improving the human stock: removing the worthless, the weak, the diseased (in terms of character). Naturally, this culling occurs on a somewhat larger scale by using magickal means to direct/influence /control events in real time (i.e. in the causal) and so produce historical change [war/strife/ struggle/ revolution and so on] than it does by choosing a specific opfer and executing an act of sacrifice. However, the correct choice of opfer means that with their elimination the sinister dialectic will be aided and thus the intrusion of the acausal into the causal speeded up. [In non-esoteric terms read: "aid the dark forces to spread over Earth."] The choosing of specific opfers depends on three things: (1) Satanic judgement; (2) insight into and knowledge of Aeonics and the sinister dialectic; (3) the means for undertaking the act without compromising the individuals involved are available. Generally, it is the duty of a Master or Mistress to select opfers, although any Satanist, from novice upwards, can suggest suitable targets, in which case the Master or Mistress, after due consideration, will give judgement as to the suitability of the target.

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

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

(3) means that (a) members are available to conduct the tests; (b) the

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

Opfers are not chosen at random - they are always carefully selected, then judged, then tested. The actual act - be such a ritual or a practical act (such as an assassination) - is never done for any personal reason. That is, it never arises out of personal emotions or from personal desires. Instead, the act is supra-personal - done with a Satanic judgement and a Satanic detachment arising from both sinister knowledge (e.g. of Aeonics) and direct knowledge of the character or actions of the victim. The act itself and the prior judgement as to the suitability of the victim or victims is often communal - involving a Temple/group and thus a participation which enables a reasoned and balanced assessment by those participating. In such communal action, one member is appointed to argue the case *for* or on behalf of the intended victim or victims during the special *sunedrion* which is convened by the Master or Mistress to consider the selection of victim(s) and arrangements for the act.

The act itself is one which glorifies the Satanic, which affirms Satanic values - that is, it aids evolution in a positive way, enhancing the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic/nature of the culling). Opfers become/are chosen as victims because of their nature and/or because of their deeds. Mostly, victims are dross - those whose removal will aid change/the growth of civilization/the Aeonic imperative.

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

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

I.) A young man of weak character (no self-discipline; a lout of the worst kind) spends his time stealing cars and committing petty crimes. He lives on 'Social Security' benefit and has a disdain for nearly everyone - which he shows by his loutish, foul-mouthed behaviour: when he is with friends, of course, since he is too weak and cowardly to do anything provokative on his own. He is often drunk. On one occasion, he steals a car with some of his cronies, is chased by

Police but escapes. During this chase, he crashes into some other cars and two people are injured, one of whom is a young woman who sustains serious injuries the effects of which will be with her for the rest of her life.

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

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

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

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

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

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

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

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

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Excursus: The Reason for Revealing a Secret Sinister Tradition

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

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

The traditional code of silence which forbid the casting of this aspect of esoteric Satanic tradition into writing - and which expressly forbid the dissemination of anything connected with that aspect - no longer applies. That is, the Grand Master representing traditional Satanic groups recently decided to permit this aspect of the tradition to be not only written down, but also disseminated. This would establish for both present and historical purposes, what the true nature of Satanism was and is since it was considered that the time was right (given the conditions pertaining in Western societies at the time the decision was taken) for this knowledge to be made known. The main reason for this judgement was Aeonic - to enable greater participation in genuine Satanism, thus increasing the number of genuine Satanists, and thus enable these Satanists by their acts and their living to implement sinister strategy. With the revealing of the principles and practice of Satanic sacrifice, all of genuine Satanic practice and belief was made accessible - it was no longer confined to esoteric groups or reclusive individuals. A subsidiary reason for revealing this aspect of sinister tradition was to counter the falsehoods of the pseudo-Satanists. These pseudo-Satanists had set themselves up, within what had become the 'Occult establishment', as authorities on Satanism - making pronouncements as to whom they considered to be "genuine Satanists" and which group or groups they considered to be "authentic". Of course, those so deemed 'genuine' or 'authentic' had to fit their definition of what they considered Satanism to be - and by the nature of that definition these so-called 'genuine Satanists' were one or more of the following: jerks, role-playing hucksters, babbling pretentious nerds, fantasy-mongers, pseudo-intellectual dabblers, mental defectives and vain, egotistical, materialistic urbanized softies incapable and afraid of undergoing genuine ordeals in the real world.

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

as offers. In their last moment of terror, they would at last experience the real, primal, darkness which is Satan.

Order of Nine Angles
1986
(Revised 1990ev)

Guidelines for the Testing of Offers

It is a fundamental principle of traditional Satanism that all prospective offers must be subject to several tests before becoming actual offers either during a ceremony or otherwise.

The purpose of the tests is to give the chosen victim a sporting chance and to show if they possess the character defects which make them suitable as offers. The victim is chosen according to Satanic practice - those whose removal will aid the sinister dialectic, for instance, or those who have or are proving troubling for Satanism in general, or those who have been judged by a Master or a Mistress (or someone of a higher Grade) as suitable for receiving Satanic justice/vengeance because of one or more of their actions. Once the victim is chosen, it is the duty of the Master or Mistress of the Temple or group who wish to perform the sacrifice to appoint suitable members - and if necessary train them - to prepare and execute the tests.

It is principle that no offer under any circumstance be informed directly or indirectly that they are being tested for whatever reason as this would invalidate the test.

The tests are constructed so as to give the victim a choice of responses - either a positive one, or a negative one. A negative choice leads to another test at another time and place. If this choice is also negative, then the victim is deemed suitable, and becomes the offer. Sometimes however, a third test may be deemed necessary by the Master or Mistress.

The tests are to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time. The tests are designed to test the character of the victim - to reveal their true nature. Positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on. It is for the Master or Mistress to use their judgement, experience and knowledge to construct the

appropriate tests which seek to prove if the victim possesses the qualities deemed appropriate. Basically, the victim must, if they are suitable for sacrifice, show that they possess a weak character and be lacking in Satanic qualities such as nobility and excellence.

An example will best illustrate the type of test which is required.

For this example, the victim is male, and to undertake the test, four members will be required, two of them female. The victim has been under surveillance for some time, and his routine, habits etc. noted. It has been found that he has a certain fondness for young ladies. A female member is to 'set him up' for the actual test - she meets him, 'as if by chance' at a place he frequents. She shows a subtle sexual interest in him. If he runs true to form, he will suggest a future meeting, to which she agrees (or, if he does not suggest this, she does). She specifies the place and the date/time. This is a place where few if any other people are likely to be around at the time specified. At this assignation, he is observed by the three (two men, one woman) who are to conduct the actual test, until they judge the time is right. [If the victim does not turn up, the first lady member meets him, again 'by chance', and arranges another meeting. If this meeting does not occur, another test is devised.] The second lady then passes near to where the victim is waiting - she makes certain he is aware of her. The two men then come onto the scene and begin to harass her, verbally at first. Then they begin to 'molest' her physically and try to drag her away (toward a car, probably). She screams for help. The test is to see how the victim reacts - what his choice is. He has two choices - to do nothing, and pretend he has not heard/noticed anything (a negative response), or he can go to the aid of the lady. [Note: 'Help'/aid here means actually trying to rescue her, not merely feebly asking the men to stop.] If he tries to aid her, the two men run off, and she thanks him gratefully. If he does nothing to aid her, he has failed the test, for he reveals the character of a coward. The Master or Mistress will be observing events from a discreet distance.

The performances of the members, during the test, must be totally convincing, as must their timing. In all aspects of the tests, from the initial surveillance to the final execution of the test, they must be professional.

It will be seen from this example that the tests are quite complex - require planning, rehearsals and so on. This planning, and the surveillance, might take months. Little, if anything, should be left to chance in the execution of the tests. The rewards, however, justify the operation - there is, firstly, a probable victim for sacrifice, enabling the quintessence of Satanic ritual to be undertaken; secondly, there is the involvement of the whole Temple - the planning, the choosing of victims, the rehearsals of the tests and then finally their execution. This involvement, from the initial choice to the final test, is an

extended magickal act, imbued with Satanic essence - creating and presencing sinister energies, aiding the development of Satanic skill and character, drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally.

The decision of the Master or Mistress regarding the outcome of a particular test is final and binding. It needs to be stressed that the tests give the victim a sporting chance and serve to confirm/deny their suitability - before the tests are even planned, the victim will have been chosen as a probable Opfer by the Master or Mistress using their judgement.

Opfers are examples of human culling in action.

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Satanism, Sacrifice and Crime - The Satanic Truth

Due to the plethora of imitation Satanists who abound today (particularly in America) it has become necessary to openly declare the facts about genuine Satanism in relation to Sacrifice and 'criminal behaviour'.

Such a declaration will establish for all time a permanent record and will expose the fraudulent 'Satanists' for what they are - individuals who like to be associated with the glamour of evil and darkness, but who lack the inspiration, courage and daring to be evil and dark. Furthermore, I repeat what I have written before - Satanism is not now and can never be, an intellectualized philosophy just as it most certainly is not in any way ethical or moral. It is an individualized defiance and an individualized striving which vitalizes, which affirms existence in an ecstatic way - as such, it is a way of living which courts danger, excess. It is not nor can ever be, dogmatic just as it never involves submission to anyone or anything. For this reason, there can never be genuine Satanic Churches or 'Temples' where Initiates conform to dogma or authority - such things are not for genuine Satanic Initiates but for the deluded, those lacking spirit and talent: in brief, for the manipulated, rather than the

manipulators.

Sacrifice

In genuine Satanism [primal Satanism] sacrifice is accepted, and indeed necessary. In former times, it involved both animal and human sacrifice. Today, however, it involves human sacrifice only - since there are an abundance of suitable specimens, due to the increase in human dross.

Sacrifice is accepted Satanic practice for several reasons. First, it is a test of Satanic character - to kill someone on the personal level (e.g. with one's own hands) is a character building experience, and today enables various skills to be developed (e.g. cunning in execution and planning). Second, it has magickal benefits (qv. the Order MS "A Gift for the Prince"). Third, it sorts the imitation or toy Satanists out from the genuine - the former find excuses and usually retreat to their comfy, intellectualized world of playing at 'Satanic roles and rituals', or they are genuinely horrified and expose themselves for what they are - gutless cowards who lack Satanic darkness.

However, as explained elsewhere, genuine Satanic sacrifice is always done for a reason - a calculating purpose. [qv., for example, 'Satanism, The Sinister Shadow, Revealed.'] It is never strictly personal - i.e. it does not arise from any desire which is personal, whether unconscious or not.

Further, it is accepted practice that the victims, the opfers, choose themselves. Thus, opfers are never selected at random just as they are never children (although occasionally an offer may be a virgin). Mostly, the victims, whose removal will aid the sinister dialectic, are tested, and only if they fail these tests will they become opfers. The tests, of course, are unknown to the victim. For example, a series of tests or 'games' are prepared once the victim has been chosen, and each test or game requires the victim to make a specific choice. One choice leads to another test or game. After a certain number of choices of a certain type, the victim is deemed to have failed, and so chooses their own sacrificial death. Most often, the tests are tests of character - those that are shown to be worthless in character become opfers.

Thus, a number of victims are selected - those whose removal will aid the sinister dialectic of history [qv. 'The Sinister Shadow' MS for an example.]. These are then, without their knowledge, tested. If they fail, they become opfers. [See below, under 'Crime', for an example of the kind of tests that may be involved - the ones for sacrifice are, of course, much more 'testing'.]

The actual sacrifice has two forms: (1) during a ritual; (2) by practical means (e.g. assassination/'accidents') without any magickal trappings. If (2) is chosen,

then a ritual of sacrifice may still be undertaken, but with a 'symbolic' offer (e.g. a wax figurine named after the actual offer).

The actual execution of the act of sacrifice - whether during a ritual or otherwise - will be carefully planned, and calculatingly done. This planning will mean the death will seldom if ever be seen as a Satanic act even if it has occurred during a ritual. Today, and in the recent past, most sacrifices are of the second type - i.e. acts of execution undertaken by a Satanic novice 'in the real world', involving assassination and 'accidents' or viewed by others (e.g. the Police) as seemingly "motiveless crimes". Further, in genuine Satanic groups, the execution of this act is an essential prerequisite to Adeptship.

The aim of the sacrifice can be either (a) part of a dark ritual - i.e. to presence sinister energies in the causal, causing changes in the world, such changes aiding the dark forces (examples would be the Ceremony of Recalling; the Sinister Calling); or (b) as part of general sinister strategy, adduced via Aeonics. [Note: This latter occurs when a novice progresses along the Satanic path according to tradition.]

Crime

Crime is not an end, but a means. A criminal act is not done because it is criminal but because the act itself has a purpose or intent - the criminality of that act being irrelevant. This purpose is either to aid self-excellence (build Satanic character) or aid sinister strategy.

Basically, an act is judged not by whether it is illegal (and thus criminal) in a particular country, but rather by its purpose or intent. Or, expressed more simply, by whether that act can serve Satanism in general and self-development in particular. An example will best illustrate this.

A Satanic novice conceived the idea of gaining experience by burglary. The monetary benefits were useful, but incidental to the main purpose. As a Satanist, he of course planned carefully and chose wisely. First, the jobs themselves had to be difficult, challenging and thus interesting - they would require careful planning and delicate execution. So he chose Apartments, and entry mainly via windows and roofs - this needed some training and the acquisition of skills, plus daring and courage. Second, the people to be deprived of some of their belongings would choose themselves - they would be 'tested' to see if they were suitable victims. The selection would be by character - according to their nature. This required the novice to use his own judgement and instinct. He would select those who showed they lacked character, breeding, nobility - who lacked, in fact, the virtues of a Satanist.

The novice selected some Apartments in a city where the pickings would be rich. Then he observed the occupants for some time - watching them, their routines and so on. Next, he arranged for the execution of his tests. Two friends (who were actually Initiates of his Order - or rather the Order he had joined) were enlisted to aid him in this. They would appear, on his signal, and seem to rob him as he lingered near the entrance to the building when one of his chosen victims was near. On the first occasion, the victim ignored the 'robbery', and continued on his way. On the second, the next victim came to his aid and actually knocked one 'robber' unconscious with a punch, albeit for a short time. Thus, the first victim or mark became selected, or rather selected himself by his actions, and it was from his Apartment that the novice stole some things some days later. Of course, the planning and execution of such a test was difficult - requiring acting, timing, manipulation, daring, zest - in brief, experience in the real world. Following this success, he moved to another target and found some new victims for his test. It was interesting that these tests confirmed the novice's instinctive assessment of the victim's character - and thus aided his Satanic judgement.

In this example, the burglary was a 'crime', in Law - but, in fact, the illegal nature of the act was irrelevant. The act, and its planning etc., aided the self-excellence of the novice, and thus his magickal development, because it was a Satanic act, not because it was 'criminal' - that is, it involved danger, required skill, judgement, daring, and it was real. It was, in a sense, a practical ordeal and its Satanic character meant that its victims were victims of themselves: the act was akin to an act of 'natural justice'. To some, it may seem a game - and so it was, but one played in earnest, in which losing meant capture and probable imprisonment (factors which made it interesting and worthwhile). And it was only a few incidents in a life crammed with such incidents - at different levels.

Furthermore, this 'realness' is important - genuine Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-magickal ceremony and believe he/she has attained something.

Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill. Genuine Satanists are survivors: they learn and prosper, and die at the right time.

This growth means that a Satanist moves on - there are always new challenges, new delights, new tests of skill, daring, endurance, courage; new insights. A 'role' is only a role - played, then discarded, transcended. Thus, even crime, sacrifice, tests of others, become left behind, given time - they have served the purpose for which they were intended - and a new being is given birth, one more joins the elect. This is simply another way of saying that a Satanist is never trapped by the act, the desires for and against that act, its consequences, or indeed anything to do with that act, whatever the nature of the act. An act, such as a sacrifice or a crime, is a means - to something beyond. All acts are experience. A Satanist is above and beyond acts - a master or mistress of them, rather than a slave to them.

So it is, so it has been and so it will be - for genuine Satanists. Meanwhile, the imitation Satanists will play their word-games, feast on self-delusions, and continue to claim that 'Satanism' never involves sacrifice, or criminal acts but is a rather pleasing philosophy which has had a rather 'bad press'. But, henceforward, anyone who is taken in by these gutless, posturing charlatans will deserve the epithet 'stupid'.

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