
EIR Books

Satan's army's generals expose themselves in recruitment manual

by Carol White

Satanism in America: How the Devil Got Much More Than His Due

by Shawn Carlson and N. Gerald Larue with Gerry O'Sullivan, April A. Masche, and D. Hudson Frew
Gaia Press, El Cerrito, California, 1989
212 pages, appendices, paperbound, \$12.95

Typically, it is only the ground troops of Satan who expose themselves to public opprobrium. We learn of bloody murders, ritual sacrifice, youth suicide pacts with the Devil, and the desecration of graves; similarly we see the freakish Ozzy Osbourne and his like writhe on public stages. Rarely do we meet the layer of satanic controllers, come together as such, although recently apologists such as Kenneth Lanning and Gordon Melton have been consistently hitting the media in an attempt to debunk the threat of a satanic crime wave.

Satanism in America is not intended to be a serious study, but to intimidate honest police, concerned Christians, and others who are trying to fight satanism, with the threat that the weight of the Justice Department, and particularly of the Federal Bureau of Investigation, will be deployed against them. It is also intended to cow the media out of reporting on satanic crime.

The report has only one merit. It carefully separates the anti-Satan resistance—investigators such as Ted Gunderson and Maury Terry, as well as Lyndon H. LaRouche and associates—from a long list of pro-satanic apologists. The authors of this book style the former “non-experts,” and the latter “experts” on satanism, with the apparent criterion for “expertise” being the denial that any problem of satanism exists.

For those who have been the victims of satanists, or have had relatives or friends involved, the authors' cynicism will be truly infuriating. A promotional circulated by the book's publishers is an example of their immoral approach: “The truth is, Satan is overrated. In fact, the perpetrators of the

‘satanic conspiracy’ theory do far more harm than the Devil’s avengers ever could. This book is the most detailed exposé on satanic crime ever compiled. . . .

“It exposes the architects of the satanic panic as being religious fanatics, opportunists, and emotionally unstable ‘survivors’ whose stories simply are not to believe. Now for the first time, the bizarre truths about those spreading the satanic rumors can be told: the connections with political extremist Lyndon LaRouche and the South African government. . . .”

Since LaRouche and his associates do not actually feature prominently in the text, it is obvious that they considered LaRouche's name recognition to be a selling point. The authors' biographical section purporting to debunk the “non-experts” exposes how poor their “expertise” is. They write: “His organization has for years disseminated ‘information’ regarding witchcraft and satanism to law enforcement agencies through a now defunct magazine known as ‘Investigative Leads.’ ” The monthly *Investigative Leads* is by no means defunct, but is now in its tenth volume: This inaccuracy is typical of the book.

The book features—as credible “expertise,” in an appendix—an article by the FBI's occult expert Kenneth Lanning, and an article by Robert Hicks, a Criminal Justice Analyst for the Law Enforcement Section of the Virginia Department of Criminal Justice Services. Both writings are vicious apologies for satanism—a point of view coherent with the role of the state and federal justice systems which are currently persecuting Lyndon LaRouche and other patriotic Americans. The authors make much of the “credentials” of Lanning and Hicks, but when it comes to quoting Gunderson, an opponent of their view, they make no mention of his 27-year career in the FBI.

The identities of the authors make it likewise clear that their “expertise” on satanism, in many cases, stems from a agreement with it. Co-author Dr. Gerald Larue describes himself as an Emeritus Professor of Biblical History and Archaeology and Adjunct Professor of Gerontology at the University of Southern California. In the book, his biographical note omits the fact that he has been a leading member of the Hemlock Society, which advocates euthanasia for the elderly and for those with other disabilities such as mental retardation—no doubt, his *qualification* to speak on the subject of gerontology. He was voted Man of the Year by the Secular Humanists two years ago. Another of the authors listed, is D. Hudson Frew, a priest of Wicca, a group of people who consider themselves witches.

A satanic manifesto

Satanism in America was commissioned by Dr. Paul Kurtz and the Committee for Scientific Examination of Religion (CSER), which is a special committee of the Council for Democratic and Secular Humanism. Its perverse glee in defending satanism should therefore come as no surprise. The Secular Humanists, along with the Lucis (originally, Lucifer) Trust, have always been open opponents of the Judeo-Christian traditions of Western civilization. It is they who have catalyzed introducing the “sexual revolution” into the schools and taking God out, who have promoted legalizing drugs and outlawing the family, and so on.

The Secular Humanist Society was founded in 1933 by John Dewey, Corliss Lamont, and Sidney Hook as a movement to promote atheism. The perpetrators chose the title of Humanists as a deliberate challenge to Christian Humanism, as expressed by the great figures of the Golden Renaissance.

Leading Secular Humanists have been supporters of Mussolini-style fascism and Marxism. Sidney Hook was a Marxist in his student days, and then hooked up with John Dewey at Columbia University, under whose guidance he attempted a synthesis of Marxism and pragmatism. Another of the founding members of the Secular Humanists was Corliss Lamont, well-known as a fellow traveler of the Communist Party. Hook and Paul Kurtz, who sponsored the publication of *Satanism in America*, were close collaborators during the 1970s in a group with the acronym UCRA (University Centers for Rational Alternatives), which busied itself making sure that no rational alternatives to prevailing policy were heard, especially on U.S. university campuses.

In 1973, the Secular Humanists issued an updated Manifesto, first published in the September-October *Humanist* magazine, which carried a preface signed by then-editor Paul Kurtz. The following excerpts from this manifesto give a sense of why the Secular Humanists have chosen to go to war against the anti-satanic resistance in America today. They looked to the next century to be the end of Western Judeo-Christian civilization:

“The next century can be the humanistic century. . . . In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, overpopulation, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. . . .

“Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. . . . Individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. . . . [This] includes a recognition of an individual’s right to die with dignity, euthanasia, and the right to suicide. . . .

“We deplore the division of humankind on nationalistic grounds. . . . The best option is to transcend the limits of national sovereignty. . . . Thus we look to the development of a system of world law and order based upon transnational government.”

It is extremely useful that the self-professed atheists who call themselves humanists now openly adopt the cause of satanism. This book *defends* satanists, whom it distinguishes from Devil-worshippers with the following bit of sophistry: “Satanists, as defined above, *do not believe in God*, the deity of Jesus Christ or even, contrary to popular conception, *the existence of the Christian Devil*. Satanists strive to follow a particular lifestyle that believes in ‘indulgence instead of abstinence’ and ‘vengeance instead of turning the other cheek.’ In brief, satanists believe that there exists an all-pervasive and creative ‘force of Nature’ that is responsible for the ‘balance’ in Nature.

“According to satanic philosophy, the one thing that is necessary to personally experience this ‘force,’ to know it and to be able to use it to advance one’s life, is to indulge in earthly pleasure. The belief is that one cannot know love without also knowing hatred, one cannot know ecstasy without also knowing agony, etc. Satanists maintain that Christianity teaches abstinence instead of indulgence, and therefore, in order to get close to this force one must do many things that Christianity discourages or even defines as sins.

“It is largely because Christians maintain that mortal sins are inspired by Satan—the Devil—that Anton LaVey chose to name this force ‘Satan,’ and his church ‘The Church of Satan.’ ”

Satan the good guy!

Yet despite this clinical description of a criminal mentality, the authors then develop the absurd argument that since “Satanism has explicit prohibitions against breaking the law and especially against harming children, animals or murdering anyone as part of a ritual,” that anyone who practices ritual sacrifice, etc., is not a “true” satanist.

The authors give a further thumbnail description of satanism in a discussion of the Temple of Set, in which they endorse the following view: “Satan is the symbol of rebellion against unjust authority.” Under the cover of opposing “injustice,” this is a confession that LaRouche and his co-thinkers have been right over the years, in contending that the “anti-authoritarian” convulsion known as the “counterculture,” was a deliberately engineered *satanic* conspiracy.

The book dismisses the ritual killings discovered in 1989 at Matamoros in Mexico, as not only not satanic, but not even linked to a “genuine” offshoot of the Santería and Payo Mayombe forms of satanism, because the drug cult that perpetrated them did not observe the rituals of these occult groups with the sufficient rigor to satisfy the authors. To bolster this argument, they sarcastically lump the Jewish faith and even Thanksgiving in with Santería sacrificial practices, writing: “There is little difference between this and kosher butchery, or the ‘ritual’ killing and eating of a turkey for most rural Thanksgiving dinners. There is no more reason to suspect the followers of Santería of human sacrifice than there is to suspect anyone who eats steak of cannibalism.”

In the same vein they make the outrageous statement that carrying a Voodoo “mojo bag” derives from African-American folk beliefs in conjure, which they say is prevalent in America today among the black population.

The authors are so dishonest that not many pages later they admit that the practices of “Afro-American religions,” such as Palo Mayombe and Voodoo, include grave-robbing, which they say is also practiced by the white-extremist Skinheads. However, here they are at pains to separate these “religions” from satanism, which they wholeheartedly endorse. They write: “Often there is no evidence left at the scene other than an open grave and/or some missing body parts, thus it is impossible to identify the beliefs or motives of the person or group who opened the grave.”

Any evidence that does not fit, is arbitrarily discarded. In the case of Richard Ramirez, the Night Stalker, who confessed to being a satanist who worshipped the Devil, the authors dispute his claim, saying: “By all indications, the ‘satanic’ criminals are not motivated to commit crimes by the occult; they are disturbed persons inclined toward criminal behavior who find a justification for their actions in Devil-worship. Occult trappings appear to simply be the expression through which the criminals committed these acts, they were not the motivation for these acts.” With similar careless abandon the authors dismiss the confessions of young people who kill themselves or others, because they are in the service of Satan.

What satanism is

Satanism is the establishment of evil in a religious guise. It is not even a pseudo-religion, but an anti-religion, the proper institutional setting for the celebration of criminality, and as such, it deserves none of the protections normally given to religion, despite the hegemonic argument that occultists are protected under the First Amendment of the U.S. Constitution. Properly, religion is the pursuit of the Good; a religious person finds joy and consolation in that pursuit of the Good.

The satanic personality is distinguished from the merely criminal, by the erotic satisfaction which he or she takes in defying God, in the descent to greater and greater levels of evil; such a personality seeks a criminal environment in which he or she may act out this rebellion. A criminal may commit an immoral act, such as murder, in the course of a crime, but such an act occurs as a by-product of the crime; in contrast, the satanic personality commits the crime in order to have an occasion to murder. The ordinary criminal, even a murderer, may seek rehabilitation; but in the case of the satanist, nothing short of undergoing a religious upheaval will save him or her. What is needed is either exorcism, or a church ritual tantamount to exorcism, in order to bring that person back to God.

While paganism has historically been used to describe all religions which are not based upon the Bible, in the terms of

the neo-paganism of today, this is too broad a characterization, since it fails to distinguish individuals who sought the Good without the benefit of Judeo-Christian teachings, from those who sought evil. Today paganism, or if you will, *occult paganism* denies that human beings have an immortal soul.

All of God’s creatures are endowed by the hand of the Creator, but only mankind has been made in His image. Of course, Socrates was not a Christian, but his God was the God of truth, goodness, and beauty, and for this he was killed by the pagan oligarchs of Athens. The Platonic tradition has been assimilated into the higher, but still congruent epistemology of Christianity because of its emphasis on Reason, which participates in the divine life of God and raises man far above the beasts. Occult paganism, which celebrates bestiality and irrationality, has also found its way into Christianity through a variety of cults like that of Simon Magus, which were attacked by the Apostles and Church Fathers. The ecology movement, both within and without the churches, is the most popular form of satanic paganism today.

Both the Old and the New Testaments of the Bible attack the bestiality of paganism. Satan is not a creation of the Jewish or Christian religions, but the embodiment of the evil which they dedicated themselves to fight, and as such, satanic paganism predates Judaism and Christianity, going back—as far as we can tell—to the blood-sacrifice cult of Shiva and Shakti in Harappan India, as long ago as 5000 B.C., and traveling from there to Sumeria and on through Greece into Rome.

Gaia

Now consider the notion, retailed in the book, that satanism is belief in “an all-pervasive and creative ‘force of Nature.’ ” We note that this piece of trash is published by Gaia Press. The notion that creativity lies in a so-called force of nature—rather than in the Creator and in man created in the image of God—is to reduce humankind to a condition of bestiality. The authors are at pains to distinguish between the various forms of occultism, which they claim are not satanic; however, as they themselves admit, these cults all share in the belief in amoral, occult forces of nature rather than in God the Creator.

Thus, in the following quotation about why Earth is treated as a deity (Gaia is, after all, the Roman earth goddess), they write: “The easiest way to understand modern Witchcraft is to think of Native American Religion, but with a predominantly European cultural setting and mythology. Like the Native Americans, Witches believe that the Earth is sacred, revere all living things, relate to the Divine in both male and female forms, observe the cycles of nature, and focus their believed magical powers on the healing of self and others.”

Satanic paganism has entered modern secular society in the guise of conservationism and the ecology movement. Perhaps the most famous American Greenie was the very evil

Teddy Roosevelt, whose spiritual sprout today is Britain's Prince Philip, who says he aspires to be reborn as a deadly virus in order to control population growth. James Lovelock's Gaia movement is in this satanic tradition. Lovelock first propounded the Gaia thesis in the 1960s. Noting the apparently unique position of life on Earth, he proposed to treat the Earth as a living being, a being to be worshiped in place of God. As an active environmentalist, Lovelock subscribes to the axiomatic belief that the human population must be limited in order to protect the environment.

Lovelock likes to describe himself as a quiet scientist who works in the isolation of his Devonshire, England, country home, in touch with Gaia. However, he is part of an organized fellowship, Lindisfarne, that actively organizes and promotes its Gaia ideology. As Lovelock describes it in an interview: "There is a community of thinkers called the Lindisfarne organization affiliated with St. John the Divine in New York. Both Lynn Margulis and I belong, but also a number of other people who are not scientists. . . . They include priests, economists, and environmentalists—a kind of community of scholars one might call it—and they are embracing the idea and using it as part of their philosophy."

Although anti-Christian, Gaia is housed, along with the Temple of Understanding and a gaggle of other pagan organizations, in the basement of the Episcopal Cathedral of St. John the Divine on West 110th Street in New York City. The Gaia Institute, according to Priscilla Peterson, the director of the Temple of Understanding, aims to create "mother goddess" cults throughout the West. Peterson describes Gaia as "a religion that values nature as well as valuing women. Wicca is one branch of this."

Satan, the consummate pragmatist

This book is indeed the realization of the Secular Humanist program which was first issued in 1973. When we see the degeneration of Western, and in particular American, culture over that period—and now this book, an open endorsement of satanism by a combination of the Secular Humanists and the Justice Department—it is clear that we cannot merely dismiss this book as trash. There is more need than ever for an anti-Satan resistance movement today, but one that recognizes the soldiers of Satan's army whether they openly flaunt the emblems of their master, or wear the disguise of a professor like Paul Kurtz, a "political consultant" like Henry Kissinger, or a "pragmatic" military man.

Satan is the consummate pragmatist—the individual for whom morality is merely a relative matter of convenience. The political concomitant of satanism today is *administrative fascism*, the rule over countries such as the United States by bureaucratic cliques who are interested in their own survival rather than national interest, and who are morally neutral. In practice this means that they will countenance the commission of any crime rather than risk their careers. Such pragmatists are the U.S. military personnel, who—without apparent

compunction, in a replay of the coverup of the My Lai massacre in Vietnam—supported Gen. "Mad Max" Thurman when he ordered the saturation bombing of the civilian population of Panama this past December.

Rembrandt drawings, a feast for the mind

by Nora Hamerman

Rembrandt's Landscapes: Drawings and Prints

by Cynthia P. Schneider, with Boudewijn Bakker, Nancy Ash, and Shelley Fletcher
Washington, D.C., National Gallery of Art, 1990
302 pages, paperbound \$29.95; hardbound distributed by Bullfinch Press, Little, Brown and Co., \$75.00.

The Drawings by Rembrandt and His School in the Museum Boymans-van Beuningen

by Jeroen Giltraij, translated by Patricia Wardle
Thames and Hudson, New York, 1990
367 pages hardbound, \$60.00

Until May 20, an extraordinary exhibition will be on view in the U.S. capital, at the National Gallery of Art, featuring more than 100 drawings and prints of landscapes by the 17th-century Dutch artist Rembrandt. The present review of the catalogue, a beautiful and informative book, is not intended to substitute for urging every reader who may have the opportunity, to go see these works first-hand. Because of the fragility of these little masterpieces on paper, Washington, D.C. is the only venue for the show. And only by looking at the real thing, can you fully appreciate how Rembrandt exploited the color and texture of the paper as part of the expressive means in drawing and etchings, where you are otherwise confined to black and white (or brown and white).

Meanwhile, the long-awaited catalogue of one of the most important collections of Rembrandt's drawings, in his native land, has finally been published with the financial assistance of the J. Paul Getty Fund. The book is directed more to the specialist than to the general reader, yet what cultured person can fail to be interested in Rembrandt? It not