

*As men's prayers are a disease of the will,
so are their creeds a disease of the intellect.*

—RALPH WALDO EMERSON, *Self-Reliance*

CHAPTER 4

Straight from the Witch's Mouth

PERSONAL INTERVIEWS WITH WITCHES



What you are looking for is looking for you.

—DAVID HURLES, OLD RELIABLE

SABAEAN PONTIFEX MAXIMUS FREDERIC DE ARECHAGA; Dr. David Tronscoso; Charles J. Redmund; Adrian Kirch; Madame Yoland Savarini; Vern Overlee; Bishop West; Rita Norling; the Reform Tract Society; and Lilith St. John.

For twenty-first-century inquisitors, witchhunting is a .32-second chase by a search engine. In 1969 and 1970, I had to work harder than that. Witchcraft was secret territory.

In the ages before the Internet, witches had to hide in plain sight by advertising in code. In the twentieth century, seekers asked the owners of avant-garde or “retro-garde” bookstores questions about the “old books” or the “self-help” section. If the owners were not themselves witches, they often knew who was. Even with times changed, the old ways are still valid for searching out sorcery.

Check out incense boutiques with gemstones and crystal balls as well as the off-campus shops with window signs for “occult recordings.” Become literate about the magic symbolism of jewelry, clothes, tattoos, and piercings. Interpret mystic insignia at coffee shops, concerts, and health fairs. To the diversified eye, young witches are as visible as crones, and gender

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is negotiable. Read the classifieds of local college or ethnic newspapers, as well as free local guides to arts, massage, hypnosis, and healing. Because sex is more “out” than witchcraft, a male or female witch can often be found hiding within the sex ads of the straight and gay underground press. As in classic “massage” listings, which did not offer actual massage because they were listings for coded “rub-and-tug” parlors, conventional wisdom knows that what people advertise is often a cover for what they are selling.

The yellow pages were once pop culture’s best index. Listings included *astrologers*, *astrology schools*, *palmists*, *botanicas*, *metaphysical bookstores*, and *old curiosity shops*. There was no category for *witches*, who had to present themselves as “palmists” or “hypnotherapists.” Because it’s a principle of perception in popular culture that stereotype always trumps archetype, witches have always had to be self-protecting, because the stereotype is what gets burned at the stake.

Nothing can ruin the night more than looking out the windows of one’s castle and seeing the villagers approaching with torches and pitchforks.

Geography also figures into how witches label themselves. California is always ten years ahead of the rest of American pop culture. On the West Coast, the Yellow Pages listed “hypnotherapy,” which in the Midwest was listed under “relaxation techniques” or “stress reduction.” As categories like *palmist*, *astrologer*, *numerologist*, and *midwife* have emerged, would it hurt to have a listing for *witch*?

I think it should be a rede of witchcraft that “what you are looking for is looking for you.” In any group, ask, “Has anyone here any Native American blood?” There will almost always be someone. Ask also, “Does anyone here know a witch?”

Take advantage of the social possibilities of Silva Mind Institute groups, drumming circles, modern-primitive lectures, and psychic encounter groups like the Psychic Club of Dayton, Ohio. For ten dollars this club, which advertises itself as the place “where witches and warlocks abound,” will match you to an astro-twin pen pal, a free location service for correspondence with others with the same interests, and a one-year subscription to the *Psychic Club Bulletin*. The more outrageous can join the Sisters of Perpetual Indulgence, who are men in comic nun-drag dedicated to charitable acts, as well as to running in high heels to dodge attacks from the Catholic Church which—itsself having stolen so much from paganism—objects to the Sisters’ dragging up the image of Catholic nuns.

In the last analysis, witches, like beauty and porno, are in the eye of the beholder. What people say about themselves, though “crafty,” reveals way more than a Hallmark Halloween card. In the following interviews,

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popular practitioners in Wicca and witchcraft speak for themselves. In some of the shorter interviews, the question-and-answer format has been condensed to a statement.

Interviewed in 1969 and 1970, these practitioners provide a time capsule of the emerging American age of witchcraft liberation. Their points of view and predictions for witchcraft in the last quarter of the twentieth century have since increased in historical value.

The questions originally asked in 1970 of practitioners interviewed by mail were these:

Please respond to any of the following areas you feel pertinent to your realm. If these questions do not please you, write instead what you feel.

1. Please make a statement on witchcraft as you find it to be today.
2. Please make a statement on witchcraft as you think it ought to be today.
3. Why, do you believe, is the occult enjoying so much popularity?
4. What is your opinion of the laws for and against witchcraft? As a witch, have you experienced any discrimination?
5. Please make a statement concerning white witchery.
6. Please make a statement concerning the black arts.
7. Please make a statement on the role of the contemporary witch, male or female.
8. What do you think of the commercialization of witchcraft? For instance, *Rosemary's Baby*, TV's *Bewitched*. (Any comment on the Polanski-Tate-Manson affair?)
9. Please make a statement concerning the place of sexuality in the occult, black and/or white.
10. Please make a statement concerning the direction you think witchcraft will go in the coming fin de siècle. To greater or lesser acceptance? Any aspect of it that will become immensely popular?
11. List what in your opinion are ten of the most significant books or articles on witchcraft or the occult. (Anything from basic works to astrological cookbooks.)
12. If you would, please draw a word description of yourself or a friend as a practicing occultist. For instance, what your specific purpose is; what you find people consulting you for; what kind of people your clients are, etc.

FREDERIC DE ARECHAGA, SABAEAN PONTIFEX MAXIMUS,
BISEXUAL, ASTROLOGY LECTURER, HEREDITARY WITCH, OWNER
OF EL-SABARUM OCCULT SUPPLY STORE; CHICAGO

In Paris in May 1969, I first heard of the mysterious magician "Freddy." By the time I reached Amsterdam, I knew his last name—de Arechaga. In

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London, I realized some of the mystic pedigree of Frederic de Arechaga. My friends on Lynette Avenue, Clapham Common, were the kind of artists and liberated sexualists who thrived in the Swinging '60s of London. They were sex magicians, and if they weren't witches themselves, they certainly knew who was Wiccan and wicked on the international sex circuit. After their introduction, I flew to Chicago, to meet the one and only Sabaeen Pontifex Maximus Frederic de Arechaga.

That summer had been wild, erotic, and revolutionary. I flew to Europe on the Feast of Beltane, May Day; I received the contract for the first edition of this book on June 1; I turned thirty on June 20; the summer solstice was June 21; Judy Garland died in London June 22; the Stonewall Rebellion broke out in New York City's Greenwich Village the night of June 27–28 and ignited the gay liberation movement; the first men landed on the moon July 29; and I was hit in a horrible car crash, when a Checker cab drove through the rear window of my Volkswagen on August 9, the same night the Manson Family murdered everyone at the Polanski home and changed forever the worldview of cult and coven.

Riding this 143-day crest, I met with Freddy de Arechaga on Saturday afternoon, September 20, 1969. From my taxi, his storefront looked like a fun little head shop. The boys from Clapham Common had told me tales. The El-Sabarum facade hid something magic inside. First meetings are easy, unencumbered by baggage, and Freddy quickly closed up his tiny shop. The windows were darkened. Music played in the darkness. Incense burned on the glass counter where his sales pad lay. We were surrounded by artwork and books and "craft" ware for sale. While I gave his shop the once-over, he gave the same to me. "Would you like some tea?" he asked. "Would you like a joint?" Freddy drew back a curtain and ushered me into his Babylonian temple.

I'm such a child of the movies that everything looks like Hollywood to me. Freddy's temple, Anton LaVey's Black House, Andy Warhol's Factory, photographer Robert Mapplethorpe's apartment, painter George Dureau's French Quarter studio. It is a truism that homosexuality is a kind of "universal pass" that gets a person through doors and into private realities otherwise outside his caste and class. If I had been straight, I could not have written about witchcraft. I would not have known how to interpret Freddy, the former choreographer, or Freddy's Sabaeenist temple. I approached him with as much respect as I did my uncle the Catholic priest when he proudly showed me his new rectory and sanctuary. Rather than appointed with Roman Catholic regalia, Freddy's temple was everything Hollywood

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Babylon should be. Doves cooed in cages hung in arches decorated with lights and palms.

That summer of 1969, everything was psychedelic.

We sat down on pillows and drank tea. The joint laid us back, sweet, but not out of it. We bonded in our mutual motives. I wanted his story as much as he was eager to share it. For four hours, we lay side by side, talking, with questions asked and answered. He marveled at my “fast magic” changing his spoken words to writing on my yellow legal pad. Freddy spoke with such conviction and intensity that my questions were hardly necessary to prompt his “take” on Sabaeism, magic, witchcraft, and religion.

Freddy was a handful—and then some.

JACK FRITSCHER: You are famously bisexual, almost as if gay isn't enough as we go into the seventies. In Europe, you are known as a hereditary witch. Do you practice white or black magic? And why a shop in Chicago?

FREDERIC DE ARECHAGA: Let me backtrack. In the sixth century before Christ, a Persian king in the area of Babylonia refused to attack Harran because it was a bastion of the Old Faith. Justinian, Caracalla, Alexander the Great—many historical personages—always went to the Oracles at Harran. I use Harran because Harran is responsible for the cloven-hoofed god which sensationalistic Christians think of as the goat-footed Devil. The word *warlock* is terribly profaned because it means liar.

FRITSCHER: Most witches don't use it. It's used by people who buy Hallmark cards.

DE ARECHAGA: Look *warlock* up in the dictionary. The word *witch* is a degeneracy from the Anglo-Saxon *wicca*, meaning “wise one.” The essential value of a witch or wise one is they never have to admit that they are. They are simply acknowledged by the fact that in listening to them talk you know they're wise. What they were originally were *bab-ilu's* or *pontifexes*, that is, *bridges*. Both are the same word, the “gateway to the gods.” *Bab* means “gate” and *ilu* means “god.” In Chaldean Hebrew, *ilu* becomes *el*, giving you *Bab-el*, the gate to the gods and thus the Tower of Babel.

The gateway to the gods was architecturally a pyramidal structure which Sumerians, Egyptians, and Central Americans built to meet their gods, who were to return in fiery chariots.

FRITSCHER: You lean then toward *Chariots of the Gods* [Eric Von Daniken, 1969].

DE ARECHAGA: Whether this leads to the ambiguity of UFOs, it's not my

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business to say. The point is that our august ancestors came from the heavens in fiery chariots, taught the hairy barbarians the way of the gods, taught them how to build structures, taught them to look at the heavens and calculate them, and then split after ruling several thousand years. This is true whether you're looking at the Vedas, Torah, Sacred Egyptian or Babylonian or Central American texts. The point is that Harran—mentioned in Genesis when Abraham decided to split from Ur—is where Abraham continually went. He went to Harran. Why? When he needed a wife for Isaac he went to Harran. Why? What's so precious in Harran? Ezekiel called it a great place of barter and exchange. I thought Babylon was supposed to be the great center. No matter. The fact still is that Harran is highly honored by everybody except for the Moslems who eventually took it over.

FRITSCHER: So what was the big mystery of Harran?

DE ARECHAGA: Study Harran and you'll find its religion was Sabaeanism, the Old Religion, the religion of earth. It is not a religion of hero worship and so it does not glorify any one god or any one people. It is not the monotheistic paranoia of Christians and Jews. It doesn't convert. It finds no need to display itself since the values in Sabaeanism are sufficient in themselves.

But what has happened? All the so-called crap of black magic is stuff stolen from the annals of the Sabaeian temples. All the perfumes to the gods, the planetary deities, all come down through Harran. You can find in an old German book, the only book on Sabaeianism, that the perfumes, colors, shapes and all the things that eventually became occult lore were the things practiced long ago by the Pontifex of Saba.

In Harran, the most famous, but not the only, center of Sabaeianism, one god was favored. This early national god, predating Mardoch, was the god Sin, who is god of the moon. Sin, according to the ancients, was an old man whose symbol was the crescent moon. When you have a god, you put on his head the symbol of the planet he relates to. And if you put a crescent on top of somebody's head, it's going to very much look like horns. It was an ancient Sumerian and Babylonian practice to have antennae-looking things which eventually gave way to the placement of bull's horns, which you can see on the genii in ancient Babylonian temples. These are the symbols of Godhead, which only Michelangelo respected and understood enough to put on the head of Moses.

The fact is that Sin was the great god of the moon. Later, the moon became identified with the female matriarch through the Greeks who

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were hung up on matriarchy. Sabaeanism, I might add, is likewise a matriarchy.

FRITSCHER: You are, I was told, a matriarchal hereditary witch.

DE ARECHAGA: Very true. My mother related very much to the moon. As astronauts approached the moon, she sickened. When astronauts landed on the moon [July 20, 1969], she died. My hereditary position came through her. There's another lady, an ancient Egyptian frog goddess which very few people know about, Heka. The word *heka* in ancient Egyptian added to a word meant something magical. She was the goddess of magic. The roots of all this lie in remote antiquity.

FRITSCHER: The Greeks called her Hecate. I've studied quite a lot of the classics.

DE ARECHAGA: Unfortunately, reading books is not sufficient because most are secondary texts written by dusty Victorian archeologists who write in a profane, self-centered style as if the ancients were likewise Victorians. The philosophy of antiquity was much different from today. It was not hypocritical, nor materialistic, nor obsessed with rationalistic facts. We Sabaeans accept people and things as they are. We do not believe in converting people from or to anything. Because the main god—the embodiment of all Godhead—is truth, which exists independent and absolute; no one book is the authority.

FRITSCHER: So you have no Sabaeon text like the absolute Bible of Jews and Christians?

DE ARECHAGA: Sabaeans have no one book. Therefore we extend truth through word of mouth. To categorize truth is impossible. It must be personal, and therefore word of mouth at the moment. So to say you have a *Book of Shadows* or a book of anything is bullshit. It's just down, around, unmitigated crap.

FRITSCHER: In England, Gerald Gardner was very much into the *Book of Shadows*.

DE ARECHAGA: Which he denied he wrote.

FRITSCHER: Which he suggested was constantly changing because of witches rewriting what they passed along by word of mouth.

DE ARECHAGA: I have been very much called down for opening my mouth against profane people. There are no temple-side philosophers today. Because I have a store here in Chicago, I have to face a lot of jerks who don't know their ass from an occult hole in the ground. The true pontifex does not have any need as do most of these children—like Aleister Crowley—to outdo each other. All the covens are fighting with each

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other. This shows their very lack of power. When you deal with the real thing, the infighting ceases because it is against your own philosophy.

One important thing that I don't think has been written in the occult or appreciated anywhere for that matter is that "value is sufficient unto itself." So if you as a novice create your very first thunderstorm in the middle of a sunny day, and then *don't* tell anybody, now. . . *that's* an accomplishment!

FRITSCHER: That's, literally, in the real sense of the word, *charming*.

DE ARECHAGA: It is an established tradition that when you put a spell on somebody and you go up and tell them, you break the spell. So in itself it works for its own value; this is the old, old school of values. This destroys any chance of self-glorification and all that Crowley nonsense about competing magicians.

FRITSCHER: Which Hollywood loves for its dramatic effect. Like *The Raven*, with Vincent Price battling Boris Karloff.

DE ARECHAGA: Not to glorify one's self. It's very difficult, but then a pontifex is not just an ordinary human being. He has to be above and beyond. This is the true Zarathustra who has to metamorphize to a point of godlike qualities. Otherwise he is just a profane slob who enjoys an ego trip. The greatest ego-trippers these days are the Satanists. To begin with, to be a Satanist you must be a Catholic.

FRITSCHER: I am a Catholic. I believe in Satan. That is an underlying fact of my book. I believe Satan exists. That's why I'm talking to people who work with Satan.

DE ARECHAGA: You have your point of view. But you must know that Satanic rituals are all degenerate Catholic rituals. I've heard Anton LaVey's record and the Coven's record of the black mass and Louise Huebner or whatever her name is. They go off and they start rapping all this magical shit and they really don't know what the fuck they're talking about.

The Satanists—with all due respect to the Satanists—worship the god of the sun. Baal, Moloch. I can appreciate this. The sun god is the god of power. I can understand them relating to Saturn or Pluto. But then they turn around with all this crap on Satan, who is just the old Persian god *Saathan*, and start talking of him in terms of negation and hate and murder and carnage and crap. When they call him the Prince of Darkness and the Prince of Hell, they're talking Christian dogma. The Satanist was really created by the degenerate mind of witch finders, who were fascinated by the occult—but could not admit to it.

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FRITSCHER: Over and over, I have heard it said that Satan is a fantasy created by Christians, but Satan is in both the Old and New Testaments.

DE ARECHAGA: There are thousands of existing old texts and old books and old manuscripts that you can interpret to mean exactly what you want. That's precisely why we Sabaenists have no one book to bind us. The fact is, the Satanist symbols are a degeneration of the symbols of ancient Harran. Satanists grossly misinterpret, for example, the Catholic Mass into triteness, into parody in the Satanic Black Mass. Satanists are sensationalizers who have read one, two, or three books—or even a library—and then throw together an eclectic conglomeration of shit, like Aleister Crowley. Take one of his books and you have so many errors of names, herbs, and perfumes of ancient Egypt that he is a great mixture of nothing. But then, Crowley was a warped Christian's son.

FRITSCHER: Crowley remains very popular in England with many gay men who like his bisexual magic, as well as with the Beatles and the Rolling Stones. His Satanism, more than the white magic of the Old Religion, appeals to those who like sex, drugs, and rock-and-roll.

DE ARECHAGA: Actually, the fact is, the Old Religion created what you'd call the popular images of the occult. The Old Religion mothered the palmist's hands, the idea of the seven planets, the idea of the ten powers, the idea of the five sacred numbers, the pentacle, the pentagram, the six-pointed star, the snake, the symbols of the heavens. All this imagery that these style-conscious people degenerate and proselytize—all of it is an adulteration of the Old Religion.

FRITSCHER: Are you saying this because your mother . . .

DE ARECHAGA: I don't say this because I am an hereditary pontifex of the Old Religion, but simply because I have studied where these degenerations have come from. It's annoying. If people would just say this is what this symbol means and let it go at that, I would have nothing to say. But what pisses me is that these people have the nerve, the unmitigated gall to say that it's *their* idea. How *dare* they!

The fact is that the cross is an ancient, ancient symbol of the sun—the god of the sun, which the Christians still worship on the sun's day. Catholics use the sacred metal, which is gold. Catholics put halos on their statues, which is typical of Gods like Apollo. Catholics still worship in the same manner as the temple of Amun-Ra, the god of the sun, because the whole idea of the tabernacle, and the Catholic priest genuflecting and throwing himself on the floor, is found in the ritual of the divine sun cult.

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FRITSCHER: Is any religion original?

DE ARECHAGA: Only the Old Religion. Today's people neglect their study of genuine occult literature almost as much as their getting involved with real magic. Everybody's hung up on being hung up. Everybody's in love with love, but not with the reality of somebody else. That's because we belong to a degenerate American society, brought up on false ideals and false Gods who declare themselves the ultimate authority. These hippie kids, young and old, who let their hair grow just to resist authority are on a superficial ego trip. My hair is longish and I have facial hair, but that doesn't make me a revolutionary. I'm not just regrooming myself under a thatch of ego-tripping hair, the way they are regrooming the values of our hypocritical society. These kids are as gullible as their establishment parents. If you really want to become a revolutionary, you simply have to stop being so gullible. You can't believe you are what other people tell you that you are.

FRITSCHER: The government thrives on our gullibility.

DE ARECHAGA: But the truth is that the true philosopher's stone is found within yourself. Believe your reality. The stone is not in some crummy piece of metal which you must alchemize. True are the words from Haran identity to Delphic identity: *know thyself*.

FRITSCHER: *Gnothi sauton*. Inscribed on the Temple at Delphi.

DE ARECHAGA: The whole idea of destiny and divination is based on knowing yourself so you can do something about it! All this nonsense of heaven and hell is propaganda, because basically monotheistic cults, whether Islamic, Buddhist, or Christian, can be no more than self-centered authoritarians, who are very class-conscious, and only interested in making outsiders into bloody peasants. Monotheism ignores objective truth, knowledge, and wisdom. Monotheists become themselves subservient to their own authoritarianism. They program people into being an audience, peasants fit only to work like animals, cretins who do what is expected of them as it is so said by outside authority.

We Old Religionists don't care about your sectarian squabbles, because truth exists independently and in facets. We are about self-realization of the person you are.

If you want to worship the sun, you go to a Catholic church.

If you want to worship Saturn, you go to a Synagogue.

If you want to worship Venus, you go to a Mosque.

If you want to worship the moon, you go to a Hare Krishna temple.

If you want to worship Mercury, go to a Buddhist temple.

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We Old Religionists don't have to build temples. There are enough people taking money for building funds. However, if you go to a church, synagogue, mosque, or temple, and you find their specific bag is something you really dig, then you deserve to be a Catholic, or one of the others. It's no skin off our back. The whole principle is based finding your self and on the art of change.

FRITSCHER: Perhaps religion and witchcraft, each with their various versions and sects, are both no more than projections of human personalities. Both change as we find our selves changing.

DE ARECHAGA: We never change. People never change. So we try to change things. That is the essence of magic. Changing things from one thing into another thing. Change is an art. That notion of change brings us to the hairy-assed question of black and white magic. First of all, black magic comes from a play on words which the ancients had the decorum to understand. Modern man is too damn stupid to allow himself the luxury of intelligent understanding of the play on words.

FRITSCHER: Because most moderns are fundamentalists who don't understand metaphor or that one thing can mean two things, like a double entendre. Most people are literalists. They'd be shocked to know the Bible wasn't written in English.

DE ARECHAGA: Most of what we have in English comes down from the ages, from other civilizations who delved into knowledge. Like [the] ancient Egypt that called itself *Khem*, which means black, the *black* land. Probably because the soil was at that time made very black by the Nile waters. The country of Khem, because of its advances, had attracted a great deal of respect. Through the Greeks, Romans, and Arabs we have come to use Egypt's *Kehm* terms. The art of the Greeks is *Khem*-istry, chemistry; al*Kehmy*, alchemy. But translate it with the Romans to *necro*, which means black, and you have the art of the black land: *necromancy*.

Because in magic you deal with unseen powers, necromancy implies dealing with dark spirits. And today—despite the fact that I could be crucified, stoned, and hanged for saying it—every spiritualist, every little old lady who plays in the séance parlor and tries to call the dead is a necromancer—and thus, a black magician. *Necromancy* means “divination through the dark, the black, the black land, meaning Egypt.” Necropolis was the place of the dead, the netherworld. Finally the goody-goodies with Jesus Christ complexes identified the Satanists as black artists. Christians created the distinction between white and black magic. The truth of the matter is that the Satanist is not the self-indulgent

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libertine he thinks he is, because in doing what he's doing the way he's doing it he shows great uptightness in slavish reaction to specifics of Christianity. A libertine acts freely on his own. He is not compelled by reaction. Consequently, Satanists' initiations and orgies are very disappointing. They do not know the art. They're too hung up reacting to get into it.

FRITSCHER: Besides the Satanists, other spiritists have been wildly popular and made a lot of money in American pop culture. Money is a way of keeping score, because box-office receipts show what people want.

DE ARECHAGA: I run a shop and a religion. I agree. I am very aware of the very popular period of occult enlightenment brought about by Madame Blavatsky and the Theosophical Society. She meant well. However, what Besant did with theosophy stinks, because it's nothing more nowadays than Christianized ideas.¹ The goodie-goodies who are afraid to be real—they are the people who are afraid to be wrong. They won't go away, these people who are afraid of distinctions like heaven and hell. So they make distinctions between white and black magic. They distinguish ad nauseam. There is obviously no such thing as black magic or white magic; for I ask you, how many people have done evil while trying to do good? The art itself—and I'm sure that the notorious Merlin or any of the other Magi would stand behind me to admit—that white and black are both reciprocal part of one art, the most sublime art of all: the art which identifies itself with the real and the unreal, the art of metamorphosis.

FRITSCHER: Religion seems to be about "thou shalt keep everything the same." Magic seems to be about "the abracadabra of changing things."

DE ARECHAGA: That's one essential difference. The art of metamorphosis, of change, starts in yourself, so you can later change things outside yourself. This way you achieve a Godly thaumaturgic practice as the antique elders or prophets of biblical lore. But that takes one thing that most people haven't got the guts to do, and that is involve yourself in it *actively*. You can't stand off and be a shadow and an audience. You've got to *be* it. There is no *abracadabra*. There is no magical formula. It is an experience. Most people are afraid of experience, because they can be wrong, and most don't want to be proven wrong. The rub lies in Judeo-Christian ethics, which judge a man ridiculous to show his emotions. You don't feel. You just work. How can a person subsist on that?

FRITSCHER: How do ancient potions and modern drugs influence metamorphosis?

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DE ARECHAGA: Hallucinogenics were never really used by the pontifex who wanted reality as it is. Drugs, when they were used, were used for very specific purposes and not by everybody for everything. The idea of drugs being used in sabbaths, making sabbaths wild orgies where people came flying in on brooms wearing conical hats and all that nonsense with weird unguents on their backsides and going up chimneys and all that is sheer imagination, degeneration of ideas of truth in the universe to ridiculously low terms.

FRITSCHER: What is the source of these stereotypes?

DE ARECHAGA: You must realize most of that lore grew up in an age of persecution where if you opened your mouth with an opinion about anything, such as "Hey, look the earth goes around the sun!" you were hanged or tortured. So why say anything to correct stereotypes? And if you did say something, why say the truth? This conundrum made the persecutors furious. Most of our stereotypes of witchcraft come from hysterical stories told by victims being tortured by the Inquisition.

FRITSCHER: Private interpretation of witchcraft leads to as much confusion as private interpretation of the Bible.

DE ARECHAGA: Or of any one book read slavishly. People under torture will always tell the torturer anything to get the torture to stop. All those individual stories about witches and Satan confused the inquisitors. They heard so many stories the Church figured there must be a "Great Book" of magic and sorcery. They wanted to destroy the evil book. That is why today we have only a fraction of the truths and glories of antiquity because of all those fundamentalist assholes who did nothing but burn down libraries and ruin all the books they could get their nasty hands on.

FRITSCHER: In Catholic tradition, the lore is that medieval monks saved all the ancient books by hiding them from marauding pagans, and by recopying them.

DE ARECHAGA: Did they save them all, or only the ones they approved of, and when they copied books, did they add and subtract information?

FRITSCHER: The Church defined information, perhaps the same as the Old Religion with its books. What is accurate?

DE ARECHAGA: The truth is that witches' sabbaths, their main festivals, were gatherings in which people ran around trees and rocks. These "dances," which some of the Shakers and more fervent Christian cultists still do, gave rise to the great superstition of the "fairy folk" in England.

FRITSCHER: Fairy folk are the free folk, the gay folk, who dance in a circle counterclockwise to the straight-line folks?

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DE ARECHAGA: More bisexual than gay. Superstition is not part of the Old Religion, because *we know why* we do things. Superstition can only come from a society that does not know why it does what it does. They call what they do a superstition. Like the American soldiers wearing the ace of spades on their helmets in Vietnam. There is no superstition in our Old Religion because there is nothing you cannot explain. We do not believe in faith; we believe in reason. We do not believe in rationalization; we believe in trust. We have no fear. We can control man, beast, or spiritual entity when we want to. We can avoid confrontation when we feel that we're not physically or spiritually strong enough to deal with what is lurking there. We have an awareness. That's different than a gullible stupidity.

FRITSCHER: Religion teaches man has fallen. Your Old Religion doesn't recognize any fall from grace?

DE ARECHAGA: The fact is that we're not concerned with the Garden of Eden prior to the forbidden fruit, but rather afterwards. If more people actually read the Bible, they'd find it says in the third chapter of Genesis that God did not throw man out because man had disobeyed, but rather because man had become in *knowledge* like one of *them*, the gods. Man was thrown out of the garden lest he eat of the other tree. Very few people realize there was a second. This tree would make man *immortal*, like *them*. Therefore—and I might add that's an old pagan story stolen by the Hebrews—knowledge is the main purpose of our Old Religion. First, you must know yourself. Second, you must second get above and beyond yourself. Love rests in the harmony of things, yes, but to be a Sabaeon you must accept the understanding of all values of truth untarnished by the monotheisms of Christianity, Judaism, and Islam.

FRITSCHER: In Satanism, sadomasochism is ritually used to raise Satan. Paganism uses ritual endurance to increase bravery. White witches whip each other with silken threads. How kinky is the Old Religion?

DE ARECHAGA: In the sexual occult, sadomasochistic practices are a degeneracy like the Satanists are a degeneration of Christianity, and Christianity is a degeneracy of the Hebrew, and the Hebrew is a degeneracy of the Sumerian-Chaldean. Sadomasochistic practices are psychological trips where the individual suffers or lacks a certain thing. I mean these practices can be fun, because the best of people have these needs. Freud, and Jung, and psychiatrists who are not occultists, will go along with me. Sadomasochists have a need for authority, parenthood, a disciplinarian protector.

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FRITSCHER: So sadomasochism fits tribes, religions, and societies centered on authority?

DE ARECHAGA: There is no central authority in the Old Religion. I don't care what the Satanists do. Sadomasochism has no direct place in the Old Religion. But it can play an indirect role.

FRITSCHER: In what way?

DE ARECHAGA: In sexuality. In sex rituals. You mentioned straight and gay. As far as homosexuality and heterosexuality are concerned, they're both queer, because to be a homosexual is one end of being heterosexual, which is the other end. They both lack each other. They are both equally degenerated and unpardonable.

FRITSCHER: Unpardonable?

DE ARECHAGA: They need no pardon. There is nothing wrong with either except both are incomplete without generating the other. I have had animals of all kinds here in my Temple. Right now I have two doves—both male. Nobody told them they're not to be having sex. I've had cats, dogs. The fact is—despite the heterosexual's arguments against it—that animals are by nature bisexual. As are also human beings, who I might remind you are animals as well. Bisexuality is no shame. The truth is that bisexuality is actually a better state of mind. It is a natural state of being. For instance, you will not find the peacocks with the peahens. You will not find lions with lionesses. Where the male has a family, he owns it like property. And it is the female who works. Woman is made for a great deal of work physiologically. She is consequently stronger than a man in every sense.

FRITSCHER: Which brings us to women in the occult.

DE ARECHAGA: But then I'm not going to get involved in that!

FRITSCHER: But your mother taught you . . .

DE ARECHAGA: What I am telling you. Everything. And the universe is ordered like this. From an ethical standpoint, bisexuality relates to the true value of things. When you love someone you do not love them because of their gender—which is the main sadness of many a relationship today.

FRITSCHER: You should love them because of their person, not their gender.

DE ARECHAGA: Confining oneself solely to the opposite gender is why there are so many divorces and disagreements. People have physical needs that can be satisfied only by both genders. Bisexuality is not a horrible thing. All kinds of sex are good, even though sex drives sometimes are ritualized into abuses like the murders of children.

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FRITSCHER: Modern Satanists say they don't do that.

DE ARECHAGA: The fact is sex is important to humans. To deny it, the way Catholic priests embrace celibacy, is as degrading to a divine form as anything can be. The "aesthete" who lives totally for the spirit is as bad as a spirit which lives totally for the physical world. Anyone who knows spiritualism will tell you that. To be so enamored with that which you are not is the unhealthy mistake.

FRITSCHER: Such gender fluidity, such morphing sexuality, such access to knowledge and power. Are these why paganism, magic, and witchcraft have gained such popular appeal?

DE ARECHAGA: The same is true of the Old Religion, but we Sabaeans do it with balance. As Buddha said—which most Buddhists don't even follow—to become an ascetic esthete on one side or a self-indulgent libertine on the other, neither is good. Only by becoming both simultaneously do you negate the extremes and bring balance—that is, achieve Nirvana. This Nirvana is an ancient knowledge brought by the great illustrator Buddha, who was merely an incarnation of the ancient god Vishnu. You learn to know yourself in the equilibrium of things. Balanced, you—as Zarathusthra, also speak. This is a superhuman accomplishment. The purpose is one of intelligence.

FRITSCHER: White witches, pagans, and Satanists mention gods.

DE ARECHAGA: God is perfect. He is all that was, is, and shall be. God must, therefore, be both human and not human. We are the human aspect of God. We *are* God. The ultimate achievement is to become one in unity with that great intelligence of the divine order. We must remember that while we are God, God is not us. We do not have the right to become righteous or assume God's responsibilities. Like your hand is part of you, but you are not your hand. This is ancient cult.

FRITSCHER: Charles Manson claims to be God, Satan, and Jesus Christ.

DE ARECHAGA: Manson does not know his place in the order of things. He thinks he is the hand of God when God is not even in his hand. To know your place, consider how big you are in comparison to this house, and this house in comparison to this block, to this city, to this country, to this continent. You can pretty much see you can't see yourself already. Compare yourself to the world. You are nothing. A couple miles up you can't even look down and see the houses, let alone the people. Compare this solar system to the galaxies. How dare anyone presume to judge other men?

FRITSCHER: What about people finding God on drugs?

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DE ARECHAGA: Drugs are the difference between searching for God truly and synthetically. In the cult of the Old Religion its ethical value lies, as I said earlier, in the value itself, in the reality of value. Since one of the by-products of value reality is power, which with the sense of intelligence is the main objective, I will ask a question of your reason. Which is the stronger power? That achieved through an hallucinogenic of any sort which is momentary and nonexistent once you come down from it? Or that which you achieve through your own power, from which you don't come down unless you wish to? This last stage you can always reach again and move to higher consciousness.

FRITSCHER: Aleister Crowley and others believe that drugs blaze the path to Satan and to God, so that later, without the drugs, the seeker can take the path beaten by drugs back to Satan or God.

DE ARECHAGA: That is not the reasoning of religion. That is the reasoning of drugs. The reasoning of Sabaeanism is singular. Sabaeanism is the only religion that can afford to have an atheist. Because you do not need God per se. First of all, God does not need you. And second, since you are God, you don't really need any further specification of God. And what is God? God is perfection. To use an ancient saying recorded by Plato from the words of Solon of Egypt, "I am all that is, was, and ever shall be. No mortal man has me unveiled. I am that I am and whatever so you wish to call me I am. For the fruit I brought forth is the sun."

FRITSCHER: The books you favor are ancient books.

DE ARECHAGA: That is the truth. I can say of the *Book of the Dead* that the sixty-fourth is considered to be the oldest chapter as well as the epitome of the *Book's* meaning. Originally called the *Book of the Coming Forth by Day*, the *Book of the Dead* in its first line of the sixty-fourth chapter says, "I am yesterday, today, and tomorrow. I have the power to be born a second time." *I have the power* is the important thing. People needn't get hung up with God. People *are* God. They should mind their own business and metamorphose themselves. That would be the end of war and arguments. Concerning yourself with your own deficiencies you achieve an awareness of yourself that is so deep you can't help but be cognizant of other people. You can't help but care and understand and when you have understanding and care, then you become like the ancient mariner: more sagacious, a little wiser but sadder. Sadder because you'll know.

FRITSCHER: How does Sabaeanism fit into the Old Religion?

DE ARECHAGA: *Saba* means "all." It's not to be confused with pantheism. This is a religion. It is not theology. It is not ritual or ceremony. Religion

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is not a church or a temple or a ground or a sky. Religion is nothing more than what you believe—namely, it is a philosophy of life. It is the way you become cognizant and aware of the world around you. *Saba*, meaning “all,” is not monotheism, polytheism, or atheism. It is henotheism, in which God becomes a personal thing even if it means a denial of the existence of God. This doesn't necessarily make you an agnostic or an atheist. *Henotheism* means belief in one god and worship of that one god while acknowledging other gods exist for other people.

FRITSCHER: That toleration sounds democratic and not at all defensively tribal.

DE ARECHAGA: Henotheism is not about the exclusion of other gods. A pantheon is possible. In himself the atheist is as much a religious person as the agnostic, the monotheist. Though you may be temporarily a monotheist, you cannot remain so. A monotheist is an ass simply because he insists on making everybody else believe in his God. This shows his ignorance. My shop is called El Sabarum, which means “of many gods.” Our Illinois charter incorporates us as El Saba. We have incorporated, even legally, *everything!*

FRITSCHER: Here in your Temple, who does a Sabaeianist Old Religionist worship?

DE ARECHAGA: We can worship someone, anyone—perhaps you. We have occasions to burn incense for you as a guest, and make obeisance to you as a god. We can do this for a beloved friend. To do something is sufficient. To have done it is enough. We do not glorify it. If we achieve any title, it is relative to the person who asks. The only reason I've given you a title for me is because you ask a specific identity. But there are other times when I will not tell. I have worked in places where people have achieved titles, where they use their titles wrongly. I personally saw United States senators trying to make Jesus Christ a national savior. Now come on!

FRITSCHER: Isn't theocracy always the goal of most religions? Church not separated from the state. Church and state being the same.

DE ARECHAGA: Completely contrary to the Bill of Rights! Believe me. I know *reactionary* from *revolutionary!* I have served in this American government. I personally went out and *joined* the military service. I worked with journalism and I was deep inside the propaganda machine of this country. This is no different than any other country. But, hell, I also *made* myself an American citizen. I'm no chauvinistic patriot, but I am not stupid either.

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FRITSCHER: Discussions of witchcraft always end up as discussions of politics, religion, and sex. The three things my parents said polite people never discuss.

DE ARECHAGA: That is why there is a silent majority in this country. Oh, I can tell you that I can see something valuable in America, but that worth if flying out the window because we have a bunch of bigoted slobs who can see nothing more than their own personal gain.

America's ability to change should be neither so readily dismissed nor should it be so readily advertised. Media advertisement makes things grow so terribly wild. There is a difference between informing people of something and sensationalizing it. There is a difference between printing facts and the competitive idea of selling newspapers.

In my store I cease to sell certain things when another shop begins to handle the item. I do this out of respect to the other person. I thank the gods that other people have done this in turn for me. Some, however, purposely imitate what I do because they've got to get in on the bandwagon. They have no respect. They usually don't know what they're doing and they usually close up quite suddenly and quite mysteriously—ha!—if you know what I mean. Did I say anything just now?

FRITSCHER: Never tell people you've created a thunderstorm.

DE ARECHAGA: Society's ethics are all screwed up. What is so shameful about a girl having a baby out of wedlock? In ancient times such girls were called *virgins*. That's what a virgin was: a woman who gave birth without a husband. Even Jesus Christ was a bastard in that respect. Because whether it was the Holy Ghost or some other holy person, the fact was he did not have a father. St. Joseph doesn't alleviate the fact Christ was a bastard. A monkey with a different hat is still a monkey. Christian sexual morality has programmed people into narrow-mindedness.

I mean, look at sixth-century Christianity. It was then that Christianity became solidified. It had very little to do with ancient Christianity.

FRITSCHER: You mean original Christianity was like the Old Religion of Christianity.

DE ARECHAGA: When Christianity was still in touch with its pagan folk roots in the Old Religion. Yes. But then in the sixth century, the Catholic Church said, "The people are not smart enough to understand reincarnation, so we will dump that doctrine." Those self-opinionated men decided that this was the people's capacity. They wanted to foster a group of peasants. Originally, Christianity was founded by the peasant Jesus for the peasants around him. Christianity has always been against

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patricians. Jesus warned the rich. The rich were told not only that they worshiped the wrong god, money, but no god at all. Christianity raided paganism and stole from the Ancients and adapted all the white magic of the Old Religion. That prayer of St. Francis of Assisi: "Lord, make me an instrument of your peace. Where there is hatred, let me sow love." And so on. Come on. I found it in an army chaplain's office, just like the Catholic Church found it in an old manuscript in the Vatican. It's the same wording as found in the prayer by Amenoteph IV of the eighteenth dynasty. I almost dropped dead.

FRITSCHER: If the Old Religion is so great, and if pagan rituals are so wonderful, and if Christianity folded all this greatness and goodness into itself, why does everyone scoff at Christianity? Maybe Jesus was an ultimate sorcerer. He was a miracle worker. Does that make him a magician? Houdini promised to come back from beyond the grave. He didn't. Jesus did. Maybe the magician Jesus who faced Satan has been lost in reactions to the institutionalization of Christianity in things like the Inquisition and the Vatican.

DE ARECHAGA: I'll tell you modern witch hunters something. When you go out looking for witches or warlocks or whatever you want to call them, ask them a couple of questions. Most witches are full of crap. Make them put it on the line.

Ask them if they're bisexual. If they're not, it's a giveaway.

Ask them if they really know astrology.

A true pontifex must know his astronomy and astrology. They're both the same; astronomy is astrology without occult delineation. You'll find that most people today are profane astrologers. Sacred astrology, however, continues with a procession of the equinoxes, which the profane do not observe. Consequently profane charts are off about 28 degrees. That means that hippie Haight Street in San Francisco is off about 28 degrees. This coupled with the fact that there are thirteen, and not just twelve, zodiac signs—check it out in any planetarium!—makes most people drop back one sign from what they think they are. There goes the great pickup line, "What's your sign?" You've always thought you're a Gemini. You're really a Taurus. This is not to say one can't find some consolation in profane astrology. Its principles are basically sound.

You just lay those two questions about bisexuality and astrology on anybody who claims to be a witch and see what happens.

Don't be too ready to accept everyone who tells you that they are a

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witch or that they have psychic power or that they worship Satan so you can quiver and get scared.

FRITSCHER: Like the Manson Family believed Charles Manson.

DE ARECHAGA: Remember the Mayans. They were visited by the Old People who established the Mayan culture and then went back up into space. The abandoned Mayans waited and looked for those old gods to come back. They waited thousands of years, and not being discriminating, they accepted the first strangers who showed up: priests wearing symbols of the sun and soldiers whose crescent helmets were symbols of the moon.

Good old gullible America ought to learn from what happened to the uncritical Mayans!

In the end, in the way many movements grow beyond their leaders, the Sabaeen Religious Order at 3221 Sheffield, Chicago, distanced itself from the teachings and person of Frederic de Arechaga, who in the 1970s converted to Santaria, renamed himself Odun, and dedicated himself to the god Obatala.

DR. DAVID TRONSCOSO, B.A., D.D., ESP READER, LOVE
COUNSELOR, PSYCHOANALYST; HOLLYWOOD

I am a spiritual psychoanalyst and reader of the occult, as well as a marriage and love counselor. The occult is popular because people are tired of the same old drags. Sex is necessary to the occult, but, like narcotics, sex can be taken to extremes.

Witchcraft, in general, is an important catharsis, relieving our society's pressures. The hands-off attitude of the courts these days is beautiful, as it leaves the field wide open and lush. The more commercialization of the occult, the better. I prefer the clean-cut look of witches much more than the filthy hag look.

I make no distinction between white and black witches. Essentially, white and black magic? What's the difference? The power is neutral, colorless, and works under spiritual laws man yet does not understand, much less control. Have you ever heard of "black" or "white" electricity?

As time goes by, witchcraft will achieve a greater scientific acceptance, and be used for healing in areas like marriage counseling.

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CHARLES J. REDMUND, PSYCHIC CONSULTANT; LOS ANGELES

My clients are from all walks of life, but they all have the same problems, which are in this order: money, love affairs, problems at work, health, and sex.

I would like to see some direction in the witchcraft movement. And I would really like to see federal laws that not only allow the practice of witchcraft but ensure our privacy as well.

Witchcraft should be used for the highest philosophical and healing purposes and not as a superstitious activity to offset personal emotional stress. Witchcraft is the bringing back of old philosophies, old practice, and old religion. Practitioners must be discreet so as not to arouse once again the hostile forces. I mean this in regard to the bad press surrounding the mysteries of the Polanski-Tate-Manson affair.

To my mind, white witchery is the only kind to practice.

The black arts, however, represent a very powerful force. This force is the same used by the Catholic Church and the white witches. The power is the same; the use is different. I believe that the role of the contemporary witch or warlock should be that of self-sacrifice for self-enlightenment, fulfillment, and positive aid to one's fellows.

Thousands are today going mad under emotional stress and strain. Our psychiatrists and psychologists may not be able to handle this great load alone. The contemporary witch can help to ease this load through dedicated patience and research. This will bring witchcraft to greater acceptance, and it will become more closely aligned with popular metaphysical practices as men, dissatisfied with the present ways of modern life, go back to the old philosophies.

My list of significant books includes *The Golden Dawn*, *The Book of Black Magic and Pacts* [A. E. Waite (1898)], and *Riches within Your Reach* [Robert Collier (1947)].

Christians, I think, will find in witchcraft certain elements that are not readily available in Christianity, such as the essential part that sexuality plays in occult practice. Sexuality is an essential part of occult practice. It seems a pity that so many religions have ruled out sexuality except in "marital bliss." Sex is a key note of the only great human symphony.

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ADRIAN KIRCH, MAIL-ORDER OCCULT BOTANICA OPERATOR AND BOOKSELLER; SHELTON, CONNECTICUT

Sex is overrated in both white and black magic, although many believe a homosexual is granted special powers.

The pulse of witchcraft is stronger than ever. I run a small business called The House of Kirch. We sell through mail order: white magic rituals, spells, charm bags, herbs, and whatever you can imagine. Our items are merchandised as curios. Quite frankly, I commercialize by selling white magic. I don't see why not. Isn't commercial TV's *Bewitched* an enjoyable program that shows a witch as an everyday person? Elizabeth Montgomery is no hag. She's a charming young housewife. She makes white witchcraft more acceptable. Because of television and movies like *Rosemary's Baby*, I think Americans by the end of this century will accept white witchcraft. The majority, however, will never accept black magic. After all, white witchcraft cannot be bad because it helps others. Helping others is a form of love. Most white witches and warlocks endeavor to help rid man of problems like the facing of death and illness. Many old white-witch remedies, in fact, have helped modern medicine.

Because I believe in freedom of religion and the right of any individual to explore the mysteries of this universe, I oppose any repression of the religion of witchcraft. Laws should govern black, not white, magic to save churches and cemeteries from desecration. We white witches and warlocks believe in a law of retribution whereby if you harm, you will be harmed. I do not harm others, and do not worship Satan in any way.

One of my favorite books is the *Encyclopedia of Witchcraft and Demonology* [Rossell Hope Robbins (1969)].

MADAME YOLAND SAVARINI, *Midnight* TABLOID COLUMNIST,
RESIDENT ASTROLOGER, NUMEROLOGIST; MONTREAL, QUEBEC

The coming of the Aquarian Age has greatly appealed to the young who are dissatisfied both with old established religions and the new establishment religion of technology. In general, my feelings about witchcraft are divided because I am an astrologer and numerologist. I fear most of all the damage done by amateur adventurers into the occult. These people often do not have the best interests of their fellow men at heart. Responsible study of witchcraft could beneficially add to man's store

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of knowledge about himself and his work. Consideration of witchcraft could greatly aid scientists studying the human mind.

The witch or warlock in tapping the powers of the occult becomes something more than the average human being. He must learn to use his powers for good. I think the black arts are best left alone by those who wish to begin a career of practicing witchcraft. I would suggest a study of black magic merely to be protected against its evil influence.

There are dangers involved in demonic witchcraft, but one should know enough of the enemy's methods to fight him. Something like the Manson-Tate affair, for instance, is detrimental to the cause of witchcraft. As I said, tapping the occult can bring forth strange power that gets loose in a room, a house, a body.

I believe the commercialization of witchcraft to be inevitable. As a phenomenon, witchcraft contains all the necessary elements for popular appeal. However, the crassly commercialized media often give an erroneous impression of the art. Why create new misleading ideas just when the old historical fears of witchcraft are dying out? Witches are now tolerated, and with no more fear of persecution they can finally help mankind. It's true that certain occult sects have attached great importance to sexuality, but in white witchery its role has never been particularly important. In my area of the occult—astrology, numerology, palmistry—sex has little significance. Bizarre sexual rites generally accompany the black arts.

It's a truism that—barring any regrettable incidents—witchcraft will become more popular. For some people, it will replace currently established religion.

The books most significant to me as a person and a columnist are Sir James Frazer's *The Golden Bough*; Dr. Margaret Murray's *The Witch Cult in Modern Europe*; R. H. Robbins's *Encyclopedia of Witchcraft and Demonology*; Reginald Scot's *Discoverie of Witchcraft*; and Reverend Montague Summers's translation of Jacob Sprenger's *Malleus Maleficarum*, or *The Hammer of Witches*.

VERN OVERLEE, EDITOR OF *Power Publications*, AUTHOR OF THE BOOK OF AUTOMATIC WRITING *Let the Dead Speak of Their Life*; SPARTA, WISCONSIN; www.vernoverlee.com

Witchcraft is as misunderstood as ever. It is not glamorous. It is not what authors of commercialized versions think will sell. Witchcraft is

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not meant to be what it has become today: men attempting to control others.

What is witchcraft? I'll tell you: it's man being controlled by unseen forces. It is man being controlled to serve or harm mankind. It is not the laws, you see, which do harm in the world of witchcraft; it is the holding back of truths, allowing distorted truths and imagined tales to be publicized.

To associate people like Charles Manson with witchcraft is to make witchcraft appeal to the wrong kind of people. It doesn't matter if white and black magicians are male or female, as long as they use their gifts. For instance, sex in marriage consummates harmony. Any other use of sex is carnal.

White witchcraft exists so that men can ask the powers that be to bring good, healing, and peace of mind to man. The powers that be behind black arts bring evil to humans. We must serve the Father. Everyone of us must attempt to benefit mankind, as this force when used or misused is magnified a hundredfold. If it were not for this, I would not have answered the questions you asked.

The books I recommend are all the words of Jesus, the teachings of Swedenborg, the Bab of the Bahai Faith, *Psychic Surgery* by Jesse Thomas, and *Thirty Years among the Dead* by Einar Nelson [alternate author, Carl Wickland (1924)].

BISHOP WEST, AFRICAN AMERICAN SPIRITUAL ADVISOR.
SEATTLE, WASHINGTON

Witchcraft is very real and possibly dangerous when worked by both born witches and fakes. I am not a warlock or a spiritualist, but I am a born spiritual person who has God-given power to remove any spell or curse put on a person. I believe in the occult, because I have Bible proof in chapter and verse. For twenty-one years I have been a popular personality removing spells, curses, and snakes out of people. Mr. Hubert H. Humphrey, vice president of the United States, sent me a letter on January 14, 1969, thanking me for my spiritual advice on his political life and the future of politics.

Some television commercials of witchcraft are very good imitations of the real thing. The black arts? They consist of some candles, not all; some soils, not all; some roots of various kinds—not all roots—and of many spirits, but not all spirits. Witchcraft is African, like civilization,

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with a lot of voodoo. It is impossible for laws to stop witchcraft which has been everywhere for all time.

What white witchery is is witchery practiced by some white persons who began learning the art of witchcraft years ago from some black people who they had watched practice it; and the white people have practiced white witchery ever since. As for sex in the occult, according to very much study, that got the most attention with the Inquisition about 1484 in Rome, Italy.

My practice is to consult with people to bring them luck, remove spells and curses, and predict the future. The books of great significance are the Holy Bible, the sixth through tenth books of Moses, and *Legends of Incense, Herb and Oil Magic* [Lewis de Claremont (1936)].

RITA NORLING, WHITE WITCH, CHIC AROMATHERAPIST, OWNER OF MAIL-ORDER BOTANICA; LOS ANGELES

You must well know that not all things are permitted to be revealed and consequently I will not break the ancient tradition, although I am appearing regularly on television. The shortest and best observation I can make on our craft is that we witches have suddenly become acceptable to the media of America. I am constantly in the news because of reporters who seek me out. I appear on TV and radio through the Associated Press. I give lectures. I am an Old Religionist whom the president of the Foundation of the Junior Blind has asked to speak to sightless children. I don't believe in Satanism or evil spells, and I have been interviewed by *Reader's Digest*.

All the candles, oils, and associated animal parts which I sell mail-order have special meaning in good witchcraft. I am a white witch, like my grandmother, and I follow nature. My son is like me; he sees the spirit world in what he calls "Technicolor." If an earthquake is to make California fall into the ocean, keep my number, because I will feel the vibrations with enough warning to let you know!

Black witches follow the ethic of the Seven Deadly Sins. Evil deeds are repaid in evil multiplied three times. I don't believe in Satanic ritual like inverting the crucifix and saying the Lord's Prayer backwards.

Faith can work miracles. I make no supernatural claims, but there are people all over the world who honestly believe in good-luck candles and love packets of black cat bone or heart of swallow. Aromatic oils and incense help elevate a person's vibrations that raise their personal

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STRAIGHT FROM THE WITCH'S MOUTH

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magnetism to draw to themselves love, wealth, and power. A person must know how to manipulate such forces, so I have devotion to Venus, Diana, and Pan, but Zeus is my favorite.

REFORM TRACT SOCIETY; MILLVILLE, CALIFORNIA [LETTER TO THE AUTHOR]

Look magazine calls California “A Window into the Future.” It is indeed that. In all reality the End has come here. The cycle is full. This State can truly be called The “UPPER ROOM” of BABYLON. Here thinking is one mass mind. ONE No. 6 [worst possible] MAN MIND. . . . [This is] the WITCHCRAFT OF MODERN MAN. . . . I know I sound pessimistic, and I am. But I’m here to tell these modern coney I CAN BEAT THE DEVIL. I can beat him at his own game. . . . God’s Anointed will not give these damnable bastard coney Gentile dog black devil Purple People Eaters Fathers a free branch to hang from. That’s for sure. . . . The people in the U.S. are sick beyond thinking in GOD’S BOOK.

LILITH ST. JOHN, SORCERER, ALCHEMIST, LECTURER;
BURLINGAME, CALIFORNIA

There are many witchcraft groups popping up. A lot of them read a few “occult” books and think all they have to do is draw a circle of salt around themselves and they’re witches. Consequently, the 1970s occult explosion has both encouraged and disappointed me. I’m encouraged because the great interest in witchcraft would seem to indicate a growing awareness—however confused—of the very real power of magic. I’m disappointed because of all the confusion and misconceptions propagated by so-called white witches.

Distinctions between white and black magic are euphemistic. All *real* magic is black—that is, selfish, sensual, and materialistic. Black magicians must become organized into the religion which they are and be respected as such. After all, one hopes that a knowledge of black magic would make an individual self-reliant, confident, and honest. White witchcraft does none of these things for its adherents, who are typically weak, confused, and self-deceivers. These “white witches” play at the Devil’s game, don’t they? They use the Devil’s tools in their quest for crumbs of power. These white heretics must be called to task for using in vain the names of all those who suffered and died as agents of the Devil in ages past.

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My personal satisfaction in the occult is great. The competent witch must do much study in the fields of psychology, anthropology, and sociology. I find that my practice of real magic—black magic—has contributed enormously to my self-realization. I have come to know the power that is within me, learned to revel in the indulgence of my ego, and known greater fulfillment of my desires than at any previous time in my life. My only complaint is that we witches are barely tolerated. My sixteen-year-old son was denied entrance into a social club because I am a witch. They've made a hard time for him in school. I finally had to throw a few curses on certain teachers to get him some peace.

All the vogueish nonsense of witchcraft disturbs me. However, the existence of such growing groups as Anton LaVey's Church of Satan, with its vigorous and honest approach, tend to balance the picture and encourage some optimism. Now that we are above ground, we will grow and become a world power. Anton LaVey is our leader. White witchcraft will die out.

I use my powers to help people for my own monetary gain. Most people consult me on love, sexual, and money problems. My private clientele includes laborers, businessmen, a few tycoons, and some of the "creep" element. I make talismans and charms, so people can carry something with them.

In short, I'm a black witch.

What white witches do is something else. I can't keep track of their foibles.