

Missa Niger: La Messe Noire

A true and factual account of the principal ritual of Satanic Worship

The Black Mass

Sut Anubis Books

This first printing of *Missa Niger: La Messe Noire* by Aubrey Melech is in an edition strictly limited to 500 signed and numbered copies, of which this is number

Copyright Aubrey Melech 1985.

2111985

First Edition 30th April 1986 Walpurgis Night

ISBN 0 947762 03 5 SUT ANUBIS 73, Kettering Road, Northampton, England. NN1
4AW

An Introductory Warning.

There is always, unfortunately, the possibility of a work of this nature being misunderstood as to its purpose and nature. The following pages offer the scholar and the interested reader information of a kind which has lain hidden and scattered for many decades. That it should have been so must surely be regarded as a blessing by many, as it deals in an unequivocal way with the darker sides of both human nature and religion. Only now, as we approach the fin de siecle, can details of the kind known and promulgated by such scholars as Jules Bois and Joris-Karl Huysmans in the 1890s be brought to light again. That this is the case has been ably demonstrated by the recent publication of works like Zacharias' THE SATANIC CULT and Nugent's MASKS OF SATAN. The worth of the organized religions is eluding more and more men and women with every passing day. The reasons for this sad state of affairs do not concern us in our present investigation, but the true nature of the alternative to Christianity sought and practiced by those sad people whose disillusionment has now metamorphosed into overt hatred of the beliefs once held so dear is extremely relevant. Within these pages will be found as full and true an account of the BLACK MASS, that terrible prime ritual of SATANISM, as it is possible for an outsider to the cult to render. That it may shock and disgust many is beyond doubt, both by the filthy blasphemy of its language and the vileness of the practices adjunctival to its performance. For this reason the reader is here warned of what is to be found herein. It is our purpose neither to shock nor to blaspheme Our Lord & Saviour Jesus Christ, but of necessity our subject requires that our

iv qualms and trepidation, and our very real aversion to the matter which follows, be set aside in the hope that this little book will serve as both an able demonstration and an object-lesson to those who would turn from their Saviour to the worship of His ancient enemy.

Daemon est Deus Inversus. The Devil is the other side of God.

AUBREY MELECH Hobsley, Gloucs. Hallowe'en 1985.

Contents. An Introductory Warning	iii	List of Plates	
.....vi		The Black Mass Before Guibourg	1
The Guibourg Mass	7	19th Satanism	
.....18		Crime and Satanism	23
Worshipper	26	The Ritual Itself Introit	
.....31		Offertory	35
.....41		Canon	47
Repudiation	53	Notes	61
Postscript	67	Bibliography	69

List of Plates 1. Witches preparing for the sabbat5 2. The talisman bearing demonic names worn by the C16th French Queen, Catherine de Medici9 3. A representation of the Guibourg Mass as it was performed over the body of the Marquise de Montespan in 167815 4. The Satanic or Sabbatic Goat, as it appears in a C19th French occult manuscript21

The Black Mass Before Guibourg.

Wherever and whenever, since its inception, there has been Christianity, there has also been more or less active opposition to that great religion. In the earliest days there was the persecution and intolerance of the Roman State, driving the worship of Christ literally underground into the catacombs. In later times, with the approach of the Dark Ages, the stubborn and frequently unyielding perversity of the pagans checked its influx into some areas of the known world. Indeed, Iceland only adopted the Faith in the millennial year of AD 1000, and it was not until the 1030s that Scandinavia's first nativeborn saint, St Olaf of Norway, was martyred. Even then the battle against paganism was far from being over. The old pagan traditions persisted in the form of secret worship and assemblies, as well as in the work even of the very craftsmen employed to create the great shrines of Christianity, the mighty, soaring bulks of the Gothic Cathedrals. In lofty nave and upon towering spire, over arch and buttress, we see the indisputable proof of a hidden tradition of paganism in the form of the gargoyles and corbels representing such unorthodox themes as the Green Man, the obscene and repulsive Sheila-na-Gig and a variety of other perverse and disturbingly un-Christian themes. It has also been shown that such 'decorations' found their way onto the very pages of the missal, and examples even survive of holy texts ornamented with a demon who revealed his buttocks in the place where the Words of God were to be kissed by faithful lips.¹ Yet in all this there was little more, by comparison with later times, than a sense of suppressed fun poking through the serious business of worships. Christianity, in its desire to encompass as many

2 souls as possible, had become like a protective mother which threatens to smother its children with its love. That a little rebelliousness should be manifest is hardly surprising, but that the obscene and blasphemous practices later to become known as the Black Mass should arise as a result is both monstrous and terrifying. Whilst there is little evidence to show that the Mass itself, that central ritual of Christianity permitting a communion of worshipper & Worshipped, was in danger of parody before the great era of the witch persecutions, there is certainly reason to believe that unorthodox and heretical alterations had crept into the rite in some instances. Nugent refers to a mass, celebrated at Cologne in 1325, by an apostate Dutchman who called himself Christ. His assistant was a lovely and high-born lady who was referred to as the Virgin Mary, and a naked preacher incited the congregation to join him in nudity for the orgy which followed the 'worship.'² One school of thought holds that the Black Mass was essentially a fictional creation given lie by the credence of those brought into contact with its myth. Certainly it has been a favoured theme for some sections of the literary fraternity, and the masses described by Huysmans and the Marquis de Sade are too-well known and quoted to require reproduction here. Yet the Black Mass was more than just the invention of those who were unfortunate enough to want to end their pain by satisfying the depraved imaginations of the familiars of the Holy Inquisition. Doubtless they exaggerated in their pain and terror, thinking little of what they were saying in their agony. But the mind under stress will draw upon experience rather than imagination, and for every lie or fantasy there was at least a lurking grain of truth for the Inquisition to find and harvest.

3 By the late 1450s there was evidence to show that rogue priests were copulating in church & mixing their sexual fluids with Holy Chrism.³ That same sexuality which the Church required kept in its proper place was beginning to break through into the sacred precincts of Christ Himself. Yet still the worship was only perverse, perhaps some silly parody of the power of the Creator. It wasn't yet in itself malicious. Only with the coming of the overt sabbats of the witches would the Black Mass proper begin to emerge. Services to the Devil, making due homage with the adjunctival trappings of the true Mass employed, were describe by Grillandus in 1525. By the 1590s full parodies were being performed at the nocturnal revels of the European witch-cult. The stage was being slowly but surely set for the full horror of later Satanism's prime blasphemy. In their foolish disgust with the Church the Satanic faithful were employing disgusting substances to parody the bread and wine of Holy Communion. Black turnip, sausage slices or even, in extreme cases, human ordure replaced the Host. Instead of wine it was not uncommon to find brackish water, beer or even urine in the demonic chalice. Yet for the most part these substances were for defiling more than for actual consumption, and we have to await the passage of almost two centuries to discover the dreadful defilements practiced by apostates such as the Abbe Guibourg, actual rogue priests who would consecrate the bread and wine, turning them into the actual Body and Blood of Christ, before subjecting them to defilements such as no mind not fully committed to the abominable worship of Satan could be expected to devise or contemplate, let alone actually perform. Traditionally the Black Mass was said upon the naked body of a girl or woman who was used as an altar in place of the consecrated stone of the

4 orthodox Mass. The Christianity of the time still regarded woman as a vessel of uncleanness, as the temptress of Adam who had first yielded to Satan and brought about the Fall of man from Eden. With such a belief current it was only logical that an avatar of Eve be employed in place of the Holy Table. If it was possible for her to be employed upon an actual altar, then the blasphemy and parody intended would be all the greater. True, there are examples of women serving as altars in contexts other than the satanic. Amatory masses, with love-charms added to the liturgy and the female supplicant naked upon the altar, had been performed, but their purpose was practical rather than demoniac, as were the mortuary masses said for the living to ensure their early death.⁴

Plate 1, opposite, executed first in 1514, shows the witches, in a suitably desolate landscape, undertaking preparations for the sabbat. Included are the brewing of drugs and poisons, the by now indispensable Satanic goat, magical flight, bones of dead animals and humans, the community of old age and youth, nakedness, pitchforks, a cat, and most of the traditional paraphernalia of their alleged activities. Note especially the sausages (far left) over a pitchfork, which may well have been sliced to provide a Host that was truly the flesh of the Devil's body.

Pl. 1. Preparing for the Sabbath (after H.B.Grun).

The Guibourg Mass.

The Black Masses performed by the Abbé Guibourg in Paris and elsewhere during the 1670s represent the apogee of crime and blasphemy in Satanism; truly the ultimate in heartless and cynical perversity. Yet they were not original, and show several real similarities to the so-called Medici Mass which we know to have been celebrated by a rogue ecclesiastic in the pay of Catherine de Medici, Queen of France, during the sixteenth century.⁵ Catherine's son Philip was dying of a strangely wasting illness. Perhaps suspecting sorcery, for she was not without knowledge of the Black Arts herself, perhaps simply desperate to preserve the life of the puny creature for her own purposes, she commissioned a Black mass which culminated in the age-old but still terrifying ritual of human sacrifice. Many details of the rite have escaped preservation, but the mass was certainly a true example of the perversion of Christianity's most sacred and essential celebration to magical purposes. There is nothing new in the Christian Mass being regarded as a magical ceremony. Indeed, it is so regarded by the celebrants themselves, accomplishing as it does the daily miracle of transforming mundane bread and wine into the Body and Blood of Christ. Yet whilst good Christians ask nothing more of the mass than a communion with and the benediction of Our Lord, the Satanists early on learned that more material advantages might be asked of their Infernal Master. So it was that the Queen caused her mass to be celebrated to request the continued survival of her son by instituting the ancient principle of a life for a life. To

8 this end a young boy was selected and given Holy Communion by the demonic priest, an ordinary Host of unleavened bread being used. The intention of the ceremony was that the boy's life should be given for that of her son. During the course of the Black Mass which followed the boy was killed and his blood used to fill a chalice and provide one of the kinds of this demoniac communion. The other kind, the Host, was reported to have been black in colour. The species of deity called upon is one of the details which has been lost, but Catherine de Medici is known to have worn about her person a talisman bearing a variety of names of devils, including the name ASMODEI, which is etymologically related to the ASMODEUS invoked by the Abbé Guibourg, to whose activities we must now turn our attention. Guibourg has become notorious in the annals of the occult as the man who celebrated a Black Mass upon the naked loins of the Marquise de Montespan, the mistress of Louis XIV, if not at her request then most certainly for purposes of her own. He was one of a series of renegade priests who conducted the Black Mass in a private chapel installed in the home of Catherine Deshayes, known as La Voisin, in the Rue de Beauregard. The story of the discovery of these activities, together with the criminal investigations which followed, investigations so thorough that they were eventually curtailed by the King himself for fear of indicting half his court, are quite well known and readily accessible, and do not involve us here. What is less available are details of the masses themselves, which must have been conducted with a terrifying regularity, even allowing for the exaggeration under torture of La Voisin's claim to have disposed of over 2500 tiny infants for this and other purposes by the grim foulness of human sacrifice. As with the Medici Mass, those of the Abbé were

Pl. 2. The talisman worn by Catherine de Medici which bore the demonic name of Asmodei.

11 conducted for specific material purposes. Those which have been best researched, doubtless for the reason of the blasphemous but still romantic image they convey, are those involving the lady previously mentioned, the dark-haired and lovely Françoise-Athenais de Mortmart, Marquise de Montespan. As representative of the Guibourg Masses it is these which we shall concentrate upon. That there were more than one is known from the fact that the Marquise, whose principal motive in all these sacrilegious performances was to ensure the continued security of the King's bed and patronage, regarded here continued defence of her position against an assault by the Duchesse de Vallière in 1667 as being due to them. That they were conducted over a substantial period may be assumed by the fact that the Black Mass best known to have involved the Marquise was performed in January 1678, eleven years later. That today we might well condemn the actions of this beautiful and amoral woman is neither here nor there. In the context of the period she was neither better nor worse than many of her contemporaries. The lusty Marie-Madeleine d'Aubray, Marquise de Brinvilliers, whose immorality, even with the brothers she later poisoned, was a byword, was beheaded a few years before Madame de Montespan's last mass for finally killing one person too many. The public acceptance and bestowal of lovers, poison, incest and all manner of blatant disregard for both convention and morality was the rule rather than the exception at the court of the Sun King, who worshipped Christ and Venus by turns. The Marquise de Montespan arrived at the house in the Rue de Beauregard, a house screened by trees and secluded behind a high wall, doubtless in a closed carriage driven by a trusted, or at least silenceable, servant. The home of La Voisin was well-known amongst the ladies of the court and it

12 would be surprising if nothing of their rumour and gossip had filtered down to the more mundane levels of their households. Thus anyone delivering a lady of quality, let alone a known mistress of Louis XIV, to an address in the Rue de Beauregard, would have little difficulty in imagining where or for whatever purpose their passenger was destined. The hour would be late in the evening, Satanic tradition demanding that the ritual should reach its climax at or about the witching hour of midnight. The Marquise, willing and aware of what would be asked of her, would have dressed only sufficiently to preserve an outward appearance of that respectability which served to front her less moral actions, both in and out of the King's bed. Any observer would have found little remarkable in the appearance of a coach bearing the de Montespan arms. Those of a variety of noble ladies, as well as the bourgeoisie and even the Parisian riff-raff would have preceded her at various times, for the widow known as La Voisin, whose lovers included the public executioner, told fortunes, procured abortions, sold poisons and bought unwanted children for sacrifice from as wide a variety of person as Paris was home to at that time. As well as the Satanic chapel where the Guibourg Masses were conducted, the house also held a laboratory given over to the study of alchemy and toxicology, and that self-same furnace where the remains of the murdered children were so callously and brutally disposed of. A description of the pavilion which had been fitted out as a Satanic chapel will be given later. Here it is sufficient to say that a mattress had been placed beneath the altar-cloth, upon which the naked lady placed herself, legs apart and hanging down over the frontal. She had been the King's mistress for more than ten years and had borne him various children. Both her charms and her body, no longer as shapely

13 as it had been at their first meeting and their subsequent immorality, were beginning to stale, to breed that contempt which could only come with over a decade of extra-marital familiarity. Now there had come, inevitably, a rival upon the scene who threatened the Marquise's position with the irrefutably superior charms of her youth and, in her strangeness to Louis at least, innocence. Such a thing could never be allowed, and so Abbé Guibourg had been procured by La Voisin to make certain that the King's affections were suitably subverted and remained with Françoise-Athenais de Montespan. The Marquise paid in several ways for the ritual which was subsequently performed. That she should pay in shame was unlikely, for she must have made naked appearances at many orgies and masques by order of the King, if not by her own inclination. Certainly an enormous amount of money changed hands to ensure the provision of a suitable location and an appropriate celebrant for the Black Mass which was about to take place. Guibourg was assisted by La Voisin's teen-age daughter during the mass, and it would be gauche to suggest that the profiteering widow hadn't increased her fees by charging other interested parties for their attendance at a Black Mass said upon the naked belly of so important and renowned a lady. The ritual may have been conducted in private, but in private would simply have meant that no-one outside La Voisin's coven was in attendance. That this was so is known from an eye-witness account which, amongst other circumstantial details, relates that it was one of the coven which handed Guibourg the child, procured doubtless from some shameless and unnamed prostitute of the Paris slums, which was later sacrificed to accomplish the Marquise's desires regarding the King. Thus she paid in terms of money and public nakedness,

14 and later, when her part in such activities was eventually made known to Louis, she paid by her inevitable and well-justified banishment from his court. We take up the progress of the Black Mass with Françoise-Athenais lying naked upon the altar in La Voisin's Satanic chapel, her legs apart and the ageing, deformed Abbé Guibourg, clad in an alb embroidered with a phallic pattern of black pine cones, standing between them. A chalice rests upon her belly and, in the Introit at least, the ritual follows the established pattern of the Catholic Mass. At the offering of the Host, however, which the Abbé was fully empowered to consecrate in the orthodox fashion, the wafer is inserted into the Marquise's vaginal opening with the words: Hoc est corpus meus - This is my body - unmistakably implying that it is Guibourg, not Christ, who is so blasphemously penetrating her sexual entrance. Alternately it has been suggested that this most obscene and irreverent action and its accompanying text should be referred to Astaroth and Asmodeus, the demoniac deities invoked at that part of the mass, shortly to follow, where the poor little child is so foully murdered. "Astarot, Asmodée," Guibourg intoned, "princes d'amitie et d'amour, je vous évoque accepter le sacrifice de cet enfant que nous vous offerons maintenant, cela nous admettrons les choses que nous demandons." Astaroth, Asmodeus, Princes of Friendship and of Love, we invoke you to accept the sacrifice of this child which we offer to you now, that we may receive those things for which we ask. And so it was done. The infant was held by its heels by the Abbé Guibourg whilst he cut its tiny

Pl. 3. A representation of the Guibourg Mass as performed over the body of La Montespan in 1678.

17 throat and drained its blood into the chalice upon Madame de Montespan's nude flesh. Again, as in the Medici Mass, it was not the offering of a life for a life, but the offering of a life for demonic aid in granting the Marquise's request. The blood-brimming chalice was handed to La Voisin's daughter. Guibourg now completed the Black Mass by sexually penetrating the Marquise, then dabbling the blood of the murdered innocent upon both his own and her genital organs. His climax, and perhaps also her own, are implicit in the grotesque and blasphemous performance. At the *Ite, missa est* of the mass the Marquise left La Voisin's devilish purlieu with the consecrated host and a quantity of the child's blood to mix into the King's food as a philter d'amour.⁶ Whatever additional sexuality accompanied this foul performance, performed doubtless by La Voisin's mad followers to enhance the Abbé Guibourg's ritual tumescence, remains unknown. Let the description given above of the Guibourg Mass suffice in terms of depravity and blasphemy to show the lengths to which these demented followers of Satan were prepared to go to accomplish their aims and to placate their incalculably foul deity. Sufficient distasteful matter has already been superscribed to convey the dreadful lengths to which they were prepared to go in order to accomplish their ends.

C19th Satanism.

In order to produce as full and complete a version of the Black Mass as is possible we have found it necessary to bypass many of its less precise and accurate historical manifestations. The rite which was practiced at the Sabbat of the Witches was by far a more nebulous and confusing, if those poor wretches who produced testimony under torture are to be believed, ritual than we may here concern ourselves with. So also are the many forms of the Black Mass reported by tradition but to be regarded circumspectly by this present investigation. For this reason we may be forgiven for making what in modern Physics might be termed a quantum leap from the days of the Guibourg Mass, denounced and first investigated in March 1679, to that which was practiced during the nineteenth century. The foregoing pages have substantially established the basic matter of our subject. We may now make, as a result, the following observations upon the basic nature and character of the Black Mass: 1) The Black Mass is performed by an apostate or otherwise renegade ecclesiastic. 2) It closely follows, in its form, the structure and verbal form of the Catholic Mass as performed in countless churches throughout our land at the present time. 3) It takes place in an ambiance appropriate to its nature, be it the blasted heath of the Sabbat or the carefully furnished and maintained chapel used by La Voisin and her creatures. 4) Its culmination is some dreadful and foul act of

19 blasphemy, be it murderous or sexual or both. With the advent of the nineteenth century, with witchcraft no longer appearing upon the statute books as a crime, yet with blasphemy still remaining, even to the present day, the Black Mass is seen to enter a new and disturbing phase. It is no longer the plaything either of the jaded rich or of the oppressed poor. It is perennially open to whoever may feel themselves inclined to its overt perversity and decadence. That such should be the case is both deplorable and distressing, yet the rationalism which was the hallmark of the time served to alienate such poor spirits as were unable to come to terms with its demands. Summers relates that practices associated with the Black Mass were recorded in 1874 and 1878, and that the Bishop of Sens took to his bed and died as a result of Satanic debaucheries discovered in 1865.⁷ Yet the ultimate abomination of the nineteenth century must be that, disguised as fiction and yet widely recognized at the time as fact, reported by Joris-Karl Huysmans in his notorious novel *LA-BAS*⁸ Indeed, so close to the abominable truth is this work that the Canon Docre, Huysmans' Satanic celebrant, can be identified as the Belgianborn priest Louis van Haecke, who died, if not in the odour of sanctity, at least at the advanced age of 84 in 1912. Huysmans introduces a full Black Mass into the text of his novel, celebrated in the chapel of what had once been an Ursuline Convent off the Rue de Vaugirard, today still a recognizable location in the south-west of Paris near the Porte de Versailles. It is to Huysmans that we are indebted for many of the details of the Black Mass as it is practiced today. That his description was stunningly accurate is borne out both by personal observation and by

20 those albeit sensationalized reports which from time to time appear in the pages of our yellow Sunday press. Even as we write police in the United States are digging in woodland to find the bodies of those allegedly murdered as a result of Satanic sacrifices, perhaps even so many as 500 in number. Even allowing for possible exaggeration, no longer under torture but today for purely psychological motives, at least some of the deceased must have met a fate not unknown to their historic counterparts. Huysmans not only gave the location of the ritual he observed, but details regarding its performance and adjunctival matters as well. His hero, Durtal, based doubtless upon himself, witnessed the whole gamut of Satanic paraphernalia and debauchery, though there is that in his description to suggest that his departure was not as precipitous as he is at pains to assure us was effected by his fictional hero. He is at pains to describe the worshipers, the incense, the ritual, the habiliments of the celebrant and many other apposite details, and by reporting and elaborating upon them here we can by no means risk any breach of confidence which may unleash upon us the full and not inconsiderable vengeance which is the inevitable accompaniment of today's Satanism. It is thus to the Satanism of the nineteenth century which we look for details of the ritual of the Black Mass as celebrated in our major cities, and even in remote if dedicated backwaters, even as we write. Its terrible decadence and even its foul and unwavering blasphemy is little changed, with neither the celebrants nor the criminality which accompanies its debauch being in any way able to mitigate its unrestrained horror.

Pl. 4. The Satanic Goat, as it appears in a French occult manuscript of the C19th.

Crime and Satanism.

By this point in our dissertation the links which exist between crime and Satanism are already most woefully apparent. Kidnapping, abortion, the sale by prostitutes and destitute mothers of their own children, not to mention the possibilities of grave-robbing and whiteslaving, would have been employed to provide the human elements of such spells and sacrifices as were conducted by Abbé Guibourg and La Voisin. The disgusting concoctions of blood, menstrual fluid and semen could only be obtained from more or less willing fellow beings. To this, from our studies so far, we may add the sacrilegious theft or misuse of items of church furniture and wafers, and the overall accusation of blasphemy, though rarely regarded as a crime in today's more misguidedly liberal society, is not something to be lightly ignored. The fat of babies, sometimes even unborn babies, was prescribed for certain anointing oils & other unguents. Human fat was required to mix with pitch to provide the traditional Satanic black candles. Blood, semen and menstrual juices formed the prime constituents of a variety of charms for the unnatural induction of love or death, and blood, either human or animal, was frequently the liquid known as the *vinum sabbati*. The unholy trade by which such items were obtained could in no way have been conducted without the commission of any number of subsidiary crimes. La Voisin was the mistress of a public executioner, who in token of his appreciation of her charms was persuaded to bring her choice morsels hacked from the malefactors who fell beneath his care. Others were bribed or suborned, possibly even seduced, into purveying the necessary items when they could

24 not be obtained for some reason by established means. The torture and blatant murder of human beings, as well as the abuse and sacrifice of animal victims, is an integral part of the Black Mass in its earlier celebrations. At the sabbat witches simulated the breaking of the Host by quartering live toad whilst they howled blasphemies and expressed their desire to serve Christ in a like fashion. Some dispute has arisen as to whether the name Philippe which was on occasions substituted for that of Jesus at this moment was that of a French king or a crucified saint. Both the Medici and Guibourg masses involved child slaughter. That described by Huysmans, though bloodless and typical of the more refined perversity of the 19th, was still a disgusting public cabaret of evil performed under the influence of those drugs which fumed in the censers. Indeed, the use of drugs, both to sedate those who are destined to play some part in the unholy ritual to come, and to encourage a frenzied abandon on the part of the congregants, was known from the earliest times. Hemp especially, from which the resinous concentrate hashish is derived, was more widely known and employed in Europe than is commonly believed. The ancient Greeks burned the seeds to induce trance. The Order of Assassins, their very name deriving from the word HASHISH, used the drug to promise visions of the prophet's paradise to its servants and initiates. For it to be sprinkled upon the food consumed at the sabbat, as well as being burned in the censers which stood before and upon the unholy altar, is so strong a probability as to render it almost a certainty. Certainly by the time of Huysmans' mass it was both widely known and ingested by circles of literati and decadents, including Charles Baudelaire. Its powers to enhance mood and diminish inhibitions, as well as to heighten sensuous perceptions, may well have made some contribution to the decline of the blood sacrifice as the central feature of the Black Mass.⁹

25 Today of course the use of all drugs not prescribed for medical purposes, and even the increasingly attacked social stimulant alcohol, is proscribed by law in the western world. If in no other way today's Satanist contravenes the law if such substances are employed as a part of his ritual. Indeed, there is still the possibility of a prosecution for blasphemy if the performance of the Black Mass is discovered. It is only a few years since a prosecution was brought against the publication GAY NEWS for printing a poem which was felt to blaspheme Christ, a prosecution which was subsequently found to have been proven. We cannot be confident that the dark days of the Guibourg Mass have vanished completely. Both children and adults, as well as farm animals and domestic pets, continue to vanish without trace. Things occult are more in the public eye than in the past, a symptom both of the decline of Christianity and a growing desire to be aware of the supernatural forces which may well guide our lives. Illicit drugs abound and even hitherto respectable institutions such as Freemasonry are attacked as sacrilegious and pagan. There can be little doubt that the dark spirit of Satanism is with us today as strongly as it has ever been in the past. Indeed, we must not doubt that this is so. Whilst it has never again reached the peak of organized criminality that it enjoyed in Guibourg's time, at least not openly, who is to say that there is not some dreadful Satanic underground which plays its part in controlling the lives and beliefs of the creatures trapped within its coils?

The Worshippers.

The standard descriptions of those who were drawn to worship at the sabbat or the Black Mass are hardly flattering to the assembled congregants. Even our friend Huysmans fills his Ursuline chapel off the rue de Vaugirard with crones, melancholics, maniacs, epileptics and prostitutes. An anonymous French author, writing earlier this century, catalogued a rabble of rogue clerics, nervous theirs, peasants, vagrants and bohemians, as well as girls stretching their naked rumps like bitches in heat, sodomists, panting masturbators and perverts of every kind.¹⁰ In Baudelaire's famous Satanic litany the appeal to the Prince of Darkness is made on behalf of a similar congregation of lepers, outcasts, drunkards, sleepwalkers, outlaws, conspirators and harlots.¹¹ Yet these unfortunates, whilst naturally drawn by their psychological and physiological shortcomings to the adoration of a perverse deity, and doubtless forming an important factor in any convocation for Satanic worships, were for the most part the tools and jesters of the jaded and debauched instigators of these unholy revels. Certainly from the days of the Guibourg Mass onwards, and as with the Medici Mass, it is the rich and powerful who demand and make payment for the Offices of Satan. It is the beautiful and wealthy who were reported to the late Dennis Wheatley, by spying domestics and, it must be said, jealous underlings, in the 20s and 30s as attending those classic Black Masses in remote and comfortable country-house chapels. Despite this the question must be asked as to whether or not these are the true worshippers, or simply the

27 jaded and affluent product of a society which has in its ignorance omitted to perceive their excesses. To attribute some truly religious motive to what are at best libertine thrill-seekers and at worst perverted criminals is to make the same mistake as regarding the prophet Mohammed as an early astronaut. Yet there can be little doubt that some, at least, of the many who attend Satan's altar, are both wealthy and devout in spirit. Luxury and ease has twisted their will to worship away from the true religion of their earlier days. They see Christianity as a boring, sterile and useless creed in a world possessed by the demons of greed and destruction. They turn to the other side of God, to the Dark Lord Himself, as the biblically confessed Prince of this World, the logical deity, both by inclination and by intent, to regard their orisons in a more favourable light. Some perhaps are the kin of preceding generations dedicated to Satanic worship by their parents at birth. As a child of normal folk grows up with the name of Jesus in his ears, so is it the case that the child of Satanist parents approaches maturity with that other name rooted in his mind as the deity essential to his religious needs. The other, socially-inferior, worshippers who served to make up the lists submitted by Baudelaire and our anonymous frenchman, would be drawn to the worship of Satan for reasons other than ennui and a jaded sexual palate. The deformed, mentally and physically, and in fact all the other criminals and outcasts, would turn to the Deity opposed to the one they felt had betrayed them in order to obtain some measure of succour as well as of revenge. Also, in both Christianity and its alter ego, there will be found a certain kind of mentality which sees in religion, be it black or white, a means of making profit from those foolish enough to subscribe to any faith which is packaged in such a way as to appeal to them. Rebels have always existed in all classes of society and doubtless will continue to do so, be it in the

28 smothering embrace of a totalitarian regime or a more politically or economically liberal climate. That such types should be attracted to Satanism is both a logical and, for them desirable progression of ideas which can add a perverse strength to their intentions and ideals. That the lists of worshippers we have considered above are incomplete in many ways is an incontrovertible fact. As long as there has been a God to worship there has been a Satan, an adversary, to whom equal and opposite appeals may be made. In our times we are witnessing a decline in Christianity which need not represent a similar decline in all the other faiths available to man. The idea of Satanic Worship is one of these available alternatives, and whilst history and those who wrote it have characterized the average Satanist as mentally, physically or morally lacking in some way it must not be thought that such always was, or always will be the case. Indeed, how are we to know that the neighbour, the man or woman we pass daily in the street, is not an adherent of the dark creed which forms the substance of this narrative?

The Ritual Itself

Introit.

The Black Mass is divided into five segments which, for the sake of clarity, are given separately with a brief commentary upon each one. The first segment is the INTROIT and consists of a preparatory dialogue between the celebrant and his server(s) which helps to set the tone for what is to follow. This segment closely follows the form of the Christian Mass, yet the dedication has been reversed, with the name of Satan substituted for that of Jehovah or Christ. This part of the mass is brief and private, with no rubric to define the actions of the priest or his server(s) during its recital, and no call upon the assembled worshippers to assist in any way with its performance. The very first words of the Introit may well signal what is to follow, but without any rubric must be regarded as merely a conjecture as to the actual actions of the celebrant. The woman who is to serve as altar for the mass, it must be assumed, has by this time been conducted to her place. The acolytes have ignited the censers and candles and made all ready for the rite blaspheming Jesus Christ which is about to be performed. The celebrant and those who are to assist him, in the case of this ritual a boy child and a girl child, traditionally past the age of seven, which is regarded as the philosophical age of reason, approach the tabernacle. The priest, if such we may call him, may well make a brief initial penetration of the altar at this point, as suggested by the formula here given. The remainder of the Introit may well be taken up with a ritual surveyal of the items disposed for the celebration of this unhallowed rite.¹²

32 V: In nomine Magni Dei Nostri Satanus introibo ad altare Domini Inferi. R: Ad Eum Qui laetificat meum. V: Adjutorium nostrum in nomine Domini Inferi. R: Qui regit terram. V: Domine Satanus, Tua est terra. Orbem terrarum et plenitudinem ejus Tu fundasti. Justitia et luxuria praeparatio sedis Tuae. Sederunt principes et adversum me loquebantur, et iniqui persecuti sunt me. Adjura me, Domine Satanus meus. Custodi me, Domine Satanus, de manu peccatoris. R: Et ab hominibus iniquis eripe me. V: Domine Satanus Tu conversus virificabis nos. R: Et plebs Tua laetabitur in te. V: Ostende nobis, Domine Satanus, potentiam Tuam. R: Et beneficium Tuum da nobis. V: Domine Satanus exaudi meam. R: Et clamor meus ad Te veniat. V: Dominus Inferus vobiscum. R: Et cum tuo. V: Gloria Deo Domino Inferi, et in terra vita hominibus fortibus. Laudamus Te, benedicamus Te, adoramus Te, glorificamus Te, gratias agimus tibi propter magnam potentiam Tuam: Domine Satanus, Rex Inferus, Imperator omnipotens.

33 In the Name of our Great God Satan I will go in to the altar of the Infernal Lord. To Him Who gives joy unto me. Our help is the Name of the Infernal Lord. Who reigns on earth. Thine is the earth, Lord Satan. Thou hast founded the earth & the fullness thereof. Justice and luxury are the preparation of Thy Throne. Princes sat & spoke against me, & the wicked persecuted me. Help me, Lord Satan. Keep me, Lord Satan, from the hands of the wicked. And from unjust men deliver me. Lord Satan, Thou shalt turn again & quicken us. And Thy people shall rejoice in Thee. Lord Satan, show us Thy power. And grant us of Thy bounty. Lord Satan, hear me. And let my cry come unto Thee. The Infernal Lord be with you. And with you also. Glory to God the Infernal Lord, & on earth life & strength to man. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great power; Lord Satan, Infernal King, Almighty Emperor.

Offertory.

The first segment of the Black Mass to involve both the celebrant and the assembled worshippers is the Offertory, in which the kinds relevant to the black communion to follow are exposed and tacitly accepted by the congregation. The black priest shows the wine and the wafer, the latter traditionally a consecrated host stolen from a church or concealed during the hypocritical communion of a false Christian. He then censes the altar and all upon the table the altar rests upon. During a series of versicles and responses he involves the congregation in the rite, thus assuring himself of their loyalty to his infernal master and their fitness to participate in what is to follow. The Offertory culminates in a hosanna which is offered, as might be expected, to the depths and not to the heights as custom demands.

36 The chalice & paten, upon which rests the wafer, are uncovered by the Celebrant. He takes the paten in both hands & raises it breasthigh in an attitude of offering, then speaks the following words: V: Suscipe, Domine Satanus, hanc hostiam, quam ego dignus famulus Tuus offero Tibi, Deo Meo Vivo et Vero, pro omnibus circumstantibus, sed ut pro omnibus fidelibus famulis Tuis: ut mihi et illis proficiat ad felicitatem in hanc vitam. Amen. Replacing the paten and the wafer he raises the chalice in like manner, saying: V: Offerimus Tibi, Domine Satanus, calix carnis stimulos ut in conspectu majestatis Tuae, pro nostra utilitate et felicitate, paceat Tibi. Amen. He replaces the chalice upon the altar, then extends his hands, the palms turned downwards, and says: V: Veni Satanus, Imperator Mundi, ut animabus famulorum famularumque Tuarum haec prosit oblatio. The thurible & incense boat are brought forward & the Celebrant thrice sprinkles incense upon the burning coals, saying: V: Incensum istud ascendat ad Te, Dominus Inferus, et descendat super nos beneficium Tuum. He then takes the thurible & censes the altar & gifts. First he censes the chalice & wafer with three swings widdershins and bows. Then he raises the censer three times towards the Image of

Lord Satan, receive this host which I, Thy worthy servant, offer to Thee, my True and Living God, for all here present, as also for all Thy faithful servants, that it may avail for my own & their rejoicing in this life. Amen.

Lord Satan, we offer to Thee the chalice of fleshly lust, that it may arise in the sight of Thy majesty for our use & gratification & be pleasing unto Thee. Amen.

Come Satan, Emperor of the World, that the souls of Thy servants & handmaids may profit by this sacrifice.

May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon us.

38 Satan, then bows again. Lastly he censes the top & sides of the altar three times, by circumnambulation if the appointments of the temple be convenient. V: Dominus Inferus vobiscum. R: Et cum tuo. V: Sursum corda. R: Habemus ad Dominum Inferum. V: Gratias agamus Domino Infero Deo Nostro. R: Dignum et justum est. The celebrant raises his hands, palms downward, and continues: V: Vere dignum et justum est, nos Tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi Te laudant cum quibus et nostras voces ut admitti juberis deprecamur, dicentes: The Celebrant bows & says: V: Salve, Salve, Salve. The bell is rung three times at this point. V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

The Infernal Lord be with you. And with you also. Lift up your hearts. We lift them up to the Infernal Lord. Let us give thanks to the Infernal Lord our God. It is meet & just so to do.

It is truly meet & just that we should at all times & in all places give Thee thanks: Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee, & with them we join our own voices, saying:

Hail, Hail, Hail.

Lord Satan, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths.

Canon.

The third segment of the five comprising the present recension of the Black Mass is the Canon. Up to this point the mass has been blasphemous in language and accoutrements but has refrained from any abnormal or deviant behaviour on the part of the worshippers. In the Canon, however, we begin to appreciate the abandon required not only of the celebrant but of the participating congregation as well. The asexual and, in its relegation of the role of woman to that of participant but never priest, male dominated nature of Christianity is noted and openly challenged by the words of the celebrant and the actions of the congregation in exposing themselves as the saying 'let the sighing of the prisoners come before thee' is uttered. Thus is the tone set for all that may follow and the worshippers prepared to take their part in whatever may be required of them. The contact of the priest with the genitalia of the altar is both an extension and a confirmation of the action noted above. Aspersion with the urine of an acolyte is traditional to the Black Mass, dating back to the undefined and ill-understood practices of the sabbat of the witches performed in ages long gone. That the acolyte should be female is appropriate, according to the anonymous French author previously cited, who regarded the foul rites of the sabbat in part as the revenge of woman upon her male persecutors.

42 V: Domine Satanus, gentes christianorum, quae in sua feritate confidunt, sinisterae tuae potentia conterantur. Pone illos ut rotam, et sicut stipulam ante faciem venti. Excite, Domine Satanus, potentiam tuam et veni. Vindica sanguinem servorum tuorum, qui effusus est; intret in conspectu tuo gemitus competitorum. Here the Celebrant and the congregation expose their genitalia to the image of Satan, standing naked before Him as Adam before Lilith. The Celebrant then says: Credo in Satanus, qui laetificat juventum meam. Oramus te, Here the Celebrant kisses the Altar upon her genitals. Dominus Inferus, miserere nobis. In spiritu humilitatis, et in animo contrito suscipiamur a Te, Domine Satanus; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi. Veni a porta inferi, redime me at miserere mei. Veni, Magister Templi. Veni, Magister Mundi. Pleni sunt terra majestatis gloriae tuae. The Celebrant extends his hands, palms downwards, over the offerings on the Altar. The bell is then sounded. The Celebrant continues: Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Dominus Satanus, ut placatus occipias; diesque nostros in felicitate disponas, et in electorum tuorum jubeas grege numerari.

43 Lord Satan, the christians, who trust in their own fierceness, may be crushed by the power of Thy left hand. Make them like a wheel, & as stubble before the face of the wind. Stir up Thy might, Lord Satan & come. Avenge the blood of Thy servants which has been shed; let the sighing of the prisoners come in before Thee.

I believe in Satan, Who gives joy to my youth. We praise Thee.

Infernal Lord, have mercy upon us. In a humble spirit, & with contrite heart, may we be received by Thee, Lord Satan; & may our sacrifice be so offered as to be pleasing in Thy sight. Come from the Gate of Hell; save me & have mercy upon me. Come, Lord of the Temple. Come, Lord of the World. Earth is full of the majesty of Thy glory.

We therefore beseech Thee, Lord Satan, to be appeased & to accept this offering of our bounden duty as also of Thine whole household; order our days in joy & count us within the fold of Thine elect.

44 R: Ave Satanus. The girl acolyte presents herself and raises her robe to reveal her genitals. The boy acolyte holds a small cauldron beneath her whilst she urinates into it. V: Ecce sponsa Satanus. Domino Inferi in medio ejus est. Fluminis impetus laetificat vivos et mortuos. She completes her urination and the cauldron is handed to the Celebrant, who raises it high to the image of Satan above the Altar. V: Domine Satanus, torrente voluptatis Tuae potabis eos. Quoniam apud te est fons vitae; et in lumine tuo videbimus lumen. Domine Satanus corda nostra mundet infusio; et sui roris intima aspersione foecundet. The Celebrant hands the cauldron back to the girl acolyte, who holds it out for him to dip the aspergillus into her urine. V: Qui stitit, veniat; et qui vult, accipiat aquam vitae. He asperges the congregation, saying: V: Ego vos benedictio in nomine Satanus. R: Ave Satanus.

45 Hail Satan.

Behold Satan's bride. The Infernal Lord is in the midst of her. The stream of the river makes joyful the living & the dead.

Lord Satan, they shall drink of the torrent of Thy pleasure. For with Thee is the well of life, & in Thy light shall we see light. May our hearts be cleansed by the inpouring of our Lord Satan; & may he make them fruitful by sprinkling them with the dew of His grace.

He that thirsteth, let him come; & he that will, let him take of the water of life.

I bless you in the Name of Satan. Hail Satan.

Consecration.

Here, with the fourth segment of the Black Mass, the Consecration, we are arrived at the very stuff of blasphemy itself. All that has gone before, however foul it may have been adjudged, was simply a prelude to the actions which here occur. The wafer, the consecrated Host stolen from the tabernacle of a nearby church, is here subjected to such shameful infamy as would cause any Christian to cry out in horror. The purpose of the naked women serving as an altar is made all too clear by the actions of the priest during the Consecration. The congregation, together with the celebrant, recites a parody of the Lord's Prayer which, in its context, is both orison and creed of the Satanic rite. In this segment, the penultimate division of the Black Mass, the genitalia of the altar and the Body of Our Lord are brought into contact for the first time. It is by now a foregone conclusion that worse is soon to follow, and a mounting excitement, encouraged both by the actions of the celebrant and the intoxicants and stimulants ingested prior to and during the ritual, is the lot of each and every worshipper preset as the climax of the rite approaches.

48 The Celebrant takes the wafer in his hands & bows low over it, saying: V: Hic est corpus Jesu Christi. He then elevates the wafer, places it between the breasts of the altar, then touches it to the altar's vagina. The bell is rung. The Celebrant replaces the wafer on the paten & picks up the chalice, bending low over it and saying: V: Hic est calix carnis stimulos. He raises the chalice above his head, showing it to the assembled worshippers. The bell is rung. The thurifier gives three swings, then the chalice is replaced. V: Oremus. In fera institutione formati, audemus dicere: V/R: Pater Noster, Qui es in Inferis, Sanctificetur nomen Tuum; Adveniat regnum Tuum; Fiat voluntas Tua, sicut in Infero et in Terra; Lucem nostrum quotidianum da nobis hodie; Emitte spiritum Tuum et renovabis faciem terrae; Libera nos ad luxuria; Libera nos ad ubertate domus Tuae; Sicut in die ambulemus; Comedite pingua et bibite mulsum; Fornicemur; Ad quae ut ferventius corda nostra praeparentur, Flammis adure Tuae caritatis, Domine Satanus. V: Ego sum radix et genus Lucifer, stella splendida et matutina. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini. Tenebrae conculcabunt me, et nox illuminatio mea in deliciis meis.

49 Here is the body of Jesus Christ.13

Here is the chalice of fleshly lust.

Let us pray. Taught by infernal example we may presume to say: Our Father, Who art in Hell, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Hell; Give us this day our daily light; Send forth Thy spirit & renew the face of the earth; Deliver us unto luxury; Deliver us unto the plenteousness of Thy house; Let us walk as in the day; Eat fat meats & drink sweet wines; Let us fornicate; And, that our hearts may be prepared for it, In flame them with the fire of Thy love, Lord Satan.

I am the root & stock of Lucifer, the bright and morning star. Come over to me all ye that desire me and be filled with my fruits. Darkness shall cover me, & night shall be my light in my pleasure.

50 R: Quia tenebrae non obscurabuntur, et nox sicut dies illuminabitur. V: Gratias agamus Domino Infero Deo Nostro R: Dignum et justum est. The Celebrant raises his hands palms down & says: V: Vere dignum et justum est, nos tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi te laudant cum quibus et nostras voces ut admitti jubeas deprecamur, dicentes: The Celebrant bows and says: V: Salve, Salve, Salve. The bell is rung three times. V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

51 But the darkness shall not be dark, & night shall be as the light of day.
Let us give thanks to the Infernal Lord, our God. It is meet & just so to do.

It is truly meet and just that we should at times and in all places give
thanks to Thee, Lord, Infernal King, Emperor of the World. Jubilantly all the
infernals praise Thee, & with these we join our own voices to say:

Hail, Hail, Hail.

Lord Satan, God of Power, earth and Infernus are filled with Thy Glory.
Hosanna in the depths.

Repudiation.

In this final segment, the Repudiation, all that has gone before approaches and reaches its terrible and incredible climax. Here the machinations of the priest and the perverse worship of the congregants are both fulfilled in a manner as difficult of description as it is of Christian approbation. Now is the culmination of the Black Mass. Now is both the ultimate blasphemy and the dismissal to whatever recreations they may desire of the assembled worshippers. The Repudiation is both the final consecration and the ultimate form of Satanic rebellion, if the historical practice of a vile and depraved human sacrifice be not incorporated. The actions of the celebrant regarding the host have already been intimated, and are now blatantly to be described in the rubric of the Black Mass recension here published. The orgy indulged in by the Satanists present has been described by our anonymous French writer in speaking of the culmination of the witches' sabbat. 'They couple monstrously' he says. 'The god of incest weds a son to his mother, a brother to his sister, a young bitch and an old greybeard or, conversely, a stripling and some toothless old woman.' And these, it must be remembered, are simply the heterosexual manifestations of the orgy. Our Frenchman continues his catalogue with pederastic and even more refined examples of sexual behaviour. There may well be some error in the text which has come down to us in so far as the fornicemur precedes the ecce calix. It is both more logical and more in keeping with the abandoned spirit of the rite for the order to be reversed, with the fornicemur being in a closer proximity to the ite, missa est.

54 V: Ecce corpus Jesu Christi, dominus humilim et rex servorum. The celebrant elevates the wafer to the Image of Satan, then touches it to the altar's breasts & briefly into her vagina, saying: V: Beatus venter qui te portavit et ubera quae suxisti. He then continues the Repudiation, holding the wafer aloft once again: V: Jesu Christi, dominus humilim et rex servorum, universi qui te exspectant confundentur. Absque synagogis facient vos et timebis a timore nocturno. Non dormietis et gladius transebit terminos vestros. Filii hominum in tegmine alarum tuarum, Domine Satanus, sperabunt. R: Domine Satanus, salvos fac servot tuos. He sets the wafer on the end of his penis, saying: V: Liberabo eum ad aspidem basiliscum, ad leonem et draconem, ad omni peccato, ad subitanea et improvisa morte, ad fulgure et tempestate, ad flagello terraemotus, ad peste, fame et bello, ad morte perpetua, ad ira Satanus. The celebrant inserts his penis, with the wafer attached, into the vagina of the altar, saying as he does so: V: Domine Satanus dicit: In comessationibus et ebrietatibus resurgam. Desideria carnis perficietis. Manifesta sunt autem opera carnis, quae sunt fornicatio, impudicitia, luxuria, veneficia, ebrietates et comessationes. Caro mea vere est cibus.

55 Behold the body of Jesus Christ, lord of the humble & king of the slaves.

Blessed is the womb that bore thee and the paps that gave thee suck.

Jesus Christ, lord of the humble and king of the slaves, them that wait upon thee shall be confounded. They will put you out of the temples & you shall be afraid of the terror by night. You shall not sleep and the sword shall pass through your quarters. The children of men put their trust under Thy wings, Lord Satan. Lord Satan, save Thy servants.

I shall deliver him unto the asp & the basilisk, to the lion & the dragon, to all sin, to sudden & unprovided death, to lightning and tempest, to the scourge of earthquakes, to plague, famine, & war, everlasting death, to the wrath of Satan.

Lord Satan saith: In rioting & drunkenness I rise again. You shall fulfil the lusts of the flesh. The works of the flesh are manifest, which are fornication, immodesty, luxury, witchcraft, drunkenness and revelling. My flesh is meat indeed.

56 R: Caro mea vere est cibus. V: Adoremus Te, Domine Satanus, et benedicimus tibi; quia per spermem tuam redemisti mundi. R: Revelabitur gloria Domini; et videbit omnia caro salutare Dei nostri Satanus. V: Fornicemur ad gloria Domine Satanus. The worshippers now fornicate indiscriminately, without regard to privacy, sex or relationship with their partners. As their efforts terminate the Celebrant takes the chalice and says: V: Calicem voluptatis carnis accipiam et nomen Domini Inferi invocabo. The Celebrant drinks first, then presents the chalice to each worshipper in turn, refilling it as required and saying: V: Ecce calix voluptatis carnis qui laetitiam vitae donat. Accipe calicem voluptatis carnis in nomine Domini Inferi When all have taken their fill he returns the chalice to the altar with paten & veil in place. The celebrant then extends his hands, palms downwards, and says: V: Pleni sunt terra majestatis gloriae Tuae. R: Tuere nos, Domine Satanus. V: Protege nos, Domine Satanus, Tuis mysteriis servientes. R: Domine Satanus dabit benignitatem et terra nostra dabit fructum suum.

57 My flesh is meat indeed. We adore Thee, Lord Satan, and bless Thee; for by Thy sperm Thou hast redeemed the world. The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God Satan.

Fornicate to the glory of Our Lord Satan.

Accept the chalice of voluptuous flesh and call upon the name of the Infernal Lord.

Behold the chalice of voluptuous flesh which gives joy to our life. Accept the chalice of voluptuous flesh in the Name of the Infernal Lord.

Earth is full of the Majesty of Thy Glory Shield us, Lord Satan. Protect us, Lord Satan, who assist at Thy mysteries. Lord Satan will give goodness and the earth shall yield her fruits.

58 V: Placeat tibi, Domine Satanus, obsequium servitutis meae; et praesta ut sacrificium quod oculis Tuae majestatis obtuli, tibi sit acceptabile, mihi et omnibus pro quibus illud obtuli. The Celebrant bows to the altar, then turns to the congregation with his left hand extended in cornu, saying: V: Fratres et sorores, debitores sumus carni et secundum carnem vivamus. Ego vos benedictio in Nomine Magni Dei Nostri Satanus. R: Ave, Satanus! V: Ite, missa est.

59 May the homage of my service be pleasing unto Thee, Lord Satan, and grant that the sacrifice I have offered in the sight of Thy Majesty may be acceptable to Thee & win forgiveness for me & for all those for whom I have offered it.

Brothers and sisters, we are debtors to the flesh, to live according to the flesh. I bless you all in the Name of our Great God, Satan. Hail Satan! Go, you are dismissed.

61 Notes. 1. For more precise details of these carvings and illustrations see *The Green Man, Grotesques and Gargoyles, The Witch on the Wall, Two Essays on the Worship of Priapus and Love Locked Out*, all of which are listed in the bibliography. 2. Nugent: *Masks of Satan* p. 53. 3. This mingling of sacred and profane substances is typical of later Satanic practices, as we shall see later. 4. Rhodes' masterly study *The Satanic Mass* is still the best work available on perversions of the rite which, above all others, is central to the Christian religion, now as it was then. 5. Ericson provides one of the most succinct accounts of Catherine de Medici's magical practices I have so far come across. 6. Whilst Rhodes is the primary authority for the perverted accoutrements of the Guibourg Mass, we must not ignore Zacharias' valuable work, which is perhaps the most thorough examination of historical Satanism ever undertaken. 7. *The History of Witchcraft and Demonology* p. 151. 8. Some translations of this, the classic novel of Satanism, have been doctored to conceal the grosser details of the Black Mass witnessed by Huysmans' hero Durtal. A full version may be found in the Keene Wallis translation published by Dover. 9. As an anarchic faith it is not illogical for Satanism to make something of a sacrament of mind and mood-altering substances. Baudelaire, whose

62 Satanic Litany has proven the inspiration for many later and inferior ritual ingredients, was himself a member of the Hashish Club formed by a variety of French artists and writers in the years preceding the Second Republic. A full and accurate translation of the Litany is given by Zacharias. 10. L'Amour et La Magie pp. 296-319. 11. See note 9. 12. The altar-boy is a byword in Catholicism. It is therefore most appropriate that a Satanic Mass makes use of both a boy and a girl for its servers, with the girl, as appears later, taking the most active part. That there should be no overtly sexual usage attached to her presence is perhaps more due to the restraint of C19th Satanic ritual than to anything else. In view of the copulation to come later and the rubric attaching to it we may not be wholly mistaken in regarding the girl server's role as somewhat sublimated. The paraphernalia of the Satanic Mass, conveniently set to hand within the sanctuary, if we may use such a term, will, from an examination of the extant rubric, be as follows: i) A consecrated Host, either sanctified by the renegade priest who traditionally performs Satan's Mass or stolen from a church tabernacle. It was on occasions obtained by a communicant of the Catholic faith coating his or her mouth with alum, so that the wafer did not spoil from contact with saliva, or else by rapid removal and secretion in a small bag usually worn around the neck expressly for this purpose. ii) A supply of wine. Traditionally red wine, which better maintains the analogy with the Blood of

63 Christ, is used for both black and white masses. The strong red wine of Tarragona in eastern Spain is one of the prime constituents of both the vino sacro and the vinum sabbati. It has been known, though for the wine used for black masses to be adulterated with a variety of both noxious and hallucinogenic sundries. iii) A chalice to contain the wine. Customarily this is a silver or any metal or substance but gold, as is a requirement for all the altar furnishings used in Satanism. As LaVey rightly points out, gold was the preferred metal of Christianity and other good religions, and thus anathema to the Satanist. That the analogies, and therefore blasphemies, with the Christian religion might be maintained, the chalice will be equipped with a paten and veil, though the decorations will be pagan or Satanic rather than overtly Christian in their symbolism. iv) A thurible and incense boat. Charcoal and some combustible fluid, such as methylated spirits, will be required to ignite the incense and liberate its fumes. The incense may be anything from the finest church incense to that which was described by Huysmans, who gave its ingredients, though not their relevant proportions, as follows: Asphalt from the streets Leaves of henbane, datura and dried nightshade Myrrh. Although he does not include it in his list of prime ingredients, Huysmans also mentions a resinous odour which would undoubtedly have been due to hashish. The list is interesting in containing myrrh, one of the gifts of the Three Kings to the Christ-Child, yet traditionally bitter and unacceptable, and three poisonous and, in the literature of witchcraft, well-known herbs. These are best examined separately:

64 a) Henbane, *hyoscyamus niger*, has been regarded as poisonous since the days of Dioscorides. Both seeds and capsules have been smoked to relieve toothache, and its poisonous alkaloids withstand both drying and boiling, making it an ideal constituent for any incense. Ingested it is fatal to man and animal. b) Thorn Apple, *datura stramonium*, has very similar properties with regard to drying and storage. It is a notorious poison and regarded as a dangerous psychedelic deliriant, as is Henbane, as is c) Deadly Nightshade, *atropa belladonna*. Atropos, in Greek myth, was the third fate, the one who used her shears to cut the threads of men's lives. Its poisonous alkaloids, like those of Henbane and Thorn Apple, withstand boiling and drying and, like them, it was a traditional ingredient of witches' flying ointment and a psychedelic, creating excitement and delirium. See Hansen for examinations of the role in the traditions of witchcraft of all these plants. v) An image of Satan. Obviously the nature and form of such an image will be up to the individual interpretation of whatever cult of Satanists is performing the mass. C19th Luciferans would possibly employ the image of a beautiful youth, equating Lucifer with the morning and evening stars as a male form of Venus. A more blatantly pagan and sexual image of Satan which might possibly also have been used as an alternative would be the Sabbatic Goat depicted by Eliphaz Levi and in plate 4 of this present work. vi) A bell.

65 vii) Candles and candle-holders. Huysmans' candles were black, as demanded by tradition, and contained coal-tar and pitch for their colouring. Today, with black candles available from most department stores for dinner-party entertaining, less dramatic colouring is used. Stearin has also replaced baby's fat which used to be a staple ingredient of sabbatic lighting. The number and design of the candelabrum is not stipulated by the rubric. The author possesses a pair of candelabra, made for a C19th Scottish occultist, which are two-branched and, at the union of the branches, bear a double-horned head with a typically Luciferan expression. viii) A small cauldron. ix) An aspergillus. LaVey insists that this should be phallic in shape. Such insistence is at least in accord with the spirit of Satanic ritual. By tradition only the altar is naked at the outset of the celebration of the Black Mass. The celebrant, the servers and the congregation at least wear token clothing. Indeed, throughout history elaborate and full descriptions of the robes worn by the alternative priest have been given by a variety of sources. These range from a simple smock to full Satanic canonicals, embroidered with anything from acorns and phalli to rams, goats and other Satanic beasts. It would seem logical from the present rubric that the congregants should wear robes which they will find easy to remove at the appropriate juncture. 13. This is, of course, a straight parallel or parody of the Christian mass.

67 Postscript. This is not the first time that a version of the Black Mass has been published in English. At least one other edition is known to the author, though it has never seen print in Great Britain. It was one of the rites given by the modern American Satanist Anton LaVey in his book THE SATANIC RITUALS, and an examination shows that it was culled from a similar source to that used herein. There are, however, significant problems for anyone who attempts to study it. LaVey's recension is flawed in certain respects. To begin with it may have suffered some mistranslation from the French. Its title is given as *Le Messe Noir*, a mistake a French scholar would not make. All French nouns have a gender. *Messe* is feminine, and so the definite article and adjective would be *la* and *noire* respectively, their own gender deriving from that of the noun they accompany. Additionally. The Latin of the text is not translated, and also contains misprints. Long passages in English with no Latin or French text equating are given. The rite requires the use of three different languages, Latin, French and, of course, our own English. And last but by no means least, both the rubric and content of LaVey's Black Mass differ at certain crucial points. It is thus confusing and difficult to study. There can be little doubt that this small work will have its critics from both directions, that some will offer opprobrium because such blasphemous matters have been made public, whilst others may well know sufficient from sources of their own to believe that they can criticize either its text or its authenticity. To all these we can respond by

68 saying that exposure to the public gaze is one of the best ways of destroying the appeal and novelty of a thing. That there are different sects of Satan's worshippers is as true that there are many forms of Christian worship. There must be several other forms of the Black Mass in both Christian hands and those of the diversity of Satanists. Let some of these also be published. Let those that should have knowledge of these things have that knowledge so that they may work in the interests of us all. Only then will the cloak of secrecy be pulled away and the true nature of Satanism revealed.

Et vespere autem facto...

69 Bibliography. Jørgen Andersen - "The Witch on the Wall" - Copenhagen 1977. Anon - L'Amour et la Magie - Paris 1926. Kathleen Basford - The Green Man - Ipswich 1978. James Cleugh - Love Locked Out - London 1963. Eric Ericson - The World, The Flesh, The Devil - New York 1981. Robert Goldston - Satan's Disciples - New York 1962. Harold Hansen - The Witch's Garden - Maine 1983. H.M.S.O. - British Poisonous Plants - London 1968. Joris-Karl Huysmans - La Bas - New York 1972. Richard Payne Knight and Thomas Wright - Two Essays on the Worship of Priapus - London 1952. Anton LaVey - The Satanic Bible - New York 1969. The Satanic Rituals - New York 1972. Jules Michelet - Satanism and Witchcraft - New York 1939. Pamela North - Poisonous Plants and Fungi - London 1967. Christopher Nugent - Masks of Satan - London 1983. H.T.F. Rhodes - The Satanic Mass - London 1954. Ronald Sheridan and Anne Ross - Grotesques and Gargoyles Newton Abbott 1975.

70 Peter Stafford - Psychedelics Encyclopedia - Berkeley 1977. Montague Summers - Witchcraft & Black Magic, London 1946. The History of Witchcraft and Demonology, London 1926. Gerhard Zacharias - The Satanic Cult - London 1980.

