

The Scroll of Set

Issue Number 93

Volume XIII-6

October 1987

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[1] Janus: Set and Satan in the 1980s

- by Michael A. Aquino VI°

The focus of this article is very blunt: Is history moving forward towards a climate of increased tolerance, benevolence, and enlightenment - or backward towards what Anton LaVey has called a "new Dark Age" of bigotry, hatred, and primitive superstition?

When the Church of Satan was founded in the 1960s, first San Francisco and then the rest of the United States were able to assess it - albeit cautiously - at face value. Its Initiates and Grottos were generally able to make themselves known as such and not suffer community ostracism or persecution. In fact they were usually considered a community asset - welcomed as a stimulating and interesting voice in public debates, university conferences, and media interviews.

Anton LaVey used to take his lion, Togare, to visit San Francisco schoolchildren. As the Church of Satan's Priest & Grotto Leader in Louisville, Kentucky, I recall being invited to lecture to a local high school on Satanic themes in English & American literature - and being presented with a terrarium complete with miniature vampire statue upon the conclusion of the standing-room-only lecture.

As the 1970s gathered momentum, and the Temple of Set came into being, the climate became even more positive. Despite the Temple's general refusal of media engagements, we were known even more widely, and even more favorably, than had ever been possible with the more anti-Judæo/Christian imagery of the Church of Satan. We were repeatedly commended as embodying a sophisticated and positive approach to the great issues of magic, philosophy, and metaphysics.

Elsewhere in occultism, groups such as the Wiccans and the O.T.O. seemed comfortably accepted by society as odd but welcome inhabitants of "New Age" culture. The current generation, it seemed, had outgrown old superstitions and religious hatreds. To be a Satanist carried no more stigma than to be a Freemason or an agnostic - and indeed tended to convey distinct prestige rather than censure.

Then came the Cromwellian 1980s - so prophetically forecast by Roger Price in *The Great*

Roob Revolution - and something started to slip. The seamier sides of Christianity - the evangelists and fundamentalists - began to get concerned by the impact and influence of these bewilderingly-new philosophies and religions arising beside them. Suddenly it began to look as though Christianity might not, after all, own the United States of America in perpetuity.

As it has done so many times throughout history when challenged, fundamentalist Christianity's response was not one of confidence in the competitiveness of its own philosophy, but rather one of paranoia. These strange new ideas might conceivably sound more appealing than those of Christianity; at all costs they must therefore be suppressed.

Jerry Falwell's "Moral Majority" and similar political lobby groups were created to pressure government officials into making decisions in keeping with fundamentalist Christian values. Soon a number of "cult-busting" organizations began to grow like poisonous mushrooms from this compost-heap, making it quite clear that they intended to aggressively attack anyone and anything they considered un-Christian. Anton LaVey blisteringly exposed this "new Dark Age" two years ago in *Cloven Hoof* #XVIII-3:

Now that Christianity is in real trouble, it seems to be pulling all its old chestnuts out of the fire and creating the most irrational witch-hunt ever. Indeed, one wonders about the unquestioning gullibility not only of the general public, but specifically of those in authority and accredited expertise.

Hysterics are not only heeded but encouraged. Children are enticed, not by Satanism but by authorities to concoct damaging lies about their own parents. "Satanic" trappings and symbols are to be found in every room where convenience demands. And any star, circle, triangle, hexagram, or octagon is a Satanic symbol. So are rock recordings [especially played backwards]. The list of accursed objects grows: stained glass, ceramic cats, a solid-color bathrobe, leather clothes. And if a *Satanic Bible* is discovered, it is proof that its reader perpetrates every atrocity known to man.

If challenged by provable contradictions to the foregoing, hysterical imperative regains its slimy, pulpy foundation by declaring that the exonerated are "not real Satanists" - not the "classical" (translate = "Christian") variety who actually perpetrate such heinous acts. We are to assume that somewhere a body of "classical" Satanists exists, stealing babies, killing and molesting kids, chopping up animals, etc. simply on the strength that "they believe in evil rather than good; in the Devil rather than God".

The fact is that such "Satanists" are discovered to be nuts by any name, jive artists lying as a cop-out to crimes, or repressed hysterics relating wild masturbatory fantasies. "Organized groups" can never seem to be found because of their "secrecy". Nor can the bodies of their "sacrificial victims". But they try - oh, how they try!

A new profession has appeared, quite in keeping with increasing numbers of shaky egos and identities: that of "specialist in research of the Satanic and occult", which is a fancy new name for a toned-down Hellfire & brimstone preacher. Anyone can hang out his or her shingle as one of these "experts", and it's even more effective if you happen to be an insecure asshole with some letters after your name, providing an opportunity to be a duly authorized, accredited, official liar.

In the early 1980s all of these developments seemed so absurd, so transparently grotesque, that it was difficult for the Temple of Set to take any of it seriously. How, after the impressive advances of the previous two decades, could any intelligent person, much less government institution, regard this dull-eyed bigotry with anything other than contemptuous pity? Surely it would be a short-lived, comic phenomenon - the last gasp of an already-moribund religious superstition - as in Wagner's *Siegfried*, where Fafnir the dragon continues to sing for twenty minutes after Siegfried has slain him.

In the greater sense this is still probably true. Christianity is finished as a serious contender for the minds of intelligent humans. It **has** been, in fact, since the Enlightenment of the 17th century brought an end to the tyranny of Catholic and Protestant theocracies following the continental bloodbath of the Thirty Years' War. What we have seen since then is Christianity's metamorphosis into a personal psychological crutch and an institutional political/moral propaganda tool - both vehicles for which there has been ample individual and social demand. It is there to justify anything which cannot be otherwise justified; to excuse the inexcusable; to rationalize all human misery, whether natural or self-inflicted.

If human intellectual and philosophical excellence should continue to advance, Christianity would soon go the way of the other adolescent delusions of mankind's more primitive history. But it is paradoxical that in the 1980s, as technology soars to stunning heights, the mass of humanity seems to be turning away from the quest for an understanding of its own being [much less Becoming].

In this Yuppie culture, self-worth is measured primarily by the kind of hedonistic, materialistic fetishism that Marx contemptuously forecast for capitalism's "last days". University of California Sociology Professor Robert N. Bellah, addressing San Francisco's prestigious Commonwealth Club this past August, cited a 1962 prediction by John Courtney Murray:

And if this country is to be overthrown from within or without, I would suggest that it will not be overthrown by communism. It will be overthrown because it will have made an impossible experiment. It will have undertaken to establish a technological order of most marvelous intricacy, which will have been constructed and will operate without relations to true political ends. And this technological order will hang, as it were, suspended over a moral confusion; and this moral confusion will itself be suspended over a spiritual vacuum.

Those who have experienced the 1966-1975 Church of Satan, either personally or via my Church of Satan history, know that the Church was begun as a passionate statement of disgust and anger against precisely this moral confusion and spiritual vacuum. It was Christianity which professed responsibility for the moral and spiritual substance of society; therefore the Church of Satan addressed itself to Christianity as a terrier does to the throat of a rat.

Yet - as noted above - the accusatory attitude of the early Church of Satan began to seem unnecessary and obsolete by the late 1960s. Why continue to beat what was after all a very dead horse? Why not turn the same awareness, energy, and skills made possible through our experience with the Black Art to a further refinement of the human condition: the true deification of the individual?

The last years of the Church were marked by increasing, if intermittent tension between this emerging movement to pursue human perfection and the original, hedonistic mentality which had been content merely to accuse society of its moral and spiritual hypocrisy. Had the Church not suffered a series of internal shocks and scandals, it might have evolved intact into a positive philosophical movement. But the cumulative effect of those disruptions was to expand Anton LaVey's contempt for profane society to include **the Church of Satan itself**, whereupon the Temple of Set was founded by those who disputed this condemnation of the Church as a viable initiatory school.

What the "cult-busters", fundamentalists, and other rogues of decadent Christianity are now doing,

whether they realize it or not, is to strengthen the rationale of the Age of Satan as against that of the Æon of Set. It makes no difference to them that the Temple of Set has long since lost interest in **them**; they are frantically obsessed with **it**. They cannot - **dare not** - follow it into the Æon of Set, where its light would confound and bewilder them. They desperately want to drag it back to the Age of Satan, where they can at least caricature it enough to hate it for simple, stupid, and - as Anton LaVey points out - **false** reasons.

Herein lies the true significance of the "cult-busting" phenomenon: of the "Satanic child-molesting" witch-hunts: of anti-Satanic "intelligence operations". It poses a serious dilemma for the Temple of Set. To the extent we turn "backwards" to confront it, we become, as it were, more Satanic and less Setian.

Yet if we continue to proceed forward into the Æon, we are turning our back on a vicious, venomous enemy which has no intention of allowing us to leave the prison it has constructed, much less to free anyone else from it. It is furthermore an enemy which has long preferred to strike when its opponent's back is turned.

When our back was turned this past August, we were indeed struck. If the lies that "justified" that strike had been better concocted or coordinated, we might have been hurt a great deal more than we were. We are not, however, going to wait around for more convincing lies to be constructed. We are going to go after the source of the rot, **now**, and not rest until these twisted people have been exposed for what they actually are. And if Anton Szandor LaVey has no one in the post-1975 Church of Satan with the courage to stand up and be counted on his behalf, as he called for in that *Hoof* article, then we will do that too. Old lions deserve better than to be pulled down by a pack of hyenas.

[2] **A Tree in the North #2**

- by Michael A. Aquino VI°

A month has elapsed since "Tree in the North #1" was published in the September *Scroll*. What has changed?

On September 30 U.S. Attorney Joseph Russoniello held a press conference in San Francisco. He announced the re-indictment of Baptist minister Gary Hambright for allegedly molesting 10 children at the U.S. Army's Presidio of San Francisco day-care center from May 1985 to November 1986. Russoniello said that there would be **no** additional arrests in the case, and that there are **no** other perpetrators.

So the San Francisco Police Department should immediately have returned the personal & Temple

of Set papers and articles confiscated from my San Francisco residence last August, with apologies, right?

Wrong. Despite a letter from myself and two subsequent ones from my attorney to Police Chief Frank Jordan pointing out the many irregularities of the "midnight raid", the impossibility of the allegations made by Army chaplain Adams-Thompson, and the lack of **any** justification for confiscating, much less retaining the various papers and articles, the SFPD has continued to hold them.

So we are now preparing the papers to go to court. We consider it regrettable that the situation could not be resolved administratively and informally with the SFPD, but it is **not** because we didn't make every possible effort to do so.

Is the property intrinsically worth all this effort and expense? In terms of its face value, no. But its return is important to establish that it **was** seized without valid reason, and to demonstrate that the Temple of Set does not passively accept injustices done to it. Updates to follow.

What about Army Chaplain Lawrence Adams-Thompson, blissfully enjoying his new assignment in Hawaii after setting in motion this malicious damage to the Temple of Set, Lilith, and myself?

I have requested the Presidio Commander to initiate a formal reprimand as a permanent entry in Adams-Thompson's official file - this again as a way of addressing the matter without the time, publicity, and expense that would accompany formal court-martial charges. If Adams-Thompson can be handled this way, so much the better.

Adams-Thompson can be reprimanded [or court-martialled] for violating Articles #133 and/or #134 of the Uniform Code of Military Justice - relating respectively to "Conduct Unbecoming an Officer and Gentleman" and "all conduct of a nature to bring discredit upon the armed forces". Such a violation focuses on his irresponsibility for making a formal accusation concerning my wife and myself to the FBI when reasonable care on his part would have made it clear that such an accusation was unjustified. This is assuming that he did not deliberately fabricate his stepdaughter's detailed allegations, which in light of her 2-year-old age at the time I consider far more probable. Also relevant is his profession as a Christian clergyman; I certainly doubt that he would have made such an outrageous accusation against any Lieutenant Colonel who was **not** known to be a prominent Satanist.

As of this writing, the Army Criminal Investigation Division (CID) has opened a preliminary investigation concerning Adams-Thompson. Further decisions or actions by either the Army or myself await the outcome of this

investigation. [M.A. 1994 note: As I was later to learn, the CID quietly ignored my request that such an investigation of the chaplain be opened.]

In his recently-published *Child Sexual Abuse: New Theory & Research* David Finkelhor, Associate Director of the Family Violence Research Program at the University of New Hampshire, includes these comments:

The background factors most strongly associated with sexual victimization involved characteristics of the child's parents. For example, having a stepfather, one of the strongest risk factors, more than doubled a girl's vulnerability. Virtually half the girls with stepfathers were victimized by someone (not necessarily their stepfather). Moreover, this risk factor remained the strongest correlate of victimization, even when all other variables were statistically controlled.

A mother's importance may also lie in the specifically sexual messages that she transmits to her daughter. Victimized girls were much more likely to have mothers who were punitive about sexual matters. These mothers warned, scolded, and punished their daughters for asking sex questions, for masturbating, and for looking at sexual pictures much more often than usual. A girl with a sexually punitive mother was 75% more vulnerable to sexual victimization than the "typical" girl in the sample. It was the second most powerful predictor of victimization, after having a stepfather, and was still highly significant when all other variables were controlled.

At certain times in the past, moralists did express concern that children were being sexually abused as a result, in their view, of the liberalization of sexual values. Since they used the issue of child-molesting as a way of campaigning against other kinds of progressive reforms that most social-welfare professionals supported (e.g. sex education, humane treatment of sex-offenders, end to censorship), the professionals tended to discount these alarms. Moreover, in many respects the moralists were mistaken about the problem, since they portrayed the greatest danger to children as coming from strangers and depraved individuals outside the family, not from within the family, where, as recently documented, the more serious threat is.

Was Chaplain Adams-Thompson's step-daughter actually molested? If so, then by **whom**?

[3] "Specialists in Research of the Satanic and Occult"

- by Michael A. Aquino VI°

In the process of turning over rocks to see what's going on beneath them, we began by focusing on PCG Seminars (711 E. Walnut Street, Pasadena, CA). That's the outfit that conducted the seminar required for the re-licensing of psychiatrists in California, per Bill Heidrick's letter [see *Scroll #XIII-5*]. In its *Child Abuse Seminar Workbook* we found the following (all sic):

Ritualistic Abuse - Extent of the Problem:

1900: Aleister Crowley wrote *The Equinox*, a bible for Satanists, and founded the order of the Golden Dawn. Karl Kellner founded Ordo Temple Orientis (OTO). These cults continue to exist today.

1960: Anton LaVey founded the Church of Satan in San Francisco, a cult dedicated to obtaining power through evil and selfishness. Practices included animal mutilation and simulated death scenes.

Michael Aquino, a major in the U.S. army stationed at the Presidio in San Francisco left LaVey to found the Temple of Set, another cult actively practicing Satan worship.

Dynamics of the Problem:

Ritualistic abuse uses music, colors, words, chants, meditative practices and drugs to mesmerize participants in the rituals which mock God and conventional religion. Ritualistic child sexual abuse is performed for many reasons: spiritual and religious purpose, to gain power, to gratify sado-masochistic impulses, to gratify pedophilia.

It is a high honor to "steal a child from the other world" and destroy it's innocence in its indoctrination to Satan. Practices include involvement of the child in mutilation and slaughter, drinking blood and consuming animal tissues, sexual abuse. Children are considered early initiates - an investment - a sign that evil is winning the world.

When my attorney contacted PCG for another copy of this book, PCG President Steve Bass began to get nervous. He replied on September 21:

After careful consideration and consultation with my attorney, we regret to inform you of our decision to no longer sell the Child Abuse book to anyone outside the

mental health community.

Rather a bit late for that, isn't it, Mr. Bass? Sooner or later, despite efforts of behind-the-back artists, we drag them into the light of day. Besides, what makes you think that it is acceptable to publish libel like this **at all** - for **anyone**? [The matter has been referred for legal action.]

In the *Los Angeles News* (9/8/87) pediatrician Gregory Simpson, Carson Mall Medical, 520 East Carson Plaza #101, Carson, California was quoted as saying:

The conclusion I reached is that Satanic abuse of small children does exist, and it's something that needs to be dealt with by the medical community. It's discordant that the medical society as a whole has chosen not to recognize it at all.

The *News* went on to say that "a paper by Simpson outlining diagnostic keys in such cases has been rejected for publication by medical journals because of its controversial nature". On September 21 I wrote to Simpson as follows:

We are growing increasingly concerned about published accounts of alleged child-molesting which recklessly describe this as a "Satanic" practice. In some such articles, the Temple of Set's name has appeared - with apparently no basis other than hearsay.

Until now we have not paid much attention to such allegations, assuming that they were merely lunatic-fringe statements that mature persons would not credit. Since little is known about legitimate Satanism in the United States, however, it appears that people are more willing to believe monster-movie ideas than we had supposed. So we are now taking a more active interest to ensure that our name and good reputation, in which we take pride, are not damaged by either innocent ignorance or willful maliciousness on the part of writers and speakers on the subject of child-molesting.

The facts are simply these: The Temple of Set neither sanctions nor engages in any form of child-abuse, sexual or otherwise. No minor may affiliate with the Temple nor even be present at any of its functions, ceremonial or social. These policies have been in effect since our founding.

Our pre-1975 predecessor organization, the Church of Satan, has also never sponsored nor advocated any child-abuse activities. Children were permitted at some of its functions, but only those of a non-shocking,

"Halloween party" atmosphere. In Anton LaVey's *Satanic Bible*, published in 1969, there is a strong prohibition against any form of harm to either children or animals.

Summarily any account of child abuse should no more link such reprehensible activities with "Satanism" than Jim Jones' massacre should be tagged with a "Christian" label. Criminals should simply be described as criminals, and their activities should not be used as an excuse to tarnish the name of any legitimate religion or religious institution.

I would welcome your confirmation that your paper observes this standard.

Simpson has not replied to either this letter or to a subsequent one repeating the request that he confirm his paper contains no libelous or religious-discriminatory statements. The Temple of Set will monitor medical-professional publications covered by the I-Quest computer database to trace and examine Simpson's paper when/if it is published. Setians who may chance upon this paper are asked to provide a copy of it to the Temple without delay. Then we will take any legal action which may be appropriate. Meanwhile we are contacting the Martin Luther King Hospital in Los Angeles, where Simpson teaches, to inquire into its policies concerning faculty who advocate religious prejudice.

Omni's October issue includes an article on "Satanic Abuse?" with the following observation:

One skeptical solution to this enigma has recently been offered by Paul and Shirley Eberle, two investigative writers currently working out of Los Angeles. They personally investigated several of these stories and report in their book *The Politics of Child Abuse* that many such tales are programmed into children by overzealous child-welfare workers.

Accompanying the *Omni* article are two presumably "Satanic" photographs - apparently selected at random by the magazine to accent the article. One of them shows a line of stern-faced robed & hooded individuals standing by a seashore [no children present]. The other one, of all things, is a still from *The Devil's Bride* showing Christopher Lee and three other actors - all portraying Christians, I might add - inside an IN*NOMINE* PATRIS*ET*FILII*ET*SPIRITUS*SANCTII magic circle. I have therefore written *Omni* as follows:

In all of the cases of "Satanic child-molesting" to date, as the October issue of *Omni* correctly observes, there has been **no**

evidence whatever of any criminal involvement or advocacy by recognized Satanists or Satanic religious institutions. If anything, Satanists consider themselves to be exceptionally sensitive to the rights and needs of children by not involving them in **any** religious indoctrination or activities - Satanic or otherwise - until they are adults and able to address moral and metaphysical questions for themselves.

This being the case, I question your use of the photograph accompanying it which the reader would assume to be a group of Satanists. As this photograph does not factually represent persons or events discussed in the article, it misleadingly aggravates the myth that Satanists are in fact involved.

As for the second photograph, it actually depicts four **Christians** [led by Christopher Lee as the virtuous Duc de Richleau] seeking refuge inside a magic circle in the 1968 British film *The Devil's Bride*. It is perhaps ironically appropriate that a motion picture scene mistakenly supposed to be "Satanic" is shown together with your article, which covers events in which hysterical fundamentalists are inventing what they **imagine** to be "Satanic" rituals and blaming Satanists accordingly.

Perhaps the most completely sick and disgusting thing we have uncovered to date is a checklist of "Satanic Child Abuse" prepared by Catherine Gould, Ph.D., a clinical psychologist with offices at 12011 San Vicente Blvd. #402, Brentwood and 16161 Ventura Blvd. #224, Encino, both in California.

This checklist is apparently designed to be distributed to parents, so that they can know whether to mount a witch-hunt against the local school, day-care center, or babysitter. It is too long to reproduce in its entirety here, but these extracts will give you the general idea:

Symptoms Characterizing Satanic Ritual Abuse:

- Discussion of feces or urine on the face or in the mouth. Constant discussion of urine and feces at the dinnertable.
- Mutilation themes predominate. Child acts out severing, sawing off, twisting or pulling off body parts. Aggressive words include cut, saw, slice, chop. Taking out eyes or removing other parts of the face and head are common themes.
- Preoccupation with death. Child "practices" being dead, asks if (s)he will die at

age 6 (the Satanic number), asks whether we eat dead people. Questions are distinguishable from normal curiosity about death by their bizarre quality.

- Fear of ghosts and monsters. Child's play frequently involves ghosts and monsters.

Symptoms Characterizing Satanic Ritual Abuse and Sexual Abuse:

- Child is angry, aggressive, acts out.
- Child acts wild, uncontrolled, hyperactive.
- Child is overcompliant with authority, overly pleasing with adults.
- Child does not learn.
- Child pulls down pants, pulls up dress, takes clothes off inappropriately.
- Child touches genitals or masturbates excessively. Child touches or tries to insert finger in rectum.
- Child is sexually provocative or seductive.

Characteristics of Schools in Which Satanic Ritual Abuse Occurs:

- The expense, prestige, religious, or educational affiliation of a preschool seem to provide no assurance that the school is safe. Children from expensive, prestigious schools have made extensive and detailed allegations of abuse. Similarly children from college and university-affiliated preschools have alleged abuse. Religiously-affiliated preschools have also numbered among the offenders.

- Satanic ritual abusers tend to infiltrate preschools in clusters, by geographic area. As in the case of the South Bay, in which 7 offending preschools were identified, there is rarely a single school involved in a given area. Currently we are aware of clusters of offending schools in the Newbury Park, Whittier, and Riverside areas.

- It is unrealistic to believe that confronting the school with the child's allegations of abuse will produce anything other than denials that such activity is going on. The school may submit to "investigation" by the police, which usually involves little more than "talking to" the preschool director. Sometimes the school will threaten to sue the parents if they file a complaint.

Police Investigation of Complaints of Abuse in Preschools:

- Police will often discount the allegations of the child if, when they interview the child, (s)he does not disclose to them directly. Police often do not understand that the child's life and the family have been threatened if (s)he tells.

The police also tend not to understand that a standard part of Satanic ritual abuse involves perpetrators dressing in police costumes. Many small children will not even talk to even a plainclothes police officer because, in the words of one child, "she is a teacher."

- Police usually will not interview other children at the preschool because they want to avoid a "panic" or the school losing all its students after parents' suspicions are aroused. The net result is that parents at most schools in which a child has complained of abuse are never notified of the allegations, and have no opportunity to seek medical or psychological help for their children.

- Police will normally keep a case open for a few months, warning the family not to contact other parents or publicize the case in any way because these actions could "jeopardize the investigation". In all cases I have been involved in, no serious efforts at investigation were ever made. Cases are usually dropped after a few months.

What we see here is a situation, not unlike that of the witch-trials of the middle ages, in which virtually **any** behavior of a child - too loud, too quiet, too obedient, too disobedient, etc. - is cited as evidence of "Satanic" abuse.

Any effort by the school to deny or disprove accusations resulting from such "evidence" is interpreted only to **confirm** the school's guilt. Parents are to consider the police as disinterested and incompetent to handle such cases.

There is nothing in Gould's papers to indicate that she knows anything at all about what Satanists **actually** believe in - or practice. We will go through the motions of contacting her to request factual corrections, though it is difficult to believe that anyone who could write appalling stuff such as this will be open to rational correction. Failing satisfaction, we will seek official investigation and punitive action against her through the government and professional agencies which license/accredit psychologists in California.

So the whole, nauseating picture is slowly beginning to emerge. As I confront it, I am still astonished that such twisted, sick stuff is being freely marketed to the public, the police, and the media under the guise of reputable "medical", "psychiatric", and "psychological" fact. If the United States were a culture wherein it was customary to make the sky rain by gathering the neighborhood together to beat on logs with clubs and scream, I suppose that I could understand such brutish "reasoning" a little better. But not much.

Like it or not, we are going to have to roll up our sleeves and get our hands dirty uncovering, exposing, and refuting this filth. Despite my opinion of Sandi Gallant's "intelligence operation", it must be acknowledged that she would not be doing what she is doing, and the San Francisco Police Department would not be sanctioning it, if there were not significant public pressure from people like Gould, who have spent years howling not only about "Satanic ritual abuse" but also about the incompetence of the police in recognizing it or dealing with it. In future *Scroll* issues we will continue to report what we have found out, and action being taken.