

# **Nazi-Satanism: Nikolas Schreck and the Church of Satan**

Spencer Sunshine

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Just as Charles Manson helped bring the Abraxas Clique together, Anton LaVey also became an important common denominator for them. Nonetheless, the role of the Church of Satan in both facilitating the Abraxas Clique's actions and helping contribute to the popularization of *Siege*, especially by Peter Gilmore, has been largely overlooked. More generally, this reflects a larger lack of scholarship on the Nazi-Satanist nexus as a whole. The impact of the Order of Nine Angles (O9A) on the network around the Atomwaffen Division has drawn new attention to this, and recently several reports have been issued there. But there still is not even a single book-length study of either Nazi-Satanism in general or a particular group or individual.

It should be stressed that only a minority of Satanists have ever been neo-Nazis. A 2009 study found that about 10 percent of Satanists felt positively about National Socialism, while 70 percent viewed it negatively.<sup>1</sup>

## The Church of Satan

Within the confines of the Nazi-Satanist nexus, neo-Nazis do not seem to have been particularly useful to Satanists, and this is especially true of the Church of Satan. But Satanists have been quite useful to neo-Nazis, and this is especially true of the Church of Satan.

The Church of Satan made its public debut in San Francisco in 1966.<sup>2</sup> This put it at the epicenter of the countercultural explosion of the late 1960s. This multi-faceted movement had a wide-ranging impact, affecting politics, drugs, lifestyle, food—and, of course, spirituality. Part of this included the emergence and expansion of previously marginal or marginal religious movements, including cults, Eastern religions, paganism, and the occult. Satanism became a visible part of the latter's broadly defined milieu.

What LaVey created was a made-for-media new religion (of sorts). With a salacious emphasis on sexuality and devilish aesthetics, LaVey's best-selling *Satanic Bible* came out in 1969; in it he elucidated his brand of atheistic Satanism based on a philosophy of amoral individualism, influenced by Ragnar Redbeard and Ayn Rand.<sup>3</sup> Satanism blos-

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<sup>1</sup> Asbjørn Dyrendal, James R Lewis, and Jesper Aagaard Petersen, *The Invention of Satanism* (New York: Oxford University Press, 2016), pp.137, 173.

<sup>2</sup> "History of the Church of Satan," *Church of Satan*, [www.churchofsatan.com/history](http://www.churchofsatan.com/history). Time is important to the Far Right, and in three different milieus in this study calendar dates are rendered differently than the standard calendar. Moynihan used a system of months taken from Wiligut and based on medieval German. In 1970s NSWPP correspondence, it was common to date years based on Hitler's birth year, 1889. And Gilmore's correspondence was similarly based on 1966—the year the Church of Satan went public. For more on time and the Far Right, see Alexandra Minna Stern, *Proud Boys and the White Ethnostate: How the Alt-Right Is Warping the American Imagination* (Boston: Beacon Press, 2019), chapter 3.

<sup>3</sup> Zeena and Nikolas Schreck, compilers, "Anton LaVey: Legend and Reality," February 2, 1998, <https://web.archive.org/web/20110716005836/http://satanismcentral.com/aslv.html>. As befitting the insular nature of the reactionary countercultural elements in San Francisco, two Manson Family members, Susan Atkins and Bobby Beausoleil, had passing associations with the Church of Satan.

somed after LaVey, and contemporary Satanists are divided into theists who worship a literal deity and atheists who see Satan as an allegory and literary figure.<sup>4</sup>

However, the Church of Satan was not the only group associated with Nazi-Satanism. While the Church did include members who had those political proclivities, for other groups Nazi-Satanism was central to their beliefs. (And this does not include Satanist groups that embraced other forms of White Supremacy.)

## Satanic Policy on National Socialism

Satanism has never been popular with, or even acceptable to, all neo-Nazis; it is a fringe part of an already fringe movement. But some neo-Nazis did embrace this new creed. James Madole—the leader of the fascist National Renaissance Party, which combined occult ideas with National Socialism—had an ongoing relationship with LaVey.

In 1971, despite his general right-wing libertarian approach, LaVey gave public approval for a Satanic fascism. According to *Newsweek*, he sought “the creation of a police state in which the weak are weeded out and the ‘achievement-oriented leadership’ is permitted to pursue the mysteries of black magic.” (Church of Satan member Arthur Lyons claimed that his actual goal was a “benign police state”—a phrase sometimes credited to LaVey himself.) LaVey would repeat this call for a police state explicitly in his last interview.<sup>5</sup>

A few years later, LaVey described Madole’s party as “enamored with the Church of Satan.” In one account, the occult-fascist leader’s apartment had a “satanic altar,” and he was known to play LaVey’s *The Satanic Mass* album at party meetings.<sup>6</sup> But while LaVey thought he was “a nice chap who is doing his thing,” it was another National Renaissance Party member whose actions precipitated an internal discussion about the Church’s relationship to National Socialism.

In 1974, Magister Michael Aquino, who was on the Council of Nine, found out that a priest in the Church, Michael Grumboski (“Shai”), had stepped down from that role

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<sup>4</sup> Starting in the ’00s, academic literature about modern Satanism has proliferated. For general texts, see Chris Mathews, *Modern Satanism*; Jesper Aagaard Petersen, ed., *Contemporary Religious Satanism: A Critical Anthology* (London: Routledge, 2009); and Dyrendal, Lewis, and Petersen, eds., *The Invention of Satanism*.

<sup>5</sup> “Evil Anyone?,” *Newsweek*, August 16, 1971, p.56; Donald Nugent, “Satan Is a Fascist,” [*The Month*, April 1972], p.119. At the end of his life, LaVey said, “I’m all for a police state; no messing around. There should be an armed guard on every street corner. The Israelis have the right idea: school bus drivers and MacDonalds managers carrying Uzis”; Shane & Amy Bugbee, “The Doctor Is in...” (interview with LaVey), *Church of Satan*, [www.churchofsatan.com/interview-mf-magazine](http://www.churchofsatan.com/interview-mf-magazine) (originally in *MF Magazine* #3 [1997]). Other claims about an affection for Nazi and Klan imagery in the early Church of Satan are cited in Mathews, *Modern Satanism*, p.140.

<sup>6</sup> Michael Aquino, *The Church of Satan*, vol. 1, 8<sup>th</sup> ed. (San Francisco: Michael A. Aquino, 2013), ebook, chapter 32; Goodrick-Clarke, *Black Sun*, p.83; Anton LaVey, *The Satanic Mass* (Murgenstrumm, 1968), [www.discogs.com/release/1166426-Anton-LaVey-The-Satanic-Mass](http://www.discogs.com/release/1166426-Anton-LaVey-The-Satanic-Mass)

to join a new Nazi-Satanist group based in Detroit. The Order of the Black Ram was run by Seth Kliphoth (also known as Seth Typhon), who was the Michigan National Renaissance Party organizer—and also a Church of Satan member. (Kliphoth would also spend time in the NSLF.)<sup>7</sup>

In his discussion with Aquino, LaVey dismissed the National Renaissance Party as composed “largely of acned, bucolic types” who

spend their time getting jeered at in street demonstrations.... I know Madole personally and have been to N.R.P. headquarters. Even have a card. They would do anything for us. So would [the] Klan for that matter. I do not endorse either but acknowledge camaraderie from any source.<sup>8</sup>

However, LaVey added that neo-Nazi groups were actually useful in “drawing off those within our ranks who are unworthy, unstable, or otherwise expendable.” These kinds of people, he said, needed only “a symbol and a scapegoat,” for which the swastika and pentagram were “interchangeable.” But there was no cause for worry because “they will come in handy one day.” (In turn, Madole also sought to profit from their relationship by attempting to recruit Church of Satan members to the National Renaissance Party.)<sup>9</sup>

## Michael Aquino

Aquino took this opportunity to elucidate the Church’s views about National Socialism. According to him, Hitler was a great leader, and “*Mein Kampf* is a political *Satanic Bible*,” a kind of how-to guide that showed how to use symbolism and drama to manipulate the masses. (Aquino waved away the role of antisemitism, saying it “was a personal quirk of Hitler’s, which...is essentially unimportant,” and, furthermore, in the present day it should be “ignored.”) But whereas Hitler understood the mood of his

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<sup>7</sup> Goodrick-Clark, *Black Sun*, p.83. At the time, Aquino did not know that Kliphoth was a member of his organization. Grumboski, who had resigned as a priest, returned in December 1974 as an active Church member; Aquino, *The Church of Satan*, vol. 1, chapter 32.

In 1977, Kliphoth led the Detroit NSLF. In 1980 he claimed he was Grand Dragon of the Michigan Klan, and worked with the NSM’s Bill Russell to get a permit for a rally that August. *National Socialist* 2(1) Fall 1977, p.40; Ken Fireman and Luther Jackson, “Klan and Nazis want to rally in downtown Detroit Aug. 23,” *Detroit Free Press*, June 5, 1980, p.19A, [www.newspapers.com/image/98503976](http://www.newspapers.com/image/98503976)

<sup>8</sup> Aquino, *The Church of Satan*, vol. 1, chapter 32. Rice had written Mason in 1988 that, “Anton was very close to many right wing types in the early ‘60s—he knew Frankhauser [sic], Burros, Midole [sic] & even claims Robert Shelton wanted the Klan to join forces with the Church of Satan!”; Rice to Mason, [between May 2 and 7], 1988 [Box 9, Folder 20]. Roy Frankhouser and Daniel Burros had both been in the American Nazi Party and the Klan, Madole led the National Renaissance Party, and Shelton was an important Klan leader who opposed the Civil Rights Movement. Other than Madole, who unquestionably knew LaVey, claims about the others should be taken with a grain of salt.

<sup>9</sup> Aquino, *The Church of Satan*, vol. 1, chapter 32.

day and used that insight to seize power, today's neo-Nazis were buffoons who aped the past and set themselves up to fail. Aquino concluded that "all avowed neo-Nazi groups are pariahs in the eyes of the Church of Satan."<sup>10</sup>

But almost immediately afterward, Aquino left the organization, taking a chunk of the membership with him and forming his own group, the Temple of Set. He was not a National Socialist, but like LaVey, Aquino continued to be interested in the NSDAP. Aquino had already made his fetishization of the SS clear in an essay published while he was in the Church of Satan, but he took this further in October 1982 by going to Heinrich Himmler's Wewelsburg castle to do a magical "working."

His recommended reading also reflected his interests in Nazi Germany, which he split up into "pro" and "anti." Those wanting to learn more from a "neutral" historian were directed toward the works of David Irving. Other books on the list included *Hitler's Secret Conversations 1941–1944*, Alfred Rosenberg's *Race History and Other Essays*, and Madison Grant's *The Passing of the Great Race*.<sup>11</sup>

## The Debate Goes On

But the Aquino–LaVey discussion did not end the discussion inside the Church of Satan over Satanism and National Socialism. Gavin Baddeley wrote that in the 1980s it had "polarised into those who embraced sinister Nazi-chic as a confrontational expression of individualism, and those who regarded Nazism as the repellent epitome of conformity."<sup>12</sup>

This continued in *Black Flame* in the 1990s. However, as the inner circle favored the inclusion of neo-Nazis, their opinion prevailed. But that did not mean that the Church of Satan became a neo-Nazi, fascist, or otherwise White Supremacist organization; it has always been based on a right-wing individualist philosophy. So, the Nazi-Satanists existed alongside people of color (Sammy Davis, Jr. had been a member), Jews (LaVey himself was of Jewish descent), and LGBTQ+ people (which LaVey had specifically welcomed in *The Satanic Bible*.) Nonetheless, in an outtake for a Nick Bougas documentary, LaVey for whatever reason denounced the "niggers, kikes, fags, wops, greasers, degenerates that are inferior."<sup>13</sup>

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<sup>10</sup> Ibid.

<sup>11</sup> Aquino, *The Church of Satan*, vol. II, 8<sup>th</sup> ed. (San Francisco: Michael Aquino, 2013), ebook, Appendix 44; Tim Maroney, "The Nazi Trapezoid," *Temple of the Screaming Electron*, November 11, 1990, [https://newtotse.com/oldtotse/en/religion/the\\_occult/trapezoi.html](https://newtotse.com/oldtotse/en/religion/the_occult/trapezoi.html)

<sup>12</sup> Baddeley, *Lucifer Rising*, pp.213–14.

<sup>13</sup> Anton Szandor LaVey, *The Satanic Bible* (New York: Avon Books, 1969), pp.67– 68; *Speak of the Devil: The Canon of Anton LaVey*, dir. Nick Bougas, 1993, [www.imdb.com/title/tt0183811](http://www.imdb.com/title/tt0183811). The outtake is at <https://queersatanic.tumblr.com/post/667533119913689088/i-enjoy-the-implication-that-the-political-stance>

## “Zionist Odinist Bolshevik Nazi Imperialist Socialist Fascism”

LaVey continued to make statements sympathetic to fascism through the 1990s. In 1993, he said “If a neo-fascist look—and outlook—makes for men who look like men and women who look like women, I’m all for it.”<sup>14</sup> In 1994, repeating popular conservative talking points, LaVey said, “We are already living in an inept and counterproductive fascist state” in the form of “politically correct” liberalism.

There is nothing inherently wrong with fascism, given the nature of the average citizen.... Now it’s not so much a case of avoiding fascism, but of replacing a screwed up, disjointed, fragmented and stupefying kind of fascism with one that is more sensible and truly progressive.<sup>15</sup>

A little later, echoing Aquino’s earlier views, LaVey said, “The aesthetics of Satanism are those of National Socialism.... The National Socialists had that drama, coupled with the romance of overcoming such incredible odds.” LaVey thought there was “something magical” about the SS taking pride in being evil.<sup>16</sup>

Some of LaVey’s essays on Jews also appeared in posthumous collections. “A Plan,” in *Satan Speaks*, put his contradictory views on display. LaVey said Satanists “have an affinity for certain elements of both Judaism...and Nazism.” He denounced “Holocaust aficionados” while seeing “non-practicing and part-Jews” as “the future of Satanism.” Because Jews have historically been associated with Satan by religious antisemites, his line of argument went, they should embrace this association.<sup>17</sup> In addition,

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<sup>14</sup> Peter Gilmore and Peggy Nadramia, “Interview with Anton LaVey,” *Black Flame* 4(3–4) 1993, p.7. Although not nearly to the extent common in the Abraxas Circle, LaVey made other misogynistic statements. This includes a bizarre passage in chapter 3 of *The Satanic Witch*, where he claimed that dominant men and women, as well as lesbians, “prefer sweet dressings, such as French, Russian, Thousand Island.” Gay men, and women who are passive and submissive, “prefer Roquefort, bleu cheese, and oil and vinegar”. But,

The taste of sweet dressing, with its minty, tomato, spicy taste (plus the fact that it is most often used when seafood is incorporated in the salad) resembles the odor of a woman’s sexual parts and is therefore agreeable to the archetypical male. Conversely, the aroma and taste of the strong, cheesy Roqueforts, blue cheese, oil, and vinegar, etc. is similar to the male scrotal odor and reminiscent of a locker full of well-worn jock straps. This is naturally subliminally appealing to predominantly heterosexual females, passive males and males with homophile tendencies.

Elsewhere, LaVey wrote that “Satanically speaking, I am against abortion. Yet I do consider a problem of overpopulation. Therefore, I advocate compulsory birth control” for parents deemed unfit. (Who was to do the deeming was not specified.) LaVey, “The Third Side: The Uncomfortable Alternative,” *Satan Speaks!* (Port Townsend, Washington: Feral House, 1998), p.30.

<sup>15</sup> “Anton LaVey” (interview by Michael Moynihan), *Seconds* #27, 1994 (.45 *Dangerous Minds*, p.183).

<sup>16</sup> Moynihan and Söderlind, *Lords of Chaos*, pp.233, 236–37; the interviews were conducted between 1994 and 1996. For Aquino’s comments, see *The Church of Satan*, vol. II, “Appendix 44: That Other Black Order.”

<sup>17</sup> LaVey, “A Plan,” *Satan Speaks!*, p.20.

It will become easier and more convincing for any Satanist to combine a Jewish lineage with a Nazi aesthetic, and with pride rather than with guilt and misgiving. The die is cast with the vast numbers of children of mixed Jewish/Gentile origins. They need a place to go. They need a tough identity. They won't find it in the Christian church, nor will they find it in the synagogue. They certainly won't find acceptance among identity anti-Christian anti-Semites who use noble, rich, and inspirational Norse mythology as an excuse and vehicle to rant about the "ZOG." The only place a rational amalgam of proud, admitted, Zionist Odinist Bolshevik Nazi Imperialist Socialist Fascism will be found—and championed—in the Church of Satan.<sup>18</sup>

## Mason and LaVey

Although he has been labeled as such, Mason was never a Satanist. However, in the short period between *Siege's* publication and the start of his prison term, he made little attempt to dissuade casual observers of this.

Mason's interest in Satanism went back to his youth. In 1968, he bought LaVey's *The Satanic Mass* album from another NSWPP member and used a long excerpt from the album as the epigraph to the September 1983 SIEGE.<sup>19</sup> Another former American Nazi Party member, Kurt Saxon, even joined the Church of Satan.<sup>20</sup>

Others in the party also took note of the new group. In 1970, the original NSLF student group named LaVey as part of a new wave of interest in the occult, which was portrayed with relative nuance. The article argued that interest in the occult was a reaction to social degeneration caused by "cultural and racial aliens." Christian

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<sup>18</sup> Ibid, p.22; see also, "The Jewish Question? Or Things My Mother Never Taught Me," pp.69–72. Later in life, some of LaVey's beliefs would be close to, if not cross into, conspiratorial thinking, such as his belief in "secret wars"; Dyrendal, "Hidden Persuaders and Invisible Wars: Anton LaVey and Conspiracy Culture," in Faxneld and Petersen, eds., *The Devil's Party*, pp.123–40.

Moynihan also told another story, true or not, about LaVey and Jews. In an interview, he talked about Hennecke Kardel's *Hitler: Founder of Israel* which, in his summary, "reveals that all of the main Nazi leaders of Germany in the 30s were actually Jews" who "had to commit the Holocaust" in order to establish Israel. (To add to the book's legitimacy, Moynihan ordered it from Metzger.) Moynihan said it was "one of the strangest conspiracy theories I've come across," although "maybe it's even true." Moynihan ordered multiple copies and sent one to LaVey, who was said to have "quite enjoyed it"; White and Moynihan dialogue on *Overthrow.com*

<sup>19</sup> Schuster, "Introduction," *Siege*, p.32; "Black Arts Gaining Popularity," *Liberator* #6, April 1970, p.3. The epigraph is in SIEGE 12(9) September 1983, p.1, and is based on lines in *The Satanic Bible*; see "Book of Satan," III–IV, pp.32–34.

<sup>20</sup> Most famous as the author of *The Poor Man's James Bond*, Saxon made a special amulet for Zeena LaVey's baptism and dedicated a book to her son Stanton. Blanche Barton, *The Secret Life of a Satanist: The Authorized Biography of Anton Szandor LaVey* (Los Angeles: Feral House, 1992), ebook, chapter Seven; Kurt Saxon, *Classic Ghosts and Vampires* (1978), <https://archive.org/details/CLASSICGHOSTSTORIESANDVAMPIRES>



churches were complicit in this, and so white people, in their “panic,” turned to the “black arts” to fulfill their needs. But these opinions seemed to be the exception and not the rule. In 1970, Joseph Tommasi attacked one of his comrades by saying, “To put it BLUNTLY...he’s a satanist, a devil worshipper.”<sup>21</sup>

Mason acknowledged LaVey’s Jewish background—not that that had ever stopped him from collaborating with someone before. Jewish or not, Mason would compare him to his lifelong hero, saying “LaVey has showmanship strikingly reminiscent of George Lincoln Rockwell and knows how to use shock and symbolism to defeat the news blackout and to reach people’s minds and shatter preconceptions.”<sup>22</sup>

In 1988, Boyd Rice told Mason that “I showed him [LaVey] your interview & he was very much impressed & says your views are surprisingly close to his own.”<sup>23</sup> Three years later, Michael Moynihan asked LaVey’s permission to run an excerpt of his writings. Moynihan told Mason, “I know that he is familiar with you and likes your line—I believe he saw the old video interview with you and said afterwards, ‘There needs to be a lot more people like James Mason in the world!’” LaVey replied to Moynihan that he would be “honored” to be included in *Siege*.<sup>24</sup> He also sent Mason an autographed copy of *The Satanic Bible*, inscribing it “To James Mason – a man of courage and reason – a rare combination. Rege Satanus!” A picture of this appeared in the second edition of *Siege*. And LaVey is mentioned three times in the first edition of *Siege*, including being thanked, while an excerpt from *The Satanic Mass*, which had appeared in the newsletter, got a standalone page in the book.<sup>25</sup>

It was around the release of *Siege* that Mason appeared to have the closest association with Satanism. Despite his own lack of self-identification, Mason consented to being billed as a “Neo-Nazi Satanist” for his 1993 appearance on Bob Larson’s show. During this period, he was photographed dressing up in a priest’s clerical collar for a social event with Satanists.<sup>26</sup> In an interview conducted in October 1994, Mason was queried about his opinion of Satanism. He noted that “LaVey advocates good citizenship,” while he sought subversion. Nonetheless, when asked “Do you see a new

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<sup>21</sup> Tommasi to [Baetter], November [13], 1970 [Box 21, Folder 30]. In 2008, *Conflict*—a British fascist magazine close to the International Third Position—published the booklet *Satanism and Its Allies: The Nationalist Movement Under Attack*. Named and shamed were Madole, Mason, Manson, Myatt, Bolton, the Church of Satan, the Abraxas Clique, and the American Front.

<sup>22</sup> Mason interview with AAC (*Articles*, p.243); Burns/Mason, “Three Faces of Satanism.” A longer version of the same argument appears as “1-800-HELLYES” in *Out of the Dust*, vol. 2, pp.60–65 (written May 1996).

<sup>23</sup> Rice to Mason, [between May 2 and 7] 1988 [Box 9, Folder 20].

<sup>24</sup> Moynihan to Mason, March 8, 1991; Moynihan to Mason, May 1, 1991 [both Folder 11, Folders 1–4].

<sup>25</sup> Mason said he received the autographed copy via Moynihan “around 1990.” Mason, “Regarding the Church of Satan,” *Siegeculture*, [fall 2017?], <https://web.archive.org/web/20180104233010/https://www.siegeculture.com/regarding-thechurch-of-satan>; *Siege*, 2<sup>nd</sup> ed., p.xxx; *Siege*, 1<sup>st</sup> ed., p.362. The third mention was a line that was anonymous in the original SIEGE, but credit was restored in the book; SIEGE 12(9) September 1984, p.4 (*Siege*, pp.488–89).

<sup>26</sup> Burns/Mason, “Three Faces of Satanism”; *Articles*, pp.193–94; *Art That Kills*, p.191.

movement burgeoning from the satanic community and those people who identify with Siege?” Mason replied, “I would hope so.” Elsewhere, he also explicitly named Satanism as one of the views that his Universal Order philosophy encompassed.<sup>27</sup>

But after his conversion to Christianity in the mid-1990s, Mason would no longer refer to Satanism in a positive way. In his prison writings, he identified what he called the “Three Faces of Satan.” The first were Satanists who followed LaVey’s approach, while the second were those engaged in animal torture, child abuse, and murder. But he defined the third, true Satan as another name for Jewish world domination, and denounced the “Satanic Beast System” and “the devil, the Jew.”<sup>28</sup> After his rediscovery in the 2010s, Mason turned even further away. In an essay about the Church of Satan, now he said about LaVey, “I neither disown nor do I embrace either the man or his creation.”<sup>29</sup>

## Nikolas Schreck

Schreck, the fourth member of the Abraxas Foundation and a Satanist who married into the LaVey family, played a brief but important role in the Abraxas Clique.

In 1984, Schreck founded the band Radio Werewolf in Los Angeles. The name had multiple references; Schreck told Tom Metzger that it referred to the NSDAP radio station which tried to rally the regime’s supporters in 1945 as the war was coming to a close.<sup>30</sup> As for the name “Schreck” itself, its associations included the German word meaning “fright” or “terror” as well as to Julius Schreck, an important figure in the founding of the SS.

Radio Werewolf was a campy goth band; Schreck wore white face makeup, and drummer Evil Wilhelm sported a monocle. Rice described them as a “novelty Rock Band that did monster Pop songs.” Radio Werewolf used numerous Nazi references, some of them obviously tongue-in-cheek; the lyrics for “Triumph of the Will” included “Eva, oh Eva, Come sit on my face / Berlin is burning but we are the master race.”<sup>31</sup> Regardless, this would help attract the attention of *real* neo-Nazis. By 1988, despite the clear irony of the early band, Schreck’s associations, presentation, and rhetoric

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<sup>27</sup> Mason interview in *Ohm Clock*, p.9 (*Articles*, pp.92, 97); Mason, “Universal Order,” *Rise* (*Articles*, p.84).

<sup>28</sup> Burns/Mason, “Three Faces of Satanism”; “Two Definitions of Freedom” and “Prophecy or Physics?,” *Out of the Dust* vol. 2, pp.226, 243 (both written March 1997). See also Mason, *Revisiting Revelation*, pp.35, 79, 82.

<sup>29</sup> Mason, “Regarding the Church of Satan.”

<sup>30</sup> “Radio Werewolf 1984–1988,” *Nikolas Schreck*, [www.nikolasschreck.world/discography/radio-werewolf-1984-1988](http://www.nikolasschreck.world/discography/radio-werewolf-1984-1988); Schreck interview with Metzger/*Race and Reason* (video).

<sup>31</sup> *Art That Kills*, p.123; “RADIO WEREWOLF — TRIUMPH OF THE WILL (EDIT) | Nikolas Schreck Zeena” (video), uploaded by SonOvBeherit, October 17, 2012, [www.youtube.com/watch?v=xnJl60SMWKg](http://www.youtube.com/watch?v=xnJl60SMWKg)

implied that the line between irony and belief had been completely blurred—if not crossed entirely.

By 1985, the band was using a werewolf image, made by Robert N. Taylor, as a logo. Like so many others, Schreck also became enamored with Manson, calling him “a sort of shaman, or spiritual spokesmen, for the Western and white consciousness. In the same way that Adolf Hitler was in the ‘30s, I think that Charles Manson fulfills that same role in our time.”<sup>32</sup>

In 1986, Schreck saw *EXIT* and contacted Adam Parfrey, saying he wanted to do benefit shows—which Radio Werewolf called “rallies”—for Manson. Schreck said that he was already thinking about this when, in June 1986, Manson forwarded a letter from him to Rice. And Parfrey was already in contact, independently, with both of them. Schreck described this as “a whole network of interrelations that just came together.”<sup>33</sup>

In March 1987, Schreck tried to hold a Friends of Justice concert in Los Angeles, but it was shut down. At the same time, he was collaborating with Parfrey on a publication they hoped to issue.<sup>34</sup>

In 1987, Radio Werewolf appeared twice on *Hot Seat*, the TV show of Wally George, a right-wing shock jock, where they intentionally antagonized both the host and audience. Later asked if he was trolling, Schreck replied, “There’s an implication of insincerity in ‘trolling’ whereas those particular appearances were just slightly caricaturized exaggerations of the general beliefs I espoused at that time.”<sup>35</sup>

The same year, he and Evil Wilhelm went on Metzger’s *Race and Reason*. (Metzger had attended a performance of theirs around the same time.) The show started with a clip of them playing live, with a swastika flag and the band sieg-heiling—while playing “Triumph of the Will.” In the ridiculous interview that followed, they acted the role of superior beings from outer space who were the “true gods of earth.” Schreck said their goals were far beyond that of the NSDAP, which “was much too liberal, much too bourgeois.” Metzger looked confused at times and was disappointed they did not identify as National Socialists or fascists. Nonetheless, Schreck gave him a button and a membership card in their Radio Werewolf Youth Party.<sup>36</sup>

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<sup>32</sup> *Art That Kills*, pp.150–51; Schreck interview with Metzger/*Race and Reason* (video).

<sup>33</sup> Parfrey to Mason, November 3, 1986 [Box 17, Folder 4]; Mason interview with Swezey and King (video).

<sup>34</sup> “Radio Werewolf 1984–1988”; Parfrey to Mason, [February] 1987 [Box 17, Folder 4].

<sup>35</sup> “Nikolas Schreck & Radio Werewolf’s First Wally George’s Hot Seat, 1987 (High Quality)” (video), uploaded by The Nikolas Schreck Channel, September 20, 2020, [www.youtube.com/watch?v=v8eSWcQY2OE](https://www.youtube.com/watch?v=v8eSWcQY2OE); “‘80s ‘Sicko, Freako’ Goth Band Hilariously Hardtrolls This Kooky Conservative TV Host,” *Dangerous Minds*, March 4, 2015, [https://dangerousminds.net/comments/80s\\_sicko\\_freako\\_goth\\_band\\_hilariously\\_hardtrolls](https://dangerousminds.net/comments/80s_sicko_freako_goth_band_hilariously_hardtrolls)

<sup>36</sup> “Radio Werewolf interviewed by Tom Metzger” (video), [1987], uploaded by Radio Werewolf Unofficial on April 18, 2018, <https://altcensored.com/watch?v=SCwYTszhvNs>; Metzger to Mason, [July to September] 1987 [Box 7, Folder 21].

# The Manson File

In 1988, Amok Press released *The Manson File*. Proclaiming Manson as “one of the last true heretics of our time,” it was heavy on illustrations and light on text. The contents included Parfrey’s *The Revelation of the Sacred Door*, a Rice piece, and several Bougas cartoons. In addition to Manson’s kind words for the NSDAP (“I don’t believe the Nazis will come back in SS hats and boots; they will probably be people living in peace and harmony”), there were several pages of Mason content: the “Independent Genius” flyer, excerpts from SIEGE, the *National Enquirer* article “Is Charles Manson the New Hitler?,” and a picture of Mason with the Manson Family’s Sandra Good. And as an apparent attempt to cover “both sides,” a piece from another German armed marxist group, the June 2 Movement, was also included.<sup>37</sup>

Early that year, Schreck did a promotional appearance for the book on Maury Povich’s *Hard Copy* TV show. He also did a second appearance on Metzger’s show, but this time he was much more serious. Unlike Rice’s careful attempts to avoid directly using this kind of rhetoric, Schreck described the Abraxas Foundation in explicitly racist terms. Later in the interview, he condemned the “dysgenic ocean of mud that has swept the world.”<sup>38</sup>

we are strictly concerned with the western European tradition .... we have no concern for any other. That’s why we maintain a firm alternative to the African culture, the Asian culture, that is dominating the western world. Young people are caught up in a nightmare of racial confusion, and we seek to end that.<sup>39</sup>

Afterward, he and Zeena LaVey spent the night at Metzger’s place. Many years later, Schreck was asked about these appearances. Although somewhat ambiguous as to how serious they were, he said there was “tension between the Addams Family and the Manson Family side of Radio Werewolf. By the summer of ‘87, I felt that the campier, Famous Monsters-inspired aspect... had run its course.” But rather than denounce the views he expressed, especially on the second one, Schreck said, “I prefer to let people interpret my work however they want.”<sup>40</sup>

Metzger, who was particularly interested in cultural politics, appeared to have taken Schreck at face value. On that same show, he referred to the Abraxas Foundation as “part of the movement”<sup>41</sup> and sold DVDs with Schreck for decades to come.

Schreck was also part of the 8/8/88 performance. In the interviews afterward, he called the Nazi regime “one of the few times in the 20<sup>th</sup> century that humanity’s full

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<sup>37</sup> Schreck, ed., *The Manson File*, pp.13, 29, 32, 33, 59, 90, 139–47.

<sup>38</sup> “‘80s ‘Sicko, Freako’ Goth Band”; Schreck interview with Metzger/*Race and Reason* (video).

<sup>39</sup> Schreck interview with Metzger/*Race and Reason* (video).

<sup>40</sup> Ibid; “Might Is Right 24-Hour Radio Special”.

<sup>41</sup> Schreck interview with Metzger/*Race and Reason* (video).

potential has been unleashed.”<sup>42</sup> Soon after, he married Zeena LaVey, who had also participated in the event. Zeena was a High Priestess in the Church and acted as its official spokesperson from May 1985 to April 1990. Schreck also met her father, Anton LaVey, who made him a Church of Satan member.<sup>43</sup>

The married couple did a variety of talk shows about Satanism, including the by-then obligatory Larson appearance. In addition to espousing his usual Social Darwinism, Schreck condemned homosexuality as unhealthy, unnatural, and unhygienic—although not morally wrong.<sup>44</sup>

Schreck’s views on this subject also caused him lasting physical damage. According to Rice, in August 1987 “Schreck was putting up pro-AIDS posters with cartoons of a Gay parade where AIDS victims were marching into an open grave” in an area frequented by gay sex workers. Schreck was spotted and chased to his car, “but before he could shut the door, a guy reached in with a knife and slashed him. His ear was cut off, and it fell into the gutter.”<sup>45</sup>

After the success of *The Manson File*, 1989 was a busy year for Schreck. His documentary *Charles Manson Superstar*, based on an interview he did with Manson in San Quentin, was released. Schreck and Zeena LaVey narrated it, and it included comments from Manson which were directed at Mason. The interview was shot by Brian King, who had filmed interviews with Mason, Rice, and Schreck in 1987; footage from the Mason interview ended up in *Charles Manson Superstar*. Schreck also started making a documentary about Anton LaVey, although he abandoned it when the two could not get along.<sup>46</sup> And two Radio Werewolf records were released: *Fiery Summons* and the Savitri Devi-inspired *The Lightning and the Sun*.<sup>47</sup>

Two major breaks happened in 1990. The first was between Schreck and the Abraxas Clique. Rice had already been unhappy with how 8/8/88 went and blamed Schreck, saying he “fucked the whole thing for all of us. Schreck is an incompetent shit. A total fuck up.” Moynihan had a different reason. In March 1990, he wrote Mason that a break occurred months before because of Schreck’s dishonesty about his background.<sup>48</sup>

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<sup>42</sup> “8-8-88 Rally plus Interviews” (video).

<sup>43</sup> “Interview with Nikolas and Zeena Schreck in *Obsküre Magazine* by Maxime Lachaud, September 2011,” *Nikolas Schreck*, [https://web.archive.org/web/20111104084231/http://www.nikolasschreck.eu/index.php?option=com\\_content&view=article&id=88%3Ainterview-with-nikolas-and-zeena-schreck-from-obskuere-magazine-by-maxime-lachaud-september-2011&catid=38&Itemid=57](https://web.archive.org/web/20111104084231/http://www.nikolasschreck.eu/index.php?option=com_content&view=article&id=88%3Ainterview-with-nikolas-and-zeena-schreck-from-obskuere-magazine-by-maxime-lachaud-september-2011&catid=38&Itemid=57)

<sup>44</sup> Larson gave the title “First Family of Satanism” to his interview with Schreck and Zeena LaVey; “Bob Larson interviews Nikolas and Zeena Schreck” (video), uploaded by VMFA 312, August 4, 2012, [www.youtube.com/watch?v=-BqAz27fx-8](http://www.youtube.com/watch?v=-BqAz27fx-8)

<sup>45</sup> @nikolas\_schreck\_official, Instagram, August 1, 2021, [www.instagram.com/p/CSClkNziFsl](http://www.instagram.com/p/CSClkNziFsl); *Art That Kills*, p.149.

<sup>46</sup> *Charles Manson Superstar* (video); Brian King to author, email, March 16, 2023; Nikolas and Zeena Schreck interview in *Obsküre Magazine*.

<sup>47</sup> Radio Werewolf, *The Fiery Summons* (Gymnastic, 1989) and *The Lightning and the Sun* (Unclean Production, 1989), [www.discogs.com/Radio-Werewolf-TheFiery-Summons/master/291456](http://www.discogs.com/Radio-Werewolf-TheFiery-Summons/master/291456), [www.discogs.com/Radio-Werewolf-TheLightning-And-The-Sun/release/188982](http://www.discogs.com/Radio-Werewolf-TheLightning-And-The-Sun/release/188982)

<sup>48</sup> Rice interview in *Fifth Path*, p.11; Moynihan to Mason, March 7, 1990 [Box 5, Folder 9].

Regardless of the burning of that bridge, Schreck hit it off with Death in June's Douglas Pearce after meeting at the London book launch of *The Manson File*. And so both Schreck and Rice wound up on the 1989 Death in June album, *Thè Wäll Öf Säcrificè*.<sup>49</sup>

The second break happened when Zeena LaVey left the Church of Satan at the end of April and denounced her father. After that, the married couple moved to Europe, where they made music under the Radio Werewolf name. (They continued their associations with the Abraxas Circle for a little while, both contributing to *EXIT* #5 in 1991.) They also joined Aquino's Temple of Set but later on became Buddhists. In 2015, they divorced amicably.<sup>50</sup>

## The Abraxas Clique and the Church of Satan

It wasn't just Schreck with these links, though; all four of the Abraxas Clique had relationships with LaVey. While in prison, Mason wrote that "a number of my closest and best Movement comrades are bona fide high priests in LaVey's church."<sup>51</sup> *Siege's* thanks list shows this. Moynihan, himself in the Church of Satan, thanked three who were, or would soon be, in the Church— LaVey, Thorn, and Gilmore's *Black Flame*— plus LaVey's publisher Parfrey. (Rice was noticeably absent, but his influence silently loomed large.)

One reason for this linkage was that LaVey was attuned to the importance of popular culture. He particularly liked to have musicians associated with the Church of Satan and sometimes bestowed membership upon meeting them. LaVey's belief in a hierarchical social world, and in particular his interest in eugenics, also made common ground with the Abraxas Clique.

The publishers of RE/Search cancelled an issue on LaVey after, in Kevin Coogan's words, they "decided LaVey was a reactionary."<sup>52</sup> Former RE/Search collaborator Rice was close to LaVey up until his death and around 1987 had introduced him to Parfrey, who became the beneficiary of the falling out. In 1989, Feral House republished LaVey's *The Satanic Witch* (originally titled *The Compleat Witch*) and in 1992 *The Devil's Notebook*, which included an introduction by Parfrey.<sup>53</sup>

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<sup>49</sup> "Death in June: Douglas P. Interview by Robert Ward," *Fifth Path* #1, Spring 1991, p.10; Death in June, *Thè Wäll Öf Säcrificè* (New European Recordings, 1989), [www.discogs.com/Dëath-In-Jünë-Thè-Wäll-Öf-Säcrificè/release/255098](http://www.discogs.com/Dëath-In-Jünë-Thè-Wäll-Öf-Säcrificè/release/255098)

<sup>50</sup> *Art That Kills*, p.143; "Radio Werewolf 1984–1988"; "New General Info Page on Zeena's Website," Zeena, [www.zeenaschreck.com/general-info.html](http://www.zeenaschreck.com/general-info.html)

<sup>51</sup> Burns/Mason, "Three Faces of Satanism."

<sup>52</sup> Coogan, "How 'Black' Is Black Metal?," p.48n43. For Parfrey's take on what happened between LaVey and RE/Search, see Parfrey, "If We're So Wrong." As he pointed out, LaVey did appear in a later RE/Search publication, however; V. Vale, ed., *Modern Primitives: An Investigation of Contemporary Adornment and Ritual* (San Francisco: RE/Search, 1995).

<sup>53</sup> Parfrey interview in *Fifth Path* #4, p.24; Parfrey, "Introduction," LaVey, *Devil's Notebook* (Venice, California: Feral House, 1992). In 1994, LaVey also appeared on the S.W.A.T. album *Deep Inside a Cop's*

For Mason, the most important thing to come out of the Abraxas Foundation–Church of Satan relationship was Gilmore’s interest in, and promotion of, *Siege*. His official Church of Satan publication *Black Flame* ran an advance advertisement with the initial cover design.<sup>54</sup> Upon receiving *Siege*, Gilmore wrote Moynihan,

My deepest gratitude goes to you for the wonderful and inspiring copy of *SIEGE*. Bravo to you! ... I’m truly enjoying my foray into the writings of Mason. He really has learned so many truths on his journey and offers much wisdom to those who will see. This is an important publication, and the time is right for it.... We’ll do our best to promote this outstanding effort.<sup>55</sup>

In the same letter, Gilmore said, “the struggle continues in the many theatres of the total war, and the true elite will emerge—as Nature’s Law dictates” and ended the letter with “Hail Victory!”<sup>56</sup> In 1993, he gave *Siege* a glowing review in *Black Flame*, calling it a “monumental achievement” and recommending it to Satanists.

If you are a Satanist and have not gotten a sense of perspective on how your movement fits into American Society, look at this account of the American National Socialist movement and learn. Mason’s writing is clear and filled with clarity.<sup>57</sup>

However, Gilmore did not clarify what Mason’s truths were or what Satanists had to learn from him—an interesting omission considering that his organization always stressed legality.

In 1994, when Mason and his teenage girlfriend Eva went to New York City for a talk show, Gilmore and Peggy Nadramia (his wife and the Church’s future High Priestess) made sure to meet them and take a picture. Afterward, Gilmore told Mason that “It is a rare pleasure to contact others who are fully alive.”<sup>58</sup>

Moynihan also played an important role through his connections with the Church of Satan leadership. In 1993, after securing LaVey’s consent to use his writings in *Siege*, Moynihan sent his class paper “The Faustian Spirit of Fascism” to Gilmore. Its argument about the relationship between fascism and Satanism fits in well with the ongoing debate inside the Church of Satan over the issue. Gilmore ran it as an article

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*Mind* alongside Parfrey, Rice, Bougas, and Goad; S.W.A.T., *Deep Inside a Cop’s Mind* (Amphetamine Reptile, 1994), [www.discogs.com/release/818687-SWAT-Deep-Inside-A-Cops-Mind](http://www.discogs.com/release/818687-SWAT-Deep-Inside-A-Cops-Mind)

<sup>54</sup> *Black Flame* 3 (1–2) Summer 1991, p.12.

<sup>55</sup> Gilmore to Moynihan, May 17, 1993 [Box 11, Folder 2].

<sup>56</sup> *Ibid.*

<sup>57</sup> Gilmore, review of *Siege*, *Black Flame* 4 (3–4) 1993, p.27.

<sup>58</sup> A group picture of the four appears in *Art That Kills*, although it is incorrectly dated 1992. *Art That Kills*, p.235; Mason to author, January 1, 2023; Gilmore to Mason, March 8, 1994 [Box 18, Folder 34].

in *Black Flame* in 1994; that same year Moynihan said, “Most of the Satanists I’m in contact with, being realists, are very cognizant of racial issues.”<sup>59</sup>

*Black Flame* also ran full-page ads for the Abraxas Foundation and Storm—both undoubtedly hard-pressed to find places that would do so. The magazine also reviewed numerous publications and records from the Abraxas Circle. These included *Siege*, *Ohm Clock*, and *Fifth Path* and Electric Hellfire Club, Blood Axis, and Rice albums.

The Abraxas Clique returned Gilmore’s interest, although in the end they got more than they gave. A small image of his appeared in the 1991 *EXIT*. In 1992, Rice said Gilmore was on the “same frequency and is also very talented as a composer and musician” and in December used some of his music in a British performance.<sup>60</sup> Moynihan planned to release a Gilmore CD on Storm, *Ragnarok Symphony*, although it never happened.<sup>61</sup>

After Gilmore took the Church’s helm, he pontificated on typical rightwing positions that fit comfortably in the mainstream of the Republican Party. For example, in his article “Pervasive Pantywaistism,” he wrote that “The minions of ‘political correctness’ and a new generation of whiner-spawn have attained legislative power to enforce their pusillanimous intolerance for any difference of opinion.”<sup>62</sup>

The Abraxas Clique also made sure to promote LaVey during his last years. Moynihan’s interviews with LaVey appeared in *Seconds*, *Black Flame*, and *Lords of Chaos*.<sup>63</sup> In 1997, *Seconds* ran what was billed as LaVey’s last interview, which included an introduction by Gilmore. And in 2000, Rice, Parfrey, and Thorn paid their respects to LaVey in a special *Black Flame* memorial issue.<sup>64</sup>

## More Satanic Fascism

New Zealand’s Kerry Bolton was also involved in this crossover. A prolific writer and editor, he has played an important part in what he has called—in a nod to the Abraxas Foundation—an “international ‘occult-fascist axis’.” He started the Order of the Left Hand Path in 1982 and the Black Order in 1994. The latter’s goals included studying “the esoteric current behind National Socialism, Thule [Society], and the

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<sup>59</sup> Gilmore to Moynihan, June 2, 1993 [Box 11, Folder 2]; “The Faustian Spirit of Fascism,” *Black Flame*, p.13; Moynihan interview with *Heretic*.

<sup>60</sup> *EXIT* #5; Rice interview in *Fifth Path*, p.8; Gilmore to Moynihan, June 2, 1993 [Box 11, Folder 2].

<sup>61</sup> Coogan, “How Black,” p.48n48.

<sup>62</sup> Gilmore, “Pervasive Pantywaistism,” *The Satanic Scriptures* (Baltimore: Scapegoat, 2007).

<sup>63</sup> LaVey interview with Moynihan in *Seconds*, pp.56–61 (.45 *Dangerous Minds*, pp.178–83); LaVey interview with Moynihan in *Black Flame*, pp.4–7; Moynihan and Soderlind, *Lords of Chaos*, pp.232–40.

<sup>64</sup> Gilmore, “LaVey Memorial” and “Anton LaVey: The Dr’s Final Interview” (with Rice), *Seconds* #45, 1997, pp.62–71 (.45 *Dangerous Minds*, pp.184–89); Rice, “Remembering LaVey”; Parfrey, “The Tragedy of Anton LaVey”; Thorn, “Diabolical Machinations,” *Black Flame* #15, 6(3–4), 2000, pp.6–10, 12–13, 18–19.



occult tradition from which they are derived.”<sup>65</sup> Bolton also published in *Black Flame* and *Ohm Clock* alongside the Abraxas Clique. In the interview that appeared in *Lords of Chaos*, he clearly elucidated the split between cosmopolitan and ethno-nationalist currents in Satanism—the same division that could be found in Heathenism.<sup>66</sup>

Nazi-Satanism also impacted Mason’s old group, the National Socialist Movement (NSM), when a 2006 scandal threatened to sink the NSM. Clifford Herrington had now stepped back from leading the NSM but remained its emeritus chairman; he lived in Oklahoma with his wife Maxine Deitrich (née Andrea Herrington). She ran the Joy of Satan, a theistic Satanist group that shared Herrington’s local NSM mailing address. The revelation of these ties upset some NSM members, a number of whom were followers of Christian Identity. The NSM’s leader, Jeff Schoep, tried to keep all parties happy but was unable to prevent a meltdown and membership exodus, which included Bill White. Schoep ended up having to remove Herrington to keep the ship afloat. Herrington turned around and formed a new group, the National Socialist Freedom Movement, which listed the Joy of Satan as a “comrade organization.”<sup>67</sup>

And the Abraxas Clique networks have influenced Satanism well into the 2010s. The popular liberal Satanist group The Satanic Temple ended up mired in controversy at first because of ties to an Alt Right-affiliated lawyer. But the accusations against it took a darker turn when a 2003 radio show, co-hosted by future leader of The Satanic Temple Lucien Greaves, came to light. In it he appeared alongside those in the Abraxas Circle, including Metzger, Gilmore, and George Burdi (formerly Hawthorne). Reflecting themes common in the Circle, Greaves made vicious antisemitic and eugenicist statements.<sup>68</sup>

## Order of Nine Angles

Britain’s David Myatt is a neo-Nazi who is widely acknowledged as the leading figure in the O9A, which started in the 1970s. This theistic Satanist current has required followers to involve themselves in various extremes as part of their goal of coming in contact with, in scholar Nicholas Goodrick-Clark’s words, “sinister forces in the cosmos.” These acts can include human sacrifice, and followers are to take on “insight”

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<sup>65</sup> Goodrick-Clarke, *Black Sun*, pp.226–31; Bolton quote cited in a review of *The Heretic* in *Black Flame* 5 (1–2), 1994, pp.18–19.

<sup>66</sup> K.R. Bolton, “Eugenics and Dysgenics,” *Black Flame* 4 (3–4), 1993, p.43; “Satanic Dialectics,” *Black Flame* 5 (1–2) 1994, pp.31–32; Moynihan and Söderlind, *Lords of Chaos*, p.313.

<sup>67</sup> Alexander Zaitchik, “The National Socialist Movement Implodes,” SPLC, *Intelligence Report*, Fall 2006, online October 19, 2006, [www.splcenter.org/fighting-hate/intelligence-report/2006/national-socialist-movement-implodes](http://www.splcenter.org/fighting-hate/intelligence-report/2006/national-socialist-movement-implodes); *The National Socialist Freedom Movement: Complete PDF of the Website*, p.47; “Bill White,” SPLC, [www.splcenter.org/fighting-hate/extremist-files/individual/bill-white](http://www.splcenter.org/fighting-hate/extremist-files/individual/bill-white)

<sup>68</sup> See Appendix 11, “The Satanic Temple.”

roles in radical movements, such as Islamism and neo-Nazism. O9A has a decentralized structures based on local “nexions.”<sup>69</sup>

Ryan Schuster was interested in Myatt, whose outlook he thought was similar to Mason’s. The project was never completed, but while he was working on republishing *Siege*, Schuster also looked into creating an anthology of Myatt’s writings and sent Mason two collections of them.<sup>70</sup> However, a theistic Satanism could hardly have been appealing to Mason, who by then was a Christian. There is no evidence of any further link or influence between the O9A and the milieu that facilitated the first two editions of *Siege*.

But O9A *did* have a large impact on the new followers that Mason collected starting in 2015. Members of the Atomwaffen Division were involved in it; like *Siege* itself, the directive to wallow in taboo extremes—such as the fetishization of mass murder and child pornography—fit into the “edgelord” internet culture which fueled the Alt Right. One of the more prominent Atomwaffen members was Joshua Caleb Sutter, the founder the Tempel Ov Blood, which followed O9A doctrines. Martinet Press, which he ran with his wife Jillian Scott Hoy, published material read inside the Atomwaffen network, including his post-apocalyptic novel *Iron Gates*, which was filled with sadistic sexual violence. This was not without internal controversy, and in 2018, it was reported that members were leaving over the fact that others were Satanists.<sup>71</sup>

Even the 2021 revelation that Sutter was an FBI informant did not shake O9A’s influence in Atomwaffen circles.<sup>72</sup> After Mason announced that the group had folded, the remnants dutifully started splintering, with O9A being one of the flashpoints. In 2022, after one faction established itself as the National Socialist Order of Nine Angles (NSO9A), the seemingly intrinsic schismatic power of Nazi-Satanism once again came to the fore.

The group issued a new, sixth edition of *Siege* in 2023; it attacked not just Mason but also Manson, LaVey, and, most hallowed of all, Rockwell. In reply, Mason made a video accusing NSO9A of taking money from the federal government to make their expensive edition of *Siege*, which included color printing. Mason was particularly incensed by an animal sacrifice they had reportedly engaged in. He said, “this O9A thing seems to

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<sup>69</sup> Goodrick-Clarke, *Black Sun*, pp.216–24, 226.

<sup>70</sup> Schuster to Mason, February 10, 2002 [Box 32, Folder 31].

<sup>71</sup> Ariel Koch, “The Nazi Satanists Promoting Extreme Violence and Terrorism,” *Open Democracy*, February 4, 2021, [www.opendemocracy.net/en/countering-radical-right/nazi-satanists-promoting-extreme-violence-and-terrorism](http://www.opendemocracy.net/en/countering-radical-right/nazi-satanists-promoting-extreme-violence-and-terrorism); Kelly Weill, “Satanism Drama Is Tearing Apart the Murderous Neo-Nazi Group Atomwaffen,” *Daily Beast*, March 21, 2018, [www.thedailybeast.com/satanism-drama-is-tearing-apart-the-murderous-neo-nazi-group-atomwaffen](http://www.thedailybeast.com/satanism-drama-is-tearing-apart-the-murderous-neo-nazi-group-atomwaffen)

<sup>72</sup> Matthew Gault, “FBI Bankrolled Publisher of Occult Neo-Nazi Books, Feds Claim,” *Vice*, August 25, 2021, [www.vice.com/en/article/dyv9zk/fbi-bankrolled-publisher-of-occult-neo-nazi-books-feds-claim](http://www.vice.com/en/article/dyv9zk/fbi-bankrolled-publisher-of-occult-neo-nazi-books-feds-claim)

be a prime example of...unbalanced kooks” and “Satanism, it’s garbage”—although exempting LaVey from his judgment.<sup>73</sup>

But whether they were linked to security services or not, NSO9A were the ones who channeled Mason’s energy from the 1980s. While Mason may have been right in distinguishing O9A and LaVey philosophically, it was Atomwaffen and the NSO9A that continued the legacy of Nazi-Satanism that Mason had abandoned with his Christian turn. This new generation of neoNazi youth were all too happy to embrace this particular combination of taboo extremes. And if it infuriated their neo-Nazi elders—just as Mason had done to the adults around him when he joined the American Nazi Party at age 14—perhaps all the better.

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<sup>73</sup> Mack Lamoureux, “The Grandfather of Modern Neo-Nazism Is Fighting with Satanic Neo-Nazis Now,” *Vice*, July 28, 2023, [www.vice.com/en/article/3akvj9/neo-nazis-james-mason-fighting](https://www.vice.com/en/article/3akvj9/neo-nazis-james-mason-fighting); “Satanic Exposé” (video), posted by SiegeKultur, May 3, 2023, <https://odysee.com/@siegekultur:b/Satanic-Expos%C3%A9:6>

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