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VICIOUS PROTOPLASM: EUGENICS and MODERN SEX-WAR

By the early 1930s, well before Nazi Germany had taken the lead in the field, over 20,000 Americans had been eugenically sterilized.

Eugenics was a scientific craze, a pervasive philosophy, a cure-all for societal ills, a system of inter-class revenge and a new manifestation of the Puritan hatred and fear of the human body. By the early 1900s, eugenics had swept the United States, gaining first scientific acceptance, then popular support and then finally — making its way into the law-making arena — was enshrined as the new anti-sex gospel.

Indiana enacted the world's first sterilization statute, in 1907. Soon, over half the states in America had created laws inflicting sterilization on undesirables. These laws were nominally aimed at sex offenders and habitual criminals. And though some have argued that the laws had humanitarian underpinnings — to rid the human gene pool of "vicious protoplasm" — their punitive nature can not be so easily argued away.

Eugenics is the "science" devoted to the improvement of the human race through the control of hereditary factors in mating. And while this may seem simple and

straight-forward, as neutral in content as the breeding of better milk cows, it is in fact only a small part of the story. Eugenics was more a religious movement than a science. It was not just a push for more "advantageous" marriages. It was holy war, and its exponents thought of

it in exactly those terms: crusade, commandments, "genetic sin and redemption." Eugenics was a jihad against the genitals, a hysterical attack on flesh and freedom. The sex organs, as the focus of the eugenicist's hate and fear, became the primary target. Castration was on occasion used, though generally vasectomy and tubal ligation was prescribed.

The repressed content of this is obvious: the flesh was not the enemy in mere secular, scientific terms, but as religious dogma. The sexual human body was the prime battleground, the

most tenacious stronghold of enemy resistance. And the eugenics mania which swept the country between 1880 and 1930 was just one more manifestation of the body-dread that haunts the American psyche.

It flourished two centuries before, when Calvinist overlords ruled much of the United States. And it might well be remanifesting in our time, both in the right and left of American politics. The pinch-lipped anti-abor-

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tionists and the PC thought police who would rid — by fiat — human life of all that's fierce or fecund have more in common with each other than either side would like to admit.

The word "eugenics" was first used in 1883, by Francis Galton, a cousin of Charles Darwin. Galton coined the word from Greek roots that mean "good birth" or "noble heredity." Though the word itself didn't appear until the 1880s, he'd been preaching eugenic theory well before then. In 1865 he published an article in *McMillan's Magazine* in which he proposed that the state institute competitive examinations in hereditary merit. The winners would then be celebrated in a mass wedding at Westminster Abbey and would be encouraged to produce many eugenically perfect children by grants from the state. The unworthy, he suggested, should be segregated in places where they wouldn't be able to propagate their kind.

As did almost all the major figures in the eugenics movement, Galton grew up in a middle-class family plagued by extremes of religious feeling. He was prone to nervous disorders, and was frequently affected by dizziness, palpitations, wooziness and other signs of what would now be called a nervous breakdown. Though he was as an adult anti-religious, eugenics served as a substitute faith for him, a spiritual system that gave order and meaning to his world.

Obsessed by counting, he spent a great deal of his time enumerating human characteristics. He became convinced that through selective breeding, the human race could be improved. As did many scientists of the time, he believed firmly in numerical objectivity, that observation and counting could give the scientist a perfectly clear understanding of human nature. Plagued by doubt, nervous turmoil, religious uncertainty, Galton embraced numerical certitude in the hopes that perfection could be found there.

Much impressed by his cousin's *Origin of Species*, Galton spoke of Darwinism as a therapy or medicine to drive away superstition and nightmare. Just as Darwinians saw evolution as a process by which "perfected" mankind developed, so Galton believed that by winnowing out bad, "cacogenic," strains of human gene plasm humanity could reach a higher state. "... what Nature does blindly, slowly, and ruthlessly, man may do providently, quickly and kindly."

Another religion-haunted scientist, the one who carried the flame of eugenics to the new world and set the entire nation ablaze, was Charles Davenport. He too grew up in a hyper-Christian home, with an oppressive, puritanical, hot-tempered father. He too rejected patriarchal piety, and replaced it with an obsessional religiosity

of another kind: the worship of Science, the crusade to improve mankind through eugenics. Margaret Sanger, the birth control pioneer, recalled that Davenport, worried about the negative impact of contraception would have on the better racial stocks, "used to lift his eyes reverently and with his hand upraised as though in supplication, quiver emotionally as he breathed, 'protoplasm, we want more protoplasm.'"

Davenport, in 1904, persuaded the Carnegie Institution — one of the primary philanthropic organizations of its time — to establish a station for the experimental study of evolution. Under his directorship, it was set up at Cold Spring Harbor on Long Island, about thirty miles from New York. Five years later, he convinced Mary Harriman — one of his proteges — to approach her mother — the widow of railroad tycoon E. H. Harriman — in hopes of gaining monetary support for further eugenic research. As was often the case at the time, the wealthy philanthropists were more interested in social manipulation than in true altruism. Mrs. Harriman was intrigued by Davenport's idea and funded the establishment of the Eugenics Records Office. With her money, seventy-five acres were bought nearby Davenport's Cold Spring Harbor station. Her money also went toward operating expenses and salaries for the field workers, who numbered — between 1911 and 1924 — over two hundred and fifty.

Pleased by the work Davenport was doing, Mrs. Harriman contributed steadily until 1918, when the entire installation was turned over to the Carnegie Institution. All told, Harriman's patronage came to over a half million dollars. Other millionaires, including George Eastman and John D. Rockefeller, Jr., contributed to the cause, believing that by improving the human gene stock, humanity as a whole would be improved.

As was the case with Galton, the Eugenics Records Office and its many field workers were devoted to enumeration, compiling vast stores of data on the human gene pool. With little training, only a few weeks in some cases, the researchers would go out to compile as much information as they could on selected — usually rural — families. The cacogenic traits they looked for included some obvious physical handicaps such as blindness and deafness. But in general the dysgenic traits tended to be much more socially-defined: sexual immorality, alcoholism, criminality, nomadism, "shiftlessness," and even the excessive love of the sea. Retardation or "feeble-mindedness" was one of the characteristics that was thought particularly undesirable, yet how this was determined was vague at best. Many individuals were categorized as feeble-minded based purely on their poverty, refusal to work, or criminal record.



Clearly there was a bias to the eugenicist's work. Any behavior that didn't jibe with the white upper middle-class world view was deemed dysgenic. Almost universally, eugenics workers and theorists were educated, Protestant and of Anglo-Saxon background. They tended to be from the professional class: physicians, social workers, clerics, writers, professors. They were a public-minded group, abreast of science and contemptuous of superstition and old-fashioned ways. They were a very modern group, liberal and progressive, with a surprisingly high number of women in their ranks.

Inextricably entwined with this modernism was a profound racial/ethnic bias. According to American eugenicists, the 1870 and 1880 censuses proved that the immigrant population was growing much faster than the "native" population. It was feared that the WASP complexion of the United States was being quickly eroded by the higher birth rates of immigrants and blacks. Published in 1916, Madison Graut's *The Passing Of The Great Race* claimed that the "higher orders of white races" interbreeding with southern Europeans would result in "mongrelization." Foreigners were perceived as a genetic threat. As though in a genetic arms race, eugenic leaders lashed their people into frenzies of fear with stories of the "mongrel hordes of southern Europe," the Yellow Peril from Asia, overwhelming the purity of the American natives.

Davenport in particular saw little difference between national and racial identity. He claimed that Italians, Irish, Poles, and "Hebrews," were all biologically distinct races. He claimed that Jews were "intermediate between the slovenly Servians and Greeks and the tidy Swedes, Germans and Bohemians." Italians were prone to crimes of violence and Poles were self-reliant and clannish. He was convinced that the influx of immigrants would make the population of the U.S. "darker in pigmentation, smaller in stature... more given to crimes of larceny, kidnapping, assault, murder, rape and sex-immorality."

Davenport was appalled by even the suggestion of sexual self-indulgence. Virginal before his marriage, his Victorian-puritanical childhood had been oppressive and pleasureless. He was opposed to birth control, not just because of its dysgenic effect on the genetically-superior classes, but also because it, he believed, encouraged sexual excess. He frequently placed sexual immorality in the same category as feeble-mindedness and a propen-

sity for crime. His hatred of Jews was bolstered by the conviction that they exhibited "the greatest proportion of offenses against chastity and in connection with prostitution, the lowest of crimes."

In his study of so-called wayward girls, he put forth the idea that the cause of prostitution was not poverty but "innate eroticism." He was convinced that the brain contained a center for eroticism, similar to the speech center. In normal (white, upper-middle class) people, the erotic center was controlled by a genetically-determined governor. He coined the term "feeble-inhibited" to describe those individuals whose governor was not strong enough to control their erotic urges.

Though he was in favor of segregation of the "unfit" to prevent procreation, he believed that castration, not vasectomy, should be used to sterilize the cacogenic. Vasectomy prevented fertility, but not carnal desire, and he believed that separating the sex act from its procreative consequences would be an encouragement to rapists. Also, castration "cuts off the hormones and makes the patient docile, tractable, and without sex desire." In other words, a perfect citizen.

Eugenics, by its nature, was about sex. And eugenicists spent a great deal of their time and effort on the question of other people's sexual behavior, especially that of the so-called feeble-minded. While there was some disagreement whether feeble-minded men were over- or under-sexed, there was unanimity regarding women: they were thought to be unalterably over-sexed, uncontrollable and unashamed. Given that a weaker intellect accompanied a weaker sense of inhibition, it followed that retarded women were thought to be much more lustful than normal women. Though there was a great deal of thought devoted to the question, it was largely an issue of circular reasoning: sexual immorality was a sign of feeble-mindedness and feeble-mindedness was direct proof of sexual immorality.

Eugenics' hysterical preoccupation with eroticism and physical pleasures such as tobacco and alcohol use, its condemnation of feminism, and its obsessional genital attacks all point clearly to a deep uneasiness — an unacknowledged loathing — of the human body.

The two most famous victims of eugenics were both young, sexually-attractive women trapped in institutions.

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Deborah Kallikak (a fictitious name: *Kalla* from Greek for good, and *Kak* from bad) was institutionalized for eighty-one years, the daughter of a poor woman who sent her to the Vineland Training School after marrying a man who was not Deborah's father. The study based on Deborah's family history, *The Kallikak Family: A Study in the Heredity of Feeble-Mindedness*, shaped much of eugenic thought. It purported to trace the lineage of two sides of Deborah's family: one with pure Quaker blood

and one tainted by "bad seed." Though she was classified as feeble-minded, evidence of her abilities (music, crafts, wood-working, sewing, etc.) makes it clear that she was more likely learning disabled than retarded. Her charm and beauty, however, were unquestioned. And the combination — indigence, helplessness and attractiveness — made her a likely candidate for eugenic interference. With little evidence, she was deemed sexually immoral. Eugene Doll, who was an administrator at the the Vineland School, said, "Hers was a body which moved with the full knowledge of the impact its movements had on the opposite sex."

Another case, that of Carrie Buck, put the stamp of legitimacy on the eugenic laws. Young and pregnant, classified as a "moral imbecile," she was scheduled for sterilization to prevent her "tainted spoor" being passed on to other generations. A legal battle ensued and in 1927 the case reached the United States Supreme Court, which declared the law constitutional. Oliver Wendell Holmes wrote the majority opinion on the Buck case, declaring that "three generations of imbeciles are enough."

Besides the Kallikak book, dozens of other family studies were produced between 1877 and 1926. Often bankrolled by the Eugenics Records Office, these studies set out to "prove" the hereditary nature of feeble-mindedness by studying human pedigrees. Giving the families bizarre names (the Nams, Jukes, Dakes, etc.), fudging facts, and even altering photos to make the subjects seem more alien, these studies make more sense as fiction than as science. The 1907 Indiana sterilization act was largely a response to the Tribe of Ishmael, a closely-knit nomadic community of black, Indian and "poor white" descent, numbering near ten thousand people. The study made by Oscar McCulloch was instrumental in the war waged against the Ishmaelites by government officials.

The Pineys of New Jersey were another group who were studied in order that they be controlled. Elizabeth Kite, one of the Vineland field workers, wrote a fanciful,

factually-inhibited study which includes this explanation of the Pineys' nature:

"Like the degenerate relative of the crab that ages ago gave up a free roving life and, gluing its head to a rock, built a wall of defense around itself, spending the rest of its life kicking food into its mouth and enjoying the functionings of reproduction, the Piney and all the rest of his type have become barnacles upon our civilization, all

the higher functions of whose manhood have been atrophied through disuse."

Other studies used pseudo-science, cooked statistics, and pure invention to paint a picture of American culture riddled with pockets of "degenerate protoplasm," festering sores ready to burst and leak their infections on hygienic white culture. Many of the

studies became popular reading and the Kallikak book was seriously considered as Broadway theater material.

Like all science, eugenic research was heavily colored by the social and moral structures it grew out of. But in the case of eugenics, the belief systems are more overt and unmistakable.

Plainly put, eugenics was a religion. Shaped almost entirely by people who'd lost their faith in traditional religion, eugenics was nonetheless referred to as "gospel," and scientists as the "new priesthood." Galton expected that eugenics would provide a secular alternative to religion, yet his — like most others' — view was still profoundly religious. Original sin became genetic taint, inescapable and intrinsic to the person. Moral elevation was the goal; eugenicists talked of supermen and fitter families as the minister might talk of saints and the elect. The American Eugenics Society even launched a eugenics sermon contest to bring the genetic gospel and organized Christianity closer together.

Albert Wiggam, a journalist, author and lecturer, wrote a 1923 bestseller called *The New Decalogue of Science* in which he claimed that eugenics was "simply the projection of the Golden Rule down the stream of protoplasm." He posited a new, biological Golden Rule: "Do unto the born and unborn as you would have the born and unborn do unto you."

For Wiggam, religion and science are inextricable.

"... in our day, instead of using tables of stone, burning bushes, prophecies and dreams to reveal [God's] will, He has given men the microscope, the spectroscope, the telescope, the chemist's test tube and the statistician's curve in order to enable men to make their own revelations. These

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instruments of divine revelation have not only added an enormous range of new commandments — an entirely new Decalogue — to man's moral codes, but they have supplied him with the technique for putting the old ones into effect."

If eugenics was a nascent faith, then it, like all other organized religions, is more about social control than true spirituality. Those who gained the most from the triumph of eugenics were the professionals — institutional staff, mental health workers, welfare bureaucrats, prison officials — in the business of shaping social structure and maintaining the status quo.

By the eve of World War Two at least 27,000 compulsory sterilizations had taken place in the U.S. It took the rise of the Third Reich, which pushed eugenics to its logical conclusion, to disabuse Americans of the value of eugenic laws and controls — at least temporarily.

The most zealous of compulsory sterilization advocates was Harry Laughlin, brought to the ERO in 1917 by Davenport. Laughlin devoted a great deal of effort to encouraging states to enact sterilization laws, and developed a model law which he presented to states as well as foreign governments. The Virginia statute declared constitutional in 1927 was based closely on Laughlin's work. And six years later Nazi Germany enacted its first Hereditary Health Law. As in the American plan, the law was designed to ensure that racially unworthy individuals not pass on their "bad seed," to winnow out undesirable traits. In Germany, heredity courts were established, comprising two doctors and a judge appointed by the state.

The German law was implemented with great enthusiasm and speed. After one year, more than 56,000 people had been deemed defective and sterilized. Hitler's diligence and devotion were praised by American eugenicists, and the admiration went the other way too. In 1936, The University of Heidelberg bestowed an honorary doctorate in medicine on Harry Laughlin, by then in charge of the Eugenics Records Office and still an enthusiastic supporter of sterilization. In accepting his award, Laughlin stated, "To me this honor will be doubly valued because it will come from a nation which for many centuries nurtured the human seed-stock which later founded my country and thus gave basic character to our present lives and institutions."

The year before, the German government had instituted the Nuremberg laws, an extension of the eugenic statutes already on the books. These Racial Hygiene laws banned marriage between Jews and Non-Jews as a method of "purifying" the German gene-pool. Though early on the German sterilization program was not connected with Nazi Jew-hatred, as Hitler's rage and fear

were progressively manifested in law, the racial and eugenic programs merged. The line between racially-inferior and genetically-tainted rapidly blurred. The blind, retarded, deaf, schizophrenic, epileptic, manic-depressive, and even alcoholic were all slated for sterilization. Estimates vary, but it is reasonable to assume that more than twenty million people were found defective and sterilized in Germany between 1933 and 1945.

And it is of course no great leap to go from eugenic sterilization to racial extermination. The hatred of Jews and other racially-unacceptable groups in the U.S. was reflected, amplified, and acted on in the death camps of Nazi Germany. Just as the sterilization programs became euthanasia programs — killing first mentally ill and retarded inmates of institutions, then physically handicapped children and adults — so it was simple for the Germans to expand their racial-hygiene efforts from merely prohibiting the conception and birth of racially-inferior children to the killing of all those who were thought to be a moral, social, or biological threat to the state.

While the atrocities of the Nazi death camps — once they were exposed — gave eugenics a bad name, still the basic tenets and psycho-social underpinnings continue to exist in American culture. From know-nothing white supremacists to afro-centric racists ensconced in academia, from the pseudo-genetics of Shockley to the pseudo-biology of Leonard Jeffries, eugenic thought continues to shape the way Americans see themselves.

The eugenic world-view is a leap of faith, driven by fear, compelled by a profound sense of spiritual absence. Just as a missionary seeks to convert himself to a higher level of faith by adding more souls to his record, so eugenicists seek to heal and purify themselves by expunging from the world around them all that is a threat or temptation.

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ON THE PLEASURES OF EATING OUT

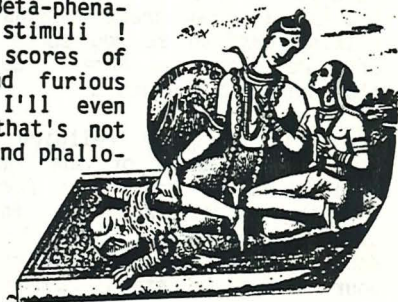
IAO ! IAO ! IAO ! Let your eyes roll back. Plunge that tongue into the wet depths, into the funky machinery of eternity until you hear the Ink Spots singing "I Don't Want To Set The World On Fire": I just want to start a great big flame down in your heart. You see, deep down inside of me, I have just one desire... Lickety split. But only after you've downloaded your first matter into the love furnace.



In Chapter 69 of Aleister Crowley's Book of Lies it's called "the gift of tongues." Holy oral sex, Ahtman ! Take, eat ! That craziest of interdisciplinary thinkers, William Irwin Thompson, sees oral sex as touching on the foundations of consciousness. You bet ! "The more conscious and intellectual the individual," Thompson relates, "The more the face literally confronted the genitals." He pulled this bit of erotic marginalia from a Kinsey study; the working class found oral sex vulgar, but the highbrows had a whole list of tongue calisthenics.



Absurd, you say ? Obscene ? And what about the scientific method ? Why worry about the mysteries of life when you can bar graph the event in tongue-strokes per minutes, stroke counts of spasms, spurts of Beta-phenethylanine. Oh, baby, index my stimuli ! Sure, I'll do it in a lab with scores of envious bunnies staring pinkly and furious wires sprouting from my scalp. I'll even dance with your grandmother. But that's not what it's all about, cunnilinguists and phallosaliacs !



First, there's a lot of arcane symbolism. Snakes, glowing balls of energy, staffs. Heady stuff. Should we stick to the basics or should we venture into forbidden realms and ask ourselves just what did Eve mean when she told Adam to eat the fruit at the bidding of a serpent? I'm here to tell you that there's more to this than meets the lips. Kundalini! It's all the craze, daddy-o. Think of that sexy energy slithering up your spine the next time you ball in a meadow under the full moon. Like a serpent. And when you think of that Ouroboros serpent devouring itself, make a mental note: girls say 'Fine!' to guys who 69. And the next time you see Charlton Heston change his staff into a snake, you'll be in on the joke, too. No more desperate coupling. No more little death. Nail me to a tree and I'll ascend into Heaven like a rocket. But I want to visit that holy of holies first.



"Eroticism and religion are closed books to us if we do not locate them firmly in the realm of inner experience," Georges Bataille said in *Eroticism: Death and Sensuality*. And to acknowledge the subjective basis of such experiences forces us to devise an analytical model which may hold true only within the individual framework. Why limit your ecstasy when you can open the floodgates to raw experience and poetic truth which just can't be quantified. And what risk are you taking? That no one will believe you? That you might have fun? Beat that big drum you ithyphallic hep cat! Draw great breaths. Gasp like the walking catfish as you surge into that realm of pure cleansing fire. Surf the sizzling blue honey, organauts!

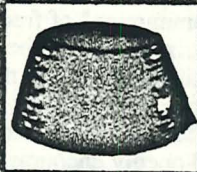
Let this be your religion: the gnosis of direct experience of the sacred funkyducts. Whip yourself into your favorite frenzy by spinning, imbibing that forbidden nectar, standing stockstill with a lawn-flamingo grin. Knock down the walls of ego mud and merge with your lover in sticky wetness and ultimate intimacy. Gobble, gobble, gulp.



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Moorish

Mail-Order

Mysticism

"Mail-order mysticism" may sound like a joke to the serious, orthodox, traditional, or academic "expert" in religion — & to the professional gurus whose "work" consists of personality-monopoly & psychological authoritarianism — but the Moorish Orthodox Church takes it seriously. There's something magical about the mail — voices from the Unseen — documents as amulets — and something very american, democratic & self-reliant — mysterious urban folklore — old ad's for AMOEC in crumbling yellow magazines — Hoodoo catalogues, dream-books — ancient spirits-of-place intersecting with modern communications networks that are placeless, spooky, & abstract. And the mail itself now seems antique — a lost modernity, 19th century, sepia, violet ink — a fitting medium for the transmission of secrets.

Do-it-yourself Enlightenment? Why not? It may not be the best way or the only way, but it is a way. A genuine vein of initiation runs through the "plane" where one finds Dr Bronner's soap labels, the lost Books of Moses, the apocryphal grimoires of Marie Laveau, Hollow Earth Theory, old Theosophical journals in your grandmother's attic, "What Did These Great Men Have In Common?", Noble Drew Ali's Moorish health-products, the mail-order courses of Druids & occult Orders, millenarian tracts, mysterious classified ad's, Mexican lithography, &c., &c.

It all adds up to a "New World" religion, a translation of "Wild(er)ness" into the strange lost margins of commodification & "communication" — both a betrayal & an apotheosis (like all religion) — a playground for the Trickster — a mundus imaginalis of the postal system & the printing press & the poetics of Desire.

Literal belief in one or another of these mail-order revelations would destroy our ability to believe in all of them simultaneously, like a palimpsest of angelic alphabets, a field of magical "correspondance(s)", a conceptual transforming-space of mythic energies & mythopoesis. The eros of postal mysticism lies in the whole pattern it makes, rather than in one part or another, one "course" or another. Sometimes those who sneer the most ironically at this



Union Coal Co. Inc., Rochester, New York.

textual spiritism are secretly drawn by its imaginal sensuality, even while their rational brains reject it all as high weirdness & superstition. However, one can believe (or "believe") both/and, rather than either/or. One drifts in a world of reveries, and "Rejoice, fellow creature! All is ours!" — Or, at least: — an opening.

Egyptomania — the imaginal "Islam" of old cigarette boxes & masonic brico-a-brac — the Hoodoo figure of the "Old Moor", author of almanacs, herb-doctor, Maroon — the northwest African element in American folklore — plus, the Native American component of the great New World Hoodoo synthesis — the Santeria orisha called El Spirito Indio — psychic tribalism, animism, totemism, and the Nature-religion natural to our Wilderness-haunted collective (un?)conscious — plus, the psychedelic heritage of the 1950s & 60s, which combined with Moorish Science & the "Wandering Bishops" tradition, to produce the Moorish Orthodox Church: — Sabbatai Sevi & Jacob Franck the "False Messiahs" — secrets of Canaanite paganism — Jewish magic & amulets — Protestant chiliasm, the revolutionary Anabaptists, Hanters, Antinomians — plus, Apostolic high-liturgical gnostic autocephalous Church ritual — magical Taoism, "Aimless Wandering", tantrik intoxicants, initiation through dreams & contacts with the spirit world — hemp use in ancient China — mail-order almanacs of chaos cults from the Seven Finger High Glisten of the Great Dismal Swamp — &c., &c.

All this can now be yours, as you "Send Away For A Split Second Of Eternity" by joining the MOORISH MAIL ORDER MYSTICISM movement.

Certain airwave preachers tell you to "put your hands on the radio!" to receive a blessing or healing. The modern media are by definition forces for alienation — and yet — they contain within them hidden & unplanned magical linkages which are IMMEDIATE — or at least far more direct than reason would allow. No technology can leach itself clean of the residue of magic which lies at its source — and communication tech is the most "spiritual" of them all. The mail is full of gnostic traces — even of love. Why not initiation?

Caress the surging pole
kiss the vacant hole
Bee-zuhl-bub mus' bleed
to serve my aching need

Cancer love-canal
rooting beast most foul
Urping hairy bile
smoking negro-ophile

Devil drop-a-load
gargle ye his choad
Shabbatical first date
Cthulhu's neo-nate

November coming fire
neck a burnin' tire
Anal warts explode -
round the rectal toad

Mah Necronomicon
is down at Leroy's pawn
Scrotal cottage cheese
awash with pecker fleas

Zoroaster's bitch
salve my burning itch
Frappy steaming dump
on Mad Alhazred's hump

Lucifer is pissed
I'm on the naughty list
Ich bin zu gut für Hell
Hades 8 Motel.

Bro. Nat Masterson-Bey



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WHY "THE FREE SPIRIT"? "The Free Spirit" of course may mean many things to many people. Historically, the Free Spirit referred to a heretical, anti-clerical, mystical and antinomian resurgence in Medieval Europe. Heretics of the Free Spirit claimed to be one with God, and hence were free from sin and free from the Law. They felt free to do whatever the Spirit moved them to do. They bore a similarity to some gnostic sects of the early Common Era as well as to certain tendencies in Eastern spirituality. Meister Eckhart is sometimes linked to the Free Spirit. The Free Spirit also included those who dropped out of society and those who hoped for an egalitarian Kingdom of God that would overturn the hierarchical order imposed by feudal landlords and the Roman church. In many ways the message of the Free Spirit was a radical return to the gospel of Jesus: (taking a phrase from *The Historical Jesus* by John Dominic Crossan): **The "unbrokered Kingdom" IS HERE within you and among you NOW!**

Like many "free-thinking" Europeans from the Freemasons to Nietzsche, and like many neurotic/romantic Englishmen, Burton fell in love with Islam and with the Arabs. He felt himself superior to the Indians he duped in the Great Game of empire and espionage, and to the Africans he encountered on his quests for gain and adventure in the "dark continent." But with the Arabs he felt at home among equals, a sensation he never enjoyed in England. To his own people, Burton was a "gypsy," a pervert, a brilliant and useless hell-raiser -- but to the Arabs he was a great man.

Sir Richard's translation of THE THOUSAND AND ONE NIGHTS AND A NIGHT is probably his masterpiece. Not only is it still the only unexpurgated version, it is also the only one to capture in English the exact spicy, poetic, bawdy, rambling and exquisite nature of the original. Burton mastered the book not only as a scholar, but also as a storyteller. Long before he began the translation he collected manuscripts and oral versions and trained himself as a performer of the NIGHTS. Wherever he traveled among Moslems he earned both bread and respect by reciting and embroidering the tales to live audiences. Dignified shayks and rowdy camel-drivers alike would literally fall down laughing at his renditions, or else (like the bewitched husband of Sharazad) beg him for story after story till dawn.



Burton was an immensely complex character who lived enough for a dozen lives, and there's no doubt that at least one of his personalities was thoroughly Islamic. He memorized huge portions of the Koran, and so familiarized himself with abstruse theological points that he could pass as a sufi among sufis and a Mullah among Mullehs. He didn't just sneak into Mecca -- he performed the entire pilgrimage and was proud of the title Hadji.

SIR
RICHARD
BURTON
MOORISH
SAINT AND
HERO
1821-1890



Burton was one of those nineteenth century explorers who searched for the source of the Nile. But he also wrote over fifty major works; he translated material from Sanskrit, Latin, Arabic, Portuguese, Italian and various African tongues. He was the first European to visit Mecca as a convert to Islam, and the first European to penetrate the "forbidden" city of Harrar. He explored in India, Iceland, Brazil, and frontier America, as well as Africa. As a British secret agent in India, he helped instigate the revolt of the first Aga Khan and he joined the Ismailis (the so-called Assassins) in order to carry out his Kiplingesque schemes. Adept at disguises, he posed as a Persian merchant, and even as a snake-worshipping Hindu holy man. One spy-assignment clouded his life with scandal: his secret report on the boy-brothels of Karachi vanished from the Archives but haunted him till death.

Burton's famous "Terminal Essay" to the ARABIAN NIGHTS, a learned and fascinating discussion of pederasty in Greek and Islamic culture, has led some readers to believe the rumor of his homosexuality. But he seems in fact to have been heterosexual, or bisexual, or even omniseual, ready to frof and futter with every available dusky maiden.

DIAMOND MATCHBOXES

"I have broken the stronghold
of the iron age over my spirit."

Hassan Heiserman

John Wieners in San Francisco
in his Death of Marat phase
submitted to the Boston posse
Hassan says it was scopolomine
that did it

Hassan shared a room with John
for 15 dollars a month
& Bob LaVigne was there in 1958
making a painting of Nathalie
at Foster's

She committed suicide, threw
herself off the roof & Neal went
to San Quentin for five years
for a couple of skinny joints
This was the Anslinger-J. Edgar
Hoover

hardcore time

Everything is born in the spirit
and we are in the One Per Cent
Hassan was brought up in logging
camps in Idaho, was tied up w/ropes
in the orphanage

Then he caught on to the true
Bohemian spirit & met the Chinese

guy

at the bookstore who initiated
everyone at Reed into Buddhism
Lew Welch & Gary Snyder--

Wally Berman in a zoot suit appeared
with the BeBop Kabbala word

It was intramuscular & extracelestial
Satan's slave on qualudes fell asleep
at the wheel of his bike, came around
the corner & took Wally out on his
50th birthday

(It was a milkrun for Tosh's Post Toasties)
Hassan, just back from Indonesia, had
brought talismanic rocks, carnelians
inscribed with Arabic formulae
which were probably in Wallace's pockets
when he died.

from Hassan's Oral Histories, Lafayette
& East 4th Street, NYC April 11th, 1994

IRA COHEN

SIJIL:
The Triple Rose of the Adept Chamber

The H.M.O.C. Adept Chamber (Third Paradise) has revealed its inner triplicity in announcing the formation of THREE ORDERS or degrees within itself, viz.:

1. The Fatimid Order
2. The Order of Jerusalem
3. The Order of the Paraclete.

Each of these Orders is as "ecumenical", radically tolerant, and "inter-faith" as the M.O.C. itself; but each of them possesses -- so to speak -- a speciality. They represent the three Western Monotheisms in their essential and esoteric harmony. Amity of faiths is achieved through "heresy", i.e. non-canonical interpretations of "doctrine". These are the Religions as the M.O.C. views and experiences them (in the light of Noble Drew Ali's Circle Seven Koran, which makes use of esoteric Christian and Rosicrucian apocrypha by a syncretic principle we have inherited): -- for us, the Monotheisms are living mutating entities, interpenetrant and mutually illuminative. This position has been called (somewhat jocularly) "polyreligiosity". It owes something to "paganism", which is not truly polytheistic but rather a congeries of distinct cults and sects recognizing a universalistic principle of mutual validation. It also owes something to Noble Drew Ali's syncretistic genius; and also to the position of Hazrat Inayet Khan the Chishti Sufi who practiced the Harmony of Faiths and whose teachings were incorporated into the M.O.C. in the early 60's, with the permission of certain surviving disciples in Delhi at the shrine of Nizamoddin Aulia.

Thus the FATIMID ORDER is primarily "Islamic"; specifically it deploys a spiritual/initiatic affiliation with revolutionary Ismailism in the transmission of the *Hafeziyya*, whose Imams were the Caliphs of the Fatimid dynasty of Egypt (913-1171). This line supposedly disappeared and is not represented by any "church" in the world today other than the F.O., which owes no allegiance to the Nizaris or Qarmatis or Bohras or other existent Ismaili sects. The Order concerns itself with Hermeticism in the Egyptian/Islamic tradition; and with the practise of "initiatic dreaming" in the Owayssi sufi tradition (in which initiatic visions are sought without any authoritarian "Master" and without *Tariqat*-affiliation); and with the study of revolutionary theory and praxis in Islamic history. The Order follows a principle which might be called "anarcho-monarchism", and considers each of its devotees as a "Pretender to the throne of an Imaginal Egypt".



The ORDER OF JERUSALEM is "Jewish", but specifically Judeo-Canaanite or Hebraeo-pagan, or Jewish-"Magical", in emphasis. Moreover, Jerusalem is the symbolic capital city of the Three Monotheisms, and thus of special interest to the Adept Chamber. Even as this article is published the O.J. is establishing itself in *Jerusalem*, where it will propagate or foster interest in the Harmony (and Peace) of Faiths; the study of archaic Canaanite and other Holy land religions and cults of the topocosm; popular Cabalism and Magic; the tradition of Sabbatai Sevi the "false" Messiah who converted to Islam in 1666; the Dome of the Rock and the Temple (symbolized by the Buraq, the half-mule/half-angel-beast that Mohammad rode to Paradise, launching from the Rock to seventh heaven). The O.J. is also a "chivalric" order, in that it awards all its members the title "Chevalier of the Moorish Order of Jerusalem." The purpose of the knights is to foster and protect the Mission in Jerusalem, and to work for peace through inter-faith harmony.

The ORDER OF THE PARACLETE is "Christian", but since it admits (potentially) any form of Christianity it is infinitely flexible and expansive. The Paraclete, the One Who Is To Come, has been identified with Mohammad, and also with the "Holy Spirit" in the Millennialism of Joachim of Fiore, who saw an Age of the Father (Law) and an Age of the Son (Church) succeeded by an Age of the Spirit -- the utopian millennium, perfect freedom. As another millennium approaches, the O.P. will function to give an esoteric interpretation and an outward manifestation to this ideal. Beside the "Aquarian Jesus" of the Circle Seven Koran, the following Christian themes play roles in the form of the O.P. -- the Brethren of the Free Spirit, the Adamites, the Beghards and Beguines; the Christian Cabalists, alchemists, and hermeticists; Renaissance Neoplatonism and Magic; the Celtic Church and its links with paganism; certain forms of Gnosticism (the link to "Egypt"!); radical Protestantism, e.g. the Anabaptists, the Family of Love, the Ranters, the Antinomians, the Diggers, William Blake (Christian Druidism); the revolutionary churches of Spence and Weddeburn, the religious cult of Charles Fourier, the New Catholic Pantarchy of Stephen Pearl Andrews, etc.; also, the Wandering Bishops and the autocephalous churches movement, which played a major role in the original formation of the M.O.C. (hence the term "orthodox", and our title of "Metropolitan", for example) -- the emphasis on liturgy as magic defines O.P. praxis. Another major source of inspiration is the "Spiritist" tradition, the syncretism of Christianity and "HooDoo", African and Native ritual, iconography, magic, etc. -- the single most creative source of spiritual strength in America today.

As if to prove that Christianity is more complicated than Islam or Judaism, the O.P. has already spawned or affiliated with several autocephalous or free churches -- in fact, the main purpose of the Order



will be to organize "inter-communion" of free Christian churches; and thus it acts, so to speak as the Christian arm of the H.M.O.C. Adept Chamber.

In theory both the Fatimid Order and the Order of Jerusalem could carry out similar affiliative conjunctions, but neither has yet done so. Moreover, the Adept Chamber feels a need to add yet more Orders and/or Degrees to its structure, and openly encourages M.O.C. members to form -- for example -- pagan/druidic/shamanic, Buddhist, Taoist, Tantrik, or other orders; furthermore, the Adept Chamber itself welcomes "inter-communion" with all Free Religions and spiritual paths, up to and including exchanges of Orders and Titles (hence for example our Discordian affiliation, or our relations with psychedelic churches in the 60's).

All this may seem overly-complex to anyone unfamiliar with the M.O.C.'s long-established policy of deliberate syncretism, positive "heresy", anti-hierarchalism and anti-authoritarianism. The Angels are said to delight in high-sounding and glorious titles, and we Moors are not less than angelic in this, at least -- but we never believed that one title could ever *rule* another. We take our stand at the nexus where religion becomes aesthetic, festal, ludic, and creative -- a source and power for freedom, for both the individual and the group.

THE INNER LIGHT



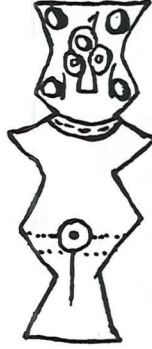
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AMMAHL

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and rare tinctures, eater
of gum tragacanth. Excretes
to the beat, owner - by far -
of Too Much Meat.

Quote:

"Look so pretty in my
party dress."



AHMED

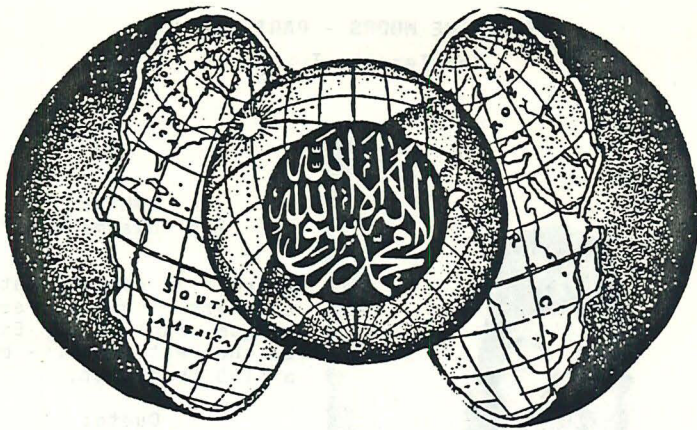
"The Human Cool-
ing Tower."

1st Brother, 2nd
sight, 3rd eye,
4th of July, 5th
Reich.

Ahmed - older
by seven seconds -
touched the glowing
coils of his blessed
mother's love re-
actor and knew in-
stant illumination.

Quote:

"Come into the light
light, Honey."



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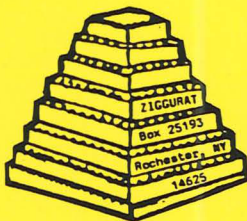
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