

# The Scroll of Set

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Editor: Constance L. Moffatt IV°

Issue Editor: Robert H. Moffatt IV°

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## [1] May She Persist in her Remanifestation - and Xeper

- by Robert H. Moffatt IV°

The death of Constance Marie Moffatt was recorded by medical authorities in a Marina Del Rey, California hospital as having occurred at 7:15 AM, August 26th, 1987. The reported cause was vital organ failure due to septic shock from chronic diverticulitis with fatal complications, the main ones being very low blood pressure and moribund dehydration at the time of admittance. She rallied for 32 hours after receiving emergency surgery and massive doses of antibiotics. In traditional terms she is survived by a brother, a spouse, two sons, a daughter and a grandchild.

In Temple of Set terms, Constance M. Moffatt, Magistra Templi is memorialized in myself (her life-mate of 28 years) and in the many members who have become her friends or acquaintances. We have all felt her profound touch and are saddened by her apparent exit. I am shattered. I am left with a stark emptiness that right now seems impossible to fill. I send warm thanks for the many Setian expressions of sympathy which continue to arrive and which help to alleviate my pain.

A special commemorative issue of *Nightwing* has just arrived, and I am proud to reprint a poem and parts of an article by the Co-Grand Masters of the Order of the Vampyre in this issue.

Judging from all reports, Shetat was loved most for being so ingenuous - frank, warmly spontaneous, and free from pretense.

We will wish her that she not rest in the peace of oblivion, and not cease to Remanifest in her new environs, and that she continue to *Xeper*.

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## [2] Shetat

- by Lilith Aquino IV°

Softly through the Gates, beyond the great Pentagram, starscapes bear silent witness to vistas of wonder: blue luminescence, tears, and light - reflections of her brilliant being.

When a rose is plucked, some of the fragrance remains behind.

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## [3] Recollections in Honor of Shetat

- by Robertt W. Neilly IV°

My memories of Shetat span ranges of time, subject, and circumstance. Particularly clear in my mind are those once-per-year events we call conclaves.

Most vivid, of course, is Set-VIII. There was the [Priesthood's Houdini Seance] dinner at the Magic Castle. Shetat was sitting just off to my left, all other Initiates at different spots around the table.

One could always be assured of a lively conversation with Shetat. Her genuine, outspoken, yet balanced manner was one of her most favorable trademarks in my opinion.

And there were the other meetings during Set-VIII, both formal and informal, in which Shetat exhibited her unique presence as always. One spot where Magistra Moffatt was not present, yet one where her presence was called upon by Khensu, was the Set-VIII Conclave Working. As he reached out to touch her being, I was privileged enough to be within hearing and feeling range.

In a way this is one of the things that we as Setians are all about. The bond that we share can be so tangible as to instantly bring to the foreground one of our own when called upon in such magical circumstances.

I believe it was during Set-III that Shetat and I first got a meaty opportunity to work together. We acted as "facilitators" during some of the I°, II° and III° meetings. While some of what was discussed during these get-togethers was tumultuous, with spirited conversations [not unusual among Setians], I feel we all benefitted from our meetings. In a large part this had to do with Shetat's presence. Not only was she a lively conversationalist, she was also compassionately interested in Setian matters, in Setians, and in the sanctity of our Temple.

The month of August XIX was the time of Shetat's first pre-Set-V letter, and also the time of my becoming a IV°. Being an official hostess of Set-V, Shetat was concerned with the I° to III° meetings she would be chairing. Here are some excerpts from her letter:

As I see it, we will be - as we were before - purely moderators. Mainly we want to get **all** the Setians conversing. I don't know how you feel, but I'd like to see all at the meetings have their *Crystal Tablets*. I hope you don't mind my asking you, but we were a good team three years ago.

No, Shetat, I didn't mind. It was an honor.

Of all the qualities of Shetat I came to know, I will continue to remember her ferocity in the protection of our sacred Temple and members

therein. I'll dwell on her patience when it came to understanding & Understanding why people or things were the way they were, and I will continue to call upon her presence, a combination of the many dynamic elements from which I can clearly sense her being.

Through the inherent magic of *Xeper* and Remanifest do I continue to sense Shetat's challenge.

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#### [4] **Satanic Ethics**

- by Raymond Gregoire II°

How often have we, the Elect of Set, seen the stereotypical Hollywood Satanist? You know the type - those poor, self-deceived [easily manipulated] people who will wear only the darker shades of black - it's the Devil's color, you know - and perhaps don a neat little Tetragrammaton they bought out of a Heavy Metal catalog. These are the people you see devoted to scowling and glaring at everyone and committing general self-destruction in the Devil's name, to make damned sure that we see how "evil" they are.

How often do we hear the media ranting and raving about all of the horrors we real Satanists perpetrate against their children and pets in our decadent, sadistic ceremonies? Again, to prove our enjoyment of blind destruction.

How often have we noticed all of the misuse and misinterpretation of the *Satanic Bible* and, for example, the *Book of the Law*?

Not only do all of these and various other factors tend to increase the general hysteria of Mr. and Mrs. John Q. Citizen, they also simply make it harder for a true Satanic magician to be heard and appreciated. If We are known, however, to be sincere, just, and ethical practitioners of the Black Arts, we rise up in direct opposition to the mob and are respected all the more by those who really matter - the intelligent, serious seekers.

All of this prompted me to devise my own set of ethics. I emphasize **my own** because, as evolving Black Magicians having a clarity and will beyond that of profane society, we must each endeavor to develop an individual set of values, responsibilities, and principles from our various self-realized perspectives.

Here then, is my own list of ethics:

1. First and foremost is to develop a firm knowledge of and faithfulness to oneself - the "real you", the *ba* of the Egyptians, the Thelemic "true will", the *psyche* of the Greeks, etc. It is this self which shall evolve to new realms of Becoming, and this understanding should be the aim of every Setian.

Conceive of yourself as an eternal, changing constant [not as contradictory as it sounds] and all else in the objective universe as variables. You will soon find the necessity for faithfulness in self. You are alone on your evolutionary path of Setian initiation. Know and love yourself.

2. As you come to know and remain faithful to yourself, learn to be faithful to the "Quest of the Grail", the Magnum Opus. Strive to overcome yourself. Study, work, and understand for the sole sake of the study, work, and understanding. Find joy in the work.

I also take this in another far-reaching way. Pay honor unto the Prince of Darkness - he whose name was revealed to us as Set, he who brought his Flame, Gift, and Word to young mankind that we might emulate him and become not only masters of the Earth but true gods as well. *Xeper*.

3. Beware of creating self-imposed limitations. If you have never done something, how do you know you can't? I plan on my immortality. I always have. Why assume otherwise?

4. Speaking of assumptions: Never assume you know all. It has been said that a wise man is aware of his own ignorance. A Black Magician should also know the depths of his/her wisdom, yet must never fall into the megalomaniacal pit of assuming that he has all of the answers.

5. In all of your studies and experiences, don't limit your base of knowledge, quantitatively or qualitatively. There is an endless supply of situations you may encounter wherein you'll gain valuable ideas for many practical applications.

I spoke with a Satanist awhile back, and remember his sad, disappointed look when I mentioned some of the books I read. They were considered "unmagical". This is fine. I have gained a host of practical tools from not limiting myself to the "occult" book section.

6. We can't totally and permanently escape from society, lest we "lose the balance" and become mystics. We must - with our initiated perspective augmented by clarity and will - learn to at least work within that cultural structure and change it accordingly. For a very workable LBM principle, consider Anton Szandor LaVey's formula for success: "One part outrage to nine parts social respectability."

7. Learn to be reasonably tolerant of the blind masses in every way. Don't destroy for the sake of destruction. Anton LaVey also said, "The only value of a fool is as a recipient for the assertion of one's will." How true! So often it is devilishly tempting to irreverently tear to shreds someone's inane philosophy. Yet if their minds are made up and they don't care to listen, they won't. If they do listen, you would be yanking the feeble crutch of

complacency from under them - disarming them and possibly making manipulation more complicated, as now they are in a guarded/defensive position. In any given situation ask "Why?", "What end-result shall come of this?", and - with a capitalistic flair - "What's in it for me?". Personally I think any true Setian should have acquired such a high sense of self-respect and love that such practices as above wouldn't be necessary for petty ego-aggrandizement.

Sometimes, I admit, I immensely enjoy tearing through an obviously hypocritical, self-righteous, obnoxious dolt's "world view"; and that in itself is fine. Just don't destroy for the sake of destruction. Destroy to purify, then create.

8. Speaking of society, conscientious [and conscious] misdirection poses no problem as long as you're aware of the various elements involved and the potential consequences you might encounter. Superficial truth is easily warped and manipulated, so - according to the individual situation - a slight bending of the truth poses no real problem. But outright, unsubstantiated lies for whatever reason should be avoided. This is no great moral platitude; it is just far easier and more beneficial to never be trapped within your own self-created web of inconsistencies.

Unless you're very good at lying, you'll be found out eventually. Like the proverbial boy who cried wolf, people learn to accept things in relation to the source. Besides sheer honesty gains much respect from both secular and nonsecular society and opens up many new doors. Misdirect, if you will, profane society. Yet don't have false fronts to your family in the Temple. They wish to see the real you, unencumbered with petty egotism. Most of all - and this is of prime importance - never lie to yourself.

9. Strive to become your own worst critic. Learn to self-observe, self-criticize, and change that aspect in you that you wish changed. Observe, analyze, change, *Xeper*.

10. A new entry which has come up and has integrated my *Xeper* process is that of the "deidentification process" [Cf. *Flames from Hell* #I-1, Gates of Hell Pylon]. I modify this by what I term "selective identification".

Deidentify to your heart's content. Realize your relation to the Majesty of Set, and then revel and identify with that realization.

Learn to consciously identify with those things which you wish to assimilate into your own subjective universe, such as the assumption of god-forms, and disregard or manipulate those things which you don't.

11. The path of the mystic is internal. That of the magician is external. Find the balance between

the two. Learn the many "I's of your own subjective universe and those around you, yet learn as much of the objective universe as possible, to use as a tool. Learn to differentiate the two, and work within both.

12. Along with self-deceit and voluntary ignorance, pretentiousness should be despised for the insipid weakness that it is. By following the above ethics of self-observation, criticism, tolerance, responsibility, faithfulness to the work and self, and above all else honesty, pretension should take care of itself.

13. Finally one of the most important and necessary facets of life - without it one may go mad. What is this grand key? What elusive quality is it which so many people seem to lack? In one word: levity. Laugh a little. Lighten up. Learn to laugh at yourself and your surroundings. We are the Elect of the Majesty of Set. Revel! Indulge in life. Appreciate its beauty. *Xeper*.

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## [5] II° Recognition: Raymond Gregoire

Raymond Gregoire was recently recognized as an Adept II° by Priestess Colleen Whitaker. To quote an introductory letter from him: "I believe that, as a body of Elect beings striving to overcome ourselves, we must adhere to a sense of initiated ethics, personal responsibility, accountability, and true will. I welcome meaningful contact with all other members of the Temple of Set, and those Setians in the Pacific Northwest."

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## [6] Conversation with a Super-Saint

- by Robert H. Moffatt IV°

My recent life-mate, Magistra Constance Moffatt, made a thoughtful observation a few weeks ago:

"Here I am, a Satanist," said she, "yet I'm considered a stand-out saint at work [as past principal-teacher at a Roman Catholic school]."

My comment was: "That's because your Setian personality exudes from your being and gives you the charisma of an Assisi or a Neumann and much more. One who must **Remanifest one's own ethic** from moment to moment without deferring to a dictated set of religious doctrines must shine through as an isolated god. Your being **ever-responsible** for your own magical state is the 'saintly' or godly character quality that comes through in you."

This meaning of responsibility has intrigued us in recent years and influenced our Order of the Scarab. It is at the core of the regenerative-Remanifesting process of the ever-self-creating ancient Egyptian deity *Xeper*.

I know that this accomplishment in Shetat returns her to her highest self triumphant.

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**[7] Quotes from Mail concerning Shetat**

“Know that I feel and sense Shetat and will continue to will towards her unique touch and presence.” - Robertt Neilly IV°

“My magical senses tell me there is no void in our Priesthood as a result of the change; I sense instead a transition.” - James Lewis V°

“Even when we disagreed I respected her opinions and considered her a real Compleat Witch as well as a Magistra Templi.” - Margaret Wendall IV°

“She is not someone whom we want to ‘rush through’ our thoughts. We want to set a special part of our hearts aside for her, and share our thoughts with others in the way that they should be. And that means when we can do so decently. We together, I understand with many others, keep thinking that it is imagined or a dream, and that she’s still here.” - Michael A. Aquino VI°

“Remember, she’ll be with you forever.” - Linda Reynolds III°

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**[8] No Change in Scroll Editor Billing**

- by Robert H. Moffatt IV°

Just before Set-VIII, and before her material departure from our environs, *Scroll* Editor Constance M. Moffatt wrote for this issue:

It is with great pleasure that I confirm that Magister Robert H. Moffatt agreed to resume duties as Editor of the *Scroll of Set* starting with the last issue. Magister Moffatt and I are sharing responsibilities as Co-Editors.

Magister Moffatt served as *Scroll* Editor from May XIV to June XVIII and was the production manager and “architect” of the *Scroll* during the times that I have assumed the role of Editor. He has enjoyed a career as a successful publisher - editor of newspapers, a trade magazine, and several newsletters at various intervals since 1955, and brings that skill and experience back to the official Temple newsletter.

Since this issue and those to come are so influenced by her hand, and since her inspiration and spirit linger with us, the name of Constance Moffatt IV° will remain in the publisher’s box as Co-Editor for the remainder of Volume XIII.

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**[9] Book Review: *The Norse Myths***  
**by Kevin Crossley-Holland**

Pantheon Books, 1980

- reviewed by Jim Grady II°

For those of us less versed in the ventures of Odin and his accomplices, I might suggest this book for several reasons.

First, there is an extensive introduction covering such helpful information as the cosmology, pantheon, and life-style of the Norsemen.

Second, the author has included a section of notes on each of the thirty-two myths explaining various points of the particular myth in question. The author is also quite deliberate in his position: “My retellings, though, accept that the gods **are** gods, not cunning men, and certainly not Christians.”

Third, there is a glossary which helps in keeping you informed of “who’s who” and a rather well-organized bibliography for those desiring to pursue the subject further.

*The Norse Myths* I find valuable because it is both entertaining and scholarly. It is very helpful as a reference work. If you become tired of flipping through bibliographies, glossaries, etc., there are the myths themselves, from the creation of the world to Ragnarok and all points between.

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**[10] IV° Recognition: Robert Menschel**

- by Michael A. Aquino VI°

It is with the greatest pleasure that I may announce, with the unanimous concurrence of the Masters of the Temple and the Council of Nine, the Recognition of Robert Menschel to the degree of Master of the Temple IV°.

Since his entry into the Temple ten years ago, Shuti has carved a unique and effective reputation for himself as an Adept and then a Priest of undramatic yet intense dedication to the principles of the Æon. He has worked quietly but diligently with many other Setians of all degrees, and few are the senior Initiates in the Temple who have not benefitted from his counsel.

Magister Menschel’s Recognition to the IV° was formalized at the Set-VIII Conclave. May he thus enter into the City of the Pyramids.