

# The Scroll of Set

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## [1] **Black Magic and Astral Projection**

- by Adam Campbell I°

Almost all “occult” teachings these days seem to revolve around the “Astral Plane.” Inevitably the astral state is attributed some kind of objective existence. It is also usually described as being a higher plane of existence, it being closer to the “Divine Source”, i.e., God. Because it is “closer” to God, it is thought to be more real by the mystic and neo-pagan alike.

This is, of course, white magic in its truest sense - an attempt to subsume the individual consciousness in a wash of astral nonsense. By giving the astral state an objective existence, white magicians can convince themselves that the images created in the astral are real. The images will follow and agree with the indoctrination the white-lighter has received. They will abate the fear and repulsion felt towards a sense of self-consciousness, providing comforting and reassuring imagery that emphasizes his or her inclusion in the universal scheme of things.

This does not mean that the Black Magician has no use for the astral state. Far from it. It does require, however, the Black Magician to re-examine the entire concept of astral projection, its true nature and use from a LHP perspective.

It is clear from the nature and detail of astral experiences that they are highly individual and vary in nature accordingly. This clearly indicates that they are individual creation of the practitioner’s mind, they are of a subjective nature. The degree of this subjectivity can be illustrated by the examination of the process of astral projection.

in “normal” states of consciousness one receives sensory input from the physical world. This input, via the senses, causes the activation of mental and physical response mechanisms that produce an image or sensation. In astral projection, however, the process is different. Instead of external stimuli producing images and sensations, an astrally-projecting consciousness produces these images from within. This is virtually an inversion of the normal flow of events. The practitioner enters, in effect, a universe of his own creation.

To enter into such a state, practitioners must first separate their minds from the physical reference point of the body. The exact method of achieving this will vary from individual to individual. The

atmosphere of the ritual chamber can be of great assistance in such situations. Once this is done, the practitioner may then summon or form the desired astral world.

It must be made clear that the summoning/creation of an astral world is not the same as simple imagination. Conventional imagination is, in general, relatively imprecise, crude and, more importantly, lack the direction and force of will that characterize astral projection. It is the will behind astral projection that sets it apart from the idle daydream or soothing fantasy.

The use of astral projection for a Black Magician becomes quite clear when astral projection is seen to be a pure subjective creation of the individual. The astral state is the ideal state of consciousness for magical workings. In this state, the magician is in total control of his or her subjective universe. Here, free from the bond of the objective universe, magicians are only limited by what they think they can and cannot do.

It must, of course, be realized that a magician’s unlimited control of the subjective universe does not give unlimited control of the objective universe. The inertia of the objective universe will still continue. The key advantage with astral states is that they allow the manipulation of the magician’s subjective universe in ways not normally attainable with normal consciousness.

For astral projection to be of effective use to the magician, he must give careful thought to the situation he desires to change or create. Instead of trying to drastically or blatantly alter the natural course of events, the Black Magician should “nudge” them along and/or create pathways for events to follow. Consideration of this should take place before the magician enters the astral state so that the magician has a vivid idea of what alteration he is going to will into existence.

In essence astral projection underpins the entire methodology of Greater Black Magic. The delusions of white lighters should not impede the Black Magician’s investigation and research in this field. They shall remain in their world of comforting illusion while the Black Magician, utilizing astral projection with skill and understanding, shall master it.

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## [2] **She**

- by Elizabeth Reynolds II°

After gliding effortlessly through the cool night air, weightless, wings gently caressing the darkness, she alighted on a jagged cliff which overlooked rocky, wind-whipped shores. As the wind rushed through her hair, she looked down the steep cliffs and out across the bay, to the city on the other edge. She felt loneliness, sadness, and yet was incredibly contented.

Gently she glided off the precipice and out over the water, gradually gaining altitude. As she soared higher, so did her spirits. Though loneliness and sadness were still present, they had changed course - it was loneliness with the knowledge that it could not be any other way. This is what she was meant to feel - and to be. It was loneliness intermingled with all-consuming joy - so light was her heart and head that nothing could touch her. She smiled as she swooped toward the crystalline sky with its multitude of brilliant, gleaming stars. She did a flip and turn, rejoicing in the freedom of her form, the transcendence of time, and the possibilities that lay ahead.

She gradually grew nearer to the once-distant city across the bay. As she approached, she sensed the energy and electricity of the place with growing intensity - alive and pulsing. She also felt a hunger gnawing at her soul.

She dove closer to the masses out for the evening. And what a perfect evening - so quiet, yet with an expectancy of something diabolical and unforgettable yet to come.

In her human form she descended to get a better look. Blending in with the night was not a hard thing to do, but this time she wanted to be seen flying over the heads of the many creatures below. Her presence was not ignored. People screamed in horror and with the shock of what they witnessed. People can't fly! A chase ensued - the kind she loved. Their fear fed her hunger and anticipation as she dove closer and closer. They ran, screaming, caught up in mass fear, reacting as typically as was expected.

The chase approached its climax. The time for final satisfaction arrived. She chose her victim and tore into him hungrily, driven by the need for that pure, life-giving elixir. All became still, their two souls alone, united. The flood gates swung open, and she was fulfilled. She dropped the creature, leaving him for others to care for.

She levitated, high on the lovely, sweet potion coursing through her veins. She drifted up into the blackness of the now-shimmering night. The joy she so loved filled her being and seemed to elevate her, giving her the energy to climb higher and higher into space, the endless space above. She drifted, then flew, looking for the next flight of fancy. She revelled in her everlasting life with no boundaries, the universe at her beck and call, to explore for eternity with her immortal being growing ever stronger and stronger with each passing night.

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### [3] Poem

- by Jennifer Busby I°

The darkness enfolds me, the flame blazes ever higher. Opening the way, I stand amidst the center of the dark fire. Behold the being I am become. Behold the being who unfolds her wings to eternal night.

I am become the flame. I open my eyes that I might burn them in the brilliant glory of truth. I walk forward now upon this path, strewn with thorns that cut me every step.

I will not turn back.

I walk forward now into a world of shadow. Let the veils be torn aside, for I seek now the truth. Let all doubt be a fuel for the flame that burns ever within, that it may blaze ever higher in its dark majesty. May all that might hinder me be burned asunder, that all doorways shall be open before me.

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### [4] Magical Warm-Ups

- by Brian Zimmer II°

The following are practical suggestions for exercises, which if followed conscientiously and with imagination are capable of assisting the Black Magician in gaining some initial mastery over himself and his environment. They shouldn't be adhered to slavishly or regarded as rules for instant magical success. Obviously there are no absolute instructions to ensure that kind of success in the Black Arts. Magic is a very individualistic and eclectic discipline. Nevertheless, used systematically and regularly, the formulæ below will yield beneficial and satisfying results.

Of course nothing can be done without first setting foot upon the Path. The first step is preparation.

#### 1. Breathe

Observe your breathing right now. Notice how your breath enters through your nostrils and stops just about in the center of your chest. This is not true breathing, but is in fact one step away from hyper-ventilation. Now take a deep breath and observe just how far down you can take that inhalation. This is the breath that masters the body.

As an exercise, breathe deeply for an extended interval daily. Observe your breath as you inhale and exhale slowly, and feel the alterations in your organism as you continue. You may be surprised at how relaxed and "in control" of your body this technique enables you to feel.

It should be understood that I am not advocating the Zen-like counting of breaths here, and I am not suggesting the yogic inhalation of prana or any

other nonsense through the nose. This is simply deep breathing at the body's own rhythm; something we forget to do or have unlearned over the years due to stress.

The effects of conscious deep breathing are immediately noticeable and gratifying. The technique lends itself well as a useful adjunct to various magic. I might suggest experimenting with different breath ratios to see how they affect different physical, mental and emotional states prior to and during magical workings. Be careful, though, as it is very easy to create unpleasant as well as pleasurable effects.

## **2. Diet**

I am not about to recommend menus or endorse vegetarianism or any other dietary discipline. What I will suggest is once again the observation of what you take into your body and the effects of that intake.

This technique calls for much experimentation; what works for one may not work for another. For example the use of caffeine may stimulate one individual while being a toxin for another.

It is strange phenomena that most people are not aware of the effect food and drink have on them. I suggest that magicians begin to develop this awareness so as to gain mastery over their food rather than the reverse, Eat and observe. Then remember and select your food according to the way you will to feel. It is of course a good idea to gain an understanding of basic nutrition. Good health is more important to the practice of Black Magic than one may realize. Just ask a sick magician!

## **3. Entering the Subjective State**

This is often referred to as self-hypnosis, trance, and other terms which signify the same thing. Becoming proficient in this technique is of paramount importance. There are many ways of accessing this realm, and practitioners are exhorted to find their own best technique. The magician is entering a private subjective universe where his or her will is sovereign.

Those of you who were at Set X and attended Magister Wade's workshop on hypnotherapy will have the technique among your magical tools. Those who did not attend missed the opportunity of learning from the hand of a master whose voice and power enabled all to "go under" effortlessly and return to the mundane refreshed and with both a new will and a gift.

There are any number of books available that delineate techniques for self-hypnosis. Unfortunately, many are also firmly entrenched in the New Age School of Drivel (Shakti Gawain's Creative Visualization, for example). However if you

can wade through the wool thinking, you will find the technique clearly explained and ready for you to implement. Practice is the key.

## **4. Rational Thinking**

The *Crystal Tablet* stresses the need for each magician to gain a direct experience and personal knowledge of both subjective and objective universes. Having dealt with the subjective in some small measure above, I turn now to the objective.

Most magicians can relate problems encountered when the subjective universe was permitted unreasonable influence in their objective universe. As a corrective or preventative measure to this possible psychic "seepage," I suggest the regular practice and implementation of systematic, rational thought. It isn't enough to understand your own subjective universe; one must also have a working knowledge of what is, and what is not, "out there."

It is not necessary to delve deeply into Plato to learn logic or "how to think" [although this is recommended]. It is important, however, that the magician gain some understanding of how things (anything, something) actually work in the objective world. This can be some aspect of the physical sciences, to how a car engine operates, or how an American Beauty rose is planted, nurtured and coaxed into fruition. The magician is limited only by imagination and breadth of interests. The goal is precision of thought and the ability to discern effects from causes.

## **5. Indulgence/Deprivation**

To be a successful Black magician requires discipline and self-mastery not generally possessed by the profane. I am not about to suggest a ten-day fast followed by a purification bath and twin chalk circle drawn with sacred Hebrew names. Neither do I advocate asceticism for its own sake or for some nonexistent god's sake. What I am advocating here is the practice of personal control and checking compulsive behavior.

This technique is not a recommendation of abstinence. The Word of the Magus of the Age of Satan still holds relevance and is applicable today. By using the tools of indulgence and deprivation, Black Magicians attempt to discover and attune to what they really want and desire; in a word, to their true will. The basic procedure goes:

Choose an area of your life where you fall into habit or the "have to do" syndrome. It may have to do with food, cigarettes, compulsive cleanliness, sex - anything that makes you feel driven. It does not have to be anything unhealthy although the technique is a good way of getting a handle on a bad habit. Now deliberately frustrate that desire. Do not

say "I never will again." Simply say "I will not at this time." Observe our immediate reaction. Is your frustration great or small? Now give yourself a specific amount of time before you again indulge this desire. Be certain to indulge at the specified time. When you do, do so with gusto. Regardless of what it is, get the maximum pleasure from it without guilt and without remorse.

This technique and its timing trigger can be altered to suit circumstance and situation. One word of caution, though: Do not permit the technique to become an obsessive behavior. Use it precisely and moderately to discover your will. Indiscriminate or careless use can lead to a nasty bit of neurosis *a la* Christianity, wherein the operator indulges in deprivation for its own sake. Uncontrolled deprivation quickly degenerate into abstinence. [And you thought all those Trappist monks were miserable?]

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What I have written concerning magical exercises can and should be elaborated upon by the reader. Hopefully they will have suggested other techniques equally worthy and worth sharing. There are many paths on the Path, and all must find what works best for them. Like warming-up before a strenuous work-out, preparation of the practice of Black Magic can pay off in a most gratifying manner. It can even mean the difference between a powerful or a mediocre working.

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### [5] **Dark Star**

(dedicated to Set-X)

- by Pete Fox I°

Seemingly overnight the Dark Star appeared. Theories were given, viewpoints discussed, answers sought.

In a remote area of sand and rock, two Frenchmen discovered the doorway to the temple of an ancient Egyptian god thought to be Set.

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### [6] **Blindness by Faith**

- by Darrell Gilliam I°

The music was pounding in my head, growing stronger and stronger with each beat. The rhythm began to quicken its pace as I became connected to it. I was waiting to be mounted, possessed, by what I thought was the third aspect, of what I believed to be my God. I wanted to feel the rush of warmth flow through my being. My mind began to swirl, my voice started crying out praises, my feet commenced to move.

Lights began to get brighter, then began to fade away. I was enveloped by the magnificent warmth, tingling from my head to the souls of my feet. I

watched, amused, as my body jerked and danced violently down the neat little path between the row of benches. The voices of those around me faded, as the light had, and I could feel the emptiness within being charged with this electric warmth. I was in a new place, separate from where I had been previously. That body of flesh was not part of me, time was not something that existed. This, I was told, was the Holy Ghost, giving me some kind of special gift, giving me its blessed protection.

Great is the Gift of Set, that I could lead myself from their deception. Only by exploring this gift, the complex mind, could I understand what I had experienced was an over exaggerated, sensational emotion from within the depths of my mind. I had experienced, indeed, myself.

How could they conceive such lies, giving credit to their God for the very thing, knowledge, which he despises? These, though, I pity most in their faith. They seek not understanding, but to be led in their misery.

Now let me travel through my new world. Let me experience my deepest desire and thought, that I may better control myself and that which is around me. My goal is to be me, in my truest form. To be that which I have hidden and all I can discover. My standards may well be high, my journey may seem to be long, but, after all, I do have eternity to accomplish this great task.

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### [7] **Observations of a Stage Hypnotist**

- by Kevin Grise I°

I've been a clinical hypnotherapist for the last three years. I began to get bored with mundane society's problems, so I decided to expand my horizon and experiment with stage hypnosis.

I have now completed nine months of practice and fifteen shows, with groups ranging from five to sixty persons. I would like to share with you some of my observations and some of the do's and don'ts I've learned.

Clinical hypnosis and stage hypnosis are as different as black and white. [Interesting analogy?] In a clinical setting I've found that I am more passive, giving my clients the opportunity to take responsibility for their own lives and, hopefully, to become functional human beings. On stage I'm very authoritative, implementing some of the most powerful form of trance-inducing states known, i.e. fear, intimidation, authority, and peer pressure. For example:

**Fear:** It's common knowledge that one of this culture's biggest fears is public speaking. Therefore just bring the average citizen up on stage, hand him a microphone, and *voila* - instant deep trance. The person is so confused, embarrassed, and excited that

he is more than willing to follow simple suggestions.

**Intimidation:** Many hypnotic routines for a show are based on intimidation. Basically you're daring a subject to do something. It's amazing what some people will do on a dare.

**Authority:** This mind-altering state has been used against us our entire lives. That's why it is so powerful. From parents and teachers to police officers and drill sergeants, in the right environment they have the ability to make things happen that normally would not. On stage you must project authoritative body language and self-confidence. You must keep complete control of the audience and the group of subjects on stage, because once you lose it, the show is over.

**Peer Pressure:** When you bring a person on stage, he usually has friends or family, not to mention the rest of the audience, watching him. The audience is expecting a good show and this puts the pressure on the subject to do a real good job and perform. The better he performs, the more the audience will applaud and accept him.

The main thing I have learned is to develop a show that incorporates as many of the above as possible. You will then have an interesting demonstration or lecture of the magic of the mind. Once you fine-tune your routine and provide your audience the environment for cooperation, the audience is more than happy to cooperate.

A lot of people ask me if certain groups are harder to deal with than others. In my opinion, not really. The biggest secret of the hypnotist is that most people are in a trance state most of the day, anyway. Once you understand this, you can just help your subject deepen that state at will, by providing the proper environment for them.

However it is well known that 20-25% of a group are what we in the hypnosis biz call "somnambulistic personality types", which means they will drop into a deep trance instantly. Your job is to locate these people in the audience and use them for the show. With a little experience, one can learn to spot these individuals a mile away. So now I always test the entire crowd and pick out the best subjects to use for the demonstration. I have also found that by advertising your show correctly, you will attract the somnambulistic personality type to you like bugs to a light, and increase the number of somnambulists in your audience to 30-40%.

Some do's and don'ts I've picked up:

1. Don't ask for volunteers. Always test the group, and use the best somnambulists.

2. Don't let friends sit together on stage. Seat your subjects male, female, and break up friends and couples.

3. Do have your routines down pat and memorized forwards and backwards, so the show flows fast and smooth. It also lets you mix the show up, so you don't get bored doing the same thing all the time.

4. Do pay attention to where your suggestions are going. It's embarrassing to give suggestions to a person on stage and have two or three people in the audience fall out of their chairs!

5. Do attack all hecklers instantly. Nothing will ruin a show faster than a smart ass. I am exceedingly cruel to all hecklers.

6. Do use light and sound effects as much as possible. The more senses you involve in the process, the more successful you will be. Remember you're trying to create an environment that is conducive to following instructions.

By now you probably realize stage hypnosis is being used on us on a daily basis. These ideas and concepts are used in advertising, politics, home, and work. I personally use this information all day when I deal with others, and so far the results have been excellent. I hope these ideas will trigger some light bulbs in your sphere of reality and benefit you also.

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## [8] Change

- by William Farnsler II°

I dream of change. I work for change. I wait for change to come. I gleam when change arrives.

Yet even when change is for the good, it is not divorced from pain - pain like a flame, burning away what is not.

As I seek change, I also feel pain, not remorse. I come forth, for I have beheld the dance of the Norns - beheld beauty with no equal, beheld love with no limit, beheld grace with no ending.

How can I ever be the same - he who has sipped in dark night and quenched his thirst at the wells of the nine worlds? How can I not feel pain - he who has become separate from man and his ways, even as man has become separate from the apes?

I have been touched by the dance of the Norns, three nocturnal beauties rhythmically twisting, each movement entrancing, each turn magic, each motion creating change.

How can I ever be the same - he who has drunk from the Grail and drunk of the flame?

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## [9] Response to Priest Barrett's Commentary (*Scroll #XV-5*)

- by Rip Reed II°

I greatly enjoyed the commentary by Priest Barrett in the last *Scroll of Set*. I agree with his opinion 150%. I too am a Satanist!

I too see many parallels between my path and that of the Prince of Darkness. In fact I feel that every stage of my life up to now has led me up to this Remanifestation of self as Setian, leading all the way back to my birth actually.

The stage where this was most obvious was my “punk-rock” phase, in my teens and early twenties. In this initial outburst I completely rejected the values laid down by my parents, school, and society in order that I may re-create my own set of values that necessarily are more meaningful to me because they were tested out first-hand, just as the Prince of Darkness necessarily had to do.

Here’s the point that I always bring up that I haven’t seen brought up yet: Do we not admire and respect every manifestation in which the Prince of Darkness has appeared to us - Lucifer, Leviathan, Melek Taus, the Vampyre, Satan? Why should we turn our backs on him now when the heat’s on? What better time for alchemical transformation than when the fires of Hell are burning so hot? I believe Satan represents an important and essential aspect of the Prince’s character. Should we deny what I feel is part of his dual essence? Satan’s role in the Hebrew *Bible* is actually quite important in my view in that it stands as a testament to the Hebrews’ fear of the Dark Side, as with all other “anti-consciousness” religions.

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### [10] **Twilight**

- by Patty A. Hardy III°

And the target computer switches on. Dark is light and light is dark. Crickets louder than the sound of gunfire, cool dew drop laden glistening grass blades, footsteps, smell of sweat preceding sound of breath; yes, indeed, tracking slow turn weave a little, balance calibration muscle bunching freeze and flow; yes, indeed, tensing bound and pivot slash, and salty warm gush in tearing shreds.

I think I’d better stick to sushi, play my flute, give to noble causes, gather rocks, write my words in private, cultivate the flowers, and dance in moonlight all alone. Make no mistake: I’ve met the Prince. You wanna dance? You’re not convinced?

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### [11] **The Heavenly Host 300 BCE**

- by Margaret Wendall IV°

Have you looked at the circular Zodiac of Denderah and wondered what stars might fit the pictures? Have you wondered just how close Thuban (alpha Draconis) was to the true celestial north pole, and when? What did the sky look like when the first Egyptians settled in the Nile Valley? I’ve wondered too, and several years ago decided, along with my brother-in-law, Art Wendall, to

answer these questions.

The answers involve several things, all involving what’s called “space-time motion”. As most of you know, the point in the sky where the Sun passes through at vernal equinox moves. Today the Sun is in the constellation Pisces at vernal equinox [despite astrologers’ claim that it’s in Aries], and we’re indeed at the dawn of the Age of Aquarius.

It’s interesting, to me at least, that the symbol for Jesus is a fish (Pisces). Before that we had a Passover Lamb (Aries), and before that we had a fatted calf (Taurus). Could it be that the concept of Yahweh/Satan first arose in the Age of Gemini, the twins? These are, of course, Judæo/Christian symbols, but similar ones are found in Egyptian lore, including the Christian Coptic.

Precession takes place because the Earth’s poles wobble like a top and move in a fairly predictable circle through the stars during the course of approximately 25,000 years. Our northern pole star wasn’t always as close to true north as it is now, and in fact it will be even closer in the twenty-first century.

The second space-time motion that needs to be accounted for in drawing the heavens accurately is called “proper motion”. Each star is moving through our galaxy at a different speed and in a different direction than the others.

There are, to be certain, clusters of stars - our Big Dipper is one of these - but overall the shapes of constellations have changed slightly over the millennia since mankind first looked up to the sky.

There are many good programs for home computers that take precession into account when showing the sky at different epochs, but I’ve yet to see one that calculates proper motion, probably because the database needed would be too large for most computers’ memory. We have about 290 kb of data in 22 files for our Commodore 64.

Because of proper motion, the apparent magnitudes of the stars also change. They become brighter as they approach us and dimmer as they recede. Like proper motion, the changes aren’t very great, but they happen.

A lot of star catalogues give formulæ for calculating the short-term effect of precession and proper motion. What Art and I needed were “rigorous methods” to allow for more accuracy over the long periods of time we were covering. Rigorous methods for calculating precession are in the Supplement to the *American Ephemeris and Nautical Almanac*. We wrote to Lick Observatory and received a reply with equally-rigorous methods for proper motion and magnitude.

We practiced and came up with results similar to those we had received for bright stars in the material from Lick Observatory. The differences are due to

the greater accuracy of the data used at Lick, and wouldn't show up unless one did some time-travel and tried to aim a modern telescope on faint star.

Next I sat and entered over 4,300 visible stars for which we have complete data into a database. There are better database programs than the one we used, but it's written in BASIC (compiled), so we could use many of the same modules in our proper motion/precession program. We also knew how data was stored so that we could read it back into the plotting program, which uses a nice graphics wedge. This work took quite a while to accomplish, with testing and proofreading.

The resultant map for 300 BCE was a circumpolar projection with the north celestial pole at the center. Coordinate "dots" were plotted every five degrees. The next part of the project involved plotting maps with less distortion, so that a flat map would look more like the circular sky when you're lying flat on your back.

The circular Zodiac of Denderah doesn't quite fit into the map of the same epoch, but it's close enough so that an observer would be able to pick out most of the stars that go with the pictures. This part of the Zodiac is only the center, and the whole presents a much tougher puzzle to solve.

In the year 3000 BCE Thuban (alpha Draconis) was at 23h 36m 50.0s right ascension (longitude) and +88° 50' 49" declination (latitude). Today Polaris is at 01h 48m 48.5s right ascension and +89° 01' 44" declination. This will give you an idea of where the Egyptians in 3000 BCE looked to find the north celestial pole.

Going further back, to 10500 BCE, when some scientists think the Nile Valley was first settled, there were three north polar stars, Vega (alpha Lyræ), Etamin (gamma Draconis) and pi Hercules, in an almost equilateral triangle with the pole in the center.

Many of the myths of ancient people are astronomical in origin, a way of explaining "heavenly" events so that people could remember them. In addition to the Zodiac of Denderah, I'm trying to determine whether some of the later Egyptian myths arose as early as 10500 BCE. I suspect they did.

As we approach the Winter Solstice, take the time to look at your own sky. If you can find a spot free of city smog and light, on a moonless night, it won't be long before you begin to understand why our forefathers thought of it as the Heavenly Host.

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## [12] My Heart has Rooms

- by William Butch III°

My heart has rooms that sigh with dust and ashes in the hearth, because my arts so dark and true create the pain of being not of this Earth. Like a great black wolf I stand alone in dignity and strength to protect the seed of Set.

Even though I feel the loneliness, I must protect my celestial race from those who seek its ending. But at the same time I feel sorry for these lesser beings, because they know not the source of their corruption.

I should blow the dust and ashes within my heart away, for they are the souls of these lesser children. But instead I sit among the dust within my inner rooms and stir the ashes in the hearth, cold as they may be, with the hope of finding a glow of understanding for my race, or to find another child of the stars like myself.

I cannot bear to seal my loneliness away while dust and ashes yet remain to be sifted for others of my kind. This is the curse of the brotherhood of loneliness known as the Elect.

I remember the days of the ancients, when we lived in temples of gold, and the people known as humans loved and respected us as healers and teachers of great and noble things. Over the years and centuries, however, our children learned of hate and greed, of war and jealousy. We were shunned and cast out to wander the Earth to save what we could.

As the ages went by, we kept our love for the wayward children of Earth known as mankind. In subtle way we took a chosen few with the spark of Set and nurtured them to awareness and beauty. Thus we have come to the present.

There will come a time when once again we will live in those temples of gold, to teach again the law of Set.

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## [13] Editorial

- by Nancy Flowers IV°

One of the neat thing about being *Scroll* Editor is that you can co-opt some space for your own comments and opinions. On the other hand, what is involved in actually mailing the *Scroll* out is no fun at all. If you don't believe me, ask the Bull of Ombos Pylon members sometime about how they feel about getting roped into it every other month! So I'd like to thank Pylon Sentinel Rigby, Adepts Gyori, Chisholm, and Webb, and Magister Flowers, and to let them know that their help has been and continues to be invaluable.

I also want to take this opportunity to thank those Setians who worked closely with me during the editorial process of this issue. Every single one of you is to be commended. Thanks should continue to go to all of you who are taking the time and energy and are making the effort to submit material to the *Scroll*. Believe me, whether or not your material sees print immediately, or even if it never sees print, the fact that you sat down and worked in this way will prove of initiatory value to you.

What is published in the *Scroll*, or simply what finally becomes the concrete, material fruit of an individual's artistic work, and what is seen or shared of this, is important for many reasons. These have been mentioned several times previously; you make others aware of your interests and your state of initiation, for example. But also let me point out that **you are impacting the objective universe by means of visions from your subjective universe.** Sound familiar?

There has been recent, lively discussion concerning several articles that have appeared in the *Scroll*. Adept Reed's article is one result of the discussion. I want to strongly encourage other Setians to respond to such topics as well. Take the opportunity to express yourself in the free forum that the *Scroll* provides.

In addition some of this discussion has revolved around the choice of words. The use of language in an "awake" way or conscious manner is very much a magical approach to communication. The language a person uses is a map to the inner reality of the person. This is such a simple and yet such an enormously important concept that it bears repeating: The language a person uses is a map to the inner reality of that person.

Magistra Aquino reports that she has been asked to serve on the board of directors of an organization called the Alliance for Magical and Earth Religions (AMER). The group's statement of purpose stresses the importance of standing up for religious freedom and countering negative propaganda about magical religions. This pan-pagan group, at least, recognizes that if Satanists can be persecuted, regardless of Constitutional rights, other magical religions are surely not far behind. If you are interested in more information, please contact Magistra Aquino.

The following Recognitions have been made since the last publication of the *Scroll*: Adept Adler-Drozd, Adept Allee, Adept Farnsler, Adept Johnson, Adept Parkin, Adept Runar, Adept Sandling, and Priest Evans. If I've missed any, I apologize for the unintentional oversight. Congratulations, Initiates! May the Flame of Set's truth burn ever brighter within you.

The Temple is pleased to announce the Coming into Being of two new Pylons. Priestess Marie Zajkowski has organized the Mut Pylon, whose first working took place November 11. Residents of the San Francisco Bay Area who are interested in affiliation should contact Priestess Zajkowski for more information.

Priestess Patty Hardy has formed the Kaliyuga Pylon, located in New England. Their first meeting, held in Providence, R.I., was on October 28. Residents of the area are encouraged to contact Priestess Hardy for more information. It is truly wonderful to see such Growth among the Temple of Set.

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On November 22, XXIV ÆS Mitchell Edwin Wade, Master of the Temple of Set IV°, Master of the Order of the Trapezoid, member of the Council of Nine, past Executive Director, founder and Sentinel of the Antywey Pylon, and friend, forsook physically temporal existence for the next stage in his personal transformation and quest for the Grail.

Those of us who were lucky enough to have shared with him in the process of life, growth, and Becoming, will truly miss his physical presence. Parzival's fierce dedication to that which he held true speaks to the heart of that which is constant, best, and noblest in us all.

\* \* \*

It is my fondest hope that each of you has a Sincerely Sorcerous Saturnalia and a Happy New Year.

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 **The Black Pyramid**

- by Michael A. Aquino VI°

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**[14] The Transformation of Mitchell Wade**

Magister Mitchell Wade, member of the Council of Nine and Master of the Order of the Trapezoid, is no longer with us in body. He was found in his home during the night of November 21-22 unconscious, apparently from lack of oxygen because of the deteriorated condition of his lungs. He was taken to the hospital, where he departed from his physical form without returning to consciousness through it.

While ordinary people might say that he lost the fight to the disease that attacked him, I cannot see it that way at all. From the moment of his affliction he rose to such heights as a magician as to provide the

noblest possible example for the rest of us. As much as we knew and admired Mitchell before this crisis, I think it is accurate to say that none of us really appreciated the strength, depth, and substance of his character until we had seen him in this Greatest War.

While all of us will feel a human sadness that we will no longer see Mitchell in his terrestrial semblance, there is no question but that the *ba* that is the true, the essential, and the immortal Mitchell Wade remains with us. It merely requires us, as magicians, to interact with him in the same magical ways in which we have recognized the immortality of Magistra Constance Moffatt and Priestess Betty Ford.

Mitchell Wade has not lost his fight; he has won it. He is free now, Remanifest in the Walhalla his valor has earned for him. Whenever Setians, and Knights and Dames of the Order of the Trapezoid, think of him, let them know that he is thus thinking of them as well, in the immortality of the Children of Set. *Xeper*.

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## [15] The Secrets of Life and Death IV

Do you remember that scene in *Frankenstein Meets the Wolf Man* where Bela Lugosi as the Monster shows a feverishly-excited Lon Chaney, Jr. the concealed hiding-place of Dr. Frankenstein's famous professional diary? "*The Secrets of Life and Death*," recited Lawrence Talbot almost reverently, and we all wondered what might have been contained in such a book ... - M.A.A. IV°, "*The Secrets of Life and Death*", *Cloven Hoof* #V-1, VIII

Via a series of articles in the *Cloven Hoof* of the old Church of Satan, in *Runes* of the Order of the Trapezoid, and in the *Scroll*, I have periodically proposed glimpses into the pages of Dr. Frankenstein's diary.

At a time when the passing of Magister Wade from his physical body may cause many Setians to recall old, human dreads of "death", it may be well to open that diary yet again.

In *Watership Down*, when one of the rabbits was killed, the others huddled round his still form in sorrow and bewilderment, unable to comprehend what had happened to their friend. Who can listen to Art Garfunkel's haunting ballad without remembering that hushed, poignant scene:

Is it a kind of dream, floating out on the tide,  
following the river of death downstream? Oh, is  
it a dream?

There's a fog along the horizon, a strange  
glow in the sky; but nobody seems to know  
where you go and what does it mean. Oh, is it a  
dream?

Bright Eyes, burning like fire, Bright Eyes,  
how can you close and fail? How can the light  
that burned so brightly suddenly burn so pale?  
Bright Eyes ...

The rabbits ultimately learned that "death" was not the terrible finality they had feared it to be in their ignorance. Why, then, should Setians not realize this same truth, thus freeing themselves from both the fear of their own "death" and the sense of loss they, like the rabbits, are so tempted to feel upon the "death" of one of their own?

In this installment of Dr. Frankenstein's diary, let us reflect first upon the wisdom of ancient China. *The Secret of the Golden Flower (T'ai I Chin Hua Tsung Chih)* (#19S) is the principal philosophical text - in its oral-tradition origins - of the religion of the Golden Elixir of Life (*Chin Tan Chiao*) which developed during the T'ang Dynasty in the 8th Century CE. Its reputed founder is the Taoist philosopher Lu Yen, student of the Master Yin-hsi (for whom Lao Tzu is supposed to have written the famous *Tao Te Ching*). Richard Wilhelm (translator of the English volume) summarizes the *Golden Flower's* argument as follows:

*Tao* the undivided, Great **One**, gives rise to two opposite reality principles, Darkness and Light, *yin* and *yang*. These are at first thought of only as forces of nature apart from man. Later the sexual polarities, and others as well, are derived from them. From *yin* comes *K'un*, the receptive feminine principle; from *yang* comes *Ch'ien*, the creative masculine principle. From *yin* comes *ming* (life); from *yang* comes *hsing* (essence). Each individual contains a central monad which, at the moment of conception, splits into life and essence (*ming* and *hsing*). These two are super-individual principles and so can be related to *eros* and *logos*.

In the personal bodily existence of the individual, they are represented by two other polarities, a *p'o* soul (or *anima*) and a *hun* soul (or *animus*). All during the life of the individual, these two are in conflict, each striving for mastery. At death they separate and go different ways. The *anima* sinks to earth as *kuei*, a ghost-being. The *animus* rises and becomes *shen*, a revealing spirit or god. *Shen* may in time return to *Tao*.

If the life-forces flow downward - that is, without let or hindrance into the outer world - the *anima* is victorious over the *animus*; no "spirit body" or "Golden Flower" is developed, and at death the ego is lost. If the life-forces are conserved and made to "rise", however, the *animus* is victorious and the ego persists after death, attaining *shen*."

Such illumination was not limited to the orient. It was attained by the Initiates of the Western world as well. As so carefully illustrated in *Her-Bak* (#2L), it was one of the central secrets of the ancient Egyptian priesthoods:

What is life? It is a form of the divine presence. It is the power, immanent in created things, to change themselves by successive destructions of form until the spirit or activating force of the original life-stream is freed. This power resides in the very nature of things. Successive destruction of forms, metamorphoses, by the divine fire with rebirth of forms new and living is an expression of consciousness. It is the spiritual aim of all human life to attain a state of consciousness that is independent of bodily circumstance.

What I have just said concerns the living spirit bestowed on the man already quickened, like every living thing, by a rudimentary soul, which makes of such a man a creature superior to the animal-human kingdom. He who recognizes the divine meaning of life knows that knowledge has but one aim, which is to achieve the successive stages that liberate him from the perishable. For things die only in their body; the spirit, the divine Word, returns to its source and dies not. Unhappy is the *Ka* that fails to recover its soul.

This Egyptian wisdom survived the destruction of ancient Khem in the form of the Pythagorean/Platonic doctrine of transmigration of the psyche. It was energetically attacked and suppressed by Christianity, as that cruel religion correctly understood that fear of death was one of the most powerful weapons it could use to enslave humanity. It was important that death be taught as something hideous and final, from which the only escape was surrender to Christ - by which, of course, Christian churches meant themselves.

Those areas of non-Christian Europe which had escaped, at least for a time, domination by this numbing propaganda, continued to preserve the truth. In *For Freedom Destined* (#14U) Dr. Franz Winkler observes:

In ancient times the secrets of man's true nature, and of the forces that determine his fate, were contemplated in the great temple universities of paganism all over the civilized world. Though men were fully aware of the important role that heredity plays in the shaping of the physiological and psychological organism of a human being, they did not think that the innermost core of the human being was the product of purely biological forces. This innermost core, called by the Greeks the *entelechy* or *dæmon* of man, was credited with qualities unique to the individual, apart from the characteristics of the body he inhabited. The concept of *entelechy* corresponded roughly with the Judæo/Christian concept of an immortal soul.

Most pagan creeds held that the human *entelechy* neither begins nor ends with life on Earth. Man's "mortality" referred merely to the fact that his self-awareness ceased with the death of his body. The immortal gods differed from mortal man by the continuation of their consciousness. Since ancient ideas on the mystery of birth cannot be separated from pagan philosophies about the soul's supersensible existence, certain concepts generally accepted in the pre-Christian era should be mentioned.

According to pagan theology, consciousness after death could reach one of three levels. The first level was the one allotted to the average man: dreamlike, with almost complete absence of memory and self-identification, called *Hades* in Greek, *Hel* in German mythology. The second was accessible to the true hero, the man whose deeds of courage and creativeness distinguished him from ordinary mortals. The Greeks called this state of consciousness the *Elysian Fields*, the Germans *Walhalla*. The third level was reached by those who could soar beyond the narrow limits of Earth-bound consciousness and thus bring new impulses into the world. Already while they still lived in a mortal body, their awareness had assumed divine status. Their souls after death, in the language of mythology, were lifted to the stars.

Is the immortality of the *Ba* or *psyche* something that you have to "learn"? Must you hurry to do so, lest your body expire before you have "mastered the trick"? Is this a bauble which the Temple of Set dangles tantalizingly just out of your reach, accessible only to the Priesthood and/or the Masters? To any of these questions: No.

As the sage in *Her-Bak* emphasized, this immortality is **innate in all conscious beings**. You have it already, by evidence of that same consciousness which enables you to read and understand these words. It is nothing which the Temple of Set “confers” on you; rather it is something which conventional churches have tried to trick you out of, and which materialistic science has denied simply because it is an aspect of existence which **transcends** science [hence is not subject to “scientific proof”]. Further from Winkler:

Life’s appearance as “meaningless” stems basically from man’s materialistic concept of himself. If his innermost nature were merely biological, complete fulfillment of his appetites and the acquiring of wealth would satisfy his longing for happiness. Since they do not, an atmosphere of hopelessness is enveloping our generation, especially our youth. In an affluent society where all material ways out of such frustration have been found wanting, drugs, perversions, and the thrills of crime are now being used as desperate means of escape from the intolerable boredom. Well-meaning efforts on the part of the authorities to stem the tidal wave of juvenile delinquency and drug addiction will therefore bring scant results, until the following simple truth has been fully accepted by parents and teachers:

Happiness, love, and compassion are spiritual faculties that during centuries of neglect and misunderstanding have withered and grown weak. Unless they are nursed back to health, man will despair of life and eventually throw it away in a mass suicide by nuclear destruction. But how can we care for what we no longer comprehend? Modern science, admirable in its achievements on a material plane, has proven ineffectual in the understanding of intangible values. This limitation, while freely admitted by the small number of truly creative scientists, seems to elude the average intellectual. And the failure to recognize this limitation adds to the delusion that natural science in its present form can be the judge of religious or spiritual truth.

Making modern man’s plight even more serious is the fact that his materialistic delusion of himself not only deprives him of wisdom and happiness, but acts also as a pattern in whose dreary image he tends to reshape his nature. Consequently more and more personalities emerge who think and act virtually like robots. They know no happiness, and have no perception of objective morality.

We have grown wise in the analysis of the material world, have expanded the scope of our perception to outer space and to the world beneath the atom. But objective inner experience has faded almost entirely away, and it has left us groping in the dark for the true image of ourselves.

It is the the function of the Temple of Set, as of the ancient Egyptian priesthoods, the Pythagorean Brotherhood, and the Platonic Academy before it, to inspire its Initiates to awaken to that knowledge which is **already** within their consciousness and needs only to be realized and appreciated as such. Winkler rightly points out that, the more highly initiated one has become, the more one can experience such prerogatives of *Xeper*. But this is a matter of perspective and proportion, not of the quality of immortality itself.

It is all too easy to be a rabbit - to perceive “life” only as the active functioning of one’s physical body. Such an attitude fosters a disease of the psyche far worse than any disease of the body. It numbs you to that immortality which is the Gift of Set, and it makes you the prey of everyone who, in the material world, seeks to control your life by threats against your body.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.  
- Statement of Belial, *The Diabolicon*

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## [16] A Tree in the North #12

On August 14, 1987 CE the San Francisco home of Lilith and myself was raided by San Francisco Police officer Glen Pamfiloff on a search warrant obtained as a consequence of the accusations of Army chaplain Lawrence Adams-Thompson that we had kidnapped and sexually abused his stepdaughter as part of the Presidio of San Francisco day-care witch-hunt. The continuing saga of this surprise attack against us has periodically been reported in the *Scroll* as the “Tree in the North” series.

Also present on the raid was Officer Sandi Gallant of SFPD Intelligence, who we found out had been presenting a distorted and defamatory picture of the Temple of Set, ourselves, and our religion generally to the public and to the SFPD itself. Gallant’s propaganda, in addition to encouraging the nationwide anti-Satanism hysteria, had obviously encouraged an attitude towards us within the department such that an officer like Pamfiloff was only waiting for an excuse to raid us, assuming that all sorts of criminal horrors would be uncovered per Gallant’s dire predictions.

After the shock of the Pamfiloff raid, we first tried for several months to correct the problem and the disinformation campaign through the SFPD itself, with not even a response. Therefore, on April 8, 1988 CE I filed formal complaints against Pamfiloff and Gallant with the San Francisco Police Commission, the supervisory agency of the City of San Francisco above the Police Department.

The investigation by the Commission's Office of Citizen Complaints took approximately 1-1/2 years, because in the process of researching them, the investigating analyst went not only into the specifics of our case, but more generally into the practices of the SFPD concerning its surveillance of and attitude towards "unconventional" religions, its execution of search warrants, and its policies of retention of property seized in those warrants. As the investigators explained to me, a thorough review of these procedures could result in much more careful, fair, and Constitutional practices being followed in the future on a general basis by the SFPD. We were in full agreement with this constructive approach to the situation, so did not press for a quick-answer solution that would merely rule on our specific case.

The Police Commission's findings were announced to a letter to me on November 22, quoted as follows:

As a result of our investigation of your allegations that the search warrant for your home was not properly executed; that letters written to SFPD members were not answered, and complaints not forwarded to OCC; that [Pamfiloff] made improper statements regarding your guilt and character; and that a proper investigation has not been conducted, we have preliminarily found that the actions you complained of are improper under the rules and regulations of the SFPD. Accordingly our preliminary disposition of these allegations is "**Sustained**".

As a result of our investigation of your allegations that [Gallant] is keeping improper intelligence files on you and your religion; that this same member is accumulating negative information and not trying to present an objective picture in these files; that this same member improperly contacted your employer with confidential information; that this same member has presented a defamatory image of your religion both on and off duty, we have preliminarily found that the actions you complained of are improper under the rules and regulations of the SFPD. Accordingly our preliminary disposition of these allegations is "**Sustained**".

Although in my opinion Pamfiloff had been wrong to seek a search warrant of our home based on the obviously-false allegations of the chaplain, the Commission did not sustain this complaint. As explained to me, it is the issuing judge's responsibility to validate or reject an application for a search warrant, so if the judge approved Pamfiloff's application, any fault to be found would have to be with the judge, not Pamfiloff. This, I think, is a fair statement.

The next section of the letter dealt with complaints of mine concerning which the Commission was unable to obtain sufficient evidence to come to a conclusion, hence could not sustain. This included Gallant's refusal to discuss her intelligence file on the Temple of Set with me, hearsay accounts of alleged defamatory remarks Gallant had made to "occult seminars", and the SFPD's relations with the media concerning this matter.

Finally the Commission addressed the retention of Temple and our personal property, not covered by the search warrant, by the SFPD:

As a result of your allegations that retention of your property was improper, and that a proper investigation was not conducted, we have preliminarily found that the current procedure followed by the SFPD is not proper. Accordingly our preliminary disposition is "**Procedure Failure**".

This finding is particularly important, because it indicates that there will be a major review of the SFPD's policies concerning the seizure and holding of property confiscated during executions of search warrants. Until now, if our case is to be considered representative, officers executing warrants could take pretty much whatever they wanted, whether or not it was on the search warrant. [In our case, everything that Pamfiloff took had nothing whatever to do with any crime, but was simply Temple of Set- or family-related.] Also, until now, persons having their property confiscated by the SFPD have had to sue in court to have it returned to them, whether or not they were charged with any crime. This is a procedure obviously beyond the means of many people.

So we are completely satisfied with the findings of the Commission. Not only has it exonerated us from the treatment we endured, but in the process has set in motion reforms that may benefit the people of San Francisco generally, and which in turn will reflect that much better upon the Police Department itself and gain it that much more trust and respect by the public.

The findings by the Commission now go to the Chief of Police, together with a 30-page confidential report and approximately 1,100 pages of supporting documentation. Based upon this data, and his consultation with the Commission's investigator, the Chief will be able to take disciplinary action concerning Pamfiloff and Gallant as appropriate and address more generally the systems of the SFPD that permitted a situation such as this to arise.

It is noteworthy that, since she was placed under investigation by the Commission, Gallant's statements concerning Satanism have changed remarkably towards tolerance and respect for its legal standing as a religion. Indeed she has gone so far as to repudiate her earlier statements on the subject.

That this may be only because she was caught is somewhat beside the point. What is really important is not that old wrongs be rehashed, but that corrections be made in the present and in the future. If nothing else, Gallant - as a result of her attempted attack on the Temple of Set - has now acquired the knowledge concerning it which she only pretended to have a few years ago. If her new statements concerning it are sincere, then perhaps she has learned an important lesson and can henceforth be a force for common sense in the law-enforcement field. Thus it may be the best thing for her to be retained as the "religion specialist" of the SFPD instead of being replaced by some new officer whose experience factor is right back where Gallant's was in 1980.

What about Pamfiloff? This is another "wait and see" situation. While what he did to us was certainly unjustified, the whole area of "child abuse" investigation by police is an extremely difficult one. If the police err on the side of assuming every crank allegation to be valid [as they did in our case], they are vehemently criticized. If just once they fail to respond aggressively enough to an allegation which proves to be accurate, however, and a child is hurt because they didn't prevent it, they are criticized twice as vehemently. It is probably the most frustrating part of the police department to work in because of this dilemma. It is probably also very rough on the officers involved, because of their regular exposure to seriously-harmed children and their consequent determination to do all they can to prevent and punish such crimes.

So, while the Police Commission finding is a victory and a vindication for the Temple of Set and ourselves, we must be careful not to misrepresent it or to misunderstand its significance. Sometimes great steps forward in social systems come from the crucible of unpleasant incidents, which then become learning processes. If we are wise, we will seek to extract and promote positive results from this one as

well.

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Readers of the "Tree in the North" series will also recall that in November 1988 CE, as a consequence of Congressional and other political pressure because of my appearance on the 10/25/88 Geraldo Rivera "Satanism" broadcast, the Army Criminal Investigation Division (CID) Sixth Region headquarters (6RCID) in San Francisco started its own investigation using the Adams-Thompson allegations as a pretext.

Prior to this investigation, as I would learn only much later, a subordinate office of that same 6RCID acted to suppress the court-martial charges I preferred against Adams-Thompson, so that he was never court-martialed by the 25th Division. Similarly the 6RCID's investigation of Lilith and myself was never intended [as it was initially represented to us] to exonerate us if the evidence proved our innocence, but simply to frame us and attack the Temple of Set in utter disregard of the law.

The report finally issued by the 6RCID is presently under review by the CID's commanding general in Washington, to whom I have made my indignation concerning the 6RCID's violations of the law quite clear. Until we see how the CID command proceeds at this point, it would be premature to comment further.

In the process of examining the 6RCID's conduct, I came across more and more evidence of their sabotaging of the original Adams-Thompson court-martial charges. At the same time I began to acquire more and more evidence further substantiating and documenting the chaplain's violation of the law. Hence I have now **re-preferred** charges against him on two specifications of a violation of Article #133 of the Uniform Code of Military Justice. These charges have once again been forwarded to his unit of assignment, the 25th Infantry Division in Hawaii, for disposition, and further developments will be discussed in the *Scroll*.

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### [17] **FBI Issues New Report on Satanism**

From the very beginning of the "Satanism scare" in the United States, a voice of reason, tolerance, and fairness has been that of Kenneth V. Lanning, Supervisory Special Agent of the FBI and the Bureau's chief expert in "occult"- related matters at the FBI Academy.

In October 1989 CE Lanning published his most definitive analysis yet, an FBI informational paper entitled *Satanic, Occult, Ritualistic Crime: A Law Enforcement Perspective*. This 11-page report factually and methodically explodes all of the myths concerning "Satanism", and was published

nationally in the October 1989 issue of *The Police Chief* magazine, a nationwide law-enforcement professional journal.

Lanning kindly sent me a copy of this report, and I have in turn provided copies of it to the Priesthood of Set, for reference in cases where it may be pertinent.

While not denying that people can commit crimes using "Satanism" as an excuse, Lanning points out that all religions have been used as excuses for crimes by irresponsible persons:

The fact is that far more crime and child abuse has been committed by zealots in the name of God, Jesus, and Mohammed than has ever been committed in the name of Satan. Many people don't like that statement, but few can argue with it.

Although defining a crime as Satanic, occult, or ritualistic would probably involve a combination of the criteria set forth above, the author has been unable to clearly define such a crime. Each potential definition presents a different set of problems when measured against an objective, rational, and Constitutional perspective. Each offender in a group may have a different motivation for the crime. The author has discovered that the facts of so-called "Satanic crimes" are often significantly different from what is described at law-enforcement training conferences or in the media. The actual involvement of Satanism or the occult in these cases usually turns out to be secondary, insignificant, or nonexistent.

Mr. Lanning deserves the appreciation not just of the Temple of Set, but of adherents of all religions which have been misrepresented and persecuted by intolerant fanatics in society. It is a shame that some law-enforcement agencies have allowed themselves to be used as tools in such campaigns of suppression and hatred. It is to the credit of the FBI that it has declined so firmly to be one such tool.

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### [18] CSER's *Satanism in America*

October was a good month for exposes. In addition to the FBI paper discussed above, the Committee for Scientific Examination of Religion (CSER) of the Academy of Humanism published a massive study exposing all of the frauds who have been trying to represent themselves as "Satanist criminals", "Satanic victims", etc.

The CSER effort began a year ago as a simple paper tearing apart the notorious 10/25/88 Geraldo special on "Satanic crime" (the same show that got

the Army so worked up). Although the initial paper was excellent, CSER decided to go ahead and sink its teeth into the whole nationwide scam, and this book is the result.

My only quarrel with the book is that its definitions of the Satanic religion are very primitive, coming simply from the *Satanic Bible*. Also, because of the authors' nervousness about the publicity surrounding the Adams-Thompson/Gallant/Pamfiloff attack on me, my name and that of the Temple of Set were not included as expert sources on the subject of Satanism in the index. [Whose name appears as an expert source? Zeena LaVey's!]

I have discussed this matter with Dr. Shawn Carlson, the book's principal author, and I expect this absurd situation to be corrected shortly in further printing runs. In the meantime it shouldn't spoil the value of the rest of the book for interested Setians. If you would like to order a copy, send US\$14.45 (US/Canadian resident) or US\$14.95 (overseas surface) to: Gaia Press, Post Office Box 466, El Cerrito, CA 94530.

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### [19] My Favorite Crowley

Everybody has a favorite Aleister Crowley book, and mine remains his *Confessions* (#9C) for the jewels of LBM wit and wisdom which bubble up unexpectedly at every page.

The Beast too had regular problems with the anti-occult zealots of his day. In his memoirs he grumbled:

It was the psychology of the Middle Ages. A man might or might not be guilty of murder, but witchcraft was so unimaginable an abomination that it was unthinkable that anyone could accuse people of it unless it were true.

I remembered the case of Eckenstein. He had committed a crime too frightful to put into words and therefore he must be guilty.

I had found it much the same with myself. Nobody seemed to care whether I had or had not done various things which anyone might be expected to do, but nobody seemed to entertain a doubt of my having done things impossible in nature. Nobody troubled to find out the facts about the simplest matters. People printed falsehoods about my family, my fortune, the best-known events of my life. There was no attempt to be consistent or probable. To edit a newspaper while undergoing penal servitude seemed to strike nobody as beyond my ability, and so on *ad nauseam*.

Still more absurdly, trifles which are true of hundreds of thousands of people became charged with the most sinister significance when applied to myself. I have been accused of living in a farmhouse, as if only assassins so far forget themselves. If I turned down the light, it must be to conceal my crimes. If I turn it up, it proves my shamelessness. If I go to London, I must be fleeing from the police in Paris; if to Paris, from the police in London.

Did such annoyances deter Beast #1 from Uttering his Word? Not in the least:

If one had to worry about one's actions in respect of other people's ideas, one might as well be buried alive in an antheap or married to an ambitious violinist. Whether that man is the prime minister, modifying his opinions to catch votes, or a bourgeois in terror lest some harmless act should be misunderstood and outrage some petty convention, that man is an inferior man and I do not want to have anything to do with him any more than I want to eat canned salmon.

Of course the world forces us all to compromise with our environment to some extent, and we only waste our strength if we fight pitched battles for points which are not worth a skirmish. It is only a faddist who refuses to conform with conventions of dress and the like. But our sincerity should be Roman about things that really matter to us.

And I am still in doubt, as I write these words, as to how far it is right to employ strategy and diplomacy in order to gain one's point. The great men of the world have stood up and taken their medicine ...

Adaptation to one's environment makes for a sort of survival; but after all, the supreme victory is only won by those who prove themselves of so much harder stuff than the rest that no power on Earth is able to destroy them. The people who have really made history are the martyrs.