

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Executive Director Address Change

Effective immediately the in-Temple mailing address for the Executive Director is:

Ms. Linda Reynolds
Post Office Box 1011
Placerville, CA 95667
U.S.A.

Now please pay careful attention:

Do not send mail for her to the old Tennessee address.

Do not send mail for her to the Temple's San Francisco address.

Do not write any Temple of Set titles on envelopes.

Do not decorate envelopes with occult emblems, or use black envelopes with silver-ink handwriting, or use wax-seals on envelopes. [You are welcome to be as creative as you want to with the papers inside your envelope.]

Do not scrawl addresses on envelopes that the Post Office can't possibly read, or scratch them in #10 pencil, or emboss them with a five-year-old, ink-starved typewriter ribbon.

Got it? If not, please go back and read this all again.

Still don't get it? Read it one more time, s-l-o-w-l-y.

Got it this time? Great!

Magistra Reynolds can still be reached at MCI-Mail account 314-3953. Since she is still in the process of moving, however, allow some time for her to receive the computer from the movers and get it operational again.

[2] *Xeper* and Transformation

- by Dennis Mann III°

Follows herewith a modest proposal. Giving credit where it is due, I offer my thanks and a tip of the Setian Double Crown (of Upper and Lower Egypt) to Adept Andrew Nourse for his suggestion of the above theme.

As we follow the multiple paths of personal darkness to that internal realm of *Xeper*, we are always engaged in the process of transformation. You need only reflect on the changes, internal and external, to your world in the last year to understand the truth of that statement. Yet for all our changes, it sometimes seems as if we spend too much of our

time dodging loose cannons on the rolling deck of humanity; the actively hostile, the foolish, the psychic vampires who would drain us dry, and so on. A mark held by most of our enemies and opponents is their resistance to change [and to what we know as *Xeper*].

Every now and again, we see how we too have been resisting changes in one area or another; having obtained that insight, we then move to rectify the situation and solve the particular problem area that was holding us back.

The pace and rapidity of change have increased in the last five years. Situations that were stable - like the Cold War and the USSR - have collapsed, leaving a vacuum effect in their wake. We did not foresee all the changes, good or bad. But we can see the possibilities for flexibility and *Xeper* in the overall human condition; the possibilities for change in itself are better than they have been since the end of World War II.

What I propose is a mass Setian celebration starting at midnight, July 18/19. That's is why I have given the time, right down to the second (in Europe, it would be early Sunday morning). The theme would be Transformation. The intent of the working is to (1) to give this type of change known as transformation a "push" from many Setians all working their individual magics at the same moment in time; and (2) to actually transform people, events and paradigms/world views through the mass application of magic. I look upon this as a lever and fulcrum device, where we have the skills and the energy to work the levers of our minds and alter the positions of subjective and objective universes in this arena of human endeavor through our wills.

A major lesson of the MetaMind experiments was that when everyone focussed upon one particular object in ritual, the object itself was usually obscured, while things at the edges were more readily noticeable. This is, I submit, an example of night vision in action; you cannot look directly at an object at night. Instead, you must look slightly to one side in order to see what you really want to have come into focus.

Perhaps the result of a working that encourages [individual, group, Setian, human] transformation will be something else other than transformation itself (at least on a larger scale than individually). This is a proposal for a mid-year "meta-experiment" in night vision. But then, consider: the net effect of what we have been doing in small groups or individually for the last 17 years is a meta-experiment.

We have had as many as one-third of the Temple members personally present at major workings during a conclave. We have never, to the best of my knowledge, tried a mass Working where nearly all Setians participated at the same time. The time for it is now, while the world is undergoing one of its occasional bursts of flexibility.

I do not want to propose one rigid central theme. That smacks too much of the old "Order without Law" system to me. No, some people will want to work upon self-transformation, while others will be concerned with events, or other people, or their ongoing process of opening their own way. I believe that a central impulse coupled with random subtheme selection will be the best method of performing the Work at hand.

Xeper possesses enough flexibility inherent in it to where we now have **Remanifestation** and *Runa* as follow-on Words; so far, the experiment of *Xeper* has worked out well. I look forward to this experiment in concentrated *Xeper* working out equally well.

Feedback to the Editor of the *Scroll* concerning the individual or group results of this mass Working is encouraged.

[3] Operant Magic of *Runa* II

- by Don Webb III^o
Bull of Ombos Pylon

I'd like to share with you a Working that has helped me develop a sense of the Hidden in my own life as well as given me access to more of my own self in the form of memories. You may wish to try something like it.

You'll need a spiral notebook and something that you can conceal the notebook in - black cloth is good. The exercise will take four or five minutes a day and will last for 36 days. Get a little spiral notebook. It shouldn't be fancy; you won't write freely in a fancy notebook. Remember this is a book for you - one you can write anything in, draw pictures, cross-out things etc. Scribble and doodle if you want to. Try to write in it every day. Not a lot. Two sentences will do, or a picture. Remember this is something entirely for fun, you don't have to show to anybody, remembering to spend sometime with yourself is an important part of the *Xeper* process. But there are two things you must write about every time they happen:

1. Every time you remember an intentional change you made in your life - starting a new job, moving, quitting smoking, whatever - write about it. Answer three questions: "What choices did I have? What did it feel like to make the change? What benefits and consequences did it bring into my life?"

2. When you find yourself doing something and don't know why you're doing it - humming a particular song, taking a new way home from the grocery store, or whatever, just note it down. Or if you wish, you can write down puzzling dreams.

The entries for #1 will begin to show that you've always had more power over your life than

you thought, and that you've always been a little wiser than you've imagined.

The entries for #2 will show you that there's still a great deal about yourself that you don't know. These unconscious stirrings can tell you things about your true nature. Don't force yourself to figure them out, just note them. When the time comes revelations will follow. Don't worry if you don't write everyday; try to get 5 out of 7 days. You can also put in pictures from magazines or cartoons or anything that makes you happy.

When you've done the diary for 18 days, cover it in black cloth or otherwise conceal it [wrapping it up as a present might be nice], for the next 18 days.

Be sure you see the wrapped up diary. Don't open it to look at it, don't take it out to change anything - just be sure you see it. Putting it on your altar might be nice. The idea is to let your anticipation at seeing the diary after the ritual on the 36th night. That's the diary part.

The study part is to reread *Black Magic*. Read it through slowly, and ask yourself: "What are my ideas on this subject, and how are they like and unlike these ideas?" Read during the 36 days so you will be familiar with the major ideas of the Temple for the 36th night.

The daily ritual: Every day during the 36-day period make a small affirmation of your intent. This can be done during other work, or just by itself. This may not feel magical, but this sort of thing works best with repetition. Just stand in front of your altar and say something like: "I address all of the Intelligences in the Universe that they may witness the unfolding marvel of my being and bear the mark of that which is newly of me. O Set, shaper of my mind, hasten to be with me that you may rejoice as I discover the mysteries of my black heart. I love all that I am, and I thrill at that which I will to Become. O Set, where you are time has no meaning. By your touch I will remember all that has lead me to this place, and I will see the possibilities where I may go even unto the beginning and ending of dimensions."

On the 36th night construct a simple ritual to help you find the answer to questions of: "Who am I, and what do I wish to Become in and beyond this life?" A sample ritual might be:

- Open the Gate. Light the Black Flame.
- Invocation of Set (as above).
- Third part of the Word of Set (English).
- Graal: "I have filled my mind with the wisdom of your Temple, O Set. Now in your presence I am risen up into the realm of Understanding. Hidden within this dark sheath is a record of my Becoming. Here is the mystery of how I have made decisions against the uncertainty of time, and yet by my godhead found my way here. O Set, let me see the

power of my life as I drink in my words, that I may gain the strength to live forever. By this work I create a movement within my self to see ever more clearly how one Word leads to another Word, and one work to another work. By this work I bring forth in me the desire to act in the objective world on this great stream of self Becoming!"

• Take the cover off the diary, sit down, and read your words. When you have read all of them, arise and say: "Derived from the First Form of isolate intelligence, I see now the slow steps that I made toward the secret of self creation. By my work I am Become divine and my Becoming reveals evermore secrets residing in the darkness. Into that Darkness I plunge to glorify my self and the name of Set in my Becoming."

• Close in your regular fashion.

You'll probably want to have pencil and paper and ready the next few days to write down some impressions that will come to you.

I found this ritual useful in focusing and discovering those experiences of divinity I was creating before I joined the Temple. I found that this ritual taught me that there was a great deal of my own life hidden to me. I have felt a great excitement everyday because of my *Xeper*, this ritual also enabled me to turn that excitement - like a flashlight - into my own past. This also seems a way to get yourself going during dry periods.

I hope others may find these techniques useful, and I'd like to hear about your results.

REYN TIL RUNA

[4] Inter-Communication Roster

Enclosed with this issue of the *Scroll* is a current run of the Inter-Communication Roster, together with current Officials, Pylons, & Orders sections from the *Crystal Tablet*. Let's review a few ICR considerations:

* * *

A completely up-to-date ICR is run for each new batch (10 copies) of *Crystal Tablets* for new Setian admission packets. At the same time the ICR is updated on Glinda (*Crystal Tablet* file directory).

Glinda is the fastest, easiest, and most efficient way for you to acquire the latest ICR. If you do not have access to Glinda, you can write to the Temple office for a hardcopy, but such requests will be filled on a time-available basis, hence may be delayed.

* * *

Occasionally a Setian writes in to say that letters to several other Initiates on the ICR have gone unanswered.

If you enter your name on the ICR, it is assumed that you are not interested just in receiving

mail, but in sending answers as well. Otherwise you are wasting the time of correspondents who, instead of writing to you, could be writing to someone who is indeed interested in a two-way dialogue.

This doesn't mean that you are required to respond to every single letter or note you receive via the ICR. But if you receive, say, 10 letters and respond to none of them, then something is clearly out of balance. Either you need to revise your ICR statement so as to more accurately describe yourself to potential correspondents, or you should consider taking your name off the ICR entirely until you do have the time and desire to engage in correspondence.

The other side of this: If you are sending out lots of letters and getting few or no answers, consider whether your letters are conveying a positive impression or not. Re-read Magister Menschel's advice in "Protocol" in the *Crystal Tablet* on how to write letters which are pleasant and interesting for others to receive.

Again please remember that the higher the degree of an ICR Setian, the more Temple-related mail & other responsibilities that individual is probably trying to manage. In such cases proportionate delays are difficult to avoid.

* * *

As you know, some ICR entries are very helpful to potential correspondents; others reveal very little about you to someone scanning the list. When you write or update your entry, put yourself in the position of someone else reading it. Would you write to someone on the basis of **this** statement?

ICR Historical Entry File #1

Name: Christ, Mr. Jesus H.

State: Galilee. Country: Israel

Pers Statement:

I was raised in the Jewish religion, but I found it increasingly unsatisfactory. I like swimming, and am thinking about starting a religion where everyone has to go swimming before they can join.

Professionally I am a carpenter, probably because I have always liked to nail things together. As a child I once nailed a rat to a tree and have always felt guilty about it. I sometimes dream about atoning for this act by getting myself nailed to something. This usually makes me wake up sexually aroused and thinking about God.

I would like to meet some Setians, especially women. I am not very experienced about women, as all the ones I've met have been either virgins or whores. Are there other kinds too?

I had some pet sheep once, and considered working as a shepherd, but there was a problem and the neighbors wouldn't let me near their sheep anymore. So I became a carpenter. I enjoy playing Dungeons & Dragons, listening to Heavy Metal music (my favorite is Dio), and sticking myself with pins.

* * *

The ICR is one of the most effective tools the Temple of Set has to offer. When it is used correctly, it is very efficient and very rewarding for participants. Keep these pointers in mind, and you can put it to work for you.

[5] **Starry Wisdom Church to be Saved**

- by Don Webb III°

Sentinel, Bull of Ombos Pylon

Condensed from *Lovecraft Studies* #26

In December of 1991 the Catholic Dioceses of Providence, Rhode Island, decided to demolish St. John's Church - the setting for Lovecraft's *The Haunter of the Dark*. In January of this year the gruesome work began. However by an act of Providence Mayor Vincent Cianci saved the church from destruction. Mayor Cianci had been driving thorough the Federal Hill area and was shocked to see that the back 15-20 feet of the church had been removed. After a series of negotiations the city was able to take over the church property and would attempt to save as much of the church as possible.

Latest word is that the church's tower, as well as portions of the structure which will be turned into arches, will be saved, and the piece of land will be turned into a public park. The mayor recently stated that the project should be completed by fall of 1992. While the entire church may not stand, important portions of it will remain, and Providence will keep one of its most interesting literary landmarks. What is not known, however, is whether it was the church's history that prompted the city to save it, or their hesitancy to allow demolition to continue and unleash whatever might still be in that tower.

[6] **Recording Rituals**

- by Carmel Hind II°

Infernus & Gates of Hell Pylons

Some basic notes which may be helpful in documenting or designing ritual:

State the time, date, place, and purpose of the rite.

An introduction to the ritual: Give a brief outline of the style of working, your own methods or those drawn from a particular tradition. The reason why you chose to perform the ritual.

Preparation: Any special exercises or techniques for preparing yourself for the rite, and the reasons for them.

Set up: Describe the use and reasons for the altar and any objects on it, its orientation, music used, mantra, colour, incense, specific ritual items, elements, gods. The use of light and darkness. Methods of making sigils.

The rite: Try to express the atmosphere created in your ritual space or chamber. For example, the "Nox" or "Star Ruby" ritual is set in a deserted night. The sequence of the working, the type of powers you wish to invoke. Invocations used and actions performed within the ritual.

Results: Your thoughts and feelings during and after your working. Do you think you succeeded in achieving what you desired? Include any photos, tapes, sigils, or any other art forms that were created for or inspired by the rite. Note any references from books or movies.

[7] **Editorial Arena**

"Why go public as a Setian?"

Carmel Hind II°, Australia:

As I am not a Priestess, I don't attempt to explain Setian philosophy publicly, but do speak in terms of Satanism and the LHP traditions. Why go public? To communicate clearly what the Setian religion is and to attempt to dispel fears & misconceptions about Satanism generally and the philosophy of the Temple of Set in particular. There is nothing worse than having those opposing you incorrectly defining what you are.

I chose after much debate to speak out due to the fact that the Setian/Satanic religion is neither "legal" nor "illegal" in Australia. If I don't stand up for the right to practice my religion the way I choose to, a law could easily be imposed stating that what I believe & practice is illegal. We certainly have people who would very much like to see that happen. By broadcasting through media channels you just may change some people's minds.

[8] **Fight Fire with Fire, Stiffness with ...**

Every day it seems that we learn of a new disease or something else that is bad to eat [particularly if it tastes good]. Thanks therefore to the *San Francisco Chronicle* for the following news item:

Sex stimulates the adrenal gland. The gland secretes cortisone. The cortisone relieves pain and swelling in inflamed joints. A doctor was quoted here to that effect sometime

back. He said he explains it to certain of his patients before telling them what they ought to do for their arthritis.

[9] Thirsty?

- by James Knowles I° ("The Black Tiger")
Kaliyuga Pylon

How dry is your throat?

What will you give that you might drink?

Dare you reach through the darkness for this Unholy Graal?

Are you not afraid the sweet nectar you desire will be your poison?

Me? Oh, I want nothing from you. I know you most intimately. You have nothing to offer which I do not already possess.

Do you smell the incense? It is your mortality burning in divine transformation.

Careful! Don't break the mirror.

[10] For Set, With Love

- by Hubert J. Dirksz I° (Aruba)

Long suppressed by family Christian tradition and Right-Hand Path believers, I finally met with him, first through a black book of occultism and magic. It was on that cold European night that I first met him.

As I began to discover the great concepts, places, people, and occult institutions of antiquity, I entered into an entirely new life. But I searched for years for an institution with which I could affiliate and through whose guidance begin to ascend the true path of initiation.

At first I studied Satanic philosophy and rituals as a solitary adventurer. Year after year I persevered, even as I continued my search for others like myself with whom to share experiences and information.

Then the Black Flame started to burn more brightly, and one day I received a gift: another black book in which I first read about Set: his power, knowledge, love, and Word. Immediately I realized my kinship with him and began to search for his Temple.

I discovered it. I wrote. On the ninth day of December XXVI, after waiting anxiously, I received the greatest black book, the *Crystal Tablet of Set*. It contained, finally, the secrets of initiation I had sought so long.

With mingled pleasure and respect I read of the Æonic Word *Xeper*. Knowing myself among the Elect, I promised Set that I will do everything in my capacity and knowledge to advance the Æon.

Set seeks all Setians through love, and through this love we *Xeper* with him. Now that I am an Initiate of his new Temple, like his Temple in

ancient Egypt, I, with my fellow Elect, will seek the knowledge and power that his Gift has brought to us. With love you Become one with the Eternal Set.

[11] Affirmation of Faith

- by Sam Giancana

[to an evangelist who asked if he were a Christian]

"Yeah, sure, now beat it."

[12] Don't Forget the Library

- by John A. Syphrit I°

In the quest for the more obscure volumes on the Temple's reading list, a source which should not be overlooked - especially before contacting rare-book dealers - is your local college or public library. Today's libraries have no walls; through InterLibrary Loan nationwide resources are available to you. Using ILL is like checking the card catalogue of thousands of libraries all over the country for the book you need.

Nearly all college libraries, and most public ones, are members of a library consortium called OCLC. OCLC is an enormous database which lists the holdings of nearly every library in the United States. A system also exists that enables your local library to request that the particular volumes you desire be borrowed for your use. The books are shipped to your library, which lends them to you, often for up to a month.

In practical terms this means that you can find virtually anything! As a case in point, I was looking for *The King in Yellow*. Since none of the local college or public libraries had the book, I requested it via ILL. Within two weeks I had a copy in my hand from a library in another state - the original 1895 edition to boot. [Ed. Comment: From the Miskatonic U. Library, no doubt.]

[13] Nosferatu

- by James B. Severson II°

("The Vampyre Akasha")

In the Darkness the sound shatters the clear, unbroken silence, a mournful hiss. From my slumber I pull myself into the fitful manifestation of subjective overlays. I rise! I walk among these ant hills of man's chaotic creation. This is the work of a God? Hardly.

I am the only God within myself. I have memory and awareness, in this current shape and form. A spirit removed by **decision** from the mindless flow of delusions, I walk among them, I walk above them, I walk below them, I walk in front

of them, and I walk behind them. If they could look into my soul, they would surely run in terror, for they would find themselves staring back at them. I mirror their world, but my essence is of quite another.

I am **Nosferatu**. My dark desire burns within my black heart like the furnaces of Hades. My "Black Soma" bubbles across the Akashic membrane from the eternal darkness of my potentiality. And in my eternal darkness is the Jeweled Gate. This only I may traverse. For the mighty Prince of Darkness and I share our realities across that threshold. It is the source: the dark blood of my forever. I drink deeply of its infinity.

Through the vortex of this physical form I ride the lightning of the great current, the current that flows from my great beyond, that of the Æon of Set. Its expression is my eternal seduction, the perception and understanding of infinity.

Constraints of time that attempt to bind my semblance, I spit on your laws in their delusions, the laws of the God of men. I now drive this mighty, blazing chariot. I am the lawgiver, the law taker, and the lawchanger. It is my will that I shall see the becoming of my power in this Æon of Set. It shall spread like fire in a moisture-choked landscape - the landscape of my subjective creation and its ever-evolving objective expression. It is mine to control!

I am what I am and will to be that which I desire to become! Hail Akasha! Hail Set! *Xeper* and Remanifest.

[14] *Political Thinking* (#16G)

Discussion

- Bull of Ombos Pylon, Texas

June 7, XXVII

The major points we arrived at in our political discussion were that:

1. Most political movements have strength in proportion that they claim to having the solution to man's estrangement.

2. As a group which actually glorifies man's estrangement we would be a target if we were understood, but most likely we are incomprehensible.

3. The tearing of the social fabric in America could be very good for us, if we are able to institute a civic creed of tolerance - actually such a creed is developing, but it is connected with the contradictory creed of the politically correct attitude.

4. Political thinking is necessary to know who you are - rather than reacting on received ideas.

5. Political thinking is necessary to know what ideas you want to bring into the world. Without this examination, one of two things may happen.

a. You are basically unformed - you have no real philosophy and it is harder to set the limits between you and the natural order. It would be almost impossible to experience Initiation if you're living by yourself in a tent in the wilderness.

b. With an examination if the Principles you are trying to bring into the world - the practice of magic and LBM in particular could lead to a mindless exercise of power without initiation. You'd just be messing around with other peoples lives. Worse still you would probably be moving them into patterns you'd received unquestioned from society. In short you'd be using your magic to reinforce the very forces which bind you to sleep.

6. Political thinking is necessary to bring about the changes in your environment necessary for your *Xeper*.

7. Observing the times we decided that it would be very good for each Setian to very consciously and deliberately work on getting a loyal support structure at many levels of society and as diverse as possible. These personal networks - based on a real exchange of value will give the Setian especial resources to draw on in a disintegrating society, as well as in a stable one. The guiding word for this endeavor is one of the words associated with *Runa* - the word *Troth*.

8. We decided that the self empowering group or tribe is the most healthy type of society in the disintegrating/ re solidifying New World Order. We think it would be better to try to bring about cultural change by introducing the notion of *Troth*. See also #1 in my latest Uncle Setnakt article on White Magic. All of this for the Setian needs to be understood as a tool.

9. We were pretty surprised at how unexamined our own ideas were. We came up with this working definition of evil - Anything that prevents a psyche from finding the real. This is a very relative value, and one that also considers the evil as being something much more difficult to do against the empowered personality.

[15] *Set-XIII*

- by Lilith Aquino IV°

Plans for the Set-XIII Conclave [on the east coast of the United States] are coming together rapidly. Initiates who have sent in the registration fee have received the necessary information, which is provided only upon registration.

Please keep in mind the room reservation and Conclave registration deadlines to allow yourself enough time to complete your personal arrangements.

The hotel will hold rooms for the Temple of Set until September 24, 1992CE. If you have not made a

reservation directly with the hotel by that date, space may not be available at the hotel. And alternative hotel accommodations in the vicinity may be difficult to book as we get close to Conclave time.

I have set a date of October 5, 1992CE for Conclave registration. You will note that this date is later than that required for hotel room reservations. This is to give those of you who live close enough to commute, or who for one reason or another don't want or need to stay at the hotel as much time to register as possible. Everyone who plans to stay at the hotel, however, should obviously register by mid-September in order to receive hotel-reservation information in time for the September 24th hotel deadline.

Setians I° are reminded that, in order to attend, you must be sponsored by an Initiate of the Priesthood (III°+). The reason for this, if you are not familiar with it, is that due to the size, rapid growth, and geographic diversification of the Temple, we simply do not know every new Initiate as well as we would like to. We want to be reasonably sure that everyone who walks in the door of an international Conclave is as sincere, serious, and at least potentially qualified as a Setian as he or she has represented at the time of admission. Hence Priesthood sponsorship. So if you are a I°, would like to attend, and have not yet been sponsored, now is the time to contact a member of the Priesthood for some personal dialogue.

Set-XIII promises to be exciting and full of various activities such as art shows, workshops, discussion groups, seminars, lectures, a Mythic Theatre Danse presentation, Order meetings/workings/rituals, and the ominous/eternal banquet dinner. Not to forget the Conclave Working itself. Squeezed into any extra time and space is plenty of good fellowship, sightseeing, dining, and everything except sleep.

Some time ago I asked those of you who want to attend Set-XIII to advise me: not a commitment, but a means of advance planning for meeting rooms, the banquet, and other size/capacity arrangements. If you would like to attend, even if you don't know exactly where the Conclave will be or what it will cost, please drop me a line and notify me of your interest. This helps us rough out the amount of space we will need.

At last year's Set-XII Conclave in San Francisco, attendees were asked for improvement and innovation suggestions. Among them were these:

- Members of the Priesthood might give presentations on their areas of individual expertise.
- While the Priesthood III°+ meets on the first day of the Conclave, provide facilities for I°/II° Setians to hold a meeting of their own at the same

time. [This has been scheduled for Set-XIII. It is not a pre-structured event, but rather a "time and place" indicated on the schedule. If you are a II° and would like to coordinate such an event, please advise me of your interest.]

- Presentations on the various Orders and Pylons to be given by Grand Masters and Sentinels.

Requested topics for discussions, meetings, and workshops:

- Neurolinguistic programming relative to LBM & GBM.
- Ethical applications of magic.
- Lucid or otherwise Setian dreams, to include dream art.
- Techniques for Workings.
- Exploring and measuring results from Workings.
- A resource catalogue display.

None of these things will "just happen" by itself. If you are interested in making one or more of them happen, again now is the time to talk with me about space on the program. It will be far easier to accommodate you now than if you come running up at the last moment with a "great idea"!

Conclaves of the Temple of Set are strange animals. They are not conventions or even "meetings" in the way that profane organizations hold such affairs. They are rather a point and place in time where a number of the magicians who comprise the Temple happen to all come together at once, whereupon all the Workings they are engaged in also tend to come together - which often yields some unexpected and spectacular results! It is also fun to watch and fun to do - for no one ever just "sits on the side" during a Temple of Set Conclave. [You may think you will, but you won't!]

The following year, after several years of anticipation, we will finally be heading overseas to Europe for our Set-XIV Conclave. Setians from several European countries have already indicated that they will be at Set-XIII, so expect brainstorming!



The Black Pyramid

- by Michael A. Aquino VI°

[16] Madness Accompanied by Drums

Does the world seem to be coming apart faster than usual?

1992CE is a bacchanal for doomsday-sayers and conspiracy theorists. The worldwide depression

crawls onward. In the United States a medieval Supreme Court, a helpless/hapless Congress, and a Big Brother Presidency have engendered a sullen, cynical apathy within the electorate. The Vice President struggles to spell the word "potato" while the Democratic Presidential candidate plays the saxophone on TV. Nobody knows what Ross Perot plans to do if he's elected, but nobody cares either.

In Eurasia the newly-independent nations of the former Warsaw Pact struggle to prevent capitalist dreams from foundering in a dictatorial backlash. Evangelists swarm into their midst like maggots, seeking to lay their parasitic eggs before the weakened victim can beat them back.

The Balkans flame anew with ancient, meaningless hatreds. Israel calmly persecutes non-Jews exactly as Nazi Germany calmly persecuted the Jews who founded Israel so that a "Holocaust" would never happen again.

Fighting, corruption, and drug-running plod drearily onward in Latin America. Unknown, uncared-for people bleed, cry, and die in little countries as they always have and always will.

The ecological destruction of the planet, by plundering of its resources and rampant overpopulation, tightens slowly like a hangman's noose about the throat of all life on this planet.

Racial hatreds burn brightly: So many races, so many to hate. "Education" disintegrates into nothing more than a desperate scabble for employability. Economics, both national and international, has become a sort of monetary Dungeons & Dragons with no discernible ties to reality.

We have forgotten how to actually go to the Moon, and we no longer have the technology to do so even if we wanted to. But we don't care any longer. Space-fantasies in darkened theaters and telescreen-rooms - the opium-dens of 1984 - are more gratifying and less trouble.

Don't even get me started on the varieties of religious insanity sweeping the globe, from Christian fundamentalism in the west to Islamic fundamentalism in the east. [I note that the term "fundamental" implies a merging of "fundament" and "mental", which pretty well sums up the situation.]

Sex is now deadly. If you survive, pregnancy is a ferocious battleground for control of your body. If you have children, you can only watch helplessly while others prey upon their innocence. You hope that somehow they may survive the ordeal of their youth and adolescence with some spark of the trust, happiness and love they knew as infants intact.

We are falling, slowly as in a dream, backwards into a new and greater Dark Age: a *Kali Yuga* which

reassures us by pretending not to exist, by pretending to be only a brief "recession", by pretending to be a Brave New World.

And the Temple of Set?

First we need to recall the environment at the time of our founding in 1975 CE. While the world was far from perfect at that time, it was an era of tolerance and encouragement of new intellectual directions in society. The revolutionary and evolutionary breakthroughs of the 1960s seemed to have made their point. Perhaps we couldn't all fly up, up and away in our beautiful balloon right now, but things were definitely moving in that direction.

And "Satanism"? It was simply one more alternative, and by no means a negative one, in the pleasant and stimulating mix of metaphysical alternatives loosely referred to as "new age" religion.

We are all too familiar with the surprising and shocking neo-barbarism that lashed the 1980s like the Black Death: an ominous vindication of *Liber AL #III-46* and the Ninth and Tenth Parts of the *Word of Set*. We survived and are warned and so more vigilant now, but the question remains: What can the Temple of Set be in such an environment? What should we propose to do for our Initiates?

Inquiries concerning admission arrive daily. They too are different than they used to be. People used to approach the Temple of Set as tranquilly as Her-Bak approached that of Amon-Ra: in peaceful reflection and contemplation. Today, more often than not, there is a note of angry desperation in letters of application. People clutch at the Temple of Set as drowning persons might a life-preserver. They run to us from a society which they feel has cheated, betrayed, abused, and deceived them. We are supposed to correct all of that; we are a refuge of sanity, of decency, of fairness, and of intellectual honesty.

This is a tall order. I wish that the Temple were both this excellent and this efficient. Certainly we aspire to be. But we cannot compensate either immediately or adequately for years of inferior education, or for personal habits of mental undiscipline which parents, teachers, profane religious propagandists, and the individual him/herself have allowed to corrupt and rot a fledgling personality.

We receive letters requesting initiation into the higher mysteries of the universe, written in pencil on torn-out binder paper, in fragmented sentences plagued with misspelled words. How are we supposed to say to such a correspondent: "We're sorry, but you're going to have to go back and spend another twelve years getting a good basic education, to include the rudiments of philosophy, history, grammar, composition, and etiquette. Clean

yourself up, both inside and outside. Then, when you are a shining example of perfect humanity, come back to us and we will see about taking it from there.”

Because that is what the Temple of Set should properly be doing. We are not a grammar or high school or even an undergraduate university. We are not a reform school or a halfway house for profane religious derelicts. We are not a magical “Saturday night special” for sulky failures to brandish to “get even” with their real or imagined tormenters. We are not the answer to all or even many of society’s revolting sicknesses.

The Temple of Set is a means by which persons who have raised themselves up as high as possible by ordinary education and socialization processes can then go beyond that excellence into something even more rarefied and ennobling: a state of being in which the tools of magic and initiatory self-consciousness are added to one’s state of being. But these tools cannot be added if the raw material is not there first. To try to do so is to invite failure and disappointment, a kind of cruelty similar to giving an amputee a set of roller-skates as a present.

You see the dilemma: In a world increasingly devoid of things which can be trusted and respected, many people come to the Temple as their “last hope”. Are we to turn our back on them because the very society which they reject in disgust has made them cripples?

Yet if we accept them, how are we to address our authentic and original purpose of initiation? Are we to relax our standards of admission, and thereafter “Recognize” persons to higher degrees who still have trouble understanding, much less articulating their own thoughts? Who have no idea where they want to go, or why, but are nevertheless in a hurry? If we do, we may appease egos and aspirations momentarily, but we will be moving the Temple towards mediocrity and ultimately inauthenticity.

Pseudo-occult organizations in which malcontents, incompetents, and assorted ding-dongs huddle together to tell one another how wise and wonderful they are - shades of Kipling’s bander-log! - are a dime-a-dozen. Anton LaVey even did this by design with the Kennel of Satan after 1975, as if to show me how easy even “Satanists” are to fool and exploit, and to mock me for my visionary trust in the inherent divinity of the human soul. Uncannily, had Anton and I corresponded thereafter, he might have written to me very much as Satan did to his altruistic counterpart Michael in Taylor Caldwell’s *Dialogues with the Devil*:

I look upon the twentieth century, as they call it, of the men of Terra, and I know that madness, accompanied by drums, is now sole

temporal power all over that disastrous world. It was not I who did that. It was the caressing dreamers who accomplished it, who refused to look upon the nature of man and to deal with it, and therefore evoked insanity in governments and individuals. The truth, as you know, dear Michael, cannot be evaded except at the cost of madness.

But enough of that foul little Earth, which lies snugly in my hand, reeking. It is nothing but bloody offal, ready for the sewer it has prepared for itself. I cannot help but congratulate myself, for in this century of Terra I have been supremely successful. It was I who gave the inconsequential gigglers to her, the creators of contorted art-forms, the demented “wild music”, the earnestly insistent, the souls who never knew laughter, the anxious watchers of the deportment of others while their own deportment was unspeakable, the envious, the slothful, the whiners, those who believed life was unfair to them in some vague and petulant manner, the deniers of life, the liars and the dream-spinners, the pursuers of novelty for its own sake, the busy-bodies, the interferers, the philosophers of government who espoused only the vilest members of their society, the teachers of ineffable fallacies, the tolerant of evil who were also the traducers of virtue, the casual and urbane, the planners of the Excellent Society, Hell receive them! and those who believed that filth has its own verity and despised the pure of heart. In short, the unproductive, the twisted, the frenzied, and the wild and uncouth. These are my demons; I raised them from my hells to infest Terra and the men thereon received them with love and delight.

As the Temple of Set stands against the corruption and decay of the Earth, so we are challenged to stand against what is imperfect in ourselves as well. If we do so carefully and honestly, that “light in the darkness” known as the Æon of Set may yet continue to burn. If we falter, deceiving and ultimately betraying ourselves, then whether or not the Kennel of Satan endures much longer as an organizational scarecrow, Anton LaVey will have been proved right: that the Age of Satan is all that Terra deserves.

Ultimately the battle is not to be fought in society, nor within any organization such as the Temple of Set. It is an exclusively, intensely individual and personal battle. Whenever each new *Crystal Tablet* is mailed out, the Temple has in essence done all that it can to arm the aspirant for that battle - by alerting the new Setian to its

existence. Thereafter the other features of the Temple, and other Setians, are accessories to what is centrally at issue: the individual's self-awareness, self-respect, self-affirmation, self-perfection. This is what is meant by *Xeper*.

[17] Film Review: *The Resurrected*
Live Home Video 1991, ISBN 1-55658-765-1

"Someday someone will make a really good film of H.P. Lovecraft's *The Case of Charles Dexter Ward*," I wrote in #F7F of the reading list, "and what a dazzler that will be!"

Well, someone did indeed do it, and it is a dazzler. At least about 90% of potential. *The Resurrected* is avowedly an attempt to bring CDW to the screen. In terms of creepiness and horror, it's got it all, right there, right now. This is serious HPL, not Sandra Dee stuff. I am a reasonably seasoned Black Magician, and I took more than a few deep breaths during this film. I also smiled a little, because, dear readers, this is what most of profane society thinks that we do behind closed doors.

[You mean we actually **do** ...?]

I don't think that *Resurrected* ever made it into theaters - at least not that I noticed. Seems to have gone straight into videocassette. That too is probably a good thing; I don't know if I could handle Joseph Curwen's, um, "pets" in 70mm.

I said 90%. What's missing?

The original novel [in #7B *The Mountains of Madness & Others*] is very intricate and very antiquarian. Tiny clues and plot-keys are sprinkled all through it, much like Tolkien's *LOTR* or Fowles' *The Magus*. Much of the fun of reading CDW is to pick up all of these little gems and piece them together into what is actually going on in the story.

You just can't do this in a movie. You've got to shorten it and simplify it, stuffing the plot down the viewer's throat rather than challenging him to figure it out. So *The Resurrected* is straightforward rather than being a jigsaw puzzle.

Because of time constraints the film regretfully abridges or eliminates some of the most charming games that HPL plays with his nefarious characters. Curwen's malevolently comical adventures as a "Setian" in 18th-century Providence, Rhode Island are missing. "By 1760," wrote HPL, "Joseph Curwen was virtually an outcast, suspected of vague horrors and demonic alliances which seemed all the more menacing because they could not be named, understood, or even proved to exist ... There seemed to lurk in his bearing some cryptic, sardonic arrogance, as if he had come to find all human beings dull through having moved among stranger and more potent entities." See what I mean? And:

"What the thing [in the pit] was, Willett would never tell. It was like some of the carvings on the hellish altar, but it was alive. Nature had never made it in this form ... It was not the worst thing depicted on that stone, but Willett never opened the other pits ..." Good old HPL!

The novel's present-day episodes are set in the 1920s, while those of *Resurrected* take place in the 1980s. Again some of HPL's original flavor is lost; how much depends upon how much of a Lovecraftian purist you are. The plot-line is quite powerful enough to survive it, however.

Another amusing change: When the characters in the novel encountered something distinctly unpleasant, they were still too well-bred - an HPL emphasis - to utter so much as a single, ahem, vulgar expletive. When our modern actors run into "ye liveliest Awfulness", they say just about what you or I would probably say under similar circumstances.

This is a tasty little movie. Enjoy.

[18] Abortion

Until now the Temple of Set hasn't had much to say on the subject of abortion. The reason is pretty simple; we don't understand why there's such a fuss about it. Your body is your body. As such, it's no one else's business what you do with it. If you want to pig out and make it fat, or pump iron until its muscles bulge out, or pierce your ear, or get a tattoo, or not have something independently growing inside you (whether it's cancer, ringworm, or a fetus), that's your decision. By the same token the Temple has no religious prohibition against suicide, though we of course do not recommend it nor propose to interfere with social laws concerning it.

As with so much else today, this eminently simple principle of "your body, your business" seems to be very difficult for a large part of the profane masses to accept. And in most cases the axe that is being ground is quite clear: Anti-choice people are either religious cranks or male-supremacists or women-haters or "all of the above". Without exception they couldn't care less about the fetus itself, as evidenced by "pro-life" groups' utter disinterest in improving facilities, procedures, funding, or opportunities for pre-natal care or for the post-birth, childhood, and adolescent rearing of the human being in question.

Oddly enough, the Temple of Set has had a very special reason to be concerned about the ethics of abortion, and it has to do with the essence of the soul and self. Alone among the world's religions, we take the psyche/soul/ba very literally and very seriously. It is not something to be dispensed with casually. Murder and mass-murder (war) are

destructive not just in terms of bodies but in terms of the psyches which are disrupted or destroyed as a result.

Where, therefore, does the conscious self begin? At conception? At birth? Or even a year or so after birth? [What is the earliest coherent memory you have?]

Benjamin Libet, Professor of Physiology at the University of California San Francisco Medical Center, sent a pertinent comment to the April 6, 1992 *San Francisco Chronicle*:

The so-called "scientific fact - that human life begins at conception" is flatly contradicted by present medical science.

One must distinguish between "living human tissue", which does start developing at conception, and the "life of a human person". Without a functioning brain there is no human person. At conception and for a time thereafter, there is no brain at all. A minimally functioning brain does not develop until well into the second trimester of pregnancy, or later. Let's stop using the term "human life" when it refers simply to human tissue or organs.

Accordingly there is no "killing" of "an unborn child" in an abortion of an early fetus; there is only the removal of some living human tissue that still has only a potential to develop into a human person.

[19] *Church of Satan Revision (Ctd.)*

As indicated in the February XXVII *Scroll*, I am partway through the current revision of my *Church of Satan* history. The major updates have to do with the circumstances surrounding the early life of Anton LaVey and the founding of the Church, as well as with a section concerning post-1975CE affairs. I had hoped to have the new edition done by now, but it looks as though it won't be ready for announcing until the next *Scroll*. As previously mentioned, I would like to have this edition - hopefully the final/definitive one - available in both an economy (pressboard/regular paper/b&w plates) format and in a collector's (hardbound/rag paper/color plates) format (similar to the first edition). Although more material is being added to this third edition of the book, moving the text down to 10-point size (identical to this *Scroll* text) should actually make the book more compact.

Meanwhile the LaVey situation in the courts has continued to percolate. As of the February *Scroll* article Anton LaVey had filed for a Chapter 11 (reorganization) bankruptcy, thus freezing the Superior Court's order for him to pay a substantial monetary judgment to Diane Hegarty (the former

Diane LaVey).

Diane's attorneys have tried repeatedly, and so far unsuccessfully, to get Anton ousted from 6114 California Street in order that it could be sold and the proceeds applied to the judgment. On 2/24/92 they filed a statement with the court:

On 2/18/92 we viewed the subject property for the first time. The house reflects the last 20 years as the Church of Satan. All maintenance has been deferred, and the property is in filthy and deteriorating condition. There is substantial doubt whether the building in its present condition could pass building, fire, and/or safety codes. Further the entire property is filled with books, icons, artifacts, and memorabilia connected with the Church of Satan, including a crystal skull and shrunken head. The lighting is deliberately subdued, the walls are painted black or red, the odor is oppressive, and cobwebs & dust abound.

Our impression of the property after inspection was verified by our real estate consultant, who indicated to us that in its present state the property had no rental value whatever since it is not in habitable condition. The kitchen and baths are unusable, there is substantial structural and renovation work which needs to be done in addition to interior and exterior painting, the windows need to be uncovered to allow light in, and there is no heat. Further the property cannot be shown in its present state until the debtor vacates and takes all his personal property with him.

The Church of Satan's current financial operations have also come under some question. On 4/29/92 Hegarty's attorneys stated to the court:

The debtor's petition indicates that no income is forthcoming from the Church of Satan when this is the very entity which seeks bankruptcy protection. The debtor's income is generated from royalties on the publications authored by both the debtor and the creditor and indicated in the petition. I am informed and believe that debtor has failed to report income which is derived from his business as the Church of Satan.

A recent issue of *The Black Flame*, the International Forum of the Church of Satan, indicates that memberships are sold for \$100, franchises are available for \$150,000, and that posters, mugs, jewelry, and other memorabilia are also available for sale. It does not appear that the proceeds from any of these articles were included in debtor's petition.

On 5/5/92 Anton declared under penalty of perjury that he derives no income from any of the *BF*-advertised trinkets except for the \$100 C/S membership setup. This is interesting, as in that same *BF* Blanche Barton ("Secretary of the C/S") proclaims:

Getting money by representing yourself as a Church of Satan outlet or franchise is unethical and unlawful. If you want to use the symbols, title, philosophy, and reputation, you can **buy** a C/S franchise for \$150,000. Those using our symbols otherwise will be prosecuted.

Notwithstanding the fact that the Baphomet cannot be trademarked because it predates the Church of Satan by several centuries [and the specific C/S design by several decades], this statement by Barton would seem to suggest that either several [unreported] \$150K franchises have gone into the 6114 kitty or that lots of Baphomet-merchants advertised in the *BF*, including editor Peter Gilmore, are now in the process of being sued by Anton for their "unethical and unlawful" practices.

Even if Anton's 5/5/92 statement is true, it still contradicts his earlier sworn statement on 12/10/91 that the only income he receives is from his book royalties.

What the judge thinks of all of this is not recorded. However on 5/7/92 he ordered the case to be converted from Chapter 11 (reorganization) to Chapter 7 (liquidation).

Now the bankruptcy court, as the superior court before it, appears to be moving in the direction of dissolving the Church of Satan as a "business" altogether.

[20] **Glinda**

Glinda's acquisition of a text-scanner means that a number of archive documents will gradually be making their way into her files for acquisition by interested Setians. We will also try to scan Pylon and Order newsletters as received and load them into the appropriate file areas as well. Sentinels and Grand Masters who would like to facilitate this process are asked to use as much "regular" typeface (i.e. non-script or calligraphic) as possible, and to provide clear, dark, distinctly-printed copies of their newsletters. Meanwhile Magister Menschel indicates that he is working on a master-index of all Temple publications for Glinda, to appear later this summer.

[21] **SECRET** of the LOST ARK

When the Lucasfilm movie *Raiders of the Lost Ark* was released in the summer of 1981, I was in Washington, D.C. on assignment to the Defense Intelligence Agency. The subject of the movie piqued my curiosity, so in my free time I started to poke around in the Library of Congress, the National Archives, and other repositories to see what I could uncover.

Libraries of interesting organizations often have correspondingly interesting materials. For example, I found Edward Hall's *The Hidden Dimension* in the library of the JFK Special Warfare Center at Fort Bragg, North Carolina during an assignment there. It explored the entire art/science/ magic of proxemics, and formed the basis for my *Runes #III-4* (July XX) article on the topic.

The DIA has an equally fascinating library, as does the State Department's Foreign Service Institute. Because of the eclectic interests of such organizations, they often collect books and documents which, while unclassified, are obscure, unique, and downright odd.

So over a period of weeks I combed through eldritch tomes and took lots of notes. I had in mind to write a *Scroll* article on the subject, but as the data accumulated a story format began to suggest itself. Ultimately I wrote the original version of *Secret of the Lost Ark* as a series of "cliff-hanger" short-stories which I sent to the Priesthood in installments as they were drafted. For the fun of it I wrote some Setians fictionally into the narrative as well.

A couple of years later I re-edited the installments into a single text, re-named the artificial Setian characters into purely-generic ones, and made the result casually available to interested persons within the Temple.

And so matters rested until recently, when an agitated Priest Peter Rivera came to me inquiring how I had discovered all of this information. "It was all so shocking," he said nervously, "that Dennis and Karen and I couldn't bring ourselves to tell anyone about it."

Then, in a hushed, furtive voice - punctuated with occasional wild laughter and spontaneous screams - he told me the **hideous truth** behind the story that I imagined I had invented eleven years ago. Feverishly I scribbled notes as he raved on. At length he could apparently bear the strain no more, as he sprang to his feet, looked desperately about him, and bolted for the door.

Checking with Priest Mann and Setian Revay only added to my consternation. They seemed oddly distressed at Rivera's revelations, yet clearly anxious to appease my curiosity in ways curiously

designed to suggest that the entire affair belonged to the realm of fantasy. Further queries from me were met with polite but transparent attempts to change the subject.

A short time later Priest Rivera called me to strenuously deny that any element of his previous account was true. "It never happened!" he shrieked insanely over the telephone. "Bad dreams! Bad dreams!" he hissed, then slammed the phone down.

Not knowing what to make of all this, I decided simply to make revisions to *SLA* necessary to correct it to Rivera's earlier account, and provide it to the Temple for such evaluation and comment as may be forthcoming. How much [if any] of *SLA* is truth? How much is fiction? Who knows? I can say only that it is reported reasonably straightforwardly, except that to respect the privacy of a certain professor and his wife I have substituted the name of the University of North Carolina for the actual university in question.