

The Scroll of Set

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[1] **Set-XIII: Antiquia et Moderna**

- by James Lewis VI°

Set-XIII is over, and those of you who were there can attest to the experience we call "Conclave". This gathering was one of our largest to date, and I looked at it with the eyes of a veteran of many a past one - assessing, judging, and feeling overall a great sense of satisfaction at seeing so many products of the Black Flame moving with skill and harmony through the world.

American Setians hosted visitors from Canada, Germany, and Finland; and the interaction of cultures was fascinating to behold. All of us come from varying backgrounds, and yet we have a common, uniting bond which was so self-evident to ourselves and others.

As usual, no one slept. Wisdom intermingled with repartee, ritual with insight, and Setian freedom with acknowledgement of our allegiance to That which is Set.

We overran Salem and Danvers, saw the history of Boston, and some of us even braved the Combat Zone. Power shoppers shopped, and few people at the hotel looked twice at the black-garbed guests enjoying the season of the year, although one small group on an elevator assumed I was with the hotel and asked me about the people wearing the upside-down stars. I replied they were the Temple of Set and that we were thoroughly enjoying having them with us!

Our meetings were beyond the norm with those in attendance drinking in the stellar essences abounding. Here were ample opportunities to engage in dialogue with any number of Initiates, and small groups predominated between the major meetings. The subjects ranged from Altair to *Xem*, with all points between being covered. Senior Initiates found themselves faced with minds sharper than razors, and the combined dialogues Remanifested into new and different shapes as more recently-affiliated members often found themselves with more troves of magical knowledge than might have been expected.

As I remarked in the *Trail of the Serpent*, we missed the company of the High Priest, who unfortunately could not attend due to pressing business. We owe a number of people a debt of gratitude, among them Magistra Lilith Aquino, without whose tireless work our Conclaves would

not be the successes they are. Many hands went into making Set-XIII what it was, and for better or for worse we left Massachusetts as changed people.

The Recognition of a Master of the Temple is an unusual event at any time, but Set-XIII attendees saw the Recognition of three: Patty Hardy, William Butch, and Dennis Mann. Having personally known these Initiates since their I° days, it was a double pleasure for me to see their *Xeper* and then to act in the High Priest's place and perform the ceremonial IV° ordinations.

New Masters bring fresh Understandings into the City of the Pyramids, and from there these radiate to the world. It is reassuring to see the quality of Initiatory work coming forth from that City to ensure the continuance of the Temple and the Æon.

Set-XIII also saw two ceremonial Recognitions of new Priests of Set, William Van Patten and Paul McAtee. Like the Recognition of Masters, the ordination of Priests is an Æon-changing event in that the III° is a crucial one in the functioning of the Temple.

Our new Priests start out on paths which they themselves must blaze through the cosmos. They will see their peers also forging trails, but can never be other than parallel to them due to the singularity of souls working in concert toward our goal. It is noteworthy, as the Recognition announcement elsewhere in the *Scroll* points out, that Priests McAtee and Van Patten are our first new III°s ordained under the Temple's recently revised By-Laws, with each being assessed by two other Masters of the Temple.

It is easy enough to discuss specific events which took place at Conclave, but to encapsulate the entire event in a few words is impossible for anyone. Those who were there will understand the difficulty well. To those of you who were not, join with us next year and enjoy not only the anticipation leading up to Set-XIV, but the arrival of the occasion itself; and then be prepared to arrive back home a different person than on leaving. There have been thirteen international Temple of Set Conclaves, and no one returns unchanged. Join us next year and see for yourself what it is, as the Wizard of Oz might say, to consort, confer, and otherwise hobnob with your fellow magicians. See you at Set-XIV!

Recognitions to the Priesthood of Set

It is my pleasure to announce the III° Recognitions of William Van Patten and Paul McAtee at the recent Set-XIII Conclave. All Recognitions to the Priesthood of Set are major influential moves on the part of the Master of the Temple perceiving the changes brought about by the hand of Set, and these two Recognitions are noteworthy in this, plus the fact that Priests Van Patten and McAtee are the first III°s to be ordained under the Temple's newly-revised By-Laws.

These call for a Recognizing Master and the approval of two other of the Magistri Templi to bring about an official Recognition. This serves a number of purposes, among them the reinforcement of the assessment of the primary Magister or Magistra by two objective and independently-operating Magistri who subject the III^o candidate to their own individual reviews.

This new approach, as we have remarked before, is not a judicial one whereby the candidate is placed on trial and has to defend his or her Initiatory status, but rather one of affirmation and reaffirmation in that if the qualities of Priesthood are present, they will be seen readily by those with Understanding.

Priest Van Patten resides in New York, and his writings can be found in various issues of the *Trail of the Serpent* and the upcoming *Gems V* volume destined for the *Ruby Tablet*. He is the Sentinel of the Luciferian Pylon.

Priest McAtee is a resident of Nebraska, and his writings also can be found in *Trail of the Serpent* and *Gems V*. He is the Sentinel of the Asmodeus Pylon. Both gentlemen are intelligent and dedicated individuals with distinctive approaches to their new duties and Degree.

Join with me in congratulating Priest Van Patten and Priest McAtee on their newly Recognized honors, and work with them to optimize the Temple and the Æon for our mutual benefit along the Left-Hand Path.

[2] **Drosophila**

- by Ronald L. Barrett III^o

Beyond you who are the third ordering shall be those of the fourth, who shall again come into being by a first, to recall the high orderings of the past and to witness those of the lower orderings in their mindless self-annihilation and labor, and to continue the exalted work of the second and third orderings.

I am pleased to announce the formation of a new element within the Temple of Set Drosophila. This is a project consisting of a network of Black Magicians dedicated to the alchemical inquiry into human evolution. Within this project, human evolution will be the subject, object, and purpose of investigation. Its contributors will utilize the gift to look at itself, and its products, as they transform through time; and through this process, they will transform themselves.

The Drosophila Project can be seen as a system consisting of three essential interactive elements: (1) human evolution, (2) alchemy, and (3) the metaphor of the fly. In this article I will describe each of these elements and its function within Drosophila, and

then lay out some tentative plans for the initial reaction.

Human Evolution

The Drosophila project will become a kind of department of anthropology within the Temple of Set. More specifically it will be applied anthropology directed toward the evolution of the human race within and beyond the World of Horrors. Here the evolving human will be studied at several levels of order biological, cultural, and magical.

In the biological realm Drosophila will look at ways in which human beings are coming to know and manipulate their own genetic makeup through the new technologies of molecular biology and genetic engineering, and the old technologies of kinship systems.

The project will also acquire information regarding the neurological structure, function, and development of the human brain. This information will be utilized in an attempt to understand issues such as: biological adaptation to disease and overpopulation, the mind-brain phenomena, and the neurological restructuring of the human mind through methods both physical and symbolic.

While the biological "stuff" is very interesting and enticing, I am predicting that the initial emphasis of Drosophila will take place on the cultural and magical levels of order. Here a great variety of opportunities present themselves for exploration and magical work opportunities which utilize the strengths of many Initiates within the Temple. Some major areas of pursuit in this realm include the following:

- Rites of Passage: Ritualized magical sequences involving major life events in the Initiation of the Black Magician which serve as thresholds to major leaps in self-transformation. This kind of work is particularly powerful for several reasons: (1) as opposed to a single ritual conducted in a chamber, a rite of passage is a kind of working that the Initiate lives through over an extended period of time; (2) rites of passage often link Initiatory development with significant accomplishments in the objective universe; and (3) this sort of work almost always involves some major reidentification of the self. Several Initiates in the Temple have had great success with this formula.

- Genealogy: It is not uncommon among persons living in western industrialized societies to lose track of their familial and ethnic lineage. The process of rediscovering one's heritage, itself a rite of passage, can bring new insights into the self.

- Ethnography: There is a great wealth of initiatorially significant cultural material distributed throughout this planet, much of which is still

undiscovered. With new discoveries, come new magical technologies, and new keys to self-transformation. Much of this ethnographic work is already taking place within our own ranks, as the Temple continues to grow in its international scope. In addition to this, I believe that there are many more vistas of human geography that have yet to be tapped utilizing the onyx lens of the Black Magician.

- World of Horrors: While some may have moved on to quantumly different modes of Becoming, most of us are still conducting our Initiation while struggling in the material world. If you're reading this article, then it is likely that you're still here as well. It would therefore be efficacious for us to learn to manipulate this environment so as to make it maximally conducive to our *Xeper*.

Drosophila can contribute to this effort through a kind of world-watch program designed to track human adaptation to an increasing population, rapid technological change, and decreasing natural resources. The object of this inquiry is to see how other human societies adapt to these stressors, in order that we can improve in our own adaptation.

For those desiring further expansion of these areas and their implications, please refer to the following *Scroll* articles:

- "The Genetic Code and the Gift of Set", Vol. XIV-3 June.
- "Thresholds and Alchemy: Rites of Passage in Initiation", April XXVI
- "Palaces of Memory", Vol. XVII-3 June XXVI

Alchemy

The Drosophila project can be viewed as a kind of alchemical laboratory which collects a wide variety of human experiences physical, symbolic, and magical and treats them as substances for selective recombination and will-directed synthesis. With this methodology, "substances" are collected from diverse sources such as ritual sequences, artistic genres, metaphors, history, and neuro-psychological pathways. These substances are then analyzed and broken down into their most useful component elements, and then selectively recombined to form new substances. These substances are in turn utilized by the Black Magician/Alchemist in a process of will-directed self-transformation.

This method utilized in Drosophila is not unlike the inner work performed within other alchemical traditions, in which the alchemist combines and recombines substances in his objective environment in order to transform the substances of his self. Ultimately, the goal is the Great Work, the

Philosopher's Stone. It is the discovery and utilization of this knowledge, which transforms the baser metals of the self into gold. As Black Magicians in the Æon of Set, these Great Works are necessarily plural, and ongoing. The individual Will forms the crucible, and the Black Flame the catalyst.

The Fly

Drosophila refers to the genus name of the fruit fly. And while it is a creature that has been the source of much genetic research, the metaphor describes a much deeper notion of the self. It is the *neter* of this endeavor Drosophila which requires the individual Black Magician to view his or her self as a larval stage toward future states of Initiation.

It is not uncommon for us to contrast ourselves, our methods, and our purpose against those of the many members of profane society. Such relative comparisons can be useful in that they serve to distinguish what we do from what they do, thus further empowering ourselves. However, while this may be an important tool in certain situations, it is one of restricted utility that can be easily abused to the detriment of the Initiatory process.

For example, it may be useful for an Initiate to say that he is "advanced" relative to a crustacean, or a Christian. He could even state his relation to a previous states of being by saying, "I have advanced," or "I am advancing." The danger lies when he uses a statement of relative comparison like "I am advanced" in absolute terms. When this happens, the entire process of Becoming is given a beginning and an end. Furthermore, not only does this Initiate create an end to his Becoming, but he also describes his self as being more than halfway toward that end. When this happens, all of his question marks are replaced with periods, and the Initiatory process is drastically impeded, if not stopped altogether.

Fortunately this does not happen very often in the Temple of Set. We recognize that, relative to the immense scale of this endeavor of Becoming, of *Xeper*, we are just starting out. We are beginners. We remind ourselves of this every time we call ourselves "Initiates" (i.e. beginners), who by *Xeper*, are in a constant process of beginning. This does not deny where we have been, but instead affirms the great scale on which we are ascending. It is empowering.

Enter now, the fly Drosophila. It is a living metaphor which functions much like that of "Initiation". By viewing the self as a larval stage toward future states of Becoming, two principles are affirmed: (1) that of beginning, and (2) that of an organism that is *en potentia* toward realizing the goal of continued metamorphosis. It is with this latter notion of metamorphosis that this metaphor

alludes to something a bit more specialized *Xeper*, yes, but in the form of major accelerated leaps of self-transformation punctuated disequilibrium if you will.

The experiential substances of the Drosophila Project can be seen as a kind of growing dung pile within which its major contributors the Black Alchemists are the larvæ who intelligently worry their way through in a conscious attempt to digest and distill these substances into the mutagen by which they will transform themselves into the next ordering.

Drosophila is itself an emerging alchemical construct. It is spawn of the *Xepera* and *Anubis neters*. It is a Remanifestation of the legends of Beelzebub Lord of the Flies and of the High House, God of the Dunghill, and the extraterrestrial being who tells his grandson tales about the evolution of humankind.

The Reaction

The Drosophila Project is itself an alchemical reaction in its initial phase, and as such, it is the embodiment of its own change process. Following this alchemical paradigm, I foresee this phase as one in which the project will act as a kind of database pooling large amounts of information over a period of time to be redistributed and utilized by Temple members in their initiatory endeavors. In this manner, Drosophila will act as a kind of archive and referral service utilizing voice, image, electronic, and written communications media; linking Setians with intersecting interests and experiences; and suggesting resources for further research.

Some of the projects that will be conducted by Initiates contributing to Drosophila's first phase objectives include:

1. Written accounts of Initiates who have themselves conducted Rites of Passage Workings whether successfully accomplished or not.

2. Setian Ethnographies descriptions of initiatory experiences with other cultures and cultural forms. These could take the form of either textual research or real-life adventures.

3. Geneologies discoveries of an Initiate's own ethnic and familial lineage and its initiatory significance.

4. Magical tools/workings involving unique combinations of different cultural traditions and technologies.

5. Book/film/media reviews contributions toward an expanding reading list in the areas of alchemy, anthropology, evolutionary theory, and the Gift of Set.

6. Research into the evolution of human memory systems such as molecular genetics, neurology, and semiotics.

7. Referral and networking resource information anything that might enhance communications or expand on suggested options for fruitful exploration.

8. Archive contributions Magister Wade once gave me an ethnography of the Yezidi. I hope someday to expand this gift into a collection of books and other media to be made available as an intra-Temple library in his name. The growing Drosophila database will be a good start in this direction.

9. Drosophila will be putting out quarterly softcover publications, each focusing on a major theme within the project. The publication will be distributed free of charge to all Pylon Sentinels, Order Grand Masters, and project contributors. All other Initiates may purchase the quarterly for the cost of publication and mailing.

While the project and its products shall remain open to all interested Initiates, my vision is to assemble together a tight network of magicians who share a strong interest in actively contributing to the fruition of this endeavor, and its inner work.

This network, the inner core of the project, shall work in a collaborative fashion toward the achievement of Drosophila's subsequent phases of transformation, and to their own. In the Statement of Beelzebub, the new territory of Hell is filled with mirth. I envision Drosophila to have a similar atmosphere a project which makes generous use of childlike creativity while still maintaining the focus of high consciousness; one which sets ambitious goals for individual self-ascension without taking ourselves too seriously. I want this project to be like building a tree fort, or viewing a forbidden object under the bedcovers with a flashlight. I want this to be very powerful, and a lot of fun. I want this to be really "kuhl".

If any Initiates are interested in accessing Drosophila, whether to request or offer advice/comments/information, please feel free to do so, either through correspondence, MCI-Mail #322-0782, or Glinda #29. [There is a "Drosophila" subforum in Glinda's "General" forum for ongoing discussions, and there is also a "Drosophila" file area for documents of a standing nature.]

For those II°+ Initiates whose interests resonate more closely with this project, and desire a deeper involvement, please send me a statement of your aims and interests; along with either a project proposal or completed personal project that you think will enhance this endeavor.

Epilogue: On the eve of this announcement, I heard a news report that a plague of flies in the Australian outback which has prompted that government to import millions of dung beetles from

countries all over the world. The object of this plan is for these creatures to reduce the fly population by eating all the dung with which they have been breeding.

[3] **Betrayed Heritage**

- by Guile Relic I°

The reason that the “issue of the origin of the objective universe is crucial to conventional religions and philosophies” is that the founders and adherents to these systems view the O.U. as ordered due to their subconscious sense of individual separateness from same.

It is not the order of the O.U. on which they are actually focused, but rather the fear that they feel because of the realization that they are not included in this order.

Here can be seen the origin of all questions concerning “What is our purpose?” and mankind’s preoccupation with such! Ironically this will inevitably lead to an emotionally-soothing solution to the problem in which the masses try individually and collectively to mentally overextend the natural realm so as to include the non-natural realm - either by projecting the characteristics onto the subjective universe in the form of a creator (God) in the case of conventional religions, or by merely denying the S.U. its unique existence through the use of mental blinders [in the case of materialistic philosophies].

However any attempt at explanation indicates that the individual can view the O.U. from “outside” and sense this order - a logical impossibility for something “included” in this order!

Hence any explanation which tries to subvert man back to a function of the O.U. can be dismissed outright. The need to deny the self’s special prerogatives to personally determined ethics betrays the existence of those same prerogatives! Remember, the nature of denial is that the individual subconsciously “feels” that what he is denying has power and substance -that it really does exist!

[4] **From a Letter to the High Priest**

- by Patty Hardy IV°

By now I am sure that Magistra Aquino and others have related to you many of the events that took place at Set-XIII. Here are a few of my own thoughts and observations.

Firstly, I was pleased by the intensity of focus and discussion that took place. This was certainly a function of the sincerity and high level of the Setians in attendance, but I was also conscious of how the physical environment was affecting these

interactions.

The informal sessions were encouraged by the geographic isolation of the hotel and the large “sitting room” with many sofas, chairs, and conference-table niches. This hall, lying beyond and out of direct view of the entrance lobby, but across the hall from the bar lounge and restaurant, was well-positioned. The sight of Setians “taking over” the hall after the Workings and discussing their visions, ideals, and thoughts long into the night was delightful, though mildly perplexing to the hotel staff.

The size of the formal meeting room, on the other hand, had noxious side-effects. In the future I would recommend anyone organizing a conclave to overestimate the meeting room size.

Next, the schedule and the events: Everyone who wanted to get a look at Salem and the surrounding terrain apparently had a chance to do so, but the consensus was that Salem itself was a tourist trap. I don’t know of any Setian who braved the unbelievable traffic jam surrounding Salem on Halloween night; most decided to stay and celebrate in the hotel.

Still, the site and the theme of the Conclave were correct. I think it was in *The Little Prince* that the statement is made that what is essential is invisible to the eye. Adept Nourse and I managed to collar the Webbs immediately after their arrival and take them into Salem for dinner together, followed by a dramatic enactment in the upstairs hall at the Lyceum restaurant, “Our Darkest Hour”.

I knew that Priest Webb had been charged with the design of the Black Mass for the Conclave Working, but I did not know then how intimately his arrival at the Temple of Set was linked to the Witch Trials, nor had I seen the text of the Mass of Terrible Justice. What made “Our Darkest Hour” most striking was that it was an account of the first woman hanged during the Witch Trials, a widow who had owned the very land on which the Lyceum building now stands - a fact we learned during the introduction to the play. The knowledge that Danvers (then Salem Village) was the place where these things took place, added to our work a level of depth and resonance I found really uncanny.

From that point of perspective, reinforced by entry into angular space via the O.Tr. Working, I was conscious of the synchronization of different levels in my subjective universe, in the subjective universes of my colleagues, and in the consensus realm surrounding us. The ninth year of the Æon brought the crisis that resulted in the rise of the Temple of Set, the eighteenth year brought the reactivation of the Order of the Trapezoid. This twenty-seventh year has seen development of in the operant mythology (Yuggothic) and operant

geometry facets of the Trapezoid, as well as synthesis involving the better-developed facets and a new experimental Working formula.

Stepping into the wider Temple context, there was the unique situation made possible by the Tercentenary: use of a historical event to power a Conclave Working aimed at causing change via the mirror of Ma'at. The place of all these cycles and changes in the context of the profane world was brought home, over a range spanning the deadly serious (the American national election) and the wholly ludicrous (the "Rapture" tract left on the Temple rental car windshield).

The Art Show was substantially better this year in terms of the diversity of contributions, themes, and media: the illustration of the *Diabolicon*, as well as many other sketches and paintings, sculpture and music, oils, carvings, even a dramatic reading.

Likewise the Masques of Initiation presentation was a glimpse into the theatrical talents of Setians. While I knew some of Magister Robinson's talents in this realm, it was a real surprise to see the Order of the Vampire, Adept Goudy, and Adept Severson "strut their stuff".

The seminars proved to be even better than last year; it seems that there are more of them every conclave, and they are getting more meaty. Adept Nourse didn't bring his camcorder, but Setian Maharani Parivarta did, and it is likely that you will eventually see some of the material she managed to get on tape.

Phenomena: The nifty black & silver nametags Magistra Reynolds prepared. Pouring water on the dry ice for the O.Tr. Working and having it freeze but continue to make weird crackling for the duration of the Working beneath the otherworldly calls of Urm At'tawil. Ole Hairy of the *Cloven Hoof* in the form of the little idol of Shub-Niggurath Adept Timothy McGranahan brought along. The hotel power-failure immediately following the Mass of Terrible Justice. Meeting Priest Peter Laakso, a quiet and exceedingly intelligent man who does not seem at all like a wolverine [but then all of us are more than we seem]. The arrival of the elusive Magister DeCecco, who radiated a definite and magnetic vitality. Eating lunch at a nearby Italian Restaurant with my old Pylon. Explaining the Pentagram and "what Satan means to us" to the hotel convention sales manager, who confided that she used Tarot cards. Discussing the deconstruction of experience with Setian Parivarta. Pointing to an unseen star with one hand and ranting about the pole star around which the circles of time revolve as a metaphor for the isolate Self. Standing in an aisle with Priest Barrett in a plane flying west over the Rockies, being given free glasses of wine by the stewardess, and toasting freedom.

[5] **In Hoc Signo**

- by Don Webb III°

When the Flame came to this world, it brought the Sign that re-awakens our souls to a Voorish dance beyond mortal ken. Sometimes it is hidden in the netherworld, and a mortal poet must retrieve it. The journey is hard and rots his mind with madness, so that he cannot use his find. He dies on a junk-sick morning in a shivering fit. The Sign is passed among his friends. The painter jumps from his window, and the novelist begins alcohol death slow; but it comes to us, and we honor the Promethean who returned our otherworldly birthright, as we dance at Sabbat fires on wild nights.

[6] **12th House Arts and Publishing**

- by Ruth Nielsen III°

Ceremonial Incenses: Single, traditional ingredients and blends with only magically-appropriate materials. Also quality smudge-sticks from a reliable native source.

Oil Blends: For anointing, massage, personal fragrance, chakra work. Dilutions recommended for safe use on skin. Aroma therapy guidelines are the base for many of these formulæ. Many are suitable for Setian rites.

Also charcoal disks, eye-droppers, bottles, handmade authentic voodoo dolls, ceramic grails. Bast as kitten. In the future we will have wands, wand materials, and jewelry. We will consider personal requests for ceremonial grails, oils, etc. Write with your needs, and we'll talk. Send for free catalogue.

[7] **Cult Survivor Comes Forward, Confesses All**

- by Tony Pizzini II°

Since the years of my youth, I have had these awful memories. The media have had their field day of late with many similar stories. Allow me at this time to relate at least what I can of my own experience within one of the so-called "cults".

My earliest memories are of being carried to a rather large building at least once a week. Most of what took place did so within one particular room of this building. I realize now, given the size of the structure, that it most certainly must have contained a number of rooms, for what purpose I can only speculate. I might also mention here that as I was growing up, many of the adults who were members of this group rarely if ever, I noticed, spoke aloud about this building or any of the goings-on that took

place there, except on that day when it appeared to be an almost overwhelming obligation.

There were almost always a number of others, perhaps more adults than children, usually dressed in what [I was unaware at the time] was a "costume" of sorts. I recall that they seemed to treat this as some kind of vulgar game. The men and especially the women would each dress in such a manner as to "outdo" or "top" the others. Many of the women nearly came to blows at times. I remember seeing two women who might be wearing identical suits, and the continual exchange of spiteful, even hateful glances which they cast frequently at one another, sometimes appearing to mutter curses under their breaths. I decided at some point, yet I am still not sure of this, that the costume in some way reflected the wearer's real or supposed wealth.

Even though I admit going to these meetings [though I had no choice in the beginning], in my heart I realized the inherent evil in the group's beliefs and promised myself that one day I should break free of them. Of course, as has been noted in all types of media, going to any authorities, whether to adults or to the police, was and continues to be of little consequence. Many others have described what I am describing here only to be laughed at or told that such cults do not really exist. To this day I am not exactly sure how I was able to get the help I did and free myself of them. I also realize that there are others who will not be so lucky.

The high priest who presided over these meetings wore a somewhat more outlandish garb than the others. I cannot recall if I or any of the other children who witnessed these atrocious rituals wore any particular costume other than our normal clothes.

I remember one day when I was perhaps 7 or 8 years old. I had tried the huge wooden door of the building and, amazed at finding it unlocked, peered through. What I saw in the low light then, and not more than 9 feet away, I can only give a brief description of. There stood a mother holding her baby, a man - perhaps the father, and the high priest. What I am fairly certain I saw was the woman handing the newborn to the priest, who then proceeded to drown it in a large marble font filled with water! After seeing this sickening ceremony for a brief instant, I ran for home as fast as I could!

Much of this memory is painful, and you must pardon me, as by choice I am leaving out many things I saw and heard. This high priest, as I have mentioned, wore on occasion brightly-colored suits, and these on holidays, I remember, perhaps as some sacrilege he felt due other more "appropriate" religions. At all other times he was dressed in black from head to toe. It seemed a minor point at the

time, as I was a child, but in years since I have come to think it quite strange, perverse even, that he required men, women, and children to address him as "father".

The "altar" itself held an awesome array of paraphernalia. Many of those things which lay on or near it I could see no possible use for, and could only guess that they were employed during rituals far more unusual than those which I was witness to. Perhaps they were conducted behind closed doors with only a select few in attendance. A certain "occult" symbol adorned many of the items on this altar and also the high priest's vestments and various tapestries of decadent design which hung upon the walls. I choose not to go into any detail concerning the occult symbol, since its all-too-frequent use on everything from rock albums to business cards precludes any need to do so.

A somewhat large black book rested on a stand in the center of the altar. When not reading some incomprehensible extract from it, the high priest [or another chosen for the task] recited what must have been spells or incantations directly from memory. About the time I was approaching 9 or 10, I was told that the rituals were soon to be conducted in English. Previously they had been pronounced almost exclusively in Latin. While the English made somewhat more sense, I noticed that there were many among the older members who were quite upset, and at times very vocal about this change.

When this change had taken place, I still found little significance in what was said. Only in later years was I able to study some of the group's beliefs and written materials. I even located a copy of their black book. Strangely enough, I found this in - of all places - a motel chest-of-drawers.

When I first laid eyes on the thing, throwing it into a wastebasket was my first thought. But I decided to keep it for some time for study purposes. After reading through it, I came quickly to the conclusion that here was a history of a decidedly bloodthirsty and nearly-ignorant people and beliefs. Many of the stories, I am certain, would be scoffed at by anyone of even limited intelligence. Since then I have seen other copies of this book left conspicuously lying around in a number of public places. I wonder each time at the depths to which some of our species will sink.

Much is made nowadays about the supposed use of sacrifice in these cults. While I never personally witnessed an actual human or animal sacrifice, there was a particular section of this weekly "celebration" that did make mention of such, and used other substances, such as wine, in place of human blood. Within its covers the black book contained vivid and graphic depictions of every kind of atrocity, from beheading to the

wholesale rape and slaughter of entire cities.

I came later to understand that many members of this cult have either killed themselves or others, often in the name of their "god". The aforementioned use, and in some instances drinking of wine as a substitute for human or animal blood calls to mind the image of barbaric savages and their queer practices, as well as the popular image of the vampire and its habits.

Lastly I would mention that, contained within their black book, is an unconscionably-twisted version of the creation of this world and the living things that inhabit it. I particularly find frightful the continual diffusion of these and other equally-warped ideas through the various media into popular culture. Some are so well-seated as to be, in many sections of our society, taken for granted, or worse, rigidly defended. I am certain that many unexplained disappearances might well be the work of this and similar groups.

I hesitate in naming this cult and/or any individual members, as they are scattered far and wide and I fear their reprisal. But in the interest of those who, like myself at one time, may be unaware of the brainwashing, the lies, not to mention the wasted lives perpetuated in the name of this group's "god", I feel much more is at risk should I not reveal the name of this hideous temple. It was and continues to be called, to the best of my knowledge, the Roman Catholic Church.

[8] **Pondering Pandora**

- by John A. Syphrit I°

I read with great interest Adept Sekhmet's article "Pandora's Box" in the October XXVII issue of the *Scroll*. I wholeheartedly agree with the notion that our support of the Temple is important, especially since our individual Becoming is enhanced through the collective efforts of the Temple as an organization.

Adept Sekhmet's comments on not criticizing advanced Initiates' actions because those of lower degrees do not possess the Initiatory State of Being to understand, much less judge caused me to stop and ponder the value and place of criticism. Before proceeding, I should point out that I am not familiar with the specific criticisms Adept Sekhmet was commenting upon. I am merely pondering the implications of criticism of the Temple and/or its higher Initiates.

When I consider the position of the more advanced Initiates, I readily admit that there are certain areas, particularly of magical concern, where those of the lower degrees do not possess the knowledge and/or the state of being to pass judgment. However, when such acknowledgment of

initiatory accomplishment blinds us to failures in other realms, we need to be very careful. It is all too easy for those of advanced degrees to hide behind the smokescreen of their degrees by saying those in lower degrees are not capable of understanding their actions, hence no explanations are necessary and no challenges from lower quarters are acceptable.

During the time I have been a member of the Temple of Set, I have not seen any examples of such behavior. This is not to say that the Temple has been spared attempts at abuse of position by persons holding higher degrees. Simply paging through the back-issue collection of the *Scroll of Set* will reveal several organizational crises that occurred specifically because of the actions of people who held higher degrees. In each case, the Temple, as an organization, became aware of the situation, and corrective steps were taken.

How were the problems initially recognized? Setians saw problems and spoke out about them. Because various Setians spoke out about certain situations in the past, measures were taken which ultimately improved the Temple, or at least kept the organization on track.

Frankly I think that all Setians of whatever degree have an obligation to examine, and when necessary criticize the Temple or those within it holding positions of responsibility, whether those positions be initiatory or organizational. No one should be permitted to hide from scrutiny in the cloak of a degree or title. Fortunately, through the mechanism of criticism, when such attempts occurred in the past, the Temple was able to respond appropriately.

As I continued to ponder Adept Sekhmet's thoughts, I realized that what was particularly being indicted was criticism as a process which serves no useful purpose, or which is essentially unproductive, and perhaps not criticism *per se*. The key, then, is that criticism must serve a useful purpose, and not be mere gossip, innuendo, or personality difficulties. Before criticizing, it should be asked if doing so serves the Temple's organizational goals, and the *Xeper* of its individual members. If not, the real motivations behind such criticism need to be reconsidered.

[9] **Overheard at Conclave**

"Lean, dammit, lean for your lives!"

"Didn't you know that when a IV°+ admires your jewelry that the rule is you have to give it to him?"

"You seem to miss your white medallion. I can fix that!"

"Teach me that 'eye thing'."

“You are every inch a Priest; no matter that you look like a child in photographs!”

“Your voice gives me the chills!”

“There they are, Tweedledum and Tweedledork.”

“Believe in Black Magic and wear a bra.”

“I’ve never had such a dry doughnut, oh, heres a goopy one.”

“Have a nice day and burn in Hell.”

“The big questions of this conclave are who slept and who slept where.”

“So there I was standing on a street comer in the Combat Zone with a brown-wrapped package under my arm and wishing I had a hat to pull down over my face.”

“I take my coffee and my magic black.”

“I learned the Finnish word for sauna” “Yeah, what is it?” “Sauna.”

“We must seem goofy to you.” “You mean like the Disney character?”

[10] Are You All Set? Then Mail-Order Now!

The most recent issue of the newsletter of the Kalevala Pylon of Finland, *Iku-Turso* (Volume #III-1), is now available Setian-world-wide for a donation of US\$5 (outside Europe; other prices for Europeans). This price covers the low production costs and the excessive mailing expenses; we make no profit. One-year subscription is US\$20 (four issues). We are glad to exchange our magazine with any Pylon/Order journal, but, due to the cost, on a one-to-one basis.

The present issue will tell you how the Finns lived and died at Set-XIII Conclave, and many other intriguing things. Artwork by Setian Niko Karppinen, edited by Adept Nino Wächter.

Send your order to one of the following Finns: litti, Karppinen, Laakso, or Wächter. Our addresses are in the ICR. You won’t be disappointed!

[11] A Few Words from the Editor

Thanks to those who sent in material for this issue, and apologies to the ones whose articles, etc. just didn’t quite fit this time. The February *Scroll* should be larger.

We are beginning a new program whereby inquiries for membership in the Temple will be handled geographically. We want to provide a personal interview with potential members. If that’s not possible, the bottom line will be a telephone call from the ED. Members of the Priesthood [and in some cases, senior Adepts] will be contacted when we have received an inquiry from their immediate area. If possible, a meeting will be arranged at the

Setian’s convenience. Any II°+s not wishing to participate in this program, please contact the ED as soon as possible. As usual any potential members who are sponsored by a member of the Priesthood will not have to be interviewed.

[12] ’Twas the Night Before Something - by Larry Evans III°

’Twas the night before Christmas, when all through the castle the creatures were stirring, causing all a great hassle.

The Christians were hung on their crosses with care; it seems they had hope some sort of saviour soon would be there.

The children were nestled all snug in their beds while visions of demons danced in their heads.

And Mama in her kerchief and I in my cap had just settled down for a long winter’s nap

When out by the moat there arose such a shriek, I sprang from my bed to see if it were some sort of freak.

Away to the window I flew like a flash, tore open the shutter and threw up the sash.

The moon on the breast of the new-fallen snow cast great shadows on the objects below.

When what to my wondering eyes should appear but Satan in a sleigh and eight mighty Demons, dear!

That little ol’ Devil so lively and quick I knew in a moment my eyes must be playing a trick.

More anxious than Christians on a soul-saving night, he whistled and shouted, calling them by sight.

“Now Lucifer! Now, Asmodeus! Now Antichrist and Vixen! On, Apollyon! On, Leviathan! On, Astaroth and Blitzen!

To the top of the porch, to the top of the wall! Now dash away, dash away, dash away all!”

And then in a twinkling I heard on the roof the prancing and pawing of mighty Satan’s hoof.

As I drew in my head and was turning around, down the chimney Satan was bound.

He was dressed all in fire from head to hoof, and his clothes were aglow with ashes and soot.

A bundle of joys he had flung on his back; he looked like an Inquisitor just setting up his rack.

His eyes how they glared, his dimples how merry! His cheeks were like roses, his nose like a cherry.

His droll little mouth was drawn up like a bow, and the beard on his chin was red as Hell’s snow.

The stump of his pipe held tight in his teeth, the smoke encircled his head lie a wreath.

He had a broad face and round little belly that shook when he laughed like a bowlful of jelly.

He was chubby and plump, a right jolly old elf, and I was awed when I saw him, in spite of myself.

A wink of his eye and a twist of his tail, soon gave me comfort that I had nothing to fear.

He spoke not a word, but went straight to his work, and fueled all the fires; then turned as if it were a quirk.

And laying his finger aside his nose, giving a nod, up the chimney he rose.

He sprang to his sleigh, to his team gave a whistle, and away they all flew like the down of a thistle.

But I heard him exclaim as he drove out of sight: "Merry Christmas to some - to others a Good Night!"

[13] The Problem of Understanding Between Initiates and Non-Initiates

- by Nino Wächter II° (Kalevala Pylon, Finland)

Before the Conclave I and Priest Laakso had a long conversation concerning the relationships between Initiates (i.e. Setians) and non-Initiates. We found numerous similar problems that we both have faced in our relationships with the mundane world.

The problems outlined here do not, in my opinion, concern our casual, everyday relationships [for example, if someone asks you about your Pentagram-ring in a supermarket's checkout counter] but rather the closer relationships. I examine them one-by-one here.

(1) Trying to Explain the Setian World-View to the Non-Initiate

This is the basic problem. People often expect that I can give them a complete picture of Setian philosophy in a few sentences, and are frustrated when the answer is much longer.

When someone asks me something about Setian philosophy, I emphasize two things: firstly, Setian philosophy is a very complex religion and it cannot be expounded shortly [O.K., we know it can be put into one word - *Xeper* - but that doesn't explain much to the non-Initiated], and secondly, I can only tell him as much as I myself understand.

When my own knowledge and understanding grows, I can give more exhaustive explanations. Of course I must be careful here; some things I know might be dangerous in the wrong hands, although very often people are too lazy or not enough self-disciplined to start exercising on their own. Or if they are truly interested, they will most probably end up in the Temple. I believe that if a certain individual really wants to understand Setian philosophy, the only way for him seems to be joining the Temple.

(2) Trying to Explain the Path of *Xeper*, the Principle of Constant Becoming, to the Non-Initiate

Change and movement are usually feared or avoided because of the doubt it brings. People want ready-made explanations and safety. It's hard for them to understand why someone wants to embrace a lifestyle where doubt is seen as a friend and where everything is always subject to change.

(3) Different Attitudes Towards the Unknown

[I suggest you re-read Priest Webb's article "Puzzling It Out" in the previous *Scroll*, because the ideas I lay out here are inspired by it.]

The experiences that life provides can indeed be an ultimate initiatory tool. Everyone has experiences in life, so why does *Xeper* take place only among the few? Because the non-Initiated do not think about the significance of the past and present events of their lives. They do not transform them into Initiatory experiences. Let me take an example:

I have a friend who wanted very much to learn to play the piano, but his mother was against it, saying that he can never become a good pianist, and she didn't want to buy an electric piano for him.

My friend's urge was so strong, however, that he went to work and earned money for the piano, and at last he was able to buy it. Then he started to learn to play this instrument, and again his mother was not encouraging. But he kept on playing and playing. Nowadays he is an excellent pianist and I respect him very much because he overcame the situation. His will was to learn to play the piano well, and he did it, even when all else was against it. This fact is secret to himself, and it would be initiatory, if he would think about it and transform it.

I can see now the relationship of *Runa* and *Xeper*: The pull of *Runa* affects everyone, but if we do not make use of our intelligence and think how this or that experience could be used consciously to transform ourselves to a certain direction, we gain nothing.

The Understanding between Setians is something very unique. I think this is one of the main functions of the Temple: It provides an environment of like-minded individuals who can truly Understand each other. Taking into consideration the differences mentioned above, it is natural that we cannot be truly Understood among the profane. Of course there may be exceptions to this.

What then is this common element that makes it possible for us - people coming from very different cultures, backgrounds and countries - to gather together and Understand each other, in a ritual or otherwise? How can we define the common ground we all share?

I propose an opinion. My experiences of different people at the conclave showed me one important thing: All of us have been Outsiders long before we entered the Temple. We have refused what is called normal and acceptable, and have trod our own path. That eventually led us to the Temple.

What made us Outsiders? I believe it is that ancient Gift - the isolate intelligence. In a way we sensed our separateness from the objective universe by wanting to be what we are, and refused to dissolve our uniqueness into the mass of unthinking zombies.

Anyway, even though our mundane relations call for wakefulness and hard work, they can be ultimately one of the most effective tools we have in our Initiation. The real magic must be brought out from the ritual chamber - out to affect the objective universe.

Feedback to the *Scroll* would be highly appreciated!

[14] **The Hellraiser and Wirehead Projects**

- by John Felczak III^o and Patty Hardy IV^o

The Hellraiser Project is an informal group of Setians engaged in exploration of the historical and magical intersection of mathematics and the Black Arts. Members of the Hellraiser Project are currently tracking down some out-of-print manuscripts on metaphysics and the fourth dimension. A reading list is planned, as well as intellectual and magical work with mathematical innovations from many sources.

The Wirehead Project is pursuing the magical implications of computer and communications technology and their relevance to Setians. Currently underway is the configuration of a new BBS system in San Mateo. Future projects include a lecture on packet radio, cultural aspects of virtual reality, and possibly a lecture on encryption.

Contact Priest John Felczak or Magistra Patty Hardy c/o the Temple for more information about these projects.

[15] **Rite of Setian Passage**

- by Ruth Nielsen III^o
October 22, XXVII

Proclamation

Brothers and Sisters in Set, Hail to our Prince, the Lord of Darkness! In his name we link hands across the æons. From the ancient times we bring forth this memorial rite and see it through the eyes of Set.

It was believed among the ancients that those deceased did not embark upon their final journey

until the funeral rites had been performed in their name by those closest to them. Let us remember our brother Adept Rick Ferguson and bid him farewell with this rite.

In a letter from his best friend, Setian Kevin DeLong, we learned of the last days of our brother. The portions of this rite that speak of him personally are taken from the letter of Setian DeLong and the newspaper article that accompanied it.

We first met him as a young man of 21 in New Orleans for the unofficial gathering of Setians that replaced Conclave for that year. He journeyed there to meet us even though we had all been warned of threats against the Temple and possibly anyone who even looked like one of us. Besides being courageous, it was said of him that he was always a very happy, sincere, compassionate person whom everyone seemed to like. He is deeply mourned by those close to him.

His friend Setian DeLong said in his letter that Adept Ferguson was given a Christian burial because his parents didn't know of his membership in the Temple. It was, in his words, not a fitting funeral. This rite, then, is enacted to satisfy the needs of the Setian mourners and his best friend who have come to us in Adept Ferguson's name, but more especially to assist him in his journey.

Rite

Celebrant: Face the assembled and raise arms.
Celebrant says:

Let us with spread wings hover over this one from our midst. Let us call his name one last time while we honor his memory. Let us protect his shadow while his body changes, and his spirit departs upon the funeral barge. Let us perform the rite of passage that he may have company upon his last and most fearful journey into the western lands of darkness, that he arrive safely among the gods and take his place amidst the shining beings who wield their will in full awareness of who they are.

The ritual area is set up with an altar containing the following: a source for the Black Flame, an aluminum-foil baking dish on a hot pad, candles as needed for light, a censer that can be moved about the chamber, myrrh, frankincense, and incense pellets, the blue feather of Ma'at and the bell. In the center of the chamber is an oblong narrow table draped in black representing the coffin. Upon it is placed a painting of the name of the deceased and the funeral boat that carries the soul to the Tuat. It will be commended to the Abyss (the Flame) at the Working part of the rite, much as the Viking

tradition of setting the funeral boat afire.

Four Setians mark the cardinal points and stand beside the coin. Each represents a *neter* associated with the tradition of the canopic jars (the jars containing the vital organs). They hold one unlit candle each and have a protective role toward the deceased.

A fifth Setian is robed in black, and his head is completely covered by a black cloth or hood. He/she represents the shadow of the deceased, and stands at the foot-end of the coffer.

The celebrant speaks for the next-of-kin in this rite. After the Proclamation proceed. Cense the ritual area with smoky myrrh, circling the table and the shadow. Celebrant says:

Let the smoke rise from the funeral resin, the sacred myrrh of the embalmer and healer. Rise to the heavens, descend to the netherworld. Those who dwell therein, beware of this rite. With this smoke comes one mighty in his being, one of our own, Adept Rick Ferguson.

Ring the bell. With each ring of the bell, one line is read.

Open your ears, daimons of the netherworld; open your ears, you who speak in our name. Know that this one needs no words spoken for him. Hear the bell of his coming. He comes who speaks for himself. He comes who glories in his being and is himself a daimon. Make way, for he comes to work his will among you.

Opening of the Gate: The Guardian of the Gate picks up the blue feather and says:

Behold the exacting feather of Ma'at. With it is opened the Gate of the Pentagram, the Gate to the subconscious wherein we Work with our brother Adept Rick Ferguson for the last time.

Light the Black Flame and place frankincense in the censer. As the smoke rises, circle the Black Flame. The Guardian of the Flame says:

The Sacred Flame is lit, that which is the incessant drive to life. Let its fire burn into the netherworld, the roar of its course be heard as our brother's being travels the Tuat. Be mindful, O Setian, that this Flame ever burns brightly within, that it may enliven you even as your eyes close for the last time.

Invocation to Set: Celebrant says:

The shadow of our brother Adept Rick Ferguson yet lingers as the words of final farewell wait to be spoken. [He touches the shadow's left shoulder, and the shadow raises both arms for the duration of the invocation.] "Brother Adept, greet the Prince of Darkness who now comes into this place of your final moments.

Celebrant or another speaks the Invocation to Set, followed by the Invocation to the Elementals.

Invocation to Maat: The Celebrant takes the blue feather and holds it over the painting, as he repeats the following. He makes a slicing motion just once, then slowly walks to the next side and does the same, until all four sides have been visited, and returns to the head position. At each of the four sides one of the following verses is said:

Hail Ma'at. Mistress of just thinking and true speaking, weigh the words of this one who now lies silent. Ruthless goddess of righteousness who harbors no affection nor welcomes any favors, weigh this heart which beats no more. She who gathers no dust and accepts no tithes, weigh the endeavors and works of him who now rests. Hail Ma'at, whose beckoning and approval is the most sought favor of mankind. Say but the word, and his *ba* shall be free.

Celebrant goes to the shadow and touches the feather to his head.

Speak, brother, of your quest of your days of *Xeper*, that we may know if you will journey into the night with honor or be left to rot in the forgotten places.

The shadow says the litany of self: [In ancient texts it was the litany of "I have not ..."]

I have lived in the company of Set and seen with his eyes. I have walked the singular path lit by the Black Flame. I have taken the Left-Hand Path with no certainty of what lay ahead. I have spoken with truth and clear judgment, calling upon Ma'at. I beheld my subconscious in the angles of the Pentagram. I sought the integration of self. I have cherished the love that was mine in this life. I have made *Xeper* my word of power. Its strength goes before me. I have honored the Nine and the Temple of Set.

Celebrant gives the feather to the shadow saying:

The weighing of life and love and works and soul is done. Let our brother accept the rewards of his *Xeper*.

Graal Ceremony - done by the Celebrant or a Graal Master: An incense-pellet (fragrant oils and spices in wax) is placed in the censer. The Graal is filled with a rich, flavorful drink containing a spice such as cinnamon. Hot apple juice with cinnamon is preferred. The censer is moved about the Graal, the assembled, and lastly the four *Neters*.

Celebrant:

Behold the Graal of perfection, of challenge, of unspoken desire. It is the curse of the Setian who would drink and then forget the well from which its draught is drawn. This elixir of life is consecrated in the sacred smoke of the ancients. This elixir comes from the fruit of immortality. It contains the fire of the spice that defies death. We drink it now in fellowship, that our brother may begin his journey in its warmth. Let he who shared our cup and drank with impunity know that none dare come against him on his journey. His will be unconquerable as he strides among the gods.

The Graal is shared by pouring into the individual ones. When all are poured, the cups are raised in toast before drinking. Celebrant or Graal Master:

Hail to the just, the noble, the steady of will, the one whose laughter was in true mirth and kindness. We drink to your memory and your *Xeper*, Adept Ferguson.

The Work. Celebrant:

The time of departing is near, the heart grows heavy, and the eyes grow dim of those who had no warning of your leaving. Death comes like a thief in the night. But you, O Setian, have cheated him. The treasure of your *Xeper* cannot be taken. Your self, your will live on, to laugh again in the caverns of the Tuat. Let the ceremony of the four flames begin.

Someone takes a light from the Black Flame and lights the candles of the *Neters*. When all are lighted, they speak in turn.

I am Selket, and my flame honors you who have seen the eye of Horus. Immortality is yours as you will. You are a living being like unto no other.

I am Sothis (Isis as the dark mystery Sirius, the origin of mankind, representing the esoteric Earth), and my flame honors you who have destroyed in your own life the lie that is Osiris and the aberrations that followed him. You have left footprints in stone upon the face of Gebb (Earth).

I am Sekhmet (lion goddess, wisdom in action, Ra), and my flame honors you whose courage did not falter. You raised the Black Flame in your life, and it ignites you still. Your brilliance is as a thousand stars.

I am Nephthys (goddess of all darkness, associated with air), and my flame honors you, master of the night. You sit in conference with Ptah the builder of your worlds. You toast the Æon with Set and embrace him as friend. Timeless are the words you hear and the glories you see.

Celebrant:

Arise, beloved brother. The rites have been accomplished.

Shadow:

I am ready to depart. Let Anubis appear.

Invocation to Anubis. Celebrant:

Behold Anubis, the Opener of the Way. You hold the keys to the netherworld. Your keen eye lets no one unworthy pass. Know that this one of our brethren, Adept Rick Ferguson, carries the blue feather of Ma'at. He enters upon the righteous man's path to be numbered among the *Xu*. Open wide the doors of the netherworld. Escort this god to his barge that he may begin his journey.

The papyrus is taken to the altar. Before it is lit, the four *neters* surround the altar. The rest of the brethren assemble with arms outstretched. The papyrus is lit and placed in the foil pan. The shadow begins to slowly "disappear", mingling among the assembled and removing his hood symbolizing the departure. A chant is begun by the celebrant (sung in a monotone):

You are the brother of the Moon and the son of Sirius; you revolve in the heavens like Orion. You are now one of the everlasting and never-setting stars of the northern skies.

Xepera Xeper Xeperu.

After this the rest join in, and all chant the formula a total of 8 more times, doing so with as much intent as possible and focusing that intent upon the burning papyrus and the ashes, sending the energy with his spirit.

The ashes are saved, placed in an envelope, and mailed to his friend to be buried or placed upon his grave. When the ashes have been cooled, placed in the envelope, and sealed the rite is concluded.

The blue feather goes with the envelope. While allowing a few minutes for the ashes to cool, personal Work can be done.

The Guardian of the Gate closes it, using his left hand. The Black Flame is extinguished. The bell is rung. Celebrant: "So it is done."

[16] *Xem*

- by Robert Menschel IV°

I. Historical Summary

On March 24, XIV Ronald K. Barrett was Recognized by Dr. Aquino as the first Magus of an æon-enhancing Word within the Æon of Set. That Word is *Xem*, and its Formula was *Xeper ir Xem*.

As Magus R.K.B. explored the concepts of *Xem*, discussed them, and actively pursued them with Setians. Some writings concerning *Xem* can be found in the *Ruby Tablet of Set*.

On May 31, XVII Ronald K. Barrett resigned from the Temple of Set, sparking a major crisis in the Temple's path of organizational *Xeper*. Since that date there has not been a Magus to explore, expound upon, and expand the Word.

II. Status of *Xem*

Xem is generally considered a Word within the Æon of Set, but without a Magus it has become a seemingly weak and stagnant one. It lives and grows only in the *Xeper* of a handful of Initiates who actively pursue it.

On November 15, XXI James A. Lewis was Recognized by Dr. Aquino as the second Magus of an æon-enhancing Word within the Æon of Set. While working with the Word and corresponding with its Magus, I came to the realization that:

There is nothing important to learn from *Xem* that cannot be learned from Remanifestation, which encompasses and surpasses *Xem*. The knowledge, benefits, and philosophies of *Xem* are subsets of those of

Remanifestation. [*"Xem - An Updated Analysis"* by Robert Menschel, October 3, XXII, published in the *Ruby Tablet of Set*]

As I continue to study and work more with both Words, I begin to realize that this statement is an over-simplification. I am just now finding that there may be aspects of *Xem* that are not fully realized within Remanifestation. However such aspects become apparent only at the highest levels of work. They need not concern Setians during their first decade or so of *Xeper* within the Temple of Set.

On June 21, XXV Stephen E. Flowers was Recognized as the third such Magus, whose Word is *Runa*. Like Remanifestation, *Runa* explores some concepts explored by *Xem*, and goes further with them than *Xem's* Magus ever did. Like Remanifestation, *Runa* explores ideas and processes that *Xem's* Magus did not touch upon.

Many consider *Xem* to be only a part of the Temple's history. It lives on only in the *Xeper* of a handful of Initiates. You may choose to ignore *Xem* - that's perfectly O.K., but you should know that some of that "handful of Initiates" happen to be senior Priests and Magistri Templi within the Temple of Set. These Initiates see some reason to study and work with *Xem*, and it therefore behooves us all to have some idea of why this might be.

III. *Xem*

Xem is a state of being. Assuming you are actively experiencing *Xeper*, one month from now you will have grown to a slightly higher state of being than you are now. One month later you will have grown to a still higher state of being. A year from now you will have a still higher state of being. Each of these future states can be called a *Xem*. Each of them is a state ahead of your current state.

Why do we *Xeper*? *Xeper* isn't just working toward a goal that lies a month ahead or a year ahead. We *Xeper* to reach that exalted level of being that lies far in our future. We can pretty well describe next month's state of being, and even next year's, but few of us can describe what we will be like a lifetime from now.

We call that unidentified state of being *Xem*. *Xem* is what you will be when you have followed your will, and have become all you can conceive of and achieve, and more in other terms. *Xem* is what you will have become when you have beheld Leviathan and have actualized yourself as the Red Magus.

Then what? Having achieved your goals, do you roll over and go to sleep? The Setian answer is that when we have become *Xem*, we will have newer and higher goals. The process of *Xeper* is never-ending.

What do we know about this state called *Xem*? So far we know very little about this exalted state. Perhaps the most notable quality of *Xem* is that the Setian who achieves and becomes *Xem* will have achieved a state of being where *Xeper* is truly a central and integral part of that being.

Xem therefore is not a static state of being, nor even a state of being that can be described and finalized. It is a state of being that literally incorporates the process of *Xeper*. The process and the being become inseparable.

IV. Application

How does *Xem* apply to you, and what should you be doing about it? If you're a I° Setian working toward your II° Recognition, then all you need to know about *Xem* is written in this summary. You don't need to do any special study or work with *Xem* to become Adept.

There are some additional writings concerning *Xem* in the *Ruby Table of Set*. Interested Adepts may read those, and then seek out others with similar interests if you wish.

Without an active Magus willing to bear the brunt of the V° Curse, exploration of *Xem* is generally a very private activity, done individually. If you're not interested in this type of exploration with this subject at this time, you can get just about all the same realizations and benefits by working with the more actively supported Words.

[17] "Satanic" Evolution of the Peace Symbol

- by Kevin Filan I°

Recently within my area (Binghamton, New York - 20 miles or so from my home in Montrose, Pennsylvania) there has been a spate of controversy regarding a painted carousel horse by the Broome County Courthouse. It seems the artist put a peace sign on the horse's flank. Several people have written the Binghamton Press & Sun Bulletin to complain about the "Satanic" symbol on public art. One woman stated that Bertrand Russell (who was, in her words, "an ultra-liberal who leaned toward communism") borrowed this Satanic symbol, which had been used by Nero, Titus, and Adolf Hitler. [She never seemed to ask herself why an atheistic communist would worship Satan.]

I am a patient man, but a great admirer of Bertrand Russell. Finally I had had all I could stand and I could stand no more. Thus I wrote the following letter, which appeared in the September 22, 1992 *Binghamton Press & Sun-Bulletin*:

* * *

I have been following the "broken cross horse" controversy with some interest. While I suspect that

facts will do little to quell a dispute of this nature, I offer them anyway.

Bertrand Russell invented the peace sign in 1958. It is a joining of the semaphore flag signals for "N" and "D" and symbolizes "Nuclear Disarmament". There is no connection whatsoever to Christianity or to crosses, broken or unbroken.

I think people are confusing the peace sign with the *Crux Inversus* or upside-down cross. According to Christian mythology, Peter was crucified upside-down because he claimed he was unworthy to be crucified right-side up as his lord Jesus was. The upside-down cross was used in the 17th century by French noblemen during *Messes Noir* or Black Masses.

The main Satanic groups of today - the Church of Satan and the Temple of Set - do not use the inverted cross. They see no reason to mock Christianity, since they believe it has become irrelevant and good only for keeping the crowds under control [by making them look for signs of Satan's power on carousel horse perhaps?].

I would ask why peace and nuclear disarmament are in and of themselves "Satanic"? I would also suggest that your Satan is far more interested in Somalia, murder in the Balkans, and injustice in the inner cities of America than he is in peace signs. [Of course, he may also be worried about the decline in Procter & Gamble stock].

[18] Letter to New Adepts

- from Don Webb III°

It has been my custom to send this letter to new entrants into the Red Plain. Since Set-XII brought a great growth in the Plain of Life, I thought I would share this letter generally. [The ninth section is heavily plagiarized from an article by Magus Flowers appearing in the Summer XXVII issue of *Runes*.]

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Dear Adept XXX,

Congratulations on entering the Plain of Glittering Rubies! May you both find and bring forth wonders there!

This is my advice-to-new-Adepts letter. For the first couple of months it won't hurt to pull this out and look at it from time to time [as well as re-reading the "Protocol" article in the *Crystal Tablet*].

Entering the Red is a time of great excitement, as parts of yourself long dormant come awake and parts of yourself previously unknown are seen by that new sense you've developed through hard work - the sense of self. This excitement, if properly channeled, can make you take off like a rocket. If improperly channeled, it can take you just as far in

directions you don't want to go. So here are some navigator's hints that I found useful - usually by doing the wrong thing. Hope this makes your flight across the Plain of Glittering Rubies much easier.

1. There are two entities you're involved with. One is the eternal Form called the Temple of Set, which belongs to the Prince of Darkness. The other is a human organization called the Temple of Set which is run by unpaid volunteers (i.e. the Priesthood).

If you want the Priesthood to give your letters top priority, remember you're dealing with a man or woman who probably has ten letters waiting on his or her desk, and who answers them in addition to trying to make an honest buck and attend to the far more important task of personal Initiation. If you receive a letter that's administrative, just answer politely [in prose as opposed to bad poetry], as opposed to writing back, "I hope to god you guys get this straight."

If you can do the volunteer work better, volunteer for it; don't come across as an ill-behaved child. You may want or need to work with someone you've given a bad impression to because you couldn't separate the spiritual work of the Temple from an organization that will have as many problems as any human organization.

2. Don't rush into any affiliations. Join an Order only if you feel you must. Wait until that sense of "I can work anywhere else" is an overpowering one.

3. If possible go to a conclave. Setians are by their nature outsiders. Many look back over their lives and assume that they won't fit in at a conclave any more than anywhere else. If they are truly part of the stream of *Xeper*, they find out that they **do** fit in - not with everyone, but with one or two special people - and that Initiation comes in huge leaps and bounds when it is spurred by the friction of meeting others who are on different parts of the Path than yourself. When I first joined I was absolutely afraid of conclave. Now I find it to be the source of energy that carries me through the whole year.

4. If you're about to write someone, put the letter aside for a day and ask yourself two questions: Is this a reasonable idea? Am I as open as I can be to new possibilities on this subject?

The first keeps you from sticking something in the mailbox. and then realizing two seconds later that it wasn't what you meant to say at all. The second is a way of jump-starting your Initiation.

A good help can be books like *Conceptual Blockbusting* or the many books on lateral thinking by de Bono. Ideas should be easily changed; what you want the ideas **for** should be fixed and powerful. Then re-read the "Protocol" article so that you'll know that you're presenting your ideas

and questions in a form that is most likely to produce the response you desire.

5. Set a time to see if you're after the Great Work. It's good to review [every three months or so] if you're working on your self-transformation. It's all too easy to tell yourself that you're doing good by trying to save the Temple, help another Initiate, etc. But more often than not, you'll find yourself doing these activities rather than bending your work to the great goal of Becoming a potent, powerful, immortal force in the world. Look over what you've done. Did that letter help in your self-transformation? Did this ritual make you more of a god?

6. Write new people about their articles in the *Scroll* or other publications. Examine the article. Did it put things in a new perspective? If so, be sure and write the author and tell him or her why. The most important thing the *Scroll* can do is help Initiates find one another. This way you keep expanding your circle of acquaintance in the Temple while pushing your thoughts in the direction of Initiation.

7. When [looking back over your progress] you discover some activity that really helped you, write it up for the *Scroll*. The *Scroll* doesn't need a summary of some book you've read. Anyone in the Temple can read - we're a terribly literate bunch - but anyone can benefit from a clear description of how you put the knowledge to work. They might not use the particular method you've discovered, but we need to be reminded again and again of the useful formula.

Gather the raw material [whether by collecting data from a book, other Initiates, or ones self], let it gestate, let it come to the surface as a plan of action, carry out the plan, see the results. It's a formula we need to see again and again to remind us to Become awake.

8. There are certain words or concepts, which I, Setnakt, find to be associated with each of the degrees. One word associated with the I° is "chaos". One associated with the II° is "order". Mark a date on your calendar - say six months from the day you received this letter - and try to discover how each of these words applies to your states in each of these degrees. If you want, write me a letter, or a *Scroll* article, or perform a ritual celebration on what these concepts may have opened for you.

9. The most important thing is how you apply your new state of being not to the Temple, but objectively in your own life. The call for objective action in the individual's life is the goal of *Xeper*; saving the Temple or instructing its Initiates are excuses people use for real work. All of this leads nowhere if it is not applied to making changes in the objective universe and, once having proven to

yourself the effectiveness of the techniques developed in that arena, turning those methods to the development of the self to the level of an independent, immortal, potent, eternally-dynamic essence. This dedication to causing changes in the objective universe is essential at all levels of the practice of the Left-Hand Path.

I hope these tips make your journey an eventful and exciting one across the infinite plain of self as we all *Xeper* and Remanifest.

REYN TIL RUNA