

The Scroll of Set

Issue Number 129

Volume XIX-4

August 1993

Editor: Linda Reynolds IV°

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[1] The Stone Adage

- by Amn DeCecco IV°

Keeper of the Gate

From distant sands their silent Kas watch ...
silently.

Amid unused tombs and dusty passages, the
scent of their oils lingers.

A wispy rustle of linen will disturb the silence of
ages ...

The Priests of Amon are afoot.

The Scribes live still in the Temple of the *Ab*,
etching lessons to be learned for all time in the
minds of the Elect.

For only those who will to learn may recall what
the quills of Thoth have burned into the Stele.

Again we are summoned. Once more we are
wrought to know the secrets of the sages. For heed!
Once taught, we cannot shed the knowledge nor
elude the thought of *Xeper* ... nor at its best ... to
Remanifest.

Pause not, for again the time has come ... for all
crumbles, save the Heart of I AM!

[2] Recognitions

Editor's apologies to Adept James P. Meagher
for having overlooked his Recognition to II° by
Ipsissimus James Lewis in the last issue of *Scroll*.

Other Recognitions which have taken place are:
Kelly Brogdon to II° by Magister Robert Moffatt;
John Youril to II° by Magister Robert Menschel;
and Tina Ostertag to II° by Magister Roland
Winkhart.

[3] Setamorphic Alchemy: Life, Death, and Self-Initiation

- by Patrick Skelton II°

VITRIOL, the Latin notaricon for *Visita
Interiora Terræ Rectificando Invenies Occultum
Lapidem*: "Visit the interior of the earth and by
purifying you will find the secret stone." I find it
most interesting that the vitriol formula states that
one may find the secret stone, as opposed to making
or creating it. If one is to indeed **find** the secret
stone, to seek it out, it already exists!

Alchemy can appear as a challenge to the Left-
Hand Path magician, being a tradition that concludes

itself with integration into the outer objective
universe. However, as with any tradition, there exists
underlying Black Magical currents, where
exploration may prove most beneficial. To travel
into the Darkness is to seek the sublime. Within the
confines of alchemical doctrine, the Left-Hand Path
magician can experience aspects of self and tools of
consciousness through the twelve processes of the
Philosopher's Stone and the interplay of the
elements within. One may find a clear definition of
the importance of self-realization, and purpose of
the inner and outer universes.

The Philosopher's Stone is said to already be in
existence in nature, to exist everywhere, and is
generally regarded as worthless. Yet the Stone of the
Wise is purported to change base metals and other
raw materials into gold, as well as bestowing the
alchemist with the Elixir of Life - immortality! The
master chemist will stress that it is an utmost
impossibility to change base metal into gold but, if
the seeker is diligent, he shall see the parallel self-
transformation that occurs with the labor of physical
alchemy. Many of later alchemists had abandoned
the performance of the actual physical labor, and
concentrated upon the transformation within the
self. This is inherent in the elemental magic that was
employed in the Medieval and Renaissance
grimoires, where the elemental realms are
commanded and used for individual purpose. The
questions remain, though. Where does one begin to
seek the Philosopher's Stone? Where does one
make passage to the center of the Earth?

The tradition of alchemy teaches the definite
existence of a higher intelligence. The alchemists
also believed that one could attain levels of god-
perfection while still inhabiting a physical shell.
Within the Temple of Set, we seek to *Xeper* into
higher states of intelligent being through repeated
Xeper and Remanifestation. I see Set as this higher
intelligence to which I aspire, whether existing
within my self, or externally beyond a star
constellation or gate, it is my aspiring that matters.
The trial and glory of Setamorphosis occurs along
identical parallels of finding/making the
Philosopher's Stone. With the acknowledged
existence of a higher intelligence to which the self
may aspire, the process of the Stone has thus
commenced.

The alchemists taught that from this higher
intelligence (god), there emanated the
substance/non-substance of "First Matter". From
this point, the higher intelligence had animated the
First Matter, molded and formed it, bringing it to
life. First Matter was not an actual substance, but the
potential of substance and being. This same
potential lies within the self, the potential to Come
into Being as an intelligent "substance". From the
First Matter the elements had evolved in the order of
fire, water, air and earth. Four elements, two sets of
opposites. There are, varying from one text to

another, between five and twelve processes in finding the Philosopher's Stone. The alchemist begins with physical matter, with the potential (First Matter) of becoming the Philosopher's Gold. There is an interaction between the four elements throughout the process of "making" the Stone. Commencing the task with raw physical material (the uninitiated self), this material is transformed into the pure gold (consciousness/higher being) through elemental interaction within the "chemo-spiritual" processes.

The alchemists believed that the elements constituted the substance of all things physical. It is within the symbolism of First Matter (potential) and the elements (willed reality) that one may find the keys to the alchemical mysteries. The Setian may choose to perceive the higher intelligence as Set, with First Matter being the potential to *Xeper* and Remanifest. The higher intelligence may also be perceived as the self possessing Set-consciousness, and First Matter as the realm of creation, with no characteristics or qualities except those that we will to create. First Matter is all possibility, the objective universe, that which is devoid of meaning until the Setian, as a creator, gives it the breath of life.

The processes of the Philosopher's Stone not only work along the lines of the elements. The finding of the Philosopher's Stone works in cycles of physical matter being destroyed, purified, vaporized, and returned to a more pure physical form. The process works in cycles, just as the process of *Xeper* is the experience of life, initiatory death, and Remanifestation. This is my vision of Setamorphic alchemy; a mechanical system of self-initiation that crystallizes the components of self, and forms interaction between life and death as a whole.

The elements of the alchemists stand as symbols of the components of being. Out of First Matter (potential), the first element manifest was that of fire, and the first active element in the "making" of the Philosopher's Stone. The alchemical fire is symbolic of will, the initial momentum that commences the path of *Xeper*. Will is the force that causes change without, and Setamorphosis within. It is the animating factor of First Matter. When the fire of will is applied to the vessel of the human mind, potential moves and becomes individual reality. The desire to Come into Being remains inert without the application of will. The process begins with will and self-realization: a birth. The first five processes of the Stone are steps of sacrifice and death. The raw material is heated until it is reduced to ash, separated, removed of obsolete surface qualities, and allowed to decay in order to release the "spark of Life". The material is reduced to First Matter, stripped of all surface qualities to allow the

spark of life to escape. The potential has become reality. The death of the qualities that may hinder the self has occurred, and the higher self is realized, and one may begin creation of his own universe. This concept is inherent in the wand. "With the wand createth he." The wand is used in traditional magic to direct will upon the natural realm. With the self now free from the hindrances of the mundane, one can enter the process of life and death that brings Immortality.

The second element to manifest is that of water. Water is the element of the Psyche/self. The self can be compared to the majesty of the ocean depths. It can be still and silent on the surface while strong currents rage beneath the depths. The vastness of the ocean can be compared to the infinite potential of the self that Comes into Being, spanning out beyond the limits of time and space, darkest blue and brimming with Life! The cup is the magical instrument of the water element, the Graal that contains the Elixir of Life. The cup is the horizontal element, the plane of infinity. The wand is the vertical element, the touch of the Creator. The element of water becomes active in the third alchemical process of separation, the crucial point of self-analysis. It is out of the fluidic/water element that the Philosopher's Stone begins to crystallize as the qualities of the elements converge within the Stone. Water remains active through the seventh process, where the physical Stone is vaporized by the fire element, demonstrating the reality of death.

The third element to evolve from First Matter is that of air. The self has evolved to a state of being aware, and is said to be conscious. In the eighth process of the Philosopher's Stone, the Stone is transubstantiated into vapor, the air element. This is compared to the Soul's survival post-mortem. Air is the element of the Intellect, the Gift of Set. From the state of being vapor, the Stone is re-materialized into solid form again. According to the alchemical texts, this process is performed repeatedly to remove impurities that may remain from the initial processes. The repetitive initiatory death and Remanifestation is demonstrated in this process, and is crucial to the Black Magician. It is following this process that the Stone of the Wise becomes gold, containing the virtues of all four elements, in varying quantities. The sword is the magical instrument of air, being the instrument that divides into opposites and rends the veils of mystery for the Intellect to make passage, the Intellect that is the probe into the unknown regions of life and death.

The process of the Philosopher's Stone commences with the potential of perfected physical matter, and completes itself with the reality of it. The Stone, composed of self, will, and Intelligence is perfected within the physical matter of the body.

This physical matter is the element of earth. The Setian inhabits a body of matter that acts as a vehicle of experience, the vessel of transformation. In the final processes of the Philosopher's Stone, the elements are brought to a state of balance within the Stone, making it a harmonized and self-contained realm unto itself. Alchemical texts inform us that everything touched by the Stone shall also turn into gold. The self that continually seeks perfection works likewise, bringing his inner universe to levels of perfection, and reflects this perfection into the outer universe by pure will. The 17th chapter of Luke, verse 21 states: "For Behold, the Kingdom of Heaven is within **you**." Self, intelligence, and will. The Holy Trinity of the Scriptures and the Secret Stone that lies at the center of the Earth.

Setians are alchemists in their own right, as one may see. We transform contradiction and obscurity into truth. We analyze and balance opposites within ourselves as we will to *Xeper*. We exercise the faculties of self, bringing these elements into synchronization. The journey to the center of the Earth is a simple task! Darken the chamber, relax, close your eyes ... and you are there! Essent into Essence! *Xeper* and Remanifest! Reyn til Runa.

[4] A War Cry to Defend the Existence of the Soul

- by Nino Wächter II°

Life is more than permutations in the DNA molecule, just as the Fifth Symphony is more than vibrating air. - Karl Menninger

The trend of cognitive psychology seems to dominate the current academic views on the human psyche. In my school studies I have realized how limited and mechanical philosophy scientific materialism is. Stimulate certain parts of the brain and - whoo! - the subject's finger moves or he becomes aggressive. Voila! Now we know exactly how the biological animal called "human being" works. Or do we?

All right, let's say we're only biological beings and the strong sense and presence of self is merely a product of electrochemical reactions in our brain. Fine, but how on earth can we conceive ourselves as separate from the outside world if there is nothing unnatural in us - if the sense of separateness is just an "illusion"? It's not possible to be a separate being if one consists only of parts of everything else - if one is a part of everything else.

Scientific method is excellent if we study the physical universe, but it is only, at best, a good starting point when we try to explain the phenomenon of self. We can cut the brain into microscopical segments or stimulate it with

electricity, and that way get to know its natural functions better. But this method is inadequate for explaining the totality of man's being.

In the beginning of the 20th century, the gestalt psychologists had an often-quoted slogan: "A whole is more than the sum of its parts." If we want to track down an answer to the question of self, we must turn our gaze inward and enter into our own infinite subjective universes. We must explore the wide variety of our creations and manifestations, and seek to widen our perspectives toward being - to experience the totality of self-conscious life.

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

As Franz Winkler wrote in his *For Freedom Destined*, hard and honest working seems to be the only key into greater realms of understanding; there are no free rides in initiation. The vision of my true image is becoming constantly clearer, and the only thing I have a firm hold on is the *noetic* apprehension of my own potential. *Xeper*.

* * * * *

As I examine this essay afterwards, I can see that I haven't managed to bring my point clearly into light. To put my current view briefly: the soul or self is a metaphysical entity that cannot be located in the physical brain. It is the totality, the presence of one's being that can be tracked down only by exploring the creations, parameters and experiences of subjective universe (one's own and others).

"Æon of Set Working II" was another topic to be discussed at [a recent Pylon meeting]. We considered our Pylon activities and brainstormed on various subjects. The result seems to be that we all agreed to seize the opportunity to change. Therefore I'm greatly looking forward to seeing how this year affects ourselves and the Pylon.

We conducted a brief meditation together, and the results, at least for my part, were impressive. Last week, I felt, was in fact an initiation to forthcoming changes. I wrote down a summary of my insights and ideas that stemmed from the meditation, and I would like to share them with you.

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Roughly I can divide myself up to social and private sides. Social side is very important, and it shouldn't be neglected; communication is one key to the self. Essentially the Left-Hand Path is a journey inward. Once more I experienced a deep

“gut-realization” that we are all individuals, and ultimately we are **alone** in the midst of a mechanical, unfeeling, and uncaring universe. In the silence and concentration of the meditation, I made contact with my innermost Being, and nothing interrupted me from listening to its sensitive, quiet, yet so strong, voice. My deepest and most noble aims, wishes and desires flow from that being. Indeed, it is the source of *Thelema* - my true will: “Do what thou Wilt shall be the whole of the Law” - *Thelema* is the map, the voice of my self.

Carrying out my true will brings forth side-effects that are either positive or negative; I cannot avoid them. An exaltation of my essential self strengthens also the egotistical tendencies of my personality and other lower manifestations. This insight is also the core of Ipsissimus Aquino’s Wewelsburg Working: “Strengthen, exalt and encourage the willful self, and you cannot avoid strengthening the natural instincts as well. No human being is free from these; they may be kept in check for years, but in eventual moments of stress, weakness or stimulus they will break free. They may be either creative or destructive; this is not a mere ‘Jekyll/Hyde’ scenario.” The success, balance and genuineness of initiation is therefore very much dependent on how well an initiate is capable of dealing with and channeling the lower desires or distortions of his body or personality.

Thus initiation is, for the most part, a struggle between the essence (higher and ever-present self) and the natural manifestations of man’s psychosomatic complex (desires and drives of body and personality). To put it more succinctly, a struggle between the non-natural psyche and the inertia of the natural universe. So it’s not about “cutting away” the natural side, but rather how well I can rule and control that side in order to facilitate a life directed by my true will.

An unconscious diffusion of essence with the personality is a state of the “profane” man; he identifies himself totally with the opinions, feelings, whims and fancies of his personality. To separate consciously the essential from the trivial, and to sustain and further that work is real freedom. I do not mean neglecting the natural, but Initiating a self-created existence of the presence distinct from the natural universe.

I must confess that I’ve only seen a few episodes of *Star Trek*. However I’ll refer to an episode in which Kirk becomes split into his two sides. Neither side (bestial/noble) is balanced; both are needed for an integrated and complete self. I think this is very interesting and valuable. We need our bestial side too. This reminds me of some ideas in the essay above: the division of myself into human/bestial and divine/noble sides doesn’t mean

that the human/bestial side should be neglected.

Speaking about the sensuous side of the vampyre, I remember a passage from *Interview with the Vampyre* in which Louis (or was it Lestat?) told that when he became a vampyre, he “forgot” himself very often, gazing, for example, into the candle flame, even for many hours. I have experienced something alike numerous times; when my self-awareness increases, the temptation to sensuous indulgence and the joy of being is great. All this seems to point out to the fact that everything starts and ends finally in the consciousness. The objective universe is there, but it is without meaning unless we assign meaning to it.

To quote myself in a recent letter to Priestess Nielsen: “I think that when your senses are blocked, you are not very aware of what is happening within or without you. So, in order to open them, you ‘awake’ your self and let experiences come. I think it all turns to consciousness - it is the psyche with which we ‘translate’ the information provided by our senses. The senses are not literally blocked, but it is the consciousness which is not aware. What happens to the universes when the senses are blocked or opened? When you tune in to your senses and allow your self to receive the impressions from the outside world, you being to see more clearly how the OU works. You begin to see it in its beauty and its ugliness. This in turn can greatly enhance your transformation. If you assign different meanings in your SU to certain natural impressions that your senses provide in a certain moment, you have transformed a natural impulse to a non-natural one [This can take place in a working, for example.]”

[5] Ideas from Jung

- selected by Linda Reynolds IV°

“We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgement of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy.” - *Psychological Types* [1923], conclusion, page 628.

“The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness.” - *Ibid.*, page 69.

“Without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable.” - *Ibid.*, ch. 1, page 82.

“Emotion is the chief source of all becoming-conscious. There can be no transforming of

darkness into light and of apathy into movement without emotion.” - *Psychological Aspects of the Modern Archetype* [1938] p. 32: vol. 9.

[6] **The Extinction of the Hierophants**

- by Bret Cagle II°

The times of hierophants casting veils over the mystery fade away and are forgotten before the Majesty of Set. The shrines of Ma'at are Remanifest in the regeneration of the unique individual, Become the Temple of Set. Surely is this basic truth nowhere more reflected than in the words proceeding forth from “ÆS Working II”, all of which speak of *Xeper* as that inward-focused process of self-initiation, having no necessity of anything or anyone external to oneself.

The simple truth of the Hierophant Atu is that we ourselves hold the keys to our own initiation, that it is our essential self that shall initiate us into those states of being and function which lay in wait ahead of us, as we gaze into the future. Within that essential self, the Black Flame is ever illumined in our uniqueness. That illumination is our initiator, teacher, guide and sure friend which increases in brilliance as an isolate intelligence the farther we progress into the Realm of Darkness.

We come to one another, this self and self - to enter into the only acceptable communion in the sojourning of the Left-Hand Path: the communion of essential self alone in the Darkness.

Herein is that state of the individual metamind through which the intuition that directs our sacred quest awakens within our own consciousness and being. This is the instruction of the hierophant, the word of indwelling essence coming into being, not by way of another, but by way of our self. Surely this is the secret of the “hermetic seal” in the Temple of Set, for self must beget self without father or mother among mortal kind.

Vau is the Hebrew letter associated with this Atu, the number for which is six. Upon the trapezoid six is the angle of death, symmetry, and dreaming. Man cannot pass beyond this angle, but only such a being as we call Setian; and out of this initiatory death comes the awakening of the indwelling essence. Then is death become the dream of man coming into being as *neter*, and the symmetry of that dynamic balance necessary to live as *neter*.

Perhaps herein one discovers true *Thelema*, as *vau* is the nail, suggesting a fastening or linking of many modes through which the essential self is expressed and experienced, which would reveal the distinctly unique path of personal *Xeper*.

It may be an inner voice that guides us, or some such manifestation of intuition that is most obvious;

but then again, it might be only a vague sense of the mystery. For a certainty, guidance from the essential self will manifest uniquely in each individual who truly Becomes Setian.

We must learn quickly to recognize our mode of inner guidance and even more, to carry out the “instruction” of the essential self zealously and with the full force of the Powers of Darkness which are ours to command. This is what the Atu of the Hierophant speaks in my heart.

In closing, I must admit that the title of this Atu seems obsolete, so I will rename it Atu of the Metamind.

Xepera Xeper Xeperu.

[7] **A Walk in the Park with Set**

- by H.J. Mowry, Jr. I°

In the early morning hours when the sky is ablaze with Blackness, a park close to my home in Pittsburgh transforms by my will into a temple. This park becomes a part of me, filled with trees that often greet me by swaying in a sudden breeze, or with a stillness that seems timeless. These trees become my sentinels and are called upon to witness this event.

Arriving at my holy place, I gaze into the vast beauty of the night sky, seeing what was hidden by the blinding light of day. This “forbidden” Darkness uncovers the truth of the sky, lifting the blanket of deception. My heart quickens, then slows to an undetectable beat while an uncanny quietness surrounds me. I raise my arms into the night and touch its Blackness with my flesh. It penetrates my mundane form as I lure it to my very being. It embraces me and I, in turn, convey my affection. This Darkness comes to me at my beckon, recognizing who and what I am. It reveals visions and thoughts unto me, some of which I don't yet fully understand. I ponder them and reflect on my life and my studies of the day while these visions and thoughts unfold.

I summon this Blackness of the night to reveal itself at my side. I want to see, feel, taste, and smell it. I want to roam the night, to touch the stars and share my glory with it. I want to possess more of the “unattainable”. I want to realize and know more of the “unknowable”.

I open a gate and witness a shift in realities bringing forth a presence that is undeniable. To realize this ancient Gift, to wield its unlimited authority and now to experience the personification of its being! How great and wonderful it is to be! How strange and exciting this entity is. How strange and exciting it continues to be. I can't help but smile and even laugh out loud with great confidence and esteem, knowing that I am involved in a great

mystery, while it too smiles and laughs in its own way, knowing the same.

Oh glorious Set, my friend and confidant, our communion is the most wonderful thing indeed! So too is the communion with my Dark Sisters and Brothers. We too smile and laugh out loud in a proud, thunderous voice knowing the same.

Hail to you, my Dark Sisters and Brothers in Set!

[8] Arriving in Bethlehem

- by James Lewis VI°

Priest Don Webb asked both Dr. Aquino and myself to comment on “ÆS Working II” for the recent Chicago gathering and Order of Leviathan member Priest Paul McAtee was present to read the letter to the assembly. Its text and a few words of explanation follow:

“ÆS Working II” in its essence is a realization that mankind, initiated or not, lives in a world not in which magic is sought through evocations of personifications, but rather in one marked by sanity and clarity of thought and deed. Reason assumes its rightful place and the Temple of Set moves even further ahead.

Working cycles are just that: cycles in which individuals either strive or sink further into stasis. Both approaches result in Remanifestations. Man wants to see himself striving to attain greater heights of goodness while in reality the majority only clutch the chains of superstition more tightly. To revel in those aspects of our magical heritage which are Satanic glamor is fine if one understands there are no vampires, werewolves, or other such creatures. Make no mistake: to sink into the belief creatures of the darkness actually exist is to become merely a reverse Christian.

I have taken advantage of “AS Working II” to the full extent in the Order of Leviathan and in the Temple itself almost to the point of appearing to become radical. I would be perfectly happy to see the Temple of Set discard its ceremonial productions and relegate its black robes to the attic for storage as a quaint memory. This is 1993 of the Common Era, not 1693.

If we were to pack away the robes and no longer work out structured rites calling, for the most part, upon entities who never were but in dreams, where would this leave us? It leaves us in a perfect position to seize the moment. If a pleasant world has been destroyed with a mighty fist, as the angelic chorus told Faust, the next step is to refashion it within ourselves. Doing so does not mean we construct a carbon copy of the old world and nail a new nameplate. It means looking at the planet through clear contemporary eyes. It means that we can build

unique individuals, not an enlightened society. [Christianity tried the latter and the results, as we can see, are less than optimal.]

Personal initiation is now our orientation more than ever. I encourage you to take a step outside and analyze what you see in the Temple and the world. Set is not going to step in to preserve us from errors for while the Tree in the North may be severely damaged, it can always come forth again through even the most well-meaning of acts on our part. It was the fictional Krel who thought the *id* conquered and dead; their race suffered extinction as a result. It behooves us to remember the past while today forming the future. The tools are there and they are indeed exact and potent ones. Let us use wisely what we have at hand and not discard these precise instruments for tea leaves, herbs, and stale incense.

If you find this not to your liking, well, there is the non-initiate in each of us preferring to hold on to the comfortable old. The challenge is to bring forth the initiate as a distinct and separate self. It is through this that you shall become as gods, knowing good and evil.

Commentary

Dr. Aquino has commented in the *Scroll of Set* and many personal letters the implications of this Æonic move forward. My initial impression was that it was one of the most significant Black Magical moves since the transmission of the *Book of Coming Forth by Night* and that perception remains unchanged.

The Temple of Set celebrates a long history of making use of many approaches to understanding the questions of life and philosophy. Although formulated with more sophistication, we share with primitive man the desire to unlock the mysteries of who we are and why we are here. Mankind has opened many a pathway through the jungle attempting to find those answers. Some were self-defeating, as in Right-Hand Path techniques which were designed to destroy the Black Flame, that within which had the intelligence to compose the questions of life in the first place. Others used no approach, opting instead to ignore the problems and search only for the pleasures of the moment. It is noteworthy that such individuals still *Xeper* and Remanifest, although what it is they Come Into Being and subsequently Remanifest as is not necessarily what we might consider ideal for continuation of one's essence. The followers of the Left-Hand Path are quite another matter. You, being such a one, can attest to the differences that Path has made in your life and the perceptions emerging from them. The Left-Hand Path seeks to strengthen and reaffirm that essence which is the ultimate self, or *Xem* as we knew it in earlier Temple of Set days.

This quest for who/why answers has earned its devotees fear, anger, and scorn through the years by those unable or unwilling to embark on the same journeys. We have learned to enjoy the adventure and can endure in academic and scientific manners probing about in our internal universes and finding therein links to the objective one surrounding us.

This is one of the keys to comprehending “ÆS Working II” - we must define and locate [or create] pathways between the universes while still maintaining equilibrium. To do so, we must approach the problems in a rational way. Ergo, bear in mind that if you want to talk about forces and angles and vibrations and card layouts and whatever else, you can do so if you are able to restate the entire thing in simple and direct language which, minus any mystical hype, would easily explain one’s charted course through life.

Therefore, when I tell you there are no werewolves, vampires, or anything else left over from the days of superstition, I am telling you a truth. There is nothing wrong with going around playing werewolf or vampire; just remember for the sake of your sanity that it is a game and has no foundation in reality. There is mankind on the Earth assisted by Set now and then and that is it. There may be civilizations on other planets, but no one has any distinct evidence of this; our best bet is to be skeptical until proof does come along. [I will cheerfully retract that statement if someone can produce an authentic non-terrestrial life form next Conclave.]

Why call this article “Arriving in Bethlehem”? I quote from “The Second Coming”, a work by W.B. Yeats:

And what rough beast its hour come round
at last,
Slouches toward Bethlehem to be born?

Yeats was a rather interesting person, and without going into an analysis of his philosophy, he shares with me the impression that time is cyclical. “ÆS Working II” seems to verify this in its Remanifestation: The rough beast is our destiny which only a few months before had been moving inexorably towards “ÆS Working II”, its Bethlehem. We ourselves have given life to the rough beast and have constructed its Bethlehem.

What its life beyond that will be is entirely up to us. It is my Understanding that we will have a far better and smoother path by clearing out obstacles which take the form of attributing life to that which, as Haggard’s Ayesha would say, never was but in dreams. Any sufficiently advanced science is indistinguishable from magic, quoth Arthur C. Clarke. This is a key to unlocking the central secrets

of Black Magic: to understand that Magic is a highly advanced form of a Set- and self-generated science. When we grasp this we can see black robes, candles, scents, tea leaves, and the rest fade into insignificance when placed beside beholding the source of life. The old rituals can be enjoyable, but they should be Indulged in from a Satanic meaning of the word rather than being shelved forever.

I will end this by pointing out a crucial factor in this freedom from rubbish. Remembering the Faust reference in the text of the letter, demolishing an old world leaves us with ample room to create a new one which is contemporary rather than depending on the rites and symbols of days past. What that world and the universes internal and external you create will be like is entirely up to the builder, that personage being each individual.

Xeper and Remanifest.

[9] Protocol and Me

- by Don Webb III°

I. We treat each other nicely as possible for the most selfish reason possible. The main reason I’m nice to Magister Moffatt or Ipsissimus Lewis [or whomever] is not because they’re nice guys I want to hang out with. It’s because of their wisdom. As a Knight sworn to seek the Graal, I know that one of the nearest places that wisdom comes from is my fellow Setians. Many people with big egos [and I assure you, no one in the Temple is more egotistical than I] like to be in the broadcast mode all the time. Now whereas that may or may not be a problem, if my words block me from the wisdom of another, then I have lost out. So I try to approach the Temple as a thief taking away their great treasure. To gain admittance, I have to act civilly, even leave treasure of my own - but if they only knew how much I was getting compared to the effort I put forth - they would see me for the thief I am! Even the ideas for this article have been stolen from the Wise.

II. I am as respectful (not subservient) as possible because of my respect of the Process. Every item in the Temple from our medallions to the symbolism on Degree certificates is a talisman. It is a focus of our individual awareness, and the way we think about and treat them attracts the experience that they will represent for us from the Is-To-Be. I am respectful of Initiates, not because I want to suck up to them but because I want to enshrine in myself the meaning of the experience that they’re having. This unnatural piece of GBM is one of the things that constantly imposes a Setian order on the world, and is one of the easiest pieces of magic to Work. A lot of people look at the “Protocol” section of the *Crystal Tablet* as a kind of option, but Those Who Know realize that a great Secret is hidden therein.

For those who haven't begun to see GBM as a process not limited to (in fact more often found outside of) the ritual chamber, these are important words to consider.

III. I am delighted by the sheer unnaturalness of respectful behavior. We don't see cows or sheep or dogs co-operating in a society of their own making. Now most times in our lives when we have to be respectful, it is forced upon us (i.e. a cop giving us a speeding ticket). Forced respect is an imitation of the natural order forced upon our psyches. However, respectful actions that occur by way of will are a means of separating us from the natural order. We make this machine called the Temple Work - and considering the vastly different approaches and philosophies we have, it is truly magic that we cause this device to work/Work.

IV. I don't open myself on a friendly basis to other Setians just because they wear medallions. Whereas I am as respectful as possible, I don't think of Setians as my friends just because of their medallions. Friendships have to be won, because they are a mark of honor of the Temple of mySelf. Once won, I am a fast friend, and I stand in Troth to my friends as best as my Understanding allows. I never assume that another Setian is my friend; although I know them for my colleagues. An operant example is that I never refer to another Setian by first name, unless I've been asked to do so. Even at Conclave when referring publicly to the Setians I've known for eight years - I use their titles.

V. I make use of the Protocol system to distinguish in my own mind the elements of my relationships with others. Yesterday I helped an old friend put up a dog pen, and throughout the process called him by his first name. Tomorrow I'll be sending out some mail to certain members of the Order of the Trapezoid and I'll refer to him by title, even though our relationship has progressed to a first name basis.

VI. I use the protocol approach to overcome the tendency of the nonInitiate in myself linking up with the nonInitiate in others. In profane relationships - from casual friendships to marriage - the basic dynamic is that when one of the individuals begins to undergo change, the other resists that change. Normal human relationships tend toward heavy definition and stasis. And although we Become more than we seem, we never leave the most human aspects of ourselves behind. So although the sacred dynamic of the Temple is Transformation, there is always that unconscious impulse to resist it. Most of my profane friends are still basically the "same" people they were ten years ago. By referring to and thinking of Setians in their roles, I constantly remind myself that although these people are

Essentially the same people - their attitudes, habits and manifestations will be changing constantly. Far too often I've heard people say, "Well you didn't use to think that way." Well I hope that I am thinking differently as I change - if not then I am not *Xeper* ing.

VII. I don't make myself available to everyone equally. Although I try to treat all Setians with respect, I certainly don't think that my time is theirs. The time I spend answering a letter, returning Email, or visiting people at Conclave and other gatherings is first and foremost my own. If I'm not getting something from the interaction, I move on. Although I dearly value my friendship with Priest Zimmer, I don't call him up to discuss the weather, nor would I be pleased if he did so with me. Hence I stay away from models of friendship and sentimentality as modes for Temple interaction. My friends can make use of my time - call up and chat about nothing - but I am looking for something much rarer than friendship in the Temple.

VIII. I don't give all my personal history to Setians, nor desire it from them. We're not in a group for simply "sharing." I will freely talk about anything in my life that has initiatory significance, and of course, the better an Initiate I Become more of my life is transformed into initiatory practice. In the profane world intimacy, which is a type of power over the Other, is gained by "confessing" and sharing. Many people assume that they should work toward intimacy with other Setians. Intimacy may occur, but it should not be a goal. I don't want to know the details of someone's personal life, save in how they choose to reveal the Initiatory aspects of it to me, nor do I want people pawing over my life either. In fact the central issues of my initiation I share with only the very few, because as I Become Magic itself then these central issues have Power for those I give them to, and likewise their most Secret and touching stories have such a Transformative effect on me.

IX. Friendships may come and go, grow or wither, but courtesy endures. As far as controversy goes, I am all for it if it is handled with polite manners, sweet reasonableness, and all the gentle disciplines of courtesy. I venture to say that one of the great keys of Working II will be the development of that most unnatural thing, respectful and open-minded disagreement. If we don't find that key, the growing individuation and *Xeper* of Orders will be a strain. Adept Webb has always recommended Miss Manners' book *Common Courtesy* as a guide to the unnatural act of courtesy, and as the Temple *Xeper* s into the Vision of Working II with its multiple voices rising like a dark opera, I think she has identified the correct baton. For in this choir each of us must serve as Director.

[10] Method Magic

- by John Youril II°

Regarding the imagery to be used in the practice of Satanic magic for the purpose of destruction, Anton Szandor LaVey writes: "To insure the destruction of an enemy, you must destroy them by proxy! They must be shot, stabbed, sickened, burned, smashed, drowned, or rent in the most vividly convincing manner!"¹

Elsewhere, in describing the ritual, he goes on to say: "Intense, calculated hatred and disdain should accompany this step of the ceremony, and no attempt should be made to stop this step until the expended energy results in a state of relative exhaustion on the part of the magician."²

Although uncommonly vivid in his presentation, LaVey is here simply restating a dogma of magic: a very high level of emotion must be induced in order for an operative working to be effective. While such an emotional state will not guarantee the success of the working - since it is but one of many components that enter into a successful working - it is certainly a necessary component.

Priest Don Webb continues this line of thought, but with an important observation and an even more important qualification, when he writes: "We have all seen in our lives those moments when our magic worked because it had to. We had to get that job, had to have this or that miracle just to keep going. So we often wonder why doesn't our operative magic always work? Well it might if we always had the passion that emergencies bring. But this isn't too good a solution - at best we'd be burnt-out wrecks - but if we learn to apply our magic in the most precise way possible we can accomplish a great deal more. Such precision requires a coherent workable model of the world."³

Not only would we be emotional wrecks, but we would be dazed creatures wandering through a world completely warped by the magical expenditure of so much raw emotion, not unlike the characters in Ursula LeGuin's *The Lathe of Heaven*.⁴ For the present, at least, magic informs our philosophy more than philosophy informs our magic. We are constantly faced with the fact that sometimes strong emotions are effective, and sometimes they fail us completely. Proceeding philosophically, we might be inclined to conclude that, when such efforts fail, either the emotion was not strong enough or some additional and necessary factor was absent or insufficient. While this is always a productive line of inquiry, we also have to consider the possibility that we are being far too general in our use of the term emotion.

I submit that the critical issue is not the level of emotion invoked in any particular working, but the clarity of that emotion. In general, emergencies are very clear situations, and one's reaction to them is also very clear and unambiguous. What is effective is not the strength of the emotion itself (although it must be relatively high to provide motivation), but the quality of unambiguity that such an emotion possesses. [Although we are discussing magic, these comments are just as applicable to mundane actions, and the consideration of the relationship between emotional states and such actions can further illustrate this subject. Most of us can cite examples of powerful emotions driving us to the performance of an extraordinary feat we didn't know we were capable of; but most of us can also cite examples of such emotions reducing us to pathetic stammering. The same principles apply in both cases.]

Clarity of emotion. It has nice ring about it, and may seem intuitively obvious, but a closer examination of the concept is in order. By contrasting it to confused emotional states, which are somewhat easier to discuss, we are in a position to elucidate the concept by examining its opposite.

The modalities of intense anger or fear that also incapacitate or render one's actions ineffective (i.e., inhibiting fight or flight) are the extreme opposites of emotional clarity. It is not the case that action is inhibited because of the level of arousal experienced, but rather because of the presence of one or more conflicting emotions. Perhaps one of the commonest examples of this state is anger inhibited by fear of the consequences of acting on that anger, but such examples can easily be multiplied by considering cases in which strong emotion resulted in either inaction or an action contrary to the experienced emotion.

Beyond this consideration of the efficacy of different emotional modalities, we also have to consider that emotional self-excitation is not without its dangers. First, to consciously induce a particular emotional state implies that it is lacking, confused, or unfocused to begin with. While it is certainly possible to use imagery, etc., to not only increase the level of an emotion, but also to clarify it; raising the level of arousal for its own sake (as a step or sub-goal in ritual) is likely to result in a very high but also very confused emotional state, and to an extent, a falsification of the emotional state from which it proceeded. When such falsification and self-deception becomes habitual, one has to admit the possibility that one is impairing both one's own discrimination and the ability to be honest with one's own self-not a consequence to be taken lightly. Second, ritual temporarily increases the permeability of the barrier between the conscious

and subconscious minds. As Setians, we want this condition to be both controlled and temporary. The raising of confused emotions does not serve this purpose very well. While it does increase that permeability, it does so partly at the expense of control.

Not only among magicians, but also among actors, psychologists, salespeople, and many others, we can recognize the signs of acquired emotional hyper-reactivity-the marked and often progressive falsification, distortion and lability of emotional states. In the case of magicians, we can regard it as a specific type of ritual dementia.

I am not suggesting that emotion is something to avoided in ritual, but only that it be personally evaluated, like any other technique that is employed. It is far too easy to go to the other extreme of regarding emotions as something that have to be guarded against and enclosed in seven circles. Fear of emotion is decidedly contrary to our way and our Satanic roots, not to mention life itself. But even a mind such as P.D. Ouspensky can have difficulties on this point. It what is otherwise an extraordinary book, when the subject turns to emotions, he sounds disturbingly similar to St. John of the Cross discussing the perils of imagination.⁵

These observations arose from a consideration of exercises of operative magic that were not successful, and much more importantly, instances when what was effected was something quite different from what I had intended.

Like Priest Webb, I believe that magic can be refined to an extraordinary precise and (by our standards) nearly effortless activity. In almost all cultures, such abilities have been attributed to the magicians/sages of mythological antiquity. Whether or not such individuals actually walked upon the earth is unknown-but even if this is not a recollection of a level of achievement that one existed, it is in any case an intimation of what can be achieved.

Notes

1. LaVey, Anton Szandor, *The Satanic Bible*. New York: Avon Books, 1969, page #125. RL: #6K.

2. *Ibid.*, page #134.

3. Letter, Priest Don Webb to J.A. Youril, July 7, XXVIII.

4. LeGuin, Ursula K., *The Lathe of Heaven*. New York: Avon Books, 1973.

5. Ouspensky, Peter D., *The Psychology of Man's Possible Evolution*. New York: Alfred A. Knopf, 1969. RL: #19B.

[11] Hieroglyph 4

- by John Youril II°

We have walked in the dark fields of eternity
With blood and breath concealed from all men,
And the wind that stirs night's cold ashes upon
us like a black mantle.

Here the fog rises,
And the stars' unholy glistening shimmers upon
the unseen waters of the abyss

Beyond the seasons and all the days of sanity.

Where this spot begins, there is no ending,

And the void seeks out the void.

For ten thousand years no shadow has marked
the hour, and no life disturbed the serene
indifference of being;

And no witness shall ever bear us out.

[12] Magical Names - Initiatory Tools

- by Ruth Nielsen III°

Magical names, those names chosen to replace our profane names in identifying our real self during ritual, or in wider communication with other magicians are more than magical tools, they are initiatory tools if the process of deriving and using them is done wisely.

We are named even before we are born, having already an ancestral name that most of us will carry for the rest of our lives. New parents generally take seriously the task of naming their children. Having had the awesome task myself (numerous times!), I can attest to the process being one of delight, anxiety, and contemplation. The point of it all was to name the new identity and call its future into being. The parents invest the name with all the hopes for their child and at least a broad image of what they want the child to be like. Each time the name is spoken, those hopes come to mind. As the child grows, he is told of the names, their significance and the parents' hopes. It is the child's choice then to continue in the same vein, add to, or change it.

It is the rare individual who, at some point, doesn't depart from the parental naming. Again this happens when a change in who we think we are, is perceived or desired. Friends and peers often tag us with nicknames that reflect the traits they see in us. Often we choose a nickname or variation of our name and use it exclusively. This is a powerful tool for us during the developmental process of separating from parents (and the identity of ourselves which is associated with the parents) and establishing our own identity as we become more and more a singular being in a complex society. Throughout life, names and name changes tend to mark the more significant passages of life.

The decision to follow an occult path no matter how eclectic, is often initially in opposition to parental religious preferences. Choosing a magical name follows the developmental impetus of evolving identity and affirms that process of differentiation by separating the new magical self not only from the parents' reality, but from profane society as well. This may be discreet at first, with the name used only in private ritual or close personal correspondence with others of like mind. It may also be fairly innocent for example changing Jane Smith to April Snow. But it is the act of the change that gives power to the new name. If the individual stays with the occult work the name may evolve as she does. April Snow may then become She-Wolf as the darker aspects of self begin to surface for focus. Further development and recognition of the value of left hand path exploration may result in She-Wolf becoming Hecate.

Rather than exhibiting a fickle nature, these changes, if they occur as the result of genuine change, demonstrate two processes. The first is differentiation by which we express our singular identity in the midst of many others, and the second, integration - the process by which we dynamically balance and focus those aspects of our being which have risen sufficiently to consciousness to be perceived as the new self. We not only see ourselves as different, but are different from what we were previously.

It is important then, to reflect upon any desire to choose a new name to determine why we desire the change. If we have a name in mind we should reflect upon its characteristics and how they reflect our current personality. If *Xeper* is taking place it will affect one's personality. If we are going through a difficult time wherein our lives seem chaotic, choosing a name of a chaotic nature may either reflect or affirm the condition that exists. It does nothing to change it however. The same can be said for names of a demonic nature that are characterized by extreme violence or unpredictability. Such names may actually have a disintegrative or dissociative effect upon our life. It is possible these names might be helpful however, in a situation within which we feel trapped by circumstances, held in by the inertia of a rigid past, and need the strength to break loose of it all. Purposefully choosing a demonic name that embodies the characteristics we see ourselves needing may help in making the needed changes. Once those changes are completed, the name should be reviewed for its relevance to the new state of being. If the name is kept, we need to determine something about it that can be used as an integrating trigger so that identity evolves.

New Setians sometimes feel they **must** have a magical name. But there shouldn't be a rush to

choose one. I think it **is** important however, to see oneself as the true magical being we are, and using our own first name as a magical name accomplishes that very well. I stress the first name as it is the most personally ours of all of our names. If however, we are constantly called by our middle or last name, we may want to use those names instead. What matters is that our first serious magical steps, especially as a Setian, are very powerfully made by declaring the **I am** of ourselves and repeating that at each ritual. Identifying our self in the context of ritual, for example, as "I, Brenda, Adept Black Magician of Set" ... begins the process of integrating those facets of self which have already surfaced to consciousness. Brenda now believes herself to **be** the Black Magician and by virtue of her Adept state is in fact a black magician. Hers is a statement of fact, not an awkward admission that "now I have access to the 'really cool stuff'".

This ritual use of name can be a turning point that marks the transition or passage from "me studying to be a Setian Black Magician" to "me the Setian - or Adept - Black Magician". It is a profoundly moving experience when one first pronounces this "word of self" out loud in the personal ritual chamber. It is even more moving when one summons the courage to call forth this "word of self" in the presence of other magicians. It may not seem that significant to anyone listening, but the first time it is done is a moment of *Xeper* for the magician so speaking.

In view of the tremendous inner changes that accompany the first degree, it seems wise to resist the allure of an awesome sounding magical name and use our first name for awhile instead. As we mature in the Setian path, we do change, as senior Initiates will readily admit. When significant changes such as Initiations occur, we may feel the prompting of a new facet of being arising within us and may want to identify that with a new magical name. What matters is that the name, whichever we choose, our own or another, rises from within our own self consciousness.

The magical name can become the fulcrum for personal magic by using it in a number of different ways. It can be a mantra to chant (a single word repeated slowly over and over) for achieving an altered state of consciousness and then directing will to the goal of that state. It can be a power word for activating the elemental realm. By using sigil magic it can be turned into a talisman for success in the elemental realm or objective universe. The magical name can also be converted to runes which then can be manually marked on wood or paper, used magically that way, or their equivalent sounds used in ritual work.

It has been said that knowing the name of another, whether that be a person, god form or other life form, gives us power over it. We can however, protect ourselves from anyone using our magical name, and consideration should be given to that protection before the name is ever given out to anyone.

In conclusion, the magical name is the creative word of our being expressing itself, it is our "I am". The magical name is a word of significance and an initiatory tool. There may be many, few, or one name that seems to find continuing nuances of meaning and challenge. Names are a serious matter and not only are evocative but invocative. The magical name when pronounced by self evokes or brings to consciousness all that we have Become. As invocative, it calls from the future into the present that self we envision and desire to Become, making its reality infuse and empower the present. Thus we set up the current of our personal magical vortex, using the process of the Æonic formula, creating the ever-new self by virtue of our own personal word, becoming the magus of our being.

[13] The Order of Anpu

- by Linda Reynolds IV°

At Set XIV the Order of Anpu shall be Brought Into Being.

Briefly, the purpose of the Order of Anpu will be to uncover the true Black Magical dynamics of the various aspects of the Opener of the Way which may be buried deep within the Initiate's most hidden self. A challenge proclaimed in the ancient language of *Wepwawet* can only result in those veils of self-deceit being lifted away, secret issues forced, silent weaknesses exposed and disposed of - the true magician transformed, empowered, and armed with clear vision.

Details of initiation will be distributed at Conclave to those courageous magicians of the II°+ who indicate a desire to uncover the mysteries of "I AM" within themselves!

[14] One Less Headache ... Maybe

- by Tony Pizzini II°

Recently while perusing the shelves of a local science fiction/fantasy bookstore, I discovered that two publishing companies have seen fit to begin republishing the works of Abraham Merritt, author of the infamous-and-unbelievably-hard-to-find *Seven Footprints To Satan*. Now while *Footprints* is not one of these, my guess is it will be shortly, as only it and one other remain to be put back in print!

Here's the run-down so far for those interested: *The Metal Monster* and *The Moon Pool*; published

by Carroll and Graf, Inc., 260 Fifth Ave., New York, NY 10001. *Burn Witch Burn, Creep, Shadow!*, *Dwellers In The Mirage*, *The Face In The Abyss*, and *The Ship of Ishtar*; published by Collier Books, MacMillan Publishing Co., 866 Third Ave., New York, NY 10022.

Writing either company and expressing interest in their re-publishing *Footprints* may just do the trick! I'm certainly glad that I don't have to tell any of you what I paid for my copies of *The Vampire Papers* and *Seven Footprints To Satan*!

[15] Thought and Thought-Upon

- by Jennifer Rush-Hunter II°

(titled by Adept Rush-Hunter and Adept Hind)

The veil has crossed before the threshold of time and existence.

Once again we strive for the knowledge of many, and few become.

[16] Effective Arcanum

- by Don Webb III°

I wanted to share a little story about archives. The Ramesseum, founded by Prince Set-is-Beautiful, fourth son of Rameses II (and cousin of the Pharaoh Set-is-Mighty to Him Life, Health, Strength!) remained in operation until the early sixth century when the glacier of monotheism shut down pagan learning in Thebes. Among its scrolls were many Greek and demotic magical papyri. In fact since these often contained glosses of one language for the other, the magical papyri were one of the first gateways into the Egyptian language after the Rosetta Stone.

These began to be translated in the late 1800's. One of them, the Rite of the Headless One (which was written down in 350 A.D.), particularly influenced the Golden Dawn magicians. One of the most successful practitioners of that system, Aleister Crowley chose the ritual as the rite to perform to celebrate his passing from Adeptus Minor to the Portal Grade. He later elaborated the ritual into "Liber Samekh," (the Ritual for the Attainment of Conversation of the Holy Guardian Angel). His performance in the year 1900 led to the Reception of the "Book of the Law" in 1904. Now although Crowley was unaware of it, the Rite of the Headless One (otherwise known as the Stele of Jeu the Hieroglyphist) was in fact addressed to the god Set-Typhon (Preisendanz was able to identify the term Headless One as a Typhonian epithet in 1926). In its production, the magician first identifies himself with human figures of power - Moses and the Pharaoh's messenger, next he asks the god to cast come to him and cast away all restraints, then he

Becomes the god. This spell of self initiation resembles a more recent Setian spell namely the "Invocation of Set" in the *Crystal Tablet*. On the 93rd anniversary of this spell calling out to Set, I chose it for the Bull of Ombos' part in the Order of Leviathan Working. Crowley called to Set, and He came - we who now know the Secret of this spell can expect even better results.

The use of Moses' name and references to Semitic and Samaritan war gods might suggest that this spell somehow belongs to the Judaic tradition. Such foreign war gods were however seen by Egyptians as extensions of Set. The list of epithets (Mouth that is aflame, etc. refer to the figure of Set-Typhon and are found throughout the magical papyri).

The original papyrus instructs the magician to perform his own opening and closing ceremonies, so this Remanifestation of the Working is both accurate and authentic. To Prepare for the Work, write the following in lower-case Greek on a strip of papyrus, which will be held to the forehead from temple to temple: AOTH ABRAOTH BASYM ISAK SABAOTH IAO. The original papyrus says to repeat until the god comes, when Crowley wrote this as "Liber Samekh" he changed the wording to "Invoke Often."

The Stele of Jeu the Hieroglyphist

Bell x 9 (Adept Gyori)

Light Black Flame/Open Gate (Adept Rosemary Webb)

Invocation of Set (Priest Michael Rigby)

Statement of Purpose (Adept Carrico):

Ninety-three years ago, the First Beast called to Set, using the words Jeu the Hieroglyphist had set down fifteen hundred years before. All across the world tonight the Black Brothers are calling to Set in His form as the Headless One; we call with the words that have Worked, knowing that we shall receive communication with our Absolute, and learn from ourSelves the Mysteries of Thelema, Indulgence, and *Xeper*.

The Stele of Jeu the Hieroglyphist

(The assembled turn toward the North and hold the strips of Papyrus on their foreheads, pressing down on the temples. As Setnakt intones the six names, the participants repeat them): AOTH ABRAOTH BASYM ISAK SABOTH IAO.

Setnakt then leads the participants through the Elemental Summoning:

Subject to me all daimons so that every

daimon, whether heavenly or ærial, or earthly or subterranean, or terrestrial or aquatic, might be obedient to me and every enchantment or scourge which is from god.

Participants now join silently in the Invocation of the Headless One, which Setnakt reads:

I summon thee, Headless One, who created earth and heaven, who created night and day, thou art Osoronnophis, whom none hath ever seen: thou art labas, thou art lapos, thou hast distinguished the just and the unjust; thou hast made male and female; thou hast made men love each other and hate each other.

I am Moses thy prophet to whom thou hast transmitted thy mysteries celebrated by Israel: thou hast revealed the moist and the dry and all nourishment! Hear me!

I am the messenger of the Pharaoh Osoronnophis this is thy true name which has been transmitted to the prophets of Israel. Hear me, ARBATHIAO REIBET ATHELEBER SET ARA BLATHA ALBEU EBENPHCHI CHITASGOE IBAOTH IAO! Listen to me and turn away this daimon!

I call upon thee, awesome and invisible god with an empty spirit, AROGOGOROBRAO SOCHOU MODORIO PHALARCHAO OOO. Holy Headless One deliver (Each Worker says her/his own name) from the daimon which restraineth him, ROUBRIAIO MARI ODAM BAANABAOTH ASS ADONAI APHNIAO ITHOLETH ABRASAX AEOOY - Mighty Headless one deliver (Each Worker again says his name) from the daimon which restraineth him! MARBARRAIO IOEL KOTHA ATHOREBALO ABRAOTH, deliver (Each Worker again says his name) AOTH ABRAOTH BASYM ISAK SABAOTH IAO!

He is the lord of the gods; he is the lord of the inhabited world; he is the one whom the winds fear; he is the one who made all things by the command of his voice. "Lord, king, Master, save the soul, IEUO PYR IOU PYR IAOT IAEO IOOOU ABRASAX OO YY EY OO YY ADONAI, immediately, immediately good messenger of god ANALALA LAI GAIA APA DIACHANNA CHORYN.

The Headless One appears.

I am the headless daimon with sight in my feet; I am the mighty one who possesses immortal fire; I am the truth that hateth the fact that unjust deeds are done in the world; I am

the one who makes the lightning flash and the thunder roll, I am the one whose sweat is the heavy rain which falleth upon the world that it might be inseminated; I am the one whose mouth is utterly aflame; I am the one who begeteth and destroyeth: I am the Favor of the Æon: my name is a heart encircled by a serpent, come forth and follow.

Each Worker allows the Headless One to rise up in him or her, and when this occurs partakes of Graal to drink the Words into their bellies - feeling them join and instruct the Power that resides there.

After all have drunk, Adept Webb says:

Remember this night, and all the nights that have been and will be seen through this lens. Remember with your most magical memory, and let the Hekaw you have drunk instruct the Sekhem within, so that you may know, "Leviathan is the absolute man, and if thou would presume to realize what neither Heaven nor Hell may effect, know then when thou behold the presence of Leviathan, thy end hath been obtained."

A few moments of contemplation.
Bell 9X (Adept Gyori)
"So it is done and so it shall be!"



The Black Pyramid

- by Michael A. Aquino VI°

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[17] "Occultism"

Over the last 27 years of the Æon of Set we have come a long way in terms of the occult arts and sciences. Much of our Church of Satan period was devoted to separating sense from nonsense - both in terms of old/traditional occultism and in the current context of pseudosciences and "new age" occult interests and fads. Whatever else may be said about him, Anton LaVey deserves credit for putting the torch to "occult" concepts that were nothing more than lingering relics from medieval nonsense - and looking instead for authentic and practical principles of a "hidden/forbidden" nature.

By X/1975 we had pretty much sorted through the "old" occult - at least within the Judæo/Christian tradition, which was conclusively exposed as nothing more than imperfect plagiarism from pre-existing Mediterranean religions and philosophies.

Into the sewer it went in its entirety - save that we chose to use some of its "demonic" symbols for our own illustrative, artistic, or sometimes mischievously-entertaining purposes.

Here I should add that this was by no means a simple, one-time operation. Periodically we have had to re-flush the toilet because the contents of the bowl keep backing up. There are a few obvious reasons for this:

(1) The Temple of Set exists primarily in countries and cultures in which J/C is not only the dominant social religion, but also the tacitly-acknowledged basis for civic morality generally. Hence the prescriptions of the Enlightenment's social-contract philosophers for some blend of pulp-feed Christianity as a way to keep the masses quiet and obedient.

(2) Persons who enter the Temple of Set generally come from some degree of J/C psychological conditioning in their youth and adulthood. They bring J/C values and precepts along with them, either consciously or unconsciously, either positively ["I don't have to abandon all my good moral principles, do I?"] or negatively ["I can hardly wait to get into the Temple so I can get even with that hateful, hypocritical J/C which has wrecked my life to date!"]. Such persons tend to see the Temple of Set through J/C "glasses" and to conduct themselves within it accordingly.

(3) As a religion designed to appeal to and control stupid and/or uneducated people, J/C has the best "Marvel Comics" imagery. It is much easier and more emotionally gratifying to construct fantasies, art, and pageantry based upon the well-known "toons" of Satan, Jesus, JHVH and other J/C characters than upon Ahura Mazda, Quetzalcoatl, etc. And of course in dramatic relations with profane [J/C-trained] society, it is far easier to impress or shock someone by saying "I'm a Satanist" [which makes people scream and run] instead of saying "I'm a Quetzalcotalian" [which makes people just blink and stare].

So there are various reasons why all of us, myself included, tend to lapse into J/C imagery from time to time. It's not a problem as long as we know what we're doing and why, and don't allow ourselves to be governed by it, either consciously or unconsciously.

Take Enochiana as an example. This was a system developed by John Dee based firmly on J/C imagery: angels, demons, and a Hebrew Cabalistic schematic of "creation". If you believe in it as John Dee wrote it down, you're a good little amateur Hebrew.

First Mathers, then Crowley, then LaVey saw it for what it was: a collection of confusing

gobbledegook which they could reword here and there and use as an LBM device to impress their followers. And so it did. People would read the *Satanic Bible* and say of the first half, "Yeah, he's got a point, but all this social critique stuff doesn't look very 'occult' to me." Then they'd reach the Enochian Keys, be properly mystified by both the Enochian and the English versions, and say, "Wow, this is spooky & weird stuff. Apparently he does know something 'occult' that the rest of us don't."

And of course the "Dumbo's feather" principle [cf. *Black Magic* in the *Crystal Tablet*] applied beautifully. We dutifully used the Enochian Keys in C/S rituals and they did exactly what we expected them to do [i.e. what Anton said they would do!] without realizing that they held no intrinsic power at all, but instead served as "keys (apt name!) to unlock" certain dormant/latent powers within our own beings.

The *Word of Set* Working with the Keys was thus a "pure" working with them, in which the original Dee "Enochian" and "translations" were used as a "magical trigger" to get at a coherent reality underlying Dee's J/C-filtered thoughts. [For a detailed discussion of the principles involved, see Plato's *Meno* and other dialogues concerning the recollective basis of abstract knowledge.]

The same holds true for any other "system" of magic, whether a poem, painting, incantation, Tarot reading, *I Ching* wand-casting, or whatever: It is a "trigger" or "key" to unlock, inspire, or activate a certain power, level of consciousness, and/or mode of existence within yourself or others. Dumbo's feather. As long as you understand this, you won't go wrong with magic [or make a fool - or tool - of yourself].

At our present point in social time - the 1990s - what does it mean to be an "occultist"?

It should mean what it always has: to seek after, possess, and apply secret knowledge [for whatever purpose]. Think about that. Think about how you might go about doing it [and I'm not talking about going to the "New Age" section of your local bookstore].

Secret knowledge is either (a) stuff that exists but hasn't been discovered or made coherent yet, or (b) stuff that exists but has been suppressed or distorted by people with the power to do so, because it conflicts with their interests. Sometimes occult knowledge is a mixture of both (a) and (b).

Books get on the Temple of Set's reading list because they contain (a) or (b) information. But the reading list, like everything else about the Temple of Set, is a guide, a nudge in the right direction: a tool. You can find authentic occult knowledge almost anywhere - although never where the public is told that it exists. The occult knowledge in the AMORC,

for instance, is not in the colorful show it presents to members through its ads, Egyptian buildings, etc. - but rather in the way that its owners use all such devices skillfully to accomplish their own goals of money, power, influence, and ego-gratification. [Complicating this example is the fact that AMORC leaders may be themselves wholly or partially under the illusion they have created for others.]

Reality within reality. This is why the Temple of Set is at once a simple thing [in that we have a commitment to speaking the truth plainly] and a complicated thing [in that simple truths, when examined carefully, often contain a sub-universe of factors which aren't nearly so simple].

Another aspect of this: the role of "religion" in one's intellectual state of being.

I see every letter that comes to the Executive Director requesting admission to the Temple of Set. Some are very impressive. Some include a comment something like this:

I was raised in Christianity but became disillusioned with it. So I tried Buddhism, Wicca, blah blah, and finally I found the Temple of Set, and this is clearly the religion for me!

That's nice, but it implies that the Temple of Set occupies roughly the same niche in one's mental makeup that the ding-dong religions did; we just do it better. Consider this:

The premise of all ding-dong religions is that you start with them and allow rational, logical, and scientific knowledge to "fill in the cracks" where they are conspicuously inadequate, or where their doctrines are at flagrant odds with common sense.

The Temple of Set is 180° away from this. To "do the Temple of Set right", first you start with a sound rational, logical, and scientific knowledge base - both social and technical. You keep "religion" the hell out of this area [except in your analysis of social phenomena as a tool for popular control - see above].

Once you have explained everything you can using rational, logical, and scientific tools, and see that there are some things "left over", then you are at the point where you need to construct a tool to (a) make those things comprehensible to you and (b) perhaps apply some of them to your interaction with existence. Then and only then should you bring the Temple of Set into your life.

Remember how we keep harping on the Temple of Set's being only a tool? Well, this is when you apply that tool - to address those rarefied subjects that ordinary tools cannot.

"Metaphysical philosophy" (or GBM) is this tool used for understanding and analysis.

“Magic” (or LBM) is this tool used to affect your environment.

Because this is a realm of existence which is incompletely and imperfectly known, the tool to render it comprehensible and controllable is also imperfect. It works well in some ways, not so well in others. It also varies from individual to individual, from perspective to perspective, from perception to perception. This is why the “same” Temple of Set appears to be so many different things to different Setians.

Sum-up time:

(1) Recognize your pre-Setian conditioning for what it is, good or bad. Bring it to the surface. Keep the good [without apology for its source]. Chuck the bad.

(2) As a Setian, strive to control yourself for consciously, carefully, and deliberately-decided [by you!] reasons and goals.

(3) Be a **real** occultist.

(4) In the pyramid of your consciousness, put religion on the top, not the bottom.

[18] **Role of the Scroll**

Ye Editor asked me to say a few words about how the *Scroll of Set* fits into the Temple, so here goes:

First, blow the dust off your *CT* and [re]read its *Scroll* page, in particular: “The *Scroll* is not conceived as a ‘packaged’ communications device. It is intended rather as an active forum for the interplay of ideas.”

The *Scroll* Editor is not expected to judge submissions according to their “orthodoxy”. She is expected to judge them according to the amount of brainpower that goes into them. So if you write something that shows diligent research and careful reflection on your part, you may see it in the *Scroll* even if it treads on a few toes here and there. But if you write something stupid, even if you clothe it in impressive, flowery, pop-occult language, it will probably end up in the Editor’s cat box. [She has lots of cats.] So:

(1) Take the time to know your subject. Do research [and not just at the local occult shop!]. Use objective yardsticks. Sound out your first draft on friends whose judgment you respect. Listen to their comments & suggestions. Consider them in your final draft.

(2) If the result is really interesting to you, it will probably be interesting to some other Setians too. In that case, send it in. No one ever wrote anything that everyone else liked or agreed with. Don’t worry about that.

(3) Follow the format guidance on the *CT* page for how to format a submission. [Don’t make the

Editor have to use a Flash Gordon Magic DeCoder ring to try to figure out what the hell you wrote because you used a typewriter with only .001% of the ink left in its ribbon, etc.]

(4) The *Scroll* is like a shotgun version of the InterCommunication Roster. If you write something that makes people sit up and pay attention, you’ll probably get feedback - either published in subsequent *Scrolls* or via letters (admiring, angry, or both) to you. Answer them. Learn from and teach them.

(5) Enjoy all of this. It is an adventure to develop and complete a *Scroll* submission, and then to watch it take effect.

[19] **Scroll Back-Issues**

At this time please do not send any donations for the *Scroll of Set* Back-Issue Collection as described in the *Crystal Tablet*. Here’s why:

This item has been growing beyond manageable size [to include the cost of its reproduction]. It now costs well over \$100 just to Xerox a set, not including packaging & mailing. So now the back-issues are being electronically scanned and loaded into Glinda as zipped files by year, for example SS-75, SS-76, SS-77, etc. Downloading one of these files and then unzipping them gets you that year’s worth of issues in one tidy operation.

The good sides of this:

(1) Articles have been assembled into single chunks - not scattered around in piecemeal layouts as in the original printed issues.

(2) Articles have been computer spelling- and grammar-checked, and have been generally corrected accordingly [where the flavor of the original will not be lost in the process].

(3) Obsolete filler (time-specific announcements, ads, crossword puzzles, etc.) has been eliminated.

(4) Blank or mostly-blank pages aren’t taking up space.

(5) Repeated/reprinted material (for example several reprints of the *Book of Coming Forth by Night*) is eliminated.

(6) Articles or essays which were shortly succeeded by more thorough, comprehensive pieces on the same topic by the same author are eliminated.

(7) The scanned text, if printed on a good printer, is far easier to read than the often-poor print quality of original issues.

The bad sides of this:

(1) The scanned text is just that: straight text. It isn’t as eye-tickling to look at as the original printed *Scroll* layouts.

(2) The artwork is gone. Can’t scan artwork into all-text files on Glinda. [Artwork can of course be

scanned into certain types of art-files, but I'm not sure yet whether it will be practical to do this on Glinda, or whether various types of user-computers will be able to use a single type of art-file. At some point Glinda may include files of "Scroll art" as a supplement to the Zipped issues.

(3) It isn't all done yet. So far I've done up through SS-79. The scanning, reassembling, and clean-up takes time. I am shooting for having the entire collection done by the end of this year, but in the meantime the years that are done are available for downloading by Glinda-users.

(4) What about Setians without computers? The answer to this is that when I get the whole thing done, I will then take the Glinda files and format a printed collection in laserprinted typeface, resulting in a volume something along the line of the Church of Satan book. Small, compact, but sharp and highly-readable type. And significantly less expensive to reproduce and mail than the current Xeroxed collection.

Once all back-issues are Glinda-ized, certain other operations will be performed - for instance a master-index by topics and author-names to complement the present Glinda-maintained master Table of Contents. Using the index you will be able to go instantly to all writings by a particular author, or to all writings on a particular subject by many writers.

Current Glinda-users will find SS-75 through SS-79 already in the *Scroll of Set* file library of Glinda. More to come!

[20] Reading List Notes

The Reading List is still generally in a "coasting" mode at least until I get through scanning *Scrolls* and dealing with more urgent irons in the fire. But these interim comments:

For some time I have weighed whether or not to add a category to deal with the "Satanic" literature that created, accompanied, or resulted from the "Satanic witch-hunt" of the 1980s. Obviously some of these works have had an impact, either pro or con, and some of them have discussed the Temple of Set. But the purpose of the reading list is not to publicize inaccurate or untruthful information either merely for purposes of "tabloid titillation". If a propagandistic book appears on the list, it should be because it also includes material of significant relevance to the Temple's arts and sciences once its biases have been taken into account.

In the case of the 1980s' witch-hunt, therefore, I have opted to use the existing Category #4 (Occultism in Contemporary Perspective) rather than create a new one, and to add two books and one report to it: Robert Hicks' *In Pursuit of Satan: The*

Police and the Occult, Jeffrey Victor's *Satanic Panic: The Creation of a Contemporary Legend*, and Kenneth Lanning's 1992 FBI Report.

Hicks' book has already been discussed in the December 1991 *Scroll - Black Pyramid* article "Give me that Old-Time Religion" - being a reprint of Richard Noll's review from *The Skeptical Inquirer*. It is a massive, painstaking, and objective analysis of the entire phenomenon, written from the point of view of law enforcement. Hicks, a former police officer himself, is a criminal justice analyst who advises Virginia law enforcement agencies. The book is available only in hardcover: ISBN 0-87975-604-7, published 1991 by Prometheus Books, 700 East Amherst Street, Buffalo, NY 14215 - Phone (716) 837-2475. 420 pages.

Jeffrey S. Victor is Professor of Sociology at the State University of New York. His book is equally detailed and incisive, and is of course more social-science oriented. The book has many testimonials, including one by Hicks as follows:

Dr. Victor has explicated one of the most perplexing phenomena of the late 20th century: an internationally prevalent scare that subversive cults of Satanists conspire to kidnap, torture, murder, and enslave millions of people. *Satanic Panic* is the first attempt by an academic sociologist to explain to a non-specialist audience the apparently diverse, unconnected trends and events that converge to produce fear and rumor. For years the American public has watched television tabloids and semi-fictional made-for-TV movies about Satanic rituals and their attendant abuses - child molesting and murder to name a few - but now comes Dr. Victor with an intelligent, comprehensive, cross-disciplinary study that makes sense out of the fantastic, gives structure to the hysterical, and restores meaning where confusion and tension prevail.

I will add the comment by Dr. Richard A. Gardner, Clinical Professor of Child Psychiatry at Columbia University:

Jeffrey Victor provides us with what I consider to be the most comprehensive statement of the Satanic ritual phenomenon. Meticulously researched, compellingly written, and thoroughly objective, *Satanic Panic* is an important contribution - coming at a time when voices of sanity are being drowned out by the cacophony of mass hysteria and mass delusion.

I could cite several more of these VIP endorsements, but you get the idea. This book is a “must” on this subject if it’s one you want to educate yourself [and others] about. Available both in hardcover and paperback, although you will probably have to special order it. ISBN 0-8126-9191-1. Published 1993 by Open Court Publishing Company; P.O. Box 599; Peru, IL 61354.

In addition to these two superb and definitive books, there is of course also Kenneth Lanning’s equally incisive January 1992 FBI Report exposing the “Satanic crime” scam. It is available in its entirety from the “Witch Hunt” file area of Glinda, and every member of the Priesthood of Set has a photocopy of the actual document. Normally the reading list contains only books, but this report is so important that it merits an exception.

Before I leave the topic of the “Satanic scare”, I might call your attention to an interesting - and predictable - development. As you know, the “Satanic child molestation” theme originated with *Michelle Remembers* and the crazed allegations of the alcoholic who instigated the infamous McMartin scam in Los Angeles. Thereafter it became a full-fledged industry, fueled by crank “therapists”, so-called “cult cops”, and parents with the gleam of fat monetary claims in their eyes. First the USA, then other countries went through a decade of copycat scams, in which occultism in general and Satanism in particular were scapegoated.

Over time several interesting things happened.

Responsible investigators took a good, long look at the Temple of Set and various non-Satanic occult groups and found that their lengthy, documented history demonstrated that they were not and never had been organized as child-molesting or other criminal groups. As this information spread throughout the law-enforcement community, criminal prosecutors increasingly washed their hands of the whole ugly scam.

This left an entire industry of abuse-promoting “therapists” in need of a new field to plow. If organized, religious Satanism and other occult groups could not be convincingly targeted, what could be? The answer was that adult children could be shown how to make the same kinds of molestation allegations against their old parents, based on “repressed memory” lies. The children could sue their parents for their money, and perhaps get them thrown in prison for the rest of their lives, and the “therapists” could continue to rake in their fat fees. “Satanism” has been quietly pushed aside as an inconvenient theme in this new phase of the scam, since it would be incredible to courts as a middle-American family phenomenon.

So the new scam, targeting old parents [and still occasionally day-care workers] rolls gruesomely

along. It would be tempting to take a certain grim pleasure in this: The same Mr. & Mrs. America who thought it was perfectly OK, and even entertaining, to see these vicious witch-hunts mounted against innocent Satanists and other occultists, are now the victims themselves. [Isn’t quite so entertaining now, is it?]

In fact this development marks the “beginning of the end” of the entire scam-theme. Now that it has mutated into a danger to mainstream society, it will be seriously discredited and its “business” shut down. The legitimate psychiatric and therapy professions are becoming more and more alarmed that the scam will seriously discredit their entire medical and social reputation, and the same legislatures and courts that once used to rubber-stamp any abuse allegation from a therapized child or adult child are no longer sure it’s such a great idea. [They might be next.] Finally the mainstream Christian churches, which at first rubbed their hands with glee as the non-Christian religious community was savaged by the scam, has found itself justifiably accused in turn, resulting in thousands of criminal prosecutions and convictions and millions of dollars in lawsuit losses [and exposed hush-money]. And the record is clear: Not a single Satanist has ever been prosecuted or convicted of such a crime.

A long and ugly chapter in the history of the twentieth century is drawing to a close. Although many innocent people were initially mauled by it, it is slowly and inexorably turning on its instigators and profiteers.

[21] **First Amendment Shame**

As you have no doubt heard by now, the U.S. Supreme Court recently upheld the right of religious groups - in this case Santeria - to conduct animal sacrifice as part of their services.

While normally in favor of the most liberal interpretation of the First Amendment’s religious rights, I am dismayed and disgusted at this one. I consider animals’ lives to be every bit as much their personal property as humans consider their lives to be. While there may be some naturally-justifiable reasons to kill non-human animals, such as for food, clothing, or even ecological balance, murdering them for a human religious “fix” - even with the hasty “excuse” that they are eaten afterwards - is a shameful travesty of decency. Would you want to worship a god or gods who derived pleasure from the terror, agony, and death of a helpless animal?

The cruelty and barbarism of Santeria may be sheltered under law, but if you are as revolted as I am by this situation, there are other actions you can take to halt needless torture and killing of animals - under the heading of “research”. For example:

What We Did to Rodney

- by Peter M. Henricksen,
Mansfield News-Journal

We called him Rodney. He was a tall, gangly, flea-bitten shepherd mix. One ear stood up, shepherd style, and the other flopped over against his head like a rag doll when he ran. His head and feet were too big for his thin but muscular body. A stale, musty odor accompanied him from flea-infested skin and neglected ears. Altogether he wasn't much to look at - one of thousands of dogs facing the world without the luxury of an owner.

I was in my third year of veterinary school, and he came from the local dog pound. For the next quarter, four of us students would practice surgery techniques on him - the first of our small animal surgery training. He was always happy to see us - tail thumping wildly against the walls of his small steel cage. From the looks of him, Rodney hadn't much of a life, so a pat on the butt and a little walk around the college complex made his day.

The first thing we did was neuter him, a seemingly-benign project except it took us an hour to complete the usual 20-minute procedure, and an anesthetic overdose kept him out for 36 hours. Afterward he recovered his strength quickly and felt good.

Two weeks later we did an abdominal exploratory, opening his abdomen, checking his organ inventory, and closing him again. This was the first major surgery for any of us, and with inadequate supervision we did not close him properly. By the next morning his incision had opened, and he was sitting on his small intestine. Hastily we sewed him up again, and he survived. But it was a week or more before he could resume the walks he had come to eagerly anticipate. He would still wag his tail when we arrived and greet us with much enthusiasm as he could muster.

The following week, again when he was under anesthesia, we broke his leg and repaired it with a steel pin. After this Rodney seemed in almost constant pain, his temperature rose, and he didn't rebound as he had in the past. His resiliency gone, despite antibiotic treatment, he never recovered completely. He could no longer manage his walks, and our visits generated only a weak thump of his tail. The shine was gone from his brown eyes. His operated leg remained stiff and swollen.

The quarter was ending, and Rodney's days were numbered. One afternoon we killed him. As the life drained from his body and his

eyes lost their focus, my attitude towards animal research began to change.

I am a scientist, weaned on the scientific method, but after 15 years in the veterinary profession, I now believe there are moral and ethical considerations that outweigh any benefits. Because we happen to be the most powerful species on Earth, we humans have the ability - but not the right - to abuse the so-called "lower animals". The ends do not justify the means.

Animal experimentation, like tobacco and drugs, is big business. It is supported in the USA by an estimated \$15 billion/year in federal and state taxes, donations to charities, and private industry. That money allows experimenters to cage, hurt, and kill 65-100 million animals in the USA every year, or about 10,000 animals every hour. A few more examples [not even the most appalling ones!]:

- Naval Medical Research Institute experimenters crushed the right forelimbs of dogs, contaminated the fractures, crushed the adjoining soft tissues, then treated the injuries using techniques that orthopedic surgeons say would never be used on the battlefield.

- The U.S. Fish & Wildlife Service spent \$600,000 after the Exxon Valdez oil spill (which killed as many as 300,000 birds) to capture 219 birds, shoot them, fit them with radio tracers, douse their corpses with oil, and throw them into the sea to "prove" that birds were killed by the spill.

- A University of Illinois researcher cuts open cows' stomachs, inserts bags of newsprint, then checks the bags over a period of hours. His purpose: to see if cows can survive on a diet of 40% newsprint.

- Naval Weapons Center experimenters secured rats, mice, and canaries in various places on and under an A4 jet. They then poured jet fuel into a 75'-diameter pan under the jet, placed two 20-gallon gasoline drums below the plane, and ignited the fuel. The resulting blaze consumed the plane. A rat found alive in the cockpit had third-degree burns covering most of his body.

What can you do?

- Contact PETA: People for the Ethical Treatment of Animals; P.O. Box 42516; Washington, D.C. 20015 - (301) 770-PETA. Ask for information.

While you're considering it, you can start to help immediately by using only cruelty-free products. Ask PETA for a free pocket shopping guide to the hundreds of companies that don't test their cosmetics or household products on animals. Return all products, like L'Oreal's and Gillette's, that have been sprayed into the eyes of rabbits or

smeared onto the shaved backs of guinea pigs - and tell retailers and manufacturers exactly why you're doing so.

PETA and various books and publications it recommends or sells also have abundant information on the horrors behind the scenes of the animals-for-food industry. A few highlights:

- In the USA more than 120 million animals/week are killed for food.

- Animals too weak, sick, or injured to move upon arrival at the stockyard are tied to the back of a truck and dragged to an area where they are piled in heaps for easy killing. These "downed" animals may lie suffering for days without food or water.

- Veal calves spend their short lives chained inside crates so tiny that they cannot even lie down, and are killed when they are just 12-16 weeks old. Deliberately starved of vital nutrients, they suffer from anemia and other diseases.

You have probably read all about this you can stand for the moment, and are ready to turn your attention to something else.

Nevertheless - It continues. Every day, every hour. Why not help to do something about it? Lilith and I are. Thank you on behalf of all of the little critters who can't talk for themselves.