

The Scroll of Set

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[1] The Order of Leviathan: Regeneration

- by James Lewis VI°, Grand Master

The Order of Leviathan has returned to the active world of the Temple's Orders. The January 23, XXII revision of Order's description in the *Crystal Tablet* said that no formal memberships were available at that time. That has changed.

The Grand Master is currently revising the Order's goals and expectations. It will take a period of time for those to become conceptualized and clearly defined. Members of the OL will have updates as the develop. They will also receive *The Trail of the Serpent* and the planned *Book of Leviathan*, a survival manual in the true sense of the word, which is in the works for Initiates affiliating with the Order.

Masters of the Temple are members of the Order of Leviathan by virtue of their Understanding. First, Second, and Third Degree Initiates who wish more information may contact the Order.

What can Setians expect from the Order of Leviathan? Read again the Order's statement in the *Crystal Tablet* and the article on the Word **Remanifest**. The Order and the Word are tied together with bonds beyond those of the Grand Master as the Magus of the Word. Leviathan is the principle of continuity. Students of the Order may expect to evolve, to *Xeper* and Remanifest.

And now the Temple itself has evolved to the point at which the teachings of Leviathan are again to make their impact felt. The doors opened by the OL will be available to the Temple of Set for its benefit, but the dialogue and Works will be circulated within the Order first. The Order of Leviathan extends its regards to all. *Xeper* and Remanifest.

[2] On the Other Side

- by Peter Friedel I°

(dedicated to Ipsissimus Michael A. Aquino,
the Second Great Beast)

Walking through the forms of Set, breathing ultimate infinity, on the other side of the brink, truth becomes.

Leaving out the corpse of a man, being crystal clarity, on the other side of the day, light becomes.

Burning in the Majesty of Set, passing familiar shades, on the other side of the matter, fire becomes.

Becoming the Black Flame's blaze, glittering in the icy Graal, receiving the Cup of Onyx, on the other side, Set is.

[3] Horizonglass

- by Patty A. Hardy II°

Today, over a year after the "Harmonic Convergence" media flap, we are up to our knees in quartz crystals and pendants. As a childhood rock hound I am perplexed by the faddish and shallow nature of the quartz hype. Few of those touting the "spiritual" use of crystals recognize the scope and power of quartz as it is already known to humans. Who can move forward and make new discoveries without taking stock of what is known?

In considering this, I made notes on the properties of quartz and its influence on the human race. Setians should be aware of the connection between occultism and modern technology. Our metaphysics is based on but not limited to a logical positivism, and so we should examine the "spiritual" implications of "material" knowledge.

Magical Potency

The geometry of quartz crystal reveals, at a macroscopic level, the invisible molecular features which underlie the latent powers of this material. As above, so below! Even to our prehistoric ancestors, the angular austerity of crystals, so different from the whorls, fringes and irregularity of most of nature, may have been recognized as evidence of magical potency.

Moreover it is unlikely that primitive people distinguished the magical, the beautiful, and the practical as we do now.

Scrying is certainly the most well known "magical" use of quartz crystal. Countless books have been written on the care and use of crystal balls. Quartz wands, for healing and for rituals, can be found in many shops selling occult and "new age" artifacts, though I myself have seen little published on this.

About the only "psychic" experience I have personally had with natural quartz crystals is a kind of auditory effect - if I hold a quartz crystal for a while, and try to **hear** it, I will sometimes hear a sound. The sound can be a pure tone, a mixture of tones, or tones plus varying amounts of white noise, shrill or harmonious, high or low. I do not know if this is wholly imagination, a sensory translation of my perception of the stone's shape and structure, or some other, less familiar piece of information.

Yet the body of current popular "occult" knowledge on quartz pales when compared with what has been learned through research and applied by inventors! Set, in his aspect as Asmodeus,

Daimon of Science, has not been idle in encouraging our lust for the secrets of matter.

Crystal Enlightenment?

Take the optical qualities of quartz crystal. Here alone, volumes could be written. Its crystalline structure polarizes light, **rotating it through an angle** - both left and right rotation forms are found. Pure quartz is transparent to visible and ultraviolet light. Low-power quartz lasers are commonly found in compact-disk players, where their precision permits music lovers to enjoy sound of extraordinary clarity.

Melted and fused, crystal quartz becomes amorphous glass. You need only look around you to see the influence of this material - windows, lenses, drinking utensils, household goods, the picture tube found in television sets and computer displays. Cameras and telescopes use the most refined forms of quartz glass. Vision indeed!

Obsidian is a dark glass formed in the heart of a volcano. It was used by stone-age peoples for making cutting tools. The Aztecs used it for their sacrificial knives and war axes. Because of its hardness sand - which is mainly broken quartz - is used as an abrasive in some industrial processes.

The Matrix of Vibration

The piezoelectric properties of quartz, too, must have been observed very early in the history of mankind - for flint is the black form of crystal quartz! The sparks emitted by struck flint, which can be seen in any disposable lighter, were known to our fire-making ancestors.

These same properties - a consequence of distorting the crystalline structure - are also the basis for the use of precisely-cut quartz crystals in tuned circuits. These tuned circuits are used in clocks, radio transmitters and receivers, and music synthesizers. Resonance, the basis of the oscillator, is a concept worth a magician's study.

Solid State

Some properties of quartz crystal have only been exploited in the last thirty years. Synthetic crystals are grown under special conditions, prepared with minute impurities (doping) to change the electrical properties of the layers, and sliced into wafers. This is the basis for the transistor and all its descendants. All modern electronics, with rare exceptions, rely on silicon extracted from quartz. All share this feature: a small current is used to control the flow of a much larger current.

Past and Future Alchemy

Considering these known uses and properties of quartz, one can only speculate as to the scope of the

unknown. Are the mystic properties ascribed to quartz crystal a distorted memory of the discoveries of early man? Or are they an intuition of things not yet part of our scientific understanding?

In quartz, one sees the literal fulfillment of the alchemist's dream - a base material, through refinement and skilled means, brings forth a talisman of transforming power. Silicon is the most common of all elements on this planet, a constituent of sand.

As this essay is being composed on a Macintosh computer, it is worth adding that before leaving Apple Computer, Steve Jobs outlined a futuristic manufacturing concept, code-named "Sand". In this concept, vast mobile factories would devour sand and excrete valuable finished products - a vision oddly suggestive of the sandworms of *Dune*.

Is it an accident that Frank Herbert's Fremen desert people regarded the sacred crysknife made from the tooth of a sandworm, as a maker?

And knowing the value of obsidian to our tool-making ancestors, I ask, what does this have to do with the Egyptian hieroglyph "7" signifying divinity, *neter*? Egyptologists identify this glyph as an axe. This ought to be pondered by every Setian: It is the making power that the Egyptians regarded as the hallmark of a god.

What Egyptian priest telling time by the stars, what nomad gazing at the night sky over the desert, could have imagined our world? The sand underfoot is now used to tell time, to make tools to track the course of the stars, to listen to their faint whisper and deduce their composition through spectral analysis!

Thinking upon all these things, I recalled *FootFall*. This book is Niven and Pournelle's tale of an alien race who attain civilization with the aid of records left by a previous sentient species on the planet. Their greatest treasure was the *Podo Thunktun*, a library in a solid block of crystal, containing the complete designs for a starship.

This led me to a linguistic puzzle: in *Footfall* Niven and Pournelle explain that *thunktun* means "path" or "way". Now *podo* is clearly derived from the Indo-European root for "foot". Could the authors have been ignorant of the Egyptian hieroglyph for *sba* (star), which is also the root of *sabe* (to know, as in "savvy")? And that *sba* is also "door" and "teach"?

Contemplating this I remembered the glassy black monolith in Arthur C. Clarke's *2001*: teacher of man's ancestors, door to the Abyss. Study of the properties of quartz, the most common mineral on Earth, has indeed set our feet on the path to the stars!

[4] Recognition

- by Don Webb I°

So the Abyss opens for you, and starry Nuit swallows you up, cometary teeth flashing. You pass into the gut of the cosmos, nothing to protect you now but your magic. And all the demons, within or without, leer and screech and leap out at you. It is not a game anymore. You have gazed long into the Abyss, and now the Abyss gazes back. A long parade of failures meets your eyes now. How can you - how can you survive? What returns is not what left, when you fall, godlike, to Earth.

[5] From the Other Ipsissimus

- by James Lewis VI°

Set-IX saw a number of Recognitions. It was memorable for me personally because of my own to the VI°. The Conclave was last year, and visitors have left Toronto to return to their mundane and magical lives. We are left now to see what the Temple of Set can expect as a result of having new Adepts, a new Priest, a new Master of the Temple, and another Ipsissimus at work. The Second, Third, and Fourth Degree members have their own tasks at hand. I have one as well.

As Dr. Aquino's *Black Pyramid* letter in the December 1988 *Scroll* pointed out, only he, Aleister Crowley, and I have held the Degree of Ipsissimus between the Æon of Horus and today. The Temple of Set is the first Magical organization to have two VI°s, and therein is a fact deserving of thought.

Any Recognition is a potential for great good or vast harm and the higher up the Initiatory scale the Magician goes, the more profound the influence is for good or evil. A Recognition is a license to do something. It would be simple enough if the Temple of Set bestowed honorary degrees other than that single one given to those non-Setians who have rendered great services to it. If it did we would begin to dilute the meaning of our Degree designations, so it is just as well that the standards for advancement remain tough. To find oneself in the VI° is rather startling at times when seen through a step-outside perspective. The requirements of the Grade are exacting in a way other than those of the V° and took some adjustment on my part in getting used to. I am fortunate in having the event take place in the Temple of Set; the experiences of my V° days proved the Task of the Degree was made smoother by the help and cooperation of Setian intellects. The duties of the VI° are my own to fulfill, but I anticipate calm sailing with your assistance.

Back in my III° days the Temple of Set saw its first VI° emerge. I was present at the ceremony, but

confess at that time an understanding of the Grade was beyond my grasp. Assuming that you might have a question or two about it, here are a few words on the subject:

"The Ipsissimus," said expert Aleister Crowley, "is pre-eminently the Master of all modes of existence ..." It would be incorrect to think of the VI° as a sort of super-V° any more than seeing a Magus as a super-IV°. More properly the Fifth and Sixth Degrees are specialty areas branching out from the IV°, itself the highest of the normally-attainable Degrees, and marked by the special Purple and Gold colors alerting Initiates that the holders will act in ways inconsistent with those Magistri Templi in whose City they abide.

The Magus is different because he is obsessed with a principle which either inaugurates a new æon or enhances the current one. Either way he must teach his truths.

The Ipsissimus differs because he has gained perspective through his days as a Magus and is able to bind together all great principles into a fabric smooth and workable for those who still have further being to acquire. To put it yet another way, if the Master of the Temple is said to tend the garden of Initiates, the Magus is the one who breaks new ground so that the garden can expand and grow. And the Ipsissimus? It is he who maintains the planet on which the garden is found.

What can you expect from another active Ipsissimus? You can look forward to seeing the Temple and the Æon enhanced further and subtle influences on the current of the Æon, some of which will be immediately apparent and others which will take time before being seen. Do not expect me to be inaccessible except to a privileged few. My electronic and regular mail addresses can be found in the InterCommunication Roster, and you are welcome to make use of them to contact me as desired.

I was not overly fond of the idea of becoming a Magus, but accepted the Will of Set and did the best I possibly could and not without the random mistake or two along the way. Now I have attained full being through my Will and that of Set and can acquire new skills, but not further being. The awaiting duties are unusual and rewarding ones for me and for the Temple. I go into them with a bit better grace than to the previous Grade.

As Ipsissimus I lift up my voice and say to you that I myself have been brought hither by Set, the Prince of Darkness. After that I attained the Knowledge and Conversation of him by virtue of the *Diabolisticon* and his *Book of Coming Forth by Night*. Through his love I was led from the Æon of Horus to the Age of Satan and into his own Æon. He spoke to me through those Books and opened

the way to his Mysteries and to the City of the Pyramids. He spoke to me again through a Word and imposed upon me a Task and a Curse. Thus he made me a Magus that I might let freedom come more easily yet to his Gifted race. And thus he fulfilled my Will. Yea, he wrought also in me a Work of Wonder beyond this, but in this matter I am sworn to hold my peace.

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. The Æon of Set is established and its Lord passes near to you.

[6] Editorial

- by Nancy Flowers III°

In preparation for editing my first issue of the *Scroll*, I took the opportunity to peruse the back issues we have in our library. I saw variations in layout and typesetting, as well as all manner of banners and illustrations. What struck me most, though, was the **vitality** of the newsletter. There were magical contributions of all sorts, literary and artistic, humorous, satirical and serious. And most exciting to me, from the time I was a Setian I° to now as a Priestess III°, is the fact that the *Scroll* provides a venue for all Setians to share ideas.

The *Crystal Tablet* describes the *Scroll* as an **active** forum for the interplay of ideas. It is your way of obtaining access to the entire membership of the Temple of Set. Take this opportunity, then, to communicate by submitting our creations to the *Scroll*.

[7] The Further Dealings of Dan

- by James Chisholm II°

Old Dan fired up the McCulloch. He was finally going to cut those limbs that hung over the Ricketty Creek. He waded out into the ice-cold waters. His legs cut the swift waters like the prow of a ship in the ocean. He worked for some time. His legs grew numb. Old Dan had an accident, but it really did not hurt very much, it was just that he could not tell exactly what had happened. He couldn't seem to get up. The chainsaw idled in a limb that had sprung into the air. A thin red line flowed down the river, coming as if from nowhere, several feet in front of his body. His faithful hound dog Dukey was barking at the water's edge. Dukey's barking seemed to ease his mind. It carried him off to the sunny days of his youth, when he and Dukey were young. Soon there was only the rushing of the waters. Faithful Duke. Never could swim, though.

[8] Public Conference on Ritualistic Abuse: A Satanist's Viewpoint

- by Robert Robinson III°

On the evening of February 15th, while having coffee and reading the newspaper at my favorite cafe in Salt Lake City, Utah, I chanced to see, much to my surprise, the Baphomet Sigil of the Church of Satan. Momentarily I thought I was hallucinating, but upon closer examination it was, sure enough, the old Goat of Mendes inside an Inverse Pentagram. With bated breath I read on and found things getting curiouser and curiouser. No, it wasn't an ad for a new cologne, or for another Heavy Metal rock video. It wasn't even an advertisement for a new movie capitalizing on Satan's attraction at the box office. What was being advertised was a "Public Conference on Ritualistic Abuse", starring none other than that star of cheap tabloids and author of the much-disdained book, *Satan's Underground*, Lauren Stratford.

But why the pentagram? As I read I found the connection in a promise of an "Overview of History, Philosophy and Methodology of Satanism". Now that sounded interesting, but I was a little bewildered as to how the copious philosophical history of something as ancient as Satanism was going to be presented in such a limited amount of time and still give time to all the other speakers scheduled to participate. Well, I decided I would just have to pay the \$12 and go to the Hilton Hotel on Thursday, February 16th, at 7 PM to find out.

The first thing I saw when I arrived in the Hilton lobby was a series of long tables covered with books and tapes. Curious, I went to take a look and found a whole slew of books on Satanism, child abuse, adult abuse, animal abuse, etc. I studied the people around me, browsed through some of the materials, and even bought a packet of "adolescent abuse" tracts which I planned to peruse while waiting for the meeting to begin. I bought my ticket, entered, and found a seat on the aisle about four rows back from the front. As I sat down, I noticed several people staring at my formal Priest of Set medallion. I nodded pleasantly to each of them.

I then settled back to read the material I had just bought and wait for the show to begin. Much of the tract material was covered during the next two-and-a-half hours, so I won't go into it here. In fact I probably won't go into much of it at all. I'll be glad to send copies to any interested Setians, however.

Things were a little slow getting started. When I looked around at about 7:10 PM, I understood why. In a room that was ostensibly set up to accommodate about 500 people, there were fewer

than 100 present. Still the thought went suddenly through my mind: 100 to 1 - not the best odds for any kind of battle. Nevertheless I decided I would let them have their say and then see if a Devil's Advocate could have his say as well.

Linda Driskel, representing the "Network Against Child Abuse", introduced the evening. She proclaimed in a loud and nervous voice that her organization (NACA) served three functions: (1) To provide speakers to educate audiences about the sexual abuse of children and adolescents. (2) To see that legislation is brought into existence to prevent child abuse and punish offenders. (3) To act as a support group to the abused. Sounded good to me.

She proceeded to introduce the evening's first speaker, Dr. Al Carlisle. Dr. Carlisle is a "prison therapist" and, according to his own words, has traveled all over the country in order to speak with "dozens of members of various highly-secret and very dangerous Satanic Cults". I'm ashamed to say I was not terribly impressed. He then went into a couple of "case histories" which he had encountered this last weekend while interviewing some prisoners at "the point of the mountain" (the Utah State/Federal Penitentiary). He related two of the most absurd fantasies I have ever heard. Everything was there, including the sacrifice of animals and babies, inverted crosses and pentagrams, the Devil incarnate, and sexual acts of all types. But of course there were no names, dates, places, times, etc.

Of its own accord my hand flew up, and I commented that this was just so much bullshit. "You tell him!" said an old woman behind me. Carlisle, misinterpreting my comment, said that he knew it was hard to believe, but that his "hard and fast" evidence convinced him it was true. I must have missed something. Where was all this "hard and fast evidence"?

There were just too many cases, he said, with too much information in common. This "proof by comparison" constituted the bulk of his "incontestable evidence".

"I'm confused," I said. "Would you please be more explicit?"

Then I felt someone tapping me on the shoulder. It was the woman who had taken my ticket at the door. She gave me a card and said, "If you have any questions, please write them down, and we'll pick up the cards later." I nodded and went back to listening.

Carlisle was then saying, in a tone filled with concern and earnestness, that even though there was no evidence to prove it, he had come to believe, much against his own will, that there were probably "at least 50,000 cases of Satanic sexual abuse and human sacrifice per year in the United States

alone".

Again I raised my hand. "If, by your own words, there is no evidence to prove it," I asked, "how did you arrive at the 50,000 figure?" A gentleman in front of me turned around and said, rather loudly, "He does seem to be a bit short on facts, doesn't he?" Several people laughed at this and murmured agreement.

The speaker continued, a little flustered by now, and looked relieved when the woman at the door appeared at my side again with still another card. I would simply have to hand my questions in like everyone else, she said, or I would be asked to leave. I apologized and promised I would be good. At this point I was simply having too much fun to leave.

The only thing I recall about Carlisle's "history of Satanism" was his comment that there are "some cults with a family history going back hundreds of years". [I think I saw that movie too.] He also touched briefly on "power symbols" that are "Satanic" in nature, such as skulls, inverted crosses, stars, and circles. Perhaps his most ludicrous comment was that, in their need to symbolize and portray opposites, Satanists typically pervert things: the Holy Cross by inverting it, the "Christian" six-pointed star by making it a hexagram, and the five-pointed star by perverting it into the "evil pentagram".

I held back my laughter at this unbelievable display of idiocy with considerable difficulty. I was surprised when he finished up by saying something that would be repeated several times throughout the evening. "Not all Satanists are like this. Not all Satanists perpetrate crimes of this nature. Not all Satanists are at war with humanity. But all Satanists do disavow and deny the One True God and are therefore cursed to an eternity of Hellfire." I assumed this was a reference to Jesus Christ, but I'm not sure since no names were mentioned.

Finally Carlisle was finished, and the "keynote speaker of the evening", Lauren Stratford, was introduced. It was stated that Lauren would be emotionally exhausted at the end of her presentation to us and should not be interrupted with questions. It was also explained that this ordeal, and the public display of her many trials and tribulations, was so draining for the poor woman that she would also be unable to entertain any questions at the end of her lecture. I was disappointed since I had so anticipated discussing the pros and cons of the Satanic lifestyle with her.

Ms. Lauren's first comment endeared her to me. "I am not against Satanists," she said in a strong voice, "just against Satanism and Satan." I knew then I was in the presence of a superior being. Anyone able to draw that fine a distinction between words whose definitions are interrelated deserved

respect. Apparently she meant that she was against doctrines, not people. Nothing wrong with this either.

As an example she recounted a recent talk-show experience in which she joked and laughed with Paul Valentine of the "Church of Satanic Liberation". During the break, so she said, she even touched him on the leg. When the show resumed, several women in the audience asked in disgust how she could do that to him? Ick! Not to be put off by this public disdain, the kind, good, and God-fearing Ms. Stratford explained that "the power of pure Christian love provided her with the strength to love even a Satanist". [O dear God, to be deserving of such love!]

After a brief pause to let us share her amazement, she then went into a brief tirade towards any Satanists who might be present and who were trying to curse her or stir up demons to harm her. "It won't work," she said. "Jesus' strength is in me now, and it will protect me." I did not laugh, but several other people did.

Ms. Stratford waited, proud and strong, until things were again quiet, before confidently continuing. In all seriousness, I myself began to feel pity for this poor, demented woman, and this feeling continued to grow throughout the next hour of her presentation. Her story was truly heart-rending: an account of non-stop sexual, physical, and mental abuse from age 5 to 17+.

Stratford filled an hour with graphic descriptions of violence, murder, child molestation, infanticide, etc. Even this, she claimed, was only about 10% of what actually happened. It wasn't until she was about 15 years old, she continued, when the pornographer who had been using her in his "flicks" was elected to the position of high priest of a "self-styled Satanic cult", that the "real Satanic ritual abuse" began. This was, of course, nothing more than fantasy based upon fundamentalist Christian myths about "Satanism".

For a truly pathetic experience, read this woman's book. If possible, buy one copy and pass it around. I hate to think of the Temple of Set supporting such people by buying their trash. Enough said.

After Lauren Stratford's presentation there was a ten-minute break. I was besieged with questions by several people while others listened attentively.

One woman, a high school teacher, told me of a student of hers who was seriously interested in Satanism, who had done considerable reading concerning it, and who had had several conversations with her as well. She said that he had taught her a lot, and she too realized that the kind of "Satanism" conferences like this one dealt with, and the kind of Satanism in which her student was

interested were diametrically opposed. I congratulated her for listening and learning from one of her students. I also said that further information was available for both of them, but that the Temple of Set would not consider anyone for admission who was under the age of 18. I believe I stressed this last point at least four or five times by the end of the evening.

The gentleman who had earlier indicated some discomfort at the serious lack of facts presented conversed with me for awhile, and demonstrated a surprising knowledge of and interest in Satanism. In fact, during two ensuing conversations with other people, he not only backed up what I said but contributed some very interesting points concerning the history of Satanism.

Generally people came up to me and thanked me for being up-front with my beliefs and sharing them openly. I was actually quite impressed with the majority of the people who spoke with me.

My most unique encounter of the evening, however, occurred when Dr. Carlisle approached me and said, "I really want to meet you. You are a real Satanist, aren't you?" For someone who had conversed with "dozens of Satanists from all over the country", he was impressed that someone would openly wear an Inverse Pentagram and proudly acknowledge himself a Satanist. He asked if I would meet with him and give him further information concerning my beliefs. I agreed on the condition that he listen open-mindedly to what I had to say. He promised that he would, and that he would provide me with more "factual" information on his own work. We shall see ...

After the break we returned for the panel discussion. The panel consisted of a group of local therapists, and one parent, all of whom professed to have had some experience with "Satanic" and ritualistic abuse. The panelists were Dr. Barbara Snow, Mr. Mark Berton, Mr. John Burr, Dr. Wesley Craig, and Dr. Carlisle. Dr. Snow headed the panel and introduced the others. The first to speak was Mark Berton.

Berton is the parent of abused children who were allegedly sexually abused repeatedly three years ago by a local band of child molesters who threatened the children with Satan's punishment if the children told on them. I could detect no indication that the supposed abuse of his children had any ritualistic features at all.

Child abuse is a social problem which has always existed. I tend to agree with Dr. Aquino that what is needed is for us to make people aware that such crimes are incorrectly being blamed on Satanism, and that our religion has no doctrines promoting such practices. Indeed ritual child abuse might more correctly be described as "**Christian**

abuse” because the perpetrators of such crimes are generally nice, upstanding “pillars of the community” whose proclaimed religious convictions make their guilt all the less palatable. At least this seems to be the situation in most of the cases which have recently made front-page news in this area.

Dr. Wesley Craig, the next speaker, is a therapist for adult survivors of alleged ritualistic abuse. He has dealt with eight cases in which he uncovered “evidence of Satanic ritualistic abuse. These cases stand out because the patients involved had no memory of such perversion taking place” before they were hypnotized by Craig. Under hypnotic trance all eight could remember being abused ritualistically when they were young children. Six of the eight were abused by their fathers and the remaining two by other family members. When Craig was later asked for specific details that made these cases “Satanic”, he repeated some vague generalizations about the use of crosses, pentagrams, candles, prayers to the Devil, etc. Craig, like Mr. Berton, failed to provide any verifiable facts whatever.

John Burr, a certified social worker, spoke of “sure signs” that adolescents are involved in Satanism. He cited the use of Ouija boards, Tarot cards, astrology, and such Satanic symbols as upside-down crosses, circles, stars, etc. He related, with considerable relish, stories about ritualistic murder and animal sacrifice. He spoke of children leaving home for up to thirty days at a time in order to go lie in caves somewhere near Denver, Colorado. There, with their Satanic leaders, they participate in all kinds of perverse sexual debauchery and human sacrifice.

At this point my mind began to wander while I tried to imagine some Satanic use of Tarot cards and astrology.

We moved on to still another “authority on Satanic Ritual Abuse”: Dr. Carlisle. This time he spoke only briefly, which was appreciated by everyone. I remember only one comment of interest from him, and that was concerning the existence of an ancient and particularly nefarious text used by Satanists in all their drug-induced, sexually-oriented, and murderous rituals: *The Book of Shadows*. ***The Book of Shadows?***

Finally we came to the last of the “authorities”, Dr. Barbara Snow. She was the first person to provide any hard, verifiable facts concerning child abuse. Significantly these facts pointed not a single accusatory finger at Satanism. According to her there have been 2 cases of child sexual abuse reported to the Utah police since 1985. Of these there have been two convictions, one of which was later reversed. She presently has five cases before

the courts, and all seem to involve people of above-average intelligence, income, and standing in the community.

That was where the facts ended, but the good Dr. Snow didn't let that stop her. She continued by stating certain symptoms which can help parents determine if their child is involved in Satanism. “If your child appears healthy, complacent, well-behaved, does well in school, seems perfectly normal, then you should beware! He or she might be living a separate, secret life of unspeakable evil.”

Snow claims that such children behave well in everyday life only out of fear of the retribution that “Lucifer” will bring down upon their heads and the heads of their families. In closing Snow warned that the discovery of child involvement in Satanic practices is very difficult for the reasons just given and because children do not speak up in their own defense except by accident or unless incriminated by another child.

Finally, after about twenty minutes of questions, the evening came to an end. I had written down five questions, and the panel addressed four of them. Mostly I had asked for clarification and specificity, and in one case asked what was being done therapeutically to help the children who had been allegedly abused get on with their lives. This question was taken quite seriously, and each person on the panel had something upbeat to add, and so the program ended.

I remained briefly to speak with a few people who again thanked me for discussing my involvement in Satanism. Only one derogatory comment was made by the woman at the door who had kept giving me question-cards. “I really like your jacket,” she said, “but I wouldn't give you two cents for that medallion of yours.” I thanked her and responded that my pentagram could not be bought at any price, it could only be earned.

There is a brief epilogue to this story. There had been some television cameras present during the evening. Two days later, again at my favorite cafe in S.L.C., two different people mentioned they had seen me on television. It seems that a camera had focused on me, proceeding to a long, slow zoom-in on my Temple of Set medallion. The viewers said that this created an extremely strong but indescribable impression on them. They had no memory at all regarding what was said.

On that note I'll close this rather long-winded - but, I hope, informative and entertaining - account. The event forced me to reflect upon my own convictions and to realize how very important they really are.

[9] Working: The Task of the Alchemist and the Means Whereby he may gain Mastery over the Elements

- by Rip Reed II°

“In the name of Set, the Prince of Darkness, I enter into the Realm of Creation to work my will upon the Universe. I take the form of the jackal Anubis, destroying those elements that serve no purpose but to hinder my mastery of the objective universe.”

[The Art Trump of the Tarot is placed upon the altar.]

“I am the Alchemist charged with the task of transmuting that which is base and foul into that which is pure and flawless, a jewel of the utmost perfection, permanently affixed in time and space.”

The Black Magician sees now before him a window. It is the window of perception and objective experience. It is the window of emotions and thoughts that are the link between the Black Magician and the world before him.

Keeping in mind that he is, ideally, separate both from that universe and from the window through which he works and perceives, he reaches out and opens the window to gaze upon the world of hollow appearances.

The Black Magician sees a world in turmoil ruled by a divine mindlessness named God, possessing no true will of its own. He sees there also those of the lower orderings in their mindless self-annihilation and labor. It is here in this chamber, enraged by the intoxicant of destruction, that he prepares to confront the priests and armies of death, those whose piety is that of decay and dissolution.

Now, through this window, the Black Magician sees also his own shortcomings and those parts of his consciousness that are still bound by the laws of the objective universe. And he sets out to separate the essential from the profane.

[The Five of Disks is placed above the Art Trump.]

“I see here the ill effects of misdirected energy. I see one distracted by the past and future. Avoiding the present moment, he loses sight of his responsibility to himself and to those around him.”

[The Five of Cups is placed above the Five of Disks.]

“The search for love without a foundation of love and trust within and for himself must lead to disappointment and frustration.”

[The Five of Wands is placed above the Five of Cups.]

“When inner conflict scatters the will, he loses sight of his true desires, his goals and the means

whereby the process itself may be experienced.”

[The Five of Swords is placed above the Five of Wands.]

“Conflict within the mind, dividing the self, visions and inspirations wasted on idle talk.”

The Black Magician sees now, through the window of his perceptions, that, by force of his will alone, these elements are broken down, taking the form of bright red blood. The mercurial liquid that is the essence of these elements spills over the window sill, pouring down into the transformative vessel (the Grail) directly under it.

He seeks now to separate further the essential from that which is base and foul. Dipping his dagger into the transformative vessel, he invokes the Prince of Darkness:

“Let these elements be ordered according to my will. O Majesty of Set, enfold me with the Powers of Darkness; let them become one with me as I am become one with the Eternal Set.”

The Black Flame enfolds the vessel, heating the contents. A chemical reaction begins to occur within it.

[The Ace of Disks is placed on the altar, covering the Five of Disks.]

“The foundation of the soul is made solid, separated from the objective universe, in order that I may command its fate.”

[The Ace of Cups is placed, covering the Five of Cups.]

“Love and trust in the self, separated from petty and crippling emotion.”

[The Ace of Wands is placed, covering the Five of Wands.]

“The will of the Black Magician is concentrated into a single Black Flame, the divine spark that drives him to create and recreate a more perfect self each time it is rekindled.”

[The Ace of Swords is placed, covering the Five of Swords.]

“The intellect becomes now as a sword, clearing the path for the one who would dare to wield it. It is he alone who may peer through the windows of perception, no longer clouded by self deceit.”

[The Hierophant Trump is now placed directly above the Ace of Swords on the altar.]

The Black Flame recedes from the vessel, and the Black Magician finds therein that the elixir has transmuted into a ruby of the utmost perfection. He realizes that his task has been successful. The ruby remains as a reflection of his soul and self, permanently affixed in eternity, and of his command over that which would otherwise be his undoing.

[10] **Poem**

- by Linda Reynolds III^o

There is a Path not dared by mortal flesh ("divine" or otherwise), one which beckons to a certain few from the moment first breath is drawn. The whispered call, unheard through many years of growth and pain and learning, filters through at last past the tumultuous din of daylight's chaos into the receptive mind and hearts of those Dark Beings who knew that something, something, set them apart.

Now the Path is clearly seen, sparkling darkly in the brilliance of their dreams; the harmony of a billion echoes from voices long since silenced, memories of striding warriors, bright dragons, and ruby serpents; all signs along the way, silken banners emblazoned with the words of ageless gods, flaring each in its own secret wind, pointing toward the next along the Path.

But wait! You've heard this sort of thing before, you say? Of course I know that. But how else can I again describe the majesty and magic of these doors we all discover and create as we pass through? The wisest earthbound scholars with their mountains of texts, all unable to grasp even one of our mysteries! The gifted artists of this planet have failed to capture even one of my dreams!

And yet it takes but a single glance between my self and another of my kind, another of the Path, whose symbol blazes forth as pure crystal or scorching ruby, as brilliant onyx or luminous sapphire, amethyst, and beyond, sorcerers all - that one glance enough to create new realities, to know the truth of things, to share the Art of the Path.



The Black Pyramid

- by Michael A. Aquino VI^o

[11] **Correspondence Bottleneck**

I would like to begin this *BP* with apologies to those Setians who have written me some very interesting and informative letters and who have yet to receive a reply. This does not mean that I am not receiving or reading what you've sent - it just means that right now the amount of mail coming into the office is nothing short of overwhelming, and Lilith and I are having trouble dealing with it all personally.

First priority goes to responding to the basic administration requirements for the entire Temple:

admission packets, master roster data & updates, and time-dated publication material (such as the *Scroll*). Then we deal with ordered items, such as medallions and the *Church of Satan* book. Only then can we get around to one-on-one correspondence.

Priority in letter-answering normally goes to the Executive Director & Councillors, the Masters, and the Priesthood, as these individuals often require information so that they can respond to other Setians on various matters. Then, where possible and/or urgent, we endeavor to respond to other Setian mail.

Complicating the system right now is the still-ongoing wave of interest in Satanism resulting from Geraldo Rivera, etc. This comes in all types: sincere applicants for admission, nut-mail from cranks, and requests from media/law enforcement/educational institutions for information. Like it or not, the Temple of Set has become "the" Satanism information source both in the United States and abroad.

This should be flattering, but it's not. All the time we spend holding the hands of the public is time robbed from our own initiatory and research program. I resent it, and would like nothing better than to just tell anyone who is not applying for Temple of Set admission to go away. We must recall, however, that this is still a dangerous social environment for us, in which fundamentalist fanatics, the child-abuse "industry", etc. are working as hard as they can to victimize us for their own satisfaction and profit. So, as irksome as it is, we have to respond to this situation until the craziness has run its course.

While many Setians of all degrees have been making valiant and invaluable contributions to this effort, there are always a stream of contacts which I simply must deal with personally - and this too eats seriously into my time.

Additionally I am still fighting the "Tree in the North" situation, wherein Chaplain Adams-Thompson's effort to frame Lilith and myself on a phoney child-molestation accusation as a by-product of the Presidio of San Francisco "child abuse industry" scam is still lingering on in the form of this third (CID) formal criminal investigation.

As much evidence of our utter innocence and non-involvement as I have provided - and, believe me, I have provided reams! - there remains strong institutional/political resistance to (a) believing that a Christian chaplain could commit a criminal act against two innocent people, and (b) believing that the nation's "head Satanist" and his wife are actually decent people.

I continue to feel that the truth will ultimately out in this situation, but it will only out if we fight tenaciously to force it out. And all this takes time, personal resources, energy, and emotional stamina. Lilith and I have now been fighting this persecution for over a year and a half, and it is draining. No one will be happier than us to see this insane environment pass - as it will, sooner or later - and the Temple of Set be again able to concern itself strictly with its internal initiatory programs. But for the moment it is a fight that we must fight, so your patience, understanding, and support are appreciated.

Some ways to get quicker responses to your correspondence:

(1) Where possible [as in the case of magical theory & research], ask another I°/II° Initiate whom you know. The IC roster is there for your use!

(2) If it is a Priesthood/official matter, contact a III° Priest or Priestess first, or the Executive Director if it is an administrative matter. They can resolve most matters.

(3) While you are welcome to contact any of the Masters of the Temple, please bear in mind that these senior Initiates also tend to receive a substantial amount of contacts. So their response-time will necessarily be slower than if you had addressed the same query to a Priest, Priestess, or Adept.

(4) Use electronic mail. This goes quicker from your end and can usually be answered instantaneously from the other end. Most of the Priesthood, all the executive officers of the Temple, and a growing number of Setians and Adepts are accessible through various E-mail addresses. As the Temple continues to expand in size, anything which helps to economize time and facilitate personal responses is invaluable.

A final word: None of the above is meant to suggest that either Lilith or I don't enjoy hearing from you. Quite the contrary, we are intensely interested in the letters we receive, as we are always looking for ways to improve the Temple, new "mysteries" to investigate for publications, etc. Also your comments and concern are great morale-sustainers for us during our contest with the "Tree in the North". Thanks - and *Xeper*.

[12] Yet Another Geraldo Scam

Remember my letter to Geraldo Rivera as reprinted in the March *Scroll*? I finally tracked down Ted Gunderson, the ex-FBI agent who made the "Aquino re-investigation" announcement at the end of the show, and he had an interesting story to tell me.

He knew nothing of any investigation when he arrived for the show. Five minutes before the show, producer Penny Price came up to him, said that I was being reinvestigated by a grand jury, and asked him to make this statement over the air in response to a prompt from Rivera. That is what happened.

Thus Rivera used Gunderson's "ex-FBI" status to lend an atmosphere of "governmental credibility" to the announcement which the same statement from Rivera himself would not have conveyed. "Tabloid journalism" at its finest!

Gunderson, incidentally, is not your average retired FBI agent. He is a bit of a question-mark; one might go so far as to say eccentric. He considers himself a bona-fide member of the "cult-buster" movement, but in person is a pleasant and reasonable fellow to talk with.

His primary interest at this time is the Jeffrey McDonald murder case from 1970. Despite the fact that the entire U.S. legal system concluded that McDonald murdered his family, Gunderson still believes that it was the work of hippie/witches. At the time of the crime the Church of Satan had no members in North Carolina, and I myself was crawling around in South Vietnamese jungles. So much for that!

[13] Rivera Satanism Scam Exposed

Thanks to Adept Larry Evans for passing along the following article from the humanist-oriented *Free Inquiry* magazine:

CSER Raps Rivera

NBC personality Geraldo Rivera's October 25 TV show "Devil Worship: Exposing Satan's Underground" was sharply criticized by the Committee for the Scientific Investigation of Religion as being "poorly researched", "sensational", and "highly irresponsible".

The scientists and scholars said that their two-year investigation determined that Satanic crime was vastly exaggerated. "A person is more likely to be struck by lightning than to be the victim of Satanic crime," said Shawn Carlson, a physicist at Lawrence Berkeley Labs and the report's principal author.

The group, headquartered in Buffalo, said that it had planned to issue its report next April but moved up the release date because of the Rivera program. "The Rivera report was misleading, much of the information presented was inaccurate, and key facts were omitted," the report said.

The group said that in the past five years there have been over one million violent crimes committed in the United States, but only about

sixty were listed by police as involving Satanism. "The worship of Satan does not appear to be a significant source of crime," said report co-author Gerald Larue, Emeritus Professor of Religion at the University of Southern California.

Obviously we are going to order a copy of that report, and pass along pertinent highlights in the *Scroll*. I only wish that the people who had worked on the report had thought to contact the Temple of Set as part of their research, as I could probably have shot down even that "60 crimes" figure. I do not consider any nut who calls himself a "Devil-worshiper" to excuse his crimes to be a true Satanist, any more than people who try to justify crimes in the name of Christianity or Islam are allowed to project their personal responsibility on an institution [even when those institutions do bear a portion of the responsibility for promulgating twisted, repressive, and psychotic social, educational, and moral systems].

Every single one of the "Satanic crimes" shown on the Geraldo special, of course, had **nothing** to do with authentic Satanism. It was very frustrating - and surprising, since I had been led to believe that there would be a detailed panel discussion as part of the program - to be prevented by Rivera from commenting on each film clip.

[14] *The Satanic Verses*

Given the title of this book, I suppose the Temple of Set should say something about it, but it really seems to be more of an Islamic issue than a genuinely-Satanic one. Setian Tony Parkin (Lancashire) comments:

It appears to be a good book, and I may review it for the *Scroll* if appropriate. People call the Moslems fanatics, but they are in year 1430 of their calendar - and what they are doing is mild compared to what Christians were doing to "witches" [and each other] during 1400-1500 of **their** calendar! So now the U.S.A. is the "great Satan" and the U.K. is the "little Satan"? I rather like those terms!

[15] *Missa Niger: La Messe Noire*

A few months ago I saw some ads for this British publication, put out by an outfit called "Sut Anubis Books" and purporting to be "a true and factual account of the principal ritual of Satanic worship".

Setian Parkin was kind enough to track down a copy of it for me and send me his impressions of it

as well, and Adept Austen has also reviewed it & passed along several additional comments.

It is written by someone named Aubrey Melech (Hobsley, Gloucs.), whose background is not explained in the booklet. I don't see the book listed in the "Sorcerer's Apprentice"'s catalogue, so for publishing/availability information, you would have to contact Sut Anubis directly per the entry in the *Crystal Tablet's* Resources section.

The booklet contains about 30 pages of "history" of European Satanism, the text of a Black Mass, and a bibliography with some reputable books & some cranky/pulpy.

The "history" contains some interesting observations, but is slanted violently against Satanism by crediting all alleged atrocities to it without question. Thus this book is not an objective history, but rather hate-propaganda directed against Satanism much as *The Protocols of the Elders of Zion* was similarly concocted as a mixture of lies and semi-credible truths and published in order to whip up pogroms against the Jews.

The source of Melech's Black Mass text is also unclear. Apparently he took most of it from *La-Bas* by Huysmans, and probably stitched the rest together from a variety of crank-books. Wherever it came from, it is thoroughly banal and has none of the subtlety, theatrical sarcasm, or indignant righteousness of the Church of Satan's *Missa Solemnis* - either the censored version (published in LaVey's *Satanic Rituals*) or the uncensored version (published in my *Church of Satan*). The Melech version is little more than a sexually-oriented desecration sequence, followed by a general sex-orgy.

This *Missa Niger* is an odd booklet. The author/publisher seems to want to present himself as a LHP sympathizer, yet the function of the book is to field as much anti-Satanic propaganda as can be crowded into its 70 pages. If you want to acquire it for curiosity value, that's your business, but I would not recommend it to anyone as an historically-accurate text or for practical use.

Anton LaVey's *Satanic Rituals* is out-of-print in the U.S., but I understand that it is still available in England through the "Sorcerer's Apprentice". I would recommend its Black Mass as the best text available to the public, and the *Missa Solemnis* in my *Church of Satan* as the most sophisticated version for LHP practitioners.

[16] *London Dungeon Funk*

As noted in the March *Scroll*, the London Dungeon got cold feet about hosting a Temple of Set conclave banquet there. When Adept Austen passed along the "no-reason refusal" to me, I sent

Terry Sampson, LD General Manager, a letter requesting reconsideration, and enclosing copies of many letters from previous Temple of Set conclave hotels all expressing their pleasure at hosting our conclaves and inviting us back for more. No dice: On February 2nd Sampson wrote back and said that his refusal "remains final".

Tabloids aside, this sounds odd to me, as the LD shouldn't exactly be a shrinking violet where the occult is concerned. The last time I visited the place, it included an elaborate "Hell" section, complete with a giant Devil presiding over a Black Mass straight out of the pages of Melech's *Missa Niger*. Also the LD's pamphlets express a certain amount of indignation at the treatment medieval "witches" received at the hands of pious Christian Inquisitors and witchfinders-general.

So what's at issue here? While this is only a minor inconvenience, and will certainly not prevent Set-XI from dining well, I'm not partial to religious bigotry - especially from people who profit commercially from the glamor of our religion.

As a result of the initial publicity given the Temple of Set by Christopher Bray's *Lamp of Thoth*, we were contacted by a number of LHP or LHP-theme individuals in England. One of these was a lady named Magdalene Graham, who edits a quarterly digest for Satanists entitled *Dark Lily*. Most of each issue of *DL* is taken up by a continuing conversation between an anonymous LHP guru and his/her disciple - not exactly "heavyweight LHP philosophy" but fun to read anyway. A selection of other articles and a few LHP-interest ads round out each issue. [Ms. Graham has kindly provided the Temple of Set a free advertisement since we arrived on the British scene.]

While I have not met Ms. Graham personally, my correspondence with her to date leaves me with the impression that she is a person of conviction and integrity. She likes cats, keeps in touch with a number of UK occultists, and has interesting opinions on a great many subjects. We will try to get her to party with us at Set-XI, and perhaps some of our British Setians will make her acquaintance in the meantime.

One of the ads in *DL* offers "selected excerpts from the Process - *NOX* #6. 15 Oxford St, Mexborough, South Yorkshire, S64-9RL". This makes me curious. The Process Church of the Final Judgment was a quasi-Satanic (4 gods: Satan, Lucifer, Jehovah, & Christ) outfit that an Englishman named Robert de Grimston started back in 1963 with his wife Kathy, after an initial exposure to L. Ron Hubbard's Scientology. The Process made the trip across the Atlantic, where - in those Haight-Ashbury days when almost anything caught

on over here! - it flourished in both the U.S. and Canada to the end of the decade.

Then came the Charles Manson murders, and a burst of publicity [in *The Family* by ex-Fugs musician Ed Sanders] that [apparently wrongly] fingered the Process as the "evil occult inspiration" behind him. The Process sued the source of the publicity and won, but the damage was done. The Process was not able to shake the "Manson" image, and it gradually faded out of existence by the mid-70s.

Now that the United States is going through the current "Satanic crime" scare, the name of the Process has been thrown around by witch-hunters and scare-mongers as representative of the really evil-evil type of Satanism. It has been suggested that splinter-groups still exist in the United States and possibly elsewhere.

I have found no trace of such persons or groups over here, but how about in the U.K.? If so, what is it doing with itself? Feedback would be appreciated, and may help the Temple of Set to respond intelligently to questions. I would also like to get at least a summary treatment of the Process into the *Scroll*, as many Setians may be asked about this group.

[17] "Garden of Eden" ..?

Adept David Austen recently wrote:

During a recent conversation with an old childhood friend, your good selves [M. & L. Aquino] came into the conversation. My friend, a Mormon, was astounded that an internationally-known Satanist could live so near to the "Garden of Eden". Evidently the Mormons regard Jackson County, Missouri as that site. If you visit, let me know what styles the fig leaves come in!

It's true that the Mormons got started in Missouri - but they were also persecuted so ferociously for their "heresy" that in order to save their lives they had to pack up and move westward - to Utah, where they founded Salt Lake City and proceeded to "be fruitful and multiply" and eventually dominate the entire state.

Mormonism - or the Church of Jesus Christ of Latter-Day Saints - is a rather odd mixture of Freemasonry, Christianity, and Paul Bunyan-style tall-tales about Jesus' adventures in America after he was fed up with the Old World for crucifying him. I have always wondered how anyone could take this stuff seriously, but then one could say much the same about Christianity generally.

[18] Chaos Magick

Setian John Widger suggests we take a look at a book called *Liber Null* by Peter J. Carroll. About a year ago I received a gift copy of this item, together with its companion *Psychonaut*. I understand that this volume constitutes the “basic text” of what has become known as “chaos magick”. CM hasn’t had much of an impact in the United States yet, but from my reading of various British occult publications it is enjoying a significant following there.

I took a spin through *LN&P* to see what it offered. First thing to do was find out what “chaos” was supposed to be:

The “thing” responsible for the origin & continuation of events is called *Chaos* by magicians. It could just as well be called *God* or *Tao* ... Chaos is also the force which adds increasing complexity to the universe by spawning structures which were not inherent in its component parts. It is the force which has caused life to evolve itself out of dust, and is currently most concentratedly manifest in the human life force, or *Kia*, where it is the source of consciousness.

I have some terminology problems here. “Chaos” in established English usage refers to “the disorder of formless matter and infinite space” [*Webster’s*]. This is certainly **not** the same thing as either “God” or “Tao”, both of which are ordering/relating principles, self-conscious or not. The second part of Carroll’s “chaos” definition merely echoes the Judæo/Christian concept of “God” from the *Bible*.

The rest of *LN&P* is, as best I can summarize it, a soufflé’ of social witticisms, scientific curiosities, and occult nonsense. What I see in Carroll is a first-rate mind which, after struggling valiantly to sustain a mechanistic view of the universe, gave up the fight and succumbed to the siren song of occult fantasy to try to make ends meet. The result is a “patchwork” occult program, with bits and pieces taken from shamanism, Cabalism, Satanism, Tantrism, etc. A naive reader could mistake the wide-ranging result as being comprehensive, when in fact it is merely haphazard. Ideas in this volume are not developed methodically and interrelated carefully.

Any metaphysical system of thought has worth only to the extent that it removes confusion, ignorance, and woolly thinking generally. It should be a device for **resolving** mysteries, not compounding them. This pragmatic attitude was probably the most valuable feature of Anton

LaVey’s *Satanic Bible* when it appeared on the scene in V/1970, although it could be argued that the *SB* went a bit overboard in the other direction with its cynical contempt for all speculative philosophy.

I would not recommend *LN&P* to an aspiring magician, Black or White. “Chaos magick” as it is proposed here is simply incoherent. I am willing to bet that I could ask any two “chaos magickians” to explain the rationale for CM and get two radically, even diametrically divergent answers - if I got any.

Nevertheless I can see why CM has attracted the interest it has. Carroll writes skillfully and has many incisive things to say when he isn’t wallowing in ooga-booga. The 1980s have been a “chaotic” time, all right, and just the **name** of this system carries with it a certain nihilistic and anarchistic allure. And, whatever else it may be, CM is not just another “Crowley groupie” rehash, nor icky-poo Wicca. The volume’s organization may be poor and its philosophical underpinnings shaky, but its tone is rigorous, self-assured, and arrogant: a breath of fresh æthyr, as it were.

CM is still flailing around in half-baked adolescence as a magical system. Give it awhile to get its act together, and it could make a significant contribution to the way humankind conceptualizes its environment.

[19] German Translation: *The Book of Coming Forth by Night*

Setian Peter Friedel of Kenzingen has kindly provided the Temple with a German-language translation of the *Book of Coming Forth by Night*, which will be included in editions of the *Crystal Tablet* provided to new Setians in Germany. To quote the last four sections:

Und jetzt, nachdem wir auf die Vergangenheit mit liebevoller Zuneigung und Ehrerbietung geblickt haben, wenden wir uns schleunigst den Zeiten zu, die vor uns liegen. Denk aufmerksam über das **Wort Sets** nach, denn es ist meinem Leibeigenen zum Zeugnis gegeben worden.

Sieh, o Westen, ich habe mein Zeitalter errichtet. Ich strafe alle Feinde, die in ihm sind, die ihren Platz bekommen am Ort der Zerstörung. Ich übergebe sie den Prüfern, vor deren Bewachung kein Entkommen ist. Siehe, ich gehe nahe an Dir vorbei, ich gehe nahe an Dir vorbei!

Behalte jetzt mein Bild das Dir gegeben wurde, so dass alle, die von diesen Dingen lesen, jetzt auf das Bild **Sets** sehen mögen. Das **Wort** des Zeitalters von **Set** ist

Xeper - Werde

[20] Further Down There

Adept Patrick Spriet of Belgium has just provided the Temple with a most important article on Huysmans' *La-Bas* [reading list #6A].

While most Satanists know "of" that book and have probably read at least the more lurid ritual sequences in it, few are familiar with the actual facts, intrigues, scandals, and general soap opera behind it. Adept Spriet's article is all the more timely because of recent interest in the Black Mass as evidenced by Lyons' *Satan Wants You* (whose misinformation concerning *La-Bas* prompted Adept Spriet to contribute this essay on the subject), publication of the Sut Anubis *Missa Niger* as discussed above, and the general public impression that all that Satanists do in their ceremonies is conduct Black Masses!

On March 25 of this year, for example, the recently-revived television show *Mission: Impossible* aired a "Satanism" episode focusing on a latter-day Francis Dashwood conducting ritual-murder Black Masses simply in order to blackmail British dignitaries who witnessed them. In a rather creative plot-twist, "Jim Phelps" and his IMF team appeared on the scene as Old Scratch and his assistants, actually **answering** what the hapless blackmailer had supposed to be only theatrical incantations. One moral of the story was that crime doesn't pay; another was that it is not wise to take the Devil's name in vain. Jane Badler, the alien lizard-lady of *V*, almost got sacrificed. Phelps/Satan, happily, rescued her.

[21] Quest for Docre

- by Patrick Spriet II° (Brugge)

A Rebours (*Against Nature*) and *La-Bas* (*Down There*) from the French writer Joris-Karl Huysmans (1848-1907) are part of my favorite reading and have also exercised a strong influence upon my spiritual development.

The misleading identification of the author with his heroes Durtal and especially Des Esseintes has made Huysmans seem a rather *decadent* author, which he was not in the least. A great part of his work is composed of Catholic-inspired conversion-novels and hagiographies. As an individual he was in fact rather unremarkable and colorless, passing his days quietly at the Department of Home Affairs. The excesses in his more famous writings apparently took place only in his mind by way of compensation for the lack of excitement and variety in his daily life.

In *A Rebours* (1884) he created an æsthete by the name of Des Esseintes, who turned his back on the world and entrenched himself in a house which

was nothing more than an homage to artificial refinement and eccentric taste. The concept of that book was rather innovative; the story is static and without real events. The author confined himself mainly to detailing descriptions of interiors, paintings, libraries, colors, drinks, perfumes, and so on. It is a breviary of the so-called *decadents*.

On the other hand *La-Bas* (1891) is a very complex, obscure, but technically-interesting novel, with numerous levels and hidden keys: a labyrinth for the passionate reader. The aroma of the middle ages pervades the very fibers of the binding; and the pages seem to reek of sulphur, brimstone, and the smoke from the burning-stake. In this way *La-Bas* is a striking reaction against the spirit of the times, the rise of the modern era at the end of the 19th century.

To dramatize his sharp criticism, Huysmans has cleverly incorporated three themes: (1) the life of Gilles de Rais, the 15th-century "Marechal de France" who concerned himself with ritual murder, Black Magic, and alchemy, (2) the love affair between the hero Durtal and his mistress Hyacinthe Chantelouve, and (3) the history of Satanism. Additionally the reader is presented with a series of incidental essays about "campanology", painting, astrology, and incubi/ succubi.

Other aspects are more technical and are interesting only, I presume, for historical scholars. Durtal and his friend Des Hermies are both characters of Huysmans: respectively the author with all his doubts and spiritual breakdowns, and the author in an idealized form. Huysmans also employed these contrasting images in the cases of other characters of the novel, not only for dramatic effect but also to demonstrate that in each of us there are dualistic impulses struggling for dominance, and to show that even ordinary circumstances can transform one dominant personality into the other.

Undoubtedly Huysmans was influenced by Manicheism. In their elementary form, such opposite personalities can be reduced to moral generalities such as "good" and "evil", personified here by the White Magician Dr. Johannes and the Satanist Docre - but also in more subtle relationships such as that between the pious, orthodox bell-ringer Carhaix and the Catholic astrologer Gevingey¹, and between the alluring Chantelouve and the unremarkable Mrs. Carhaix.

The most interesting aspect of *La-Bas* - which also happens to be crucial to my argument - is what I might call the "inner history" of the novel: gossip in the guise of literature. Almost every character is modeled on an actual personage drawn from Huysmans' surroundings - persons who knew one another in real life. It isn't always easy to identify

these persons, however, because of the influences they had on one another's affairs - and on Huysmans. For example, it is a fact that the character of the White Magician Dr. Johannes was modeled on Joseph Antoine Boullan, an ex-priest from Lyon, France and a follower of a Bretoner clairvoyant called Eugene Vintras. Nearly all Huysmans students, however, agree that Boullan adroitly misled Huysmans.

When the novelist Remy de Gourmont, who figures in *La-Bas* as Mr. Chantelouve, came to the conclusion that there were no documents to prove the existence of modern Satanism (ca. 1890), Huysmans turned to Boullan, who accepted the task of informing him energetically and in detail. An extensive correspondence developed between the two men concerning the history of Satanism and the practices of "modern" Satanists, all of which was duly reproduced in the novel. But Boullan had generally relied on nothing more than his own experiences, which the naive Huysmans believed to be an authoritative and reliable source of information.

In occult circles Boullan has widely been considered an infamous priest who practiced erotic/mystical rituals which Huysmans didn't know anything about or wasn't able to see.

Concerning the sex-magic of Pascal Brewery Randolph, for instance, Boullan posited that the sin of Adam and Eve was copulation, which could be warded off by performing the sexual act in a religious manner. Together with a few apostated nuns, he and the medium Julie Thibault founded a new order called "L'oeuvre de la Reparation". It was a bizarre mixture of Mary-devotion, mysticism, and sex-magic, supposed by some to be a kind of Satanism, although it is not established that Boullan tried to make any pact with the Prince of Darkness.

The influence of Vintras was undeniable, however. When the French Rosicrucian Stanislas de Guaita tried to expose Boullan, a war arose between the two magicians, complete with exorcisms, curses, and death-threats. Huysmans, suspecting de Guaita of Satanism, chose the side of Boullan.

It was only after the death of Boullan in 1893 that Huysmans began to realize his enormous blunder. Undeniably Huysmans took Satanism quite seriously, but his attitude towards it was rather ambivalent. On one hand, despite his atheism at the time he wrote *La-Bas*, he considered Satanism as pure evil possessing the soul and making mischief in the world, an idea also expressed by Catholicism. Later on he declared himself: "*La-Bas fut mon premiers pas vers la religion. C'est par la vision du surnaturel du mal que j'ai eu d'abord la perception du surnaturel du bien. Le diable m'a conduit vers Dieu.*"

On the other hand Huysmans was enthusiastic about the theories of logical positivism and its explanation of all phenomena of "Satanism" as forms of hysteria and madness. Psychiatry at the end of the 19th century considered "possession" to be a form of mental breakdown which could be cured by therapy.

It is notable, for example, that in describing his Black Mass Huysmans employed scenes apparently taken from an insane asylum. These scenes are completely different from Black Mass descriptions by other authors.² Probably the author adapted his version to his personal insights about Satanism, so only the blasphemous and ritual aspects reveal the true character of the Black Mass as celebrated in Paris, Lyon, etc.

In this context it was the French occultist Joanny Bricaud who pointed out that Huysmans' Mass was derived from three sources: documents from the archives of Vintras procured by Boullan, documents bearing on the case of Cantianille [as we are informed within the novel itself], and the attending of a real Black Mass by Huysmans at the Rue de Sevres.³

Before addressing the question of the real identity of the Canon Docre, it is necessary to explore the background of the mistress of Durtal, Hyacinthe Chantelouve, which is as important in reality as it is in the novel. The character of Mme Chantelouve was drawn primarily from the mistress of Remy de Gourmont, a certain Berthe [de] Courriere. Further research reveals that a second model was involved. In the first place Berthe Courriere as a model for the more Satanic, erotic side of Chantelouve, who was known in reality to be an exotic, attractive lady frequenting Parisian literary circles. There are several conflicting accounts of her, ranging from that of an intelligent, aristocratic lady to that of an hysterical nymphomaniac who played fast and loose with morality. Anyhow we may conclude that Berthe Courriere was an impulsive woman who was not beyond involving anyone in her intrigues.

According to Olivier Merlin, the figure of Chantelouve is also based upon a certain Henriette Maillat, a friend of Huysmans who wrote him several sensual letters - which he promptly introduced into the novel, almost verbatim.⁴

But Chantelouve is not merely the mistress of Durtal; she is also the person who arranges a Black Mass for him and brings him into contact with Canon Docre, the personification of evil in *La-Bas*.

The identity of Docre was a topic of widespread popular interest in 19th-century Paris and Bruges, fomenting major scandals. Years later the issue was still ripe for rumor and speculation - not unlike the legends and glamor which have persisted

concerning the identity and motives of London's Jack the Ripper.

In the 1930s an author from Bruges by the name of Herman Bossier produced an interesting study of the Docre case, which was re-edited in 1965.⁵ The central figure of these "revelations" and allusions was the Brugesian chaplain Lodewijck van Haecke (1829-1912), also author of several works concerning the history of the holy blood.⁶ Curiously, as an honorable man, he was never a parish priest, though he did work alone in the parish of St. Jacob, perhaps as the result of his association with the Paris scandal.

In Bruges van Haecke was a very popular person, well-liked by the people - but less-liked by his church superiors. He was a very curious man, and, as a priest, a very sharp-witted and cynical type, quick to make fools of those whom he felt deserved it. He liked female company, and on occasion women fell in love with him, which didn't disturb his composure. Nevertheless van Haecke was by all accounts a blameless man - at least until 1890, when Huysmans identified him as the model for Docre in *La-Bas*.

There is no evidence of the identification in the novel itself, however. Quite the contrary, Docre is presented as someone who renounced priestly office⁷, as a confessor of a royal personage⁸, and as a confessor of an exiled queen⁹. Besides, Docre lived in French Nimes, a town where van Haecke had never resided.¹⁰ Even the appearance of Docre had nothing in common with that of van Haecke.¹¹

Only occasionally was the town of Bruges connected with Satanism, and then without further details of any sort. Huysmans nevertheless continued to claim that Docre was modeled after the Brugesian chaplain, even insisting that he had written evidence to support this.

Once Huysmans had attracted sufficient attention, he presented his case to the bishop of Bruges, who promptly initiated an inquiry into the matter. The report of that inquiry was never published, however, and, more intriguingly, the Huysmans "evidence" together with the inquiry-report have vanished from the church archives.

Some consider this to be evidence that the accusations were substantiated. At least it may be surmised that the church covered up the affair to avoid some even greater scandal. But nothing is conclusive. The persistence with which Huysmans continued to make his accusations concerning van Haecke proves only that he had personal reasons for the allegation.

Still it is not clear why Huysmans didn't reveal more details in his novel if he felt so adamantly that van Haecke was the insidious Docre. Could it be

possible that Huysmans originally had **another** model in mind while composing the novel, and that only when the novel was nearly finished did he switch to van Haecke?

In fact it is quite possible, and this hypothesis would clear up many things. Interestingly Joanny Bricaud has written in the German periodical *Hain der Isis*¹² that he is in possession of a letter from Huysmans stating that Docre was modeled on **two** living personalities, namely van Haecke and another chaplain in service with an exiled queen (probably Isabella II of Spain, who was living in Paris at the time) who ultimately hanged himself. This enigmatic figure might be the "real" Docre, but unfortunately there is no clue to his name.

What were those elements which convinced Huysmans of the Satanic activities of van Haecke? First, Huysmans recognized the chaplain from a picture as a person who had been present at a Black Mass in Paris. Huysmans was a man of known integrity who was unlikely to make allegations against a priest merely on the basis of unsupported rumors - unless he thought it justified, of course. Van Haecke was a regular visitor in Paris, frequenting literary circles and occult groups. Far from home, he may well have felt himself so unrecognizable as to be safe from scrutiny. Perhaps he succumbed to his extreme curiosity and accepted an opportunity to observe a Black Mass - not in itself a crime, but nonetheless an impropriety for a priest. It is thus not surprising that the prejudiced Huysmans would harbor suspicions, which intensified as a consequence of events during the summer of 1890.

On September 8th of that year, a naked woman was found near one of Bruges' old city ramparts. A local newspaper reported her as being in a state of complete bewilderment and hysteria. She was identified as Berthe Courriere, a native of Paris who claimed she had spent the night with van Haecke and had fled after he had committed "strange acts" with her. Initially Berthe remained at the hospital for treatment, but ultimately her lover Remy de Gourmont arrived to bring her back to Paris. Simultaneously de Gourmont wrote to van Haecke about the incident, alleging the priest to be involved in evil practices and to be a disgrace to the church.¹³

It is known that van Haecke had previously met Berthe Courriere in a Parisian literary circle and that, perhaps charmed by her, he invited her to Bruges.¹⁴

What then actually happened at the van Haecke residence remains obscure. There are only the unsupported allegations of Berthe Courriere, who had certainly had some sort of quarrel with the priest. It is noteworthy that, years later, Courriere was admitted to an asylum on the basis of chronic schizophrenia.

In the absence of factual evidence, we may draw only some speculative conclusions. On one hand van Haecke was a known eccentric, perhaps so much so as to exceed the tolerated limits of his priestly profession. Certainly he was interested in all manner of human conduct, which would have led him to his contacts with Parisian occult circles. Nonetheless there is no actual evidence that he was a practicing Satanist. As in the Church of Satan's Black Mass, the 19th-century Parisian Black Mass described in Huysmans' novel involved a priest celebrating the mass with his acolytes before a more-or-less involved audience. It is possible to be present at such a ceremony merely as an observer, as in the case of Durtal and Chantelouve in *La-Bas*.

Although van Haecke was definitely not a Boullan-type, being something of a rootless mystic wavering between conventional religions and occultism, I see him as having remained essentially a conformist who rejected excesses of behavior. As for Huysmans, his naivete made him easy for Boullan, who considered van Haecke an evil influence, to manipulate. Additionally influenced by the events surrounding Boullan and de Guaita, Huysmans was able to use his Doctre-character to make accusations against the chaplain. Through such zeal and fanaticism Huysmans succeeded in destroying van Haecke's reputation - at least until now.

Recently, to my astonishment, I came across the following sentence in Arthur Lyons' *Satan Wants You*: "In *La-Bas* evil is represented by Canon Doctre, a priest who is believed by some to have been in real life a man by the name of Roca."¹⁵ This name was unknown to me, so I supposed that Lyons had either invented it or just drawn it casually from some spurious, poorly-researched source. I am aware that the van Haecke/Doctre affair is not well-known in the United States, as Dr. Aquino confirmed to me by letter.

Being intrigued by the case, if only because I am a native of Bruges, I began a search for the name "Roca". Eventually I discovered that he was not an imaginary figure, but an actual person who had in fact played a part in the Boullan/Huysmans affair. Remy de Gourmont wrote in his *Promenades Littéraires* that Boullan and Roca were portrayed in *La-Bas*.¹⁶ And since it is generally accepted that Dr. Johannes is Boullan, it might be assumed that Roca is Doctre. And of course the resemblance of the two names is striking.

Nevertheless I have found convincing evidence that such an identification is incorrect. According to Leon Deffoux, Abbe Roca was a kind of go-between between Boullan and Huysmans.¹⁷ But Marcel Thomas has explained that Peladan, Wirth, de Guaita, and Roca were very well informed about

the real [Satanic?] practices of Boullan, as a consequence of which Roca refused to pass Boullan's address to Huysmans.¹⁸ Clearly the Abbe Roca distrusted Boullan and regarded him as a dangerous man; this is also apparent from the writings of Oswald Wirth and the letters of de Guaita.

Oswald Wirth, the secretary of de Guaita, wrote a portrait of Abbe Roca into his memoirs.¹⁹ Here Roca is presented as a mystic with a visionary approach towards Christianity. Having done considerable research in Spanish libraries, Roca proceeded to publish several works as a consequence of which he came into open conflict with the bishop of Perpignan, who in 1889 called upon him to recant his "mistakes". His works were placed on the Catholic Index. Roca, after becoming blind, died in 1893.

Despite notable parallels between Boullan and Roca, the latter was not able to appreciate the erotic/mystical rituals of Boullan. De Guaita is very clear on that score. In his unpublished letters to Peladan, he described his reception by the Abbes Boullan and Roca during a week's stay at Lyon.²⁰ A close friendship sprang up between Roca and the Rosicrucian.²¹ De Guaita called Roca a "genius" and praised his works, in particular *Les Nouveaux Cieux et la Nouvelle Terre*.²² Concerning his relationship to Boullan he wrote: "D'ailleurs, Roca n'a jamais celbre que la Sainte Messe; il a seulement assiste comme spectateur au sacrifices Eliaques et communie a des offices qui n'etaient autres que des ceremonies de haute et divine Magie, entierement distinctes."²³ Assuming that we consider de Guaita an objective source, it is obvious that there is no similarity between Roca and Doctre. Also, as noted above, Huysmans mentioned that Doctre had been modeled in part from a chaplain in the service of an exiled queen. That this chaplain hanged himself while Roca died a natural death should resolve further speculation.

So who, after all, is the real Doctre? In my opinion, the best answer is that of Marcel Thomas: "Doctre is a fictitious figure, composed by Huysmans, based on Boullan's small talk about the goings and beings of several infamous priests, as there are: Melinge, Houssaye, Schnebelin, and Cantianille."²⁴

Comment

- by Michael A. Aquino VI^o

If there is anything to be said for the "Satanic soap opera" which has convulsed the United States in the past couple of years, it is that it has certainly sensitized modern Satanists to the ease with which rumor and innuendo can be used as weapons of

religious persecution, either on the individual or the mass scale. *La-Bas* may have been a social satire containing at least some echoes of the truth, but Huysmans' cold-blooded exploitation of this book to attack van Haecke, whose only "sins" seem to have been his Socratic wit and artistic curiosity, exposes the novelist as a contemptible bigot despite his airs of morality.

Plus ca change, plus c'est la meme chose.

Notes

1. In reality the astrologer Eugene Ledos. Cf. Emile Cailliet, *The Themes of Magic in 19th-Century French Fiction*. Philadelphia: Porcupine Press, 1980, page #173.

2. The behavior of several Black Mass participants as described by Huysmans is similar to that of epileptics as confined to asylums in those days.

3. J. Bricaud, *Huysmans, occultiste et magicien*. Paris: Chacornac, 1913.

4. Olivier Merlin "Huysmans et Mme Chantelouve", *Le Temps*, 25 juni 1938.

5. Herman Bossier, *Geschiedenis van een Romanfiguur; de Chanoine Docre uit La-Bas van J.K. Huysmans*. VWP, uitgeverij HeideLand, Hasselt, 1965.

6. The relics of the holy blood of Jesus Christ were brought to Bruges by Dideric de Alsace in 1148 as the result of acts of heroism during the Crusades. Since that time the event has been commemorated every year by a procession in Bruges. The Chapel of the Relics can be visited daily. Van Haecke was a chaplain of that chapel.

7. *La-Bas*, Ed. Tresse et Stock, Paris, 1908 (27e ed.), page #306.

8. *Ibid.*

9. *Ibid.*, page #345.

10. *Ibid.*, page #307.

11. *Ibid.*, page #372.

12. J Bricaud, "Der Wahre Kanonikus Docre", *Hain der Isis*, Brandenburg, January-February 1930.

13. Pierre Lambert, *Annexes au dossier Van Haecke-Berrthe Courriere; Lettres inedites de Gourmont a JK Huysmans*. Les Cahiers de la Tour Saint-Jacques, Paris, 1963.

14. In *La-Bas* H. Chantelouve had a love affair with Docre. At the time she fell in love with Durtal, the old Docre-affair was over, but the friendship between them continued. Docre tried to initiate Chantelouve into Black Magic in his own house.

15. Arthur Lyons, *Satan Wants You: The Cult of Devil Worship in America*. New York: Mysterious Press, 1988, page #58.

16. R. de Gourmont, *Promenades Literaires*. 3e Serie, 2e Ed. (Souvenirs sur Huysmans), Mercure

de France, Paris, 1909.

17. L. Deffoux, *J.K. Huysmans sous divers aspects*, Ed. C. Cres & Cie, Paris, 1927.

18. M. Thomas, *De l'abbe Boullan au Docteur Johannes*, Cahiers de la Tour Saint-Jacques, Paris, 1963, page #140.

19. Oswald Wirth, *Stanislas de Guaita Souvenirs de son Secretaire*, Ed. du Symbolisme, Paris, 1935.

20. St. de Guaita, *La Magie, Lenres Inedies au Sar Peladan*, Ed. Rosicruciennes, Neuchatel, 1952.

21. *Ibid.*, page #106.

22. *Ibid.*, page #126. Roca lived at 23, rue de la Tourette, Lyon.

23. *Ibid.*, page #128.

24. M. Thomas, *op. cit.*, page #146.

[22] III° Recognitions:

David Austen and Martin Szalay

I am most pleased to announce the Recognition of Adepts David Austen and Martin Szalay to the degree of Priest of Set III°, effective Walpurgisnacht XXIV. Both of these two gentlemen have more than evidenced their worthiness for this sacred office since their admission to the Temple of Set and subsequent Recognition as Adepts one year ago. This event marks the first Recognition of the Priesthood of Set outside the North American continent, and I am certain that it marks a new stage in the transnational and transcultural development of the Temple and the Æon.

[23] Trip to England

Late in April Lilith and I were invited by one of the private British television networks to fly to England for an interview concerning the Temple of Set and Satanism generally. After conferring with David Austen, who had been instrumental in proposing such an invitation, we accepted. It seemed a good opportunity to counter some of the "Satanic scare" propaganda going around the country - and in the process to make British Setians feel less vulnerable to discrimination.

After some thought I also agreed to the filming of a ceremonial Recognition of Austen to the Priesthood. This is the first time that any ceremony of the Temple has been televised [or filmed]. Had it been an operative GBM Working, of course, such filming would have been thoroughly inappropriate. However I decided that, as a LBM ceremony to show Britain what a real - as opposed to a "propagandistic" - Setian/Satanic ceremony is like, it would serve a most worthy cause.

For its part, the station did its best to enhance the atmosphere of the ceremony, arranging for it to

be done by a lake on a private country club, purchasing expensive ritual gear [and then donating it to the Temple/UK afterwards], and adding such touches as “night” lenses and smoke-machines. We also went back and forth through the ceremony 10-20 times to allow the cameras to get it “right”. A videotape will be sent to us when the show airs, ca. May 21.

The interview part of the show was fine as far as the general discussion went, but depressing when the moderator launched into the Presidio allegations. This ordeal is obviously not yet over for Lilith and myself - and the British tabloids, which make U.S. ones seem mild by comparison, did their best to throw mud at the entire affair and at British occultism and Satanism generally.

On Wednesday evening Lilith and I were the guests of the new Gates of Albion Pylon for a dinner party at the home of Setian Vivienne West. It was a delightful event, and a fitting occasion to honor Britain’s two new Priests as well. As Austen and Szalay [and other British Setians] will be attending the New Orleans Conclave, they will be ceremonially ordained there - off camera!