

# The Scroll of Set

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Editor: Linda Reynolds IV°

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## [1] Poem

- by James Johnson II°

My Dark Brother wraps his arms about me. In his trust I bury my head and heart. On blasting winds we ride the night, screaming with power as only Our kind do.

Upon the sands of some quiet beach, we stretch our arms and land. We share the tales since last we met; Khem is so far away. In the moonlight we smile, fangs gleaming white as only Our kind do.

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## [2] On the Æthyrs

- by Daniel S. Ayres II°

The Æthyrs have been an area of interest to me for some time. As I have not seen any information concerning this subject from a Setian perspective, I would like to provide some of my own experience.

According to the Enochian system of magic, each Æthyr is divided into quadrants wherein various governors and angels are supposed to dwell. The student is expected to become familiar with each of these spirits. These quadrants are further divided into sub-quadrants, and so on and so forth, until the entire mess becomes quite overwhelming. It is only the Æthyrs themselves that have any true value to the Black Magician. The Æthyrs are represented as “rings of consciousness” expanding outward. A better way to visualize these rings would be as expanding inward toward the self.

When the Initiate invokes an Æthyr, a “vision” occurs in the sense that perceptions of his surroundings change in accordance with the attributes of that particular Æthyr. This experience is not just a short, one-time occurrence. Instead the Æthyr exerts its influence over an extended period of time, making its effects felt even in mundane life. The amount of time spent existing in an Æthyr will depend on both the Æthyr and the individual.

The ascent of an Æthyr is the willful act of forcing a change in one’s own consciousness. The Æthyrs must be ascended in order, beginning with the XXX Æthyr, TEX. Once this Æthyr has been ritually invoked and successfully passed through, ascent to the next Æthyr occurs automatically. The transition may happen at any time, in any place; and the Initiate may not realize he has passed from one Æthyr to the next until he has fully entered the higher one. I usually make it a point, however, to

ritually invoke an Æthyr once I feel its presence in order to formalize that I am indeed existing within it.

I find the Æthyrs to be an effective method of charting my progress in initiation. Further experimentation by interested Setians will provide more insights into these powerful and effective magical tools.

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## [3] Invocation

- by Charles Lamkin I°

I am the hero of my life, the keeper of my own Black Flame. This Flame has burned the dross of humanity from my eyes, revealing things to me hidden to the sleepwalking masses. My Black Flame led me to a fraternity of those who cherish and nurture their own individual Black Flames. It is within this context that I have chosen to forge my soul with the heat of hundreds of Black Flames. I have begun to grow brighter, exalting in the unity/diversity within the larger Flame. I shall continue to grow and shine among the Flames! The light of understanding shall not go out of my eyes now. I have acknowledged the Gift of Set. I stand shoulder-to-shoulder with the Elite, the Awake, the aware and unfearing men and women of the Temple of Set. To this end of personal *Xeper* and Remanifestation, using the tools of Runa, I have dedicated myself. This was not done lightly, for the herd grows restless at the scent of the wolves of Set. They may stampede like lemmings to their own destruction and cause great harm to the Elect in so doing. But all great things carry great risk for greater still rewards.

Let then the voice of my mind/soul carry to the far reaches of the collective gestalt of my decree: Where men now trudge blindly, let gods stroll; where men now toil endlessly, let gods play; where men now die, let gods live! I will to be one of these gods. For what is a god but a human who is awake, aware, and unfearing of the unknown that calls out to the universe and bends it to his will? I am a god in the company of gods; my will be done!

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## [4] Carpathians in Beverly Hills?

- by James Johnson II°

After the recent TV movie *Blood Ties* [the good guys actually win this time!], I happened upon an organization calling itself Loyalists of the Vampire Realm. I contacted them and was sent a little form asking for my name, address, age, and \$1 for additional information. Off went my dollar, and quite promptly they sent me an info packet containing a cover letter and membership application. Part of the letter read as follows:

Welcome, vampire fans, to the Loyalists of the Vampire Realm. We are an organization dedicated to the preservation and recreation of the folklore. We at the Realm like to think of ourselves as a full service club. We the staff cannot read every book or view every movie that could possibly deal with the legend. Therefore we need you the member. If you create short stories or write reviews, we want to read them and share them in our newsletters. If you are an artist/illustrator, we want to print your wonderful vampire creations. So if this sounds like it is for you, please complete the enclosed application, circling the membership of your choice. We know you're just dying to join ...

The application is two pages: one with questions such as "Favorite/ least favorite books, movies, authors, etc." and the other with membership choices and prices - 1 year \$20 US/\$25 foreign, 5 years \$50/\$65, Life \$250/\$260. You'll get a laminated ID photo card, certificate, vampire network info, and newsletters.

If you're interested, write to LVR, P.O Box 6975, Beverly Station; Beverly Hills, CA 90212.

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### [5] **Dark Grace**

- by Cinda Seaton II°

O Dark Angel, loosen the fabric woven of time. Surrender its bindings about you to fall at your feet before me. I come to you through the shadows of your own thirsting soul; I am remembrance of the ancient blood that is the Gift of Set in you. I am ordained to raise your dark, silken wings to the height of immortality, the folly of time to span and conquer. I am the deft hand of the unseen in you, the brilliance of the unknown that the power of your being wills to fill. I bid you careen through my mastery, unchecked by logic's hold. In chambers far beyond human logic, this mystery bears your flame upon its timeless altar, chants your name in the unbound poetry of life! Fear no longer that you must sustain what has gone before, for immortal life awaits! It courses beyond the ill-fated slumber of the profane, to bathe you with its electrical, shimmering kiss ... to shatter the conclusions of your restraint. Release the nemesis as you yield to the sacred abyss ... It yawns in waiting at your feet for your precious sacrifice! I am the keeper of time, your cloaked beloved, and in my kiss is its undoing. I birth in you with claw and fang the genius to endure. I reveal to you the thrust of your soul's victory, that you might see your magnificence as Dark Grace laughing from the heart of its unconquerable splendor!

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### [6] **The Power of Becoming**

- by Cinda Seaton II°

Oh, to feel it spring into freedom like a mighty fountain, gracefully crystalline as it continually exceeds its previous height, empowered by kiss of Sun and Moon ... Oh, ecstatic rapture, this! Seductive, mystifying, endless flight of birthing its essence into greater strength of dying. Fly, crystalline bird! Release at last your howling cry, empowered by the ancient ones! To permeate my cyclic depths and tune their currents to the rhythm of the beating of the sacred wing of Bat. Hail, Bat! Invoking from the womb of birth and death the magic of the Raven. O Magician, stand in your alchemical chamber and bear forth the diamond consciousness formed by the weight of ages upon thee. Fill its midst with thy own dark soul, and send it shooting clearly out through every facet to will its incomprehensible beauty forth, and call it by thy name. Then harken to the silken echo on the changing winds of time when all of life responds to thee.

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### [7] **An Electrifying Pentagram**

- by Elizabeth Reynolds II°

A very effective pentagram to be used with black light can be simply and inexpensively made. This pentagram glows an electrifying blue/ purple with the smallest amount of black light and appears to float over the altar.

Draw a pentagram with pencil on heavy, black posterboard. With a silver, medium-tip paint-pen (available at most art supply stores) and a straight-edge, trace the pencil outline of the pentagram. Using a compass, draw a circle around the pentagram. Then cut out the circle containing the pentagram.

This in itself - the silver paint on the black posterboard - makes a striking pentagram, but for a really electrifying effect follow this silver-paint step with florescent fishing line sewn into the outline. I used a lengthy, 4-strand-thick "thread" of 8-lb. fishing line. Using a sewing needle with a decent-size eye, thread the needle and knot the 4 strands together. Since the fishing line is slippery and the knot could come loose, I wrapped the knot in a thin strip of tape. From the back of the posterboard, begin at the apex of one of the outer angles of the pentagram. Come up and along one of the lines on the face of the pentagram, then down at the next apex, then up at the next apex, and so on until all of the lines on the face of the pentagram have been completed.

I used two lengthy “threads” of fishing line. This could be done without re-threading at all, but then, depending upon the size of the pentagram, you would have to begin with a tremendous amount of line in order to compensate for all the back-tracking. As you go, pull the line securely so that it does not sag on the front. When finished, leave enough of the line on the back side so that it can be securely taped to the back of the posterboard.

Because the fishing line is nearly invisible in normal light, the finished pentagram can be used as is. With black light it looks best against a large piece of black cloth or other black background. This aids the “floating” effect since the black posterboard blends in with the larger black background. With black light the pentagram glows eerily and is a very effective addition to any Working.

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## [8] Set

- by Don Webb III°  
(for R.W., my Muse)

Maybe the Earth is harder tonight, or maybe the sky is blacker and I can't see that one star. I pause for a moment, and the enormity hits me, and tears fall on the handle of my shovel. Ironically I have put the first water in my waterway. I think of the people by the river. Of their creed. They say, “Don't use the shovels. Don't try and dig your own waterway.” They say, “Be happy, be sad, accept the river.” Sometimes I hear the other workers digging. The people by the river say, “Someday, when they die, they will be rewarded.” Then I remember what I'm doing. When I die, I can say I tried. I tried to leave my mark. And if I'm very lucky, And I create the waterway to I-don't-know-where, I'll name it after the guy who gave me the shovel.

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## [9] How to Read a Book

- by Rosemary Webb II°

### Introduction

I help programmers to learn how to do new tasks and how to improve the way they currently do known tasks. One technique I use frequently - and that I myself have found effective for learning or improving a repeated task - is to create a checklist or procedure to remind myself of all the steps and decisions for that task.

The first few times I do the task, I create and revise the checklist, making it as complete as I can. The next few times I consult the checklist at each step of doing the task, improving the checklist as I can. With that experience I can then usually do the task and consult the checklist before I start the task and after I think I've completed the task. For some

tasks with obvious checklists - such as the one below - after using the checklist a number of times, I expect I will internalize the steps and so will need to consult the checklist every so often - say once/twice a year - to remind myself of all the items.

Checklists have another big advantage. If several people do the same task individually, you can share your own checklist with other individuals. Experienced people can share advanced tips and insights. Inexperienced people get the benefit of others' experience and can get off to a running start.

With that in mind, the following is the checklist I'm currently using for reading books. I don't use all the questions for every book I read, but generally use most. With a few obvious changes, the same questions can be used for reading *Scroll* articles or for watching films - even, I suppose, for listening to music. I'd be pleased to get any additions to this checklist you have to offer.

### Before I Pick Up a Book

- Why am I reading this book?
- How is reading this book going to help me *Xeper*?
- Where did I get the idea to read this book? [Is it on the reading list? Did someone recommend it? If so, what is my relationship with the person(s) who recommended it? What do I know about them? What are their interests and biases? Have I read other books they recommended? If so, what did I gain from that experience, and did I agree with their recommendation?
- What are some of the applications I expect from this book? (a) emotional, (b) physical, (c) mental/intellectual, (d) spiritual, (e) psychic/magical, etc. This is not an exclusive list.
- When do I plan to read this book? The answer to this should not be “in the next few weeks” but a specific time-period. If there is a problem with procrastination or distraction, try answering the following as well: How long do I want to devote to this book? How long will I need to read the first chapter? The complete book? If I have no idea, spend 10 minutes or so and see how far I've read; alternately read 5-10 pages and time myself.
- Map out - possibly post on a calendar - when I plan to read the first third of the book.
- What is the background and context of this book?
- When was this book written?
- What is its historical context?
- What are the author's background and biases?
- Have I read other books by this author? If so, how do they relate to this book?

### **For Reading List Books**

- Why is this book on the list? The commentary and TS-number are a good place to start.
- What does this category of the reading list mean? Why is it important to Setians?
- Have I read other books in this category? If so, how are they related to this book?

### **While I am Reading the Book**

- Am I actively pursuing the information? Am I looking up unfamiliar words or allusions as I encounter them, or at least noting them for future study?
- Am I creating any thought-paths from this book [in addition to taking notes]? That is, when I have an idea I want to follow up later, am I willing myself to remember to do so at some particular time? Creating thought-paths incorporates Will into reading.

### **Each Time I Put the Book Down and Plan to Continue Reading Later**

- Did I **read** the book, or was I just turning pages?
- What was discussed?
- What emotional, spiritual, magical, etc. thought-paths did I will myself to have at various times from this material?
- Have I been getting negative answers to the preceding questions? If so, I may want to re-read that section.
- Have I been getting what I expected from this book? If not, have I been getting something useful from it? If not, I may want to just skim the rest or put the book away. Before that, I may want to look again at **why** I am reading the book. What did I hope to gain from it? Maybe it's just not of interest to me right now, even if it's a TS-1 book.

### **After I've Put the Book Away Unfinished**

- Why did I put the book down? Consider this question until I could give a concise explanation to another Initiate.

### **After I've Put the Book Away, Finished or Not**

- What have I learned from this book?
- What have I gained from this book?
- What is this book about? Consider this question until I can tell another Initiate: (a) a factual description, (b) a judgment of the book based on my other reading and common sense, (c) a brief summary of the answers to #a and #b to ensure that I can talk about the book without wasting another Initiate's time.
- Why is this book on the reading list? Or why was it recommended to me? Why is this part of the picture? If I don't know after reading it, perhaps I

should ask.

- Why would I want to re-read all or part of this book? For example, it has good reference material about a topic. It has the definitive spelling of certain names. I was very excited when reading this book and want to recapture the mood. I like the book as art. I want to do other research and then consider this book again. When would I want to? This may be an opportunity for a thought-path in itself.
- How is this book related to (a) other books in the reading list **not** in this category? (b) material in the *Jeweled Tablets*? (c) personal experiences? (d) matters discussed or to be discussed with Initiates of higher degrees?
- Did this book intrigue me to read other titles not readily available in my library? If so, what are they and how can I get them?
- What thought-paths based on material in this book do I will myself to have after reading the **next** book?
- What do I need to review/read now? Is there a logical continuation to my quest?

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## **[10] The Pickman Codex**

- by David J. Hohl I°

### **Introduction**

*The Pickman Codex* is a 3,000-year-old occult text, known to few, and kept with the British Museum MS collection. Hopefully that has gained your attention, and you will continue reading although the above statement is actually false!

The Pickman Codex is concerned with the study of LBM techniques in visual art. Most people would agree that art is created in order to influence the artist or viewer in some way. An artist adept in LBM should be able to influence people on emotional, physiological, and intellectual levels through the visual arts. Certain principles and techniques can be used to **secure** the subject into these long-lasting effects.

**Capture** of the audience's attention is needed before any influence can occur. One example of this is motion-picture advertising. A wonderful, entertaining, deep movie may be made. But if the public are not **captured** by advertising and packaging, they will never even know it is there. Sometimes deception is used by packaging a film in a way that will appeal to a larger audience, although it gives a false impression as to what the film content actually is. This can be used in either a positive or a negative way, but if the audience goes to see the film, then **capture** has taken place.

Although motion-picture advertising is on a large scale, it still relies on the basic principles we will discuss. The core elements of **capture** are color and form. These techniques will capture the

viewer's attention so that other factors may be used to **detain** or hold the viewer's interest.

There are many ways to **detain** a viewer, and any one or combination may be used. The first technique is **guiding**, which is the use of composition, angles, curves, and depth-of-field (focus) to guide the viewer's eyes to the areas you wish seen most. Subject matter is next, and the principal areas to which they appeal are: primordial, curiosity, intellect, and memory. Each area is further broken down into more specific sub-areas. The last two areas for **detaining** are **subliminal** and **symbolic**. **Subliminal** is subconsciously convincing the subject to want to look at the picture, film, etc. without knowing why. **Symbolic** acts in the same way, but can be either subconscious or conscious.

Once subjects are **captured** and **detained**, hopefully they have been successfully **secured** by one or more of the effects mentioned above, which will remain indefinitely and perhaps even influence their thoughts and actions [if such were the purpose] or just elicit strong emotions.

### **Color and Form Explained**

Black is the proper color of elements in process of transmutation. - Aristotle

I will give thee the treasures of darkness. - Unknown

The first element of **capture**, as mentioned above, is Color. Commonly, color is defined as a sensation which occurs when the visible light spectrum between infrared and ultraviolet) contacts the retina of the human eye. A subject's reflective properties in conjunction with incidental light are what determines the actual color sensation created in the viewer's mind.

Color can be used to immediately **capture** the attention of a potential viewer before they would otherwise be interested by subject matter. Influence by color should include biological and emotional reactions which should create a need to further examine the work.

There are many fascinating examples of the use of color in history, and also modern studies of color. The following is a summary of colors and their effects, compiled from centuries of lore, and experimentation.

### **Biology and Color**

Color has the power to influence muscle tension, heart rate, breathing, and other physiological processes of the human body. The following is a summary of their effects:

**Red:** An exciter, blood pressure, temperature, etc. up. **Blue:** A relaxer; blood pressure, temperature, etc. down. **Pale blue:** As blue, except bothers human eyes and distorts surrounding objects. **Yellow:** Favorable effects on metabolism, is sharply focused by eye. **Yellow-green:** neutral. **Green & blue-green:** Reduces nervous muscle tension. **Purple:** Neutral, but not good for large areas, because of difficulty in eye focus. **White, black & grey:** All three are neutral and best when negation is desired. Note: red and blue are the strongest colors to create biological change.

Sound affects the sensitivity of the eye to color. It decreases the black & white sensitivity, and increases the sensitivity to green and blue. It also decreases the sensitivity to red and orange with no change for yellow-green.

### **Color and Psychology**

Color seems to create unreal effects on time, size and weight. For example, time is underestimated when green or blue light is present, and would be best in work areas. Objects seem larger or longer with warm colors, and the opposite with cool hues. Hot colors make things look heavier, while cool makes them look lighter. In food, red is the most appealing color, with yellow-green as a low point. Blue is not appealing. Deep orange tends to be the most emotionally exciting color, then scarlet. Yellow-green and green are the most tranquilizing, with violet and purple the most subduing.

### **Color and Culture**

All languages contain words for black and white. If a certain language has three terms for color, then it contains a word for red. In most cultures, red seems to be associated with magic healing. In Egypt, rings of red jasper were worn to stop bleeding from battle wounds, and the doctor to Edward II directed patient's rooms be painted in red.

### **Application to Capture**

The most visible/legible combinations of color are as follows, in order of visibility. Black on yellow; green on white; red on white; blue on white; white on blue; and lastly, black on white. These combinations are best for quick capture of attention and not for long term view such as in books or long text.

Color is an important tool in the ability to capture a viewer, and can also influence the biological and emotional states of the viewer. Use the Codex as a guide and experiment on your own! Do not limit yourself to a canvas, but let your imagination run free. Perhaps it will help next time you decide to paint your office, kitchen, or ritual chamber.

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## [11] Socratic Wrestlemania

Beginning in the next *Scroll* space is going to be set aside for an experimental "Editorial Arena" in which Setians may have the opportunity to voice/countervoice ideas on designated initiatory topics. The rules for the game are as follows:

1. During the prior issue a topic will be posted in Socratic fashion for all Initiates to ponder.

2. Any Initiate so brave as to venture a statement is encouraged to do so. There are only two stipulations: (a) Due to size constraints, comments should be kept to 2 lungfuls of air, and (b) pseudonyms **must** be used.

3. In subsequent issues entries are encouraged as commentary on previous comments as well as on previous *Scroll* articles.

4. Initiates are encouraged to make separate suggestions to the Editor on future subject matter.

5. "Devil's advocates" are encouraged, as are Initiates with thick skins and good senses of humor.

6. The key word on this project is "active". The idea is to generate argumentative discourse on issues relevant to initiation, in hopes of eliciting may different perspectives in order to inspire future syntheses.

So here goes ...

It has been more than a few months since our most recent Magus uttered his Word, and still he continues with his task and curse. *Runa* is supposed to be the archetypical mystery articulated. Is it a viable and advantageous modification of the Æon? Or is it just an attempt by one magician to obtain a patent on the unknown? One key to these questions is whether *Runa* can be successfully incorporated into the initiation of the individual. So the question I pose is this: Does it work? Why or why not? And if its meaning remains unclear, what can its Magus do to further propagate it?

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## [12] Palaces of Memory:

Scattered Ramblings of Priest Barrett on a Hot Summer Night in Baltimore with No One Around to Talk To!

- by Ronald L. Barrett III°

Once upon a time I was watching a series of programs on PBS about the human brain, when I became entranced by the following statement: "Culture has a biological effect on the way that skills are organized in the brain." The assertion was that because we humans begin with the process of cultural learning at birth, with a largely undeveloped fetal brain that then grows while we are learning as children, this learning process affects not only our psychological development but also the architecture

of our brains. It was further suggested that different types of enculturation would produce different kinds of neural architectures.

Both my mind and brain found this to be very stimulating. Circuits lit up, new connections were formed, and I began processing this information in mysterious ways that I would someday like to understand.

Until recently I had conducted my explorations of the human psyche as an entirely ætherial entity - you know, finite and unbound by the material laws of the objective universe. My line of inquiry led me to subjects like semiotics and contemplations of First Principles.

Still I did have some nagging questions in the back of my head about the matter of the mind. What happens to people who suffer brain damage only to remain living remnants of their former selves? I spent nine months working with severely brain-injured patients in a rehabilitation center, changing the diapers of people who had been fighter pilots and college students only the year before. Had they lost their souls as a result of their accidents? Were their psyches shattered into a million fragments of torn tissue through which they could be only partially expressed? If this were so, then it could be said that the human brain acts not only as a physical container of the human psyche but also as a force which can shape it in some very profound ways.

As a Setian this notion disturbed my limbic system more than a little. But while combining this with the possibility of culture affecting the brain, I began forming a new image - one in which there exists a reciprocal relationship between the mind and its matter - a two-way discourse wherein the architecture of one shapes and reshapes the architecture of the other. Somewhere in this image lies the individual consciousness, capable of willfully modulating the communication, selecting what goes where and how, and thereby defining and redefining the self. If only we understood more about this relationship, then perhaps we could take better advantage of it and build ourselves a better, stronger, faster psyche.

Currently there are some very exciting investigations being conducted into the nature of this relationship. In his book entitled *In the Palaces of Memory*, George Johnson, a *New York Times* editor who has previously written about artificial intelligence, describes the works-in-progress of three researchers: a biologist, a Nobel-laureate physicist, and a philosopher-physician. Inspired by *The Memory Palace of Matteo Ricci*, a true story of a 16th-century mnemonic device in which memories are stored within the rooms of a mental palace, Johnson weaves a tale about how some high-powered minds are attempting to understand "how

we build the worlds inside our heads”.

In the first section of the book, “Mucking Around in the Wetware”, Johnson does exactly that, trying to build memories from nerve cells. Here there is some basic description of how a nerve cell works, information that the reader soon needs to apply in understanding the proposed mechanisms for how new memories might produce physical changes in the brain. Basically the model being developed by a number of neurobiologists is a biochemical mechanism by which new experiences cause neurons (nerve/brain cells) in the brain to change the connections (synapses) between themselves by strengthening some synapses and weakening others. The background description is good, but things get complicated quickly. I would recommend a little prior familiarity with some basic nerve cell physiology in order to better follow the arguments.

In the next section, “The Memory Machine”, Johnson describes the theoretical development of neural networks, computer-simulated models of nerve-cell clusters that, like artificial-intelligence programs, appear to be capable of learning while figuring out some of the rules as they go along. However, unlike the AI programs - which require some prior information to start with - these neural nets appear to be capable of doing their thing without this sort of prior programming. The most enticing of their features over the AI programs is a greater likelihood that one of these things might actually simulate a small portion of a learning brain - how it perceives, processes, and remembers [at this stage the three are considered to be intertwined and inseparable].

The final and smallest of the three sections is a brief exploration of epistemology. There is some discussion of the conflict between empiricism and rationalism with Kant in between. Johnson introduces a modern-day philosopher/physician who is in tight with the neural-net people. She is a materialist to the point of predicting that epistemology will one day be subsumed by the neurosciences. In fact the whole book has a very materialistic slant, and I suppose this is appropriate given the subject matter at hand. After all, someone has to uncover the pyramids.

*Palaces* is as much a soap opera about the neuroscientists as it is a documentary of their object of inquiry. Presynapticists squabble with postsynapticists, and neural networkers do battle against the artificial intelligentsia. Everywhere there are petty feuds between laboratories and people talking behind others’ backs. All of this seems to have more to do with competition for limited resources than with the nature of reality: science operating at its most typical.

While the subject matter is interesting, I don’t know that *Palaces* would keep too many Initiates up until the wee hours. However I do recommend it as an important resource for those who bend into this particular angle. I view it as a magazine with some in-depth articles about the latest happenings in a field where the jury is likely to be out for a long while, but where something useful can be learned in the meantime. In addition the bibliography contains some interesting titles such as *Neurophilosophy*, *Embodiments of Mind*, and *Explorers of the Black Box*. I wish I had the time.

Honestly I must say that my real intention was not to write a book review but rather to sound a call to arms. This is some really neat stuff, and this mind would very much like to network with others in some coordinated, applied research of the Setian variety. The Gift looks at itself and asks questions. Any takers?



## The Black Pyramid

- by Michael A. Aquino VI°

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### [13] Interview with the Founder of the Church of Satan

In the 1968 documentary film *Satanis* one of the LaVey neighbors being interviewed concerning the Church of Satan had this to say:

According to Mr. Webber, a publicity man whom I met, he and Mr. LaVey came upon the idea that, with LaVey owning a lion, a Satanist church would be a wonderful offshoot since he evidently did believe in the Devil ...

What follows are excerpts of an interview with Mr. Edward M. Webber, the gentleman in question and now an Honorary Member of the Temple of Set in recognition of his origination of the Church of Satan:

• *What were the circumstances of your first meeting with Anton LaVey?*

In early 1966 my wife Barbara Webber had a hair stylist in the West Portal area of San Francisco. He had been attending lectures by Anton, who at the time was also playing the organ at the Lost Weekend bar on Taraval Street. On Friday nights he would lecture on various subjects - lycanthropy, voyeurism, and so forth.

Barbara's hairdresser suggested that we attend a lecture, and so a couple of weeks later Barbara and I went to 6114 California Street. About 20 people were present, and it was very interesting. After the talk we all went out on the back porch to play with Togare the lion and have coffee. Barbara and I returned for subsequent lectures. One weekday I said to Anton that he would never make any money by lecturing on Friday nights charging donations - that since at the time he was starting to talk more about Satanism and the Devil than other subjects, it would be better to form some sort of a church and get a charter from the state of California. This would make it possible to increase the attendance at his lectures and also secure tax benefits.

• *Since 1975 Anton LaVey has insisted that he never believed in the existence of an actual Devil or Satan - that "Satan" was only a symbol or metaphor. Was this true when you knew him?*

Not at all. He was quite definite that he did believe in the existence of Satan. This was exactly what made the concept of a church of Satan so fascinating.

• *In the original edition of Arthur Lyons' book Satanism in America Anton is quoted as "referring mysteriously to the 'blinding flash' of his own Satanic dawning" where the founding of the Church of Satan is concerned.*

Well, it might have been a blinding flash called Ed Webber and Tony Kent! I know for a fact that the idea of a church had never even entered Anton's mind. At the time he was very comfortable with 20 people and \$5-10 worth of donations on Friday night and doing his little social sort of thing. I had some background in churches and charters and tax considerations, and I felt that this was the way to create a vehicle for people to learn about Satanism. I knew that nothing like a Satanic church existed at the time, because we researched that pretty thoroughly too.

• *What happened then?*

During the next few weeks I invited a number of people here in San Francisco - real estate people such as Don and Willie Werby, night club people such as Al Williams, a couple of public relations people such as Anthony Kent - agent for Leslie Caron - and a columnist to come and hear Anton. I started bringing a lot of media contacts, and then some celebrities I knew who would be in town. Everyone agreed that it'd be a lot more interesting if he'd form a church of Satan.

So we started working out the details. Tony Kent introduced us to an attorney who specialized in charters, and we sat down and talked with the attorney about getting a charter for the First Church of Satan through the California Secretary of State in Sacramento.

While the papers were being filed, we began looking into possible meeting-places that could hold 2-400 people for lectures and rituals. We approached the Masonic Temple on Nob Hill and the Fugazi Hall - where Beach Blanket Babylon is now - in North Beach. I knew the Italian family who was running that building, and it certainly would have seated more people than Anton's living room. We also checked out the Unitarian Church on Franklin Street and spoke with Cecil Williams about possibly using his Glide Memorial Methodist Church. When Williams learned that it was the First Church of Satan we were talking about, he just laughed and said, "Well, you know, I don't know how we could work that out."

• *On Walpurgisnacht 1966, when the Church was officially founded, was there any special ceremony?*

We did celebrate on Walpurgisnacht when the Church became official. I don't recall the details. I think Kenneth Anger, Tony Kent, Barbara, and I were there.

• *At the time did Anton assume any titles or offices?*

High Priest of the First Church of Satan. Barbara became a Priestess, and I became a Priest. I told Anton at the time that the press was going to flip out over all this and that we would get a lot of notoriety, and that it was best that I became his press representative to deal with the media.

• *Did he refer to himself by the term "Magus"?*

No, he never used the word.

• *Was there any sort of initiatory degree system?*

No, there wasn't. I believe Anton gave titles of some sort to Diane and the kids, but that was it. There was no Magus, no hierarchy at that point in time.

• *Was there anything called the Order of the Trapezoid?*



Anton was talking about the significance of the trapezoid at the time when Barbara and I attended our first lecture. Later we introduced a couple, Lorelei and Dion Vigne, who lived on upper Grant Avenue and made enameled jewelry. They became quite interested, and when the Church was organized, they designed a leather neck pendant for all of us containing a trapezoid and the Baphomet. That was the only reference to the trapezoid at the time, except that we would use it in rituals.

• *Was there a Council of Nine or of the Trapezoid?*

Not while I was there. That all came after my departure.

• *In Secret Life of a Satanist Anton continues to insist that he had an affair with Marilyn Monroe in the 1940s.*

He never met Marilyn Monroe. Back then he told me that it was all a story which he had made up. Anton always liked to create things that he knew would interest people of the media and other people who had an interest in the occult, in mysteries, and in celebrities. He approached me with the idea of putting this Marilyn Monroe story out. I told him, "Don't even try. The media will find out that it's a lie."

I don't believe any part of the account. I don't believe Marilyn ever stripped. I have known her psychiatrist for years. I made a movie with her and Bette Davis in San Francisco called *All About Eve*. I had little connections here and there with Marilyn. When she married Joe DiMaggio, for instance, Joe lived two blocks from where I had grown up, so I already knew his niece Betty Crowe.

• *What about Jayne Mansfield? SLOAS says that she asked to meet Anton.*

Jayne Mansfield never asked to meet Anton. Jayne was in San Francisco for a film festival. She was a close friend of a socialite named Lucia Anderson Halsey - no connection to Admiral Bull Halsey - who lived in the Royal Towers. Lucia knew Barbara Hutton, as they had homes next to each other in Hawaii. She also knew a local astrologer by the name of Gavin Arthur, great-grandson of President Chester A. Arthur.

Arthur, Tony Kent, Ron Bigham, Sam Brody, and Jayne were spending an evening at Lucia's apartment. Arthur or Kent told Lucia about Anton LaVey and the First Church of Satan he and Ed Webber were organizing, and suggested a visit. They all said fine and jumped into Rolls-Royces

and limos and drove out to California Street. At 1:30 AM the phone rang in my home in Forest Knolls. Tony Kent said, "I'm sorry to wake you and Barbara up, but Jayne Mansfield is over at Anton's and she'd like to meet you. Lucia and I told her all about you." So we went over to meet her.

• *"From the moment they met," says SLOAS, "Jayne was intensely attracted to Anton - an attraction that would quickly grow into an obsession ... Anton described her as 'a lewd, lascivious virago who was happiest when rolling on the floor with masochistic, orgiastic energy.'"*

That's totally untrue. She was very intrigued about the lectures on Friday nights and the rest of it, but I don't think it was love at first bite. Jayne was scared to death, she told me privately, about meeting Anton. She was a PR lady and knew how to manipulate the media. That kind of press in those years could have absolutely destroyed Jayne's career.

If Jayne were alive, she would probably have sued Anton if she saw this kind of garbage in print. It's absolutely untrue. Sam Brody would probably have got into his Bentley, driven to San Francisco, picked up Anton and thrown him across the room. Sam was known for that.

• *What sort of person was Sam Brody? Anton has always painted the worst possible picture of him.*

Sam Brody was a brilliant, very successful, and very rich attorney - he represented Melvin Belli's firm in Los Angeles. He was a tough little man and knew a lot of interesting and unusual people, having been a legal counsel for gangsters. He knew Jack Ruby before Ruby shot Oswald, for example, and was the first attorney to see Jack Ruby after the Oswald assassination.

Sam and Jayne were very deeply entrenched as lovers; he never had any fear about Jayne having anything to do with Anton. That's a made-up story. It is true that Sam detested Anton from the moment he met him. Sam Brody and I did become good friends, however.

I got to know Jayne very very well from that meeting at Anton's. She was an incredibly bright woman who was interested in her career. As far as her sex life was concerned, I doubt that Anton ever saw her any differently than the public saw her. I don't think she ever allowed him to see her in the mode of the writing of this book [SLOAS].

I don't think he knew anything, ever, about her personal life. I know for a fact that she used to call him from her home in Los Angeles. There were 6-8

phones in that house, and she used to let people come over, and that was what they'd do at night as a joke to have fun when they were bored. They'd pick up the extensions, she'd call up Anton and do her act on the phone, lower her voice and say, "Anton, this is Jayney." And she'd turn him on, and while he was talking everybody'd be listening and they'd all laugh and hang up. And I know that for a fact because she told it to me herself.

- *Diane LaVey is quoted in SLOAS as saying that "Jayne would have moved right into 6114 California Street if she had half the chance ... that she had her makeup all over the bathroom, her clothes strewn all over the place ..."*

No, Jayne never stayed there. When in San Francisco, she and Sam stayed in the Presidential Suite at the Fairmont Hotel. Why would she stay out at California Street? As for makeup: Jayne rarely wore makeup at night when she was out with her friends. And as far as her clothes being thrown all over the house, that's absolutely untrue.

- *Like The Devil's Avenger, SLOAS contains photographs of Anton, Jayne, and Jayne's family at her home.*

She allowed those photos to be taken only with the absolute guarantee from Anton that they would not be published.

- *What were your impressions of Diane LaVey?*

I knew her very well. We were very good friends socially. She was a very nice lady. She and Barbara were friendly, and the four of us used to go out together quite often.

- *What is the story of the Topless Witches Review?*

A good friend of mine named Gino del Prete owned the Condor Club, made famous by Carol Doda. The owner of a club 2 doors down Broadway wanted Anton to go into there with a topless witches show. I told Anton emphatically he shouldn't do anything like that: "We're in the process of getting the state charter, and if they find women running around with their breasts bared, they're just never going to do it." But he went ahead and did it anyway. I was really mad at Anton for doing that.

- *Susan Atkins of the Manson Family was one of the topless witches.*

I think she had been working at that club in North Beach. I went to see the show and met her at that time. Years later, when Barbara and I were living in Mendocino, she and Charles Manson and Patricia Krenwinkel showed up at our home as uninvited guests for a party we gave for a famous musician and his band.

- *How did you and the LaVeys come to part ways?*

It had to do with Togare the lion. I used to go play with him all the time. Anton and Togare usually got along well, but sometimes he acted up to Anton. Then Anton would smack him, and he also had an electric prod he would use on him.

Anton owed me money as the result of our agreement for my publicity work. He refused to pay it. I went to small claims court. The judge awarded me a judgment for whatever that amount was at the time. Even after being served, Anton still refused to pay. So I asked the judge to attach Togare. He did so, and asked me what I wanted to do with this attachment. I said I'd like the lion put into the San Francisco Zoo where it would get better treatment than it was getting by Mr. LaVey.

Togare went to the Zoo and lived there happily for a number of years. Later Tippi Hedren took Togare to her wildlife preserve, Shamballa, near Los Angeles. Tippi just recently gave me a book on her life and Shamballa, and sure enough there was a picture of Togare. I called Tippi and talked with her about it. Togare has since died but has lots of offspring running around Shamballa - lots of big pussycats.

- *Any personal reflections to add?*

Anton LaVey had a lot of potential as a lecturer. But, like many people who have the ability to do things in an interesting and unique way, he never listened to anybody. His going out and doing the topless thing on Broadway, for example, disaffected the sort of the people who could have made the First Church of Satan into a very solid thing all over the world. It returned him to the carny atmosphere.

- *After the Togare incident, did you ever see Anton LaVey again?*

About a year later, after Barbara and I had separated, Anton and I bumped into each other accidentally at a party on Polk Street. He came over to me and said, "You know, we did a huge curse on you, Barbara, and the children. I understand it has finally worked on all of you. I understand that you and Barbara are finished and that you have lost

everything.”

I said, “Your curse has not worked. Barbara and I are in the process of a divorce, but I am not finished and I have not lost everything. And you don’t look any different - you’re still bald-headed.”

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### [14] Europeans Primed for New Age

- by Don Lattin, *San Francisco Chronicle*

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New religious movements are finding fertile ground in Europe, where low church attendance and a changing world order have led to a search for spiritual alternatives. There are several indications that California is no longer the undisputed mecca of the new and unusual.

When the Berlin Wall came down, the first encounter many East Germans had with the West was provided by the Church of Scientology, which posted staff members at the wall to hand out free German-language copies of *Dianetics*. In the Swiss town of Dozwil, violent demonstrations broke out when a spiritualist group predicted the end of the world and nothing happened.

Holistic healing centers are springing up across Poland. There are about 50 New Age magazines in England, many of them targeting “neo-pagan” readers. And Italy, the motherland of the Roman Catholic Church, is abuzz with a revival of Renaissance magic and occultism, with some 200 esoteric groups operating.

“Europe has become the growth market for new religious movements,” said J. Gordon Melton, director of the Center for the Study of American Religion in Santa Barbara. “Gurus who settled in America and built a movement here are now expanding into Europe.”

At the same time, Melton added, many of Europe’s burgeoning occult sects and neo-pagan movements are not exotic American transplants but native to Europe. “Many came to believe that the new religions of Europe resulted from a migration eastward across the Atlantic from California,” said Melton, who has spent the last few years examining the development of new religions in Europe.

He argued that the modern occult revival was not created by Americans, but by such spiritual leaders as the Austrian Franz Mesmer (1733-1815), Emmanuel Swedenborg of Sweden (1688-1772), Louis Claude de Saint Martin of France (1743-1803), and Britain’s Aleister Crowley (1875-1947).

Melton, who brought about 60 scholars from around the world last week to the Solvang Holiday Inn Resort near Santa Barbara for the Fifth Annual Conference on New Religions, said Europe has at

least three times as many new religious groups per capita as the United States.

Maharishi Mahesh Yogi, the Indian guru who founded Transcendental Meditation, is based in Europe, and an infamous Indian guru, the late Bhagwan Shree Rajneesh, established still-flourishing European centers long before setting up his now-defunct Oregon commune.

“There can be no doubt that in Europe in 1991 there is taking place a comprehensive religious change,” said Johannes Aagaard, a Protestant theologian at the Dialog Center in Denmark. Aagaard said the religious world view in Europe is subtly changing from Christianity to a Westernized version of Buddhism and Hinduism. Most Europeans are not formally converting to new religious faiths, he stressed, but their world view is shifting away from one grounded in Christian teaching.

At the three-day conference, some of the European scholars in attendance described this view as “New Age” and see it as an outgrowth of the hippie culture of San Francisco’s Haight-Ashbury and the human potential movement of the 1960s, with the Esalen Institute at Big Sur as “mother church”.

“We’re about 5-10 years behind the United States,” said Swiss scholar Joachim Muller, who had studied new religious movements for the Roman Catholic Bishops’ Conference of Switzerland. “There is clearly growing interest in neo-revelations, spiritism, and channeling. There are some 400 centers and sect leaders in Zurich alone.”

Others see New Age spirituality - an eclectic blend of Eastern mysticism, occultism, holistic health, and alternative psychotherapy - growing simultaneously on both sides of the Atlantic. They note that the Findhorn Community, a New Age center in northern Scotland, was founded in 1965, only three years after Esalen.

“Somewhere approaching one-third of all the religious bodies currently operating in Europe are nonconventional religions - metaphysical, esoteric, Asian,” said Melton, who is compiling a global expansion of his respected *Encyclopedia of American Religions*. “The opening-up of eastern Europe should lead to a remarkable spread of new religions into such places as Romania, Hungary, and Albania.”

About 50,000 copies of *The Secret Doctrine*, the founding text of the Theosophy movement, a century-old occult religion and one of the roots of New Age spirituality, are now being rushed into print for eastern Europe. The European roots of fringe religion, seldom mentioned in the media, Melton said, have been obscured by communist repression in the eastern bloc and state churches in

western Europe.

Cecilia Gatto Trocchi, a social anthropologist at the University of Perugia in Italy, said the declining influence of the church has prompted many middle-class Italians to turn to magic, astrology, and other esoteric religions. "They are drawing from the collective memory of Renaissance magic," said Trocchi, author of the book *Magic and Esoteric Culture in Italy*. "Many leftist Italians have passed into New Age groups, drawn by their rejection of rationalist thought and the Catholic Church."

As in the United States, church leaders in Europe are watching the spread of new religious movements and expression "pastoral concern". Massimo Introvigne, director of the Center for the Study of New Religions in Turin, Italy, said the Roman Catholic Church - which supports his center - is worried about the occult revival. "Old ideologies never die. They become cults or new religions," said Introvigne, who also notes rising interest in "fringe Catholicism" including movements based on apparitions of the Virgin Mary not recognized by the church. About 90% of Italians call themselves Catholic, but surveys show that 20% believe in reincarnation and 35% turn to astrology for guidance.

Eileen Barker, director of the Information Network Focus on Religious Movements (INFORM) in London, an organization backed by the Church of England, said the Anglican Church response to the New Age movement has been mixed. Although some churches - such as the "Alternatives" program at St. James' Church in London - have embraced New Age spirituality, conservative evangelicals in the church have responded with alarm. "The fact that we have an established religion and no First Amendment makes some difference," said Barker, who teaches the sociology of religion at the London School of Economics. "There is this idea that we are a Christian country and shouldn't let our youth be exposed to these things."

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## [15] Commentary

There are two points about this *Chronicle* article that I would like to emphasize - first the generally disordered climate of political and social culture at this time and secondly the exploding internationalism of what might be called "metareligion". Together these trends are of significant importance to the Temple of Set - and to the initiatory progress of each Setian.

### **The Spirit of Moloch**

In the United States, Europe, and Asia [at minimum] the past couple of years have seen

enormous shocks to the status quo. Many of the traditional establishment control devices, such as anti-communism and mainstream Christianity, are disintegrating with astonishing speed. Nowhere is evidence for this more clear than in the reactionary spasms of repression by the old power-elites, both secular and religious.

Accompanying this is a social phenomenon which might best be described as "negative civilization". While scientific and intellectual resources - particularly in military applications such as Stealth, SDI, etc. - have never been more advanced, the mass of humanity seems to be growing stupider and more complacent. Educational systems are in a state of chaos, particularly in the humanities, with absurdities such as "political correctness" and interest-group feuds over texts the order of the day. Apathy, cynicism, and alienation from whatever scraps of democracy remain have reached unprecedented heights. This situation brings to mind George Orwell's *1984*, in which the masses ("proles") knew little [and cared less] about anything more than trivial gratification.

Concern for even the most fundamental civil rights has evaporated. The proles don't care, and the leaders know they don't. So all First and Fourteenth Amendment freedoms are under attack [or are simply ignored], and the status of women - which not so long ago came close to being Constitutionalized via the Equal Rights Amendment [Remember that!?!] - is now being systematically reduced to slavery by the anti-choice lunatics. [I refuse to call any movement which promotes the death of women and the enforced birth of children doomed to rejection and grinding poverty "pro-life"!]

One likes to think that such "dark ages" are only short-term setbacks in an otherwise inevitable advancement of world civilization. History, unfortunately, teaches us otherwise. Intellectualism, tolerance, and civic altruism tend to flourish only in short periods of affluence, space, and comfort. What we see as we look forward into the 1990s is a global society increasingly impoverished, overcrowded, and oppressed. Social discipline in such an unstable environment is achieved only by brutish, drastic techniques: jingoistic imperialism, creation of "demonic enemies", and rabid witch-hunts against dissenters. Ed Sanders had an apt phrase for such a feral climate: "The spirit of Moloch prevails."

What are the implications of this situation for the Temple of Set?

During the comparatively free-spirited times of the 1960s-1970s, the Temple of Set spent a good deal of its time in exploration and futuristic thinking. [I was mildly amused to see Raschke barking so ignorantly about Project Atlantis in

*Painted Black.* Believe it or not, there was a time in the mid-70s when private experimental packages such as PA were being seriously considered for space-shuttle payload space ... before we entered the era of strict political/military control of the “high frontier”.]

Our task now is a bit different, perhaps a bit more Foundation-like: essentially to be something of a “light in the darkness”, a haven of rationality in an irrational time for those who seek us out.

Publicly our profile will lower. Fortunately we are now able to do this, as the widespread ignorance concerning the previously-low-profile Temple of Set during the 1980s made us vulnerable to hate-campaigns. Now our legality and legitimacy are generally established, with only the most extreme cranks of the fundamentalist lunatic-fringe still gnawing the bone of “Satanic conspiracies”.

What you will now see, therefore, is a deliberate shift in the Temple’s orientation away from the public arena and back towards the magical and philosophical environment dedicated to Setians themselves.

Does this mean that we will ignore attacks? No - but we will be much more selective about responses, and much less publicity-oriented when making them. Writers and reporters who ask for information will receive it, but generally in the form of position papers and other appropriate documentation instead of personal appearances and telephone interviews. [This is generally the way the Temple behaved during the first decade of its existence.]

What about you as an individual Setian? What do these times of the “Spirit of Moloch” hold for you? And what should you expect from the Temple of Set?

To the extent that you actively affirm your individualism as a magician, be careful and prudent. A great deal of inflammatory/ control propaganda will be hurled at you from the powers-that-be over the next few years. Evaluate slowly, deliberately, and carefully - and if a sudden, frenzied surge by the general populace seems wrong to you, trust your feelings. But conduct your affairs quietly and methodically in a way so that you do not allow yourself to become a convenient scapegoat.

In a time when social morals are disintegrating and conventional authority-figures all seem to have feet of clay, don’t go Messiah-hunting. A good magician is (a) wise and (b) self-reliant. You have the tools of wisdom in your own Setian state of being and in the communications/research systems of the Temple of Set. Use these tools for yourself. Credit your successes to yourself. When you don’t succeed, figure out what additional tools you need, get them, use them, and then succeed.

The Temple of Set is not “a conventional church reformed” in which you can be a contented sheep following a shepherd. Damien Thorn is not Jesus Christ. Very often we receive requests for admission in which the requester passionately swears unconditional obedience: “Just tell me what to do!” Some Setians, ignoring the *Crystal Tablet*, contact members of the Priesthood for “step-by-step orders” rather than for the sort of thoughtful, Socratic dialogue that should properly pass between two Initiates of the Left-Hand Path.

So: Don’t sell yourself short. If you have the brains to be attracted to something as complex as the Temple of Set in the first place, you have the brains to take control of your own future. But before you start applying, make certain that you have spent some time learning. This means researching, reading, and writing - as well as personal interaction - and it takes time.

Where degrees are concerned, don’t get frantic about them. A Temple of Set degree is, after all, nothing but an organizational recognition of what you are - not a pinch of pixie-dust which makes you that “thing”. **You** are the only person who really knows “what you are”; other people - even close friends - only see partial reflections of you. Be what you really are; do what you are capable of doing; and recognition (by degree or otherwise) will come along in its own good time. But it is never the recognition that “validates” you; it is simply what you know yourself to be that makes the difference.

To use a non-Temple of Set example: It took me about ten years of undergraduate & graduate work at the University of California to earn the Ph.D. degree. When that degree was officially conferred, I felt very pleased with myself. But what really registered with me was how much I realized that I now knew - and could apply - in my academic field (Political Science). Completing the Special Forces course in the Army and getting a Green Beret, etc. were the same sort of experience: It is not the symbol that is important, but what it symbolizes!

The Temple of Set for the 1990s CE is going to be what it was intended to be in 1975 CE: a tool for each and every Initiate. The Temple should never be considered something around which you orbit. If you look at it that way, it can frustrate and annoy you the way any “substitute god” will when it doesn’t seem to pay enough attention to you.

Be the center of your own universe (subjective or objective). Reach out and touch other universes. Enjoy them, influence them, and be influenced by them as you Will; this is the essence of magic. But never abandon your own center of being to become merely a satellite of some other one, otherwise you will be merely a groupie (at best) or a psychic vampire (at worst). As one who has affirmed the

Gift of Set in yourself, you deserve better than that.

### **Metareligion**

The Enlightenment of the 16th-17th Century was supposed to mark the end of religion as a governing force in human affairs save as a control device for the ignorant masses, and so it did. Since then only the very ignorant have taken religion seriously. For the elites it is a type of propaganda tool, a way of getting people to accept certain kinds of slavery. This is so elemental and so obvious that even before I joined the Church of Satan in 1969 I could never understand why so many people were unable to see it.

Communism was, among other things, supposed to free the masses from the slavery of religion. And so it did - only to substitute itself as a religion and hence the same sort of enslaving device.

As the Berlin Wall falls and the religion of communism falls along with it, I am not particularly surprised to see Western religious propagandists rushing in with a fresh set of chains for the minds of their Eastern brothers and sisters. Will most of the victims accept the chains? I expect so, as they, like Westerners, need something to dictate the morality which they cannot otherwise agree upon for themselves.

There will also be some who refuse to put on these bright new chains because the Gift of Set burns in their minds. Are we going to go looking for them? No. If they want to, they will find the Temple of Set. [And if they don't want to, they will probably find some other way of exercising the Gift.]

But this entire development emphasizes what the Temple of Set has been talking about for the last few years: the supranationalizing of higher human consciousness. Like it or not, we have to stop thinking about the Temple as a North American enterprise and conceptualize it as symbolic of a quality in higher humanity which exists around the entire planet.

Of course this is difficult. Linguistic, social, and cultural barriers must be dealt with. Geographic distances can be psychologically as well as physically intimidating. But it is time for the Temple of Set to mature in this global environment. We have already seen what marvels our friends from other parts of the planet have to offer the Æon. What other magic waits to be worked?