

The Scroll of Set

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[1] Editor's Notes

Congratulations to Magister Robert Menschel, who has been reappointed as Chairman of the Council of Nine. Also congratulations to Ruth Nielsen, recently Recognized to the Priesthood; along with Rosemary Webb, Kurt Kalivoda, Ray Sutherland, and Cynthia Fuller, all Recognized as Adepts II°. Welcome back to Adept Julian Clark; *vaya con dios* to any *ketho** recipients. If I have neglected to mention a recent Recognition, it's only because I wasn't notified in time.

If you have recently submitted an article for *Scroll* consideration and it does not appear in this issue, please be aware that I receive a tremendous amount of material and all of it cannot be printed at once! Look for your piece in a future issue, or a letter from me explaining why it will not be used. Registration fees are due by the end of October, so please get them in early! *Xeper* and *Remanifest*!

[2] A Jackal Emerges in Europe

- by Ross Thomas II°

Although I never knew Ronald K. Barrett, what he brought into being as Priest (namely the Anubis Pylon) touched and influenced many Setians.

Magistra Linda Reynolds, formerly a member of the original Anubis Pylon, has agreed to sponsor the re-emergence of the Jackal in the new Anubis Pylon here in England.

The Pylon is at an early stage at present, and the directions are not yet fixed; and of course the members of the Pylon will influence this factor. My personal direction has manifested itself as one of guardianship and protector, and I hope that this will be true of the Pylon as a whole.

Although the AP is geographically placed in the south of England and will primarily cater to the Initiates here, it is open to all Setians who feel drawn. At this early stage there are no plans for a regular newsletter; information pertinent to the AP will be published in the *Albion Chronicles*. However if I gather enough material, I will gladly produce a newsletter. I look forward to communicating with all interested Setians.

[3] Almost Outside, Looking In

- by Robertt Neilly IV°

Approximately a year ago I resigned from the Temple of Set. I have "emerged" once again [I'm borrowing Magistra Aquino's term], and I want to tell my fellow Setians of the ensuing experience.

Let me first set the scene surrounding my leaving, in the following brief preface. For many months prior to my departure, I suffered through a form of **disease**. Among the side effects was my increasingly keeping to myself. My normal level of communication tapered off, and its quality diminished. There were no sufficient reasons I could muster to keep the lines of healthy interaction open. The only course of action I saw was one of resignation.

During the eleven months or so I was away from the Temple, I worked through my list of things that were bothering me. Subsequently my **disease** all but vanished. This brings us to the present moment. But before sharing with you some of the thoughts and observations I gained during my self-imposed exile, I want to address what for me became two recurrent questions:

Do I regret leaving the Temple of Set? Was my decision to do so the wrong one? My answers would be "yes" to the first question and "no" to the second. Both responses deserve qualification.

The regrets I hold are well in check (i.e. not in position to damage me) and mostly what one would expect. For example, while I was never cut off from the Temple, or from the many Setians with whom I communicated during my absence, I was cut off from the communications flow. That part of not being in the Temple was difficult to deal with. In answering the second question, I do not feel that it was "wrong" for **me** to leave the Temple of Set.

Now on to the thoughts and observations:

Two weeks prior to my resignation, I began to experience what seemed like a "poor" or diffused focus regarding the Temple and the Æon collectively. I remained in active communication with several Setians during that time but to no avail. In many respects I'd already left.

The day and night arrived. Differing sharply from what I just said above, my focus became extremely clear. I would go so far as to say that my perceptions were acute. The feelings lasted for more than two months, perhaps longer. In such a rich, soup-like environment of lucid thoughts and action, I felt strong. My impressions at the time were that I was receiving some sort of affirmation for my actions.

[In retrospect, if I had felt I were receiving a justification, I was naive. The only external reinforcements would have been from, or more likely **through** either my (a) *neter* or (b) Examiner.]

In secular matters, I experienced a surge of energy and profitable growth. I picked up extra work to supplement my income. I embarked on - or rather took up again - a more rigorous exercise program. In the months this phase lasted, I accomplished a great deal and generally felt upbeat. What didn't escape notice, however, was that I had relinquished certain responsibilities, no matter their import or my personal worth/work as the author of such tasks.

As that time released its hold, the ironclad opinions and perspective I'd supported to that point began to give way. Not that the causes ceased to exist, nor my thinking about them. Nope. What was starting up was a new process. It was one to which I committed my resolve. The task was to "understand" the causes and effects. That required another look inside.

Here I use the term "understanding" in a very specific way: not in the sense of IV° Understanding, but rather in the spirit of reconciliation. In this way, when I "understood" the aspects of a problem, I **disarmed** the problem. It wasn't suppressed, wasn't even repressed. It ceased to exist as an issue. [Whether the conditions causing it to be a problem in the first place had also vanished was of no more concern to me. The common denominators of objectivity took their place. In this way the issues no longer caused stress.] This process began perhaps three months after I'd left the Temple. It continues.

Time wore on, the unique understandings continued, and I took note of new perceptual horizons. Once again I felt the heartbeat of Setians as I had felt it when I first entered the Temple of Set. I'd become a "died again" Setian! Certain visual effects [perhaps I'll explain these at another time] returned; only this time the hue had darkened and intensified from its normal shade of bright blue. I had never stopped thinking about the Temple, nor many, many of its Initiates with whom I'd had and continued to have a magical bond. Even these feelings intensified.

There were still the rough edges. For example, I experienced a high level of frustration during this period of my absence. As some of my Dark Friends reached out to me and I responded, I almost felt as though I'd broken their trust. I don't feel this way now, but can understand why I did.

The Temple of Set is for us [un]common ground. It was agreed, though never in so many words, that this is where we would meet. The Temple-*cum*-initiatory school was the place and the time where "kindred spirits" dwelled. No escapism involved here. Only reality, friends, and a great dark pool of resources. For me at the time I felt like the kid who hung around **outside** the schoolyard. Yet all the while my Sisters and Brothers treated me as

they always had. There were the chidings and the unique sense of commune. There was also the reaching out, which had a pivotal effect down the road.

Approaching and past the halfway point of my "term", I remained resolute about certain facts concerning my leaving. This proved to be a useful exercise! I recalled the reasons why I'd left, and re-examined the other courses of action which were available to me. My noble friends suggested out of kindness that I lurk about in the shadows for a piece [my words, not theirs] while retaining my full membership. I rejected that option. I was [and remain] certain that I had to leave. Louise stood by me in my decision. She freely offered her support, but I believe even she would have seen me remain a member. Finally the High Priest offered me honorary membership status. At the very least I could have remained affiliated with the Temple. I had declined Ipsissimus Aquino's offer as well. Recalling all this and the advice given proved telling. Among other things it reminded me how I had counseled others who in the past had had their "tree" episodes.

Other points cropped up. There were still those annoying [but no longer critical] issues that had been bothering me. In facing them down, albeit alone and from a distance, I began to crawl out of my cave. [Ask Magistræ Aquino, Reynolds, Kleinman, or Ipsissimus Lewis, Amn, or others, about my newfound ability to be articulate!] The task was one of disarming the issues, so I equipped myself to discuss them in a [mostly!] positive fashion. Crowley's "forest" analogy was at work in earnest. The sublime pleasure of feeling vitally alive in the magical arena returned. I determined in my musings that I'd allowed a few problems, some major and some definitely in the minor league, to stifle my initiation.

The initiatory web to which I am intricately attached exerted its substantial gravity. The only problems with this were: (1) I had left school, and (2) the specific gravity being exerted was identical to my own.

So began the time that takes us to the "now". It was a duration that embraced uncertainty. This was to be expected. I needed to ask myself if I still retained those special qualities that would once again see me as a Setian in Set's Temple. [This is an interesting point in itself. I had never stopped feeling that I had retained my Setianship. I did not feel that I had lost it nor had relinquished my state of being, though I did feel I had relinquished my Temple of Set affiliation. Considering the beings, resources, and magic in the Temple, that meant a great deal.]

This transitional period was one in which I questioned all things about my involvement in the Temple. I expanded such queries to the whole concept of organized schools. This was a crucial time, one in which I was able to again ground myself and remember the brew of promise. What we do with ourselves when continuing to initiate Setian magic has everything to do with eternalizing our being and with a very real need to remain fine-tuned while mankind's annihilation continues.

Something else I examined too: how Set factored into all this. More interesting: how did Set feel about me? Well, I'll have to leave you with a cliff-hanger. The reasons may be clear to some, a little foggy to others. There exists no foolproof apparatus which will allow one Setian to fully appreciate another Setian's relationship with Set. What I can do, however, is share with you my memories of the **feelings** I had about Set.

I can sum up my feelings by telling you I was frustrated. Silly me. You know, it does one good to remember that Set does not do our wills for us. The fact that we can *Xeper*, can evolve, can change our destinies time and time again means that our wills and our lives need not be subject to predestination. There is no single future, no fixed fate. There is either the whim and fancy of an impersonal nature (God by another name) or there is the will of the Setian. The will of the Setian is that of Set, but not to the extent [as far as I can discern] that Set controls the will of the Setian. Rather the relationship between the Dark Lord and ourselves is ideally a sharing back and forth, an ebb and flow. Above all I feel that our communications with Set are built upon an axiom of maximum mutual respect. Hence despite my ministrations, despite my many workings, Set did not suddenly appear in manifest semblance and kick my butt. Perhaps he should have!

The above notwithstanding, I have no doubts about experiencing Set's presence or partaking of his essence. This may seem like a contradiction or even a paradox. I assure you, though, what I experienced was not simple, blind faith. And most of us know that the process of sharing essence must work in both directions.

During this latest trial, as the many events transpired, and as my strengths and weaknesses allowed, I drank of the will of Set, which is also the will of the Setian. It is to this unique will that I dedicate my article as we *Xeper* and Remanifest!

[4] **The Abyss**

- by Darrell Gilliam II°

Which direction should I go? How many steps should I take? When should I change direction?

How will I know?

I live in total darkness, in the labyrinth with no walls. With each step I find direction; with each step I always grow.

[5] **The Next Step**

- by Darrell Gilliam II°

Minds racing through darkness, catching glimpses of the seen and unseen, absorbing the sounds of the heard and unheard. Visions of past, present, and future jet through the darkness, being caught by only the perceptive. Traveling farther, millions of universes away, searching: Where are the stones - stones to land upon, not touched before? Undefined wisdom they seek, each a separate vision.

Through the darkness the stones appear. They can land; time to rest.

Withdrawing, unable to go further, moving backwards, away from the stones. Mapped only in memory, the stones disappear. Back to the known they travel faster. Through visions of mystery and fact, life and death, the journey recedes. New noises and faces appear before them, not in vision but in reality. Maybe next time they'll land.

So it is done.

[6] **Stupid Sports Corner**

A pagan and a clergyman were enjoying a golf game together. Before each putt the minister would say a fervent, silent prayer, tap the ball, and smile as it rolled right into the cup. After watching this process for a few holes, the pagan asked the minister, "Do you think if I said a little prayer like you do as I come onto the green, it might work for me too?" "No," the clergyman answered flatly. "But why not?" the pagan complained. "Because you don't know how to putt," came the reply.

[7] **New Testament Authorship**

- by Waldemar Radtke II°

"The New Testament, the church, and Christianity were all the creation of the Calpurnius Piso family, who were Roman aristocrats. The New Testament and all the characters in it ... are all fictional."

And so begins one of the most amazing little pamphlets that I've come across in many an age. Its conclusions, if true, are astounding, for they shake the foundations of history and make a mockery of the wits and intellects of a great host of epoch-bending sages, philosophers, and theologians.

Thus the gospel according to one Abelard Reuchelin, an earnest researcher of historic genealogies who specialized in ancient families. He began to zero in on one family in particular, the Piso family of Roman Patricians, who dominated the Roman aristocracy over several generations, producing Cæsars, consuls, generals, statesmen, philosophers, historians, scholars and bishops of the early church.

Blood and marriage relations within the Piso family included Tacitus, Pliny the Younger, Suetonius, Trajan, Vitellius, Vespasian, Julius Cæsar's uncle Lucius Piso, Galba Cæsar, and on and on. Rome was essentially ruled by the same tribe directly for over two hundred years, and indirectly by the church up to the present.

What did Mssr. Abelard discover then? Merely that the authorship of the New Testament, and hence Christianity, was an ongoing Piso family project for over two generations, utilizing some of the best literary minds of the age as a battering-ram against a series of alarmingly effective Jewish revolutions primarily in Judea, but also spreading to Egypt.

The Pharisee party was in a powerful geopolitical position to choke trade routes and a powerful ideological position to challenge a variety of what they viewed as idolatries, with a monotheism that was at its core anti-slavery.

Roman abuses and the abuses of their puppet regimes had created a tinder-box that could easily be fanned into a full-scale insurrection of the eastern provinces. It was obvious to the patrician strategists that the Jewish ideology had to be countered on its own terms. Similar to the fostering of American pacifism in the 1930s by Germany, a messianic splinter-religion was planted within Judea which preached a pacifist message. The writings of Matthew, Mark, Luke and John, the subsequent Epistles, the personages including the Christ figure, the apostles, the later important converts, Simon Peter, Saul/Paul, etc. were fabricated out of various Eastern mythologies, and in some cases the biographies of the conspirators themselves! The case for this argument is made stronger by a glaring and obvious body of supporting historic fact, although fact by omission.

One of the great conundrums to Biblical research has been the nagging lack of independent, contemporary documentation making any reference whatsoever to a nascent Galilean religion. Many scribes and scholars were writing in Judea for a hundred years up to 70 CE, and nowhere is mention made of a new religion, a messiah, a worker of miracles, a preaching to multitudes, a trial, or a crucifixion. Nothing. This silence is a great embarrassment to Biblical scholars and is treated extremely gingerly by the Biblical academic

community.

Perhaps Abelard Reuchelin is on to something. You can decide for yourself by getting the pamphlet and a package of photocopied abstracts from the Abelard Reuchelin Foundation, Box 5652, Kent, WA 98064 or Vector Associates, Box 6215, Bellevue, WA 98008.

[8] **A School for Vampyres**

- by Robert Robinson IV°

The Vampyre Sokaris, Master of the Order of the Vampyre

INTRODUCTION

A School for Vampyres? No, this is not a vampyre-wannabe "how to" lecture. Nor, as outsiders may think, is this a set of explicit instructions for sucking the blood of your enemies, disposing of the bodies, and getting away with it. In fact, this has nothing to do with the sucking or drinking of blood at all. If what you're looking for is a Gothic tale of horror, blood lust, and one creature cheating death by sucking the blood of another, you will not find it here. But then, you might ask, what is this person, who has the audacity to call himself a vampyre, talking about? Well, the door to my perspective is now open; enter freely and of your own will.

For many years, I have thought about the transformative process that a warm-blooded human would have to undergo to become a vampyre. Oh sure, I read the fiction and saw the movies and gloried in the promise they portrayed. I loved these creatures of the night and desired beyond words to share their state of being. Still, captivated as I continue to be by the images and the power that is vampyre, I do not for a moment believe that what the books and movies portray is any more than a shadow of the truth.

Just as Christianity has debased the concept of Set/Satan beyond recognition, I can't help but think that there might be a truer idea of vampyre that has not been bastardized by popular myth and "fast buck" movie producers. What about an "ideal" concept of vampyre, untouched by all the occult hoopla, that conceivably lies beyond popular conception or perhaps at their very foundation? Seeing the smoke of truth in these popular fantasies, could they actually lead me to the proverbial "smoking gun"?

This idea of using literature, historical and medical research, movies, etc., as ways of tracking the ephemeral truth of the Vampyre's true nature led me on a journey through the vampyre mythos that lasted over five years and finally resulted in an article entitled "The Vampyre Mythos: Its Role in

Magical Transformation”. Appearing as Volume II of the *Vampyre Papers*, the article was an attempt to find the essential vampyre and determine how it might be made manifest.

“The Vampyre Mythos” did not apparently evoke much interest, but the ideas presented therein have continued to generate further thought on the part of its author. There had to be something beyond what was readily known in order for such folk-tales and myths to generate such worldwide interest and enthusiasm. I knew this, and I also knew there had to be some way of contacting, communicating, with, or awakening this quality of energy called vampyre.

Before entering into a discussion of my ideas concerning “A School For Vampyres”, a brief digression is necessary in order for my reader to have a clear idea of exactly what it is I wish to train. This involves nothing more than a quick summary of the conclusions reached in “The Vampyre Mythos”.

My concluding statements suggested that there might be an undetected energy source thriving within certain elements of the human race. This energy source does not die as the human body does, but is passed on from one generation to the next. This “force”, “the force” if you will, can and often does lie dormant for many lifetimes with carriers completely unaware of the potential for power within them. Occasionally, however, the human upon and within which this force exists becomes aware of the hidden power within. It is then that the vampyre/human relationship is initiated, develops, and deepens through time. The resulting symbiotic relationship becomes a mutually beneficial one through which much can be accomplished:

Such mutual awareness and acceptance rarely occurs except when desire and will merge in one who desperately needs to explore this hidden aspect of the self. Such exploration is never easy and is full of dangers, for it is an exploration into the very core of existence: a face-to-face confrontation with the Dark Side of one’s own soul ... it is [this vampyre] of the highest order ... the one within, the vampyre of the will, that we can gain the most from, simply because of the nature of the human/vampyre relationship that I suggest exists at a cellular level.

The next and penultimate state in this hypothetical transformation process into vampyre is as practical as it is magical. It is one to which the vampyric nature or essence is ritually invoked and the great primeval force of vampyre is awakened. But remember, the great black flame of the vampyric essence is

enkindled only by an act of willful invitation and initiation: the dynamic process of *Xeper*.

The following quote from *The Vampyre Lestat* by Anne Rice concluded “The Vampyre Mythos”. It is also a good place to begin our exploration of the vampyric process as it pertains to our promised discussion of “A School For Vampyres”:

Ask for it, children of the night! Greet the gleaming mask of death, and embrace the darkness, and watch it become transfigured with compassion. To be vampyre is to have the power to look not into the minds but into the souls of all intelligent entities.

LAYING THE FOUNDATION FOR A SCHOOL FOR VAMPYRES

The concept for “A School for Vampyres” is based on the supposition that there are certain qualities, powers, abilities, etc. that by their nature are considered inherently vampyric. These qualities are generally thought of as being supernatural and therefore beyond the reach of humanity. However just as the four-minute-mile, a walk on the Moon, and notebook-sized computers were considered impossible and beyond the reach of humanity, I suggest that most of the powers assigned to vampyres are, with effort, within our grasp.

This is not to suggest that one can turn into a bat or a wolf at will, become instantaneously invisible, read the minds of men or beasts, scale smooth walls, and so on. I do suggest however, that such things can **seem** to happen, and that in the minds of those who perceive such things they are very, very real. Yes, we tread on unsteady ground here, but that does not mean our way is impossible. As we continue, keep in mind that what we are dealing with is not reality per se, but how reality is perceived in the mind of the beholder. A thing can indeed be perceived as something other than its true self.

The first premise of “A School for Vampyres” is that reality is not a fixed and inflexible thing. It is based on perceptions, and perceptions not only vary from person to person but lend themselves to manipulation by one who is even rudimentarily aware of how people perceive. Perception originates with the perceiver, not with that which is perceived.

The second premise is that perceptions of the multitudes should always be questioned. If “they” say a thing is so, then that is grounds enough to question and assume that another way of explaining or looking at a thing is not only possible but probable.

Premise Three states that seeming impossibilities occur all the time in this reality.

People are generally willing to believe what they see, particularly if it is in the context of everyday life. They are easily tricked and deceived because they believe that their perceptions are a true mirror of nature. Science, on the other hand, has demonstrated clearly that shared perceptions of an event are seldom the same and seldom accurate. Perception takes place within the head of the spectator.

VAMPYRIC POWERS AND ABILITIES: HOW THEY CAN BE EMULATED

It is time to address the question of what powers and abilities held to be inherently vampyric can be emulated by a Black Magician and would be vampyre. Certain of these have already been briefly mentioned, so let us look at them and others in more detail. In what follows I shall base my ideas more on personal experience than on information garnered from the literature of the vampyre mythos.

A. Transformation into a bat, wolf, or other real or mythic beast

It is no accident that one of the most seemingly impossible abilities of the vampyre [and werewolf as well], metamorphosis into the form of a beast, is the first to be addressed in our discussion on what is possible. If the reader can be convinced that this is an achievable power, and that such transformations can be perceived to take place in reality, then the move to experimentation with this and other vampyric abilities will be an easy one. However it is not really my job to convince anybody of anything. As far as I am concerned, this is simply a discussion of what is conceivable and possible. The burden of proof lies on the individual who open-mindedly explores any idea of interest which might lead into greater insights of the self.

Several years ago when I was living in San Francisco, the Dark Star Pylon had a discussion session at which Dr. Michael Aquino, High Priest of the Temple of Set, was the guest of honor. Somehow the discussion turned to werewolves and animal metamorphosis. The Lady Lilith, who had orchestrated the meeting, said that Dr. Aquino could transform himself into a werewolf. Was anyone interested? Needless to say, everyone present was more than willing to witness such an event.

Dr. Aquino reluctantly agreed to try this and without leaving his seat, or even uncrossing his legs, began the transformation. His breathing altered, the look in his eyes darkened, the whole expression of his body took on the shape of a wolf. As his growl deepened and his face contorted into a snarl, he leaned quickly forward and everyone present jumped back in their chairs with shock! Dr. Aquino laughed and was immediately himself again. What

happened here? What made us think that we were going to be attacked by a man-wolf? What had he done to make this process so convincing?

Ensuing discussion showed that Dr. Aquino's process was a rather simple one. First of all he created a clear idea, as detailed as possible, of what it was he wanted to become. He then altered his breathing to match the image in his mind and slowly allowed his body to alter its shape as well. Then from deep in his chest he found the sound that best represented his image. Simple, right? Sure it was simple, but the power of willed concentration was immense. We knew what he was doing and we knew the man doing it. Can you imagine, however, witnessing such a transformation on some dimly-lit street in the middle of San Francisco?

Later on I tried this myself several times. I also tried transforming into other animals, birds, and snakes. Each time I felt the transformation more powerfully. When I went to a zoo, or could study an animal in the wild, I refined the transformation with a knowledge of the animal's specific qualities and characteristics. Only twice have I tried this in public without anyone knowing what I was up to. The results on both occasions were even more fantastic than I had anticipated. In one instance, where several children were present, pandemonium broke out and irate parents insisted I leave the campground. The other time, in another campground in Death Valley, a fellow ran for his gun to shoot me. In this instance the transformation back into myself was instantaneous as I hurriedly explained I was just kidding!

"A School for Vampyres" would provide a structural approach and opportunities for such explorations and transformations to occur. The important thing to remember in such work is the use of a clear and extremely detailed mental image.

B. The Art of Vampyric Invisibility or Apparent Invisibility

The operative word here is "apparent". Becoming invisible and appearing to have the power of invisibility are two different things. Three principles are involved: (1) Blending into a group or environment to the degree that one becomes for all intents and purposes invisible. This involves costume, hair, and other physical changes. (2) Emptying the mind of self-defining thoughts that draw attention to the self and fading out of active participation within a group. This kind of invisibility is easiest within large groups where people have a multitude of focal points. (3) Alternating movement rhythms and tempos so as to appear and reappear at different places at different times. This is easiest when the focus is on just one person at a time whose concentration on you is distracted in various

ways. When attention is drawn away - the power of distraction used in stage magic, for example - position and placement can be quickly altered. Another form of apparent invisibility is stillness. I have practiced this often late at night in a nearby cemetery. When someone passes, I simply freeze in position, and like any other gravestone, I simply blend into the shadows.

Again, "A School for Vampyres" could be a forum in which such talents could be developed, shared, and communicated.

C. Vampiric Mind Reading

For people trained in non-verbal communication, Neuro-Linguistic Programming, hypnosis, etc., my ideas for emulating this vampyric ability will become obvious. The development of an ability to seemingly read minds, however, requires a certain amount of work and disciplined practice. Still, numerous books and training courses are available in all these areas. There are also members of the Order of the Vampyre who are trained to lead such workshops and might be convinced to do so at the next Conclave.

The major principle at work here is that humans, like all other animals, have a large stock of non-verbal signals that are clear and extremely accurate descriptions of what they are going to do next. For other animals these signals are read and followed instinctively, but in humans the ability to read and communicate in this way has to be learned or lost. Unfortunately, or fortunately for those who wish to capitalize on this lack of ability in most people, human beings are unaware that they telegraph their actions as clearly as they do to those who have developed the ability to read them.

In this instance the purpose of "A School for Vampyres" would be to deal with human non-verbal phenomena in order to discover patterns behind human behavior. Patterns of this nature are hidden in the minds, the sensory apparatus, and muscles of human kind, and can be comprehended by the one trained to read what is clearly written. The ability to read such patterns is the foundation of what is called mental magic. Outside the performance or stage magic arena, however, such powers can be truly alarming.

D. Incredible strength to scale seemingly-smooth walls

Like the ability to read minds, the ability to move up and down certain walls at will, is well within the ability-range of any person in better than average physical shape and with some training in looking for adequate hand- and foot-holds. Such training is easily come by in any mountaineering club [equipment and proper shoes aid in this activity as

well].

Being able to do 15 to 20 chin-ups provides one with enough shoulder and arm strength to appear to be able to slither up a wall like a snake or a spider. At work one day, a colleague locked herself out of her office, which was separated from the hall and the other offices by 8-foot high walls with an 8-10" space between the top of the wall and the ceiling. Without thinking, I stepped onto a chair, took hold of the top of the wall, and slowly and smoothly pulled myself upward and over. Just before dropping to the other side, I looked down at the people who had gathered and saw looks of shock and awe on their faces and realized what I had just done seemed impossible to them. Without another word I dropped to the other side, opened the door, and returned to my office.

At the university where I work, there are several buildings used by climbers to practice the sport of bouldering. Put on black clothes and do the same thing at night and behold the awe and fear on people's faces!

E. The Vampiric Power of Seduction

The uncanny power of seduction attributed to vampyres is essentially an American tradition, and like the other vampyric abilities discussed above, it is generally based on perception. This subject has often been discussed in detail by Lady Lilith, so I'll be brief.

The vampyric art of seduction is a definitely trainable characteristic and has nothing whatsoever to do with basic good looks. The secret here is simply knowing how to best present yourself in a given situation, at a particular time, and to the particular kind of person you wish to seduce. This is a fun game, but can grow quite tiring after a short time, and few true vampyric beings put much energy into it after mastering the basics.

F. The Voice

Much has been written on the importance of developing a controlled and trained voice. I know that workshops and seminars in this area have been planned within the Temple of Set, but I am uncertain if they have actually taken place. Far too many people believe they are stuck with the voice they have, but I know for a fact [after teaching voice professionally to actors] that anyone's voice can be improved dramatically. Most universities have theater departments, and most theater departments offer classes in voice training. Larger cities have such training outside the universities and are more geared to training novice actors.

"A School for Vampyres" must include such training. A trained voice under the complete control of the speaker can achieve wonders. People will

listen because the voice commands: **Listen to me, and hear what I say!** But you may ask: "What can I do towards developing my voice until I find training?" Here are a few things to think about and practice:

Sound and vocalization create balance in the body system. Sound stimulates the brain to fuller consciousness. "K" and "H" sounds carry considerable power. The "HI-HAH-HOH", "HU-KAH-KOO" sounds stimulate the glandular systems, particularly the pituitary system. "Ahhhhh" stimulates upper lungs. Deep "O" as in "home" stimulates the heart. "OO" as in "broom" stimulates the sex glands. "EA" as in "head" stimulates the thyroid and parathyroid glands. "EE" as in "seed" stimulates the pituitary and pineal glands. "RAHM" toned from the solar plexus releases the power of *chi* that plays such an important role in the martial arts. "EH-HE-AH" promotes serenity and relaxation.

Try reading poetry while sustaining the above sounds and you will begin to find the meaning behind the phrase: "The Voice of Power".

G. Deathless Life

I never said I had all the answers.

CONCLUSION

There are numerous other powers which are traditionally held to be vampyric in their nature. In most cases I think they too can be approached in the same fashion as those we have discussed. **Nothing is fixed, and you can change It!**

[9] Lilith Awakening

- by Eulit M. Hinson II°

The hot winds unfurled
An imperial black mane,
Crown of the lunar queen,
Dark, streaming and curled.

The gods bow down before
Such a sublime semblance;
All creation becomes her slave,
Trembling, tired, and sore.

Formed in the depths of solar desire,
The hidden mother emerged,
Ruler of flesh and bone,
The pleasures of earth forged in fire.

Who among mortals can turn their backs?
The abstaining heart longs
For the touch of loins
And will forever seek that which it lacks.

Lustful goddess lying in the grass,
Green and prickly, moist
Bed of pleasure warm and welcoming,
A fitting altar for the natural mass.

The marriage of water and fire,
Merging together, one soul
In a moment of eternity.
A defiant energy never to tire.

Original delight, purged and forgotten;
The last holy rite conceived
Of Hell upon the Earth,
Self-created yet also begotten.

Build again these kingdoms of the flesh;
The muses will forever await
The ears which will hear
New and distant songs, blooming and fresh.

The Whore of Babylon then in glory appears,
Robed in cascading starlight
And strands of spun ebony,
Her unbridled lust wiping away denial's tears!

[10] The Editorial Arena

J.H. Lilly, Jr. I°:

I feel the Temple of Set is a vehicle for the individual to *Xeper*, along with his own unique path of existence. This would include the Satanist that exists within the structure of the Temple, for there are many. I don't believe the Temple of Set's use of Satanic imagery will attract a lot of the wrong kind of people. However, with any such organization, there will be a few crackpots whose concept of Satanism comes from ideas produced by the slave cult of Christianity, these being animal and/or human sacrifice, rape, child molestation, etc.

These psychos can usually be detected by the Priesthood of Set with whom new members must correspond for a probationary period of two years. I feel this is a very effective process in which the wrong people can be screened out, leaving the Temple with the cream of the crop, the true seeker of the Left-Hand Path.

Ronnie Guy Smith I°:

I'm sure we all know that Set has many names, semblances and symbols. All are reflections of the being, majesty, and beauty of our Dark Lord; and therefore I feel that all of them should be embraced and preserved. Those who enter the Temple of Set enter because of their desire to explore and uncover the secrets of the Realms of Darkness. And as those Beings enter into the Temple, they will look upon our symbolism and see it for what it is, as a part of

them, as reflections of the power of their dark Souls.

Our Satanic symbolism is a part of our heritage, a part of our eternal legacy. And I feel we should hold our banners high with pride and nobility without worrying whether or not we're going to attract some impotent-minded schizophrenic. If we did attract such creatures [and unfortunately I'm sure that we do], and if by accident they pass through the gates of the Temple, they would eventually be exposed.

Darrell Gilliam II°:

Given a question such as this, one must ask what Satanism is today. Terms within the occult world seem to change as easily and quickly as popularity among Hollywood celebrities. A few years ago Satanism was "the thing to do", as Anton LaVey can attest to since he took advantage of this fact. Yet more recently Satanism was a practice of the praetorian to experience monstrous crimes and hellish nightmares. This latter group comprised, as we all know, youngsters rebelling against their Christian upbringing and acting out the scenarios they were taught were "Satanic" by their Fundamentalist shepherds.

Today, 1991, what is Satanism? From my view here in the "Bible belt", Satanism is still receiving the bad rap it had in the late 1980s, only to a lesser degree. Setian philosophy, on the other hand, has been making a name for itself. I feel we are being recognized for our degree of intellect and a philosophy which compares to none other. We are being seen for our activity in all what I feel attracts the serious-minded individuals who will enhance the Æon of Set, and what ejects those of lesser abilities from our ranks.

I feel the continued use of Satanic imagery creates a hope of a "revival" of the old Church of Satan days. This as we know will not happen. We have gone far beyond that and cannot return. We are headed in directions I feel were probably not comprehended ten years ago.

I personally feel that we should concentrate on the intellectual base of the Temple and focus our informational publications on precisely that. Let's save our images and symbols for those who are among us already, who have had time to understand and comprehend what is meant or suggested, and who will be able to embrace these Satanic images in a truly Setian way.

We are no longer what we were, but, what we have Become.

John L. Sullivan III, I°:

Worrying that Satanic imagery will attract the wrong kind of people is ridiculous. All religions, Satanic or otherwise, have attracted the wrong kind

of people for years. There is no other religious organization that hasn't had its share of these types of people. Taking away the Satanic imagery won't keep the psychic vampires away. Putting rules on screening new applicants, though, will at least keep them from entering the gates.

Waldemar Radtke II°:

The use of overt and traditional Satanic imagery by the Temple is not a problem vis-a-vis potential membership in one sense, but is in another. There is the sense that such use is a test, and there is the sense that such use is an anachronism. The discussion of the matter is not new, and the arguments should be familiar to all of us.

What I find interesting is that the question is referenced to membership at a time when membership growth is excellent. We are obviously attracting enough of the "right" kind of people from among all those applying. It may be that the letters of application reveal that a large percentage of those who are rejected for membership are rejected out-of-hand due to egomania, compulsiveness, dependency traits, superficiality, irresponsibility, etc., at which point the Temple may find advantage in developing an outreach capability and creating prep schools and peristyle admissions such as those allowed in the Order of the Trapezoid's Occult Institute of Technology. Such measures would apply if the situation dictating the discussion was the membership situation.

But I think that the operant situation is deeper than membership, deeper even than the potential of right-wing Christian hegemony and the implication therein for the persecution of Satanic and other anathemas and heresies in the post-*Perestroika* world. But paradoxically this even-deeper challenge to traditional Satanic practice and its imagery is in my observation less to be feared by us than it is to be feared by **them**, the self-righteous hypocrites. We can leap through its flames and be tested, while making sure they leap into the flames and be consumed. What could be an even deeper challenge to Satanism than Christianity? Why, science, of course.

What we are really perceiving at this juncture in history is a replacement of the background of our stage. All societies are being transformed out of the oral frame of reference into the visual one. This transformation was caused by electricity, specifically, instantaneous global picture communication, TV. Its power is immense; we have the end of the Cold War and the arms race. The implications of these developments is staggering, and happily so, although the Christians are in a snit over the recall of their Armageddon. The background has changed. Witness the anti-war

movement during “Desert Storm”, contorting and embarrassing their intellects with a semiotician’s wet dream: “We support the troops, but not the war.” The background has changed, and the old scripts play badly against the new one.

The new background is electronic technology. Read your McLuhan to find out who, what, where, why, etc. Its effect is to operate globally to subsume all cultures and make them accessible to uninvolved observation. That is why modern culture has no shape of its own and is engaging in a stylistic orgy of nostalgia even for periods immediately preceding it. Consequently any artifacts of culture, including Satanic culture and many of its spin-off elements such as New Age, Thrash, and Metal, are being subjected to clinical detachment - not only academia, but in a “felt” way by electronic societies at large. Assume that one of our rituals is being performed in a university proscenium laboratory before an uninvolved student body who are taking notes. That is what is going on: the illumination of the previous level of mystery.

But the previous level means exactly that - the previous level. Believe me, there is another level for us to gyre and gimbal through, and another beyond that, and well, as corporeal beings, maybe a few more. It took us 10,000 years to sort out cause and effect. It will take us at least that, doing 186,000 mph on the interstate, to sort out simultaneity. Is it possible to work magic without feeling comfortable with the new mystery, that is to say, with clarity, prediction, and certainty? Hell, yes - just work bigger, lots bigger. Without fear? Well isn’t that the trick?

James Knowles I° (“The Black Tiger”):

It is quite possible that continued use of Satanic imagery could attract the wrong kind of people. However any organization subject to labels such as “mysterious”, “rebellious”, “secret”, without even the mention of Satan, has the potential to attract unsuitables. It is the ability of the Elect to recognize and avoid association with these unsuitables that will protect us from the stain of the psychotic.

My own situation is a prime example. Because I was associated with certain kinds of people in my early and mid teens, I hesitated making application to the Temple. I even avoided mentioning certain aspects of my past in my letter of application. Eventually the Priesthood was made completely aware of my past. The point is that I could have been considered the “wrong” kind of person. But because the Priesthood of Set saw the person I **am** and not who I appeared to be a long time ago, I was **not** considered the wrong kind of person. If the wrong kind of people are attracted to us, we will know them for who they are. Lies cannot withstand

the mirror of truth.

As for giving potential new members a faulty idea of our focus, or repelling the serious-minded Initiate, I don’t think so. If someone were repelled, or got the wrong idea from our use of Satanic imagery, then obviously that person has not tried to relieve himself of the Judæo/Christian indoctrination that has existed for so long. It is the individual who must take the first step toward truth by questioning his current believe system; we cannot, nor should we attempt to force-feed society by denying who we are.

To lessen the use of Satanic imagery in an attempt to attract the “right” people is to disavow from whence we came. To me this is nothing short of hypocrisy. “Satan” is part of our heritage. [See the commentary by Priest Barrett in the October 1989 *Scroll* and the response by Adept Reed in the December 1989 *Scroll*.] The Æon of Set Came Into Being through the Age of Satan! We are Satanists as well as Setians; anyone denying this is refusing to admit the truth. As I have taken the name “Setian”, also do I stand forth as a “Satanist”. And if any Puritan dare bind me to the stake for who I am, I say, “Let the fires be lit!”

[11] Some Questions to Help Me Create a Group Working

- by Rosemary Webb II°

Introduction

I gathered the following questions and rules of thumb after creating my first group ritual. They reflect my personal likes and style for group work. Although I present the questions here in a coherent order, I didn’t always use them in this order, and I asked them again and again until I was satisfied with the work.

Is this purpose appropriate?

The purpose is the hidden text that underlies all actions in the rite; it is the touchstone against which I will test each ritual action.

Do I really care about this purpose or goal? What have I been doing conventionally and with LBM to achieve this goal?

How does this goal support my *Xeper*?

Do I want this goal enough to be willing to accept any means to get it? Even if it means someone I don’t like gets a windfall? Or something tragic happens to someone I like?

Is it likely that the goal can be achieved? How will my life be different if I achieve this goal? If I don’t achieve this goal?

Phrasing the Purpose

To achieve precise work, I must create a precise purpose.

Is the purpose short and simple enough to be explained to a 4-year-old [where the 4-year-old is my unconscious mind]?

Is the phrasing succinct and poetic [does it speak to me]?

Do I understand the dictionary meaning of each word, as well as its implications and associations?

Are there any hidden assumptions un the purpose? [For example, "I want to improve my health" presupposes something wrong with my health, while "I want vitality" does not.]

Choosing an Outline for the Rite

From which established outline do I want to start? The Setian ritual described in the *Crystal Tablet*? A Roman Catholic Mass? Something from the *Satanic Rituals*? Some combination? And so on. One outline I like is the three-part educational ploy of "I'm going to tell you x, here are the details of x, and here's what I told you about x." embodied in a standard opening sequence, a prepared text, personal work, then a restatement of what we had done. But whichever outline(s) I choose, it is only a starting point.

Choosing Ritual Actions and Accouterments

Does each action and each symbol further my purpose?

Have I reread Chapter 5: "Greater Black Magic" in *Black Magic* to help focus myself on what I'm doing?

Do I engage all five senses?

Are the actions dramatic? [not necessary, but more effective]

Are the actions and mechanics possible? [Can I visualize this rite being performed by the individuals I know will be there?]

Will participants have to stand for more than an hour? If so, cut the rite down, or have folks sit a while.

Does the rite appeal to those with a Setian outlook and with Setian sensibilities?

Is each portion of the text clear enough and logical enough that an Initiate who read the rite can ad-lib if the candles go out?

Do the actions follow each other in a logical manner, so participants don't need to consult a script at each step?

Does each action and each symbol further my purpose?

Improving the Rite

While creating the rite:

Did I let a day pass without considering the rite

so I could get a better perspective on it?

Did I look up what I needed to know? (definitions, connotations, allusions, original sources, etc.)

Did I get another participant to look over the rite and help me find the wrong connotations, extra interpretations, etc.?

Did I stop revising when I was finished, rather than making numerous unimportant changes?

One Last Note

While I was writing this ritual, I did a lot of personal work. I poured forth many revelations and produced an essay almost five pages long. I then reduced this mass of material, distilled the details into simple but evocative statements, and eventually produced a clear, brilliant gem that shines for my purpose, but that other Initiates can use for their own work as well.

[12] Draconis Pylon Ritual

Midnight, August 31, XXVI

- by Ruth Nielsen III^o, Sentinel

Location: the Lair of Draconis - 10 acres of hardwood forest, surrounded by open fields. While assembled with three torches for light, this statement is made by the Priestess Sentinel:

In the name of the Prince of Darkness, I greet you, my brothers and sisters. Tonight we set forth on a symbolic, yet very real journey into the Realm of Darkness.

We venture into the darkness of this looming forest, the darkness of this universe, to get in touch with the Darkness within ourselves. Within that fathomless realm, we find our hidden potential and our highest being.

Unlike the followers of the Right-Hand Path, we dare to venture into the Darkness rather than the light. We do so to discover what is hidden there. To us the Darkness is promise, potential, the unspoken word of what we are still to Become.

We face our fear, and rather than run from it, we focus it as a driving energy to keep on going deeper and farther in our quest for the Holy Grail of self-realization.

As your Priestess I promise you my best effort in guiding you along the fearsome path. However I cannot promise you safety, comfort, or success. If at any time the journey of this night becomes more than you can bear, please know that you can withdraw with honor. Whatever Becomes this night, whatever you discover or achieve, this night will be your *Xeper*.

Ready the torches, and follow me. Be alert to that which surrounds you, and be careful of your step. This path, though seemingly clear and well-traveled, has its own treachery. Heed the sound or the gong as it calls to the cosmos the beginning of our Working.

The Initiates walk along the path which starts out straight and open but becomes twisted and shadowed. The foliage is dense and shuts out the moonlight, but the torches provide light, and the gong - a Tibetan bell rung by hitting it with an ox-bone - rings through the night.

At the point where the path enters the woods, all stop as the Priestess says, "Behold the Portal of Decision. Once you enter here, you must choose your fate without wavering. Anyone who does not wish to go further may leave along the path you have just come. Those who in spite of pounding hearts and trembling knees wish to proceed may follow me."

About 10 feet further is a fork in the path.

We have entered through the Portal of Decision, and now face the fork in the road. Ponder your choices.

To your right is a short and direct path to the open field beyond. All is in the light there, and there is no challenge to your will or intellect. It is the path of least resistance, the path into the great eternal absorption, into nothingness-one-with-all. It is indeed the Right-Hand Path.

Look to your left. The way is dark, ominous and uncertain. Strange sounds come forth from the looming darkness, and we know not the risks that await us. But know this: that he or she who choose this path does so in quest of self and self's immortality. It is indeed the Left-Hand Path.

Hold tightly your torch if you will follow me into the unknown. The path is not easy, and you must watch your step constantly lest you trip. The floor of this forest is alive with the roots of its trees which like claws lie in wait for the careless traveler.

They continue into the darkness of the Left-Hand Path which is irregular and must be traveled carefully. When they reach the first clearing, they form a circle.

We have reached the Place of Desire. Here we reflect upon the deepest desires of our heart. What is it that drives us on? What do we hunger for most? What is it that haunts our dreams? What lingers unsatisfied when he

have had our fill of life's pleasures? Know your deepest desires and you will know yourself. As you let these thoughts stir within you, focus upon your desires and select that which is most acute at this time. Shape it into a dear desire so that it may be projected effectively in the rite still ahead.

There is one among you who seeks admission to the Temple of Set. I ask her to come forward.

[The new Setian wears a white stole decorated with Christian symbols, representing the Right-Hand Path or all that is non-Setian, non-self.]

What is your name? Are you here of your own free will, of legal age to decide your own fate, and free from restrictions or ties to anyone who may interfere with your membership in the Temple of Set?

The seeker answers. Addressing the rest of the group, the Priestess continues, "Who among you know and can speak to us of this seeker's character and work? Acknowledging what is said [it was determined beforehand that the candidate is worthy and has met the entry requirements of the Temple of Set], the Priestess addresses the candidate. "On your journey tonight you carried something with you. Hold it for all to see." The seeker uncovers the small object, a replica of a human skull. The Priestess speaks:

This is your past. As you continue in your quest, you will find the haunting horrors and disappointments of the past fade away. You will seize any pain from that time and fashion for yourself a chrysalis from which your new being will spring forth like a monarch butterfly does at this time of year.

All reflect upon this symbol of what we have left behind: the dead-end paths of those who teach nonsense, the voracious churches of those whose hay truths have left a wake of misery upon this planet. It is also a symbol of the apathy and complacency which are perhaps the greatest enemy of the Setian because they come from within. They are subtle and feed upon the ego and one's accomplishments before one knows what is happening. Let this symbol of death be us a reminder to keep alive your quest. There is no horror so great as the self-destruction of a Black Magician.

Now I will show you a symbol of what you have chosen.

The Priestess holds up a black page with gold letters spelling “*Xepera Xeper Xeperu*” .

Before you is what is called the Æonic Formula. Touch the words and read them aloud. They are the past, the present, and the future of Becoming. Let these words above all move you in your work as a Setian.

You will have access to the Mysteries of the Temple of Set. In time you will have to prove your knowledge of these Mysteries and your skill as a Black Magician. For now all that is required is that you approach these studies with respect for their content and your teachers, and that you keep the code of silence, not divulging these studies or the Mysteries to the profane. Do you so give your word?”

[Seeker speaks in the affirmative.] The white stole is removed.

It is with joyful heart that I now pronounce you Setian. In the rite to follow, your medallion will be consecrated.

At this point the procession reforms and moves down a serpentine path still deeper into the dark woods to another clearing called the Place of Becoming, where the altar and ritual items are already in place. A fire burns in a circle of bricks, and the whole site is encircled by torches and surrounded by maple trees so high only the smallest patches of sky can be seen. The clearing is edged by feathered fern, lacy rue, and wild ginger.

To the east of the fire stands the altar, at its right the Pylon symbols: a large Dragon sculpture, huge black candles atop brass candlesticks, and a mighty sword piercing the ground. The altar is a table draped in black cloth, set with a Grail for each, shimmering crystal, shining metal and stoneware; thus begins the

Rite of Manifesting Desire

The bell is rung 9 times by the newest Setian in the group, who walks the perimeter of the circle until the forest rings with the sound, and the cosmos knows we have assembled for a sacred rite. The Setian speaks his own words of meaning for this act and the purpose of the Rite.

The censor is prepared with copal, and the next newest Setian walks the perimeter, swinging the fuming brass cauldron, also speaking in his own words of the meaning of incense and the purpose of the Rite.

A Setian comes forward with a stoneware bowl of sandalwood, myrrh and wild ginger. With these

he consecrates the fire in our midst as the Black Flame. Sandalwood represents the spiritual and emotional; myrrh healing and death, as it was used in ancient times for embalming and is here a symbolic contact with ancient Egypt. Wild ginger represents passion and spirituality, as it is used both as an aphrodisiac and an incense-perfume, being also a stimulating drink used by native Americans. The Setian tosses handfuls of this mixture upon the hot and brilliant fire, speaking his own words of the meaning of the aromatics, the gathering, and the Flame itself.

Opening the Gates: The forbidding sword is drawn from the dark earth and held aloft by a hooded Setian who wields it with power in the sign of the Pentagram. He speaks his invocation and in his own words opens the Gates of the primal forces and dimensions that the Elect may have access to all that the universe holds and all that it does not. He then places the sword upon the altar.

Invocation:

From the shadows comes forth an Adept, who with depth of understanding confronts the Dragon and begins the Invocation to Set, the Prince of Darkness. He finishes, facing the sacred Flame as all present feel the magical current rise yet higher with the words of the well-known Formula cast into the darkness about us.

The Priestess steps forward, holding a small black box inscribed with a silvery dragon. From within she takes out a white I° medallion. She holds it aloft and speaks of its meaning to all assembled. She casts powdered gum benzoin into the Black Flame so that a sacred smoke may rise. She circles the medallion in the heat and fragrant smoke of the Black Flame, consecrating it. She calls forth the Setian who is to wear it, placing it around his neck with the admonition to wear it always remembering that foremost the task of the Setian is to *Xeper*.

Again from the flickering shadows comes a hooded Setian, raising the elementals in the service of the Elect that all present may know the substance of the objective and subjective universe to be at their command. The current rises as his strong, sure words speak to the cosmos from the depths of these dark woods, from the circle of the Elect bathed in the fire of the Black Flame.

The Priestess steps forward from beside the altar, fills the Grail with fragrant plum wine, and lifts it high over the Black Flame. She proclaims the Grail a symbol of integrity for the Elect, witnessed by the presence of the goddess Ma’at whose influence is felt by the inner searching of each one present. It is also the symbol of desire and of the

pool of potential, the feminine, the psyche, the Abyss, the chaos known as Leviathan.

A Setian comes forth and draws up the sword from upon the altar, wielding it in the Black Flame. In his own words he proclaims it the symbol of will, of action, of the masculine, of realization, of the power of Becoming with knowledge, indeed of the Prince himself. The Priestess invites the others to come forward, charging all to touch with impunity the Grail she holds, and with deep concentration to infuse the Grail with the depths of their desire, recalling the purpose of the Rite. With care the Swordsman slowly dips the sword into the Grail, speaking in his own words the will of all that the desires so represented be manifest in our lives.

The working: All return to surround the Black Flame as the fertile Grail is placed back on the altar. The Priestess directs all to look upon the altar where has been placed the replica of a human skull, representing the past of unfulfillment. Underneath it are pieces of parchment. Each will take one piece and, using black pencil, write upon the parchment the desire of one's heart that has been forming throughout the Rite. When completed, the parchment is to be folded and then placed into the Black Flame to be released into the cosmos to manifest in the objective universe.

The Setian then pours from the Grail and drinks from his own to seal the effort of will and desire. Each did so in his own way. The last to write was the Priestess who, upon drinking of the Grail, reserved the last portion to pour into the Black Flame, where it rose in a mighty rush to proclaim the consummation and manifestation of all that had been spoken.

Closing the Gates: In silence a hooded Setian approaches and once again takes the immense sword in hand. The Gates of Power are closed. The Rite is complete. The Black Flame is left to burn out of its own accord, but a token handful of moist earth is tossed upon it to signal the ending of the working.

The bell is rung once again, and signals that all is finished.

The Priestess steps forward and invites all to join hands and slowly circle the fire pit. She speaks of how we all came to this working as individuals, all participated as individuals, speaking in our own words the role we had. As individuals we worked our will before the altar and the Black Flame. Now in our individuality we recognize our bond as the Elect of Set. In that bond we rejoice and celebrate the night. "So It Is Done!"

As the fire begins to die down, the assembled Setians drink in the silence and the sounds of the forest. A brisk breeze had been blowing before the working, but has stopped sometime during the rite.

The trees no longer groan and creak with the wind, nor do the leaves rustle like the sound of rushing water. The night insects are heard, crickets especially, and the frogs not far off as this is wetland. Overhead the Moon finally is visible through the small patch of sky above the clearing. We make preparations to carry the valuables back along the dark path by torchlight.

[13] Letter to an Adept

- by Don Webb III°

Dear Adept Q:

Don't worry that your opinions may have too much weight with I°s. The I° is a time of just Becoming aware that the psyche exists and deciding what to do with it. Some may already have that awareness when they enter the Temple. The I° period is one of learning certain technologies to direct the psyche to certain goals. In either event people may take your word as gospel for awhile, but if they are truly seeking the LHP they will have to come to their own realizations.

As far as what you need to do with your Pylon, think of it entirely as a tool for your own *Xeper*. If you want people to generate questions for you, have discussion groups; if you want to understand the vampyric being, have an illustrative working.

The II° represents a time of articulated desire as opposed to the unarticulated desire of the I°. This is the highest level of the reasonable human being. A clarity comes that enables you to see society, the Temple, and yourself in a new light. Sometimes this desire is strong enough for you to get a glimpse of the great secret hidden deeply within the objective universe: Set. This appearance of that secret drives us on in exactly the same way the Graal does in Graal legendry.

In *Parzival* Parzival encounters the Graal early on, but because his mother had told him never to ask questions, he didn't inquire about the significance of the moment. She represents an almost anti-*Runa* force: the social norm that says "Don't ask questions". But we must live differently, asking questions all the time. What the force of desire reveals, only work obtains.

Group work can be true work and not only ceremony. But it takes a lot of talent and practice to make it so. One of the first things your pylon needs to do is create an egregore. Since we are Black Magicians the first thing we do is reason the matter out as much as we can. Have a discussion with the group: What will this Pylon spirit do? It will enable us to have something working on behalf of the Pylon at all times, attracting good members, increasing our influence, confusing our enemies.

An egregore can also make the sum of the

accumulated momentum of the Pylon available to new members, so that even though you're just starting out, you can directly benefit from the work thus far. The Bull of Ombos has a powerful egregore that has served its members well over the years.

Of course all these things begin as mental constructions in the mind of one individual, but as time goes on they achieve a life of their own. This fulfills the Setian mandate *Xepera Xeper Xeperu*. "The self-created god creates creations."

After there has been a conceptualization of the egregore, the Pylon needs to create it and put it to personal use. Find something that appeals to you as Sentinel, and then transfer your excitement and thought to the group. One of the jobs of a Sentinel is to transfer inspiration to the others in a precise language. In this way the Sentinel stands for the Pylon in regards the source of inspiration (Set) and provides formulæ usable by the Pylon in the objective realm (HarWer). This process (the integration of precision and inspiration) is true of Black Magic as a whole, and that's why being a Sentinel of a Pylon can be a great aid to one's *Xeper*.

To answer your question, our mutual acquaintance is an excellent magician of the Æon of Horus. That Æon, as you know, never resolved the paradox of the human condition of being opposed to and separate from the universe, and yet at the same time being a part of that universe and functioning in it. As a consequence he tends to equate the fitful manifestations of HarWer with genuine magical results. It's easy to get synchronicity. It's more important to control it. The problem with *Thelema* is that it does not separate the mental/subjective and physical/objective realms. Without that separation there is no true guideline for what to do. Natural processes are just as likely to get results as consciously sought paths.

Now don't get me wrong. You can certainly have magical interaction with the natural world; the important thing is knowing for what you're aiming. If you want to communicate to the natural order and your communication is a valid one [i.e. "I want more tomatoes this year in my garden" rather than "I intend to dig up gold beneath my compost pile in one month"], the natural order might as well try and produce the effect.

This is surprisingly enough not a violation of thermodynamics, since a valid request/order is within the realm of possible unfoldings inherent in the natural situation. The universe is prone to communication in a strange and fitful way. This is a result of the action of Set on the universe creating a buffer zone called HarWer.

Likewise in your own life you can create an environment that, through the conscious projection of your psyche, may prove to be more interactive with you than mere chance may suggest. With the practice of magic there are three great dangers:

1. You may not remember that this is an idiot system which is merely reacting to your presence. For example, if you use some physical method of divination (which of course reflects on what's coming into being at the instant, not the future - but that's another letter!), you may be able to achieve better-than-random results. The danger lies in forgetting that this is an idiot system and basing your actions on its suggestions. At best such things provide another point of view and should have no more value than any particular newscast.

2. The second danger lies in mistaking material magic for *Xeper*. A lot of Setians are very good at sorcery of various types, but that expertise is only useful if it helps the magician control the environment in such a way as to make it maximally suited for personal *Xeper*.

3. The third great danger is assuming that the external order mirrors your inner order. This is a very easy trap in which to fall. A few things falling into place, such as that book you really needed dropping off the shelf as you walk by, and you begin to think that there are no accidents. This is pathetic fallacy.

This of course leads the magician to a simple, self-destroying formula: "All good things that happen to me are the result of my power, all bad things well, those are good somehow because they fulfill my destiny." This dissolving of the boundaries of the self and the universe is one of the most pernicious forms of the RHP; it doesn't clearly state a belief in a god, it just causes the Initiate to wander off the track. If you're interested in the theory of this topic, consult *The Game of Wizards*.

Although experience in such natural magic can be helpful to a magician [and in fact the word of *Runa* presumes that a magician will seek after such mysteries as well as those within], GBM is focused on either the world within the self or in the subjective overlays that control mankind as a whole.

"It's easier," as Anton LaVey remarked, "to change someone's mind than to levitate a teacup." It's easier because magic occurs in the mind. The mental universe doesn't end at the limits of our skulls. There's a confused area in between created by the unconscious GBM of humanity. We may as well call this [after Jung] the "collective unconsciousness".

This collective basement is full of Forms/*neters*. Some of these *neters* may have a dim life of their own. Their followers have given them power

(*sekhem*). [If you are familiar with tantra, these roughly equate with Shiva and Shakti.]

For example, a really big Baptist church may have generated an egregore. This dim entity may express itself by occasionally causing an errant member to feel that he should go back to church. Or it may provide some minor miracle for one of its flock. Or it may just be a feeling that some of the members get from time to time.

In this the members of the church are unconsciously fulfilling the Setian mandate *Xepera Xeper Xeperu*. They have created a thing from their minds and wills [such as they are] that has an effect on the subjective and objective universe around them. Now to do this they have to take what was in their hearts and put in a symbolic form in the real world. Church buildings are much more important symbolically than physically, which is one reason Christianity is on the ropes; they can't build attractive buildings that dominate the landscape anymore. Now they accomplish all of this unconsciously.

As Black Magicians we can accomplish this consciously. We can build a Form. It has to have a name, a symbol, and a purpose. The purpose is simple: represent the will of the Pylon to the collective unconsciousness of the geographical area.

It keeps a continual pressure on the people around you, causing them to always be a little more willing to consider your ideas. In the long run this will aid in the initiating of human consciousness, but in the short run it makes your lives easier, and it will help you find better members. For those inside the Pylon it creates a sense of protection and trust that enables you to do your magic better.

Ultimately the form of the egregore can be handed over to other Sentinels. I suggest that you conceptualize the egregore as a 24-hour Black Magician who is constantly working on the mass of humanity around you in the same way that individual members of the Priesthood work with each of you individually, either stirring them up toward initiation or doing protective or prosperity rites [for the membership].

A lot of magical things have to be experienced. Unfortunately the English language is very poor in terms of different kinds of understanding. Since we don't have a term like *næsis*, we don't really think in that category; or if we do, we think that *nætic* experience is somehow irrational.

Likewise we lack a term for the kind of knowledge that comes from experience. The Greeks had a good one - *episteme*: the type of knowledge that only comes from doing. Poetry and cooking are two good examples of such knowledge. You can learn neither without practice. Observational science such as learning to predict the weather or

mineralogy also fall under this category.

Two other categories of the reasoning self are necessary. The category of pure logic, *mathesis* [an example would be geometry], and the knowledge which comes from feeling, *pathesis*, need to be included as elements of *dianoia*.

An example of *pathesis* leading to *dianoia* could be found in the answer to the question "Why do I hate Mr. So-and-so?". When you analyze this feeling [rather than projecting something on Mr. So-and-so], you will first remind your psyche of its existence [it's **you** feeling] and secondly give your psyche more access to itself.

Since ritual magic also comes under *episteme*, it is necessary to do things like creating the egregore. Discuss it first, but expect to discover more about it in the subsequent creation and use. The knowledge that comes through practical application (*episteme*), plus that which comes through pure logic and reason (*mathesis*), plus the knowledge that comes from a strongly-felt experience such as the death of a loved one or an intense romance (*pathesis*), together add up to *dianoia*. *Dianoia* is the highest level that the non-*nætic* (read nonSetian) can function from.

Note that all of these modes imply trust in the self: "My feelings are valid, my thinking is valid, and my observations are valid." But all of these things are to be tested in their own terms as well as in the terms of the greater synthesis.

The II° is said to be a sense of the self, essentially *dianoia*. And after all *dianoia* comes from *dia* (through) and *nus* (the mind thorough mindedness). It is only from that point of reason that the self is strong enough to experience *næsis*. Otherwise the *nætic* experience merely unhinges or is interpreted outside the self's understanding ["... the texts of another are an affront ...] as a *pistis*: something we must believe in because it's the word of god.

Næsis is not necessarily repeatable. One can test it with the three facets of *dianoia*, but one of the true tests is through Remanifestation of the notion. One may never have the subjective experience again; but as you seek after its meaning and have incorporated it as well as you can, it will reoccur in a different set of subjective phenomena. It may just be that shiver that occurs when your psyche becomes aware of its own existence. Each time a little more of yourself is open to you.

I'll leave you with a couple of questions to mull over: (1) One Egyptologist defines the *ka* as what comes to mind when a person's name is mentioned. How does this relate to the *ka* mentioned in the Invocation of Set [or, how does the way people think of us and remember us interact with our magic]? (2) What practices through life and at the

moment of death are most likely to contribute to our conscious survival of bodily death? *Xeper* and Remanifest; REYN TILL RUNA

[14] Into the Lens

- by John L. Sullivan III, II°

Armed with this lens, the Setian can venture into virtually any environment and see things more clearly, more quickly, and more meaningfully than either insiders or outsiders with blurred vision or self-imposed blinders. He is then in a position to make desired adjustments, employing the principles of LBM or, if necessary, GBM. If sufficiently skilled, he can enter, assess, adjust, and depart an environment without anyone else being aware of anything unusual taking place - just as any good stage magician can perform many sleight-of-hand operations right under the noses of his audience while their attention is elsewhere. - Michael Aquino VI°, "The Lens of the Temple of Set", *Scroll of Set* #XII-3

The Temple of Set is the best lens a Setian can have. With it you can find what you need. Like a laser hitting its target, you can find your goal more quickly and accurately.

Throughout history thousands upon thousands of texts have been based on certain events through historical and mythological stories. But sooner or later false prophets get hold of these texts for selfish reasons. They distort them, rearrange their messages, and cause more confusion than ever. These self-proclaimed prophets use these texts to gain financial wealth by setting up doctrines to threaten people into giving them their very lives, service, and material assets. The Catholic Church is an excellent example of this sort of foul play. The Church has done its best in selling phony passage to heaven via contributions of cash, real estate, and objects of wealth.

The majority of the world's biggest religions were founded by these scam artists, taking away the mystery of their founding! Basically religions such as Christianity are nothing more than get-rich-quick schemes for their leaders.

So why bring all of this up? Because there is a need to clear away all of this mainstream religious garbage and get to what is important. This leads me to the point of my essay: **the lens!**

The only religion based on truth and the clearing away of myths is Satanism. This religion was articulated best by the Church of Satan until the year 1975, thereafter by the Temple of Set. Both the Church and the Temple have provided Satanists with the best lens possible.

A good example of using this lens is in researching the *Bible*. Why the *Bible*, you say? Well, think about it this way: Name a book that has been used the most as a tool for human torture and death.

Very few people have been able to see the truth behind this book. Many of the saints saw the truth and that is why they led lives that were a personal search for truth.

With this lens a Setian can research and find out what the facts are and the reasons for all of the myths. The *Bible* is not the only book that needs to be seen through a clear lens. There are many other texts that need to be researched.

So arm yourself with this lens, use it wisely, and you shall find what you are searching for! *Xeper!*

[15] The Semantics of Æonic Words

- by Kevin Filan I°

If we are to function effectively within an æon, we must understand that æon's Word and how it operates. One tool which can help us to do this is semantics. In studying our usage of linguistic units, we can learn something about Words and how and why they can have such a profound effect.

I must pause here for a caveat; I have not uttered a Word, and thus my knowledge must of necessity be limited. I cannot describe the experience of speaking a Word, nor can I speculate on the forces which lead to such an utterance. What I can and shall attempt to do is to apply the techniques of linguistic analysis to the æonic Words in order to learn more about their function and significance. Further comment must be reserved for Magi, and it is my fond hope that one shall see fit to do so.

Our study begins with two terms: "denotation" and "connotation". These can be explained as follows, respectively; what a word names and what a word implies. For example, the word "green" literally names a color in the visible spectrum of light. Depending on context, it can imply (connote) fertility ("green fields"), inexperience ("green recruits"), or jealousy ("green with envy"), among other things.

Some words are most denotative; many technical terms fall into this category. There is little emotional value connected with words like "hypotenuse" or "megabyte". They are descriptive of particular things, not particular emotional states.

At the other extreme, we find words which are almost all connotative. Ask ten different people to describe "goodness", "patriotism", "virtue", etc. You will get ten different answers, with few concrete similarities. These are emotive words. In average discourse they are used to put the heart in high gear and slam the brain into neutral.

An æonic Word must fall between these two extremes. It must denote a certain and fixed state or action, and must also produce an emotive response. To explain this we can examine the Word of the Æon of Set: *Xeper*.

As defined by Ipsissimus Aquino, *Xeper* refers to the transformation and evolution of the will from a human to divine state of being by deliberate, conscious, individual force of mind. (Commentary, *The Book Of Coming Forth By Night*, p. 22). Why, we may ask, didn't Ipsissimus Aquino just say "Transform" or "Grow" and have done with it? After all, these words are loosely synonymous with *Xeper*. Wouldn't they work just as well?

A little careful reflection will show that they wouldn't. They're too general to be of use to aspiring magicians seeking to use them as tools of change. Priest Ronald Barrett, Jr. said in *Scroll #XVII-2*: "The Word of a Magus is ... a philosophy that has been honed down to a single symbol and launched into the universe like a bullet." "Grow", for example, isn't honed enough. It is undeniable that people grow; so do trees, cancerous tumors, and the national debt. An aspiring magician who seeks to *Xeper* knows he must transform himself through individual, deliberate, and conscious efforts. One seeking to grow would have no such clear goal, and would be left to wander in the mists of befuddled thinking. [To see the results of this, one need only look to the nearest granola-chomping crystal-polisher and listen to how he's grown as a person thanks to following Shirley MacLaine or one of her fellow purveyors of McEnlightenment.]

While a Word must have a clear denotation, it must also carry emotional connotations. This is primarily true of primary or æon-announcing Words. Æon-enhancing Words, which are intended primarily to clarify certain aspects of the primary Word, may be less heart-stirring and more precise. A Word is like a banner for its adherents to rally behind. If it is fully to affect their psyches, they must not only grasp it logically [that is, understand its denotations], but must also be moved by it emotionally. One must not just understand what *Xeper* means, in other words; one must also be excited by the concept. When this happens, full *nætic* apprehension is achieved. The adherent enters the Æon of Set ready, willing, and able to *Xeper* as a member of the Elect.

[16] The Self-Generation of the Essence of Set

- by James B. Severson I°

Self-generation of my essence, Set. My desire for the deep darkness of my soul swims - swims in

the vat of eternal flame, the flame that never ends and ever quenches my thirst.

I am a man of deep feeling, and search ever for the infinity of my essence. The prevailing winds of time sweep me towards the future with such a desire for fullness in the present. The keys of starlight you have given me have seen my becoming of age ever in its silent flight.

I am the Vampire Akasha. I *Xeper* in the darkness of you, the mighty prince. Far above the profane I sing the symphony of my divine being.

The prideful flag of the beautiful pentagram, your gate to those who seek you: I fly it with honor and in your name, Set. I heed the great tones of the calling of my heart. The throbbing of my brow moves my sight into the new dimension, a dimension of pleasure and pain, the fabric of my life.

As the map burns into my conscious thoughts, a vision of Darkness spreads across the valley of my soul. The vision speaks in thunderous movements. "Hail, star of my birth! To you I give this wondrous gift. Use it with understanding and balance, for only then will it serve you well".

On the nightmare of my mind, I ride music wrought in the Temple of my birth, this vehicle of change, my road to victory of the self. Oh, the rush of Passion, the lust of consistency. Behold the sensitivity of my nature. The angles of my *Xeper* are circular, moving from within to without. A ring of fire, raging towards the center of my life, the *Runa* of forever.

O Ma'at, see, smell, hear, touch, and taste my desire and my conviction. O Belial, I alone carve my destiny through the Becoming of my Satanic will. I seek to overcome myself, and in this victory will I truly be my own master. O Demigorgon, your mighty strength I seek without falsehood in my heart.

So this I tread, now and forever, the stony trail of the Left-Hand Path! I stand upon the high cliff of my lands. The fire in my eyes stretches across the sea which crashes against the crags below.

O song of truth, the feminine in my heart makes passionate love to restless man, the man that I am. The wind pulls at my body, yet I stand alone, silent in my majesty.

I think of my Gift and who gave it, O love, O joy, O life! My thoughts self-generate into a perfect sine wave, my meditation of the blackest depth hear the silence of my essence. The self-generation of the essence of Set. *Xeper* and Remanifest!



The Black Pyramid

- by Michael A. Aquino VI°

[17] Set-XII

Where conclaves are concerned, it is understandable that there is a great deal of focus on the activities, fellowship, and fun of the gatherings themselves. To me, however, conclaves are even more important for what they imply for the Temple and the Æon after they have concluded and everyone has headed for home.

Conclaves are the major decision-making opportunities for the Temple: for the whole Temple, for Orders, for Pylons, and for individuals. A conclave is where enough of us can get together in one location to raise and resolve issues of importance. In this it is ever so much more efficient than mail, the telephone, or infrequent one-to-one meetings during the year.

It has further always been a tradition of the Temple that general policy/program issues at Conclaves be discussed among all Initiates present, not just the Priesthood or the Council of Nine. The design of the Temple affects all of us, hence all of us should have a say in how that design evolves. One's degree-level is a measure of one's personal initiatory progress, which is not to be confused with perfectly sound common sense concerning the practicality of the Temple environment.

If you are coming to the conclave, bring your head with you. If you can't make it this year, but have opinions which you'd like to be heard and considered, write them down and pass them along to a friend who is going. Or send them to me, and I'll bring them up for you.

[18] Truzzi/Lyons Enterprise

Thanks to Priest Dennis Mann for alerting me to the founding of a so-called "Institute for Anomalistic Criminology" by Marcello Truzzi and Arthur Lyons, who have also co-authored a book entitled *The Blue Sense* on the subject.

According to *Omni* magazine, the IAC is avowedly a device to study "occult crime, ritual murders, satanic child abuse, vampires, psychic detectives, fortune-telling con artists, cops' intuition, lunar effects on crime rates", etc. Truzzi plans to create a network of "criminologists, police officers, social scientists, parapsychologists, psychics", etc.

Sociologist Truzzi has made a career out of camp-following modern occultism in the same way as a mosquito flies along after you to visit your arm or neck when you aren't paying attention. He vampirized Anton LaVey and the Church of Satan, joining it soon after its founding but never publicly and proudly acknowledging that membership when writing his various "sociology studies" about it. When he came hat in hand to the Temple of Set shortly after our founding, looking for a similarly-close vampire relationship with us, I gave him the bum's rush.

Lyons is, of course, author of *Satan Wants You*, a book which despite its strong attacks on the anti-Satanic hysteria of the 1980s, is nevertheless responsible for a great deal of misinformation concerning the Temple of Set and cover-up of the LaVey con game masquerading as the present-day "Church of Satan". Again Lyons, a C/S member in its early days, knows better but is obviously more interested in cuddling up to Anton LaVey than in telling the truth.

I will therefore appreciate Setians categorically refusing all approaches whatever from this latest Truzzi/Lyons enterprise. When they have publicly acknowledged their own credentials and biases, and have corrected past misinformation concerning the Temple of Set and the Satanic religion for which they are responsible, then we may consider helping them. But only after applying some mosquito-repellent.

[19] "A Scout is Reverent"

I have been following with some bemusement lately the continued writhing of the Boy Scouts of America in the matter of religion. Several cases have made the news recently, among them that of two boys in California who were expelled for not saying "God" while taking the Scout Oath, and that of an Illinois boy who was not permitted to join the BSA because his father would not sign a religious oath. When confronted on these issues, BSA spokesmen have mumbled defensively that the organization requires "a belief in God" as a part of its basic tenets.

This is a hoot. As with the "under God" phrase of the Pledge of Allegiance, the "duty to God" phrase of the Scout Oath and the "A Scout is Reverent" part of the Scout Law have always been understood by those reciting them as mere symbolism of one's sincerity. I duly [and openly] became an Eagle Scout without ever being a member of any church or otherwise being expected to "be religious", and three years before I joined the Church of Satan I served a term as National Commander of the Eagle Scout Honor Society.

Moreover there is a good deal of non-Godism in the BSA as it is presently constituted. Among its approved religious awards, for example, is the Buddhist Sangha Award. Buddhists, in case no one noticed, don't believe in the Judæo/Christian "God".

Those selected for Scouting's internal honor society, the Order of the Arrow, enjoy a delightful dose of American Indian magical and religious ritual, to include [in our lodge] annual reenactments of the famous flesh-tearing Sun Dance of the Teton Sioux. I guess my conduct was acceptable to the ghost-chief Allowat Sakima, as in due course I received the O/A's highest "Vigil Honor".

The rituals of the Knights of Dunamis, the Eagle Scout Honor Society, were all based upon the Grail Quest of Arthurian legend, with all of its pleasantly-sinister magical and mystical overtones. By the time I became National Commander in 1965, I had received an excellent education in Grail-occultism, both Christian and non-Christian, which stood me in good stead a short time later when I penned "In Search of the Unholy Grail" for the Church of Satan's *Cloven Hoof*.

All in all, the exposure to mystery, magic, and mysticism I received in the BSA probably served as a major stimulant to my interest in the Church of Satan a couple of years later. Be Prepared and all that.

[20] "Satanism" and Satanism

In his letter of application to the Temple, one gentleman reminded me of something I said concerning the term "Satanism" a year or so ago:

The Temple of Set considers "Satan/Satanism" to be a degenerate caricature of our religion as bandied about by profane society. We make this point every time we have the opportunity [including on *Oprah*]; we would ideally like profane society to stop using it, just like the term "nigger" or "kike" has become unacceptable. Then we can go back to calling ourselves Setians, which is what we have preferred to do since 1975.

Essentially this is still true. Yet I feel moved to say something more on the topic.

As a child I ceased paying serious attention to Christianity about the same time I stopped paying serious attention to Santa Claus and the Easter Bunny. I considered it then, as I do now, a silly collection of superstition and fairytales which no one but an idiot could be expected to take seriously.

My eventual interest in the Church of Satan, accordingly, was based not on an "opposition to

Christianity from **within** its superstition & fairytales", but rather on its contempt for and rejection of the **entire** Judæo/Christian establishment altogether. The Church of Satan's concept of Satan was clearly above and apart from the "Oo, I scared myself!" dementia of Christianity.

Whereas I had never paid a great deal of attention to contemporary profane religions prior to my involvement with the C/S, I necessarily developed a greater interest in them once I became a Satanic Priest. What I saw absolutely mystified, then horrified, then revolted me. After examining the record of profane religion in general, and of Christianity in particular, in both history and contemporary society, I gradually became convinced that Christianity is the most destructive, most degenerate, and most shameful curse that humanity has ever inflicted upon itself. I shudder from it as I would from a maggot-infested corpse.

If Satanism signifies an acknowledgement, exposure, and rejection of Christianity for what it actually is, then I am not just a "Satanist" but a **Satanist**. I cannot see how a decent, intelligent, and ethical human being could be anything else.

To me the Temple of Set, and the experience of being a Setian, is something else entirely. The stench and corruption of profane religions are not permitted within this sacred place, and we are reminded, distastefully, of them only when, as in the witch-hunts of the 1980s, they claw and smash their way into our attention in one of their periodic hate-frenzies. Otherwise to be a Setian is not to be a "Satanist" but to be something altogether unique to itself: an evolutionary initiatory experience of incomparable dignity and sublimity.

A peculiar aspect of Christianity, which I also mentioned during the *Oprah* show, is that theoretically it doesn't need to be so poisonous. In its purest sense it can be conceptualized as the worship of a personified principle of innocence and harmony with the forces of nature in the universe. That's a nice idea, and not a very complicated one either. So how did something so simple and pleasant become twisted and defiled into the horror of institutional Christianity? You tell me!

When I have given "necessary" interviews during the witch-hunt mania of recent years, I have avoided candid criticism of Christianity simply because profane audiences are generally conditioned by social propaganda not to "hear" such statements, but rather to lash out emotionally against anyone making them. Thus whenever someone like Paul Valentine would give Christianity a well-deserved tongue-lashing on a tabloid-TV talk show, or whenever Adept Allee and Setian Taylor would flog Christian hypocrisy in *Brimstone* in the spirit

of the old *Cloven Hoof*, I would applaud them even while regretting that such stable-cleaning should have to take up their time at all.

I have always felt that the more time the Temple of Set itself wastes on the evil of Christianity, the less time we have to devote to the ever-so-much-more-important concerns of our own initiatory experience. Thus I even begrudge taking up *Scroll* space on this topic, and allow it only as a spasm of Halloween Indulgence. However I would like to remind readers that there is an excellent monthly newspaper devoted, among other things, to exposure of Christian corruption, repression, and crime in modern society. It is called *Freethought Today* and may be subscribed to for US\$30 (domestic) at P.O. Box 750; Madison, WI 53701. Telephone (608) 256-8900 or 256-5800. Give your favorite Christian-apologist a gift-subscription this Christmas.

[21] Crowley on Xeper

“In one sense it might be asserted that the final formula of Nature is Inertia; in other words that the dyad of manifested existence is an arbitrary and artificial development of the Zero to which everything must always cancel out.

“Now by saying that, we have to all intents and purposes answered the question which it poses; all positive development must be a conflict with that Inertia. It is the opposition between the Magical Path and the Mystical; we may therefore say fearlessly that all forms of progress, although they make use of the formulæ of nature which have brought them to their present situation, are attempts to proceed further on the way of the True will.” - *Magick Without Tears*

[22] The Anton LaVey “Legend”

In the 9/5/91 issue of *Rolling Stone* magazine, Lawrence Wright published an interview/expose’ in which, along with the usual melancholy/nostalgic LaVey responses to questions, he included a few annotations from his independent investigation, for example:

By the time he was 15, he said, he was sufficiently accomplished to play second oboe with the San Francisco Ballet Orchestra. According to the San Francisco Performing Arts Library, however, there was no such orchestra in 1945. The ballet employed the local symphony for its performances, and none of the three oboists was named LaVey or Levey.

[Regarding Anton’s oft-cited history as a lion-tamer and calliapist with the Clyde Beatty Circus:] According to the Circus World Museum in Baraboo, Wisconsin, which has the 1947 route books of the Beatty Circus, there was no one named LaVey or Levey listed in either the cages or the band, which does not mean he might not have been employed in some other capacity for a brief period of time. Several of the acts that Barton lists in her book [*SLOAS*], however, such as the Concellos, Harold Alzana, and the Christianis, were primarily Ringling Brothers performers.

[Concluding Anton’s recital of his “romance with Marilyn Monroe”:] “Her big break came right after we broke up,” LaVey recalled. “She did a walk-on in a Groucho Marx movie. Then John Huston gave her a great part in *Asphalt Jungle*.” As it happens, the romantic lead in the Marx Brothers’ movie, *Love Happy*, was Paul Valentine, the same man who ran the Mayan Theater. “I don’t know if Marilyn ever performed at the Mayan,” Valentine says, “but I do know she was never one of my dancers.” In any case, Valentine says he operated the Mayan as “a legitimate theater - it was never a burlesque, never a bump and grind.” He says LaVey never worked for him either.

[Concerning Anton’s accounts of taking criminology courses at San Francisco City College and of his work as a San Francisco Police Department photographer:] According to the San Francisco Police Department, no one named Howard or Anton LaVey or Levey ever worked for the force, nor does City College have a record of his enrollment. Frank Moser, a retired police officer who worked in the photo department during that time, says that LaVey was never in that department under any name.

[Anton said he was official organist of the city of San Francisco until 1966.] There actually was no position as city organist in San Francisco, according to Julie Burford at the Civic Auditorium. Carole LaVey’s [first wife] divorce pleadings state that her husband’s sole income was \$29.91/week, derived from playing the Wurlitzer organ at the Lost Weekend nightclub and “various infrequent affairs at the Civic Auditorium”.

* * *

“I don’t want the legend to disappear,” LaVey told me anxiously in our last conversation, after I confronted him with some of the inconsistencies in his story. “There is a danger you will disenchant a lot of young people who use me as a role model.”

But perhaps the most damage to “the legend” is happening as a result of the litigation against Anton by Diane, his second wife. [See *Scroll #XVI-5*, October 1990.] According to an article in the *San Francisco Chronicle* this past August:

A San Francisco judge has ordered LaVey to sell his home and collection of Satanic memorabilia and split the money with his common-law wife. On August 5 Judge Ollie Marie Victoire ruled that LaVey had defaulted on a lawsuit filed by the woman who had been his common-law wife since 1962, Diane Hegarty. The judge ordered that a receiver sell LaVey's home and contents to pay Hegarty's damages, court costs, and legal fees.

Anton appealed this ruling, but the ruling was upheld in September. So it appears that 6114 California Street and Anton's collection of occult artifacts are now to be sold.

An interesting fact about 6114 California Street: In *The Devil's Avenger* we are treated to the story of how Anton discovered and bought 6114 as a “whorehouse/ speakeasy owned by Mammy Pleasant” himself in the 1950s. In the Hegarty suit it was revealed that it was actually the property of Anton's parents, Michael J. and Gertrude A. Levey (true spelling of the family name), who deeded it jointly to Anton and Diane on July 9, 1971.

Even before the “LaVey legend” began to unravel, there were a great many LaVey critics who regularly accused him of being a charlatan, a phony, and an opportunist merely playing on the theme of “Satanism” to make a fast buck and gain a little tabloid notoriety along the way. Certainly such critics are encouraged by exposes such as these, and of accounts as that by Edward Webber in *Scroll #XVII-3*.

My own attitude is somewhat different. As I think it is clear in my *Church of Satan* history, in which a number of LaVey fictions, falsehoods, and exaggerations were exposed, I regret that he ever felt that it was necessary to color or hide the truth in this way, because the hard fact is that the true facts about his life, work, and experience are quite fascinating, unique, and authentically magical. The original Church of Satan was indeed authentic, and so was Anton's 1966-75 office as its High Priest again as demonstrated adequately, I think, in *COS*.

By their very [non]nature, the Black Arts are intrinsically difficult to explore, explain, and apply. Anton LaVey's skill at doing so was to his credit. Not to his credit was his compulsion to pad his statements and writings with fresh [and unnecessary] falsehoods along the way, making it all the more difficult for sincere students to trust

anything he said without independent verification.

There is no genius without a mixture of madness.

- Aristotle