

The Scroll of Set

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[1] The Devil Down Under

- by Leon Marvell I°

On Magistra Wendall's suggestion I have written this article for the benefit of my fellow Setians, to give them some idea of the extent of the so-called "occult revival" in Australia.

Down Under the "occult revival" is a corpse that is barely able to lift just one feeble finger. For you see, the occult in Australia is held in very little regard. When the word itself is used, I believe that 99% of the Australian population would immediately think of ouija boards, ESP, and Tarot cards - these and nothing else. This ridiculous state of affairs is made all the more ludicrous when one considers that the Christian churches, in an effort to halt the rising occult interest among Australian youth [which, if they only knew, is about nil - they are more interested in cars, alcohol and sex], endeavored to pass a law banning ouija boards and Tarot cards. These monstrous Black Magical devices, according to the clergy, lead to "possession", Devil worship, and the eventual destruction of Christian morality! To most Australians, Uri Geller is about as occult as you can get.

However what little interest there is in truly practical, and involved occultism is so extremely clandestine as to be practically unnoticed by all but the most observant and earnest. For instance I know that in my city, Adelaide, there are at least three "Wiccan" covens composed, I believe, mostly of university students. But I have only heard of them and talked to a member of one only once. Even then her intelligence regarding occult matters seemed rather minimal.

Sydney seems to be the most notorious city for occult groups. One constantly hears sensational stories related in the press about various nefarious occult practices; however, most of them are only that - sensational stories.

I know for certain that there is a group of Satanists [of the Anton LaVey variety] with some influence in Sydney. Even in Adelaide LaVey's *Satanic Bible* and, to a lesser extent, *Satanic Rituals* sell like hotcakes. That someone has used his ideas in a practical way I have absolutely no evidence of.

To my present knowledge there are only three bookstores which specialise in occult matters. In Melbourne there is the "Mystical Bookshop" and

the "Space-Age Bookshop" (which deals mostly with works of science fiction but also has a better-than-usual range of occult works). In Sydney there is a very small private enterprise called "Thelema Books" dealing exclusively with Crowleyan works and run by an O.T.O. initiate.

If all this sounds disheartening, then I have a few consolations. Australia has produced two rather knowledgeable occult scholars: Nevill Drury and Stephen Skinner. Drury has written two books so far: *The Search for Abraxas* (with Stephen Skinner) and *The Path of the Chameleon*, both of which are entertaining, authoritative, original, and logical. Skinner has produced an excellent work called *Enochian Magic*, which is a detailed account of Dr. John Dee's magic - the best I have seen.

Drury is also the editor of Australia's only "occult" magazine, *Cosmos*. For its field it is very good. However its contributors are about 75% "white-light", quasi-Christian religious followers [I mean people involved with the "Divine Light Mission", "Meher Baba", "Ananda Marga", etc.]. However there have been in the past several interesting articles on psycho-cybernetics, Tantrism [There is a chiropractor on Sydney's North Shore who on the side is the head guru of a school of Tantrism and who teaches "sex-magic" to American neopagans!], and witchcraft (which, of course, has all been said before and is quite trite to the learned).

On a despairing final thought, the leader of the "Melbourne University Occult Research group" recently wrote to me and described the response to his predominantly Crowley-oriented research magic as "almost zero". This can be said of the bulk of the Australian population towards occult matters.

There is a little light, I must admit, but even a large proportion of that light is a half-light, its exponents being romantic, half-witted "witches" and neopagans. This, then, is the general state of affairs in Australia. There is much room for improvement, but that will come in time, I am sure.

[2] About Temple of Set Publications

- by Margaret Wendall IV°

The remarks to be made here apply not only to the *Scroll of Set* and other publications of the Temple of Set which shall be sent to all active members from time to time, but to regional and local publications as well.

The primary difference between the *Scroll of Set* and other Temple of Set general publications and local/regional newsletters is that publications for the entire membership will deal with information of interest to all members equally, while local/regional publications will basically deal with news and information of interest in the geographical or philosophical areas being served. This is not a hard-

and-fast rule, though, and it is hoped that many excellent articles of general interest will continue to appear in the local and regional newsletters.

The First Amendment to the United States Constitution applies to the Temple of Set as much as it does to any other organization [or individual] which desires to issue a publication. We have as much right to be Setians as others have to belong to other churches (or to belong to none), and we have as much right as they to put our religious writings and opinions into print.

The material to be contained in our publications can therefore cover any area of interest to Setians, whether it be essays, articles, ceremonial & other magic, opinion, poetry, artwork, reviews - just about anything within the few limitations imposed by law upon all publications.

A handy reference guide for any person writing for or editing a publication of the Temple of Set is a journalism textbook. It matters little which one is used, and second-hand copies can be found in most bookstores dealing in used books. [A good place to look is a college bookstore.] There are chapters on how to research and write articles, how to prepare a format for a publication, and, equally important, some things to watch out for.

The first of these is the copyright law. "Copyright" is the exclusive right of publication granted to an author or artist for a certain number of years, embracing his right to issue the work as desired, to transfer the rights as desired, and to protect against unauthorized use of the work during that period.

In the United States copyright may be obtained for 28 years [renewable for a second 28 years] by submitting the proper form with a fee and two copies of the work to be copyrighted to the Registrar of Copyrights. [A free booklet explaining the basics of copyright law and the different forms may be obtained from the Registrar of Copyrights, Library of Congress, Washington, D.C. 20540.]

An important aspect of the copyright law is that, if copyright is intended, the word "copyright" and/or the "circled c" - © - plus the year and name of the copyright holder must appear on the work when it is first published. If it is issued without this information, it can be copyrighted later, but an unauthorized user can point to the first, uncopyrighted printing and will probably be free of liability although he would probably also be told to cease using the material.

A few words might be said here about respecting the rights of copyright holders of works we wish to use in our publications. Plagiarism is the theft or use of the ideas of another without giving proper credit, and is not legally permissible even if the source is not copyrighted.

It is sometimes permissible to use a quotation or a line from a copyrighted publication in a review. Many books contain this provision on the "copyright page". Quotations from the classics or from works on which the copyright has expired may be used [unless the version being used is a new translation and the translation is copyrighted]. If a work has been copyrighted and is older than 28 but less than 56 years old, it would be a good idea to check the "books and magazines in print" lists at your public library; the copyright may have been renewed.

When requesting permission to use copyrighted material, always explain the use for which the material is intended. If an entire article or section of a book or magazine is to be used, explain the kind of publication in which it will appear (i.e. name and size of circulation, frequency, religious, etc.). In most cases permission will be given to use the requested material, although there is sometimes a small fee asked, or the copyright holder may want a copy of your article or the publication in which it appears. There may be a format requested for the source information, and this must be followed.

Lastly if you are using copyrighted material as background material for your own ideas, always give the complete publication data of your source.

The second limitation imposed by law regards the use of "four-letter words" and "suggestive" pictures. It is illegal in some places to use this kind of material in publications which may be read by minors, and it is probably best to leave this kind of material out of our publications altogether.

The third limitation imposed by law is that of libel. Libel is "anything written, printed, or expressed by a sign or picture, containing representations maliciously made or published, tending to bring a person into contempt, or expose him to public hatred or derision." (Webster's *New 20th Century Dictionary of the English Language*). A journalism textbook will explain the kinds of things that have over the years been considered libelous by the courts. If you are in doubt whether something might be construed as libelous, it is best not to use the material, or to rework it so that the meaning cannot be construed as malicious. There is only one defense against libel: the truth.

The fourth limitation regards the use of photographs. If you use a photograph of a person in a publication of the Temple of Set, you expose that person's face to public exposure, and invade his or her right to privacy. It is always wise to obtain at least a verbal "release" to use the picture, and if the person refuses permission, don't use it.

A few words might be said for the use of newspaper clippings. Newspapers are not usually copyrighted, but their articles come from wire

services or are written by their own reporters - and all of these must be paid for. There is usually no problem in using newspaper clippings verbatim if the complete source is used (including the name and date of the paper, the name or initials of the wire service, or the reporter's name).

But this is where your journalism textbook will come in most handy. If you collect several versions of the same item, or if the story is continued for several days, you can select the facts and rewrite the article for our publication. Anything said by a public official to a news service is "public" and, with few exceptions, anything said or written to a public body or official becomes "public," so you need not fear quoting your local sheriff or mayor in your articles. The journalism text will help you in writing your article and help make it sound truly professional.

There is no "prior censorship" of any of the publications within the Temple of Set. If you are the editor of one, you don't have to send it off to have it "approved" before you mail it to subscribers. This will help to keep our publications current. No time will be lost in having them checked over.

But this places an added burden on those who write articles and who draw cartoons and other pictures for our publications, as well as the editors of these publications to be as sure as is humanly possible that no copyright, libel, or civil rights laws are being broken by Temple of Set publications. It is the responsibility of all Setians to protect the Temple of Set should there be questions of the "legality" of anything in our publications.

Although it is not required, it is suggested that some form of "disclaimer" such as "The opinions in this publication are those of the authors alone and do not necessarily represent the official doctrines or policies of the Temple of Set, Inc." be included with the copyright information in local and regional publications. It is best to be safe beforehand than sorry later.

We live in an era in which almost anyone can become "published". All one needs is a means of putting an idea on paper and making copies. We live in a country in which most of our ideas can be expressed with no fear of government intimidation. The few limitations expressed in this article not only protect others from us, but protect us equally from others. Just as we are prohibited from using others' copyrighted ideas or from libeling others, the same laws protect us against infringements of our rights.

The formats will differ from one to another, the purposes will be different, but all of the publications of the Temple of Set are equally important. Communications of all kinds - from letters photocopied and sent to several Setians to formal publications, including local and regional newsletters and the *Scroll of Set* - are one of the

keys to keeping the Temple of Set a vital organization. Very few of us could grow personally or magically without the free exchange of ideas these publications represent.

References

- MacDougall, C.D., *Interpretative Reporting*. NY: The Macmillan Company, 1939.
- Poor, Henry V. (Adv.Ed.), *You and the Law*. Pleasantville, NY: Reader's Digest Association, 1973.

[3] Clearing the Air

- by Michael Waters III°

It has occurred to me that a few first and second degree Setians, witnessing the many III°+ Recognitions which occurred during the first month or so of the Temple's existence, might be saying to themselves "Why not me?"

First let's look at the criteria for Recognition. You will find no written pages giving you a step-by-step guide as to what you must do to qualify for Recognition to a higher degree. They don't exist. It is entirely up to you. Setians are evaluated and Recognized upon demonstration of their individual expertise to a III°+ Initiate, not on the whim of that Initiate.

Nor will that individual take you by the hand and lead you. **You** must make the first move. Examine your knowledge, experience, and ability. Use your imagination. No matter how aware you are of your abilities, others are not until you use them. As far as I know, III°+ Initiates do not read minds. Even if it were possible to divine an individual's abilities, if he has not put them to use in the I°/II°, it is unlikely he would do so if Recognized to a higher degree.

Degrees within the Temple are not handed out to bolster egos. When an individual is Recognized, it is done in order that he may put his demonstrated expertise to use within a wider sphere of influence. If a vacuous individual were Recognized to a higher degree, it would simply expand the vacuum which his peers must work twice as hard to fill.

The Setian by definition is a superior being in all respects. The Setian's advancement within the Temple is limited only by his own ability. Just as degrees are not Recognized out of friendship or favoritism, neither are they withheld out of animosity.

If you are qualified, you will be Recognized. But don't expect to enter into a clique of "fat cats" lying on silken pillows eating peeled grapes! Along with Recognition come responsibility and hard work. If you are saying "Why not me?", many III°+ Initiates are saying, "Why me?!"

[4] Questions and Answers

Question: "This is the year XI. On the calendar I assumed the year XI begins in January. The number of months and days per month were established by Pope Gregory XIII in 1582 and adopted by England and the American colonies in 1752 (*American Heritage Dictionary*). The year XI, then, is scheduled into the Gregorian calendar for a purpose I don't understand. According to Budge the IV Dynasty was about 3800 BC. But we would put down BCE. What does the 'E' stand for? How do we count years between 1 and 1965 AD?"

Answer: To answer requires a definition of terms:

BC = "Before Christ".

AD = "Anno Domini (Year of our Lord)".

BCE = "Before the Common Era"

(corresponds to BC).

CE = "Common Era" (corresponds to AD).

AS = Originally "Age of Satan", now "Æon of Set".

ÆS = "Æon of Set".

Because practically the entire world uses the Gregorian calendar, but many nations and groups within nations do not recognize Christ as "Lord", the terms "BCE" and "CE" have replaced the Christian terms among these non-Christian peoples. In many books and articles written by non-Christians, the terms "BCE" and "CE" are used. Thus the Year I of the Æon of Set would be referred to as "1966 AD" by Christians and as "1966 CE" by non-Christians. Setians would normally recognize years before our Year I by the Gregorian date - "CE".

As far as I can determine, it's only a matter of convenience that Setian years begin on January 1st. They could begin on the Summer Solstice or even Walpurgisnacht, but we'd be using two sets of months and days as well as years.

The possibility of reckoning years from the IV Dynasty exists and might be used except that this is still another date in the Æon of HarWer. The year I AS would be 5766 "of the IV Dynasty" (3800+1966), and the year XI would be 5776. The Chinese count their years from a date before Christ, and we are in the year 5736 of the Jewish calendar.

Incidentally the use of the Julian calendar (the one replaced by Pope Gregory) is not entirely dead. Many astronomical data are reckoned by "Julian Date", and the liturgical calendar of some Eastern Orthodox churches follows the Julian calendar. This is why you found "Eastern Orthodox Christmas" on January 7th in last month's calendar in the

Scroll. December 25 of the Julian calendar falls on January 7th of the Gregorian.

* * *

Question: "I don't understand why 'Xeper' would be used to close a letter. Who uses it and why?"

Answer: *Xeper* is a Setian magical word, fully defined in the *Book of Coming Forth by Night*. Many Setians feel that the concept referred to as *Xeper* is one they would will for other Setians, and the use as a closing of a letter began. *Xeper* is certainly more meaningful to a Setian than the customary, "Sincerely," or "Love," or "Blessed Be," and such ideas as your "May you live long and prosper," are implicit in the concept of *Xeper*. Any Setian can use *Xeper* to close a letter to another Setian. It would not be appropriate for use in a letter to a non-Setian, who wouldn't understand the meaning.

* * *

Both of these questions were asked by Setian Rudolph Garza. Do you have a question pertaining to the Temple of Set or something related to our lives as Setians? Chances are if you're thinking of it, so is someone else, so share it with all Setians. Remember there is no such thing as a "dumb question" if you don't know the answer to it.