

The Scroll of Set

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Editor: Margaret Wendall IV°

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[1] Setian Greeting Cards?

- by Margaret Wendall IV°, Editor

Have you ever gone to the store in December and looked at the assortments of greeting cards - and wondered if there'd ever be any that **we** might use?

Several Setians have been designing cards for their own use, and at least one is willing to share her designs with the rest of us - if we're interested enough in sharing the cost of printing and distribution. We'd planned a page with some of her sketches, but, alas, they were in color and wouldn't pick up on the plate.

If you've designed a card - or cards - not just for the winter holidays but for birthdays, Halloween, etc., send your designs in black and white ink, and we'll announce them in the *Scroll*. If you feel there is a need for real Setian greeting cards, it's an easy enough one to fill.

[2] Profile: L. Dale Seago Magister Templi IV° and Councillor

- by Margaret Wendall IV°, Editor

Born in Waco, Texas, 18 April 1950 C.E. Attended Texas Military Institute 1965-67, graduating May 1967. Attended University of Colorado at Denver, majoring in anthropology, 1967-69. Served in U.S. Marine Corps, 1970-73, as Military Police/Corrections Specialist and karate instructor, and also engaged in some undercover work in coordination with naval intelligence.

Joined Church of Satan in March 1971 while a Marine; was elevated to the Priesthood in June of 1972.

Shortly after release from active duty moved to Santa Monica, California, became an operations officer with a savings and loan association, and formed and led the Church of Satan's Yuggoth Grotto, now the Yuggoth Pylon of the Temple of Set. Decided in June of X to maintain allegiance to the Prince of Darkness rather than Anton LaVey, and became one of the founding officers of the Temple of Set. Was recognized as a Master of the Temple in July of X, served as the first acting Chairman of the Council of Nine, and coordinated the selection of the members of the initial Council.

Moved to Santa Barbara, California (present residence) in December of X. Presently employed

by Bank of America, and from January-September X have also been an intelligence analyst with the U.S. Army Reserve's 306th Psychological Operations Battalion at Fort MacArthur, California. Presently pursuing a Political Science degree at the University of California, Santa Barbara, as well as a Reserve Army commission through the University's advanced Reserve Officer Training Corps program.

[3] Individualistic Collectivism

- by Alan L. Sturrock II°

Opposing terminology? Yes.

Let us start at the beginning. There is no natural-born Setian; they are either graduates or converts. Each is sure of the ultimate, yet the ultimate is not expressed in the same generic terminology by any two Setians.

Collectivism, yes. They are all heading for the same goal, the same purpose - the Temple of Set. Individualistic, yes. Each Setian is aiming for the same purpose, the same goal, but down different roads.

Individualistic Collectivism is like a giant wheel. The spokes are the roads, and the rim is the goal: the rim that binds all the spokes together. The rim is the outer limit, and the forces exerted at the outer limit could be tremendous. There is actual expressed fear of these forces, so much so that there is actual concern that the average mind could cope with these forces. The point to be considered is that the forces at the rim can be controlled just as centrifugal forces are controlled by speed.

Have you ever applied the term of Individualistic Collectivism to professional sports? Each player, regardless of sport, is playing for himself, looking forward to the next contract negotiation, yet playing for the team, looking forward to the play-offs and the championship, because of the extra cash and prestige. The same principle can be applied to industry as well, regardless of position. Yes, even to politics - "clean" or "dirty".

The point is that Individualistic Collectivism is to be stressed because of its importance. But Individualism in a selfish sense, disregarding the goals of the team, is to be abhorred. We as Setians are a team and the team spirit is important, just like any team. We have members who may not think the execution of policies is being carried out the way they would like. But, like any member, they have the right and the responsibility of expression, but pending consideration of their expressions they should cooperate with the team efforts.

Each Pylon is a squad of the team, and the team has the responsibility of consideration of expressions emanating from the Pylons.

I believe we as Setians could well adopt the term "Individualistic Collectivism" as our motto.

[4] Editorial: The True Flavor of the Setian Philosophy

- by Margaret Wendall IV^o, Editor

There's been quite a discussion in the last couple of issues of the *Scroll* about the lack of contributions and the merit of those we receive and do use. I'd like to clear up something: We do get material that, for one reason or another, we cannot use, and we do not have to publish four pages each issue. There has even been a one-page issue, for lack of material.

With that out of the way, I'd like to express what I feel is "the true flavor of the Setian philosophy". I would like it on the record that I disagree with the statement as I feel it was intended in last month's "Forum". But there is a "true flavor", and, looking back over the past issues of the *Scroll*, I still think it's reflected here.

Set has defined himself in the *Book of Coming Forth by Night*, but each of us has a different application of this definition. As long as it's a Setian application, I don't feel it's "wrong". I feel that the *Scroll* ought to be the means of sharing our ideas and knowledge of what Set is to us.

The Priesthood of Set are more advanced magicians than those in the I^o/II^o; I don't think that I^o/II^o Initiates I know would disagree with this. But all of us began as I^o and benefitted from the encouragement and the help of the III^o+ who preceded us. It's our turn to help and encourage the new I^o/II^o. If we don't do this, we are failing them - and, in turn, we are failing ourselves.

"Stomping" and "hand slapping" have no place in the Temple. That this attitude does exist is discouraging to me, and I know it is to the I^o/II^o Initiates who are trying to grow magically as Setians only to find themselves the recipients of this attitude. This attitude won't help them; it's going to "turn them off". Again all of us will be the losers in the end.

One of the unwritten rules for advancement in the Temple is that we hear from people. I don't know how we are to hear from I^o/II^o Initiates who live across the country from us unless it's through the *Scroll*. As long as I am Editor, we'll continue to hear from them.

There will continue to be criticism in the *Scroll*, but from now on, unless Priest Waters and I feel it is constructive and will help Setians grow in the area being criticized, it won't appear.

I feel, too, that there are areas in our lives that can possibly be discussed better by the I^o/II^o. I refer to the article and criticism on abortion. We have heard from two Setians who have dealt with abortion professionally, and we now have a set of "Setian

professional views" on which to form our own "Setian view". There are an infinite number of issues which could be discussed in a similar way on the pages of the *Scroll* for the benefit of all Setians.

Not all of us are philosophers or scientists - or even professionals. We have "blue collar workers", too. They have contributions that could be made. As I see it, part of "the true flavor" ought to be making our daily lives a little less tedious, so that our intellect and will can have more time to dwell on the important areas of magical advancement, survival, and Setamorphosis.

We've had articles on art and science fiction. We've had poetry. There hasn't been much art, to the detriment of the *Scroll*. [Our printer says the *Scroll* is the dullest-looking newsletter they print. Unfortunately I'm not an artist!]

Art, poetry, fiction, music, etc. are just as important in our Setian lives as philosophy and science. They can often express the same ideas, on a level that can be understood by all Setians, whereas some of the "heavy" material may be over the heads of our newer members. They can often be the expression of the same concept from the view of a person in a different walk of life, or a different degree of membership in the Temple. They will continue.

This month's "Boutique" [omitted in this reprint] is still another facet of the "true flavor". Whereas the idea of making a gift list is really a fall/winter one, the idea of passing along suggestions about when to purchase items of interest to Setians shouldn't be. In January the name of the column will no doubt change, but I hope the idea lasts.

These are the basics of my idea of the "true flavor" and how it pertains to the *Scroll*. Our lives are multi-faceted, and no facet is more important than any other.

The "true flavor of Setian philosophy", then, is anything that will help Setians grow magically, broaden their world-view, and help them to cope with problems of day-to-day life, including our survival as Setians and ... Setamorphosis. I invite your comments on this important issue.

[5] Follow-Up [Again]

Press releases are coming in fast and furious from Santa Barbara concerning Magistra Lilith Sinclair's suit against Mission Federal Savings. We're hard pressed to keep up with them!

Right now things look very optimistic. The judge is expected to give a decision [in Magistra Sinclair's favor] before Halloween - which is too late for our deadline. A complete - and hopefully final - report will be in next month's *Scroll*.

[6] Californians Have “Right to Die”

Governor Edmund G. Brown, Jr. of California signed the first “right to die” bill into law just before the legislative deadline on September 30th. Under California law this bill would have automatically become law on October 1st unless it had been vetoed.

Under provisions of the new law, which goes into effect next January 1st, Californians may make “living wills”.

California Setians interested in this new law may obtain copies by contacting their State Representatives.

[7] The Voyage

- by Robert Christian II°

Man of the tower this late, late hour
With mystic wand held high,
Words in tongue, it seems I’ve begun
On this quest I chose to try.

The Khamsin winds, the magus sends
As I feel the change of Weyr,
I feel not sane, the little bane,
It seems my mind is not here.

I see in the air the bristling hair
And a glowing feral eye;
The air doth bend, without and within
As I merge into the Sky.

Amber rays and umber shades
And the treacherous Orthamas sing,
And behold my being and speak now saying:
It is you who chose this thing.

The power doth grow and ever so
Like the waves of a tsunami,
To flow and surge as a mighty scourge
Emptied from a spectral sea.

Now sudden peace, the winds doth cease
And I wonder how I’m alive,
They want to show and me to know,
The celebration of the Five.

The Five doth reign as each a king
In an afterworld and tower,
Yet each apart bear a silver tarsk
And each are of equal power.

I watch their deeds as the celebration speeds,
Towards the setting of a moon.
I prepare to depart as I hear the start
Of the rhythmic litany tune.

The song doth rhyme within my mind
As I cross the abysmal space.
Angles doth turn, and now I have learned
Of a new and different place.

The man in the tower, this late, late hour
Welcomes me back again.
The wand doth glow and rightly so,
It’s in a sorcerer’s hand.

He sings: The sky is a door to Evermore
If you ever seek to be
On a quest of knowledge,
Of learning which sails on endlessly.

[8] The Quest

- by Robert Christian II°

The echoing silence of a dream,
Of star-lit skies and amber wings,
Searching.

Gates and keys and spectral seas
Which lead to Evermore,
And flow and surge and break and wash
Upon a midnight shore.

The wind speaks low as if in whispers
Which tell of strange old lands.
I stand alone, not flesh and bone,
Yet speak and gesture with hands.

The rhythm and rhyme of words and sign,
I feel I must go on,
To walk the sand of a distant land,
the Land of Carrion.

The vulture rules, yet is not cruel
Because he is the king.
If I walk the path, he need not ask
For he knows already this thing.

To the tower I go, my feet not slow,
To ask of a man who is there,
May I seek the knowledge of the Flame
To protect, to wield, and to bear?

He spoke that the life I lead shall change.
Certain things must be rearranged.

The ends would begin as beginnings would end
As I learn the secret rhymes
To affect the laws of chaos and order
By this thought and will of mine.

Why is the king such as he?
I asked before the test.
The answer was simply because
Ofttimes the worst is best.

The sky is a door to Evermore
If you ever seek to be
On a quest of knowledge in a ship
Of learning which sails on endlessly.