

The Scroll of Set

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[1] "The Life that Comes from Bast"

(Biography of Margaret A. Wendall IV°)

- by Constance L. Moffatt III°

"A Basti, pr-t em setat, an am ab-a.": "Hail Basti, coming from the secret place, I haven't eaten my heart [been deceitful]." If we can say that, we can stand before Set and the Elect in *Maat*. - Margaret A. Wendall IV°, 3/30/1983

There can be no form and no emptiness without Set and HarWer. And so, when my Word was given as *Xem*, and when the Gates were left open, HarWer entered and almost destroyed my Word. - Margaret A. Wendall, *The Book of Knowing the Way*, XIV/1979.

Because we've been privileged to see and read some of her magical works, and because we've been privileged to communicate with her in letters and in person, we consider Magistra Margaret A. Wendall to be a "model of Becoming".

She is sensitive, steadfast, caring, and clever - youthful in her energies and elegantly mature in her wisdom. A publisher in her own right - the intriguing newsletter *Magic Cat* - Magistra Wendall, after invitations from High Priest Michael A. Aquino and others, has agreed to resume the Editorship of the the *Scroll of Set* beginning with the next issue.

Magistra Wendall's magical name is *AnXembastet*. In her own words, *AnXembastet* is Egyptian for "The life that comes from Bast". For more information on the modern definition of Bast, she recommends *The Cult of the Cat* by Patricia Dale-Green.

"Even though I've visited terrific locales, there's just no other place I'd like to live," states Magistra Wendall about Silicon Valley and San Jose, where she has stayed all her life. "I rather literally grew up with the technology here." Her birthday is March 11th. She describes her Temple of Set and Church of Satan affiliations as follows:

I entered the Temple of Set in June X as IV°. I resigned in March XIV and re-entered in October XVII. Previously I had entered the C/S in August V, in one of the famous sessions before the hooded Council in the basement of 6114. My knees and voice were shaking, but I

know now this was what was expected, and I can laugh at the experience.

I attended several ritual ceremonies at the Central Grotto before these were discontinued. The atmosphere was a lot like it's depicted in *Satanis*, but the workings themselves were of a far more seriously magical nature. I progressed through the II° and III° and was also a Regional Agent. I participated in the Karnak Grotto and led its Bubastis Chapel. I helped to hostess West-I, the only western conclave held by the Church.

It was difficult to be a Satanist in those days, but it was a baptism of fire that helped me shed Judæo-Christian hangups. While I can't go back to those days again, they were invaluable in preparing me for the Word *Xeper*. When I left the Church in June X, I knew myself better and had a better idea of what I will to Become than I could've had in the year V.

Magistra Wendall has a B.A. and has done graduate work in French and Russian at San Jose State University. She is currently studying archæo-astronomy.

"I gotta spel gud 'cause I are a printur," she said when asked about her occupation. She has also worked in the insurance field for several years, having held a California life and Disability Agent's license.

She lives with her husband John, and her sister lives just minutes away. Her mother lives in Oregon, and of course there are a black cat, a black & white dog, blind cave fish and a yard full of sparrows in her life. Some of her her hobbies and interests are photography, reading, good music, archæo-astronomy, and her new computer. Her favorite things are, in her words, "Cats (who aren't 'things'), my old Austin-Healey Sprite, my taped music collection, and the night sky (especially the Winter sky)." Her pet peeves are "People who go out of their way to prove that they have the intelligence of amoebas. Mark Twain believed in evolution and said that apes are mankind who couldn't cut the mustard. I couldn't agree more! All my other pet peeves can be lumped into this one; it covers 'em all!"

Magistra Wendall's religious background, her reason for belonging to the Temple of Set, and its meaning to her again can best be related in her own words:

When I was growing up, everything was a sin. I sought answers to this [and lots of other questions] and was told that my questions were **also** sins! When I got into "the world" - the university - my base of belief was totally shaken. I got an "F" on a paper in French philosophy because I questioned Pascal's "wager": "If I wager that there is a God, and there isn't,

haven't I wasted a whole lifetime in pleasing a non-existent product of a myth?"

It wasn't until I read the *Satanic Bible* that I found answers that I could accept both rationally and emotionally. I still question just about everything, but I have a better basis for forming conclusions, and I know it's not a sin to ask.

My reason for belonging to the Temple of Set, and its meaning to me? These are difficult questions for me to answer, because both the Temple and I are evolving, so my relationship to both Set and the Temple of Set constantly change.

As many know, I resigned from the Temple in March XIV because I could not support the High Priesthood of Ronald Barrett. The surface reason for this was "personality conflict", and there was one, but this was a convenient cover-up by Barrett for serious magical questions to which he would not respond.

First there is the matter of the Gates being left open. I've always believed that Set gives us keys to open those Gates when we're ready to enter, but that the Gates themselves remain locked until we consciously and magically open them. To leave the Gates open is to invite disaster, and it seems almost to have happened.

The second question I had was about magical mirrors. If you look in your ordinary mirror, you see a reverse image of yourself. [Compare your mirror image with a photo of yourself, and you'll see what I mean.] When we gaze at ourself in a magical mirror, we don't see a Setian image of ourselves. Instead we see a "strange and fitful presence" of our own Opposite Self. It has always seemed to me that this reverse image is what Ronald Barrett wanted us to see.

"And God said unto Moses, I Am that I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." (Exodus 3:14) I had a magically-instinctive feeling that this verse is the reason why Barrett refused me a copy of his own "IAM Statement". The very concept of "I AM" implies stasis; it applies to Jehovah and HarWer, but it's not Setian. **We Become.**

The god *Xem* in Egypt was a mummy form of Osiris awaiting resurrection as a new life form. I feel that this is how Barrett Understands his Word. My question has always been whether Set would will for us to Become a form of Osiris, or whether there is another form we become as Setians in order to *Xeper*. If one wants to call this Setian form "*Xem*" I can't complain, but I

can't call myself an Osiris.

I have never doubted that *Xem* is a Word within our æon, and I was on the Council of Nine which Recognized Barrett as V°. I've just never been able to reconcile *Xem* as a Word that had come from Set, or that Set would have any part of it. If one concedes that HarWer is sentient, this Form would have an instinct of self-preservation and could have given *Xem* as a Word within the framework of the Temple of Set and the Æon of Set in order to destroy both. *The Book of Coming Forth by Night* alludes to this possibility. I've been positive for four years that this is what happened - and it just about worked last summer.

The decision to resign was not made overnight, and it was painful for me and for those of you who went through it. I apologize for the lack of grace on my part, but I think you now have a much better understanding of what was already going on behind the scenes in March XIV. It took a long time to decide to ask for re-admittance to the Temple, because I didn't know whether there was *Maat*. Now that I'm back, and filling in three and a half years, it feels good to be home again.

Magistra Wendall gives the following advice to new Setians: Just try to remember that all of us were once new Initiates, and we remember how you feel and the questions you're asking. So keep the channels of communication open, and we will do our best to answer. My resignation stemmed in part because I couldn't get answers to important questions, so I know exactly how you'll feel if we don't respond.

Finally Magistra Wendall asks us to pass on the message: Several Setians have written to welcome me back to the Temple, and I'd like to thank them and say that it's good to be back. I've had a period of illness, and am diligently working on a book with my brother-in-law which we hope to have published. Even my mother telephones because I don't write often enough. My silence doesn't mean I've forgotten you, or that I don't care. I do.

[2] **The Council of Nine**

- by James Lewis IV°, Chairman

Every Setian has encountered references to our Council of Nine, which was established in the Temple in the Year X. If you are unfamiliar with the workings and the purposes of the Council and have been unable to find it listed in the encyclopædias, be of good cheer. Magister Lewis has taken pen in hand to write on the very subject itself.

The Council of Nine began in the Church of Satan as an advisory board to Magus Anton LaVey. It was a rather powerless body on which the High Priest of the C/S tested his opinions and took or disregarded its advice as he wished.

With the inception of the Temple of Set, however, By-Laws were written covering the legalities of the magical organization in the mundane world, and the Council became a well-formed entity prepared to function powerfully and with a great degree of accuracy.

The Council is composed of nine Temple Initiates, each of whom holds the III° or higher, the Executive Director and the High Priest being *ex officio* [non-voting] members of the body. The seats are held for a term of nine years each unless the Councillor holding a seat resigns or becomes incapacitated. Records are kept by the Council, the High Priest, and the Executive Director so that each Council seat is filled by appointment [or reappointment] as indicated.

The filling of Council seats is done by the following steps. A seat becomes vacant. The Council may recommend the name of a III°+ Initiate to the High Priest for his consideration. The High Priest makes his decision and nominates an Initiate for the seat. [Historical note 11/12/93: The nominator would later be changed from the High Priest to the Chairman of the Council.] The Council then makes its own decision as to the suitability of this person as a Councillor. Their considerations will cover the individual's record, works, state of being, and overall magical and mundane self. At least five Councillors must then indicate their approval in writing to the High Priest, the Chairman of the Council, and the Executive Director. When these considerations have been met, the High Priest then announces the appointment as official.

The Council normally functions very quietly as the legislative body which it is. It functions on a magical level in its reflection of the Will of Set as indicated by the High Priest in IV°+ Recognitions, etc. On another level it has three general functions which are best described by quoting from #C9-1, written by High Priest Michael Aquino in the Year XI/1976:

(1) Councillors individually and collectively advise the High Priest and the Executive Director concerning policies and programs of the Temple. Councillors are able to reflect both their own opinions and those of other officials and members with whom they may correspond.

(2) On the corporate side of things, the Council is the corporate board of directors. The Temple of Set, Inc. is legally "owned" by the Priesthood of Set collectively, which comprises

the "membership of the corporation". The Priesthood delegates authority to the Council, which then exercises the same authority which the board of directors of General Motors does over the affairs and assets of that corporation.

(3) Again as delegated from the Priesthood collectively, the Council of Nine is responsible for protection and preservation of the Temple. In practice this role is further delegated to the High Priest [policy & program] and the Executive Director [administration], with the Council assuming an advisory posture. But if the Council should feel that its advice is being disregarded or avoided - or feel that the interests of the Temple of Set require a different High Priest or Executive Director - it has the power to "hire and fire"; it has the last word.

There have been attempts to transform the Council into a highly mystical and shadowy body of untouchable deities; it is sad that such flights of fancy have on occasion taken hold of the minds of some. These incidents can be averted by seeing the Council in the simplest and most direct point of view rather than the most obscure.

The Council, while normally quiet, is however quite sensitive to the needs and desires of the Temple's Initiates. Should you therefore have any questions you would like to direct to a Councillor, I am sure I can speak for the Council in saying that we would be pleased to discuss any aspect of the Council with you.

Speaking for myself and for the Council of Nine, I wish each of you long life and *Xeper*.

[3] Priestess Betty Ford is Temple Executive Director

Upon nomination by Council of Nine Chairman James Lewis IV°, Priestess Betty Ford was approved for the office of Executive Director, Temple of Set by vote of the Councillors, all in accordance with the By-Laws.

In thanking the Councillors for their confidence in her ability, Priestess Ford said "I regard the Directorship as being pretty much the 'eye of the storm', and will devote myself to catching any uprooted palm trees flying past me."

Since taking office January 9, XVIII, Priestess Ford has exemplified administrative care in following up the needs of newly-admitted Setians.

[4] **The Hidden God**

- by Roger L. Whitaker III°

Within the Temple of Set you are shown, through the reading list in the *Crystal Tablet*, a variety of perspectives, all of which have a direct bearing upon the real and actual use of Black Magic.

The utility to be gained from such an enormous amount of reading material is the acquiring of a single perspective that is a synthesis of certain patterns of human activity and thought, ranging from the political to the creative, from the religious to the scientific.

None of us is free from these patterns or laws that exist. We are all subject to a greater or lesser degree, the degree being determined for the most part upon how conscious a particular individual is to the existence of these laws.

Because the vast majority of humans does not even recognize the existence of these patterns, it can be accepted *a priori* that such persons are not awake, nor conscious of themselves or others.

A problem arising from the fact that few people are conscious is that the very nature of these laws creates an illusion of movement and change. To discover and accept this idea of patterns and laws is to accept the idea of macro/microcosmos. The objective universe is governed by a series of known/unknown laws which give to this universe its mechanical consistency. On the level of humanity there exists a series of laws, known and unknown, by which human nature is governed.

If existence is governed by laws, then nothing is capable of happening except that which must occur as a result of those laws. This is the "mechanicalness" or consistency of the universe. But I mentioned that the very nature of these laws gives an illusion of "non-mechanicalness". There are a number of variables that may come into play within an experience. Variability gives to the experience several possibilities of coming to a conclusion. Several possibilities give an idea of movement, of the existence of change. But, no matter what conclusion occurs, no matter what possibility may come into play, all must exist within the limits of mechanical consistency.

By observing oneself and others, by searching history, by consciously and earnestly seeking the knowledge of laws and patterns, by realizing that the only change possible **must** occur outside of nature, in opposition to nature itself, then can the consciousness of one's own actions become the consciousness of the laws of human nature.

Lesser Black Magic is possible because of the existence of these laws. Greater Black Magic is

possible because by knowledge of these laws one can see the possibility of superseding them. This is the big step, knowing that real power, the power of the Black Magician, exists independent of nature, in opposition to the static, consistent, mechanical context of everyday experience.

This is our heritage, and this is the possibility of true power and strength that Set, the Prince of Darkness, the Devil, has allowed us the chance of attaining.

[5] **The Current Profile of the Temple of Set**

- by Michael A. Aquino VI°, High Priest

This past year has been a particularly significant one for the Temple of Set. Many old assumptions, habits, and friendships were shattered; many of those who remain in the Temple are still uncertain as to just where we are most likely to go. The new *Crystal Tablet* is intended to address this - to lay down a cornerstone of sorts for our *raison d'être*. While the *Crystal Tablet* has fulfilled its function and been very well received, I wish now to add a more personal comment.

Friedrich Nietzsche once described man as a being who constructs "horizons" for himself. By this Nietzsche meant that men endeavors to make sense of the predicament of his existence, to give himself purpose, by creating a framework of truth within which to move. Such frameworks, if sufficiently sophisticated and not deliberately fraudulent, are called "philosophies". Successive horizons are constructed by theorists who are under the impression that they are discovering truth; actually they are creating a new horizon - a more comprehensive philosophy which seems to remedy the defects of its predecessors. When an existing horizon is demonstrated by observation and experience to be inadequate and erroneous, those who continue to abide by its prescriptions are either fools [if stupid] or hypocrites [if intelligent].

The story of the Church of Satan, for example, is the story of a new horizon based upon a synthesis of the harsh social assessments of Niccolo Machiavelli and Thomas Hobbes, and seasoned with hedonism and psychodrama. This as a combination which had a powerful appeal in the depressing, disillusioning days of the Johnson/Nixon/Ford era with its undercurrent of radical escapism (the Hippie phenomenon, etc.). Ultimately, however, the horizon of the Church of Satan collapsed under the weight of its own inadequacies: its inescapably biased anti-Christian mythology, the fallacies of many adolescent occult practices which it had too hastily endorsed, and the "papal infallibility" of its High Priest combined with a false facade of pretended

mystery which could not be indefinitely maintained.

Hence the new horizon which the Temple of Set constructed in 1975 CE sought to cast off these albatrosses, yet preserve and re-energize that sense of primeval, magical authenticity which had made the Church of Satan so exciting and compelling. If we erred in our original vision of the Temple, it was not because we were too short-sighted - but rather because we cast our nets too far. We boldly constructed a philosophy built upon endless, ever-invigorating mental and spiritual evolution - *Xeper* - and postulated that we indeed possessed the godlike wisdom and sense of perspective necessary to ride this particular Pegasus.

In the *Crystal Tablet* I wrote that a reading of the collected issues of the *Scroll of Set* leaves one with the impression of an organization surprisingly sophisticated in some ways and amusingly naïve in others. How ironic - and how true! The philosophical depth of the Temple of Set is far beyond that of history's many great systems of thought- [I might note here that in my Ph.D. capacity I teach collegiate political philosophy, hence work extensively with said systems.] Yet it has been very difficult for us to appreciate the essence of what we have discovered. Like Parsifal in the Hall of the Grail, we shake our heads in ignorance and confusion over the marvelous vision before us. And, like Parsifal, we have since spent years blundering about in the wilderness, suffering distractions and injuries, yet always trying to understand that vision.

Our most recent adventure - the *Xem/Per-t* episode - led us towards a poetic, artistic mysticism so divorced from rationality that it bordered on sheer fantasy and ultimately excused almost any organizational policy, no matter how repressive and absurd, which served to reinforce that fantasy. The great mystical movements of history, like the great philosophical schools, have had a powerful appeal. While philosophy appeals to our hunger for rational understanding, mysticism comforts us in our frustration at never attaining that understanding. We want desperately to be certain of **something**. If we resign ourselves to ignorance, we at least want to believe that our particular mystical guru **is** certain, that **he** understands, that we will arrive in port as long as he captains the ship.

The *Xem/Per-t* error was not that mysticism was admitted to play a part in the Æon of Set. Mysticism is as necessary to Black Magic as rational thought, since it is our capability for supra-rational mental activity which enables us to conceptualize creatively and to pursue operations of Greater Black Magic as discussed in the *Crystal Tablet*.

But mysticism, to be helpful to the coherence of the mind, must rest upon a solid foundation of

rationality - What Plato termed "noetic apprehension". His mystical jump towards the supra-rational Forms was possible only **after** the philosopher had first attained the most rigorous precision in his rational thought processes. This is the underlying message of the Platonic Dialogues. The *Xem/Per-t* error was that this rational prerequisite was ignored; hence *Xem* and *Per-t* became incoherent, insubstantial, subjective fantasies.

Xeper has never suffered from mystical distortion, because it is an attitude towards evolution, not something which can be idolized or even conceptualized in itself. You cannot claim to "be" it, or possess it, or to control it. Its only actualization is through one's active, deliberate **experience** of it.

This is perhaps why my own task as a Magus has always been less self-centered than those of an Aleister Crowley or an Anton LaVey. There is no necessity for me to portray a personalized ideal towards which disciples ought to aspire. Nietzsche proposed no "standardized" superman; he stressed that the metamorphosis was both possible and desirable, yet must be exclusively individualistic.

Therefore the Temple of Set's original policy - now reaffirmed and reemphasized in the *Crystal Tablet* - of expecting each Setian to assume personal responsibility for both the rational and the supra-rational requirements of his initiation, remains valid. It is, as Nietzsche might say, a horizon which has continued to stand the test of time without revealing inaccuracies or errors. This, I may add, lends support to the validity of *Xeper* as deserving the dignity of a Word of a Magus.

The continuing dilemma of the Temple, of course, is how to maintain an organization which is sufficiently strong to guard itself against petty personal abuse, yet sufficiently flexible to encourage constructive, creative individualism in Lesser and Greater Black Magic. Our structural safeguards as set forth in our corporate Articles and By-Laws are only part of the solution. Our most important resource will always be our clear appreciation of the dilemma and a sincere, enlightened attitude towards incidents arising from it. Hence our great stress on honesty, ethics, and integrity in Temple interactions. Without this proviso the dilemma would be insurmountable.

Nietzsche forced mankind to see that it could not escape responsibility for its own desires and passions, nor expect redemption from any "God". But Nietzsche went on to say that we need not regard these desires and passions as sinful or crippling; we need only to resolve to become their master rather than their slave. What Nietzsche meant by the "Will to Power" and what the Temple of Set means by Black Magic are quite similar.

Here, then, is the Temple of Set as it is today. It has returned to its Grail Castle, this time with full knowledge of what lies within. We may look back on the last eighteen years and regret that we had to learn so many difficult and exhaustive lessons, but the fact remains that those lessons **have** been learned. We have attained to a wisdom and perspective so profound that we scarcely dare acknowledge them lest we be ridiculed as Columbus or condemned as Galileo before the Inquisition.

Yet, as a Magus must continue to Utter his Word, so the Temple of Set - as the institutional vehicle of this Æon symbolized by that Word - cannot remain silent or inaccessible. The future of the Temple requires that we continue to make our existence known - not flamboyantly to attract the aficionado and the dilettante, but carefully to attract the philosopher and the magician.

Activities within the Temple will not be as decreed by any central authority, but will depend upon the initiative and interest of individual Setians. The communications channels - individually via the Priesthood and collectively via the the *Scroll* - are open. At the organizational level we will continue to improve our reference systems - most principally the *Jeweled Tablets* - and to facilitate conclaves at levels, locations, and frequencies supported by the Setians concerned. Now that the *Crystal Tablet* has been completely revised and reissued, our next priority will be the *Ruby Tablet*, originally conceived as the backbone of the series and as a serious, practical encyclopædia of Black Magic.

Your comments and suggestions are always welcome, and I look forward to making or renewing your personal acquaintance in Toronto. Set-V is intended not simply as a Temple meeting, but also a good excuse for you to take a vacation to a beautiful and interesting area of our planet. The city and the surrounding Canadian countryside have much to recommend them, and I know that those who make the trip will have many good memories to take home with them.

With all best wishes to you in your personal *Xeper*.

[6] Letter to the Editor

- from Rudolph M. Garza I°

As a voice echoing in the darkness, I heard the call to join the Temple a year ago. I was first a member in the year X. I have evolved a great deal since my departure almost eight years ago. Like the hawks I have observed soaring effortlessly, I now have a positive self-image and confidence in my manner of freedom. *Xeper* occurred to me once more as a feeling, a feeling of self-assurance, which like the hawk comes by soaring and discovering

new things to learn, the algorithm of reason, the heurism of thought. It becomes a method with the ability to succeed, the determination to win, the tenacity to overcome obstacles. It is available to all who have the will to choose and the will to become I am happy to return once more and to be recognized as a Setian. I have chosen "the least travelled road at the fork". I have so much to share with the Temple. And I have a great deal more to learn as well about the Temple, since eight years is a very long time.

I may contribute something to the *Scroll* at a later date, but for now I am overwhelmed with joy.

[7] Useful Computer Programs

- by Robert Menschel III°

The March 1983 CE issue of *Creative Computing* contains articles and program listings which may be of interest to those of us who own computers.

We all have or are developing reasonably large libraries of occult materials, and may need to reference these materials from time to time. It would be nice to know which pages in which books have the information we want at any given time.

I am using a data base package costing \$400.00 to accomplish this. The first article in that *Creative Computing* presents a method that is relatively free and easy. The article describes a complete library system of several programs, which creates and maintains a library. It is designed to track books on shelves, but can easily be used to also track information within those books.

The second program is used to automate the casting of the *I Ching*. The program does not attempt to analyse the hexagrams cast, but does present you with the results of a casting for your analysis.

These programs are all written for the Applesoft BASIC language on the Apple II, but should be fairly easily translated to most personal computers. The library system requires disks.

[8] Can Pac-Man Survive?

- by Margaret A. Wendall IV°

In Buddhist thought there are devas, similar to Greek gods in that they are mortal, even if their lifespan is longer than ours. There are also asuras, furious celestial beings who fight continuously with the devas. There is also a realm for humanity, one for animals, numerous hells, and a Realm of Hungry Ghosts, the preta.

Originally, the preta were souls of the departed, but later development put them into a separate realm, created by greed and ignorance, where the souls of the departed can go if they are guilty of these sins or

if they have refused dana (the original meaning of charity). While in the Hungry Ghost Realm they will suffer from endless hunger and thirst.

This is brought to mind annually in the O-Bon festival, usually held in July. One can mitigate the hunger and thirst of the departed by bringing offerings of food and drink, and help the soul to escape from this realm. O-Bon is hardly a dour festival, though, for there are games and abundant food and drink for the living participants, as well as beautiful and symbolic dancing and music.

We also find the preta, or Hungry Ghosts, in the popular electronic game "Pac-Man". The symbolism is identical. *Pakuri* is Japanese for "to eat", and "Pac-Man" is an anglicized version of this word. The Hungry Ghosts ("Inky", "Pinky", "Blinky", and "Clyde") are the preta, and Pac-Man must continually battle with them for power pills, wafers, and other electronic nourishment while trying to escape with his life.

When Pac-Man gobbles a ghost, his score leaps; but when a ghost gobbles Pac-Man, Pac-Man is finished. After three tries on the arcade game [four on Atari's home version], the game is over and Pac-Man is "forever lost". But - just as in the Buddhist Hungry Ghost Realm - the ghosts never die, and thus the battle is heavily weighed in their favor.

There is hope for the human equivalent of the electronic "Pac-Man". No soul is relegated eternally to any realm, whether it's the Hungry Ghost Realm, a hell, or to life on Earth as man or beast. At O-Bon one hopes that the dana is enough to release the soul into another Realm.

What about the electronic Pac-Man? Is he really doomed to non-existence when the game ends? What if Pac-Man's score had been very close to the upper limit of the machine? Can he ever get out of the electronic maze?

You can be the deva or asura or mere mortal controlling Pac-Man's destiny. All it takes is a quarter for the greedy arcade machine or a push of the "reset" button on the home game, and Pac-Man's hopes are renewed. Your money or push-button is the electronic dana that mitigates Pac-Man's suffering. If you are skillful enough at guiding Pac-Man through his electronic path, and build his score high enough that Pac-Man - not the ghosts - wins ... Well, I've never seen Pac-Man win.

Does anyone have a quarter?

[9] IV° Recognition: Robert Moffatt

Upon nomination by the High Priest, and upon receipt of the required confirmations by members of the Council of Nine in accordance with the By-Laws of the Temple of Set, Robert H. Moffatt has been Recognized as Magister Templi IV° as of January 24, XVIII.

[10] II° Recognition: Julie Stout

"With unique pleasure" Priestess Betty Ford, Executive Director, at the request of Magister James Lewis, announced on April 10, XVIII that Setian Julie Stout has been Recognized as an Adept II° in the Black Arts. Priestess Colleen Geske made the Recognition on March 31, XVIII. Adept Stout is well known to the Temple for her graphics in the *Scroll*. She first joined the Temple in March XVI and lives in Duncanville Texas.

[11] Keeping Set-V in Mind

The Fifth International Conclave of the Temple of Set will be held in Toronto, Ontario, Canada during October 27-30, XVIII. Toronto organizers and welcomers are the hard-working couple Priest Robertt Neilly and Priestess Suzie Vandebussche. Plan now to meet other Setians while enjoying Toronto's scenic attractions at a beautiful Halloween time of the year. Watch the *Scroll* and/or a Temple-wide mailing for further information.