

The Scroll of Set

Issue Number 17

Volume II-5

January 1977

Editor: Margaret Wendall IV°

Copyright © 1977 Temple of Set

[1] The God Set

- by Lilith Sinclair IV°

The term “god”, when interpreted according to its traditional meaning and as it is used by the ordinary, non-Setian person, would not be correct nor appropriate to define and understand the nature of the Prince of Darkness.

He is not a supernatural deity of the kind expounded in traditional religious dogma, but rather a non-terrestrial Intelligence developed to a scope and capability non-intuitive to the human mind at its present level of evolution. He is finite, yet his power and will are such that no creature of the universe may stand against them. This is not a supernatural trait, but one of a highly developed, supremely evolved Intelligence.

Mankind has been gifted with this same capability - has been given the ability to evolve his own will, mind, intelligence to a level more than human - but only a small number recognize, understand, and utilize this awesome Gift. These, then, are the Elect of Set: those who can “see” with a non-physical sight, the sight of the mind, the intelligence, the “knowing” and recognition when confronted with it.

The rest will pass blindly by, even look directly at it and never “see”, living their lives trapped in the fog of their humanity, never to rise to the heights that the Gift of Set has made accessible to mankind.

What is its nature? Simply stated, it is a “touching” of the mind by the Intelligence which is Set, an altering of the mind to a capacity which we would not normally possess in the course of uninterfered-with human evolution. It is not a control or manipulation of the will, but rather a process by which the Dark Prince has enabled us to evolve our minds, our Wills: to bring about and achieve Setamorphosis each on his own and in so doing become collectively, but still individually, the guardians, guides and foundation of a race whose minds and wills are developed to a more than human level.

Set is quite real, with a power and will on such a scale and level of evolution that he is correctly perceived as a true god, past understanding or recognition by a non-evolved human intellect. He has given his Elect the same abilities, albeit in a still-undeveloped stage, but capable of evolving to the same heights if we will to do so. He will not

accomplish it for us; this we must do individually, but he is ever near to guide, to teach, to “touch” our minds. We have but to seek, to will ... to Become.

Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as to a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-Et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor. The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature may stand. And I think not of those who think not of me.

[2] Tolerance

- by Howard M. Sinnott III°

After the results of Magistra Sinclair’s lawsuit, this may seem like a strange thing to discuss. But I assure you the timing is quite accidental.

Throughout history persons of our persuasion have been hounded for our beliefs, as others refused to leave us alone. The policy of the Temple to not seek converts is a result of our firm philosophy that only someone who seeks information and membership is worthy of it. To do otherwise is to force our way of life on others. It would be hypocritical and unproductive to do otherwise.

I would like to go one step further and thus put myself out on a limb. I believe that it is necessary to tolerate those who disagree with us as long as they do not threaten our existence or well-being. If we are truly strong and Elect, we need not point out the weaknesses of others; they soon will be self-evident.

Intolerance, which is the undeserved ridicule, condemnation, or action against others, is destructive not only of the object, but also of the practitioner. It is a poison that slowly erodes, never seen but always present. It is the specter of negativism; and once the infection strikes, it is difficult to overcome.

The old C/S days contained much of this, and in its time it may have been necessary to break the old ties that bound us to the past. We have a new day now, and such running-down of white light philosophy is not needed to launch or sustain us as we progress.

There are those who choose another path from us, and who sincerely believe that it is the best way for them. They do not deserve our ridicule, but instead an opportunity to earn the same respect we expect of them.

There are those who would wish us harm, who would deny us the right to follow our beliefs in peace. We can deal with them on our terms as **individuals**. We all know from the old C/S days that in any philosophy or religion there are rotten apples, a lunatic fringe. We would not want the Temple judged by them, so we must not judge the entire white-light population by theirs. After all, most of us at one time or another were at least nominal white-lighters.

A more tolerant society is a safer society. We must show our true strength and give our respect to those who follow another path in their quest for better things. We disagree, we do it another way, we believe that ours is right; but we must not make the same mistake made so many times in the past and think it's the only way.

[3] Under the Public Eye

- by Michael J. Waters III^o

As you may or may not know, the Temple of Set has, for one reason and another, received a modicum of attention from the news media in the past few months. Since its re-establishment a year and a half ago, knowledge of the Temple was revealed to selected individuals via personal contact with its Initiates. This basic concept will remain unaltered; the Temple is not and never will be mass-oriented. However public knowledge of our existence, even on a small scale, presents the Setian who is generally known to be a member of the Temple with the possibility of having to deal with uninvited questions from outsiders - including perhaps, on rare occasions, representatives of the press. In the event that you should happen to be confronted with either of these situations, what is the best method of dealing with each? While representing the Temple to a non-member, it is your responsibility to preserve the ethics, dignity, and high standards of the Temple - not just passively, as is expected of every Setian, but actively as well.

The cardstock pamphlets which have been included with this issue of the *Scroll* are your answer to non-member questions. Upon examination you will discover that they contain a concise explanation of the Temple. They are carefully worded so as to be easily understood by persons whose knowledge of the occult may be limited or even non-existent. These may be given to anyone who expresses curiosity in the Temple, such as family, friends, officials of other religions, etc. A desire for membership is not necessary. Curiosity and/or interest is sufficient. However, they are **not** to be used as tracts. The dignity and motives of both the Temple and the Setian would come to be suspect from proselytizing.

Your initial response to inquiries about the Temple from a representative of the news media should be the same as to anyone else, i.e. the cardstock pamphlet. But since a reporter's job is to gather information to pass on to the public, steps must be taken to ensure that such information remains accurate and undistorted. Therefore if an interview or other such information beyond what is in the pamphlet is requested, you should inform the person that any information to be used for news copy, beyond what is contained in the pamphlet, is handled by the Priesthood of Set. You may then obtain an address where he may be reached, and advise him that a Priest will answer his request for an interview. You would then get in touch with the nearest Priest and advise him of the situation. If you know of no Priest close enough to handle the situation, you may contact Priest Ronald K. Barrett at ALP, and he will designate someone to handle it.

Setians should **not** initiate any contact with the media. On any list of Setian priorities - for both members and officials - publicity considerations should occupy an undisputed last place. Setian time and energy are commodities far too valuable and scarce to be expended on anything which does not lead to *Xeper*. It would be prudent, however, to take note of any news items dealing with the Temple. A copy or report of any media coverage should be sent to ALP for insertion into the data bank or, if necessary, corrective action. An additional copy to the III^os in your area would undoubtedly be appreciated.

This brings us to the other insert included with this *Scroll*: the follow-up informational sheet. This document is what one gets for sending in his dollar after reading the initial contact pamphlet. This copy is included for your personal information and reference; extra copies will not be available. [As stated in last month's *Scroll*, up to five extra copies of the initial-contact pamphlet can be obtained from the Executive Director.]

You should refrain from using the information contained in the follow-up sheet in discussing the Temple with non-members. The reasoning here is that the cardstock pamphlet is quite adequate for a person to decide whether or not he is interested in hearing more about us. If a person has read the pamphlet and is not willing to spend a buck to learn more, then that person couldn't be too interested in the Temple. As we said before, a Setian's time is too valuable to be spent entertaining someone who is not even interested a dollar's worth in what you are saying.