

The Scroll of Set

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[1] Henry and Edward Revivified

- by Robertt W. Neilly IV°

The story of Dr. Jekyll and Mr. Hyde serves up a potpourri of conditions and behavioral patterns to which even the average human may willingly fall prey. Robert Louis Stevenson's novel has been brought to the screen many times. Without doubt, I've seen a few different versions in my time. Yet none have piqued my Setian interest until the recent past, when I chanced upon a television version that had cast Jack Palance as the infamous Jekyll/Hyde.

As Palance unleashed what I consider to have been a *tour de force* performance, I became enthralled. But not for long. Stealthily wielding my pen on some scraps of note paper, I wrote down scenes, quotations, and descriptions along with my analysis while viewing the movie and considering its import. I want to share some of my observations with all of you, as I feel they are of consequence to Black Magicians.

Locked within man is his potential to experience at least two other distinct states of being. There is his possible higher or spiritual self, and there is his possible lower or bestial self. The individual human is, of course, the fulcrum (i.e. mortar) between the two.

Henry Jekyll was a rather "normal" man, save for his gift of intelligence and his interest in applying it to seek an ideal state via mind-altering chemicals. He knew the difference between his concepts of higher and lower man. He would "erase man's baser instincts" through external agents acting upon his physical system.

One need only look as far as the Stele of *Xeper* to see the "three ascending hieroglyphs for the apes, mankind, and divine persons" (quote taken from then-Magus Aquino's description of the Stele of *Xeper*) in order to grasp the situation as Jekyll may have seen it, and indeed as Setians know it. Yet he ordained his downfall by ignoring initiation and instead choosing a concoction over which he could not exercise conscious, awakened control.

As a result of his experiments, the very impurities he sought to eradicate surfaced in a most hideous manner. Some of the phenomena manifesting subsequent to his imbibitions brought to my mind conditions of psychosis and mania which are known to us through numerous examples, and which I've briefly outlined below.

"Demonic possession" was a condition that the good doctor forced upon himself, once having tasted the thrill of acting like an abomination and all the while having the convenience of Mr. Hyde to blame for his actions.

Once firmly dominating the very austere Dr. Jekyll, Hyde was fully committed to being what he was. An example of this occurred when Hyde encountered four thugs on his way home from a pub. Had the normal, rationally-thinking Dr. Jekyll been in control, both entities would doubtless have perished.

Another malady that struck Henry Jekyll was lycanthropy. The intoxicating influence of the drug he took turned him into a lycanthrope. Like the state of being "possessed" or even obsessed, lycanthropy is a mania brought about by any of a variety of factors. Both Palance as Dr. Jekyll and Lon Chaney, Jr. as the wolfman felt that they were victims. Chaney's case was far less obvious than Jekyll's.

Alluding further to vampyrism: While Dr. Jekyll might have wished to become noble, aware, and superior to what he was, he did not emerge as a vampyre but instead as a more bestial werhuman. Hence Jekyll abandoned his position as crux and lusted for the savage creature that was his lower nature. His insight left him. The euphoria experienced as Hyde caused him to Indulge without recourse to will (*Thelema*). When faced with exposure by his former friend Stryker, he chose to deal with the threat through the convenience of Mr. Hyde. Hyde became an emotional, if not a biological addiction. Once unleashed, the Hyde personality learned how to surface on its own.

Consider finally the phenomenon of invisibility. When Mr. Hyde appeared, Dr. Jekyll "vanished". When Jekyll willed the bulk of his fortune to Hyde, he did so in the event of his demise or disappearance. If one can change into something else or otherwise alter the perceptual realities of those around one, has not that person become invisible?

Aside from its being an astute study of human nature, why might I bring this particular novel to the attention of fellow Setians?

The powers of lycanthropy, vampyrism, and invisibility may be utilized by the Setian Black Magician in varying degrees and applications. Such options are ours without recourse to mind-altering substances - through initiation, not possession.

Now please do not rush to Indulge in these powers. Learn about them first as others skillfully employ them. A journey into the night is also a journey into a universe without limit.

[2] Editorial

- by Constance L. Moffatt III°

As we all look to this new year in the Temple of Set, and are filled with fine concepts of *Xeper* and evolution for ourselves and our fellow Initiates, I am particularly pleased with a certain aspect of this year XX. In my formative, elementary years of education, I skipped a couple of grades. One of those years contained an intense study of Roman numerals. Several years ago I further suffered through a graduate class of higher "new" math at U.C.L.A., which included every conceivable method of multiplying, dividing, or whatever with Roman numerals. Since I had a handsome professor, who was easy to charm; a bevy of junior high students who continuously tutored me; and I wrote an in-depth, masterful history of mathematics for the course, I received an "A". However I still do not know or like mathematics, nor can I keep the bloody Roman numerals straight. I have waited for XX since XV ... or was it VX?

I sincerely thank Dr. Aquino for the marvelous December issue of the *Scroll*. I thoroughly enjoyed the break for me and reading his every word because of what he had to write and because I knew that I was reading the wisdom of one who truly cares and loves to communicate.

I would like to add that he gave me a boost because I am one of those Setians who still has an elaborate Christmas tree, which I leave up until mid-January because I love the multi-colored blinking lights and shiny balls (the tree is a good phony).

In fact I will share a further secret. In November of '83 I put up some beautiful blue and gold garlands throughout my office for Christmas. I liked it so much that I kept it up to the present time, much to the consternation of some of my subordinates. Since I am the boss, and I like glitter, **and** I find it very magical, I keep certain "Christmas" decor all year. [Actually my staff likes and respects my sometimes "strange" ways, as in the normal mold of conformity, I stand out as being different. Don't we all?]

Thus I appreciate Dr. Aquino's perception of this concept I was enjoying, but not feeling that I shared with most Setians. I have never felt a "guilt" about just being myself. But it's nice after all these years in the Priesthood hearing your High Priest say you are not exactly the cur previous ex-Initiates made you feel like for such Indulgences.

This has to be "touch a nerve" time. We have so many new and potentially fantastic Setians. My mind keeps reeling at all the new names and places. I expect(ed) much outpouring of ideas to share with fellow Setians through the *Scroll*. Yet my P.O. box

brings me little mail for publishing. Why not?

If your grammar needs tidying up, I will do it without changing your concepts or thoughts. Your ideas will always be presented to fellow Setians intact. I do not censor, as I am violently opposed to such mind control; and I do not bear my feline claws or fangs to Setians. Thus you have nothing to fear from me - or any of us magical and metaphysical seekers of truth and knowledge.

Just a hint for articles: Many of you like to write movie or book reviews. Consider, if you will, that these reviews do not have to be on current or unknown materials. Varied reviews of the same book or movie are as interesting as that of a new one. Easy access to almost every movie ever made, via your VCR, allows for reviews of oldies but goodies [or badies] for the Setian mind.

Tempus Fugited

You will probably have noted that this issue of the *Scroll* is really two issues in one, and that some of the articles particularly the Pylon reports and this editorial section are a bit aged [like the Editor]. However although contributions were sent to us some time back, they have not lost their essence. We appreciate your patience and understanding during this period of waiting.

Briefly, for the benefit of the uninformed, I unexpectedly had a bout with cancer which ended with radical surgery from which I am slowly but surely recovering. I would like to thank all of you for your support, but especially Dr. Aquino, Magistra Sinclair, Magister Lewis, Priestess Ford, and my dear husband for their constant love and caring.

Was there any magic in this cancer of mine? Indeed. I did not medically cure myself, but through actions and decisions of my will I beat the odds and am alive and well. So much could be said here, as the magic continues on a daily basis. I will spare you the details until we can compare scars in Las Vegas.

In closing I would just like to remind some of you across the continent of some old laws still actually on the books for your protection:

(1) While visiting Atlanta, Georgia, don't tie your giraffe to a telephone pole.

(2) It is unlawful for a person in Los Angeles to shoot at a jackrabbit from a moving trolley car.

(3) Don't drive your camel on the public highways in Nevada. [We had better remember this one during the next Conclave.]

(4) Catching whales in the inland waters of Oklahoma is against the law.

(5) In Kansas if two trains meet at an intersection, both shall come to a full stop and neither shall proceed until the other has gone.

[3] "Talkin' the Witchcraft Blues"

- found in a Wiccan newsletter
by Demon O'Brien I°

Well, I saw this ad in the paper last night 'bout how to be a witch, and it sounded pretty good. So I sent my \$5 through the local mail, and when my kit arrived, I knew I couldn't fail. Fat city. Conjurations. Easy livin' waitin' for me.

Now the mimeo sheet said time it with the Moon. Timing's real important if you want your magic soon. So I tried on my robe, just for fun, ya know, and I read the words, tryin' 'em out real slow. Sounded spooky. Lotsa funny words like "Agla Eheieh" 'n' stuff like that.

Well, all of a sudden the lights kinda died, and Irving my cat, well, he ran away to hide. I saw this black shape appear above the floor, and an ominous voice said, "Who opened up the door?"

What door? I didn't see nothin', just a black thing, floatin' in the air. He said, "Who calls me up and doesn't know my name gets his ass beat to Hell where he gets more of the same!"

Then I knew I'd landed in a mess. If I didn't watch out, I'd wind up repossessed. Padded walls, pukin' slime, cussin' in Latin. All kinds of weird stuff. So I grabbed the incense labeled "For Emergencies", and I poured it on the charcoal till it damn near made me sneeze. With a gag and a retch the demon made a quick retreat. So did the cat. I didn't blame him a bit. It was bad - worsen day-old vomit. I looked at the label. What the hell is "Asafoetida"?

The lights came back on, and I looked around. Irving, my cat, was nowhere to be found. Then I saw the burner goin' full tilt, and I had to put it out 'cause it made me feel ill. It was hot! Burned my fingers, scorched my rug, cracked my best ashtray.

Well, Irving and I, we've learned a thing or two since that day long ago when I was such a fool. There's a lotta books an' a lotta fast schemes, but real witchcraft ain't easy to be seen. It's hidden, esoteric, but it's there - if you can find it.

[4] The Third Rarest Creature

- by James Lewis IV°

Ready for a little excursion into British sci-fi? Do you know who pilots the TARDIS? Who can regenerate his body tissues up to about a dozen times? Who travels free of the boundaries of time and space? Who encountered and defeated Sutekh? [Well, I **said** it was sci-fi.] Who? Yes, Who. Doctor Who, to be exact.

Exactly what is this "Doctor Who? That question popped up again and again when reading a

few of the Whoish novels and then most especially when finally getting to see "The Five Doctors" and succeeding episodes of the Tom Baker series.

Then I began to wonder why it should strike a familiar note. The question materialized again and again until recently a bit of cross-referencing provided one answer. I have no immediate way of knowing it the authors of the *Doctor Who* books and BBC productions are familiar with magical/occult historical perspective, but I am. Research has paid off, and I note with a combination of amusement and pure pleasure that the Doctor displays distinguishing characteristics of the third rarest creature in initiatory societies.

Before naming that number three, a look at the Doctor and his kith and kin would be in order:

Listing all the basic Time Lord facts would be insulting to the intelligence for those who know and exhausting for those who don't. [Any fan of the Doctor knows all to be known about the race or is in the process of learning; one either loves or hates the series. There seem to be none residing in the take-it-or-leave-it zone here.]

Time Lords are timeless and, comparatively speaking, highly advanced if somewhat static beings. They have a definite hierarchy and display decidedly human characteristics. As one of the *Doctor Who* critics has pointed out, they are hypocrites, liars, opportunists, and any number of other somewhat unsavory things.

So what makes our hero so different? Just this: He has honor, exactly the correct measure of dignity and truthfulness, and displays a distinct refusal to indulge in petty politics.

Now note also there is a little something extra in this Time Lord's core self. He acts in the external & mundane universe without actually being a part of it.

At first that may sound contradictory, but consider what we know about reality. Each of us has two realities or universes: an internal one from which we base our decisions and act and the external one in which our decisions are put into dynamics.

If this is the case with the good Doctor, we may then deduce that what we have is a being with a well-structured internal reality/universe acting to alter the external universe when his sensory input tells him that external universe or parts thereof is in danger. Any Who devotee will agree that he does this admirably.

So where does this take us with that "third rarest creature"? Just here. Certain of the initiatory societies over the past hundred or so years have recognized that some individuals, most generally within their numbers, have attained a state of being marked by a philosophy so sensitive as to place its holder outside the mundane universe. He will

continue to make the physical realm his arena of action, but he is never quite completely a part of it. This sort of being goes by the name of “Master of the Temple”, and I do not think it incorrect to say that the Doctor reflects a number of qualities initiatory societies have looked for when Masters of the Temple are recognized.

So, sure, the Doctor is as Robert Grieves’ *Time* article of January 9, 1984 described him: a klutz. But, from the same article, he is a klutz who cares. I would add to that by saying he is a klutz who not only cares but is fearless enough to face any number of things we would identify as forms of our own *id*-monsters. There are no Cybermen or Daleks as such walking [or rolling] among us, but our own kind can be just as bad or worse.

Perhaps then we have a vicarious pleasure in being and following this Master of the Temple for awhile as we go with the Doctor every step of his way and outwit those creatures of the *id* which have appeared on screen.

Any other Masters of the Temple in the race? A few. Rassilon, a great figure in Time Lord history, could qualify as one. With the changes and striking progress he gave to his people, he could almost rank as a Magus or possibly higher. Even after having fallen to the combined efforts of his fellows, Rassilon continued to influence the outer world while locked in his timeless sleep.

Another possible candidate for Master of the Temple is the Cardinal Borusa, a subtle Lesser Black Magician whose string-pulling took him to the apex of power in the Time Lord society. Interestingly his evil is overcome only by a greater evil: an encounter with the entranced body but slicingly sharp mind of Rassilon. Rassilon tricks Borusa into a demonically clever trap, thereby disposing of him.

One further character emerges as a Magisterial nominee, and his title, coincidentally, is “Master”. This Time Lord’s perceptions point clearly to a highly developed internal self and a fine finger on the pulse of events. He is splendidly and terribly Satanic with a vengeance and, like Darth Vader, shines with an aura of determination and self-preservation that transcends all other characters in his segments. The only drawback to an analogy of the Master and a Master of the Temple is his lack of regard for life in any form.

Will there be others coming forth from the BBC with those singular characteristics which distinguish certain of the Time Lords? We hope so.

[5] **Invocation to Satan**

- by Ricky Charland I°

In the name of the mighty and terrible one, I proclaim that I have banished the shells unto their habitations. I invoke Satan, the lord of darkness and destruction, the god that cometh forth from the burning pits of Hell. O thou, Majesty of Darkness, lord of the gates of the universe, thee, thee, I invoke.

Thou who wieldest the sword of double power, thee, thee I invoke: thou who bearest in thy left hand the strong, and magicians of the night. Behold, I am yesterday, today, and the brother of tomorrow. I am born again and again.

Mine is the unseen force whereof the gods are slain. I am the lord of the east, of the past, and of the future. I see by my own inward light the lord of darkness, who cometh forth from the dark. My birth is from the house of death.

O ye divine demons who keep watch over the universe, the lord of the shrine standeth in the center of the Earth. Behold, he is in me and I in him.

[6] **Set Amentet Pylon Reactivates**

- by Aime C. O’Brien II°

If someone came up to me and said, “Excuse me, Lord Futura, but what’s so special about the reactivation of Set Amentet Pylon? Other pylons, too, have cycles of starts and stops and have yet reactivated again. What makes yours so unique?”, I would probably answer him in the following manner:

The Set Amentet Pylon is located in Los Angeles County, one of the most beautiful in southern California. It was formed under the leadership of then-Priest Robert Moffatt eight years ago. At one point in time it had the largest membership of any Pylon in the Temple of Set. Many of its meetings had anywhere from 12 to 17 members. It always followed a pattern of teaching, ritual, and socializing. It was constant, and it was good. Although strict in the teaching part of the monthly meetings, it was encouraging to each member’s individual thought during the socializing part. Set Amentet’s Rituals were widely varied, with Setians and Adepts often conceiving them. It was a true school of learning according to ancient ways.

Having such individuals come together to form a Pylon further deepens their commitment to themselves and to the Temple of Set. Hence the activation, formation, and/or reformation of such a Pylon is a significant and monumental occasion.

Set Amentet Pylon: the hidden place in which Set dwells, the western gate where rebirth and metamorphosis are manifested in *Xeper*.

It is a monumental and significant occasion for any Pylon to come into being. The seeds of its conception are manifest into form and work. The Pylon temporarily lost its glow, but has now set the same embers aflame and rekindled itself to once again **become**.

I attest with conviction that that the coals on the altar of the Set Amentet Pylon have received this renewed spark, which has grown into flames truly in Maat in their efficacy. Yes, lightning has struck twice!

At 8 PM on November 3, XIX, on a brisk yet crystal-clear eve, the working of the reactivation of the Set Amentet Pylon took place. Present were Magister Robert Moffatt, Priestess Constance Moffatt (Sentinel), Priest Dennis Mann, Priest Robert Menschel, and Adept Aime O'Brien.

Before the ritual we shared our impressions of the recent Set-V Conclave. It was also a an opportune time and setting to talk and offer suggestions and to have questions answered that had been generated by and from Set-V.

The ritual working, prepared by Priestess Moffatt, explored the concept of seeing oneself in a crystal. Initiates of every degree can appreciate the excitement and closeness experienced when Setians come together. The bell was rung, the candles set alight, and the gates were opened. In this informal, yet solemn ritual, everyone had the opportunity to perform his or her own magic. After the gates were closed and darkness prevailed, closeness and silence permeated every corner of the chamber.

After the ritual we brought that closeness with us into further discussion over our refreshments. Set Amentet burned the midnight oil on more levels than one, far into the night.

[7] News of Pylons

Dark Star Pylon

Dark Star Pylon, under the leadership of Priest William Butch, presently has the highest number of members in any one Pylon in the Temple of Set. Until recently Dark Star was meeting on a weekly basis of staggered nights. At its last dinner meeting Dark Star decided to meet twice monthly until such time as it is evident that it should have more frequent meetings. The meetings are usually held at Priest Butch's Adytum. As per all Pylons, Dark Star will admit no one to the meeting once the Ritual has begun.

Set Amentet Pylon

- by Aime C. O'Brien II°

On the 22nd of December XIX, the Set Amentet Pylon met to commemorate the Winter Solstice in the San Diego home of Priest Robert Menschel. As

we sat and talked, prior to the working, we spoke of purity, purpose, and perseverance in our individual quests of the Grail and of *Xeper*.

That night we decided to re-dedicate ourselves along those lines and in accordance to those ideals during the ritual. We individually spoke vows, each in his or her own fashion. These vows to the quest of the Grail and *Xeper* were sanctified in the presence of the Black Flame and witnessed by Set.

Afterwards there was a noticeable spark in our eyes. It was the type of spark not only the heart and the soul, but of the mind.

Bull of Ombos Pylon

- by Stephen E. Flowers III° (Polaris)

At present the BOP is in an embryonic stage. Each of its current members, Setians Mitchell Wade and Nancy Flowers, and Priest Stephen Flowers, M.Tr., have individual areas of research in which they are working. Polaris is concentrating his efforts in the area of the O.Tr., and in the basic organization of the BOP. Setian Wade is conducting research into the magical imagery of H.R. Giger, and to some extent that of the Tarot. Setian Nancy Flowers is intensively researching various psychological schools in their practical and theoretical applications. Her interests also include the use of the Tarot as a divinatory technique and its symbolism as related to the un/subconscious mind and universal or personal archetypes.

Through discreet and selective means we are trying to "get the word out" about the existence of the Temple of Set in our area. To this end we have taken out several notices in the university newspaper and given respondents some basic information (the Temple's introductory pamphlet and letter). One individual, Dr. Kevin Ogle I°, had been accepted through this process - but we promptly lost him to Berkeley! We shall persevere.

The BOP produces [somewhat irregularly] a newsletter, *Vox Tauri* (Voice of the Bull). Any basic documents or ideas from established or former Pylons/Grottos would be much appreciated in the development of our Pylon here in Texas.

[8] Invocations

- by Demon O'Brien I°

I am.
I am a being.
I count.
I am here!

* * *

Hail thyself: You are a god. Worship not some stone idol, for they mean naught. Who are the gods of old? **Where** are the gods of old? You see, my child, they are you, and you are them. Gods are what

you make them. "Jehovah/Yahweh" are only names; they take on meanings only through their believers. "Evil" is only your idea of such. Hail thyself, for **you are a god!** *Xeper.*

* * *

To know, to become, to know oneself.
This is me, this is now.
We are us, we are **the** one
To seek, to know, to find truths in a mundane world.
This is how we live our Earthly lives:
To know, to become - We are **Setians!**

[9] Describing the Indescribable

- by Mark Thornally I°

Five people.
Five senses.
Five points.

Power ritual.
Invocation: Set!

The dagger: Ferocious. The four directions/Old Ones.

The gaze.

The cup: Electricity. Unexpected powerful words: The Master sleeps deep within stubbornly [but then even Nebuchadnezzar was known to munch on his front lawn].

The circle: Joining, flowing, bio-circuitry.

Naming the nameless. A breakthrough: Anubis.

The analytic mind takes a brief vacation.

The mirror: Ambivalence about the self. Much work.

Powerful, unique beings: How fortunate. Affection.

Energies are reclaimed. Flames are extinguished. Music ends.

Darkness. Peace. Tentative acceptance.

The long road: Difficulties/balance/ *Xeper.*

[10] Book Review: *The Tao of Physics*

- by Robert Menschel III°

The Tao of Physics by Dr. Fritjof Capra (Boulder, Colorado: Shambhalla, 1975). Later republished by Bantam Books, New York.

One of the blurbs on the back cover of my edition quotes Dr. Capra's words: "Mystics understand the roots of the Tao but not its branches; scientists understand its branches but not its roots. Science does not need mysticism, and mysticism does not need science; but man needs both."

Dr. Capra is an internationally-known physicist who has also spent much of his life learning the ways of the Eastern mystic.

He recognizes that mystical experience is not scientific, and that most mystics do not understand or even claim to know the fundamentals of modern science. Yet he sees validity in both methods of experience.

I highly recommend this book to those who already understand modern physics (those who enjoy *Scientific American* articles), and who do not have a good grounding in eastern philosophies or mysticism. This book serves as a very good introduction to Eastern mysticism, discussing its histories, methods, and philosophies.

I also recommend this book to those who are quite familiar with Eastern philosophies and mysticism, but who can't get past the first paragraph of a *Scientific American* article. The principles of modern physics are presented clearly, and with many comparisons to the ideas of the Eastern philosophers and mystics.

This book is a very good study of modern physics. It discusses, simply but in depth, many of the current scientific theories concerning the makeup of our objective universe. It discusses them in such a way that you don't need to be a scientist or mathematician to understand the general ideas being discussed, but most Setians with scientific backgrounds won't be bored by the discussion either.

I highly recommend this book to those magicians who can benefit from understanding how fluid our objective universe is, how subject to interpretation and change. This is a very good sequel to #19M. Magicians who understand the uncertainties of modern physics as presented in this book will learn many ways in which the universe can be molded to their wills.

Dr. Capra himself is hobbled by the physicist's passive objectivity and the mystic's total passivity. The book presents an excellent case for passivity and mysticism.

While magic is related to mysticism and uses many of the same techniques, magic shuns passivity. There is much we can learn from the mystics, but we must also avoid traps within mysticism. Keep this in mind while you read the book, and *Xeper.*