

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Executive Director Announcements

- by Linda Reynolds IV°, Executive Director

Magister Roland Winkhart has been appointed and confirmed to the Council of Nine. Magister Amn DeCecco had requested that he be allowed to resign from the Council to pursue very demanding personal activities, and Magister Winkhart was chosen as the most suitable replacement for this position.

Magister Winkhart will complete the remainder of the term vacated by Magister DeCecco. The Council gladly welcomes Magister Winkhart to its membership, and wishes Magister DeCecco well with his personal pursuits.

The Executive Director has been officially notified of the following Recognitions: Adam Willson II° (inadvertently missed in last issue), Michael Kelly II°, Christian M. Gottschall II°, and R. Eric Kauschen II°. If anyone has been left out, notification did not reach the ED!

Special words of congratulations are extended to two Priests of the Order of Leviathan. Priest Kris Knowles has announced his engagement to Rebecca, his lady friend in the UK. Also Priest Adam Walsh has announced the birth of his daughter Nadine on October 4, XXVIII. This special news from *Trail of The Serpent*, November XXVIII.

Another "gem" from the *Trail*: The incidence of missed typographical errors increases in direct proportion to the number of people who will see the copy.

Ozzie: "The Prague Diocese has been ordaining priests without checking into their moral character first." Dizzy: "You mean they've been riteing bad Czechs?"

To answer the many questions regarding the jewelry which we offered in a previous issue (Set ring and Set pendant), the bad news is that it's no longer available. We are however, trying to locate a source of the ever-popular "1" medallions. Notification of our success will be forthcoming.

[2] Scroll Appointment

- by Linda Reynolds IV°, Editor

I am pleased to announce the appointment of James Johnson II° to the newly-created position of Assistant Editor, *The Scroll of Set*. Having worked with Adept Johnson for quite a long time in many

and varied projects, I am confident that his creative ability and technical expertise will enhance the production of *Scroll* for the benefit and enjoyment of all who receive it.

[3] Lords of the Left-Hand Path

- by Stephen E. Flowers V°

As many of you know, last year I finished a manuscript for a book entitled *Lords of the Left-Hand Path*. Over the past year I have been negotiating for the publication of the book with a major publisher. These negotiations have proven difficult - in part due to the "controversial" and "taboo" character of the contents of the book. As these negotiations are still continuing, it now seems inconceivable that this book could be on the shelves of bookstores before another two years have past.

During the past months I have received several requests concerning the possible availability of the MS of *Lords*. This has been in part due to the fact that many Initiates who were able to obtain one of the 50 limited edition copies I made available have communicated to others the importance and usefulness of the contents of the manuscript. As some have found it initiatorily beneficial, I have decided to make the manuscript available again. To those who received a limited edition, this new offering will not diminish the "collectability" factor of the original edition as the new copies will not be numbered or [necessarily] signed.

If you want a copy of the manuscript of *Lords of the Left-Hand Path*, just send \$40.00 with a memo for "Lords" to Runa-Raven Press, P.O. Box 180931, Austin, TX 78718.

Reyn til Runa!

[4] Solstice Greetings

- from the Mut Pylon

... and new year wishes to all Setians everywhere!

[5] Exploring Critical Thinking

- by Rosemary Webb III°

On the Tuesday before Set-XIV, I chaired a discussion on critical thinking, world views, and the effects of creating and using mental models and filters (among many other topics). I recommended two books highly. Here are more details about them.

Asking the Right Questions

- A Book Recommendation

Arthur Herzog's *The B.S. Factor* (RL #23F) is a delightful book, full of examples of the doublespeak and hilarious fallacies that pass for public rhetoric. However, with my poor education in logic and argumentation, I found #23F anecdotal,

and wished for something a bit more structured and basic. M. Neil Browne and Stuart M. Keeley's *Asking the Right Questions: A Guide to Critical Thinking* is one such basic textbook on what, how, and when to ask questions to evaluate texts.

To become an active filter of what you read and hear [rather than a passive sponge who believes what the last person told them], Browne and Keeley suggest you ask the following questions about texts:

1. What are the issue and the conclusion [in this discussion]?
2. What are the reasons [given for the positions]?
3. What words or phrases are ambiguous?
4. What are the value conflicts and assumptions?
5. What are the definitional and descriptive assumptions [if statistics are used]?
6. Are the samples representative and the measurements valid?
7. Are there flaws in the statistical reasoning [for any proposed theory]?
8. Are there alternative causal explanations?
9. Are there any errors in reasoning?
10. What significant information is omitted?
11. What alternative conclusions are consistent with the strong reasons?
12. What are your value preferences in the controversy?

In *Asking the Right Questions* Browne and Keeley lead the student through exercises that build from one question to the next until a final example uses all dozen questions. The text is quick to read, clear, and simple [though the frequent motivational asides I found somewhat irritating].

Each chapter has examples with a sample critique given, and one example for your own practice. The chapters on statistical reasoning, sample sizes, etc. give a brief explanation of the common ways statistical studies can be flawed. The chapter on reasoning errors hits the major logical fallacies. [If these amuse you, be sure to check out #23F!]

The authors end up with exhorting the readers to decide what their own values are, and to keep those clearly in mind when deciding about a controversy - while making explicit some of their own values (such as: Don't be a sponge! Think for yourself!). If you're looking for how to get started with critical thinking - an increasingly important skill in A&S Working II - this is one place to start.

Asking the Right Questions: A Guide to Critical Thinking by M. Neil Browne and Stuart M. Keeley. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1986. I

checked the 1986 edition out of the library to read it. My local book store reports that there's a later edition (1990) still in print.

Applying Critical Thinking to One's Own Life

Asking the Right Questions (reviewed above) is a good introductory text. It deals with critical thinking applied to external, objective texts - a fairly easy target as compared with one's own thinking. *How We Know What Isn't So* continues an exploration of critical thinking, but applied to a very personal level, everyday life.

This book examines in great detail the mechanisms of everyday logical fallacies - why, for example, most people might rate themselves above average, or why they might take personal credit for successes but blame failures on external forces.

The author discusses some of the common human tendencies when considering beliefs and the evidence that supports or attacks such beliefs - the selection of the more pleasing possibility in ambiguous evidence, the lack of persistent inquiry once evidence validates a belief, the selective noticing of anomalous [and supporting] evidence for a belief. All of these tendencies are ones that I now strive to counteract when looking for the effects of my magic and work.

How We Know is slightly more difficult to read than *Asking the Right Questions* and requires a smattering of simple statistics [enough to understand the difference between a population and a sample, and to appreciate that (a) not all correlations are significant, and (b) correlation does not imply causality]. This book well rewards the effort to understand and apply the theories.

To give you a better feel for the book, here are the part and chapter titles:

Part One: Cognitive Determinants of Questionable Beliefs

Something Out of Nothing: The Misperception and Misinterpretation of Random Data

Too Much From Too Little: The Misinterpretation of Incomplete and Unrepresentative Data

Seeing What We Expect to See: The Biased Evaluation of Ambiguous and Inconsistent Data

Part Two: Motivational and Social Determinants of Questionable Beliefs

Seeing What We Want to See: Motivational Determinants of Belief

Believing What We Are Told: The Biasing Effects of Secondhand Information

The Imagined Agreement of Others:
Exaggerated Impressions of Social Support

**Part Three: Examples of
Questionable and Erroneous Beliefs**

Belief in Ineffective "Alternative" Health
Practices

Belief in the Effectiveness of Questionable
Interpersonal Strategies

Belief in ESP

**Part Four: Where Do We Go from
Here?**

Challenging Dubious Beliefs: The Role of
Social Science

*How We Know What Isn't So: The Fallibility of
Human Reason in Everyday Life* by Thomas
Gilovich. New York, NY: The Free Press (A
division of Macmillan, Inc.), 1991.

[6] *Xem* Pylon Proposal

- by Robert Menschel IV^o

I was surprised at last year's Conclave in Danvers, when I found a large upswell of interest in *Xem* voiced by a wide variety of Setians. That interest has apparently continued, and now seems to be quite a few Initiates who are quietly working on the ideas, philosophies, and potentials suggested by *Xem*.

Recognizing this, I propose the establishment of a pylon oriented specifically towards the exploration of *Xem*. It will be organized primarily as a correspondence pylon, following the example of the Gates of Hell Pylon, though Setians will be encouraged to get together and work together in person wherever and whenever that is feasible.

Other than that, there is no specific organization in mind. This group might end up as a group within the umbrella of the Gates of Hell, or it might be a pylon of its own. That depends upon the number of interested Initiates, and the level of that interest. For now, anyone interested in working with this group should express that interest to either Priestess Zajkowski or me, through Glinda or any other suitable electronic, postal, or telephonic medium. Once we find out who is interested, and what levels of knowledge and interest we each have, we'll begin discussing just what we can do together.

[7] *Xem*: A Creation

- by John A. Youril II^o

The Gates of *Xem* are opened to those
who would see, and shall not be closed again.

When my article "*Xem*: The Next Generation" appeared in the *Scroll*, I glanced at it briefly and then set it aside with the curious sense that it had been written a lifetime ago. Although that piece will rightfully fade into the back issues of the *Scroll* as a historical curiosity, I think it will be a long time before I write anything else that I can point to with the same pride as I feel towards that article - not because of its intellectual content, but rather because of the personal effort that went into it and the strength of the impulse that inspired it.

There is much in that article that I now disagree with. What I still agree with very firmly is the need for *Xem* to be re-established in the Temple as an open avenue of *Xeper*. Since the time when those words were written, I have embarked upon my own eternal quest, my own journey towards *Xem*. And to a large extent it was the response to that article that finally cleared the way for me after so many frustrated attempts at understanding the Keys. It often seems to me that there was much that was fortuitous in this astonishing stage of my own *Xeper* - that at bottom it was largely a matter of luck.

It is all very well to say that the Black Magician controls his own life [and of course he does], but it is absurd to pretend that chance and circumstances are not at least equal factors. When they have ceased to be so, then we will have become different beings. "And not until he masters this power may he aspire to the end of his Satanic evolution."

Once, when discussing the overwhelming attraction that *Xem* seemed to exert on me ever since very first time I heard that work spoken, it was suggested that this was my will. I have no argument with that view, and I also choose to believe that my will is strong enough to have created conditions that were conducive to this new realm of possibility, regardless of how uncongenial circumstances might have been to it. And I believe that my own will did ultimately decide the issue.

Still it is too much to expect that one's will can of itself always prevail. If this were the case, we would have no need of the Temple or of each other. And even when it does prevail against unfavorable circumstances, there is still always the matter of lost time and inefficient effort to be reckoned with - no small consideration for those who do not believe that they automatically have eternity at their disposal - and who regard boundless life as something that can possibly be won, but probably not given.

I received several thoughtful responses to that article, and I would like to share two that were particularly important to my own early understanding of *Xem*. Each was important to me personally, and may also possess value for all those who have begun to consider *Xem* for the first time.

From Ipsissimus James Lewis:

.... *Xem* is a source of unending fascination to Setians. Magister Menschel and I lived through it, and our experiences have aided us in helping with questions and comments on those days Time has allowed me to look at the days and subject objectively, and I have no objections to discussing it. Probably you'll not find too many people getting bent out of shape in this day and age when *Xem* is mentioned.

Is it an Æon-enhancing Word or a Temple of Set experience? I would say the former is correct. *Xem* was and is an eternal goal, a striving and utilization of the powers of Coming Into Being. The academics of it are fascinating, but at the center of it all is a valid and V° concept applicable to all facets of Initiation, that being one of the hallmarks of a Word. It is active even though its Magus is no longer with us.

... The point to keep in mind is that Barrett the magician ate, drank, and breathed symbolism. It clothed many truths for him, and once one stripped away the fabric and found the truth within, the search and rewards were sublime. I was never really 100% comfortable with the free use [and overuse] of the symbolic, but Understood his work. Symbolism can be taken to ridiculous lengths with grandiose claims of being this or that *neter* or deity, when in actuality such a personification rarely exists. But bear in mind that my approach to magic is streamlined and has little time or space for the use of symbols when the actuality can be used instead.

From Priestess Marie Zajkowski:

In my opinion *Xem* does enhance the remaining elements of the Æonic formula. It strengthens and complements many facets of the Temple's initiatory endeavors. It provides a substantially important environment for the process of refining the individual perceptions and application of *Xeper*. It provides the Initiate with an additional tool that can enable the Initiate to transform the best qualities from the self, and **apply** these same newfound qualities, in an arena of magic and initiation that would otherwise, remain obscure.

It is a principle that **was** instilled by The Prince of Darkness to a Magister Templi, who in turn Became a Magus who would Utter this same principle into the existing Æon. And while it now suffers from the lack of this same Magus to further expound on its many qualities and hidden properties, it remains to be a viable as well as functional tool for Initiates.

Xem being as visible as it is today, in spite of its missing Magus [It's been ten years.], is a testimony not only to the impact this particular Word still is able to demonstrate within the Æon, but is also a testimony to the determination of those Initiates who have found *Xem* to be an indispensable means of perfecting their individual *Xeper*, and who have had to explore for the most part on their own.

Earlier, in response to my impatience with the seeming obscurity of the Keys and the twilight status of *Xem* in the Temple, Magister Robert Menschel had written:

Still we need to ask the question, "Why *Xeper*?" Why are we given the Gift? I won't say it's impossible for a being like Set to do so with the idea that our highest purpose would be *Xeper* for the sake of *Xeper*, but I personally tend to think there's a goal to all of this. *Xem* was perhaps the first solid "goal" that could be defined, and its Magus may have been justified to expect his goal to be of extreme importance...

... I can understand your frustration at the current situation, and perhaps it's an aspect of HarWer within me, but I don't see any need for a resolution. I see *Xem* as a Word, and I work with it as I do the other Words within the Æon, as do others. I also see no need to force the Word down the throats of those Setians who don't share this view.

In "*Xem: An Updated Analysis*" Magister Robert Menschel writes that "*Xem* is an optional state of *Xeper*." I've never been entirely satisfied with that statement, and would respond that all of the Æon-enhancing Words are optional states or paths of *Xeper*. Until recently *Runa* was for me little more than a useful concept. But having once glimpsed *Runa* on its terms, it has become something of unique value. I view the Æon-enhancing Words as being differentiations of the Æonic Formula that one may choose to work with, or which may be necessary to work with at given points in the initiatory path of the individual Initiate in order to focus or accelerate *Xeper*.

At this point in time, it would be difficult to imagine thinking seriously about Setian philosophy [much less communicating it] without recourse to Remanifestation - but applying the concept of Remanifestation is not at all the same as working with Remanifestation. Going further, there is a chasm between working with an Æon-enhancing Word in a peripheral sense, and using it as a forceful vehicle for one's own *Xeper*. Like the *neters*, I regard the Æonic Words are transpersonal factors that operate with or without our directed intervention - but it is precisely that direction and that choice of direction that is crucial to the Black Magician.

Xem has been preserved in the Temple, but without a Magus to actively advance the Word it cannot truly be said to still live. The foundation documents of *Xem* (The *Xem* Working, the Book of Opening the Way, The IAM Manuscript, etc.) as well as much material relating to *Xem* can all be found in the *Ruby Tablet*, and more is being added - but it is difficult to make use of this material without the assistance of the rather small number of Initiates who have taken upon themselves the responsibility of maintaining and advancing *Xem*.

As long as the initiatory path is difficult, then *Xem* will be difficult - but there is no intrinsic reason why *Xem* must be as difficult as was for me. For myself this is no longer a complaint - the obstacles and side roads had rewards of their own, and looking back, I don't think I could honestly say that I would have wished that journey to have been any different for me. But what I would wish for others is a different matter.

On October 26, XXVIII Magister Menschel formally proposed the formation of a correspondence Pylon [see previous article] directed towards the exploration of *Xem*. While a Pylon cannot take the place of an active Magus, it does provide a structure within which a Word can be advanced. After reflecting on that proposal, I suggested three criteria on which such a Pylon could be evaluated:

If the Pylon serves to: (1) provide the foundation for collective work with *Xem*, (2) induce Setians to consider or reconsider *Xem*, and to read or reread the *Xem* writings, and (3) provide a straightforward access to an environment in which *Xem* can be explored by those whose interest does eventually turn towards *Xem* - then I would say that the Pylon will have justified both its existence and the effort required to sustain that existence.

These are worthy goals. And with the resurgence of interest in *Xem*, I submit they have now become necessary ones. The dangers of *Xem* have not been overstated. The time when ancient photocopies and contact with one or two Initiates

who had themselves worked with *Xem* was sufficient is rapidly drawing to a close. Moreover *Xem* is a part of our own heritage, one which we cannot disown without losing something of what we are. It is also a tool that is not truly available to many Initiates who are capable of using it.

If I may be permitted an old quote in a new context:

Another thing quite obvious is that we are not rebuilding Khem. The Houses there are dust, and the creation of new ones will be both more beneficial and more magical than the construction of copies. Never try to make a copy - it's only an imitation of the real thing. What we're doing is looking for the ancient knowledge, not the facade, which is what a copy would be.

My own *Xem* Quest will and must continue with or without a Pylon or other formal structure to support my own study of and work with *Xem*.

Once begun, there is no going back, for it is a new dimension of Being that is initiated. To begin and then to turn back, the aspirant will lose all that has been gained, and, worse yet, that which was gained will become as a malignancy against which there is no cure.

I have found my own Hermetic circle of correspondents to help me in this quest, and there is even something alluring in this intense involvement with what I have whimsically taken to referring to as the *Xem* Underground. But although they can perhaps appreciate my efforts, what is it that I can share with them? To the best of my knowledge, all of them were of II°+ when *Xem* was Uttered. As long as they themselves continue to *Xeper*, what will I ever be able to share with them? Is not the boundless joy of Being a consequence of an abundance of Being that seeks to overflow into the hearts and minds of others, and to Be one of the occasions of their Becoming? Is not our greatest Indulgence that of giving the Gift of ourselves to those worthy to receive it, and to kindle new Black Flames upon this Earth?

In a small way I have indicated the value which I have found in *Xem*. But each Initiate must decide for himself what, if any, value is to be found here. All I really seek to do here is to encourage others to explore *Xem* and make that decision.

In closing I would like to leave you with some questions to consider: Is *Xem* still important? Can a Word advance without a Magus? Can a Pylon or Order or project advance a Word? Is *Xem* a valid Æon-enhancing Word? Can an Æon-enhancing

Word become superseded within its Æon? What are the consequences of a Word becoming an inactive Word? Can a Word acquire a new Magus?

Correspondence of this topic is welcome.
Xepera Xeper Xeperu.

[8] Time to Live, No Time to Die

- by Quintin Phillips I°

In response to the article in the *Scroll of Set* #XIX-5 "Life, Death, and Life in Death" I had a few thoughts which I would like to share. Adept Lamkin poses the question: "Do we exist prior or post to our life as flesh, and if so why can we not remember anything of the prior existence?"

The problem is that we regard "time" as a universal constant. Part of our fundamental belief structure is that nothing can exist without time. Our brain cannot accept existence except on a time-line continuum.

Similarly a computer cannot accept an existence without electricity. When you turn your computer off, it loses its memory and programming. Only by the device of disk drives can we cheat the computer into believing that it has a continued existence (memory). While the computer is on, its universe is comprised of time and electricity, (no space). Once you turn it off, the "existence" of the computer has ceased; the time/electricity universe has ceased to be. All that is left are little domains of magnetism on a disk. Memory is not as certain as we lead ourselves to believe.

One starry night you could sit down round a camp fire and listen to an old Aboriginal telling the story of how the Rainbow Serpent created the Australian landscape. As the story progresses, your imagination takes over, and you can visualize the huge snake sliding through the desert, forming rivers, rocks, hills, and valleys. Some rocks become beings, some become animals and trees, some beings fight, and some create fire. Your imagination commits the story, in full color, to your memory. This is now part of your memory. It is as fixed and as solid as your first day at school.

Only by rationalization can you separate reality from fiction. Can you be certain that the memory of your first day at school is a real event? You have spent a large proportion of the intervening time asleep (unconscious).

Each day when you wake you check the time, you might even listen to the radio or read a newspaper to reaffirm that the world has continued in a orderly manner while you were unconscious. The act of discussing past events and discovering that other people have memories in common with you are devices we use to give us security.

If one morning you woke up and someone asked you if you remembered the time when the Rainbow Serpent created the river, how would you react? You remember it, but surely it was only a story?

I think it is important in our process of *Xeper* not to take anything for granted, even our continuing manifestation of this life. After seeing *Total Recall* you walk out of the cinema wondering if reality is quite what you think it is.

There was one episode of *The Twilight Zone* where a couple slipped out of "time" to discover that the universe was totally rebuilt moment by moment. This explained why, when you are looking for something, sometimes it is not where you look - and then, moments later, when you look in the same place, it is there. The building crew forgot to replace that item at the moment you were looking.

Another example of time/memory manipulation is used by some hypnotherapists as an aid to giving up smoking. Under hypnosis (altered state of consciousness) suggestions can become reality. The therapist suggests that you travel three months forward in time, you have given up smoking and you feel healthier and proud of yourself. When you wake up, this is a real memory, albeit a "future memory". You have experienced a time after you have given up smoking.

Adept Lamkin asks, "Do I want to be 'just human' when I am dead? Being a dead human is less attractive than being a live 'something else.'"

I see life as being similar to turning your computer on. Once the power is applied to the machine, it has come into being. The computer's universe is one of time and electricity. Once your computer has been given life, you can manifest a letter on the screen, save it to disk and e-mail it to Glinda. When the letter has been sent, you can "kill" the computer by turning it off. It is no longer of any use. The point of turning the computer on was to bring a letter into being or "*Xeper* a letter". O.K., so while it is on, you might play your favorite game, which gives you pleasure. But that wasn't the reason for the computer's life.

While the computer is on, it is continually doing many complex and intricate calculations: refreshes the screen, turns disk drives on and off, checks your spelling, dials phone numbers, talks to other computers, draws electricity, etc. It is alive. You, at the keyboard, live in a totally different universe, one which the computer cannot imagine, just as you cannot imagine a universe without time and space.

HBM is the practice of stepping out of the mundane (intricate calculations, refreshing the screen, playing computer games, *et al.*) and "*Xeper* your letter". I apologize for the oversimplification.

Like the alchemist's crucible, it is the contents of the crucible which are important - the chemical reaction and burning off the impurities. Once gold has been produced, the crucible can be discarded. The forming of the gold is your *Xeper*, and the crucible is your human life.

I agree with Adept Lamkin's hypothesis that returning to flesh could be a positive thing, to refine the gold. But I prefer to think that the next step is to fashion the gold (*Xeper*) into jewelry.

[9] Limited Infinity?

- by Dana Sims II°

During Conclave I had the pleasure of speaking with Adept Gyori from Texas before one of the I°/II° meetings. During our regrettably brief talk, the subject of pre-life, life, death, and life in death came up.

I was able to begin sharing with him my theories in this area just as the meeting was starting. We resolved to finish discussing the subject at some later point in Conclave, but, alas, due to various reasons, we never did. The topic subsequently flittered out of my mind and had since remained untouched - until recently.

Shortly after arriving home, the October *Scroll* arrived in my mailbox. In it appeared Adept Lamkin's article "Life, Death, and Life in Death". In reading that article, those same theories that I had initially discussed at Conclave came bubbling back to the surface. Over the past few weeks I have decided to put my thoughts into the form of an article to share with my fellow Siblings of Set. Not being a wordsmith, I'll do my best to put to words what I've gone over in my thoughts for the past few years. Here, then, is my current theory of operation for how we, as sentient entities, function in the universe.

First I need to define that "self" means that "core essence" or "soul" or whatever you want to call it, while the same word in an ordinary context means the current state of physical form we have here on good ol' planet Earth. While the two are integrated while physical, only one would remain after "death". I'm proposing that the self undergoes an evolution of its own, on a broader scale than we would think of with our self. Fueled by its desire to grow and become the best that a self-entity can become (creator of another universe?), the self needs some rational medium in which to Improve Itself.

Enter the physical world. The self utilizes the physical world to grow. to evolve, in some form, shape, or fashion. A less-evolved self-entity might choose to go for a while as, say, a plant - to quietly learn about its own existence by observing other life

forms in action around it. Next time around it might choose something completely different, but each time, hopefully if it's observant enough and has learned what it needs to learn, it will evolve. The physical is in no way limited to this one little planet and this one little segment in time, as time is a figment of the collective imagination, and space only has the limits that we provide for it.

Eventually the self might go for a more complex form of existence to test all that it has learned, or thinks it's learned, about itself. Enter the physical option of the upright biped we call man. Limiting its memory to only what it can gather from the world it's in, and limiting the abilities to the innate capabilities that it has evolved to appreciate over the past encounters with the physical, it goes out into the world.

The first few times around the self-self would probably fall flat on its face and not get very far in its own evolution. Many, many incarnations may be needed before the self-self starts to really piece together its own existence enough so that it can evolve at a phenomenal rate. However, once the self evolves to the point that its incarnated self can realize what it (self) is doing, the incarnated self can concentrate fully on that evolution rather than its own existence.

It is at this point that I feel that we as Setians are at. I know who I am as a physical self, and I have a pretty good idea of what my driving self is about and what level in its evolution it's at.

People ask me if death bothers me, but I always say no - because what is death? To me "death" is the end of one incarnated self, the end of a tool that my self has utilized to further its own evolution. If that's the case, great! I'm happy that I can help my self out! I'm happy that my self is at the stage that I (the incarnated self) can know of my evolution and can work towards accelerating it rather than wallowing around in a mass of confusion trying to figure everything out!

As those of you who met me [or merely saw me as "that guy over there"] at Conclave know, I'm an observer. I observe everything and everyone around me, and I try to do so in a very rational, logical, non-emotional sort of way.

Not to be snotty or to toot my own horn, but I'm all the time seeing others (non-Setians) whom I **know** to be less evolved than I am. It would be easy for me to go up to these people and explain things from my perspective, but that would more than often be a waste of time, since they wouldn't understand. To quote a poster that I saw, "Never try to teach a pig to sing. It only makes you look foolish and annoys the pig." Of course you might find others at the same level of evolution or higher in order to "compare notes" and such.

So what's next, the reader might ask of Dana. Does the self evolve to a point where the physical is no longer needed to evolve? What does the self evolve to become? Is that "becoming" the end of the evolution line for the self, or is there more? That, my dear Brothers and Sisters, is another story. And I myself have just gotten to that chapter.

As always, feedback is encouraged. I hope your Solstice is as Dark as you'd wish it to be!

P.S. With these thoughts in mind, you might want to read *Jonathan Livingston Seagull* by Richard Bach. If you have already read it, I encourage a re-reading of it. You may find that your perspective has changed a bit over the years - or after reading this article.

[10] **Recollection**

- by Jennifer Rush-Hunter III°
(Australia)

The spawn of a new æon return through eternal darkness.

Endless undeath and shapeless life ...

Bloodlust sends my senses reeling.

Within, the cravings and deepest mind desires are like eddying mists.

I transcend the boundaries and unite the fevered thoughts aroused within my essence.

Yet they are familiar.

Recalling ages of lives and change, I hunger for being.

Immortal balance once again enters my very existence ...

So it begins!

[11] **The Art of Hearing Color**

- by Justin Hunter I°
(Australia)

This exercise uses the senses to experience something other than the ordinary perception of things around you. I've used this among other exercises regularly over the years to achieve a different state of mind and being.

Exercise: First we must start with an open mind. To achieve this is to become like a dry sponge, ready to receive new possibilities no matter what they entail us to conceive. Not an easy task, I grant you, but it can be done.

When doubt is removed from the human equation, we find all things within our reach. Next we must prepare ourselves for the journey to come. A quiet room, anointing oil [I prefer frankincense], earplugs, loose or comfortable clothing, and that good old open mind.

Now we must anoint ourselves in the following fashion: neck, chest, thighs. Put the earplugs in

place, and find a comfortable meditation position (seated is best, or any form that works well for you). The oil is to only have one smell. The earplugs only one sound: inner space. The eyes are closed so there is only darkness. Chant out loud (good for vibration experience) or in your head the following:

Black is thunder! Blue is waves! Red is the blood coursing through my veins (heartbeat)! Yellow is a stone rolling down a hill! Green is the sound of a grinding mill!

Repeat this verse until you feel you have reached an altered state of consciousness. Slowly open your eyes, and remove your ear plugs. Look around you, and see, and listen. Listen to the texture, sound, and taste of the color around you. Record results.

[12] **The Birth of a Pylon!**

- by Nancy Brown IV°

I have agreed to sponsor a new Pylon in Colorado. Adept Heather-Snow will function as Sentinel of the Hlidhskjalf Pylon. To date, members include Adept Daniel Ayres, Setian Shane O'Connor, and Setian David Furcean. *Xeper* and *Remanifest*. [See also "Dark Declaration in Denver" in this issue.]

[13] **Trapezoidal News**

- by Don Webb IV°

Herald, Order of the Trapezoid

The Order of the Trapezoid has undergone a restructuring in order to fully express the principles of ÆS Working II. Among these changes are new responsibilities for its Knights and Dames, and new challenges for the Order as a whole.

The Grand Master has created three new offices, Chancellor, the Minister of Internal Affairs; Marshal, the Minister of External Affairs; and Herald, Minister of Communication. I would like to give a **preliminary** account of these offices to aid in our interaction with the Temple as a whole.

The Chancellor's job includes (but is not limited to) the coordination and creation of Lodge activities, facilitating activity among those Knights not belonging to a Lodge, and Order-wide activities. Sir Ronald Barrett, Master of the Order of the Trapezoid, holds this job.

The Marshal's job includes (but is not limited to) acting as a contact point between the Order and other entities and individuals. This includes matching candidates seeking admission to the Order with Black Knights and Dames, Knights or Dames of the III°+ who will both aid and test those who would seek admission to the Order. [If no potential

sponsor can be found, the Marshal will act as "Black Knight of last resort".] Sir Michael Rigby, Master of the Tindalos Lodge is Marshal.

The Herald's job includes [but is not limited to] being Editor of *Runes* and such other forms of communication that the Order may require. The Herald is Sir Don Webb.

We took the oaths of our offices during a sumble at Set-XIV among our fellow Knights, and in the presence of the Spear of Weird, a cursed Symbol of directed Becoming. We are new to our roles, and expect that practice will lead to their focus and redefinition.

These are jobs, not initiatory titles. There is nothing "special" about these roles. If the Order and its members are functioning correctly, any Knight or Dame could pick up these roles instantly. As a matter of Honor all Knights and Dames maintain themselves to step into any leadership position. And to a certain extent all Knights and Dames will perform some of these functions.

As one of the goals of ÆS Working II is increased communication, *Runes* is offered on a subscription basis. If you desire to receive *Runes*, contact the Order for current subscription rates. Subscriptions run from the beginning to the ending of a calendar year. *Runes* is produced four times a year. If you have a change of address, send it to the *Runes* Editor, as I will not track you down, since I am not a nice person like the *Scroll* Editor! *Runes* is only open to submissions from members of the Order. IV°+ Initiates will receive *Runes* for free, but everyone else [within or without the Order] gets to buy it [at slightly **below** cost].

To gain admittance to the Order of the Trapezoid, a III°+ Knight or Dame must sponsor you. Sponsorships are not gained on the basis of writing a few letters, since the successes and failures of the sponsored reflect on the Honor of the sponsor. Meeting the candidate at a Conclave or regional gathering will generally be required by the sponsor. If you are a II°+ Initiate and know a Black Knight (a III°+ Knight or Dame), you can approach that individual and ask if you can begin the process. It is a wise idea to have read everything you can on the Order and give some special thought to what Honor and Knighthood are, what a Mystery (as in *Reyn Til Runa!* = Seek After the Mysteries) is, and what the significance of the Wewelsburg Working is for you personally. You should also look around at other Orders and consider very seriously why you think the O.Tr. may be the place for you. If you don't know a Black Knight personally, you should contact Sir Michael Rigby.

There will no doubt be other changes as ÆS Working II unfolds, and we engage in that mysterious process of magic, the creation of the

unknown. We hope both to challenge and be challenged by those around us.

Walhalla!

[14] News from Germany

- by Roland Winkhart IV°

The Deutschlandkonklave held in Bonn this October was a great success and a fascinating experience, with many of us meeting personally for the first time.

Those in attendance included Priest Holzinger (who flew in from Britain for the event), Adept Ostertag, Adept Gottschall, Setian Gerlach, Setian Schnitzer, Setian Schueren, and myself. Adept Reichensperger wasn't able to attend because of a business conflict.

Our location was the beautiful Hotel Eden in Bonn-Bad Godesberg. A nearby friend of Adept Gottschall's kindly invited us to her home for our Working - and also for a piano concert by Gottschall.

All in all we achieved a highly magical and positive emotional atmosphere - much like that in Sacramento, but on a little smaller scale. As in Sacramento, we had discussions on all sorts of topics. Adept Gottschall gave a stimulating lecture on Screabin, and our Working commemorated the founding of the Prometheus Pylon. Priest Holzinger also formalized the Recognition of Adept Gottschall to the II°.

So the Konklave was a very good one, and we were sorry to have to return to the World of Horrors on November 1.

[15] Fictive Arcanum

- by Don Webb IV°

[In the profane world the following essay will be published in *Oneiros*, a British Lovecraftian magazine.]

Many modern occult groups either base their mission on, or at least have a great deal of supernatural fiction in their reading lists. It is not uncommon to see modern occultists perusing the works of Lovecraft, Chambers, Machen, or Blackwood.

This practice leads us to two interested and related questions: Why would a magician (Machen, Blackwood, Fortune) write fiction [beyond the obvious reasons of amusement and remuneration]? Why would other magicians find their inspiration in fictive works? A third question hidden in the first two is: How is magic similar to the acts of reading and writing?

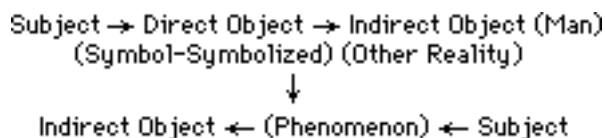
I would like to take a look at the nature of magic as a communication system, answer the first two

questions, give a few references for where important magical writing may be found today, and sound a warning call for its protection. This is a tiny rivulet, which I hope that others will take up as a new type of criticism. Like the dark streams that have never seen the light of the Sun in the hills west of Arkham, I hope that this little rivulet may play an important role in the evolution of life.

Mauss and other modernists attempted to reduce the power of magic to a sociological context - the power of magic is equivalent to how society feels about the magician. This dreary attitude is still largely present in popular culture; however postmodern theorists such as van Baal, Grambo, Flowers, and Tambiah have provided us with a semiotic theory of magic, which serves to illustrate both the practice of magic and its symbolic expression.

Basically the semiotic theory of magic is that man is able to effect communication with his universe, and to think ascriptively (i.e. hidden meaning is ascribed to the phenomenon of the universe and it becomes a partner in communication). The semiotic theory postulates three elements - the magician seeking either a change a psychological change within him/herself or an environmental change, the message which is cast in the form of cultural coded symbols, and the hidden "other side" of the universe.

This goes beyond Frazier's notions of "sympathy" by actually elaborating not only a threefold process of sender-message-receiver but actually proposes a willed volition to receive communication (in either the form of a revelation or an environmental change) back from the universe. Summing up this model of magic (after Flowers' *Runes and Magic: Magical Formulaic Elements in the Older Runic Tradition*, Lang, 1986, page 17):



This model suggests that for the magician the great secret is finding the correct mode of address - that method of communication which will produce the response from the hidden realm. This has always been intuited in the Mediterranean school of magic, as exemplified by choosing Hermes, god of communication, as its patron.

For the magician operating in a traditional society, the method of communication is generally heavily determined: People know how to talk to the gods. But in modern and post-modern societies, the quest for the method of communication is ongoing.

The book ranks high as a sufficiently mysterious form of communication (video, movies, and the computer network are waiting in the wings). Who among us has not had that mysterious phenomenon of having gleaned something from one's own writings long after it was written? And who among us has not had that mysterious process of "finding just the book we need" at a crucial time in our thought? So keeping in mind **your own experiences of the mystery of the written word** consider van Baal's description of the nature of a magical spell:

The formula takes its origin from the discourse between man and his universe, in the case of a particular formula a discourse concerning a certain object and the fulfillment of a desire. In this discourse man feels addressed or singled out by his universe, and he endeavors to address it in turn, trying to discover the kind of address to which his universe will be willing to answer, that is, willing to show itself communicable.

The formulas he finally discovers in answer to his quest are not really man's discovery but a gift, a revelation bestowed upon him by the universe. The formula is the outcome of an act of communication in which man's universe reveals to him the secret of how it should be addressed in this or that circumstance, a secret which is at the same time a revelation of its hidden essence in that particular field ... - J. van Baal, *Symbols for Communication: an introduction to the anthropological study of religion* (Studies of Developing Countries II) Asen: Van Gorrcum, 1971, page 263.

Given the above, why do magicians write fiction? Not as open communication of magic - it would be easier simply to write how-to books. The need to communicate with the **hidden** aspects of the universe of discourse is the magician's motive. Just as an Egyptian would stuff his letters to the dead in the crumbling tomb walls, the modern magician sends his or her message into the semiosphere. Dion Fortune didn't create her novels just as entertainment, but to actively work the magic. By performing illustrative magic concerning the nature of initiation, of secret schools, etc., she actually received [from the hidden parts of her own psyche] such information.

The simple act of visualization (i.e. daydreaming) is known to produce effects both psychological and environmental. How much greater an effect can be obtained through the writing and publishing of magical work?

The precision of writing, editing, rewriting, coupled with the aching wait for publication [with its inherent travails of lost MSS, marketing mistakes, fraudulent publishers] creates an unbeatable combination of passion and precision.

These are the elements that affect any magical working. It is easy to get up passion for a particular end. We have all that experience of having to get that job, make that meeting, etc. wherein our magical practice did pay off with the required miracle. But it is frankly hard to work up the passion required to get at certain desired spiritual states. However the test of publication will place the magician in the desire-filled mode necessary to achieve his or her spiritual goals.

Of particular interest in this model is a man who would have been repelled at the mere notion of placing him among magicians, H.P. Lovecraft. But he illustrates the case perfectly. Lovecraft, with his passions for astronomy and history, longed to be part of the vast forces of time. He longed to see the hidden essence of history/cosmology that he felt would dissolve the details of the present like an acid.

With an entirely materialistic outlook, the practice of magic would've been absurd - but writing was another matter. His themes and topics were certainly not commercial [although there has been a good deal of money minted in his name]. The desire to continue producing amateur fiction, or sticking with such fiction as could be only sold to the low-paying *Weird Tales*, show that his need was a purely magical one. And it produced results.

The plots of his stories often came to him in dreams. Particularly noteworthy was the dream that lead to the production of the prose-poem "Nyarlatotep", in which he found the Hermes of his pantheon. This particular communicator from the other side, with his swarthy Egyptian skin, resembles both the figure of Hermes-Thoth and the preternatural entity that Crowley contacted in 1904.

Lovecraft knew his need for the cosmic feeling his stories brought him, and throughout his letters and critical writings we see that need to evoke a mood repeated time and time again. In fact Lovecraft was sensitive enough to this process [despite the fact his materialist attitude kept him from ever consciously expressing it] that many of his stories are **about** the desired result of receiving communication from the other side. Cthulhu sends dreams. The Fungi from Yuggoth take the seeker away on a cosmic quest, or at the very least whisper all the secrets of the cosmos via certain human appendages. The primordial ones communicate through their vast murals found in hidden Antarctica. In the most revelatory of all his work, *The Shadow out of Time*, the hero not only sends a message to the other side [by actually writing in the

library of the Great Race], but actually receives a revelation of finding the message deep below ground (i.e. in the unconscious) written **in his own hand**.

Now having seen why magicians have a need to use certain hidden or encoded communications such as fiction-writing, we turn to the question of why magicians need to read fiction. The simple reason of "inspiration" suffices, but it is to be noted that it is not the same sort of inspiration that one may glean from, say, a straightforward biography.

Very little occult fiction provides a step-by-step account of ritual procedure, and those that do are amongst the most boring. One doesn't read *The White People* to find out the step-by-step ways of doing anything. Indeed the operant material is generally described under only the broadest [and therefore most evocative] of terms. One may be tempted to invent the Aklo language or script out the Mao game, but the actual use of occult literature is to allow the magician to receive communication from the "other side". By the use of imagination and mood, the the nature of that hidden realm is disclosed to us, though most often in a mysterious way. It would be difficult to provide a description of the shudder that hearing the caldron spell from Macbeth first gave us. Crowley chose *Macbeth*, *The Tempest*, or *A Midsummer Night's Dream* for the reading list of the A.'. A.'. "as being interesting for the traditions treated". The objective reality of these tradition were very small, but Crowley (nobody's fool) knew that the effect they had on the soul allowed something of that mysterious realm to be communicated.

In short, reading works which actually illustrate magic close the diagram above, and enable the discerning magician to be benefit from others' illustrative work. This is not simply receiving a message from the author, that simple act of decoding which we all do as readers - this is receiving a **place of access to the unknown** from the unknown. The magician who manages both this feat and the act of fictional creation therefore achieves in this post-modern society a sets of signs and symbols for communication with that unknown realm.

The question facing the modern occultist is where the unknown is most active - or, to put it in literary terms, where are the new occult writers coming from, and in what arenas may they be found. As this quest has to be an intensely personal one, I can only give a few hints and recommendations:

- The works of Thomas Ligotti are universally praiseworthy and should be sought out.
- J. G. Ballard, who never once mentions anything overtly magical, is great place to learn

about stasis and rebirth.

- *Cities of the Red Night* by William S. Burroughs, with its masterful portrayal of the cthonic forces, should be in every magician's library

- The magical realism of Jorge Luis Borges and Garcia Marquez is not to be overlooked.

- The late Fritz Leiber is likewise a place where a thing or two can be learned.

As for current magazines, *Elegia*, 3116 Porter Lane, Ventura, CA 93003 provides a fairly high understanding of the magical process cast in the current Gothic idiom.

If you desire to be part of this process, you must create, and you must preserve by fighting off every attempt to suppress supernatural literature. The forces that produce writer's block within the self have their counterparts in the semiosphere - these mindless, gray ones who take books off of school shelves. If you are a knight who seeks the Grail of inspiration, or the magician who creates its brew - beware those gray dragons with dull eyes. There is no compromise with those who would limit our imagination. To sit back and allow them control of our libraries is a spiritual negligence that will take its toll on our health. **Read! Write! Preserve!**

[16] Hieroglyph 39

- by John Youril II°

No thought succeeds the evening.

No word escapes here.

No echo arrives there.

He who enters the waters enters alone.

Snow now on the snowless city of the Sun.

Snow in the darkening heavens.

Snow on all the fields of the Earth.

I am alone here with all of enigmatic creation at my feet.

Echoes of winter,

Echoes of faces,

Echoes of echoes:

An abrasive silence alien to silence,

Returning to silence,

Returning.

[17] Uncle Setnakt Says

- by Don Webb IV°

Uncle Setnakt would like to discuss the sense of wonder - its sources and its importance for the Black Magician. The sense of wonder [sadly] only comes to our Right-Hand Path brothers by accident, but we have the power to create it in ourselves and others, and to use it for the purpose of self-

deification.

1. The sense of wonder comes when the webwork of "reality" is loosed and we can see the real. On September 8, 1993 I purchased Alfred Jarry's *The Man with the Axe*. I had been interested in Jarry's work over the years, but only after reading Nigey Lennon's book did I realize what an arch-Satanist Jarry was. Then, finishing the book by reading the Introduction, I noticed that it had been written on September 8, 1983 - the 110th anniversary of Jarry's death - and I had picked it up by "accident" on the 120th anniversary. Followers of the Right-Hand Path would have taken this as fate, but I took it as communication from myself to confirm the sense of wonder I experienced at Jarry's life and works.

2. The sense of wonder is the gateway (or magical link) between the subjective and objective universes. As magicians we have come to realize that magic does not overcome the natural order. Money does not drift down from the sky after a prosperity ritual; compassion rituals do not make open sores heal before our eyes. We are again wondering if our magic "really" produced the result we see. It is through the sense of wonder that the magician can sense the change he or she has wrought, and it is very important to Indulge in that sense so the rational mind can learn to perceive the communication from the hidden side of the universe. The sense of wonder completes the communication cycle, and is one of the ways to change your magic from a series of operations into a continuous great work, with feedback coming from the other hidden side of the universe.

3. The sense of wonder is the method by which the magicians of the past communicate their work to us, and we in turn to them. The moment of unraveling the code of a runestone, or finding the hidden meaning in an ancient poem - and discovering that the reality produces that spine-shivering moment in you as it did in the magician who pierced the veil to make that discovery - is a moment of intimate sharing that two practitioners of magic can have across the centuries. The truth you find might be inexpressible to your neighbor next door, but the finding of the truth not only rewards you with that piece of knowledge, but also instills in you an illustrative knowledge of how magical curiosity aids and has aided true becoming. Decoding the magic of the past is indeed no mere intellectual exercise, but an actual working, aiding both your becoming and that of the sender across the shores of time.

4. The sense of wonder can communicate initiatory truths that the rational mind is not ready to grasp. We often come across mysteries that take a lifetime to unravel, but we do need some push from

our higher selves to note the experience. Again this is not a matter of fate, but a matter of a conscious attitude linking up with the Form of opportunity. We may witness a scene from our dreams, or we may come across a series of synchronicities so significant that they cannot be ignored. When this happens, do not expect that you will walk away enlightened, but **do** expect that you had better go take very good notes in your magical diary, and better still practice those memory skills (that Uncle Setnakt is always trying to get you to improve) so that the marked moment is available to you for later examination. [This also shows the need for a magician to develop an art. If he can paint, write poetry, dance, he will have another medium to capture the moments of wonder.]

5. The sense of wonder should be carefully created in those around us. If we instill through careful planning and artistry the idea in our friends, co-workers, and family that there is something "magic" about us, we reap three benefits: Firstly we are not held so closely in their minds. Their unconscious magic does not exert a force to bind us to the world; indeed it produces the opposite. Secondly it allows us to practice our craft without stealth when the need arises. Thirdly it frees us somewhat from social conventions, which gives us freedom to do things for our own becoming.

6. The sense of wonder is a key to testing your level of being. Since the sense of wonder is to the sleeping workaday world what dreams are to sleep, the extent you can remember and use your wonder is the first stage of awakening to life. If you can keep those experiences alive within you, you have begun to break free from the world machine and are on your way to becoming a truly adept magician. If you have the strength of will to control your subjective universe enough to create a moment of wonder, then you have mastered the Black Flame of self-awareness, and can send it forth across the expanse of the Earth. In other words a normal man cannot say "I will be astounded." and then experience that state any more than he can tickle himself. A magician of a certain level of advancement can do this, and feel astonishment flood his being. Magic is the art or science of causing changes in the subjective universe, with proportionate changes in the objective universe. If you can't cause changes in your mind, you're not about to transform the cosmos. Then at an even deeper level of development the sense of wonder can be made physically manifest. This is the highest level of [purely] human initiation. The magician can stand in front of the used bookstore or whatever, and will himself to be astounded and walk in, knowing that he will meet a long-lost friend or find a treasure whose beauty and wonder open new parts

of its dark soul. Note that this is the highest form of magic: not the willed bringing about of a known event - for tyrants and dictators can do this - but the creation of the unknown, the ability that sets the magician apart from his fellows.

7. The sense of wonder enables you to deepen your contact with the realm of the real. Since you have become aware of this, these moments are an actual opening of the window to the real. Learn to take the moment to send a message to the real. This is not the time for sorcery, such as a money rite. Such things that affect the natural order are best done in the natural order. This is a moment to [through the power of will and thought] project your intention of becoming a potent, powerful, immortal, and independent essence. By expressing that intent of entering the world of the real, when you have access to the world of the real, you begin to associate your essence with that realm, and prepare yourself for an active post-mortem state of continuously bringing new impulses to the world.

8. The sense of wonder is a key to time-travel. One of the most powerful [hence dangerous] ways of breaking with the natural order - so that you can come to appreciate your true self as an isolate self-improving force - is using the sense of wonder as time-travel magic. As the great magician and photographer William Mortensen noted, the great keys to subject participation in art are sex, nostalgia, and the sense of wonder. Because of the unhealthy nature of our society, the first two are harder for a beginning magician to deal with. But if you want to experience the mental [and physical?] rejuvenating effects of time travel, I, Setnakt, challenge you to perform the following evil ritual: Pick some time in the past that evoked a tremendous sense of wonder for you. Perhaps it was watching *The Mummy*. Now remember all the contributing factors: what you ate, what you wore, what your moods before and during were. Now take some time when you're normally taking in information to bind your mind and soul to the current world - say watching the six o'clock news or attending a weekly briefing at work. Substitute an actual physical enactment of the wonder-producing event. Do it alone so that you can fully re-create that moment of awe (say that thrill when Imhotep's eyes open). Tell no one you did it, but watch for the moment someone comments on your "youthful" nature. Learning this skill will do more for your health and mind than any number of New Age relaxation techniques.

9. Uncle Setnakt's hat trick: To thoroughly show the power of the sense of wonder, the actual experience of magic, Uncle Setnakt will do a working before you. You will read these words, then forget them [for it is the nature of the world to misdirect us]. Yet within nine days, a powerful

experience of the sense of wonder will be yours. A few hours afterward you will remember these words, and a second wave of wonder will pass through you. Now did you do that? Or was it the *ka* of Setnakt passing close to you? When it happens, you will really have something to wonder about.

Uncle Setnakt hopes you have a pleasant day.

[18] **Are there Bats in your Attic?**

- by Sterling V. Scarborough I°

The following excerpts are from the introductory literature Bat Conservation International (a non-profit group) provides to the public:

Bats are animals of extraordinary importance. They are the major predators of night-flying insects [a single brown bat is capable of capturing 600 mosquitoes in an hour], and they pollinate flowers and disperse seeds in ecosystems from rain forests to deserts. Some are so essential that, without them, many other animal and plant species may die out, threatening entire systems of life.

Despite their importance, bats are among the world's least appreciated and most endangered animals. Like other wildlife, bats suffer from habitat loss and environmental pollution, but the primary cause of their decline is destruction by humans acting out of fear and ignorance. [I think we all know of this stifling intolerance.] Vandalism and repeated disturbance in roosting caves are primary causes.

Bat Conservation International (BCI) is making a difference. It was founded in 1982 CE as scientists around the world became alarmed about severe declines in bat populations. As a result of BCI efforts, many of the most important caves in North America are now protected; pesticide use against bats in several states has been banned; land has been set aside in American Samoa for a rain forest national park that will protect flying foxes; and major education campaigns have been launched throughout the world.

Bat Conservation International
Post Office Box 162603
Austin, TX 78716
(512) 327-9721

BCI offers a bat adoption service, an associate research program (which offers grants and awards for outstanding assistance), as well as educational and gift ideas. Honestly, when I read of the

mindless vandalism incurred upon these beautiful creatures, coupled with enclosed photographs of infants, my blood began to boil! To envision a bat, huddled close to its child (usually only one pup per year), suffering a mortal bludgeoning from worthless human parasites, can cause tears to flow. Think about it! As Elect beings, we must channel our power into positive focal points. Brothers and Sisters, it may very well be left up to us to continue the human race, and part of that endeavor will include assisting the creatures who lack the Gift to fend for themselves. What other creature (aside from some of us) has the dreadfully impeccable discrimination of sleeping all day and living by night?

[19] **Nocticula's Song**

(Ode to My Immortal *Ba*)

- by Sterling V. Scarborough I°

I am here, do you hear?
Penetrating Death's embrace.
Human race, crimson laced,
Don't ye hold your life as dear?

Silence none, I am one,
Proud, courageous, sentient.
Body's rent, shell is spent,
Served me well, now I am one.

Darkness reigns, ruby planes,
Celebrate immortal man.
Ancient land, onyx hand,
Touched my thoughts, immortal taste.

Silver thread, weaving thread,
Spinning 'round in ecstasy.
I will be, so mote it be,
In darkest fathoms I am fed.

Blackened heart, quickened star,
Thou has stooped into my soul.
Dirges toll, I am whole,
Into temples of the stars.

Apprehend, cosmos bends,
Rolling black infinity.
Will to be, demand to be,
Apotheosis with no end...

[20] **Georgia II**

- by Seam Drakon II°

The Bifrost Pylon is hosting a regional conclave for Setians living in the Southeastern USA, and for anyone else who is interested, this December XXVIII ÆS. For information, write to me.

[21] Dark Declaration in Denver

- by Heather L. Snow II°

On Hallow's Eve XXVIII ÆS, while a luminous pumpkin Moon illuminated the night sky, four Colorado Setians - Adepti Heather Lee Snow and Daniel Scott Ayres, and Setians S. Thomas O'Connor and J. David Furcean - gathered together and reached through the Veil of Creation to bring forth the Hlidskjalf Pylon.

Hlidskjalf is the Gate Tower which houses the High Seat, the Throne of the Prince of Darkness in his form as Wodanaz/Tiwaz. It is also the location of the Eternal Flame, the Teutonic parallel of the Black Flame.

Hlidskjalf is the highest place in the Nine Worlds, symbolizing the geographic area in which the pylon is based; the Rocky Mountains and the "Mile High City" of Denver.

Hlidskjalf represents the pylon as a gate to the Temple of Set which is CoSentineled by Adept Snow and Adept Ayres, and sponsored by Magistra Nancy Brown.

The dwellers within Hlidskjalf's trapezoidal walls are known as the Dark Folk, and a newsletter is forthcoming in the not too distant future.

[22] Statuary & Videotapes

- by Maharani Parivarta II°

Statuettes of Set (unpainted) are available for \$130.00, plus \$12.00 for shipping in the USA and Canada, or \$130.00 plus \$32.00 to everywhere else. Payment in US currency by money order or international money order made payable to: Maharani Parivarta.

Videotapes (VHS, NTSC format only) are available of the Obsidian Masque Performance from Set-XIII International Conclave, "Starry Wisdom" discourse by Magistra Hardy at the Set-XIV International Conclave, and "Lycanthropy" discourse by Adept Waldmann from Set-XIV International Conclave. Each tape is \$20.00 plus \$6.00 shipping to USA and Canada or \$20.00 plus \$16.00 shipping to everywhere else. Payment in US currency by money order or international money order made payable to: Maharani Parivarta.

[23] Midwest Regional Conference

- by James Severson III°

We are considering conducting the Midwest Regional Conference of the Temple of Set in St. Louis for year XXIX ÆS. The approximate dates for this Conference would be May 27-29. We

would like to know and or get a listing of interested parties. This will give us a sound start to the planning of this event. Please respond as soon as possible. Thank you.

[24] The Will Pertaining to *Xeper* and Remanifest

- by James P. Meagher II°

There is a state of consciousness which may be called *Xeper*, a state in which the will becomes conscious of its own existence, its powers, and its possibilities. It is a fact thoroughly attested by the actual experience of many individuals. Yet to those who have not entered into this conscious experience, there is no way of proving the validity of such experience. And indeed there are no words adequate to express or define it justly.

The experience of *Xeper* is akin to that experience of full self-consciousness which comes to many persons at some time in life, but which remains but a name to others. Or again it is akin to that dawn of the æsthetic sense which often suddenly bursts into consciousness in favored individuals, enabling them to experience knowledge as with a new sense, and which, once experienced, can never be entirely forgotten or lost.

On the other hand, willed consciousness is different from those two somewhat analogous experiences. Those particular experiences are characterized respectively, by a sense of individual existence and real being, in the first case; and by a sense of added perception, in the second case. *Xeper*, however, is characterized by the recognition of self-power, realization of self-action, and manifestation of freedom of expression, accompanied by the thrill of the feeling of self-mastery. Also by the inner certainty of mastery over outer things, which arises from the consciousness of the possession of these self-powers.

In the full state of *Xeper*, the awareness of power, freedom, and ability to act is accompanied by a popular "feeling" which is most difficult to describe, but which is quite apparent to those who have experienced it in even a faint degree. I've read where some psychologists have called it "will feeling" for want of a better name. *Xeper* is experienced in every true will-action, but reaches the stage of emotion only when the will "wills to will" for the sake of willing, particularly when in doing so, it sets aside the strenuous push or pull of ordinary feeling and desire. In such cases it is as if the will has ascended to a higher plane of consciousness, leaving behind it on the lower planes the feelings and desires.

This *Xeper* and Remanifest will be experienced most keenly by you when you proceed to manifest

your willpower in the face of obstacles and hindrances. It will arouse in you the thrill of courage and daring - the enthusiasm of bravery. You will find that as you develop and train your will, you will open the door to an entirely new phase of satisfying and contenting emotion - a phase which seems to develop along the lines of will - development and training. Neither will it pall upon you nor will it grow stale, on the contrary, it grows steadily, Remanifesting until finally it becomes one of the dominant elements or factors of your emotional life.

In the highest stages, this will consciousness will seem to wear thin the barrier which separates your individual self from what may be called the will of the **all-power**, that ultimate power which is the source and origin of all the power manifested in the Universe [Thank you, Set]. In this stage you will at times become highly aware of the throb of the heart of the Universe. You will feel its energies pulsing through your mental and spiritual arteries. At such moments you become aware that Set and you are one. In this dawn of conscious there will come to you a sense of joy, and of peace which indeed "passeth all understanding".

Xeper and Remanifest cannot be purchased with money. Neither can it be acquired as a gift from others. It must be acquired by work and exercise, by a steadfast development of your own inherent powers. You learn to "will to will" only by willing, and you acquire will consciousness only by "willing to will". By your own efforts you must arouse the sleeping giant within yourself, and by your own efforts you must awaken him to a conscious realization of his own existence and power. When you have done this, then some day it will suddenly dawn upon you that this giant will is really yourself - your greater self which has swallowed up the old partial manifestation of selfhood which you formerly regarded as your self.

From the very dawn of *Xeper* and Remanifest, you will become aware that you are a master and no longer a slave. You will experience the sense of freedom and independence, and will be able to see what a puppet-like creature you formally were. Having escaped from the control of the lesser desires and impulses [by having entered into the spirit of the greater], you will find that lesser desires and impulses now will rally around your standard. They will give you allegiance and will swear fealty to you, for, from moment you have conquered them, they will become your eager and earnest servants. Despise not these lesser elements of feeling, desire, and impulse, for they will prove useful servants to you. So set them to work for you. It is found that feeling, desire, and impulse, like fire, are good servants, though poor masters. Remember the old aphorism, "All things are good enough to be used

by you, but no thing is good enough to use you."

It is a platitude that "he who gains self-mastery attains to the mastery of others". But only when you have developed willpower and attained *Xeper* and Remanifestation are you able to read the full meaning in these old and familiar words. Only then will you perceive the truth of the teachings of the ancient, occult sages who held that you may exert the mastery over other persons, things, wild beasts, and natural forces. You first must have gained the mastery over the rebellious elements of your own nature which have usurped that throne which rightfully is your own.

When you have conquered the inner forces, you have acquired the right to control the outer forces. When you have deposed the usurpers of your kingdom and have seated yourself upon the inner throne of your own mental and spiritual being, then will you be able to issue your edicts to the outer kingdom over which you have sovereignty. When you have tamed and mastered the the menagerie of wild beasts within yourself, then will you be able to master and control the wild beasts in others. So said the ancient teachers; the best modern thought sustains the doctrine.

There is a serious side to this attainment, however, which you must not fail to recognize and to heed. In attaining this reward of *Xeper* and Remanifest, you will find in your hands a mighty instrument of power. There will come to you at times a sense of tremendous responsibility for the proper use of this new found power. The greater the degree of power attained by you, the greater is the responsibility. Your resolutions will lose their former character of impermanence and ineffectiveness; they will take on the character of permanent, effective forces. They will become terribly sincere and real; at times you may actually experience awe when you contemplate them.

At times there may come to you the temptation to regard yourself as apart from other people who have not as yet attained the heights reached by you. These other people will show that they recognize something "different" in you, and will fail to understand you. They may even feel more or less uncomfortable in your presence, and will be apt to regard you as cold, unsympathetic, or even as lacking in some of the qualities of humanity in its present stage of development and evolution. [They should, for now we are Setian social creatures.] You will find yourself, in a sense, living ahead of your time. There will be manifest in you the prophecy and the dawning of spirit of the Setian. Be not unduly affected by these things. Keep in touch with the world as it is; retain your sympathy with mankind as it is; and, above all, keep your feet on the ground of practical everyday life in the present.

And be not tempted to soar up to the reign of the clouds. Remember: one plane at a time.

You will discover that when you have developed and trained your will, when you have acquired *Xeper* and attained Remanifest, you have attained will consciousness. You will have no doubt become more truly of an individual than you were before. You will have become a master of your own destiny instead of remaining a slave of circumstance. You will know what you can do, and you will do it. You will be able to do what you will, and to will that which you do. You will have mastered both impulse and lethargy. You will have reached the Golden Mean between the two extremes. You will possess and use energy, yet will not needlessly and uselessly waste or dissipate it. You will be able to begin a task, to continue it as far as necessary, and to discontinue it when wisdom dictates that course. You will be able to proceed just as far as is required, yet will be able to stop at that point and not take an unnecessary step.

You will also find that you have no inclination to air and or display your new-found power for the edification or mystification of others. You will possess that certain sense of inherent power which will cause you to rise above such weaknesses and vain displays. The truly strong man does not boast of his strength and power; neither does he vaingloriously strive to exhibit it. You will be aware that others recognize the power within you, and are influenced by it. Yet that very sense of the possession of certain power will tend to inhibit you from boasting about, or making a needless display of it. You will realize that willpower does not manifest itself in gritting the teeth, clenching the fists, nor protruding the chest like a pouter-pigeon.

Likewise you will discover for yourself that which all wise people of all ages and all lands have always known, i.e. that willpower and will consciousness do not necessarily impart gruffness, sternness, nor harshness to their possessor. True willpower frequently screens itself with an exterior of suavity and agreeableness.

Summing up, the discoveries made by you when you have developed and trained your willpower to that degree in which you have experienced at least the dawn of *Xeper* and Remanifest, you will find that you have acquired qualities, attributes, and powers. Better than that, you will have discovered at the very center and heart of your will - on the very throne of *Xeper* - **you** yourself as the sovereign king. When you have reached the ultimate stage of will consciousness, lo! Will itself will seem to have disappeared, and **you** alone will remain. Then the will will be seen to have become the "acting part" of your self!

[25] Anti-Dogmatic Dogma

- by Pamela J. Hagman II°

We as Setians pride ourselves in being able to separate ourselves from the world of the mundane, the Christian world, through various practices, such as the study of several philosophies, schools of thought, and through the practice of Black Magic. Many of the Initiates with whom we correspond and affiliate ourselves come from a strict Christian background, and many, myself included, joined the Temple as a means to create such an alternative lifestyle, apart from that Christian "norm" in which we could indulge in self-exploration and accentuate that which made us reject Christian philosophy in the first place. The LHP is of course an ideal vehicle for such behavior, and I don't think that those reading this would say that they found their lives as pseudo-Christians more fulfilling than their Setian existences have been. Why then do so many Setians engage in Christian bashing so frequently?

It is understandable that we would tell a Jesus joke occasionally, or delight in another's tale of "that crazy Christian who cornered them in the frozen food section at the super market". Everyone has a story to tell, and if everyone gets a good laugh, no harm is done [to the Setian, anyway]. What I am talking about are those lengthy rants, drawn-out discussions, and recurring battles in the ritual chamber some have with their Christian pasts. [I feel it is important in these cases for Initiates to realize that they are talking about their pasts, subjective pasts no less.] It seems to me a waste of magicians' time and energy to delve so deeply and passionately into something which they have obviously escaped from [if they are in the Temple]; and if they haven't, they should give a little more thought as to what they think they have joined. The last thing we are about is blaming others for our problems.

It is interesting to note that I have been acquainted with two people with fixations on the cross who considered entry into the Temple. I could see at the time that they were not ready to form such a future, as they were still having trouble resolving the past. The first potential candidate wrote a nine-page letter for admission to the Temple, explaining his life story in its entirety, including all the times he had been disillusioned by Christianity. Another simply complained about the religion until I became quite bored. Suffice it to say that these are extreme cases and neither are current Initiates of the Temple of Set.

This leads me to believe that one cannot initiate oneself if one is too concerned with what other people are doing with their own souls. I think all can agree, as stated by psychologist Victor Frankl, that

putting distance between our “hang ups” and our selves renders that problem powerless over us. In his own words, “We can control anything we are detached from, we are controlled by our attachments.” This is also summarized by the phrase we are all familiar with: “So it is done!”

Ipsissimus Crowley’s concept of “lust of result” may define the antithesis of this concept of facing one’s problems and then putting them to rest. Many psychological theories deal with the notion that one cannot move into the realms of spiritual fulfillment and actualization before certain problems of mundane existence are already dealt with. This is why Black Magic is dangerous to those who don’t have a firm grasp on life before they attempt to transcend its boundaries. [Maslow, Frankl, Huxley, and Jung said essentially this.]

This is not to say that I am in agreement with anything the Christian denominations do apart from humanitarian acts. I am in agreement with those who oppose the teachings of the church. I just don’t harp on them. They are not a part of my life anymore, and their release signified my rebirth or Remanifestation as a Setian. I did not join the Temple of Set in order to gain a peer group which would indulge my insecurities about Christianity. I joined to indulge my psyche in a school which would elevate me to a higher level. I didn’t want to complain about God; I want to **be** a god. I also thirst for new and *Xeper* -enhancing information, and I feel at this point asserting that which I already know is hypocritical and dogmatic about Christianity is a step backwards.

Now that we have entered *ÆS Working II*, I believe the Temple of Set is no longer the antithesis of Christianity so much as it was when it first sprouted from the roots of the Church of Satan, which, with its Black Masses and Satanic imagery, conveniently accepted that role. We are ascending beyond that.

However, the huddled masses do have staying power. Both Ipsissimus Aquino and Ipsissimus Lewis have spoken recently that while the Tree in the North is damaged, we should not drop our guard. But they are talking, I believe, about a more immediate situation, not the personal battles one might have fought to release oneself from Christianity’s clutches.

We are all in agreement with what and who is the threat, and hashing over Christianity’s flaws will do us no good. In our last election, if you had the stomach to watch its progression into dirty politics, I’m sure you noticed that each Republican insult (Ozone Man, Bozo, etc.) shot the Democratic candidates a little higher in the polls. [My apologies for the controversial example.] There is a reason for this. It is a sign of weakness, a sinking ship if you

will, to resort to name-calling and tired rhetoric as a defense. And we are not weaklings.

[26] Of Balance and Balance

- by James L. Knowles, Jr. II°
The Black Tiger

Capitalization of certain words is sometimes confusing and so I would like to address this issue regarding one of the words which appears in various forms, and with regularity, throughout the Temple: B/balance.

Balance is that for which the Setian strives. To Become *Xeper*) Balanced is to Become - Maat.

Balance = imbalance = Change
balance = imBalance = stasis

The fate of my Gifted race rests in balance... (*The Book of Coming Forth By Night*)

Notice “balance” is not capitalized. My perception tells me this “balance” is that above, noted as stasis. To help substantiate this claim, back up two words to “rests”.

Webster’s New Universal Unabridged Dictionary defines “rest”, in pertinent part:

1. (b) sleep or repose.
2. refreshing ease of inactivity.
3. a period or occasion of inactivity.
4. Sweet indeed in the rest which Christ giveth. - Wilberforce
5. the repose of death.
6. absence of motion.

Get the idea? Therefore to “rest” in balance means to be inactive, and to be inactive is contrary to *Xeper*. So to *Xeper* one must not be balanced, but imbalanced.

Yes, I am well aware of the passage in the *Book of Coming Forth by Night* in which it is said, “By HarWer I canceled the imbalance, leaving a Void in which true creation could take form as Set.” And yes, I know this seems to contradict what I said earlier, to wit: One must be imbalanced in order to progress in *Xeper*. However: Set canceled the imbalance, but that doesn’t mean he **annihilated** the imbalance.

The cosmic order was in a balanced state (stasis). Set brought HarWer Into being as opposition to the order and in so doing moved the order from balance to imbalance.

The center of this imbalance was the void of which Set speaks in the above passage from the *Book of Coming Forth by Night*. Now in this void, this nothingness of imbalance, that which we know as Set took form. Set took the place of the imbalance by filling the void with his self, and that is what is meant by “canceled” the imbalance.

To reiterate: Set did not completely do away with (annihilate) the imbalance. The imbalance was/is created by HarWer's very existence, whose existence is necessary to Set's existence (*Book of Coming Forth by Night*), and to completely do away with the imbalance would mean to do away with HarWer, and ultimately Set.

I therefore maintain my position that, when writing in terms of the truly Setian sense, the word should be capitalized thusly: Balance; when one is writing in terms of referencing the cosmic (objective) order the word should be written with a small "b": balance; when one is talking about being "out of whack" in a magical sense it should be spelled: imBalance (or unBalanced).

I don't expect everybody to agree with me here, and would in fact prefer that you disagree with me, because that will make you want to find answers of your own!

I owe a special thanks to Magister Robert Menschel for his challenging me to explain my position regarding B/balance. Thanks, Mr. Chairman!

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The Black Pyramid

- by Michael A. Aquino VI°

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[The *AMER Guide to Handling Religious Harassment at Work* was originally published here, then moved to the *Crystal Tablet of Set*.]

[27] Book Talk

Thanks to Adept Alistair McElwee for bringing to my attention the recent publication of a new translation of *The Secret of the Golden Flower* (#19S) by Thomas Cleary. It is published by HarperSanFrancisco, a division of HarperCollins, 1991 (ISBN 0-06-250193-3) for US\$10 in a quality paperback. [Goes to show that HarperCollins can do a little better than Raschke's *Painted Black* if it takes a deep breath and tries!]

In its earlier translation this book had a significant impact on the Church of Satan's approaches to meditation and conscious immortality [see my *Church of Satan*, Chapter #24], which in due course continued to the Temple of Set.

Quoting from the introduction to this new edition [compare to our well-known concept of *Xeper*]:

SGF is a lay manual of Buddhist and Taoist methods for clarifying the mind. A distillation of the inner psychoactive elements in ancient spiritual classics, it describes a natural way to mental freedom practiced in China for many centuries.

The golden flower symbolizes the quintessence of the paths of Buddhism and Taoism. Gold stands for light, the light of the mind itself; the flower represents the blossoming or opening-up of the light of the mind. Thus the expression is emblematic of the basic awakening of the real self and its hidden potential.

In Taoist terms, the first goal of the Way is to restore the original god-given spirit and become a self-realized human being. In Buddhist terms, a realized human being is someone conscious of the original mind, or the real self, as it is in its spontaneous, natural state, independent of environmental conditioning.

This original spirit is also called the celestial or natural mind. A mode of awareness subtler and more direct than thought or imagination, it is central to the blossoming of the mind. SGF is devoted to the recovery and refinement of the original spirit.

Regarding the earlier edition, the new introduction asserts that it was flawed twice - first from an inaccurate original translation into German, and then from further errors in a subsequent translation from German to English.

In addition to the newly-translated text itself, this new edition includes extensive bibliographical and translation commentary sections, as well as a very thoughtful "modern applications of the SGF method" by Cleary. In summary: A definite improvement in all ways from the old Wilhelm-trans. edition, and well-worth adding to your magical library.

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At Set-XIV one of the general meeting topics of discussion concerned a recent Avon paperback entitled *Raising Hell: An Encyclopedia of Devil Worship and Satanic Crime* by Michael Newton (NY: Avon, 1993). This is merely the latest in the by-now-rather-dreary series of "Satanic crime"-fad fast-buck pulps - the paperback equivalent of supermarket tabloids.

Arranged with A-Z topics, it includes both "Aquino, Michael" and "Temple of Set". Despite Newton's inclusion of my name among the credits [!], he never contacted the Temple or myself prior to writing this book. His information came from various public media accounts and, apparently,

copies of an older edition of the *Crystal Tablet*, *COS*, and various *Scrolls of Set* and *Runes* issues which he had spuriously acquired. As is usual in such sleazoid books, the information is substantially distorted and taken out-of-context in Newton's attempt to make the Temple and Michael Aquino look at least crazy, if not actually criminal. [In a book dedicated to the theme of "evil Satanism", it wouldn't do to compliment the principal institution as consisting of "good Satanists"!]

With a well-practiced roll of my eyes, I wrote to the publisher with a list of 38 factual inaccuracies contained in the MA & TS entries of the book. The publisher wrote back and agreed to correct 27 of them - including my request that my name be removed from the "acknowledgments" list! - in any further printings. While not perfect, I have decided to accept this arrangement as a practical compromise. Realistically I rather doubt that *Raising Hell* will even see a second printing, as it doesn't seem to be getting much exposure in the big bookstores.

If Newton tries to make the Temple of Set appear inane and myself as a sort of "intelligent but sinister kook", he is far harsher in his attacks on such topics as Wicca and the O.T.O. [I get the impression that in spite of himself he became rather fascinated with the TS/MA material he unearthed, and had to remind himself to be nasty in how he wrote it up!] Anyway, in the Wicca section he says:

Disclaimers notwithstanding, the majority of Wicca groups incorporate some form of semipublic sexual activity which is at once a major selling point for new recruits and a release for the initiated members. Without engaging in a long debate on whether group and public sex is "natural" or "healthy", it is fair to say that some of the activities pursued by modern witches violate prevailing laws pertaining to adultery and statutory rape.

The O.T.O. also comes in for condemnation as a group of frenzied sex-fiends, together with:

While the O.T.O. officially denies any link with criminal activity, various lodges and individual members have been tied to crimes ranging from child abuse and drug running to ritual murder.

Unsurprisingly the O.T.O. is a bit upset at this. The Summer 1993 issue of its *Magical Link* comments that *Raising Hell*:

... has a great many things to say about the O.T.O., almost all of them erroneous and

several extremely damaging to the Order's reputation ... We want to assure members that our New York libel specialists are pursuing the matter aggressively.

Anton LaVey is dismissed by Newton as a mere "huckster", and the Church of Satan receives a routine discussion of its 1966-75 profile, noting the crisis of 1975 and LaVey's subsequent \$100-membership enterprise.

Raising Hell is somewhat interesting, indeed useful, for its other entries - as Newton drags up every crime or alleged crime with even remotely-occult trappings and tries to cite the collection as proof of a genuine Satanic crime epidemic. In fact the book proves nothing of the sort, but - if you can filter out the distortions & selective omissions - it can at least familiarize you with this or that "case" that you may have heard being sensationalized on Geraldo or on some radio banana-brain talk show.

Summarily: Just another "last gasp" of the "Satanic crime" industry.

* * *

And I suppose mention should be made in passing of *At the Heart of Darkness: Witchcraft, Black Magic and Satanism Today* by John Parker (NY: Citadel, 1993). This is a British book recently reprinted in the USA. Divided into three sections (Wicca, Ceremonial Magical Societies, and Satanism), it is along the line of a casual reporter's write-up on same, following the well-beaten path of Francis King et al., and is similarly only semi-informed on what it is talking about. While Parker never contacted me for his section on the Temple of Set, at least he did have some dialogue with Magister Austen on the subject. As for the C/S, Parker recites the usual stuff - 9 Satanic Statements, Jayne Mansfield, etc. - but seems a little bewildered by it all, as do many English reviewers. [I sometimes suspect that the strong element of "American sarcastic burlesque" that underlay the entire C/S phenomenon confuses foreign observers, who have a more straightforward approach to humor.] Not worth its US\$12.95 price, although you can skim through the TS section at your bookstore for amusement.

* * *

Is there any book on the subject of historic/modern Setian/Satanic philosophy that knows whereof it speaks? Indeed there is: Magus Stephen Flowers' *Lords of the Left-Hand Path*. When he completed the manuscript, he made a limited number of photocopy reprints available to Setians, but at this time it is in the process of being marketed to possible commercial publishers. The *Scroll* will keep Setians advised should it be scheduled for a mass printing.

[28] *Scroll of Set* Reprint Project

During the last several months I have been at work scanning the back-issues of the *Scroll* into computer text, then formatting them into text files to be compacted in .ZIP format and loaded into Glinda's file library. As of December 1 I have completed all *Scrolls* from 1975 through 1984, and am continuing the project with the goal of bringing the entire collection on-line by somewhere around the turn of the year.

This is not as simple a process as it might sound. First each issue must be electronically scanned by a text reader. Some of the early *Scrolls* were not very clearly printed, or were printed in teeny-weeny type, or in ornate type - all of which scanners don't like. So after a scan is done, I have to spend some time manually correcting all the errors.

In processing each issue for Glinda, I have eliminated historically-irrelevant material, such as dues notices or how to get a bus from the local airport to the current conclave. Each issue now consists largely of the magical, philosophical, poetic, and news material of permanent interest and value.

Articles are now formatted in their entirety, so that you can read straight through them instead of having to jump around between several pages. Also, an article which continues over into another issue of the *Scroll* is assembled in its entirety under the "beginning" issue.

I am using what I feel to be sensible editorial license to tidy up grammar & spelling goofs, and to unsplit an occasional split-infinitive. I think readers will be pleasantly impressed at how many essays "come alive" after a bit of such polishing.

In the course of this project I have been continuously impressed by the wealth of valuable and highly-sophisticated information lurking in the pages of the *Scroll*, as much so in the Temple's earliest years as today. Much good material was written not only by Initiates still with the Temple today, but also by those who came and went for a variety of reasons. Some of the most brilliant stuff was written by Setians who later succumbed to their *id*-monsters. Makes no difference: When they had it together, it was as tight as any boosted Krel could wish.

If you are a Glinda-user, you can get these back-issues anytime you wish, as they are in the *Scroll* library area of Glinda. They are arranged by calendar year, and all of the issues for each year are included into a single zipped file. Thus all of the issues for 1979 are included in the file "SS-79". Once you download the file, you can use an unzipping program to expand each issue into full

text, then print it out at your convenience.

As I continue through the project, I will do these annual collections through all years up to the current calendar one. The issues for the current year will be loaded individually on to Glinda, then assembled into a collected archive (SS-9?) after the year ends.

What about non-Glinda users? [If you are not, please put it on your list of things to eventually do, as Glinda will be continuing to grow as a major resource for any number of different Setian reference and communications pursuits.] Once I have the back-issues all text-processed, I intend to do a printed-format edition of them. Each issue will look pretty much like this *Black Pyramid* in layout and text size/readability. The result will be offered to all Setians in the same at-cost format as *COS*. It will have a table of contents up front, and a topic index at the back. It may lack some of the "personality" of photocopies of the original back issues, but I daresay it will be vastly more usable and readable.

What about the artwork and photographs? They aren't surviving into these initial Glinda text files and won't appear within the printed collection, at least initially. I do not have the old master-layouts for the issues - just published copies. And much of the artwork and many photos are not clear enough for further reproduction.

However the scanner I'm using will scan pictures as well as text, and when I've got the text-project done, I'm going to see what can be rescued. Magistra Hardy has found for Glinda a system called GIF, which can store photos/illustrations as electronic files, suitable for "un-GIFing" by a downloading user. So we may have a collection of *Scroll* artwork, and perhaps some photos, as a complement to the individual issue text files. And again, this would be available in printed format with the non-Glinda printed back-issue collection.

[29] Dates and Magic/Magick

In administrative matters you may be seeing various Temple documents and letters starting to use Common Era dates (1993) rather than Æon of Set ones (XXVIII). This is simply to make some things a little less confusing, particularly as the Temple extends over more and more years. ÆS dates will continue to be used with all magical and ceremonial workings and documents, as per the *Book of Coming Forth by Night*.

Occasionally there is some confusion over the spelling "magic" vs. "magick". Aleister Crowley - at least in *Magick in Theory & Practice* - suggested the "-k" to distinguish non-stage magic. However since his time the "-k" has largely come to identify Crowley-specific magic from all other kinds of magic, stage or otherwise. Complicating the issue,

the Temple of Set would consider stage magic as a perfectly valid form of LBM.

So I would recommend that Setians use the spelling “magic” except [optionally] when referring specifically to Crowley’s system. Even then, “magic” works adequately most of the time, as indeed he often spelled it.

Pet-peeve nitpick for *Scroll* contributors and other up-and-coming authors: “its” means “belonging to it” and “it’s” is a contraction for “it is”.

Saw Tom Baker live on television the other day. He is becoming more indistinguishable from Ipsissimus Lewis as time passes ... or does it “pass” for Time Lords?

Magical wisdom from the High Priest of Set & Magus of the Æon upon stubbing his little toe: Pain hurts.

[30] What Really Happened? Who Cares?

The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. And if all others accepted the lie which the Party imposed - if all records told the same tale - then the lie passed into history and became truth. “Who controls the past,” ran the Party slogan, “controls the future; who controls the present controls the past.” And yet the past, though of its nature alterable, never had been altered. Whatever was true now was true from everlasting to everlasting. It was quite simple. All that was needed was an unending series of victories over your own memory. “Reality control” they called it; in Newspeak “doublethink”. - George Orwell, 1984

In recent months there seems to have been a greater-than-usual row in the media about “revisionist history” (or just “revisionism”). Revisionism involves the re-interpretation of historical evidence concerning this or that event or time-period, and the advancement of that re-interpretation as a more accurate account of what actually happened and why.

If the usual subjects for revisionist efforts were non-emotional or non-controversial, few would probably care about revisionism outside of ivory-tower academic circles. Some revisionists, however, focus on highly-charged issues and events whose “accepted” interpretations have become enshrined

into contemporary morality and folklore as “gods”. Arguing that gods don’t exist, or at least are not what they are popularly assumed to be, is just as heretical as challenging any other manifestation of religion.

And “accepted history” is an authentic religion in an age when “formal” religions are tacitly understood to be just social or economic conventions and control devices. But history - That we can count on as a teacher of morality, as hard evidence of truth, as something certain in our whirling environment of uncertainties. Right?

Wrong, of course. Historical accounts are written by human beings with widely-varying backgrounds, perspectives, motives, and paychecks. Even given perfect, immediate access to all information about an event, no two people will describe it, or its significance, in the same way. And in historical research there is almost never access to all relevant information to begin with.

Daniel J. Boorstin is Librarian of Congress Emeritus, and is a distinguished scholar and Pulitzer Prize winner who has authored many superb historical analyses. In his *Hidden History: Exploring Our Secret Past* (NY: Vintage Books, 1989), he proposes several laws that shape what we know as “history”:

(1) **The Law of the Survival of the Unread.** There is a natural and inevitable tendency toward the destruction and disappearance of documents most widely used; therefore there is an inverse relationship between the probability of a document surviving and its value as evidence of the daily life of the age from which it survives.

(2) **Survival of the Durable, and That Which is not Removed or Displaced.** Tombs, burial objects, mummies, temples, churches, and pyramids tend to skew our view of the past. They give a prominence to religion in the relics of the past which it may not actually have had in the lives people lived.

(3) **Survival of the Collected and the Protected:** what goes in government files. We emphasize political history and government in the life of the past partly because governments keep records while families and other informal groups seldom do.

(4) **Survival of Objects Which are not Used or Which Have a High Intrinsic Value.** It is not only in printed matter that rarity and scarcity induce survival. Treasured or hoarded artifacts frequently survive where commonly-used, more representative ones do not.

(5) **Survival of the Academically Classifiable and the Dignified.** Teachers teach the subjects in which they have been instructed.

(6) **Survival of Printed and other Materials Surrounding Controversies.** What often passes for the history of a practice, belief, or institution is more accurately the history of controversies about it.

(7) **Survival of the Self-Serving: The Psycho-Pathology of Diarists and Letter-Writers.** Historians are urged to seek records by participants in events, preferably those made at the time or soon thereafter. Such are often self-serving and egotistical at the expense of objectivity.

(8) **Survival of the Victorious Point of View: The Success Bias.** If an invention, trend, or point of view prevailed, it and its proponents are assumed to be representative rather than failed or minority alternatives.

(9) **Survival of the Epiphenomenal.** People often write and read books because they cannot personally experience what is described. It is often uncertain whether a writer is recording or escaping an experience.

(10) **Knowledge Survives and Accumulates, but Ignorance Disappears.** The mind of the modern historian has access to the accumulated knowledge and experience of the ages since the period of the past he is trying to recapture, but for this reason he cannot see reality as the people of that time saw it.

If just reading this list makes you a little nervous, shakes your confidence in something you thought you could have confidence about - you see how "history" is a kind of surrogate God for modern mankind. And why people get so upset when someone is perceived to be "sacrilegious" by suggesting that perhaps Oceania was not always at war with Eurasia.

As I write this, America has just finished its annual November Rite of Assassination concerning John F. Kennedy - which has become a national sport along with "Satanic crime", Elvis-alive, and Is Ross Perot really a Ferengi. On one side we have the Warren Commission Catholics, on the other side the conspiracy-theory Protestants. Aside from the assassination proper, there is equally-fierce disagreement over whether JFK was the greatest man who ever lived or a corrupt playboy/creep whose bootlegger dad bought his way into the White House and whose brother was responsible for the murder of Marilyn Monroe [but not until

after Anton LaVey slept with her].

As with *Raising Hell* and various other media treatments, the "historic reality" of the Temple of Set [and M.A.] is wrenched this way and that by passionate, propagandistic, and/or market-pandering writers. Will surviving issues of the *Scroll* define the image of the 1993 Temple of Set centuries hence? Or will a dog-eared copy of Raschke's *Painted Black*? Makes you think, doesn't it? As for my own image, I have now seen myself described in so many ways - from the adoring to the loathing - that I have long since realized that people see in me not necessarily what I am, feel, and do, but what they need and want to see as a reflection of themselves. And so it is with any "object".

Perhaps the biggest and most furious contemporary storm in "revisionism" involves the "Holocaust" - the historical assumption that Jews were deliberately and systematically mass-murdered by the Nazis in concentration camps designed and built to be extermination camps (such as Auschwitz).

Seems that in the mid-1980s there was a fellow named Ernst Zündel who kept getting into trouble in Canada by insisting that no Jews were killed in gas chambers. Unlike the United States, where "crazy statements" are not against the law, Canada considered this a criminal offense. Zündel was charged, tried, and convicted. He appealed, and in one of those insanely-logical maneuvers of the politically-incorrect, decided to hire a professional gas chamber engineer & constructor to visit Auschwitz, Birkenau, and Majdenek - three of the "extermination" camps - and provide an expert opinion. The engineer in question was one Fred Leuchter, designer and constructor of gas chambers for various prisons in the United States.

Leuchter left for Poland in February 1988 and returned a month later, then wrote a highly-technical 192-page report plus appendices. Its conclusion:

After reviewing all of the material and inspecting the sites at Auschwitz, Birkenau, and Majdenek, your author finds the evidence as overwhelming. There were no execution gas chambers at any of these locations. It is the best engineering opinion of this author that the alleged gas chambers at the inspected sites could not have then been, or now be utilized or seriously considered to function as execution gas chambers.

The Leuchter Report ignited a firestorm of ferocity on both sides of the issue which has yet to die down. Retribution against Leuchter himself was swift and devastating: A campaign was mounted to blacken his reputation and destroy his livelihood by

pressuring state governments to stop employing him as an execution hardware engineer. [He currently supports his family as a telemarketer.]

I first heard about the Leuchter Report upon corresponding with a friend in Australia, who sent me a copy. I read it without prejudice one way or another, and found its analysis very meticulous. I can certainly see how it would have upset quite a few people.

Today there is an organization actively - some would say almost masochistically - engaged in this and similar research projects: The Institute for Historical Review, P.O. Box 1306, Torrance, CA 90505. It publishes the magazine *Journal of Historical Review* and a variety of special-interest studies. Write for information if you're curious. The IHR has come under a lot of fire for its publications - literally on at least one occasion, when it was firebombed out of its previous office.

The IHR insists that it is not a special-interest advocate of any part of the social spectrum, and that with regard to World War II it is neither anti-Jewish nor pro-German. Director Tom Marcellus writes:

The goal of historical revisionism is a historical record that reflects the facts: the truth of what happened and why. In an effort to prevent future conflicts, historical revisionism seeks to counter propaganda and unjustified stereotypes, and to encourage awareness of the origins and consequences of wars.

While I have found much food for thought in the *Journal of Historical Review*, I do not endorse it as gospel any more than any other attempt to "objectify" history. As Boorstin emphasizes, even with the purest of intentions it is far more difficult to assemble an accurate, objective, and comprehensive historical account than most people realize. The best we can do is to do the best we can, and to be aware that it is an imperfect science - in some ways no less precarious than other fields of magic (which it very definitely is).

Isn't it interesting to realize that so many of the things you used to consider non-magical are, upon enlightened analysis by an Initiate, indeed magic?