

The Scroll of Set

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[1] "Start at the Beginning; It's no Shame."

Biography: Robertt W. Neilly III°

- by Constance Moffatt II°

"Be objective. Detach yourself. Look on all sides and past the blinders we are used to," advises the most recently Recognized Priest in the Temple of Set, Robertt W. Neilly of Canada. "Delphic", his chosen magical name (meaning oracle and mysterious), became well known to those who attended Set-I as one of the charming and affable Hosts of that spectacular gathering.

Priest Neilly, who celebrated his ordination in a ritual with Priest Robert DeCecco in Toronto on August 18th, joined the Church of Satan as a I° in the year VIII. "After trying several religions, I decided on the one that represented truth to me **and** the basis of the matter." He became a Setian I° in July XII and an Adept II° in February XIII.

A native of the metropolis of Toronto - "I like it here in the Big City" - he was born there August 11, 1953 CE and graduated from high school with honors and took accounting courses in college. Prior to his present job as a Chief Clerk for the civic government, he worked on two newspapers - in the editorial department as a messenger, in display advertising, and in the circulation department. He lives in a "bachelor pad" in the city.

"Slow, ignorant people with the narrowest of minds" are his strongest pet peeves.

Tall, good looking, and serious, with a disarming smile, Delphic spends much of his free time in reading and Karate. He is interested in science, the occult, and Tarot readings. Among his favorite things are a sense of humor and "the boardwalk at the beach".

Priest Neilly wishes to "assimilate much" in the Temple, "philosophy, magic, essence". He desires "to learn and to teach - a mutual experience". He is part of the Temple of Set because of "a solid belief in the positions, theories, and the **will** of the Temple".

"To me the Temple means an association with intelligent individuals in the truest sense, persons with whom I am able to communicate. It represents the highest possible order of learning, and so far the closest I have been to the Prince of Darkness."

"Start at the beginning ... It's no shame," Priest Neilly would tell new Setians. As for his own

aspirations as a Setian, he declared before being Recognized as Elect to the Order of Set that he aimed "to understand and consequently to have empathy with the Elect, their purposes, their cause, and my feelings." He hopes "to attain the natural power of magic, to dispense with any foreplay".

As co-founder of the Combined Astral Telepathic Experiments (C.A.T.E.) Priest Neilly organized, directed, and tabulated the results of the C.A.T.E.-II exercise done by Setian volunteers last fall. An article summarizing the implications, also by Priest Neilly, appears in this issue.

[2] Greetings from XemSet

- by Ricco Zappitelli III°

A Xem! For you newcomers who may not know of me, my name is Priest Ricco Zappitelli. I am the "other resident" of XemSet. I was asked by the editor of the *Scroll* to be XemSet correspondent, and I gladly accepted. I will attempt to answer anyone's questions regarding XemSet.

I will also be sending in any updates on the status and growth of XemSet to the *Scroll*, along with any notices of pending workings or celebrations.

This coming September 22nd Magus Barrett and I will commence an Autumnal Equinox celebration at 9 PM PDT or midnight EDT.

On the past Spring Equinox we at XemSet did a working to bring about a new growth, closeness, and awareness within the Temple of Set.

The seed which was then planted was later sustained and heightened in the Summer Solstice, when the Priesthood of Set charged the outdoor court and we became firmly linked.

On Sept. 22 we will be concentrating on reaffirming and harvesting our past season's efforts and reinforcing ourselves for the onslaught of Winter's destruction.

The main focal point of the working will be to protect this sacred land of XemSet and to place, as it were, a "bubble of protection" around it.

This protection would be to further charge and keep this sacred land, XemSet, free from any interference or control from the outside world, and further to destroy any force which would seek to penetrate and disrupt the magical flow present at XemSet.

Presently there are those who are trying desperately to make it illegal to live in owner-built homes, which in turn threatens the future of XemSet. I ask all who can to join us in this magical undertaking.

See you next month on details of Hallows Eve - Rite of the Undead.

[3] **Straight for the Heart -
A Movie Review: *Dracula***
- by Linda Thomas IV°

They put you to death, you songbirds of my hopes, in order to kill me! Yes, the arrows of malice were always directed at you, my beloved ones - in order to strike at my heart! This curse upon you, my enemies! You have cut short my eternity, as a note is cut short in the cold night! - Friedrich Nietzsche, "The Funeral Song", *Also Sprach Zarathustra*

... but I would teach them, and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and should they fail, the Majesty of Set shall fade and be ended. - *Book of Coming Forth by Night*

Knowing what I know now, I found the movie *Dracula* one of the saddest movies I have ever seen. At first I was simply carried away in the commercial mystique of it all; but I began feeling the pain when that old jerk Van Helsing decided to put a stake through Lucy's **heart**. Murder. Then he cut it out - just to be certain it was destroyed.

In some dark recess of the soul, every man cries in terror, in fear of the darkness, which he perceives as outside of himself. He creates demons and monsters to represent this inhuman fear, and thus he is no longer responsible for this darkness in him. He has no need to answer the call; he has transferred the terror that he himself embodies. *Dracula* is a perfect example of this. Yet this is only the intellectual aspect of the murder of the heart.

Let us observe from the realm of Maat. Maat the **heart**. In the innermost Darkness of our hearts, we have perceived that which men have named the Demons. We have sought further inside ourselves, and have become friends with that Darkness, and we have discovered that the Darkness is filled with others like us. And in this darkness we have discovered Set. We have discovered ourselves in opposition. We have challenged the daylight of natural law. "... But speak to me at night, for the sky then becomes an entrance and not a barrier."

The religionists of the death-gods have tortured and killed those who would dare to be of the Darkness - those who searched beyond the light of day and who aspired to the vision of a god - to see the unseen. Even we, sophisticated peoples that we are, have been inundated throughout our lives with the paper beliefs of stone-faced gods. There have been more merciless, horrifying deaths in the Inquisition than in all of the wars put together. Easy

to be cold.

But the real murder that has been committed here is that not only have we been surrounded by this sickness all our lives, but that it has, in varying degrees, become a part of our lives. We turn away, sometimes, even from ourselves. There have been stakes driven through my heart. I have had to unlearn these precepts of false gods. I, like Van Helsing, have cut these dead hearts out, and have cast them from me. "The time of the Purification is Past."

And the *Draculas* of the present stand in daylight, eat garlic, and view the cross as insignificant at best. And our hearts are cloaked in Darkness, flanked by the wings of Maat: new "song-birds of our hopes".

Apart from having wept through the entire movie, my observations are: I want that house! It was the typical vampire's mansion, complete with moat and spiderwebs - just beautiful! Frank Langella: Christopher Lee he is not, but he did make a very amiable-type vampire. Why not? Van Helsing was played quite capably, the technical quality was so-so, and I think that Lucy should have been prettier. I won't mention the obvious oversights, like the fact that even though *Dracula* had no fangs, he left holes in the ladies' necks. Who am I to question Hollywood?

How did I endure it? How did I recover from such wounds, how did I overcome them? How did my soul arise again from those graves? Yes, something invulnerable, unburiable is within me, something that rends rocks: it is called my Will. - Nietzsche, *Ibid.*

[4] **Aphorisms**

Education is the process of moving from cocksure ignorance to thoughtful uncertainty. (Jack Smith)

Life is what happens to you while you are making other plans. (Knight's Law)

[5] **Poem**

- by Susan Wylie II°

The me I knew
Has long since passed
Into another sphere.
I find that it has traveled
On to a place that's near.
And yet if you should ask me
What I felt or saw,
The stories that I'd tell you
Mix disbelief with awe.

Truly a place of wonder
Is this other sphere!
Nothing and yet everything
Reminds the self of here.
At times the colors vibrate
With light so bright and strong
That it really is a wonder
To look for very long.
Yet softer visions gather
And sometimes there are trees
And buildings that there are,
Oft surround the seas.

Sometimes places watery,
I dare to take a peek.
I look and look but
Never find all that I do seek.
There is so much to see there;
I never see it all.
I love to see the flowers glow
And see the creatures strange
But, somehow, still I know it all.
This place within my range.

And when I enter back into
The familiar life that's here,
I know it won't be far away,
That strange, that other sphere.

[6] Behind the Tarot Designs

- by Lynn Norton IV^o

As a result of a *Scroll* mention, I have been buried with requests for more information on how I receive the new Tarot designs. I'd like to answer everyone's question at once.

There have been two methods used to date in receiving the new designs of the Tarot.

Sometimes I receive mental pictures of how I think the new cards are to look. The impressions are so strong that they will not subside until I commit them to paper. I then take these drawings in ritual to either confirm or reject them. The other method used is entirely ritually produced. I enter my chamber with pen and paper and emerge with a new design, such as the "Golden Section" displayed at Set-I. A record of that working, and possibly a few others, will be available to all III^o+ through the *Onyx Tablet*.

Once I have received the new designs and verified their validity, someone other than myself is entrusted with the chore of committing them to canvas. All the while the artist is painting, I am still working on the new designs and hounding the artist to press on. What eventually emerges is a painting of incredible power and beauty that illustrates a philosophical concept or physical reality.

[7] Transition in Toronto: Ordination of Robertt Neilly, 8/18/XIV

- by R. Jzamon DeCecco III^o

Two who are separate are One again. Dinner, wine, conversation that is endless and anxiety. A tour.

Soft music, darkness, a call to perform the Work. "You have Come into Being, and I have come to open the Door."

"As a representative of ... I hereby ordain you as a Priest of Set."

Feathers rustle that are Nekhbet's. An amulet.

Arms embrace from one who is unnamed. A medallion.

Red eyes of Amon ablaze on a narrow face. The tying of the knot.

Essence pouring into a new Being from a Brother of Darkness.

The finding after seeking. The committal.

A realization. An impulse. A question and an answer.

Magic so real and yet unreal. The assurance that **we are**.

A company of the gods in waiting and witness. Temple walls.

Two black forms lie asleep in the private hell of this place.

Undisturbed. United in brotherhood.

We are enhanced.

[8] Practical Magic: Learning the Ropes

- by Corey Cole I^o

When I first joined the Temple of Set, my earliest reactions were: "Okay, I'm all ready to start using magic to make my life wonderful. What should I do first?" The usual answer was on the order of: "Don't worry - it'll come to you." I attempted a few minor workings, obtaining ambiguous results. Then one day my great opportunity arrived:

I had caught a cold, one of the annoying, persistent variety that I have always had trouble shaking. So I put together a wonderful destruction ritual, calling on Set to assist my will [I was just starting to pick up the "lingo"] in rousting those nasty, mean cold germs (virii?) right out of my tender body. Boom. Zap! [Nothing happened.] My failure left me feeling terribly foolish and ineffectual - not to mention still sick.

My self-respect was bolstered a bit later after a White-Light witch acquaintance taught me to say "Thou dursn't rain on me!" to the clouds when I didn't feel like getting wet. I was somewhat skeptical, but some experience has since shown me

that the procedure is indeed quite effective, particularly if one enhances the will with the Essence of Set.

At this point I went back and re-examined my unsuccessful healing ritual. Clearly something was wrong there. Meditating on the nature of my relationship with Set quickly [that's easy to say now] brought an answer. I visualize Set as a being of power and of will, not of healing or compassion. Hence the imagery and symbolism, critical elements in a ritualistic working, had a completely wrong "feel" for the results I was trying to obtain.

Thus, when I caught yet another of my ubiquitous colds, I tried a totally different approach. I once again called upon Set, but only as witness, and to strengthen my power of will. This time, however, I also invoked Dioncecht, the "physician of the gods" of the Celts, to loan me his healing virtue and knowledge. I then gently "worked the cold out" of my body, concentrating on compassion [for myself] all the while. Lo and behold, within two days I was completely healthy.

My basic point here is that, for a ritual to be successful, the magician must **expect** success [or at least consider it possible], hence the imagery must be correct. I do not particularly believe in Dioncecht as an anthropomorphic being, but I can visualize in him the **principle** of healing; it is then merely a question of directing this principle toward my own ends. The key aspect here is the bending of the will of the magician toward the desired result, with as many factors as possible bending with it to aid magical concentration.

Much of this, of course, could have been worked out without the need for Set or his Temple. What the Temple has done for me is to make me aware of some of the factors that have long stood between my self and magical accomplishment. More importantly my communication with Set and his "sharing of essence" with me have strengthened my will [and continue to strengthen it] to the point where all barriers may eventually be burst asunder. Truly may it be said of the magician that: "As it is visualized, so it is done."

[9] Notes on C.A.T.E.-II Results

- by Robertt Neilly III^o

I would like to begin by offering my thanks to Adepts Robert and Janet Menschel for their work in the distribution and handling of the CATE-II results. I do appreciate the effort and aid extended by any Setians who have or will aid in the event of another or even a series of further experiments.

The appendices (I and II) really tell the story of the results of CATE-II. Taking into account that the manner in which I "scored" the results pitted hits

against misses, the results are fairly startling. From these results it can clearly be seen that of the fifteen participants the outstanding individual in scoring in this manner was Constance Moffatt II^o. And as can be seen, Priestess Colleen Huddleston and Priests Steve Bushey and Bob Moffatt also scored high.

In very simple terms: If I take an individual who receives ten images in any particular time span, and out of those ten, mark him to have six as hits, then according to sheer hits/misses, this individual is batting 600.

But I am not a statistician or marker of chance/probability. To perhaps give more credence to the results I could have just considered the hits. To do this, then, I could take the aforementioned individual and say he/she has six hits. But to be fair I would have to rate the probability of the individual hits.

For instance the chance of a Setian choosing as an image received a pentagram is high - as high as the chance of a pentagram being sent. But this hit called "pentagram" would be a relatively insignificant hit because of its popularity within the group participating.

But what, for instance, of an object such as an irregular rock or a piece of furniture? Assuming that it had little or no Setian significance, a hit of this type would be near spectacular! Anyway the point I hope has been made on at least those different manners of scoring.

It is impossible to undermine the actual significance of obtaining results. The manner of scoring then loses some of its esteem. The groundwork is being laid by these types of experiments and results.

Concentration can now be a bit realigned, and smaller-scale experiments can be thought out and executed. Some possibilities include the idea of having a specific night each week [or any other suitable elapsed time] and in conjunction with this night a specific time. One person will send while others receive.

For this system an ongoing tabulation of results can be kept and regularly examined. Different stimulæ can be used effectively by different Setians. Eventually a code or series of symbolic images could be effectively, and more important **repeatedly** used. Once a symbol can nearly always be repeated successfully, then can we as Setians use these to communicate at times.

And at what times could/should we use these telepathic symbols? I have to formulate an answer - my opinion anyway - by asking another question: How many frustrating moments have been lingered on while **trying** to say something that defies explanation or description by the language of man?

When Setians find spectacular feelings and vistas, untouched previously by words invented by man, how can that Setian tell another Setian? Ofttimes the receiver can honestly say "I feel" what the other Setian is trying to get across. This, in fact truth, is telepathy. Do not we of the Temple of Set sometimes pick up on the feelings of one of our brothers or sisters, no matter what the physically-separating distance? Call it "Setian intuition" or call it "telepathy" or call it "communication of mind/essence".

By trial experiments we need not take the magic out of our feelings for each other. We need only to recognize that this natural ability that we possess can be improved. There may come a time when key symbols could prove more reliable, and could work in harmony with our Setian intuition. The chance to work on Setian-telepathy could prove to be a rewarding and vital extra!

[10] **Exeunt**

The resignations of Colleen Huddleston and Marie Kelly from the Temple of Set were accepted by Magus Ronald Barrett, High Priest, on September 10, XIV. An Executive Director has been appointed by Magistra Lilith Sinclair, Chairman of the Council, and awaits necessary approval from Councillors according to Article Six of the By-laws.

[11] **Calendar - October XIV**

- by Steve Bushey III°

October, a month of 31 days, is derived from the Latin Octo, meaning eight. It is the tenth month listed on the Gregorian and Julian calendars and the eighth on the Roman. To the Slavs it is the "yellow month" since the leaves turn color, and the Anglo-Saxons referred to it as "Winter Fylleth" because their winter commenced with the full Moon of October. The magical stones associated with October are beryl, tourmaline, and opal, and the Egyptian God who corresponds and influences this month is Het-Heru (Hathor).

General



A detail from a bronze statuette in the British Museum depicting Set, “one of the oldest gods” of Egypt. This is one of the few sculptures of Set known to be found intact.
