

# The Scroll of Set

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## [1] Biography: Magistra Lilith Sinclair

- by Constance Moffatt II°, Set-Amentet Pylon

She walks in beauty, like the night -  
Of cloudless climes and starry skies;  
And all that's best of dark and bright  
Meet in her aspect and her eyes.

- George Gordon, Lord Byron

She walks in beauty, because she is beauty -  
dark, radiant, queenly, vital - a goddess!

Magistra Lilith Sinclair was born, raised, and educated in a Roman Catholic atmosphere in Pittsburgh, Pennsylvania. After two years in Doylestown, she moved to Spotswood, New Jersey with her two children, Beth Amber and Christopher Martin, where she remained for five years. Her last residence in the east was Jersey City.

During her time in New Jersey, she modeled for a year in New York City and secured a position as secretary to co-owners of "The Magician", a totally Black Arts-oriented shop in Manhattan. Gradually she became manager of the store as she moved up from retail selling to wholesale buying and operating the mail order accounts. One of the owners was Ronald K. Barrett, then a Warlock II° of the Church of Satan.

Questions, contradictions, and discrepancies concerning her religious teachings started plaguing her during her high school years. Her brain ran rampant trying to find answers that never came. The nuns could not quell her questioning mind. Thus by the end of high school she was an agnostic. As she sought out other religions, she found hypocrisies, restrictions, repressions. Within 3-5 years she became an atheist.

During all of this time, Magistra Sinclair found herself fascinated with witchcraft and magic. As she read books and viewed movies on the subject, she realized that her fascination lay with the Dark Side and self-accomplishment as opposed to the White Side with its altruistic goals. One of her fellow workers, knowing of her interests, bought her a copy of the *Satanic Bible* by Anton LaVey. Until that time she had never even heard of the Church of Satan. As she read and re-read the book, she was overwhelmed by seeing in print the philosophies she had been feeling for so many years. It was as though LaVey had known her thoughts while writing his book. She immediately wrote to the C/S

to learn more about it. She took several months to decide to join because she wanted it to be a serious decision.

In 1970 Magistra Sinclair was accepted to the C/S and was put in communication with individual members in the northeast. After six months she felt the need to work actively with a group. Consequently her own Lilith Grotto came into existence. The first meeting in Spotswood consisted of herself and two strangers. In two years the Grotto grew to 50 members in three states, and remained at that strength for the next three years. Eventually the Grotto branched off into three independent groups in New York, New Jersey, and Pennsylvania.

Much of the success of the Lilith Grotto was due to Magistra Sinclair's impact in radio, television, and newspaper interviews. Over the years she was also an invited lecturer at such locales as Boston University, Queens College, Columbia University, local N.Y.C. public and parochial high schools, the Philadelphia Ethical Society, and the Psychic Phenomenon Society. The last saw her speaking before several hundred people as she shared the dais with Jean Dixon and Hans Holzer. This was her last public speaking engagement before heading west.

By this time Magistra Sinclair had built such a reputation as to be known as the "Occult Superstar of the East Coast" (*Philadelphia* magazine article). Unfortunately this fame and flamboyancy had their bad effects - the loss of two jobs, harassment, vandalism of her home - particularly after a *Time* magazine interview.

After a year as a Satanist I° in the C/S, Magistra Sinclair took and passed her Witch II° test. Six months later she was asked to accompany Anton LaVey on an eastern publicity tour promoting his new book *The Compleat Witch*. As he was leaving N.Y.C., he told her to take her test for Priestess III°, which she passed in April 1972. She was formally ordained by C/S Priest Michael Grumboski at the Third Eastern Conclave at the Manhattan Statler Hilton in October of the same year.

Santa Barbara became this vivacious lady's abode in October 1974. Within the first month after the Temple of Set came into being, Magus Aquino Recognized Lilith Sinclair as Magistra Templi IV°.

During her C/S days she had searched through the list of "Infernal names" in the *Satanic Bible* for a magical name. She liked the sound of "Lilith" and by instinct selected it. Her investigation of the chosen name followed. Her ritual name, which she uses only in workings when she wants to evoke the Cobra goddess with whom she identifies, is Uraeus, the Serpent One.

Along with her 13-year-old daughter and 12-year-old son, she lives with a Siamese/Persian black cat with golden eyes named Seti. She works for a stock brokerage firm. Her parents and brother, Adept William Butch, still reside in Pittsburgh.

Magistra Sinclair counts among her important interests astronomy and geology, which she has studied at Santa Barbara City College. She also is proficient at belly dancing, which she does solely for physical fitness and self-enjoyment. An avid reader, she also likes instrumental music, particularly classical. The Moody Blues and Jefferson Starship are her very favorite modern performers.

A woman of keen insight and sharp intellect, she prefers talking to writing and is very eloquent at it. She likes a degree of formality with people when she first meets them. Above all she abhors anyone calling her "Lil". She also has little patience with non-Setians who ask obviously inane, pointless questions regarding the Black Arts and Setian philosophy, since they evidence a sensational, rather than a genuine interest. On the other hand, serious, intelligent questions are met with frank, thoughtful answers and a receptive ear.

More than the ocean, which she loves, she is drawn to dense, enveloping fog, particularly on a grey, lonely, morning, beach stroll where she can hear the crashing waves as she wraps herself in a mystical, magical cloak of mist and senses her awareness of what she has become in her own universe.

Magistra Sinclair would like to develop herself to the highest degree of intellectual and magical end she can achieve. She does not know if there is a limit to this as she continues to *Xeper*. Ultimately she desires to be powerful, proficient, highly-evolved, skilled sorceress that she can - "to dare the Black Magic" and succeed.

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## [2] About those Set-Experiences

- by "Anthat" III°, Bubastis Pylon

During the December meeting of Bubastis Pylon, the subject of "Set Experiences" arose, and one of the observations noted was that of the terrible, gut-wrenching fear experienced by some Setians.

This has been mentioned several times by various people, and at one time it caused me some concern simply because I have never experienced anything like this. For that matter I have never had any adverse reaction of any kind. So I asked myself why. After careful examination I arrived at the following conclusions:

(1) The Setians who seem to be subject to this phenomena [at least those I have heard of] are those who have embarked on their magical life during the Age of Satan, or the Set-HarWer period, and have had an exposure to HarWer. "But HarWer, My opposite Self, is a Strange and Fitful presence." Also the Age of Satan, if my understanding is

correct, was the time of a separation between Set and HarWer. Such a separation would produce confusion and, yes, fear - particularly to a person who has so much human still a part of him. My magical life, on the other hand, began during the true Æon of Set, and I somehow missed this exposure to and separation from HarWer.

(2) I have always known and been aware of Set has an honest-to-goodness, real-live being. And so when I read the *Book of Coming Forth by Night*, I accepted it as the literal word of Set. This being the case, I take Set at his word. When he tells me to "come to me as a friend, and I will hear as a friend", I approach my magic on this basis. How can one fear a true friend? And I don't think Set offers his friendship lightly.

(3) I used to worry that I was doing something wrong or that there was something wrong with me. After analyzing the situation I realize that this is not the case at all. I simply arrived by a different approach. I have no spectacular experiences to report. I just seem to slide from one stage to the next, and somehow I feel the difference in my state of being. I can't say that it has been easy. It has taken a lot of time, study, hard work, and exercise to strengthen the will.

(4) When I joined the Temple of Set, I knew exactly what I was doing. Now came the process of learning and education in Magic. I was fortunate in that I had the *Book of Coming Forth by Night*, and it gave me a good foundation on which to build and learn.

Starting to live a completely new and different life can cause a lot of fear and anxiety from time to time, not to mention the misunderstandings that can and do occur. I have been more fortunate than many in that I have always had a III° close at hand to help me when I went too far afield. I have come to realize that one does not become truly cognizant of *Xeper* until one reaches the II°. The time before that is a time of preparation and education - a period of getting to know oneself. I think this relates directly to the finding of a magical name.

I have always been slow and easy, so things do not progress for me as quickly as I want them to. But I feel that I am ready to continue my journey down the road of *Xeper*.

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## [3] 1F Report

- by Margaret Wendall IV°, Director

There will be a total eclipse of the Sun, visible in parts of Oregon, Washington, Idaho, and Saskatchewan, on February 26th. There is no 100%-safe way to directly view an eclipse. Sunglasses, exposed film, and smoked glass are all useless as protection from the damaging rays of the

Sun, and the damage may not be immediately apparent, says the Astronomical Society of the Pacific. "The only recommended way to view an eclipse is to project the image of the Sun through a pin-hole, in aluminum foil for example, onto a white piece of cardboard." An eclipse-viewing kit, which includes a map of the path of the eclipse, details and exact time of the eclipse and observing and photography instructions, may be obtained for \$1 from the Society.

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#### [4] **Objective vs. Subjective**

- by Robert G. Brink II<sup>o</sup>, Thoth Pylon

I agree with Priest Sturrock's analysis: reality = actuality = force of will. Objectively I read an article in the *Scroll*, then subjectively either agree or disagree with its contents.

If I want to objectively see the workings of a mind on paper, I must use my understanding of myself as a model for understanding someone else - and if not to understand, at least to recognize that the subject may be important. I understand that an abstract idea reduced to language loses some of its original clarity.

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#### [5] **Concerning the Neteru**

- by L. Dale Seago IV<sup>o</sup>

I think that Setians should be able to equate the Neters with the Platonic Forms [if they don't understand that, they should read Plato] and to view them as primal **principles** rather than as sentient entities, even though some of them may fall into that category as well.

The latter situation could arise in three ways: (1) Personification by the ancients. (2) The magical energy and attention of devotees could give a Neter a certain "life" of its own; one could "come to life" as a projection from the subconscious of an individual. (3) The possibility of some interplay/synthesis between these collective and individual geneses.

Thus it should come as no real surprise if an Adept has an affinity with Neter "X"; but my basic reaction is "So what?". The important thing is not whether or not such a relationship or affinity exists, but what an Adept does with it.

Given the "nature of a Neter" as outlined above, it is obvious that a II<sup>o</sup> is not going to manifest one in the same way as a III<sup>o+</sup>. Manifesting a Neter is no shortcut to godhood.

Drawing a parallel from Tolkien's *Lord of the Rings*: The Great Ring merely made Frodo invisible when he wore it, whereas in Gandalf's hands it would have been an awesome thing for good [at first] or ill. Gandalf explained that it varied with the

individual, that it gave each wearer power **according to his stature**. And so it is with the Neters. Someone may fancy that he has an affinity, a "resonance", with a certain Neter. He may even be right. But his ability to successfully incorporate or embody a great principle in his own person and manifest it in his work so that all may see that that principle once again lives and moves within the Temple of Set - that, my friend, is another question entirely.

Since the Neter is in essence a **principle**, there is no reason why two or more magicians could not share an affinity with or manifest the same Neter, though one might expect to note individual variations in the manner of the Neter's expression. Nor need a magician confine himself to the Egyptian pantheon. One might feel a particularly strong association with Yog-Sothoth, the "all in one and one in all" ... although the implications concerning time/the 4th dimension would seem to equate Yog-Sothoth with some aspects of Anubis.

What I'm getting at is that "manifesting a Neter" is nothing for any lay member to get excited about. It is next step forward, logically, from finding one's magical name.

A true magical name is not a matter of choice; it is something which comes to the magician. No true magical name is created by the magician, looking at it in one sense. Rather he **discovers** the name which **expresses** something which he **recognizes** as his essential nature. This would be the case even with a name consisting merely of a series of vowels and consonants spoken in certain rhythms and tones, and which had no meaning in any human language. Plato or an ancient Egyptian would probably say that the magician **recollects** his true name; his heart will tell it to him if he listens carefully.

Words and names, used rightly as symbols expressive of Ideas (Forms, Neters), can be used to evoke the Neters. The true magical name is a link or more properly a catalyst for the fusion of the macrocosmic Neter and its microcosmic spark within the magician. When that fusion is at last complete ... when the heart of the magician has given him full Understanding of his Name, so that he has **become** his Name ... then, in truth, a god shall walk the Earth, imperishable.

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#### [6] **For Linda Thomas**

- by Michael A. Aquino V<sup>o</sup>

Dear friends and fellow Setians,

On the evening of January 26 I received a telephone call from Priestess Linda Thomas in San Francisco. Some months ago she underwent major surgery for carcinoma, a particularly dangerous form of cancer. Now she has learned that a further

major operation is going to be necessary. Her physician has told her that she has internal cysts and possibly tumors. More than that he cannot say until the surgery actually takes place.

Simultaneously Linda learned from her insurance company that it will not renew her policy in order to cover her for the operation. Evidently it considers her a financially unprofitable risk because of the cancer surgery she has already undergone.

Linda telephoned me not to ask for financial help but only for good wishes. And of course she will receive those from us. But the fact remains that, while she is employed in a Japanese import firm in San Francisco, she does not have the resources to gain admission to a decent hospital for the surgery she needs. She will be seeking assistance from the California Medi-Cal program, of course, but at most it will only provide supplementary aid. So I would like to ask that we all pitch in as best we can to get Linda into the hospital and back to us safely.

I have on hand a copy of John Dryden's *All For Love*, still wrapped and sealed as it came from the Allen Press. A detailed description of this unique book is included in this issue of the *Scroll*. In point of fact, Lew and Dorothy Allen are somewhat more modest than they might be in that description; what they do not mention is that their books are generally considered to be the world's standard in fine printing, and that connoisseurs fight just to get on the list to be allowed to purchase any new Allen edition.

What we're going to do now is to conduct a raffle for Linda. On March 1 Linda will draw a name, and that Setian will receive this copy of *All For Love* directly from me via registered mail. For each \$10 that you contribute, another ticket with your name on it will be added to the drawing. No limit on the amount, of course. If you would like to help out, please send your check (payable to Temple of Set) directly to me. Send a note with the check indicating that it is for the Linda Thomas fund, so that I can identify it.

All proceeds from the raffle will be used exclusively to help Linda with her surgical and related medical expenses. Should any funds not be needed by her, they will remain segregated in the Temple savings account for use in a future emergency of this type; they will not be used for ordinary Temple budgeting.

Via the *Scroll* we will keep you posted on Linda's progress and, hopefully, complete recovery. I'm sure she would also enjoy hearing from you. Thank you for your help.