

The Scroll of Set

Issue Number 65

Volume VIII-1

February 1983

Editor: Robert H. Moffatt III°

Copyright © 1983 Temple of Set

[1] "The Temple: Heartbeat of Setian Initiation"

(Biography of Marie A. Kelly III°)

- by Constance L. Moffatt III°

Needless to say, the Temple of Set, and previously the Church of Satan, was and still is home to me. What a thrilling moment it was when I first stepped into this marvelous starship! I have seen many worlds of magic, but most importantly I have found mine.

These words were spoken by the new Executive Director of the Temple of Set, Priestess Marie A. Kelly, in an August interview for the *Scroll*. Anyone who has had the good fortune to have met Priestess Kelly knows with what enthusiasm and sincerity the above quote was uttered.

Known magically as Anx-Setet ("She whose life is Set"), Priestess Kelly is a soft-spoken, loyal, deeply aware Setian, with a good sense of humor, a love for cats and a gentle heart. She is a most beautiful being.

Born in Southampton, long Island, on June 26th, she resided in Buffalo, New York; Miami, Florida; and the "Big Apple" before heading west, with Priestess Colleen Geske, to settle in "modern Sodom and Gomorrah... good old San Francisco." They came to S.F. three years ago "because of and for Set".

Priestess Kelly's earlier life on long Island was one of being "born, in a manner of speaking into the Catholic religion; and did I hate it. why? Because most individuals I then knew, who associated within the framework of that religion, were the most barbaric and cruel I have ever known... Cruel for the sake of being cruel and in spite of the alternatives open to them, they revelled in it and remained barbarous. They will never know it, but the greatest cruelty is to themselves. The rest and preservation they so love has become their prison and their tomb."

The Lilith Grotto in New York City was her beginnings in the C.S. in the Year VIII. "I was guided with much understanding and patience from then Priestess Lilith Sinclair, who later became Magistra Sinclair. She was and still is a great teacher and friend."

Priestess Kelly joined the Temple of Set in July X. She was Recognized to the III° by Magistra

Sinclair in XIII. After a period of time away from the Temple, she was readmitted in the year XVI and was ordained to the Priesthood on March 20, XVII by Magister Ann DeCecco.

I am part of the Temple of Set because I know it to be the true house of Set. The house of Set is the place wherein the *Xeper* process my begin its journey in defiance toward all that is part of the natural order of things.

The Temple of Set is many things to many individuals within it, and so it should be. To me, however, the Temple of Set is a loving embrace from Set himself. It is the heartbeat of Setian initiation. It is a "tool" whereby such men, removed from the state of mutant beast, are capable of achieving true magical being through the magical art of transformation.

Priestess Kelly includes in her interests and hobbies camping, cliff climbing ["There are a few who will attest to this."], "watcher of nerds", electronic music, many forms of art, all things of Setian communication, reading all kinds of literature, nature, and wild animals - especially the endangered ones.

Knowing Priestess Kelly is knowing one of her favorite things: cats. "Two feline friends live with me. Bast Shiva is a 15-lb Persian calico with one golden eye and one blue one. She is a mostly white beauty, who enjoys eating and sitting on the laps of those who wear black. Captain Nemo is an eight-month-old, all-black, lovable demon on paws, with golden eyes. He has the purr of a motor boat and is slated to be a huge cat."

Priestess Kelly also counts among her favorites: rats, Italian espresso, eye makeup, garlic, the Egyptian beetle, chicken almandine, all Italian gourmet foods, ocean strolls, thunderstorms [which she misses in California], and, "last but not least, money". Among her pet peeves are: futility, deceit, fleas [Hear, hear!], burnt toast, and magical death.

When asked what Priestess Kelly might consider herself famous for, she answered, with apparent tongue-in-cheek: "Chicken zoop. When all else fails, how can chicken zoop? My frankness [better known as "ol' bigmouth"], my special blends of coffee, being 'weird' when the occasion calls for it [I have witnesses], and my typing [and of course my spelling, to say nothing of my pronunciation - yes, indeed, witnesses once again].

As Priestess Marie Kelly strives for her "magical perfection of being", she conveys the following message to all new Setians:

To you I say welcome. The realm that you have entered is like none you have experienced. Please leave your preconceived ideas at the door before entering this sacred place, else they will hinder you. Welcome to the

gates of initiation and quests for individual and collective truths. And now let the journey begin.

[2] *Crystal Tablet Mailed to all Members*

The revised and expanded first book of the *Jeweled Tablets of Set*, the *Crystal Tablet of Set*, was mailed Temple-wide in late December XVII from the San Francisco Temple office.

[3] *Thelema*

- by James Lewis IV°

On April 8, 1904 of the Common Era, Aleister Crowley took pen in hand and transcribed the *Book of the Law* from the dictation of HarWer. For those not familiar with the *Book of the Law* (Also known as *Liber AL vel Legis* and *Liber CCXX*), it consists of three chapters of verse announcing the inception of the then-new Æon of HarWer. It is a book of statements, prophecies, exhortations, promises, and nightmares. It was the announcement of the end of the previous Æon of Osiris, and the Magus of that æon was charged to bring an end to the stasis which characterized the former æon.

A magical Formula is needed in such cases. That new æon's Formula was "Do what thou wilt shall be the whole of the Law", an extract from I:40 of *Liber CCXX*. Also needed in an æon is a Word. The Word of HarWer's æon was *Thelema*, the Greek for "will". HarWer's æon and Magus has come and gone and the Æon of Set was brought into being after the success of the bridging Age of Satan. So where does that leave *Thelema*?

Thelema is a valid magical concept, and for some - if not many - is a teaching tool of some eminence. It is certainly part of our magical heritage, and it behooves Setians to have an idea of its message as Uttered to mankind.

Quite often we hear that æon's Formula horribly prostituted to justify any and all sorts of lawless behavior. The actual meanings and implications of *Thelema* were 180° in the other direction. The formula reads "Do what thou wilt", not "Do what you want". Actively pursuing one's will is by no means easy if done in the highest and true sense of the expression, whether one be Thelemite, Satanist, or Setian.

Here is the meaning of "Do what thou wilt": You have a will, a separate and distinct say in how your life goes and what your future will be. [No predestination here.] No hoary, ill-tempered Jehovah sits enthroned to direct affairs and write your life's book. You, Setian, do your own directing and forming. It is your own will which determines the path your star/ *Thelema* will take.

Not quite the same as the "Do what you want" interpretation, would you not say? Yet not all the blame can be laid on indifference to the true meaning. In 1904 CE there were no (9)=[2]s (A.'.A.'. designation for the Grade of Magus) to give pointers, and the magicians of past years were forced to face incredible mounds of unknowns and distortions. The Magus of the Æon of HarWer helped little by his confusion and excessive use of symbolism, but a sign of the success of *Thelema* showed up in the person of the first recorded Magistra Templi, Leah Hirsig. That success, and those that followed, gave voice to the truth of *Thelema*.

It did not matter, therefore, whether Aleister Crowley transcribed the *Book of the Law* or dreamed it up in an idle moment. Initiates had followed its Word and seen the effects on them. [The same holds true of any Word: One gauges the validity of the Word by what it does for oneself and its effects on others.]

The Word of the Æon of Set is *Xeper*, if one may believe the Prince of Darkness. [I have personally found him to be a reliable source of information.] That Word says to Become, to use those factors which comprise *Thelema*, and to utilize the word of the Age of Satan and Indulgence.

The Words of the æons are compatible if used in their highest senses. Though we are concerned primarily with *Xeper*, Initiates may find the concepts of *Thelema* helpful as aids to understanding the ways of Coming into Being.

[4] *Author Debunks Occult Fakery*

- by Robert Menschel III°

Book review: *Myths of the Space Age* by Daniel Cohen. New York: Dodd, Mead & Co., 1967. 261 pages, \$5.95.

The cover blurb for this book states, "This is a skeptical but affectionate look at the strange ideas that thrive on the fringes of orthodox science today." Don't believe it.

This book is a very strong denunciation of astrology, ESP, reincarnation, psychics, UFOs, Immanuel Velikovsky, and the unproven animals of today, including the Loch Ness Monster and Bigfoot.

In spite or perhaps because of this, I recommend reading the book. The author has researched his material very well, and much of what he denounces needs denouncing. There is a very large amount of fraud and unsupported story telling in the occult subculture, and Mr. Cohen deals ruthlessly with these problems.

This book is like a cold shower to a believer's psyche. It helps open our eyes to the fakery that

abounds within the occult subculture, sharpens our perceptions so we can avoid falsehood, and strengthens our ability to recognize truth if and when it appears.

Do not be misled by the claim of affection for the occult, but do read this book.

[5] **Aphorism**

- by Victor Hugo

Greater than the tread of mighty armies is an idea whose time has come.

[6] **Notes from the Letters of the High Priest**

[The following items have been gleaned from recent letters of Dr. Michael A. Aquino, High Priest of the Temple of Set, and are quoted verbatim as being of possible interest and/or edification to all members.]

Next Conclave

The next conclave of the Temple of Set is tentatively scheduled for Halloween XVIII in Toronto, Canada, September 7, XVII.

Council of Nine

I am pleased to announce that the Council of Nine has confirmed the nomination of Magister Michael Grumboski to the seat vacated by Robert Brink. Magister Grumboski's term of office as a Councillor will expire in 1990 CE. In addition to being one of the original Councillors, he was also one of the original five Masters of the Temple of Set in the Year X. Identities and term-expirations of all Councillors are: Magistra Lilith Sinclair 1983, Magister James Lewis 1984, Priestess Colleen G. Geske 1985, Priest Robertt W. Neilly 1986, Magistra Jinni Bast 1987, Priest Robert H. Moffatt 1988, Priestess Constance L. Moffatt 1989, Magister Michael A. Grumboski 1990, and Magister Ann DeCecco 1991.

Return of A Master

The Council of Nine has considered my request that Margaret A. Wendall be invited to return to the Temple of Set in the degree of Magistra Templi IV°, and it has given its approval. She was also one of the initial Masters, as well as one of the initial Councillors, and served with distinction for many years as the first Editor of the *Scroll of Set*. I have extended the Temple's official invitation to her accordingly.

Significance of the II°

A II° Recognition means a true Adept in the Black Arts, which means virtually everything expected of the III° except the sacred consecration and ordination by Set. It is tough to attain the II°, because a I° is going to have to demonstrate that he/she is a practicing Adept.

I°s and II°s can be just as private and personal and introverted about the Temple and the Black Arts as they wish, and no one - least of all myself - is going to disturb them. III°s do not have this option.

The II° is now restored to its original excellence and dignity, and in matters of operational Black Magic any Priest or Master of the Temple should be able to speak and work with any II° as a fellow Adept.

Lighter Veined Footnote

I see that there is now a heavy-metal rock group called Motley Crue, using the Pentagram of Set as its trademark. I suppose this is some mark of our contribution to the World of Horrors. Presumably we've reached the same dizzying heights of notoriety that inspired Black Sabbath to take a ride on the Church of Satan Baphomet.

The Ruby Tablet

The *Ruby Tablet* will get Glinda's and my attention only after the *Crystal Tablet* is in satisfactory shape. I'm guessing mid-XVIII. I want to go through it from start to finish. It should be the mainstay document of the *Jeweled Tablets* series, with the others fulfilling more specialized roles.

The Scroll of Set

The *Scroll* is not a problem per se, but it has been plagued by sporadic contribution and consequently irregular publishing dates. We must all pay enough attention to it so that it serves its ideal purpose as a "forum" for Temple-wide discussions and news. It must never be a "repository" for writings. The Temple has been extremely fortunate to have had two Editors - Margaret Wendall and Robert Moffatt - who have energized the *Scroll* constantly, sometimes almost miraculously, in order to fill it and get it out reliably. Having spent many years virtually alone undertaking the same task with the *Cloven Hoof*, I can well appreciate the effort and dedication required.

Book recommendations: When you have one, send it to the *Scroll* first rather than to the High Priest. After it has appeared in the *Scroll*, both I and other Setians will have the opportunity to chew around on it a little before making a decision re its inclusion in the reading list. That list should contain the best and/or one-of-a-kind works on each topic,

not just any new or additional work that comes along [Not that this is what I am receiving in the way of recommendations; I'm just making the point.]

[7] The Wewelsburg Working - Background

- by Michael A. Aquino VI°
November 8, XVIII

The reason for my silence during the past month is about to be explained; I have been out of the country. During the first part of October I participated in a series of tours of NATO installations in England, Belgium, and Germany arranged through the World Affairs Council.

I haven't been to London and Brussels since 1958 or to Germany since XIII, so it was interesting to see the changes and non-changes that have occurred. It was surprising to discover that London, which I had supposed to be a nerve-center of occultism, has only one tiny bookshop - "Atlantis" - dealing in the Black Arts. It is perhaps 1/4 the size of Gilbert's in L.A. or Weiser's in NYC, and I made no discoveries within its shelves. The owner was pleased to display a stock of our informational pamphlets, however.

On the next block I bumped into the London office of E.J. Brill, the Dutch publishers who once published *Seth, God of Confusion* hardcover and expensive. For many years it has been out of print; now it is back in print softcover and less expensive (48.00 Dutch Gld.). we will explore ways to order this unique volume at minimum inconvenience to Setians.

After the conclusion of the NATO tours, I was able to undertake a long-awaited personal quest. In "That Other Black Order", an article on Nazi occultism which I wrote for *Cloven Hoof* #IV-4 (April VII) [COS Appendix #40], I recounted that Heinrich Himmler had appropriated a Westphalian castle, the Wewelsburg, and had modified it for ritual and Black Magical activities of the SS. The more I tried to obtain details concerning the Wewelsburg, the more frustrated I became. It was soon apparent that author after author has simply recited the half-paragraph's worth of rumors first published in the mid-1950s. No one had troubled to visit the castle [if it still existed] nor photograph it.

Until this last month, therefore, I had no idea whether the Wewelsburg still existed and, if so, whether the chambers in question had been destroyed, remodeled, or simply sealed.

Tourist guidebooks of Germany made no mention of the castle; it was only with the aid of a large-scale map of Westphalia that I found the initials "Schl"[oss] next to the tiny village of

Wewelsburg. It is the better part of a day's drive on the high-speed autobahn from Frankfurt on 10/19, then a zig-zag course through a thick forest on a small back road into the town, which looked as small and sleepy as any other German town. Still no castle to be seen.

Then a directional marker ("Zum Shloss") pointing down a back alley, with more twists and turns, and then: Castle Wewelsburg, apparently intact and perfectly preserved, and virtually invisible even from the town because of the surrounding forests and terrain. As seen from above it is in the shape of an isosceles triangle, with the keep at the north apex and the other two towers at the southwest and southeast corners.

Passing the small guardhouse (with a defaced but still legible "SS" stone emblem atop), I crossed the bridge to the main entrance in the east wall, entered the courtyard, and knocked at the door of what was evidently a small museum of the castle's medieval history. In answer to my questions, the elderly curator politely informed me that the two ritual chambers were very much intact. Would I like to see them? Indeed I would, thank you!

The Wewelsburg is used [except for the museum and the two ceremonial chambers] as a youth hostel. Entering the North Tower from the courtyard brings one to the "Marble Hall". This circular chamber is completely unfurnished, save for two black floor-candleholders with red candles by one of the doors. Into the center of the red marble floor is set a rune-wheel made of green stone, with the central disc of black marble. Each rune points to one of 12 green sandstone columns, forming cross arched vaults above 12 windows also framed in green sandstone. The chamber's only other decoration is a roughly-hewn block of stone above the door with the black candleholders.

To give you some idea of the wild distortions that have been published concerning the Wewelsburg, the following is quoted from Francis King's *Satan and Swastika*:

The center of the castle was the great banqueting hall, furnished with a gigantic table around which were placed large wooden chairs almost thrones upholstered with pigskin and with the name of the rightful occupant inscribed on silver plates. In these chairs Himmler and his favorite subordinates would sit both for conferences concerned with mundane matters and for group meditation - long hours of silence in which the participants were supposed to strengthen their ties with the "Race Soul". Besides Himmler himself, never more than 12 SS men were allowed to sit down at the table; the reasons for this are not clear, but it is

possible that he was either blasphemously parodying the Last Supper or seeing himself symbolizing the Sun surrounded by the 12 signs of the Zodiac.

Above the banquet hall were Himmler's own rooms ... Below the hall was the crypt, the 'realm of the dead', in which 12 unoccupied pedestals were placed around a stone hollow. On the death of each of Himmler's chosen 12, his coat of arms was to be burned, and the ashes placed in an urn on one of the pedestals ...

In actuality the floor emblem and other architectural features of the Marble Hall make it clear that the chamber was never designed to contain a central table, nor do the original SS plans (which I examined) show it ever containing one. The conference hall in the west wall held a large, but not "gigantic" table and approximately 30 - not 12 - of the large leather - not pigskin, nor with silver nameplate - chairs referred to [I tried one out].

The dining hall was a third, smaller hall located in the south wall. Himmler's own rooms were not above any of the three halls; they were in the southwest tower. Neither the library nor the weapons museum were in Himmler's rooms; they were in separate rooms on different floors.

The recurring 12s of the Marble Hall probably have a solar/cosmic significance rather than a personal/human one. There were 12 central SS offices, each headed by an Obergruppenführer (Lt. General). [A 12-seat table would have excluded the 13th: Himmler himself!]

The Hall of the Dead is located directly beneath the Marble Hall in the North Tower. To enter it one must go outside the castle and down to the base of the North Tower. A stone stair leads down to the Hall.

The Hall of the Dead is domed; at the apex of the dome is a rune-accented swastika. Four holes in this emblem have encouraged the popular idea that there was a concealed smoke vent in the ceiling; this is not the case.

The four large windows opening into the Hall from the exterior of the tower argue against the Hall's being designed as a tomb, nor are the 12 pedestals high enough or protected enough for funerary urns. They are platforms for either statues or live individuals.

The acoustics of the chamber are such that, standing upon a pedestal, one can be heard in a whisper in any other part of the room.

The central pit is not designed for bonfires. Its purpose became clear to me as soon as I descended into it; it places an individual at the acoustic focus of the chamber, as well as at the converging focus of

the light channeled from the four 5-foot window passages. The effect is devastating. One shimmers with light from the Sun, Moon, or stars in an otherwise shadowed and darkened chamber; and one's voice whether lowered to a whisper or raised to a shout is magnified and multiplied and mirrored back to the focus.

Upon returning to the medieval museum rooms with the curator, I enquired whether I might be able to spend some time in the Hall of the Dead alone. To my surprise he assented, providing that I sign in the logbook for the key. I did so, returned alone to the Hall, locked myself in, and undertook what I shall henceforth refer to as the Wewelsburg Working. It is discussed in a separate paper.

Late in the afternoon I closed the chamber, returned the key to the curator, and departed for Frankfurt and the rest of the World of Horrors.

Subsequently I had the opportunity to visit the Obersalzberg complex. Having written about it in *Secret of the Lost Ark*, I was frankly curious to see if my description squared with reality. I am pleased to report that it does.

Adolf Hitler's own house - the Berghof - is now so completely overgrown with forest that it's impossible to find it unless you know where to look. [It took me a half-hour's plunging around in the underbrush]. On Walpurgis 1952 the ruins of the Berghof were dynamited by the German government; only one partially-underground room remains.

Back in San Francisco I am now recovering from jet-lag, reading mail, and pondering many things.

[8] The Wewelsburg Working

- by Michael A. Aquino VI°

[not included in original *Scroll* issue]

Date/Time: October 19, XVII/3:00-4:30 PM.

Location: Hall of the Dead/Walhalla, North Tower, Wewelsburg Castle, Westphalia, Germany.

Key: 19th Part of the Word of Set, Æthyr LIL.

Purposes:

- To obtain a full Understanding of the significance of the crisis that befell the Temple of Set in June-July XVII.

- To energize the advent of the Working Year XVIII.

- As the Wewelsburg was conceived by Heinrich Himmler to be the "Mittelpunkt der Welt", and as the focus of the all of the Dead was to be the Gate of that Center, to summon the Powers of Darkness at their most powerful locus.

Results:

What emerged from this Working was not a written text, such as the *Book of Coming Forth by Night* or the *Word of Set*, but rather a two-fold sensation: First, the suction-like impression of the inflow of certain realizations and kinds of knowledge (accompanied by an almost “electrical” sort of exhilaration), which seemed to have “remained dormant” pending an “activating” Working of this sort. Second, an extended “reverberation” or “echoing” of the focus of this Working within the Walhalla, culminating in its sending-forth into the material world.

The central features of the various principal occultisms of the 19th and 20th centuries CE ran through my consciousness almost as a pageant. I understood the object of this to be an exposure of contrasts, inaccuracies, and inconsistencies a vast, spiraling dialectic designed to clear away the debris of sectarianism and superficiality in the search for the key principles of the true Powers of Darkness.

Concepts of “will”, “intelligence”, “self-consciousness”, “initiation”, and “magic” appeared in turn and fell aside as well; I saw them as useful, but still, surprisingly, peripheral to the central concept being approached. When at last all veils had been removed, and that concept was revealed, it was so simple as to seem at first anticlimactic and almost disappointing. It was: the phenomenon of life.

Instantly I regretted my impatience and arrogance, my lapse into easy disappointment. Too many doors had been opened, too many forces unlocked and unleashed for this to be the ultimate impact of the Working. Then it was as though a “test” were passed: The basic concept of “life” became a sort of focal point, like that of a refractor telescope, through which the energies of the Working passed. The initial “dialectic” had reduced all to a pinpoint of fact, and now that fact, unencumbered, was expanding to full significance.

Human beings are accustomed to thinking of “nature” as including all animate and inanimate life forms, themselves included. It was the approach of the Church of Satan, and later of the Temple of Set, to single out self-consciousness as the characteristic feature of That which stood in contrast to the harmony of the natural cosmos. In fact all life has some degree of intelligence [not to be confused with self-consciousness], and somewhere within that intelligence is a subcomponent of self-consciousness, which only becomes **evident** when the level of basic intelligence is relatively high.

The error in any operation designed to strengthen the self-consciousness necessarily follows from the fact that self-consciousness is a function of the core intelligence, and **there are many other functions of intelligence as well.**

Initiation thus treats a “symptom”, not a “cause”; this leads the “cure” in unanticipated directions.

The Church of Satan and the Temple of Set have grappled with this problem for all the years of their existence without recognizing its actual depth. Strengthen, exalt, and encourage the willful self, and you cannot avoid strengthening the natural instincts as well. No human being is free from these; they may be kept in check for years, but in eventual moments of stress, weakness, or stimulus they will break free. They may be either creative or destructive; this is not a mere “Jekyll/Hyde” scenario.

All initiatory efforts that are not deliberate frauds from the most childish to the most sophisticated are conceits of the self-conscious intellect. Those that profess to be natural, universal, nirvanic, or otherwise “Right-Hand Path” are ultimately exercises in self-delusion, if in fact the adherents actually believe in their own rhetoric. Sooner or later the masquerade becomes tiresome, the daydream boring, and the devotee discards it in favor of other sensory stimuli.

The anti-natural systems of the “left-Hand Path”, on the other hand, think to suppress some aspects of the intellect while strengthening others. What results is a condition of strain which, should the tension become too great, will snap back to an equilibrium which may be more or less viable than it originally was.

The intelligent mind cannot be “escaped” so easily. If it is argued, convinced, threatened, hypnotized, drugged, or diseased into non-rational channels, then its self-consciousness will merely reassert itself in some other form. This, I understood in the Wewelsburg, was the “magical epitaph” of Nazi Germany: That, in fighting against certain features of the mind, it had seemed at first to succeed but then had thus unleashed other, even less desirable features of that same mind which had previously remained in some rough degree of socially-controlled equilibrium before this ultimately disastrous experiment in “conscious evolution” was attempted.

The chamber in which I stood, I now realized, was nothing less than an SS laboratory for experiments in “conscious evolution” - a sort of “Krel machine” without computerized, science-fiction accouterments. It was not designed to teach or educate, rather to mirror and enhance thoughts and impulses already in existence. Hence its effect on the consciousness could be devastating for better or for worse.

The 18-year experience of the Church of Satan and Temple of Set now began to appear in a new perspective. Anton LaVey had thought to enhance conscious evolution by freeing the mind from self-

imposed emotional prisons. He did so, enjoyed a measure of success, yet saw to his increasing dismay that new and more uncontrollable prisons were erected in their place.

Whereas the initial ones had been socially imposed, however, resulting in minds more or less tractable in society, these replacements were the product of random, unforeseen, intellectual imbalances. In a few cases the results were those of at least temporary genius. More often, however, the results were tragically self-destructive.

Anton LaVey erred in blaming the organization of the Church of Satan for this. That organization per se was not at fault; if anything it was a stabilizing influence. When he decided to exploit the organization in 1975, those working coherently within it felt wronged, said so, and formed the Temple of Set.

The Temple of Set was intended to be the perfect initiatory organization. It exploited no one; it offered every conceivable opportunity to everyone. Its most valuable inheritance from the Church of Satan was a commitment to the rejection of nonsense, occult or otherwise. The future, it seemed, was a banquet of intellectual evolution at which to feast.

Yet the Temple too began to suffer shock after shock, as often as not caused by senior Initiates. At first these were explained as freak events and blamed upon the inadequacies of the individuals in question. But as the phenomenon happened again and again, this seemed more an excuse than an explanation. Finally, in the summer of XVII, a conspiracy by several senior Initiates to pervert and degrade the Temple was only barely exposed and stopped in time. But the damage was devastating, if not indeed fatal - not to the structure itself, but to the assumptions concerning initiation which had formed the basis of that structure.

The Temple of Set's soaring hopes for the perfect initiatory medium, it seemed, had been dashed. In curing the symptom which Anton LaVey had attacked, it had thought to solve the essential problem. But, just as he had focused his anger and contempt on the wrong thing, so the Temple had poured its trust and confidence into an improvement of that **same wrong thing**. The actual culprit - the disproportionately "evolved" intellect - escaped the clear comprehension of both.

The forces that would lead to the destruction of the Church of Satan in 1975 were not set in motion by Wayne West in 1971; they were activated on Walpurgisnacht I. Similarly the Temple of Set, thinking that it had destroyed those forces in 1975, had succeeded only in closing certain doors to them so that they would have to find other means of manifestation. After an initial delay, they did.

Now, in the Hall of the Dead, I sought a solution to the dilemma of the 18-year Working. Is the lesson of I-XVIII ultimately that **there is no way out** - that all initiation is merely Russian roulette in fancy dress?

But here the Understanding that had so far come so powerfully and clearly failed me. It was as though the Wewelsburg, having discharged a "battery" that had remained charged for 40 years, had no more current to provide.

Having drunk at this magical fountain of youth, however, I myself felt energized as I had not since the North Solstices of V and X. The Hall of the Dead now seemed an insulation against random discharge of this energy. Action must now give way to reaction; how should I direct this reaction?

In considering this, my attention came to rest on the concept of the Order of the Trapezoid. As will be recalled, this concept as employed by both the Church and the Temple has gone through many adjustments and redefinitions over the years. Yet it has endured and attracted because it seemed to "say something" that the Church and the Temple could not. What might this be?

During those periods when it was not employed as a synonym for the Priesthood, the Order has been used as a talisman to evoke a kind of diabolical *Schadenfreude*, a grim enjoyment of the predicament of self-conscious humanity. "Here you are in a state of Satanic self-awareness," it seemed to say. "You cannot escape it; you cannot change it for the better or for the worse. Therefore: Experience it; savor its taste, sense its exquisite pain and pleasure. Do not wallow in it like an animal in warm mud; rather cut it as you would a fine gem, and behold the brilliance of its facets."

When singing this song of Lorelei, the Order has seemed oddly antithetical to the Church of Satan and Temple of Set, both of which incorporated the premise of self-awareness but which then promised different types of escape, change, and improvement [thus the justification for affiliation, as well as the success-barometer of the degree system]. As an "Ur-Doppelgänger" of these creative institutions, however, the Order's name and presence has waxed with their setbacks and waned with their successes. It is not an "evil antithesis" as much as it is a mirrored image - an alternate setting for the Graal of the Prince of Darkness.

Here in the Hall of the Dead, Heinrich Himmler's Sanctum Sanctorum and "Mittelpunkt der Welt", was the Earthly focus of That which has been thus symbolized by the Order of the Trapezoid. The reality of this chamber rushed in upon me. This was no Hollywood set, no ordinary room painted and decorated to titillate the senses. 1,285 inmates of the Niederhagen concentration

camp died during the reconstruction of the Wewelsburg for the SS. If the Marble Hall and the Walhalla were memorials to a certain unique quality in mankind, they also serve as grisly reminders of the penalty which mankind pays for that quality.

I saw before me the sigil of the Order of the Trapezoid as originally designed by Anton laVey: the pentagram within a trapezoid extending slightly below the two lower points, the three curved 6s, the trident rising from the flames of Hell. I saw its later design in the Church, the 6s and the flames now gone. I saw its first design in the Temple of Set: the *Tcham* scepter with the head and forked tail of Set replacing the Satanic trident. I saw Ronald Barrett's subsequent concept: a simple pentagram with the four upper points connected.

So now the principle should be completed - the Law of the Trapezoid finally and completely fused into its emblem. There appeared then the Sigil of the Order as reproduced here. It is a return to the initial Sigil, with the following changes: The curved-line fires of Hell are replaced by the Black Flame, whose emanations are rays, not flickering tongues. There are nine rays, each in strict mathematical proportion to the pentagram or trapezoid. The source-point of the Black Flame completes the pentagram, as called for in the *Book of Coming Forth by Night*. Two of the rays of the Flame complete the inverse pentagon about the pentagram, creating a total of nine Golden Section trapezoids in the entire sigil. The three 6s are restored, but with no curved lines. The Set-headed and -tailed *Tcham* scepter of ancient Khem rises from the Black Flame, its head at the center of the pentagram. Its tail, against the three central rays of the Flame, forms a "W", denoting the "Walhalla" or Hall of the Dead at Schloss Wewelsburg, the Great Gate of the Powers of Darkness in our Time.

The direction of the Working's reaction seemed clear before me; I thus cast forth the full existence of the Order of the Trapezoid into the world. After 18 years the Key has been forged in the *Word of Set*, and the Gate of the Wewelsburg is opened.

Where the Church of Satan and Temple of Set have appeared, so has the shadow of That signified by the Order been reflected. Now it has been loosed in its full force. Whether or not the sacred Priesthood continues to exist, the Order will do so; for its release is an inevitable legacy of the I-XVIII Working. Mankind received the utopian visions of the Church of Satan and Temple of Set only as it strived to be worthy of them; it will continue to receive them only as it continues to prove itself so worthy.

But the Order of the Trapezoid, whether known by its true name or by countless others, will always exist - not as a visible institution, but as a principle

in the intelligent mind. Anton Szandor LaVey's Law of the Trapezoid will endure as well: Those who recognize the principle will be able to turn it to their deliberate use [whether to their ultimate benefit or detriment]; those who do not will nonetheless be subject to it [whether to their ultimate benefit or detriment].

So It Is Done.

[9] **The Castle**

- by Julie Stout I°

I romp across starlit fields. My fur absorbs the silver rays cast forth by the full Moon. The Moon looks down on me with a smiling face, and I howl back in delight. I feel the cool breeze as the mists shift in front of my vision. I must make it back to the castle before the first rays of the Sun strike the sky and Earth. I feel content, and yet my obsession drives me forward.

Trotting up the path of gravel leading towards the castle, I stop to look down the dark forest path. I hear in the distance a lark calling to his mate. Remembering back, there wasn't a time when I didn't walk alone. Oh, yes, I have met others similar to myself. Some have learned to control their shape, and they aren't bound by the laws of nature. Some have even learned to transcend these laws.

As for myself, I am still learning to control nature. Every time my shape transforms back to its original shape, I study in the onyx castle's library. The decor of Crystal and Ruby shine like new, never fading in this library. Here I study the books with dedication, looking forward to the day when I will no longer be held by nature's grasp, and I will have a tight grip on nature.

I must hurry there before the Sun peeks over the horizon.

[10] **The Jedi Order and the Temple of Set**

- by Robertt W. Neilly III°

The scenarios put forth in *The Dark Side* contain many elements similar to those of the Æon of Set. I direct my focus here on the Order of the Jedi. A reasonable likeness to be found in the Æon of Set would be the Temple of Set. I'll examine the Jedi Order in light of several of its components that I feel are representative of components already established in the structure of our Temple. I feel the import of this work to be illustrative of related elements within the two bodies, not conclusive. In *The Dark Side* author Dr. Michael A. Aquino has provided Setians with a recipe that will yield as many variations in its application as there are Elect. Here I try to describe the taste of one ingredient.

Like the Temple of Set, the Jedi Order is initiatory. Three types of knowledge are realized by the Jedi, with just one being primary to their structure. There is knowledge acquired through experience, as is learned by the craftsman. There is knowledge acquired through study, as is learned by the scholar. And there is knowledge acquired through initiation, as is experienced by the Jedi Order. The Temple of Set is of initiation. The former two types of knowledge are valuable to the aspirant. The latter type is essential to the aspiring initiate.

Initiation is a process awakening latent sensitivities which exist within the being of one who exudes the Force. This is recognized by other Jedi who are already Familiar with the Force. In the same way does the Priesthood of Set Recognize the potential Elect quality in thusly-endowed individuals. In both the example of the Jedi and the reality of our Temple the "spark" or "potential for greatness" is a prerequisite for any individual wishing to gain entry into the respective organization. This "force" or "spark" being recognized must then evolve, under the guidance of others, to the point where it touches the surface, and in fact is known and utilized by the individual himself. It then enables the Jedi, for instance, to sense deception and insincerities. When developed to this point in the Setian, it is known as the Sense of Set and arrives with the knowledge of the "Black Flame" (or knowledge of Set).

The Force, once it becomes more refined through Jedi initiation, allows the Jedi to see more clearly and objectively. Such lucid perception makes possible their effective use of manipulation of a single factor that sets several other factors in motion and consequently causes change in accordance with their wills. And that is: magic.

Foresight is developed to an art. Masters of the magical arts in the Temple of Set represent the refined Jedi. Taking this process further, one becomes more responsible for one's own actions. Hence the Jedi, as well as Setians, do not undergo teaching. They are Recognized as having attained a higher state of being. And their heraldic colors go through appropriate metamorphoses. The Jedi regard the Force itself as an active intelligence and/or as a passive tool to be used in manipulating natural laws.

In much the same way do we regard Set and Black Magic respectively. That there is some sort of all-permeating, fluidic essence would be acknowledged by Jedi and Setians alike. So far as an entity is concerned with the Jedi; what is Set (Sith) by any other name? However, an enigmatic and extremely frustrating dilemma exists to be finally Understood by the higher Self of Setians and

of Jedi: Is Set/Sith and the Black Magic/Force one and the same? Or, for example, is Sith independent of, but able to utilize, the Force? Whatever your answer turns out to be, this brings me back to aspects of the Force itself.

The Force can allow one Familiar with it to sense deceptions. How else might it parallel the Black Magic? In the *Yellow Text* that was discovered and digested by Obi-wan Kenobi [as written in the year 25 by Thanos Kon, a lord of Sith], there is suggested a use for the Force which departs from our normal reference points. The dark side of the Force, it is purported to say, could be used to create matter and energy ... that is, sole recourse to the Force, without reference to pre-existing laws of the Great Order. The stasis like qualities of the natural order were seen to be in the way of such application of the Force in such creation. In the same way our Great Order forms a barrier towards our using Black Magic for pure creation - or for creative Manifestation.

Material manifestations are symbols in their own right, and we can learn from them. However saturation occurs at a certain point, and change must occur. I believe an example of superseding the natural laws has been seen. The real trial is for Setians to ignore, if you will, reference points in order to effect Creation.

Working with the Force seemed to be extremely productive for Obi-wan Kenobi. As events purposely unfolded, he was able to use the Force to transcend material existence and maintain, at his discretion, a dematerialized form. So the Force appears to hold properties long associated with the Philosopher's Stone. To Setians this should serve as an example of alXemy and of part of the Great Work that is yet to be. However, not to jump the gun, we must first actualize that which we are to transmute. Furthermore there are at least two primary "poles" of the Force, so to speak - its light side and its dark side.

Jedi can impart certain guidance and direction concerning the Force in general. But only Sith or the statue endowed with the Fire of Sith can explain the dark side of the Force. Witness what happened to Han Solo when he touched the statue of Sith. In the Temple of Set we encounter the Black Magic and learn of the the dark side of the Force in a very personal and unique manner. One must seek out the knowledge of Set; then may "Set know" if an initiate is Elect to his knowledge. Any ensuing encounter that comes about as a result of an Elect being "touching" Set causes a striking alteration of being and one that is not forgotten.

Krel Atlan explained that the statue of Sith was not of the Force, but that it explained the Force. And she as charged by Sith to take with her the

knowledge that she had gained during her exposure to Sith and the Force, towards a new galaxy whose inhabitants she could in turn inspire with the Fire of Sith. Again one may put forth the question of Set, and of the Black Magic: Is Set of the Black Magic (Force), or does Set just explain it?

There are at least two other items to be mentioned about the Force before I leave that area. One of them concerns something that Kenobi said about the Force to Krel Atlan. Because he had become it, or a part of it, it was not easy to "kill" it. One might ask in just what state of being/Form did Kenobi exist when he made that statement?

A further thing about the Force as explained in a note that Kenobi had left for [emperor to be] Skywalker. He said that it was something that reflected and magnified the Self, and that it was necessary for Luke to know himself for what he had Become. As Setians, part of our ongoing initiation involves the quest, both inward and outward, towards discovering our higher self. If, as Kenobi said, the Force reflects and magnifies the self, then I feel we should pay strict attention to this effect of our journey so that when that which is the self is reflected and magnified, it will be in purity and nobility. This will involve the uprooting of those qualities that should not be made manifest in the future of our selves.

The weapon of a Jedi - the lightsaber: "... a metallic handgrip surmounted by electronic components and a central core of some clear, jewel-like substance". Besides being a weapon, it symbolizes ideas. The blade of a lightsaber is a substance or form which represents an extension of the Jedi's will. The power behind it that gives it whatever particular intensity that the Jedi himself has achieved is drawn from the Force.

Setians sometimes portray or symbolize the extension of their wills when they charge an atmosphere with their ritual sword. The color of the blade (t'a) of the weapon of the Jedi constitutes a two-fold meaning. It stands for the Grade that the individual has attained. In that sense it falls in a similar category as that of the Setian medallion. The other part of the meaning is that the blade is that much stronger as the initiate attains higher Grades. And, once crossing over into the Dark Side (the Black Realm, as we know it), the t'a draws its power from another aspect of the Force.

Skywalker's blade had changed from white to red after he emerged from his ordeal in the desert. Vader's changed from blue to purple when he had been charged with the Jedi greeting of "Xa". Kenobi's t'a was gold. And therein lies representation of the six [known] Setian Degrees of initiation. I leave the subject of the Jedi weapon with the question: Would the lightsaber prove usable to a

non-Jedi?

The Jedi regarded change as a thing desirable in itself. Had they embraced a Word, such as we do, I believe it would be the cornerstone of their active evolution [as it is ours: *Xeper*]. Growth had to be balanced as well. The Jedis' ability rested in their knowing if a change in a situation [one that they wished to manipulate in others, I would imagine] would produce positive evolution.

Change without Balance produces mutations. In the case of further initiation of Setians, change needs both balance and direction. Once change is continuous within the Setian, it requires an evolving goal.

On another aspect of Jedi philosophy - and philosophy here is seen as a system employed in an initiatory Order - they realized that their strength rested, or depended upon their art in setting processes in motion. More so, in fact almost without further concern, than in seeing that those processes reached their desired conclusions.

Just as Setians seek to do when performing a ritual, the Jedi knew the importance of "casting the blueprint of their will" and then allowing the factor or direction to take its course without further interference. We know what happens to the desired effect of a ritual, once cast, if we sit on pins and needles awaiting the results.

Initiation to the Jedi meant just that: initiating change. It implied, and rightly so, freedom of choice as wrought by the individual will. The proof of initiation was, for the Jedi, that they did not know what a particular element or person was about to do next. That would have meant that some sort of predestination existed, and that their efforts to exercise will would have been based on a higher instinct that allowed them simply to sense what was "coming next" in the predetermined future.

As far as Setians are concerned, the above is no less true. In fact the only form of any "fixed" future that I believe to hold water is that of the futures that we [each of us] presently will for ourselves. There are possible "fates", like scenarios. Which one of these will come to pass unfolds according to our will. Again remember that the Jedi knew that one change put into motion could cause several reactive changes to take place. The point here is to be responsible for one's own actions put into effect.

What might be the future of all aspiring Jedi? And what perils might be encountered along the way? Let me answer the latter question first with a quota of what Leia spoke to the class of Jedi that was Recognized near the end of *The Dark Side*: "But beware, Jedi, of the present. If it does not understand you, it will kill you." If we, as Setians, believe that this edict [or a milder form of it] does

not hold true today, then we are self-deceived. Society can inflict different forms of punishment when it encounters that which it does not understand.

As far as what the future might hold, I direct my comments now to all aspiring Setians who have come to know or will come to know that for every degree attained there is a certain mode of existence.

Each mode of existence - for example that of an Adept who must encompass Indulgence and generally exhibit qualities thereof - also has its own direction, tasks, or charges. The term used matters only for descriptive purposes. Individuals possessing or being Recognized as having attained a certain Grade know that they characterize that Grade. If I follow that progression and take an example from the novel, I will arrive at the enigma that is Obi-wan Kenobi.

It is he whom I wish to use in my illustration of what the future might hold for Jedi and possibly for Setians as well. Although his mode[s] of existence had not reached a limit, he was able to put into motion changes that were self-sustaining. In other words they did not depend on his continued existence in order to fulfill themselves. He knew that such was the case when he put things in motion. So what might he have been? I believe an analogy can be found in the *Foundation Trilogy* by Isaac Asimov. If a psychohistorian comes to mind, look too, to the Temple of Set.

[11] **From Tiphereth**

- by Robert H. Moffatt III°

Become as a child. Go forth into the night without shame. Follow not custom. Reach out and grasp your universe. Clutch your life. Will to control all to your purposes. Start existence afresh. Will to celebrate your love for the knowledge. Revel in the night. Open your senses to Set.

[12] **Book Researches "Evil Eye"**

- by Robert Menschel III°

Book review: *Mal Occhio (Evil Eye): The Underside Of Vision*, by Terence DiStasi. North Point Press, San Francisco, 1981. 150 pages, \$12.50.

This book opens with tales of the author's experiences with "il mal occhio", evidenced through the practices and unspoken beliefs imported to America [by his family] from a small village in southern Italy.

The author's spinster great-aunt, Zi' Carmela, diagnoses and cures the evil eye. The author rambles through several anecdotes from his childhood, describing how the evil eye affects the

afflicted, how it is diagnosed, and how it is cured. He adds his speculations on its causes and its possible avoidance.

The author then delves into other works written on the evil eye, on folklore, and on the occult, adding to the depth of his analysis and expending the causes, effects, and cures of the evil eye into the metaphysical reaches of our evolutionary/magical original "fall" [making it very clear that he does not wish to undo that "fall"].

He expends the "solution" to the evil eye into metaphysical growth aimed at by some of the more advanced magicians of our time [though not in the language Setians would use].

Though the author apparently makes his living through free-lance writing, this is his first book. The initial chapters ramble, and the ending chapters' dry, scholarly style may bore the reader, but the information in this book is well and widely researched. I do not suggest buying this book, but I do recommend borrowing it from a library.

[13] **Exit**

Parted from the Temple of Set is Robert Brink.

[14] **MetaMind R.O.D. Project Begins**

- by Robertt W. Neilly III°

Under the auspices of the Metamind Element, the formation of a dream/vision registry is announced. The Registry of Dreams - ROD for short - will be a central depository for those unique, "realer-than-real" experiences that, I'm sure, most Setians have on an infrequent basis.

Three key reasons for the Coming Into Being of this aspect of the Element:

(1) Any instance of an event in the real world [previously registered with ROD as a "dream"/vision] validating a genuine occurrence of ESP would be interesting.

(2) A record of the development of an Initiate's supra-normal faculties would exist as one applies the principles of *Xeper* to oneself.

(3) A depository of the Working thoughts of Initiates and their ESP-type experiences would survive in the form of historical commentary.

Authentication, as outlined in reason #1, is by far the greatest catalyst for ROD. It would augment other Metamind experiments concerning theories of psychic phenomena, leading to possible practical applications. The registry, and in fact the Element as an integrated whole, are yet additional tools to be utilized by Setians generally.

If you have, or have had, an experience that you would like registered, please send me a brief account of the same. Be sure to indicate that your

information is intended for ROD. Include the date, time, etc. of the experience along with any commentary you feel important. Upon receipt I'll register each dream/vision and assign it some code or number. I'll then acknowledge to you that I received it. Although I haven't worked out the exact system I'll use at this date (12/5/83), it will likely be based upon a date and numbering sequence. All accounts received will be treated confidentially on request. In the event that your premonition comes true, or in some other way finds significance, mention of the same will be made. In the future a volume of these experiences may be published.

Until that time jot down those *deja vu*ish experiences. I hope to receive yours soon.

[15] **Computers and Magic**

- by Robert Menschel III°

I am interested in formally and extensively examining the magical uses of computers. I invite all Setians to join me in this project, aimed at producing several articles for the *Scroll* and the *Ruby Tablet*. Computer ownership or access, experience, and/or knowledge are helpful, but by no means necessary. Public and/or university library access will also be very helpful.