

The Scroll of Set

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[1] Council of Nine

- by Michael A. Aquino VI°

Setians familiar with the *Crystal Tablet's* "Protocol" essay are aware that the highest executive agency of the Temple of Set is the Council of Nine. For those of you who may not be familiar with its history and legacy, it takes its name from the legend of the Nine Unknown Men, recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians* as follows:

Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE, became a follower of Buddhism in about 260 BCE. He became famous for administering the nation according to the most enlightened principles of non-violence, and before his death he selected nine great sages to form a secret, protective society to carry on his work. Each One of the Nine would select nine deputies known to him alone, and each of those nine would select an additional nine, etc. The legend was popularized in Talbot Mundy's 1925 novel *The Nine Unknown*.

When Anton LaVey founded the Church of Satan in I/1966, he realized the need for an informal group of advisors and created what was first called the Council of the Trapezoid and later the Council of Nine. Councillors were appointed by Anton and were accountable to him alone, and the Council itself had no legal or formalized powers.

In X/1975 the Temple of Set, as part of its original design, decided to strengthen the Council and in fact to return it to something of the stature Asoka - and the Prince of Darkness - had originally ordained for it. Thus it was made the corporate board of directors in the Temple's California incorporation as a church, and it was given direct supervisory authority over the Temple's two key executive positions, the High Priest of Set and the Executive Director.

Council approval is also a formal requirement for any degree beyond the III°, and all Councillors have unlimited investigatory authority in all affairs of the Temple. The Council itself is responsible in turn to the highest decision-making body in the Temple under the By-Laws, the collective Priesthood of Set.

Councillors each serve nine-year terms, with a different one expiring each year, and the Chairman serves a one-year term in that of fice. This month

Magister Robertt Neilly was reconfirmed for another nine-year term as Councillor, and Magister James Lewis for another year as Chairman.

[The other Councillors at this time are: Magister Amn DeCecco, Magistra Margaret Wendall, Magister Robert Moffatt, Magistra Constance Moffatt, Priestess Colleen Whitaker, Magistra Lilith Aquino, and Priest William Butch.]

[2] IV° Recognition: Constance Moffatt

The High Priest of Set and the Council of Nine are most pleased to announce the Recognition of Constance L.M. Moffatt as Magistra Templi IV° effective July XXI.

Magistra Moffatt has a long and distinguished record in the Temple as an Adept and Priestess, having served as a Councillor and as Executive Director, and as Leader of the Set Amentet Pylon in Los Angeles, California. Effective next issue she will be assuming the Editorship of the *Scroll of Set*.

[3] Priest Wade Assumes Acting Executive Directorship

For the past six months Magistra Lilith Aquino has been serving as Acting Executive Director of the Temple, pending appointment of a formal Executive Director as the Temple of Set's chief administrative officer.

Effective immediately she will be turning over the Acting ED-ship to Priest Mitchell Wade. As before, the ED is reachable through the Temple's office address, and is the general membership's primary point of contact for administrative matters.

For initiatory, magical, and/or philosophical questions, please use the Intercommunication Roster contained in the *Crystal Tablet* ... because Priest Wade - skilled as he is - can't take on everything at once.

Appointment of a formal Executive Director is reserved to the Council of Nine. When and if such an appointment is made, it will be announced in the *Scroll*.

[4] More Like It!

If you're one of those 007 purists who grumped about every James Bond film after *You Only Live Twice* and *Diamonds Are Forever* because Satanic Sean Connery was replaced by Angelic Roger Moore, good news cometh to him who waiteth:

It looks as though Sam Neill, he of *Omen III: The Final Conflict* and *Reilly, Ace of Spies*, is going to be the next to don the 007 mantle. Sean Connery is always going to be the real Shemz Buond [as Tatiana Romanova would say], but Damien Thorn ought to be a fairly tolerable substitute.

[5] Igneus Nephys, Regina Ineffabilis

- by Rick Mayer I°

She brings tears of joy to the Eye of the Sun;
In sky-clad I adore the Lustrous One.
I'm fresh human venison she's taken whole;
She's holy huntress of my tender soul.
My goddess Nephys,
Five-fold, she kisses ...

She comes to me, a black Sun-eye
With starry gaze and liquid eyes.
A sultry nocturne, her love is sweet;
My lady, she shines with Ophidian heat.
My mistress Nephys,
Anon, she kisses ...
The Eye of the Sun ascends with her hiss,
And my ravisher bares me the serpentine kiss.
A silky voice purrs, enchanting my heart;
Her fragrant breath soothes as her moist fires part.
My lover Nephys,
In ardor, she kisses ...

Her mouth meets mine in a caress of jet;
This is the beginning of the kiss of Set.
Her 'Os' now caresses my left eyelid dusky,
Sable visions from angles of one noble, yet musky.

Her 'Os' now caresses my wanton right ear;
With honeyed promises we Setians hold dear.
Her 'Os' now caresses my flaming left ear;
Whispering secrets only a Setian may hear.

Her 'Os' now caresses my right eyelid dusky;
With shadowed science of one noble, yet musky.
And her mouth meets mine, a fresh 'Phi' compleat;
The obelisk burns, for we're lovers elite.

[6] The Lens of the Temple of Set

- by Michael A. Aquino VI°

There is yet another facet of working with reality, and it is a sobering one: The magician dedicated to his work with reality and its adjustment finds himself gradually becoming skilled in perceiving life with a piercing clarity. He can, in a few words, see the why of it all. - James Lewis IV°, "Real Magic", *The Trail of the Serpent* #III-6, Order of Leviathan

At a gathering of the DarkStar Pylon a few days ago, I inquired how many of those present had some acquaintance with Robert Shea & Robert Anton Wilson's *Illuminatus!* trilogy. Several heads nodded. Then I asked how many had actually **finished** the trilogy, and only one - Priest Mitchell

Wade - acknowledged that he had. This was not particularly surprising, as *Illuminatus!* is a sort of free-form novel, switching characters and sub-plots at random intervals, and introducing a bewildering array of facts, rumors, occult references, sci-fi, Crowley, conspiracy theories, HPL, political anecdotes, etc. etc. throughout the whole show.

Illuminatus! is perhaps the best possible illustration of what a blizzard of information the generation of the post-World War II era has grown up in. Most of this information is "undigested"; it is not systematically verified or evaluated. As in the trilogy, it is possible to "O.D." on data - to reach a point where one simply throws up one's hands and goes with whatever the latest and most entertaining roller-coaster ride happens to be.

After writing *Illuminatus!*, Wilson ventured a non-fictional solution to its issues in *Cosmic Trigger: The Final Secret of the Illuminati* - with the "final secret" being merely to smile happily at everything in life *a la* Timothy Leary. [To digress, I must comment that in Fowles' *The Magus* (reading list #6I) there is a far more profound meaning in Conchis' final admonition to Nicholas: "Learn to smile."]

Wilson's disappointing retreat into flower-childish naivete' is mirrored by humanity's attitude towards "digested" information in religion, metaphysics, or philosophy. Most people believe in something or other, but their reasons for doing so are usually very lightweight. "I was raised to believe in X, so I do." "I have to believe in something, so why not Y?" "My circle of friends believes in Z, so I do too."

Whether or not X or Y or Z has any **real** truth to it is a remote consideration - nor would most people even know how to go about testing their beliefs "from outside".

Then there is the cop-out comment: "All of X&Y&Z are equally true, or have some truth to them, or are various paths of equal merit." In short, modern roobs can have "truth" just about any way they would like it, as long as enough of them insist upon it. This is what Plato referred to, with loathing, as the "democratization of truth".

Amidst this blizzard of confused and vague thinking, there is the Temple of Set. Before the Temple of Set there was the Church of Satan. Why, among all the species of 1960s occultism, was the Church of Satan a breed apart? Why, for instance, did it attract me?

The answer is that, as a 1968 college graduate, I was caught up in the blizzard - and neither the "digested" philosophy of academia nor the "undigested" ideas of various social phenomena satisfied my desire to know just what the hell humanity was all about. I was searching not for a

new kind of emotional entertainment, but rather for a “lens” to bring things into focus. Impatient and disgusted with platitudes, cop-outs, rationalizations, and excuses, I was searching for **truth**.

Despite its imperfections and growing pains, the Church of Satan managed to do what none of its religious or philosophical predecessors or competitors had managed to do: It created that lens - the lens that brought sound, solid truth into focus.

A whole lot of previously “random” things began to fit into place; I began to understand humanity on the small and large scale, and then to Understand a great deal about the great issues of existence.

Some have speculated that the Temple of Set came about in 1975 because the Church of Satan’s universe had become too small for the energies it had released. Eventually that might have been the case, but the universe of the C/S had by no means been exhausted by 1975. The disintegration of the organization came about through purely mundane reasons, developments, and events [as are recounted in my *Church of Satan* history].

Like it or not, however, the Temple of Set’s universe was far vaster than that of its predecessor institution. Eleven years later we have done a lot of mapping; yet we have still only scratched the surface of this particular gold mine.

To put it very simply, the Temple of Set is the best lens in existence for those who wish a crystal-clear look at the phenomenon of human existence - past, present, and potential. There is nothing else remotely close to it in this area.

To see why this should be so, I invite your attention to the chart at the beginning of *Black Magic* in the *Crystal Tablet*. The philosophy of the Temple of Set is subsequent to all of those cited above it on the chart. This does not mean that all of them were judged of equal importance, or even that all of them contributed something to our design. What it **does** mean is that, for the philosophy of the Temple of Set to be what it is today, all of the preceding philosophies [and several others not included on this chart] had first to be understood and then critically evaluated. We are the “wheat” from scores of different graineries - most of whom are still unable to rid themselves of just their own chaff, much less sample others’ wheat.

The Temple of Set’s kind of rigorous, Hegelian dialectic is not the rule in religion or occultism; and in philosophy it is often gone through only “for the motions” - to set up the straw dog of a disliked predecessor [often inaccurately] which may then be knocked down [often unconvincingly].

There is no other institution which could offer a chart like this and claim to have studied, understood, and selectively picked & chosen from all [or even a

few] such prior systems. Most fear to venture outside their own padded cells. Catholicism, for example, is unable to deal with issues outside of its dogma, such as abortion or the ordination of females. Thelemites who worship at the shrine of *The Vision and the Voice* are dismayed at any interpretation of or work with the Enochian Keys which doesn’t fit in with Crowley’s concepts. No justification is offered for such blind eyes and deaf ears; the unorthodox disturbance is merely “tuned out”.

Anton LaVey maintained that the first job of any would-be magician is to quit kidding himself. “Self-deceit,” he quoth, “is the gravest of all ‘sins’.” At its best the Church of Satan was an engine for destroying self-deceit, and then for evaluating profane society as it actually thinks, talks, and behaves. At its best the Temple of Set is a more advanced, sophisticated, and powerful version of the same engine.

Armed with this lens, the Setian can venture into virtually any environment and see things more clearly, more quickly, and more meaningfully than either insiders or outsiders with blurred vision or self-imposed blinders. He is then in a position to make desired adjustments, employing the principles of LBM or, if necessary, GBM. If sufficiently skilled, he can enter, assess, adjust, and depart an environment without anyone else being aware of anything unusual taking place - just as a good stage magician can perform many slight-of-hand operations right under the noses of his audience while their attention is elsewhere.

Why am I going into this? Because I am occasionally asked if the Temple’s areas of interest - as enumerated in the reading list - are not handled in greater depth in other, more specialized forums.

For example, *Omni* magazine has a far “slicker” and more extensive coverage of speculative science than *Runes* or the *Scroll*. The Setian reader of *Omni*, however, has the “lens” of the Temple of Set to assist him in critically evaluating what he reads; the profane reader merely flounders in blind trust, blind distrust, or middle-of-the-road confusion.

To be truly Initiate is thus, at its most basic, to know where one is standing and why, and then to see clearly from that point of perspective. Once this principle is established and recognized, all else follows like a herd of shoggoths.

Within the Temple of Set are additional “lenses” in the form of Orders. Each Order constitutes a means of seeing some particular specialized area(s) of magic more clearly and meaningfully than would be possible otherwise. If you have yet to take advantage of the Order system - or for that matter of the more general systems of the

Temple as a whole, you are missing the whole point of the Temple of Set's initiatory system. It is not coffee-klatsch occultism. It is not bookish trivia. It is not being weird just to be different. In short, it is not Linus' blanket in any guise. It is a means to clear and unobstructed sight. "Having seen," as Mortensen so aptly put it [see *Runes* #IV-3], "enjoy!"

[7] Book Review:

The Serpent and the Rainbow

by Wade Davis

(New York: Simon & Schuster, 1985)

- reviewed by Robert Zoller II°

Wade Davis, a harvard anthropologist and plant explorer, is contracted by two psychiatrists and psycho-pharmacologists to go to Haiti in search of a drug and its antidote suspected by them of lying behind recent reports of zombism emanating from that country.

In the spring of 1962 a Haitian peasant aged about 40 approached the emergency entrance of the Albert Schweitzer Hospital at Deschapelles in the Artibonite Valley of Haiti. He was admitted under the name "Clairvius Narcisse" on April 30, complaining of fever, body ache, and general malaise. He had also begun to spit blood.

His condition deteriorated rapidly, and on May 2 he was pronounced dead by two attendant physicians, one of them an American. His sister Angelina Narcisse was present and immediately notified the family. The elder sister, Marie Clair, quickly arrived and witnessed the body. She affixed her thumb-print to the death certificate. The body was then placed in cold storage for 20 hours and buried at 10 AM, May 3, 1962. Ten days later a heavy concrete memorial slab was placed over the grave **by the family**.

In 1980, 18 years later, a man walked into l'Estere marketplace and approached Angelina Narcisse. He introduced himself as Clairvius Narcisse but used a boyhood name which only his sister and other most intimate family members could have known. He said he had been made a zombie by his brother because of a land dispute. He had refused to sell off his part of the inheritance, and his brother, enraged, had **contracted** his zombification.

Immediately following his resurrection from the grave, he had been beaten and bound, then led away by a team of men to the north of the country, where he worked for 2 years as a slave with other zombies. Eventually the zombie master was killed, and the zombies, freed from whatever force had kept them bound to him, dispersed.

He had spent the next 16 years wandering about the country, fearful of his brother. It was only after

he'd heard of his brother's death that he dared return to his village.

This story, Davis' backers told him, was too similar to other stories which had come out of Haiti over the years, and had sufficient documentation to lend it credence. Moreover there were rumors that the entire zombie business was effected by some drug. The backers speculated that if there were such a drug which could cause a death-like state, it would be invaluable in surgery and possibly space-travel [wherein hibernation or suspended animation would greatly enhance the chances of an astronaut's survival of a prolonged flight].

Davis goes to Haiti with the working hypothesis that the drug used is Datura Strommonium. This initial assumption is quickly shown to be unlikely, and Davis is thrown into an extended trial period wherein he, a white, strives to ingratiate himself with various blacks who he hopes can initiate him into the secrets of the poisons used - or at least to discover what they are. Eventually he succeeds, but in the process discovers that the process of zombification involves more than merely chemical alteration of the victim's body system.

The active ingredient, Davis finds, is Tetradoxin, a powerful nerve toxin with no known antidote. The poisoners of Haiti get this toxin from the pufferfish (also known as the blowfish) which is native to their ocean. Apparently they also use Buro marinus and assorted other noxious creatures to vary and enhance the effect.

Davis' book elaborates all this for those who want to know more. What I wish to emphasize here are certain issues regarding magic - especially Black Magic - which Davis' excellent work brings to light.

These issues are both cultural and technical in nature. Let us take the cultural first:

Davis quickly finds that zombification - indeed all magic - is bound up with the cultural genre. He had gone to Haiti to discover what drug the natives used to robotize their fellows. In the course of this search he had found that zombification was part of Haitian culture. Its roots went back beyond the days of the French slave trade to an even older African slave culture. This slave culture was intimately related to African tribal magic as practiced long before the coming of the white slavers, but which was transferred to the western hemisphere by the slave trade when African leaders and sorcerers, captured by hostile neighboring African tribes, were sold to white slavers and shipped to Caribbean islands for sale. Apparently a good number of these captives managed to escape and establish bands of black insurgents known as "Maroons" in what are today Haiti and the Dominican Republic.

With the eventual withdrawal of the French from the island, these insurgent bands formed a sort of

hidden government through a network of secret societies that affect all areas of Haitian society and, if we may believe Davis' sources, control all of Haiti's politics.

In the rituals reported in *The Serpent and the Rainbow*, a clear Masonic influence is seen. One tool of these secret societies is terror. This terror, used to keep the other black inhabitants of Haiti in line, involves the threat or other magical attack of those who violate the code of behavior considered by the courts of the secret societies to be consistent with their African heritage. Students of secret societies the world over will recognize the essentially conservative role of the secret society here.

There are a number of evils for which a person in Haitian society can be censured. One of these is to deprive someone of land, thereby threatening his ability to support himself and his family. Mind you, we are not speaking of the ostensible government of Haiti, which is a republic based on Napoleonic law but run for years by mulattoes descended from the miscegenation of the French. The courts to which the black peasant more often brings his/her grievances are those of the exclusively black secret societies who see it as their task to maintain the racial/cultural and religious/ magical link to Guinea, i.e. Africa.

The reported ex-zombie, Clairvius Narcisse, managed to violate several unwritten laws adhered to by his society, and was condemned for this by his brother with the knowledge and acquiescence of the rest of his family and village. He was removed from Haitian society to slavery by the courts according to established tradition.

Such slavery was sanctioned by the population as a whole at least to the degree that, though ubiquitous, it is nowhere contested. This may be the result of the terror exerted on the population by the secret societies. But we must remember that no such secret bond could exist in a society which would not accept it. Haitian society does accept it because the concepts of slavery and magic are deeply embedded in their African origins and admittedly reinforced by their contact with Europeans. Davis shows that removal of socially-disruptive elements in the Haitian village by means of zombification is part of the sociology of the island nation.

At one point the author is addressed by one of the Haitians who is helping him get to the bottom of the zombie power [for the poison is made in a powder form]: "Mon petit malfacteur, you are not a fool, but you still do not understand. You may gather your powders. In fact I will give you all the powders you want. You will meet zombies. You may see zombies come from the north. You will even think that you understand zombies. But you will

never make a zombie, nor will you leave here with the magic."

This confidant, named Herord, understood more than Americans might credit him, namely that magic and the ability to do magic are inextricably bound up with the mindset of the host culture. In Haiti people get possessed. In the U.S. such people are perceived as having a psychological illness and are treated differently.

In Haiti sorcerers may send someone a coup l'aire or a coup poudre. The first is a GBM operation, intended to affect the victim's subtle body (a full discussion of which, from the Vouvoun point of view, is supplied by Davis) and thereby effect the will of the sorcerer.

The coup poudre, on the other hand, is a magical powder in the mind of the Haitian. To Davis, as to other scientifically-oriented Americans, it is merely a chemical poison derived from animal matter. Yet in the context of zombification, a GBM operation which involves **both** chemical substances **and** subtle engineering the Haitian's perception of the powder as a magical substance rather than a mere poison is more practical and to the point.

It is more than a matter of semantics; it is a matter of perception of reality. The Haitian lives in a magical world; the American lives in a scientific world. In a magical world wonders happen, and power is in the hands of those who do wonders. In a scientific world there are no wonders, and power is in the hands of scientists or, at least, the power to disenchant the world is in the hands of those who can use the language of science.

This was an inevitable effect of the Enlightenment and the industrial revolution. Power went from the hands of the magicians to those of industrialists, politicians, and scientists.

Yet Haiti has not experienced the industrial revolution and the Enlightened world. In Haiti there are still magicians.

No one makes zombies in the U.S.A., although other forms of slavery occasionally. Zombies are made in Haiti. Part of the reason for this is that Americans would not sit still for zombification; it's not humanistic nor scientific. On the other hand they wait with baited breath for computerized cyborgs and the like. Why these and not zombies? Because zombies are not scientific.

One suspects that cyborgs might be more unintelligible [and possibly not so threatening] than zombies to Haitians, since electronic technology is not as much a part of Haitian culture as of ours.

Summarily zombism is a feature of Haitian society because that society permits it. Should the day come when the idea of slavery as a penalty is no longer acceptable to the Haitian, the zombie will disappear as a feature of Haitian society. There may

be some hold-out houngan (sorcerers) who will continue to zombify their fellows, but their task will be considerably more difficult if the tradition of zombification is forgotten by the general populace. As it is now, they live in dread of becoming a zombie, and everyone knows what that term means.

This means that the secret societies have the population doing their work for them, preparing the psychological ground so that the population knows what to expect should they ever be condemned by a secret society court. In scientific terms the suggestion has already been implanted in the collective unconscious by folklore and example. This is not the case among white Americans; therefore it is not a feature of American society.

What of the technique? An interesting feature of this book was the clear example it gave of magical mixture of levels. It was clearly stated at several points that there are several ways of zombification. Apparently the run-of-the-mill Haitian sorcerer will tell you that he uses only the *coup l'aire*. It is held that the weaker-minded can really be enslaved in this way. Here we see the standard anthropological theory of magic: It is merely suggestion. The victim believes the nonsense and is thrown into a panic by learning that he is enchanted and conveniently dies, hoots like an owl, becomes the slave of the magician, or whatever the malefactor desires.

I have never believed that this was a sufficient explanation for most magic, and now, apart from mountains of literary evidence [Agrippa's *De Occulta Phiosophia*, for instance, or even the records of the witch trials or the *Mallei*, the witch-hunters' bibles] we have documented evidence to the contrary.

More often than not the *coup poudre* is resorted to - that is the magical powder which puts the victim into a death-like trance which lasts sufficiently long to achieve the desired results. The entire process seems to be the following:

(1) The victim-to-be violates the unwritten laws of the black peasantry.

(2) He is denounced to a court.

(3) The court looks into the matter. If found guilty, the victim is notified of his condemnation.

(4) At this point and a later date he is given the powder. This can happen in a number of ways depending upon the specific powder. Since it is always a topically-active substance, it is often administered by a blow to the head by a rock smeared with the stuff, or smeared on the wound immediately following the blow, which should - although it isn't absolutely necessary - break the skin.

(5) At some late date, determined by how long the victim's body can fight the poison, the victim falls ill and "dies". He knows he has been given

the *coup poudre* but usually does not mention it to the doctors, who are either white or trained in European or American schools and hence skeptical of zombism.

(6) The body is now in such a low state of metabolism that it can pass for "dead" and remain whole for a long time [Narcisse remained "dead" for approximately 20-30 hours]. During this time the family members or those responsible who have remained nearby throughout the process thus far, notify the local secret society sorcerer as to the "death" of the victim and the time & place of the burial.

(7) The burial over, the sorcerer has the body disinterred and "calls" the soul of the victim. This is an important part of the process to which Davis gives insufficient attention. What seems to happen here is that the sorcerer conceives the soul as being in the vicinity of the body and entraps it in a vessel by means of his invocation.

(8) After the soul has been captured, the victim - if not already awakened by the calling of his name - usually he is conscious and in a state of abject terror, having awakened in the buried coffin and tried unsuccessfully to claw his way out. Now, hearing the calling of his name, he knows that it is not help on the way, but rather enslavement and the loss of his will. Yet, perhaps due to social folklore conditioning, or through the real effect of the sorcerer's magical domination of his soul, he, though utterly panic-stricken and so violent that it takes several men to restrain him, is brutally beaten to make him more manageable.

Steps #7 and #8 occur as soon as possible after the burial. Note that the slab on the grave is placed there by the victim's family ten days after the burial. This is done after the family, some of whom are allied with the sorcerer, have called in the latter to finish the process of zombification.

(9) The victim is subjected to a second baptism in which he is given a new name & identity and is told that henceforth he is a slave.

(10) He is given, forcefully if necessary, a paste of *datura strommonium* to eat which causes him to go into a trance wherein he will be docile. With the zombie's classically bugged-out eyes and mindless walk, he will be led away to his master. The *datura* also induces amnesia. Thus the zombie loses whatever orientation and memory he previously had and cannot relate to where he is now taken. Occasionally irreversible brain damage occurs at various stages of the process. Such damage rarely impacts the brain stem and the more reactive areas of the brain, hence merely serves to increase the zombie's dependence on his master and ensure his compliance.

(11) The zombie master to whom he is given is, presumably, also given the vessel which contains his soul (the so-called "astral zombie"). So long as the zombie master retains this vessel, he exerts complete control over the slave.

We can readily understand the profound terror which someone in this state would suffer, especially in a society which considers this sort of thing as a possible way of dealing with those violating its norms. Even in this country the prospect of imprisonment is utterly terrifying to the majority of people, the more so if they come from families which pride themselves on social responsibility. In Haiti the prospect of entirely losing one's will and forever becoming the property of another must be a terrible thing. Of course the very terror of it keeps people in their places and ensures the smooth running of the system.

An important feature of the sociology of zombies, mentioned by Davis, is that ex-zombies [and it is exceedingly rare that any zombie escapes] like Narcisse are not accepted back into society by their families or village. The "undead" stigma is permanent.

In conclusion I would say that I have by no means exhausted all that might be said about this very important book. There are items of Black Magical pharmacology and zombification which have not been dealt with here at all and which I leave for the reader to discover. In my opinion this book is a must for any Black Magician.