

The Scroll of Set

Issue Number 22

Volume II-10

June 1977

Editor: Margaret Wendall IV°

Copyright © 1977 Temple of Set

[1] The Second Year

- by Michael A. Aquino V°

High Priest of Set

As you can see from the Executive Director's report, we have devoted much of our second year of operation to refining the systems created in the first year, as well as to introducing some new ones for testing. We have experienced some complete successes and some failures - all of which adds up to a year well-spent. [I mistrust "failure-free" situations; it is an unmistakable sign that little or no experimentation is tolerated, or that unfavorable results of experiments are being swept under the rug. A crucial part of the "atmosphere" of the Temple of Set must be the freedom to err without fear of lingering ostracism after corrective measures have been applied.]

I think it is about time to explain the "model" of the Temple of Set to you in detail - the conceptual vision of this institution that I have in mind when I make decisions concerning its development. Once you understand what it is that we are heading towards, the intermediate steps - and the growing pains - will seem somewhat less mysterious.

Let me begin by answering a question which arises quite frequently in discussions with new Setians and non-members alike: Just how - if at all - does the Temple really differ from other occult, magical, or religious groups? Isn't it just "the same old story" with slightly different mythological trappings and a higher degree of organizational efficiency?

There are three very important parts to the answer. The first part is that, before developing its philosophy, the Temple has attained a perspective on human history [both philosophical and practical] that is, in the strictest possible sense, all-inclusive and detached. We have made a careful study of human ideas and behavior for the express purpose of avoiding repetition of patterns, on the principle that those who do not understand and appreciate history are condemned to relive it.

The detachment involved in this perspective is equally important. Objectivity in any analysis requires a complete lack of bias on the part of the analyst. [This is why computers are invaluable as analytical tools ... to the extent that they do not have human bias programmed into them!]

The Setian mind differs from the human mind precisely in its ability to detach itself from the vast panorama of the "natural" course of events and to assess that panorama from an independent vantage-point. The crystal-clear "vision" that results - and the subsequent operations of the Setian mind upon that panorama to influence it - are the essence of what the natural, human mind can only understand as "magic" - because the principles involved are completely beyond the reach of its vision. This principle of complete historical scope and detached perspective is found in no other institution on this planet. It is entirely unique to the Temple of Set.

The second part of the answer is that the Temple is gradually being configured to operate in an environment that is distinct from that of material, natural events and non-comprehensible to those whose value systems are limited to the natural universe. This means that the behavior of the Temple will ultimately not be influenced or controlled by outside events, but will be based upon a matrix of principles and priorities determined by the Temple itself.

Technically this also means that the Temple will never pose a deliberate threat to human political or social developments, because it will not be an interested party to them. It will merely take them into objective account when evaluating the material environment in which it must exist. In "escaping" from the natural course of human events, the Temple must never make the mistake of ignoring it. In fact we must understand and appreciate it far more thoroughly than the humans who exist completely within its confines if we are to neutralize its - and their - influence upon us.

As in the relationship between Hari Seldon's Foundation and the Empire, human society cannot claim that the Temple of Set poses a deliberate threat to it. But human nature is such that it fears anything outside of its comprehension and will actively attempt to destroy it rather than to tolerate it. We would be quite foolish if we did not appreciate this fact; on the other hand we must not allow that appreciation to give way to paranoia.

The Temple must control events in such a way so that it is never perceived or isolated as a target. This is a task which has many ramifications. The first and simplest one is that the Temple must not distort its true admissions process - one of **recognition** rather than of attempted conversion or indoctrination. If we seek numerical growth as a measure of "success", we will completely violate the principle of the Elect Setian mind as the only criterion for membership.

Another aspect of distorted admissions is that humans who are exposed to the internal workings of the Temple will necessarily perceive them in a different way than we do - at best as nonsensical and at worst as a threat. When such humans are eventually processed out of the Temple, they will be

suspicious and fearful of it. That it is illogical for them to hold that opinion will make no difference; they will form the vanguard of any “witch-hunt” that might develop. [Remember that Pythagoras and his school were destroyed by a mob led by and consisting largely of persons who had been dismissed from that school as being intellectually inadequate.]

At all times we must be careful to explain the Temple to curious humans in such a way that they understand its non-interference with their affairs. Only if we fail to do this are we asking for trouble by permitting a polarization to solidify against us. Make no mistake: If such a polarization should transpire, our chances of surviving it are nebulous indeed.

This is a good time to explain a few things about the First Foundation of the Temple, that “super-sinister” element that you have heard described as everything from an Orwellian “Thought Police” to a paramilitary variant on the Nazi SS. 1F is neither. Rather it is a task force with the specific mission of forecasting the social environment in which the Temple will be existing within the near- and medium-range future [up to about 50 years ahead], and of recommending timely preparations which the Temple should make to exist comfortably under such circumstances. It is really as simple as that.

The rumors get started for the simple reason that some of the alternative factors which must be evaluated in an objective forecast imply rather ugly future situations, which would call for correspondingly substantial reconfigurations of the Temple. But forecasting is a long way from established fact, and is by no means a justification for over-reaction on our part. It is a research tool, not a crystal ball. [I don’t mind saying that the forecasting technique to be tested by 1F is conceptually the most advanced - and accurate - in existence.]

The third part of the answer is that the Temple of Set is not a “thing in itself” to whose benefit the efforts of its Initiates are directed. Using the analogy of *Metropolis*, it is not a machine feeding upon the energy of its tenders. Put more precisely, it is a collection of systems designed to maximize the individual Setian’s expenditure of energy for magical ends.

Let us examine this point carefully. The vast number of factors and the great personal expertise which a magician must bring to bear upon a given problem make the probability of error and/or inaccuracy very high. Accordingly a lone practitioner will spend a great deal of time and effort on wild-goose chases, or in repeating the processes of elimination that many another magician has laboriously pursued before [or may be pursuing

simultaneously]. Efficient communication of past and present techniques will go a long way towards eliminating this problem.

The magician’s work may be directed towards uncomprehending recipients, of course, but within the Temple an increasing percentage of it is undertaken with the object of communicating the results to minds capable of appreciating them. Here the Temple membership structure serves a second function - that of identifying such minds at levels of initiatory awareness recognized by the degree-system. By recourse to this reference structure, a magician may direct efforts to where they will achieve the maximum results with the minimum waste.

The research-oriented machinery within the Temple is being designed with a similar economy and simplicity in mind. According to the present concept, it boils down to four distinct yet interlocking areas: (1) The *Scroll*, (2) The *Ruby Tablet*, (3) Data Processing, and (4) Personal Contact.

The *Scroll of Set* is designed to convey information of time-value to the entire Temple at short notice, as well as to introduce ideas for general consideration which have not been researched in depth. Purely-administrative articles and notices are kept to a minimum, so that philosophical & magical material may be given priority. Contributions from I°-IV° Initiates are all encouraged. [I deliberately avoid sending material other than these annual reports in order to maximize the space available to others.]

The size, composition, weight, and length of the *Scroll* are all designed to maximize information. Expensive frills such as multicolor printing and heavyweight paper are avoided. Bound volumes of the newsletter are available at a low price to new Setians [or to current ones who desire a bound set].

A measure of the *Scroll* is that, in the two years of its existence, the volume and scientific/intellectual value of its contents have easily surpassed the precision, scope, and timeliness of all other occult/religious/magical literature in existence.

The *Ruby Tablet of Set*, presently scheduled for initial release this summer, will be a Setian encyclopædia designed for reference material of a longer and more complex nature than is suitable for the *Scroll*. It will serve as a repository for some of the most advanced philosophy of the Temple and, like the *Scroll*, it will not be available to non-Setians. [In fact, because of the nature of many of its contents, it will be available only to those who have been recognized as II° or above.] It will be produced in loose-leaf, so that additions and modifications to the contents can be made frequently - even monthly - without necessitating wasteful, tedious overhauls

of the entire encyclopædia.

Via a system designed by its Editor, Magister Robert Ethel, the various essays are extensively footnoted, cross-referenced, and indexed to a master bibliography - which itself will be keyed to a new Temple Reading List about 2-3 times the size, detail, and sophistication of the present one. The *Ruby Tablet* will gradually expand into a work covering the entire scope of the Temple and completely surpassing such prior efforts as the *Equinox*, the *Golden Bough*, etc. in length, organization, and timeliness of data.

[So that the Temple will not become bogged down in storing and distributing a variety of books, the idea is to consolidate the contents of as many papers as possible in the *Ruby Tablet*. For example, *The Book of Coming Forth by Night: Analysis & Commentary* will not be reprinted as a single volume; its pages will eventually be reprinted as a section of the *Ruby Tablet*.]

To date our Data Processing element, overseen from Detroit by Magister Michael Grumboski, has been used in only a limited fashion - for membership records and cross-referencing of statistical and demographic data. In the future this element will gradually assume a role of greater and greater importance to the Temple. Computers have the ability to store, process, transmit, and refine immense amounts of data at incredibly high speeds. For an operation of our projected scope, computer technology will be absolutely indispensable.

As the logical criteria for our magical operations, forecasting procedures, and cooperative projects are determined in greater and greater detail, it will be to our advantage to key them into software programs that can be applied to computer modules at momentary notice for the solution of specific problems. Coding systems for such data may be developed which will enable Setians with personal hand-calculators to decipher numerical print-outs into readable documents. These are not pipe dreams; they are concepts which are on the drawing boards right now.

The final component of our research/communications network is as crucial as the others: personal contact. Printed material can accomplish a great deal, but it cannot capture the essence of the Setian mind in the way that personal communication can. Indeed the very process of initiatory recognition of the Temple depends completely upon personal evaluation. Appropriately emphasis will always be placed in this area.

Conclaves, personal meetings, Pylon activities, newsletters, bulletins, and individual letters all form a part of this process. From Santa Barbara alone more than eight good-sized "telephone books" of letters have gone out in the past two years - twice the

output of six years' correspondence for the old Church of Satan. Forty-one bulletins of up to ten single-spaced pages apiece have gone out to the Priesthood, frequently accompanied by voluminous enclosures as well - all to ensure that every Priest and Priestess of Set is completely up-to-date on the "nerve center" workings of the Temple. All this is to ensure that when you contact one of these officials - any one - he or she will have immediate access to the same data that I do.

There is an extremely important reason for this stress upon personal contact. As you know, Setians I° face a time-limit of two years in which they must demonstrate their ability to be recognized as II°. This is not something which they can achieve by memorizing and parroting Temple documents. [Indeed little more than the *Scroll* is even made available to a I°.]

Rather this ability will be recognized in a I° by a III° in the course of normal, systematic dialogue between them. It is a quality which is not the product of "occult book-learning", but of an individual's presence of mind in the strictest possible sense.

Another effect of this practice is that persons who join the Temple with the idea of gaining access to its archives while remaining mute and unseen themselves will discover that the majority of Temple texts will be unavailable to them - and that within two years they will be gently but firmly disengaged from the Temple altogether. The time and energy of the Elect are precious and will not be wasted on parasites. They are reserved for those who are also Elect - who will continue to find their way to us and to Come Into Being as the first manifestations of the Third Stage of human evolution.

This, then, is a working profile of the Temple of Set - an organization which is at once based on principles older than the Pyramids and yet developing concepts far ahead of conventional science. Indeed it is "Alpha and Omega" - possible by *Xeper*.

[2] The View from the Executive Director's Head

- by William F. Murray III°
Executive Director

As the *Scroll* is primarily the "magical" publication of the Temple of Set, I have on purpose kept my nose (or pen) out of it. Executive Directors, though priests and magicians in their own right, are more officially interested in making the wheels turn - dotting the t's and crossing the i's. But I do think it is about time [and there's been some urging from the general membership] to let all of you know what has been happening in the E.D.'s Office.

Because so much material goes out to new members and existing members from the E.D., I get quite a bit of feedback. Also because of what passes my desk, I have a pretty good pulse of what is happening in the Temple generally - magical, personal, action & reaction, and pure administration.

One of the major concerns that has recently popped up and was expected is what happens on the death of a Setian. As you saw in the last issue of the *Scroll*, we did lose a friend. I looked into this with aid of legal counsel, and we agreed that if the individual Setian wishes to carry a note in his wallet indicating the name and address of his nearest III° with the remark that this person should be notified, it would meet current ideas regarding such matters. Also III° officials of the Temple should contact me if ever there is some question as to their status in the "outside" world as a Priest of a recognized religious body.

What else do I do while watching tumbleweeds do their mad dance down the streets of Winnemucca, Nevada? The E.D. expedites membership inquiries, processes new memberships, keeps the many books, tries to project future Temple needs, coordinates all administrative matters, and in general keeps the physical body of the Temple functioning that the magical body may *Xeper*. Who helps me?

The primary Element that currently works with me is ALP - Ap-Uat Library Project - directed by Priest Ronald K. Barrett in San Francisco. One of its functions was detailed in a past issue of the *Scroll*, and the "On Call" function was presented to you in the last issue. Funny thing, ALP is the result of a casual, 15-minute conversation between Priest Barrett and myself in the parking lot of Squire Richard's in Santa Barbara two years ago. It is amazing to me how some things happen when they are needed.

The 1F Element operation was detailed to you in the last issue. More and more we will be hearing of its specialized functions. It is a unit very much in keeping with Crossing the Abyss. We all know that.

An Element you will hear a lot about soon is headed by Magistra Lilith Sinclair, one of the only three IV° Element Directors. This is the Element of Conclaves and Conferences, or CC. This Element supervises and coordinates all conferences and conclaves on an area, regional, national, and international level. Priest Thomas Huddleston, Priest Roland Holt, and Adept James Lewis are currently coordinating with Magistra Sinclair a conclave for the Southeast and possible Midwest areas.

Now here is a brand new Element for you! The Element of Experiences, directed by Priestess Yole Patterson. Priestess Patterson and her staff are geared for input of a most interesting nature. Any

member of the Temple who has a magical experience, a predictive dream, a feeling that something is about to happen, a Lovecraftian doozy of a nightmare, a ritual experience, or a different "happening" is urged to send it to EE for interpretation and collation into the Temple Experience files. This is magical in nature, but does fall into the area of administration, as the results are filed in ALP, and of course the writer receives a written report of interpretation from the Element. All of these experiences will be cross-indexed so we can see general patterns emerging from the grid. Priestess Patterson has asked to be "swamped", so swamp her!

The Element of Publications is directed by Magistra Margaret Wendall. It is responsible for the *Scroll of Set* and certain other Temple printed material. This element is supervised within itself, but is responsible to the High Priest, Executive Director, and the Chairman of the Council of Nine.

The Element of Data Processing is headed by Magister Michael A. Grumboski, and handles all of the computerized records of the Temple.

Another Element not connected to the Office of the E.D. is the Element of Rites, directed by Priest R. Jzamon DeCecco. It is concerned with Temple general ritual, and reports directly to the High Priest. If you have developed rituals or desire a specific one, this is the Element to contact.

There are several Units working within the bounds of the Office of the E.D. Just recently activated is the Crisis Control Unit (C-C), supervised by its chief, Adept Marie Kelly. This is sort of an EE but with just one specific mission: to collect and report all membership input dealing with crisis. Example: How do Setians react to and insulate themselves from urban civil unrest and disturbances? In the event of a major disaster: What do you do? What can you do? Who do you contact? Will you be contacted? I think you see the picture. I urge all members to send their problems and solutions of this nature to Adept Kelly. You will receive response and acknowledgment.

Something I have been wanting to get in motion for some time now is finally a reality. The History Unit (H-H) Co-Chiefs are Adepts Susan Morrison and Sandy Sarris. They will have access to all but the most confidential of the Executive Director's and Temple files, and will prepare, in outline form with proper references, a monthly Journal of Temple and pre-Temple history.

Because of the tremendous amount of inflow to the office of the E.D. over the past year, it has become necessary to expedite the response turnaround and appoint Area Administrators. This has not been done to date, but inquiries have been recently sent. Currently there will be three to cover

the East, Mid-America, and West.

The Administrators will be my direct personal representatives in the areas listed. They will be authorized to receive initial membership fees, renewal fees, orders for Temple insignia and publications, and to make administrative decisions, under advisement, in their areas of responsibility. They will also have on hand materials for membership inquiries, and if it ever comes to this, media releases.

Area administrator for the Mid-West is Priestess Colleen Huddleston of Ohio, and for the Western United States Adept Janice C. Harris of California. Administrator for the Eastern United States has yet to be chosen.

You have now heard the reality. Let's discuss what I would like to see. Recently I have been quoted as saying, "There are things not even in the talking stage that should have been a working reality æons ago!" But I am known to get impatient from time to time.

I would like to see all of the individual experimenters draw together into an Element of Magical Science. Priest Barrett and I have had some long and heavy discussions on this particular matter. If we don't like the title "Magical Science", we could call it "Research and Development". The Element would cover a vast area, and it would work. We have talent just lying around that has not been used. I know; I collated and cross-indexed all of those "blue" and later "pink" informational sheets. And if this Element ever gets off the ground, some of you will be hearing from me.

I want to provide an example, because I do think this is so important. Some months ago Magister Robert Ethel published in the *Scroll* his time-consuming and infinitely-precise development of the Enochian Keys. I, taking a break from administrative duties, spent a week in the lab and converted his work to tonal signals. Priest Huddleston is currently giving them vibratory values, and Priest Barrett is researching color values. The Enochian Keys could make a good movie!

Now do you see what I mean? We need an EMS or ERD (if you will) to coordinate such things. The Element would be open to all degrees of membership. It would be one of the best Elements to pass judgments to the III° on persons ready for the II°. Think about it!

Now is the time to mention that all of the above Elements, Units, etc., are all connected by one or several ties. Everyone acts and reacts to each other, elementally and personally. It is one of those lovely Paw-in-Claw arrangements.

The point of this whole article, if there is any point to be made, is the fact that we - all of us of all degrees - are members of the Temple and must act

and react on our levels of proficiency. This is the way to *Xeper*. This is the path to Setamorphosis.

If you have a problem, an answer, an idea, a criticism, a like/dislike, a solution, a question, a stellar-shattering concept, pass it along. If you cannot go through a III°, go to a IV°, or call or write me. If it is a real ringtailed catawampus, there is always the High Priest. Don't stew on it. Make yourself heard!

One last note and I'll leave you with the finer things in life. Because of current input to me, and I know it will increase, please do not expect the long "Chatty Cathy" letters you used to get. Sometimes I can do them, but mostly now please expect specific answers to specifics on "speed letter" forms. I hate to do it, but as we *Xeper*, I become a victim of the Loss of Personal Touch. Don't stop writing, but please don't expect the 10 pages of single-space that you used to get.

[3] **Biography:** **William Francis Murray III°**

Vita: Born 10 May 1932, 8:40 AM, Oakland, California.

Education:

B.A. Chico State College, 1958.

M.A. University of Minnesota, 1960.

Military:

Sergeant First Class, Military Police, U.S. Army.

Warrant Officer 1st Class, U.S. Army Reserve.

Decorations:

Combat Infantry Badge

Good Conduct Medal (2)

National Defense Service Medal

Korea Medal

U.N. Korea Medal

German Occupation Medal

Ordnance Medal

USAR 10 Year Medal

Liaison Medal (German Occupation)

Affiliations:

American Ordnance Association (ADPA)

National Historical Society

Nevada Historical Society

North-Central Nevada Historical Society

Past Chairman Board of Directors N-C Nev. Hist. Soc.

International Alliance of Theatrical Stage Employees (Journeyman)

21-year Member, B.P.O. Elks

Past Esquire, Winnemucca Lodge 1757, B.Y.O. Elks

2-time Member Elks National Foundation

Associate, Smithsonian Institution

3° Lodge of the Smiths

Occult:

Satanist I°, Church of Satan, V
Warlock II° VI
Priest of Set III° & Executive Director, Temple of
Set, X

[4] It's All Greek to Me!

When the Bubastis Pylon Wall Calendar was being designed, the names of the Egyptian months were included in Greek as an art form, and because the Greek more closely approximates Egyptian pronunciation than English. [An example of this is our word, *Xeper*; English just doesn't have a "X" sound.]

Since the calendar appeared, it is being used for dating some Temple correspondence, and some of you are saying - rightly - "It's all Greek to me!"

To help you use the calendar and to avoid confusion, the following are transliterations of the Greek into English, which should be written on your Bubastis Pylon calendar.

Months of Growing:

Tubi
Mechir
Phamenoith
Pharmouthi

Months of Inundation:

Pachon
Pauni
Hephiphi
Messori

Intercalated Days 1-5*

Months of Sowing

Thouth
Phaophi
Hathur
Choiak

Stress is on the last syllable.

* The "Intercalated Days" were added at the end of the Egyptian year when it was discovered that the year is approximately 365 days long. Early Egyptian calendars had twelve 30-day months, or only 360 days in a year.

[5] A Note on Courtesy

- by L. Dale Seago IV°

"Courtesy: 1. Excellence of manners of behavior; politeness." (*American College Dictionary*, 1966 edition.)

Many new Setians are uncertain how a member of the Priesthood of Set or other senior Setian Initiate should be addressed. Judging from matters which have come to my attention from time to time, it appears that some of our "older" members could also benefit from some advice in this area. I will therefore present some general guidelines and the reasons for them.

Even in ordinary human society, it is not considered polite to address a person by his/her first name until that person gives some indication that he/she wishes to be so addressed. Until then a more formal Mr. or Miss/Mrs./Ms. is appropriate. The formal address is indicative of respect for the other person's dignity as an individual, while the first-name address is more intimate. And intimacies are to be invited, not thrust upon someone. This applies in the Temple of Set as well. Setians are very special people, set apart from the masses, and any I°/II° Setian should be addressed - whether verbally or by correspondence - by title of degree, or at least by Mr./Miss/Mrs./Ms. unless some more familiar and personal form of address is invited. This is simply good manners.

This is even more important in dealing with a Priest or Priestess of Set, a Master of the Temple, or a Magus. The Priesthood has generally bent over backwards - perhaps too far in some instances - to avoid "throwing its weight around", largely because it has so **much** weight. It must be realized that these are not merely titles which have been assumed or conferred upon their recipients because they sound nice. These beings have been selected by the Prince of Darkness as sacred to him. Each one has studied and trained for years, and has been tried and tested and tempered through processes literally inconceivable to those who have not undergone them themselves. The stresses and pressures to which the Priest or Priestess of Set has been subjected are awesome, and anyone who has faced them without being destroyed by the process deserves to be called by the proper initiatory title. Any III°+ Initiate should always be addressed by the appropriate title of his degree until or unless he specifically indicates otherwise. He should also be referred to by title in any conversation or correspondence about him with a third party.

A little courtesy never hurts.

[6] Set in the Far East

- by Linda Thomas III^o
(Rinda-Thomas-san)

Greetings, Setians of the World! Here's something which should answer the questions of some of you who keep asking me why I choose to operate so far away. I'm speaking of my chosen corner of the Earth - Japan.

Just try for a moment to imagine a land where Christianity and its resultant sickness have not caught on. Try to imagine a people who show no surprise at the speech of a woman doll-maker who claims her dolls have souls - no surprise at what in the West is considered "phenomena" - ESP, essence, psychic ability. Rare is the Japanese family that hasn't at least one member who has some quality which we Westerners would place in the category of phenomena.

"Absolutely nothing strange about that - it's natural," is the only comment I can get from any Japanese I've spoken to on the subject.

And what of "magic" in this magnificent land? Defined from a Setian point of view, it also causes no eyebrows to raise. "Isn't it a part of life to will things your way?" "Why do you call that magic?"

"Well ... Uh ..." was as far as I could get without going into the whole history of the West.

Now there are various myths that have come down through the ages which deal with witches, warlocks, fiends, and what-have-you. And there are segments of the Buddhist faith which lend themselves to the sustaining of these myths. They all stem from the ancient belief that the Emperor and his family were direct descendants of "God". The key here is that even the sustainers of these myths recognize them as myth. Rather refreshing, wouldn't you say?

I could write volumes, but the point I've tried to make with this piece is that the path to *Xeper* is much easier going when it's free from the fetters of incredulity. And you can't imagine how pleasant it is to walk down a crowded street and not hear one chorus of "Jesus loves you"!

Besides when was the last time someone waited fifteen minutes at a bus stop with you - for a bus they weren't planning on taking - just so you could share their umbrella?

Besides - I like raw fish!

**[7] Practical Magic:
Destruction!/Compassion.**

- by Robert Menschel I^o

The Setian, the all-powerful magician, is like unto a god. He does as he wills.

The *Diabolicon* tells of the will of God. The masses are enslaved to the will of God. Those who rebel are tortured, destroyed. Should not the Setian use such methods to support his will?

Let us consider the three types of Setian personality.

Let there be the Setian who revels in his superiority, who recognizes the inherent inferiority of the non-Setian. The interfering non-Setian is a mosquito to be smashed, destroyed. This is the means used by great kings and emperors of all time, by God himself. Can the Setian do less?

Let there be the Setian who revels in his superiority, who recognizes the inherent inferiority of the non-Setian. He finds it better to bend the will of the non-Setian, to enslave the enemy. The Setian benefits more by this action than the other. Again a method used by the great kings and emperors, by God himself. Can the Setian do less?

Let there be the Setian who revels in his superiority, who recognizes the inferiority of the non-Setian. But **this** Setian did not say 'inherent'. Yes, there are many who can never attain the power, the knowledge, the will; many who can never be Setian. Then there are others, others that need only an educational training before they become Setian.

These others are inferior by coincidence, not by inherent fault. Most Setians cannot determine instantly who is [or is not] capable of becoming Setian - else we'd not need the initiation period.

This third Setian does not abide hindrances to his will or his way. He is like his comrades. Yet he destroys not, enslaves not. He guides the inferior ones away from the path of interference. He educates, raises his enemies. He befriends them.

Set speaks through the *Diabolicon*. He tells of Satan, endowing all angels, all men, with Will. Satan and the ArchDæmons gave their gifts to all of mankind. Can the Setian do less?

Men throughout the ages have destroyed and enslaved their enemies, often in the name of God. Let us now become greater. Let us now grow closer to Set. Let us become like Set.