

The Scroll of Set

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[1] It is Now the Time for the Coming Into Being of *Xem*

- by Constance Moffatt II°

The "Infernal Mandate" is carried by whoever best represents the true will of the Prince of Darkness at a given point of time. I am convinced that the "Infernal Mandate" has now passed. *Xeper* has been Uttered, and it is now the time for the Coming Into Being of *Xem*. The impetus of the Æon of Set is now in the care of another Magus. - Michael A. Aquino V°

Thus did Magus Ronald Keith Barrett Come Into Being as the new High Priest of the Temple of Set on March 24th of the year XIV Æon of Set.

Magus Barrett, known magically as Anubis, entered this world in the small town of Fort Branch, Indiana, September 29, 1944 CE.

One of three sons of members of the Presbyterian Church, Anubis was elected to the Indiana State Synod, the governing body of the Presbyterian Church, when he was 14 years of age. After challenging the hypocrisies of the church and incurring the wrath of the religious fathers, he resigned from both the Synod and the church.

Anubis nevertheless continued in his search to find **the** true church - one that practiced what it preached. "My quest for that God that called to me from the time I was a young boy drove me [and everyone else, I might add] crazy. I was labelled 'fanatic' and 'heretic' at the same time."

Anubis spent most of his time in the local cemetery outside of Fort Branch, or performed contrived rituals in front of the altar of the town's Presbyterian Church, the sanctuary to which he gained access by sneaking in through unlocked windows.

The special ceremonies of the Mormon Church and the secrecy of their temple appealed to Anubis. At 17 he thought he wanted to "try it out". When his parents prevented his baptism, he joined the Army in order to have the freedom to join the church. By this time, however, he began to question and challenge the Christian god. "I reasoned that maybe he was wrong if all his followers were such hypocrites. Then I made a bargain with both the Devil and God at the same time. The one who could prove himself to me would gain my loyalty. Religion became empty to me, and I became

something of a rebel."

Shortly thereafter Anubis decided to investigate certain magazine ads and joined AMORC. This association was not long-lived.

During the 1962-65 Army years which followed high school graduation, he had some medical training. Shortly after his Army hitch was up, Anubis joined the Universe Book Club. His first order included *The Black Arts* by Cavendish and *Diary of a Witch* by Sybil Leek.

Something in me said, "Yeah, more, more!". My very first ritual was my own version of a destruction ritual, and it **really** worked.

Disenchantment soon set in, however, as he became bogged down with worthless occult books. The disenchantment led to "internal outrage toward everything". He bought a motorcycle, became involved with an outlaw club, cultivated a "very demonic appearance, and generally raised Hell".

One day a mysterious package arrived in the mail, sender unknown. It contained Anton LaVey's *Satanic Bible*. "I laughed and put it away for a rainy day. Then one day it rained!" Anubis read the book in one sitting and finished by proclaiming himself a Satanist. "I felt as if LaVey had written my own feelings and ideas in his book." Shortly thereafter he wrote the Church of Satan for an application.

Anubis became a Satanist I° in V AS. He continued on through the Church, becoming a Warlock II° in VII. He joined the Lilith Grotto and the Grotto Council in VII in New York City, where he owned and operated "The Magician", an occult service/store specializing in Satanic ritual supplies, books, occult jewelry, metaphysical art gallery, etc. He formed the Twilight Grotto, the last Grotto in the Church of Satan, in IX.

The Temple of Set welcomed Anubis as a Priest of Set III° in July of X ÆS. He became one of the original Council of Nine the same year. During this time he brought into creation the Anubis Pylon in San Francisco, which was active through the Vernal Equinox XIII. He became a Magister Templi IV° in August of XII, and Chairman of the Council of Nine in January XIII. He was Recognized as a Magus V° on the South Solstice XIII.

Magus Barrett moved to Potter Valley, approximately 180 miles north of San Francisco, early in XIII. Shortly afterward he made his final move to the top of his three-mile-high, magical mountain of mystic origins and wild, primitive beauty, which he named *XemSet*. Wilderness is one thing which he has always loved, and this extremely remote mountain more or less "found me. It is the magically correct place for me to be. I feel uncompromised here at *XemSet*. This is also where I first 'knew' my Word *Xem*." Since that first day of residency on Middle Mountain, he has worked tirelessly building the *XemSet* complex, an extensive undertaking.

Dark and Handsome, with a rather disarming,

jackal-like smile, Anubis likes to paint, sculpt, explore, and “terrorize humans”, the last of which he lists first among his pet peeves. He is also interested in metaphysics, electronic & classical music, science fiction, philosophy, Egyptian language, religion, magic, Lovecraft, other horror literature, and art.

This very magnetic and energetic Magus likes coffee, his pipe, a full Moon, summer, peanut butter, Grape-Nuts, creating things, watching nature as he works outdoors, magical work, Setian company & magical discussions, and “me”. He has left cities, loud noise, sports, pollution, and **humans** - all of which he abhors - behind him. More of his pet peeves are: cold, wet weather; helplessness; sloppiness; senseless red-tape rules and laws; mechanical failure; soul music; imbalance; illness; intellectual snobs; drunks & “heads”; liars & thieves; incompetence; and “situations affecting me that I cannot control”.

Merenthoth, the XemSet cat, will be joined in August by a pet wolf, who will fit quite well into the surrounding animal life of deer, jack rabbits, raccoons, owls, and snakes.

Magus Barrett fully identifies with the Temple of Set because as one of the Elect he knows that the Temple “is that one organization on Earth dedicated to Truth. The Temple is that which gives means and/or purpose to everything else. It is the vehicle of the Elect upon the path of *Xeper* to *Xem*.”

As Magus, Anubis desires to define and completely “Open the Way to *Xem*”; as High Priest of Set, he hopes to “guide and protect the Temple as best I can”. Personally he aspires to “fully Come Into Being as a god”.

I would like to recognize and thank Anton LaVey, who helped to set me on the path of magic, and Magistra Lilith Sinclair, who was a true teacher and guide for me. Without her example and magical expertise, I would not be who and what I am today. And finally I wish to thank and express my love and respect to Magus Michael Aquino, without whom none of us would be who and what we are. There is none greater than this one. He is honored by me above all others, not only for what he has done, but for who he has shown us that he **is**. It is my will and my Word that he shall always be honored among us.

As Magus Ronald K. Barrett, High Priest of the Temple of Set, advises all Setians to “never be less than you are”, he also leaves us with his favorite quote from *The Morning of the Magicians*: “Freedom to become in the midst of an eternity which is!”

[2] IV° Recognition: Linda Thomas

In May XIV Magus Ronald K. Barrett, High Priest, announced that “by the will of Set, through the application of her own will toward *Xeper*, and upon the Recognition of the High Priest of Set and confirmation by the Council of Nine, Linda S. Thomas has Come Into Being as a Master of the Temple of Set (Magistra Templi) IV°”.

[3] Thrones

- by James Lewis III°

Hail, ye of the thrones and ye who are yet to come. I, your brother, speak.

Enthroned amid the Darkness which only the eyes of the Elect may pierce, I from my throne know you of yours.

Aye, Priest and Priestess, Magister and Magistra, and you Magi! One and all, each knows the others.

How came we by our thrones? I say to you that it is by will and awareness of both ourselves and the Prince of Darkness.

Æons ago we walked the Earth, and now we are again Come Forth by Night. I, Orm, Dragon of the Abyss and one of the guardians of that great treasure, the sacred Temple, know by the words of Set that I was once before and that now I am again. Now as before I see the thrones, the thrones of the Children of Set come again.

It is of our thrones that I would speak to you, O my kin. It is by will and might that we hold our thrones, and the beauty and splendor of each throne is accompanied by danger to the holder.

A throne does not simply become on its own; it is built. You are the builders, and you alone decide whether the throne grows in majesty or crumbles to dust.

By *Xeper* a throne may grow in might and immortal majesty. By stasis it is destroyed. You Setians: You are the ones who shall decide the stability of your thrones.

You who are, you upon the black thrones, hear me! If you would be, if you would live, then make fast your throne by your will. Think not that once a throne has Come Into Being that it is forever. Guard your Flame; it is the key that Opens the Way to immortality.

[4] My Thanks to You

- by Linda Thomas IV°

She emerges from the silence of her den! As you all know, much water has passed under the

bridge, and the article/note of thanks I had written for all of you never got printed in the *Scroll*. Hoping none of you has by now given up on me as ungrateful, here it is:

My fellow aspirants to *Xem*,

It has been a long, hard pull back to the exultation I call life. In fact I wonder if I have indeed returned. It is not enough for me to zip around like I used to, and to be able to do all my yoga with my former ease. I require a life of supreme intensity.

It is this demand which I put on life and those in my life which makes it so unbearable to me to be even nearly absent from the mainstream of my own consciousness. As we probably all know, any strong illness has a tendency to cause one to withdraw and defend oneself, just at the time one needs oneself the most. It's an interesting paradox; all you can do is withdraw in order to survive, but at the same time it is this withdrawal that can weaken the life force as well.

"But I alone cannot preserve my Elect" ... and so I alone cannot preserve myself. As I wandered between darkness and light, consciousness and oblivion, pain and fear, I became constantly aware of a thread of brilliant and fiery strength which held me in constant love. I knew that this thread came from my own heart, but I also know that the strength of this consistent support came from the other tenders of the Flame as well.

A new surge of life has arisen within me. I **am** as I never was before. New, young, old, tempered with the elements of age, in ever-growing Setamorphosis. If I may equate this experience of mine with a type of annihilation which has been avoided, I may hope in some way to give to all of you some of that which I feel you have given to me.

We all have a particularly difficult path. That which we have chosen to do has no precedent and no real reference point. Having given up our idols, we have no "god" on which to blame our failures or pin our hopes. We have only our selves, and the monumental responsibility of fledgling freedom. Our lives require real thought and honest consideration. Being honest with oneself hurts too. Yet it is required.

Life is such a tenuous thing. Quality fills it, strengthens it, makes it a viable, actual sense rather than a variable, thin statement. It is not that which one does, but that which one is that becomes the deciding factor in continuance. When life becomes essential and incorruptible, then life itself has become the ultimate magic.

Thank you, my brothers and sisters. It's **alive**.

[5] Experiments in Telepathy

- by John D. Furcean II°

Salute! I would like to continue experiments in telepathic communication on a one-to-one basis with any interested Setians. Experiments will include transmission/reception of known, agreed-upon languages, i.e. glyphs, numbers, or other symbols.

Perhaps after some degree of results have been obtained, we can concern ourselves with contacting a third person to verify experimental results. Possibly Adept Robertt Neilly, co-founder of C.A.T.E. experiments, would be keeper of the records.

I am seeking a system by which Setians may regularly experiment in telecommunication and prove their results. As with most disciplines, I suspect the key to mastery is practice, practice, practice!

If any Setian is interested in the above, will he/she please write to me?

[6] The Council of Nine

Magistra Lilith Sinclair was recently appointed to the Chair of the Council of Nine. Priestess Sandy Sarris and Priest Lynn Norton were appointed Councillors. Each new councillor serves a nine-year term of office. The nine Councillors constitute the Board of Directors of the Temple of Set, Inc.

The other Councillors are: Priestess Jinni Bast, Priest Robert DeCecco, Magister Michael Grumboski, Priest James Lewis, Magister Dale Seago, Magistra Linda Thomas. The term of office of the Chairman of the Council normally expires each June 30th. Magistra Sinclair was appointed to hold office until June 30, XV.

[7] Relative Relativity

- by Raj Dakkar, General, STF
Chief of Staff, Imperial Stormtrooper Force,
Hub Four, Galactic Empire of Andromeda

Address Coordinates: Sol Three, Milky Way Galaxy; Attn: R.H.Moffatt III°

Michael Aquino, who does not have the scientific expertise to answer your question in *Scarab Wings #I-2*, forwarded a TWSOG of "Beetle TraXs" to STF Headquarters and asked me to comment on that television documentary's demonstrations of your Dr. Einstein's theories.

Accordingly we sent out a translite drone to intercept the broadcast waves leaving Earth, and I have just viewed the program in question on our monitors. The phenomena shown on the program do not conflict with the considerations discussed in

my technological commentary to *Pantehnikon*.

Let us take the case of the atomic clock that, when taken on a fast (sublight) jet flight, registered less elapsed time than a similar clock back at the base. When you are dealing with experiments of this precision, it is absolutely essential that all stresses upon the clocks be absolutely identical. In this case, if you will re-view the program, you will see that this was decidedly not the case.

The clock on the airplane was subjected to a different environment in terms of the gravitational pull upon it (due both to the jet's acceleration and to the jet's distance from the mass of the planet Earth during the test), and the atmospheric pressure upon the physical components of the clock was also different. The magnetic fields surrounding both clocks were also different.

I noted that the variation in readings between the two clocks was extremely small; such differences in environment, in my opinion, could easily explain this. To give you a more detailed answer, however, I would have had to examine the experiment myself and take precise measurements concerning the sensitivity of the two clocks to their respective environments.

The experiment with the mesons and the electrons is fairly easy to explain. Once more it is a case of the scientists concentrating so much on the phenomena they expected to see proven that they did not take into consideration the complete physical equation of what was actually taking place.

An object accelerates because more and more energy is being applied to it. This energy, in keeping with the law of conservation of matter and energy, does not disappear; rather it is transformed into the kinetic energy of the object which it accelerates. The faster the velocity of the meson or electron, the more net energy it as an object possesses.

Do not confuse this with the expenditure of energy needed to keep a self-propelled object in motion (for example, your net energy decreases as you walk across the room).

As the electron or meson possesses greater energy, this energy will become evident to instruments as either increased "life" (a function of energy) or increased mass (a function of subatomic energy conversion). Either way it is simply a balancing of the equation of conservation of mass/energy, and in no way demonstrates that an object "increases its mass or energy from nowhere" just because it is approaching the speed of light. The mass/energy level is increasing, but simply as a result of the transfer of energy being applied by the accelerating force.

May the Force be with you!

[8] Freedom of the Elect

- by Paul S. Uriaz, Jr. II° (Merut),
Set-Amentet Pylon

Who can honestly say they are free? And why?

Before the question of freedom can be addressed, a couple of other questions must be answered.

Why do I exist? And for whom? The Elect are Set's chosen. How they became Elect is really not important. What is important is that they continue to become as Set is, and remain within the majesty of his essence.

Freedom is a natural enemy to security. That is why independence of the Great Law is such an alien and lonely endeavor. Perfect freedom without the will to power means chaos and helplessness.

He who is alone is free. Yet fears stand close by to challenge that freedom. That is why when doors to the fears of perfect freedom are opened, one comes closer to death and life and the mysteries of the self.

Freedom is a burning desire and not an escape. How do you know what you seek may be escape, or freedom? Ask yourself if you need a person, place or thing to manifest the reality of freedom within yourself.

Most people mistake freedom for escape. Escape is letting go of existing realities, saying "to hell with them", and embedding oneself in a refuge; whereas freedom exists, no matter where it, he, or she resides. It illuminates and separates itself from that which is unfree, yet it exists within a balance of reality so that destruction does not manifest.

To be free is to accept pain, the pain of knowing what is past is no more; it is not to shun the future and to resolve the present. As one experiences *Xeper* closer to Set, alien feelings and loneliness are necessary ingredients to become a living Power of Darkness.

Freedom of the Elect is the reality of knowing why you exist and for whom. As painful and joyous this experience might be, it is the only way to be as Elect as you are to Become.

[9] Magic and the Law of Karma

- by Richard Arbib I°, Thoth Pylon

How many times has someone told you that if you practice Black Magic, the evil that you do will return to you? This, of course, is the "Law of Karma".

"Karma" is the mistaken belief that actions which are evil will return to the initiator. This belief was invented by various religions as a means of behavior control. If a person does something illegal

and is caught, he or she may go to jail; but if not caught will be free to break the law again.

At the time that most religions were formed, law enforcement was very primitive, and so there was a need to create a method of controlling negative behaviour in cases where there was nobody to observe and punish evil acts. So "God" was invented and made both invisible and omnipresent to oversee man's actions. This was a way of forcing people to behave in a certain manner by creating a "conscience". It did not matter that "good" and "evil" are **subjective** and **relative** terms. The only thing that mattered to these religions was that the **control** was there.

"Karma" involves value judgements of good and evil. In order for an evil act to return to someone, there would need to be a god who has a set of rules for what constitutes good and bad behavior. Then this God would hand down justice to anyone breaking the rules.

If you don't believe in the traditional concept of "God" [and as Setians I'm sure you do not], then there exists no one to enforce the rules that "Karma" is supposedly guided by. To believe that the entire objective universe is guided by a value code based on the ancient beliefs of the Hebrews and Hindus during the dawn of this planet's civilization is absolutely ridiculous! Although man may attempt to understand the laws of the universe, these laws are not bound by ethical theories.

Even so there have been cases of people involved in magic who have suffered ill effects after performing a destruction ritual. There are several reasons for this.

The main reason is that these magicians **expected** something bad **would** happen. In the *Crystal Tablet of Set* Magister L.Dale Seago points out that it is the "monsters of the *id*" which can harm a magician after a working. These repressed fears and guilts can work from a person's subconscious mind and set up a series of situations that will make the person seem "accident prone". This is just the physical manifestation of guilt.

How can all this be avoided? That is simple enough. Don't do anything that you would feel guilty about. Once you've done a working, don't feel guilty about it afterwards. In the *Satanic Bible* Anton LaVey advises the magician to revel in the revenge created in the destruction ritual rather than to feel guilty.

By simply doing what you feel is right and then feeling right about it afterward, you will be able to bypass the "Law of Karma".

[10] Apotheosi Setiani: Anthem

- by R. Jzamon De Cecco III°

Priest: The firmament is clouded, the cosmic order dis-ordered. The god of lies trembles when Setians move about. We arise as gods, living on the errors and weaknesses of the lowly. We are lords of wisdom whom no-one knoweth. Our home is in the cosmos. Our might is in our brain. Like Set, our mentor, we are the strong. Our shade is the oryx of the sky.

All: Fierce are we in our hearts. As the messengers of Set, we deliver at the pole of the north our magical workings. Those of the meek one run with legs of mud from the great, the mighty ones who overpower the powerful. Whomsoever we find in our way we eat, as does Ra in his rising.

Priest: Set is older than the oldest. Set shineth as master of the horizon. So shall we! We crack the joints of the humble. We take away their hearts. We sacrifice them to our satisfaction. Our wisdom is not used up; our strength grows through eternity. Our end is an everlasting presence in the universe; Set our dignity.

All: We do what we will to do, and do not what we will not. Our portions are forever abundant. The fuel is in our bones: the force of Set. The shadows of the mighty Prince of Darkness are over us forever. Enchanted ones, mighty ones, cosmic ones, perfect ones, Dark ones - we are! Hail Set! *Xeper!*

[11] III° Recognition: Stephen Bushey

Ronald K. Barrett V°, High Priest, has announced the Coming into Being of Stephen H. Bushey as a Priest of Set III°. Priest Bushey joined the Temple and the Cavern of Amon Pylon in Framingham, Massachusetts, October 22, X and moved to San Francisco in XII. Shortly thereafter he was Recognized by Priest Jzamon DeCecco as Adept II°.

[12] The Seasons: Their Time of Celebration, Meaning, and Influence

- by Ricco A. Zappitelli III°, Thoth Pylon

The spring equinox, the beginning of Set's power on March 21-22, occurs when the Sun crosses the equator, making the night and day of equal length. This is a time of rebirth, renewal, regeneration, and formation of the new. This is a good time for doing rituals "to plant the seed", as it were, of a strong foundation for the future; lay the groundwork for a new time; or aid others in planning or reaching their own goals, i.e.

compassion rituals.

The night of April 30-May 1, Walpurgisnacht, has been recognized as the time when all demons, specters, and sprites return to this dimension and hold a wild celebration, culminating May 1 (May Day) in the fruition (or peak) of spring. [Bay Area correspondent's note: Walpurgisnacht and its counterpart Halloween were both originally the spring and fall equinoxes and were celebrated as the present equinoxes are today. Their "evil" character has arisen from the Christian condemnation of the fertility/harvest rites of those ancient nature-worshippers.]

June 21-22, the summer solstice, is the zenith of Set's influence, when the Sun reaches the point furthest north of the equator. Its influence is that of abundance, joy, and life! This is a great time for doing celebration or sustaining rituals.

The waning of Set's influence and the starting of HarWer's is the autumn equinox, September 21-22, when the Sun again crosses the equator, making the day and night of equal duration. Its influence is harvesting and reaping of prior efforts; storing and preparing oneself for the coming destruction; and it is a good time for rituals of introspection and strong resolve to analyze and appraise one's life. Communication rituals with Set are greatly called for.

All Hallow's Eve, October 31, one of the great fire-festivals of Britain at the time of the Druids, is celebrated as a time when spirits of the dead, demons, and sorcerers were extremely active and would exert their dark influence. This was also a time when some young people would perform magical rites to choose their future mates. The power of "good" on November 1, All Saints Day, rebalances the prior night's scales, as it were, and exerts its influence of light.

The winter solstice, December 21-22, the time of the year when the Sun reaches the point furthest south of the equator, is a time of decay and death. Its influence is that of chaos and destruction from which a desired order may spring and new life regenerate. This is an especially good time to do destruction rituals on persons or obstacles of growth, but also a time of turmoil and confusion. I find it to be a challenge to work against this downward pull, and if nothing else, to "will stability" in this difficult period. Incidentally this is the strongest point of HarWer's control.

The highest day of celebration to Satanists was the individual's birthday and indulgence in life. To me it is my "Xeper-day" (Being or Becoming Day), my actual birthdate - a way of helping me re-examine my recent growth, restate my allegiance to Set & his Temple, and reaffirm my unwavering desire to *Xeper*.

[13] Lunar and Solar Sabbats

- by Stephen H. Bushey III^o, Thoth Pylon

The equinox is the time when the Sun crosses the equator, and night and day are of equal length worldwide.

The Sun enters Aries, the Vernal Equinox, about March 21. The Sun enters Libra - the Autumnal Equinox, about September 22.

The equinoxes are commonly defined as those moments when the Sun reaches the point where the plane of the ecliptic intersects the plane of the equator. The equinoctial points are the Earth's nodes, where the plane of the Earth's orbit intersects that of the Sun. The zodiac, measured from the spring equinox, represents a fixed relationship of the Earth and Sun in an orbit around some remote galactic center. The equinoctial points of the sun's orbit are analogous to the Moon's axis in relation to the Earth's orbit.

What about the Set-star, Gamma Draconis, as a galactic center?

The solstices occur twice a year, when the Sun is at its greatest distance from the celestial equator, and are so called because the Sun then appears to stand still.

Sun enters Cancer - reaching the northernmost point on June 21: summer solstice.

Sun enters Capricorn - reaching the southernmost point on December 22: winter solstice.

The four major traditional pagan holidays, Halloween (October 31), Candlemas (February 2), Beltane (April 30), and Lammas (August 1) are believed to be derived from the remote Pryt lunar religion which predated the Druidic solar religion.

These holidays mark the beginning of each quarter of the solar-tide cycle: First the tide of destruction and winter is initiated with Halloween, the feast of the dead the first day of the witches' year. The dark tide of destruction reaches its zenith at the winter solstice. Candlemas marks the end of the reign of the king of winter, lord of misrule, and the first stirrings of the bright tide of summer.

At the time of the Vernal Equinox, the bright and dark sides stand equally balanced, with the bright tide on the increase. Beltane marks the beginning of its full power which climaxes on the summer solstice.

From here it begins to wane. The first stirrings or the dark tide are felt at Lammas, the time of fruition and harvest, when the crops are gathered in. At the autumnal equinox the two sides again stand equally opposed, the bright tide waning, the dark tide waxing. Halloween starts the cycle again.

[14] Exeunt

The resignation of Margaret A. Wendall from the Temple of Set was accepted on March 31, XIV. Michael J. Waters was placed on inactive status on March 31, XIV. The resignation of Alan L. Sturrock from the Temple of Set was accepted on March 31, XIV. The resignation of Patricia S. Turner from the Temple of Set was officially confirmed on May 24, XIV.

[15] Commerce More than One Meaning

- by Robert H. Moffatt III°

There are many definitions and “forms” of prayer, as explained to the congregations of “religious orders”, but the common meaning of praying is to ask a distant superior god for a favor. Do Setians pray? I think not. With prayer one keeps distance and awe between the being and the supplicator. With Set the experience is intimate, warming, a dual presence. It is not prayer, it is - commerce. I have commerce with Set.

[16] Set and Stoicism

- by Robert H. Moffatt III°

Stoic doctrine explains that man is superior to all other animals because his rational mind (*nous*) captures the scheme of the universe. Thus man can consciously plan an existence which conforms with nature - meaning, in practice, aligning desires and behavior strictly to the austere limitations of the physical universe. This Stoicism is natural.

We Setians see nature itself as restricting the potential of mankind - see the Stoic doctrine as the narrow, Right-Hand Path.

The “other” religions do not fight nature. Many find it sinful to go against the “Natural Law” and find it necessary to reward those of the “faithful” who help the benevolent and egalitarian forces of nature to increase their own population and preserve their institutions with “grace” credits against an invented hereafter of bliss. This produces the worst form of humanity, with real pain, disaster and confusion. These are the nyrds. They are the escapist from “now”, from this, the only real life.

Are Setians escapist? In our zeal we can fall into the escapist trap by setting up our own supernatural saviors, schemes, and hopes for “salvation”.

The mature Setian is the ultra-realist. If we are mature Setians, we choose willfully to be perverse for our own benefit. We use our ability to take the

straight and wide Left-Hand Path, explore non-matter, non-humanity, non-nature. We side with the dark element. Together we discover Set, the primeval balancer; joining with him, we will to rebel for him. We grow, we Become.

As mature Setians we realize that men are not born children of nature. Even according to the story of Eden [there is an underlying element of truth in this fable], man was not made by a natural process. Setians have discovered this - explore this - will for growth along non-natural lines.

We are not a movement in the sense that we want to attract attention; we wish to remain obscure; we sharpen and solidify from within. We shall tear the very membrane which separates us from home. With this sword we shall pierce nature herself.

[17] Set-Experience Analysis

- by Robert Brink II°, Thoth Pylon

My personal Set-experience revolves around my isolate universe of the self and every aspect of my being. At my old job I tried to make everyone around me respect me for what I was (Adept of the Temple of Set), which means nothing to the average person. They do not understand it, and they resent it.

I tried to force the issue of my Setian will on them. They would listen and know what I'd said was true, liking and hating it at the same time. Finally when there was a showdown between a non-Setian and myself over a particular incident, those in charge (non-Setians) chose the non-Setian.

Projecting my will to create a change upon the natural order - in this case a destruction ritual to its fullest - caused me to almost lose myself in the battle, and I was getting no results from this particular way of solving the problem. I see now I was not accepting the change of my self and the atmosphere it needed to exist.

I came to realize I was wasting my energy in a way. I then reached a point when I decided to start directing my magical energy inward. Even others in the Temple of Set didn't understand me; how could they if I couldn't understand myself? I called my self up and out of the everyday routine of things and looked at what was happening to my self as a person and as a Setian. This is a hard thing to do and required constant analysis of the self from which each magician **wills** his destiny.

Obviously I decided to will my own, which has led me to the Priesthood of Set. It has given me insight into why certain things happened to me in the manner they did, so the self could relate. Sometimes one learns the hard way, and sometimes not.

Regarding the Set-experiences, I know now that the fear I felt along with a simultaneous surge of power was not from "Set"; the fear came from myself not understanding the self, or in this case seeing myself as I was. I did call to my brother Set, and the fear was gone; I asked if Set would show me not to be afraid - the results of which I'm still experiencing.

Magic **does** work, and it **does** affect the natural order. This is important to note, and has helped me. We are given our complete freedom to do as we choose in keeping with the word of Set.

Work the magic which touches and changes the natural order. Then afterwards one begins to choose to turn this magic in on oneself, to create a perspective perception of the whole essence of self [which does differentiate the Temple of Set from other magical orders, and is one difference between White and Black Magic].

Let me explain that when I say "turn one's magic in on oneself", I do not mean "do a destruction ritual on someone and return it back to the self". I mean taking the energy we may be wasting or not using and doing something constructive - projecting it inward to learn and understand the self. This has helped me to see and understand my self.

When you are in doubt about any situation, ask a question pertaining to the problem and wait for the answer. If the desire is truly there, the answer will come. This is something that can be said again and again, but only if the initiate uses it will it bring about positive results.

[18] Re-Definition of the word "Solidarity" in these Changing Times

- by Linda Thomas IV^o

sol'id: hard, united, smart, having three dimensions; -arity: in a solid state. - *Webster's Dictionary*

Now that we know what "solid" is, what things/feelings/states can we identify as solid?

The island of New York sits on solid granite. Unshakeable. There was an earthquake in New York this year. It didn't do any damage, but it shook up the state of infallibility of that granite.

Ice is a solid. Ice melts. Trees are solid. They can also be ripped out of the ground in an instant by a tornado.

The Earth is a solid mass. Beneath that solid mass, on a great portion of the Earth, there is a molten, churning activity, or a great flowing of waters. On top of that solid mass of the Earth, over a great portion of the world, the topsoil is so full of harsh chemicals and reactants that nothing of

nutritive value can be produced there.

The governments of the world are about as solid as jelly. It's a little like the old query regarding where Atlas is standing as he holds up the Earth.

We are faced with a hard reality. Solidarity, according to all the old standards of definition, does not exist. "For mankind now hastens toward an annihilation which none but the Elect may hope to avoid."

If we presuppose ourselves to be the Elect, or at least aspire to it, we must re-define ourselves, our values, and our efforts.

The recent past of the Temple of Set has brought about a tremendous change. All the comforting symbols of our existence seemed to be in a tumult. What has kept the Temple alive? Our solidarity.

Probably all of us can recall a time in our life that was so tumultuous that we really had to fight to stay on top. Like high school, before we graduated and found out what life was really all about. Congratulations, all. That I^o stele, that red medallion, that black and silver pentagram, that Understanding of the Master, that Utterance of the Magus is your respective diploma.

And we have entered a Brave New World. This world is mysterious, enchanting, perplexing, and wondrous. It also requires a lot of hard work to stay on top. There's a lot of disillusionment and disappointment. This is the stuff of life, but with a solid foundation gained only by introspective work, each of us may stand. As all of us individually redefine our own solidarity and apply it to our work and our respective positions in the Temple, we may indeed hope to be the Elect.

[19] Some Causes of Magical Indigestion

- by Paul S. Uriaz, Jr. II^o

1. Developing a third buttock as I evolve into Setamorphosis.

2. Having an apparition materialize, soil my rug, and disappear without apology.

3. Conjuring a succubus only to find upon investigation that it is an incubus in drag.

4. To be bitten by a brain-damaged wolf in the full moon wherein I would develop a stutter in my howl and a pronounced limp.

[20] Tarot - Astro Indications

- by Stephen H. Bushey III^o

[Note: This research was conducted February-March and was based on a Tarot reading of October XIII.]

Within the Tarot deck listed among the Major Arcana is key #16, The Tower, sometimes referred

to as the Lightning-Struck Tower, the House of God, the House of Life, or the Citadel. The card is usually pictured with a flaming tower being struck by solar lightning surrounded by falling drops of light. These drops of light, often referred to as Hebrew Yods, are said to signify the descent of the life force into the material condition of existence. The lightning bolt, symbolic of spiritual truth, represents the same energy which is drawn upon by both the Magician" and the Hermit of the Tarot deck.

The interpretation of this particular card does pertain to what has and in all probability will come into being in XIV. Both Crowley and Case relate the meaning of this card to the Hebrew letter "PEH" or "PEI", meaning "mouth", or the mouth as an organ of speech. The right and power of "Utterance", **the second race of man**. He or they under this card are represented by the pentagram and can hope to attain release from the flesh through an initiation by what may be termed the "regenerative flame".

Most Tarot authorities agree that the Tower overshadows almost all cards of the deck, and few influences can prevent the major and often unexpected changes wrought by those who shape and interpret this key. Attributed to this influence is illuminated, evolving intelligence, coupled with the ability to wield the power of the avenging force. ["I punish the enemies who are in it, placed in the place of Destruction."?] Also associated is logic in the formation of a new and more specific thesis under an environment of transition, so as to permit a clarification and refreshed intuition regarding meaningless projects and vain illusions.

Here I will interject some facts and observations related to the thus-far-stated subject matter. We have seen the coming into being of a new Magus and the Utterance of a new Word. Now we have the concept *Xem*: Higher Man. Is not *Xem* a continuation of *Xeper*? Does not Higher Man encompass what *Xeper* - to become - is all about? Is not the idea of change contained within our pentagram? A new Magus, not to obliterate the word of another Magus, but a new "Force" to broaden, to bridge *Xeper* in *Xem*.

We all belong to the Temple of Set, yet we exist in and are subject to the natural order of things. We attend our Pylon meetings and Conclaves, participate in a wide variety of Temple projects (the *Scroll of Set*, regional publications, 1F, telepathic experiments, extensive computer programs, surveys, etc.), write letters, meet informally, and of course try to express ourselves and support and validate our own and others' ideas and motives. We do not speak against participation in the above, but wish to point out what some of the message within the

Tower implies. We can be involved with all that has been mentioned inside the Temple framework and yet still form misconceptions, allow personality to dominate, play the game of politics and from these vices cease to understand the true meaning of Setamorphosis and what the Temple is.

Let me now attempt to define the relationship between the Tower, XIV, and *Xem* in astrological terms. The astrological sign which is said to bear most upon the situation is that which to the ancients was regarded as most important. Capricorn, or perhaps to be more accurate the bearing here would be the exaltation of Mars in Capricorn. The symbolic interpretation of this exaltation is denoted by extremes of height and depth - the union and linking of the invisible or spiritual world manifested in the visible or temporal world. Also this position inclines intense personal magnetism enabling the putting forth of a new concept.

[Note: Magus Barrett was confirmed as V° on the winter solstice, when the Sun entered one of the four signs of initiation - Capricorn. In Egyptian astrology/astronomy the 21st day of the month is the day of Anubis. During the early dynasties Mars was associated with Set-Harakhti or Horus, belonging to or related to the horizons. Also, although I do not possess the necessary texts at this time to plot the astronomical configurations of the time of and around the last winter solstice, it is interesting that it was Mars' conjunction with Venus-Bennu/phoenix, which simultaneously rose with Sirius circa 3130 BCE that issued in the Sothic Era. Previous to the Sothic was of course the Harakhti Era.]

In closing I will return to the Tarot Tower and draw from what Gareth Knight perceives of this key since his perception agrees with mine as to what may be expected from XIV, *Xem*, and the new High Priest. There will exist a direct communication to the individual with the possibility of tremendous benefit to the persons properly balanced to receive it. But if the person is too strong, it will leave him unmoved; if he is too weak, it will consume him. "I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee."

[21] 1F Has New Director

High Priest Ronald K. Barrett has announced that Magister L. Dale Seago is now Director of 1F (First Foundation). Magister Seago is about to return to California from Fort Huachuca, Arizona, and his new address will be known towards the latter part of June.