

# The Scroll of Set

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## [1] Set-I International Conclave is Accomplished

- by Constance Moffatt II°

“A major step in the evolution of the Temple of Set as a whole, something that has been a long time in the coming, something we all felt instinctively was vital, has been accomplished,” stated Magus Ronald K. Barrett, High Priest, during an interview following the conclusion of Set-I, held in Windsor, Canada July 12-15, XIV.

“A bond has been established in helping to connect all of the Elect so that there is no separation of purpose and direction. In the two workings I felt a very strong drive to unite the Order of Set (III°+) with an essence that we all knew was there, but when geographically separated seems difficult at times to feel,” continued Magus Barrett. “During the Conclave working there was a new bond of understanding extended from the Order of Set to the lay membership. The obvious advantages of the Conclave are the getting to know the different Initiates on an individual basis. Thus when we see a name in the *Scroll* or in correspondence, we can connect the essence of the individual to that name. A deeper sense of trust and love, that could not have occurred by any other means than the Conclave, has begun due to the personal contact and interrelations with our Setian brothers and sisters.

“Another major advantage of the Conclave is the fact that we have witnessed the Temple of Set function on both its administrative and magical *raison d’etre*. The lay membership has been able to see the various aspects of the Order of Set in motion, such as the Council of Nine and the High Priest determining policy change in keeping with the growth of the Æon, as well as observing the Recognition - the Coming into Being of a new Master of the Temple, Magister Lynn Norton.

“Initiates, normally scattered and isolated throughout various parts of the continent, had the opportunity to experience, in rituals, the essential, magical core which is, of course, communication with the Set-entity. This witnessing should open doorways for them into their own magical evolution in terms of personal relationship with the Prince of Darkness.

“The conclave had a variety of types of experiences, ranging from highly-charged ritual atmosphere to fun & laughter and everything in

between. It is really too soon to be able to assess any but the obvious effects that Set-I will have upon the Temple of Set. Perhaps at this early stage, though, it can be summarized by saying: ‘Set, we have gathered your great nobles unto you, and we have felt you pass near to us.’”

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## [2] The Ipsissimus Has Evolved

- by Robert H. Moffatt III°

What is an Ipsissimus? The *Collins Latin Gem Dictionary* translates it as “His very own self”. The ending “issimus” is grammatically the superlative degree of “ipse”, meaning “self”; or closer to Latin thought “he who is himself the most”. There is no concise English equivalent to “Ipsissimus”. The Temple of Set, however, has Recognized that Michael A. Aquino is an Ipsissimus.

High Priest Ronald K. Barrett hailed this Recognition under the stars on the 30th of June XIV as a highlight to the III°+ working at XemSet, and again at the opening of the Set-I Conclave by adding to the costume of the Exalted Man a medallion made of a disc of solid gold with a sterling silver pentagram prominently overlaid. The beautiful piece was paid for by the Priesthood and remains the property of the Temple of Set.

These events were charged with an indescribable degree of emotion that could not be augmented by any amount of fanfare or ceremony.

The Ipsissimus was obviously deeply touched and at a loss for words to express his emotions at the moment. “There are some experiences which cannot be described in words,” he said slowly. “This medallion is not only ceremonial. It is not beautiful solely for the metals and craft which compose it. It is meaningful because of the knowledge and the love with which the Temple has seen fit to bestow it. I will never cease to respect it thus, and after my time has passed, it will be returned to the Temple. The very ability of the Temple to Recognize such a degree evidences our evolution since X. The work of the Temple has been like the splitting of the atom, the opening of a whole sphere of existence, an arrival at intellectual activity on the level of Plato.

“For myself the degree of Ipsissimus is an initiatory state of being that is very personal. No matter what you do, no matter where you go, whom you know, what success or failure you experience - that part of yourself you bring out through being, becoming - the thing called ‘initiation’ - makes a difference in you, not as an animal but as an intelligence unique in the universe.

“This is true divinity. The recognition of this makes us a new breed of atomic scientist. But this is not like a new scientific discovery. This Æon is alive!”

Magus Barrett read the new By-Laws providing for the VI° and told of one of his workings several months back when he heard Michael Aquino hailed as “the Exalted One, to be cherished - a living symbol for us all”.

Before the medallion presentation and after the High Priest had opened the conclave, Ipsissimus Aquino had remarked that: “The changeover of High Priests highlights this conclave. What comes out here will be a foundation for the future. John Fowles’ reaction to the cliché ‘No man is an island’, was ‘Rubbish! Each man is an island.’ We are like returning comets, gods and goddess, come hence to drink of each other’s universes in more vivid color. Here there are no leaders, no followers. Everyone is a star.”

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### [3] Set-I Brings Record Attendance

And those who dare name themselves after me did gather in a universal conclave. My dark heart did pulse and glow with pride for these, my friends, for ours is the pure love.

32 Setians arranged the time and the means to travel up to 5,500 miles to Set-I, the Temple of Set’s first international conclave, and back. The 4-day schedule of events was well publicized, organized, and hosted by a team of Setians who had been working on details for over a year. Magistra Sinclair had divided the planning into six practical phases:

- (1) Enthusiasm
- (2) Disillusionment
- (3) Panic
- (4) Search for the guilty
- (5) Punishment of the innocent
- (6) Praise and blame for non-participants

The planning did not get past #1. With the kind of enthusiasm that can only come from the will of a Master of the Temple, Magistra Sinclair engineered the event so that there was no disillusionment, panic, or guilty to separate from the innocent [private lives aside]. As for praise, this was freely and loudly given to her and hosts Priests Robert DeCecco and Robert Neilly. And letters must be pouring in to them now with only good things to say. As for rewards, there are the feelings of pride and accomplishment that are certainly theirs.

Pre-registration and consistency of travel advice were factors which avoided chaos and kept participants informed. These necessities were diligently perused by Magistra Sinclair.

Sticking to the schedule as much as practical was necessary to get the most out of the conclave itself, and Priests Dececco and Neilly applied their

will to accomplish this to the benefit of all registrants. On opening day they welcomed all to the conclave lodgings and were solicitous in helping all get registered and settled into their rooms.

Magister Grumboski, in spite of a formidable schedule, assisted with the organizing of Set-I and added greatly to its effectiveness by his participation in the major events, weekend hospitality, and organizing of a visit to the Renaissance Center in Detroit.

There were no last-ditch efforts to persuade more Setians to come to the conclave. It was left up to the individual to assess the importance of it for his or her own self.

Magus Ronald Barrett, High Priest, chaired all general and the III°+ meetings, and called for “another beginning” to coincide with this “the most extended conclave ever for the Temple of Set, with the largest participation ever.”

Priestess Colleen Huddleston (painter) and Magister Lynn Norton (conceiver) put on a showing of two Setian Tarot card designs - “The Æon of Set” and “The Golden Section” - in the form of beautiful 16x24” oil canvasses.

Magus Barrett showed a photo album full of pictures of XemSet, winning many promises of visits. The only III°+ on the American continent to miss the conclave just could not be there. He, Priest Ricco Zappitelli, kept vigil at XemSet to transmit the fluency and wisdom of Thoth, his neter. At a prearranged time his brothers and sisters spoke with him by telephone from Windsor.

A III°+ ritual took place at midnight on Friday, with a simultaneous I°/II° ritual in another room. The all-member conclave ritual happened Saturday night. The powerful magical sequences included the Recognition of a new Master of The Temple IV°, Lynn A. Norton.

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### [4] Conclave Presentations

Topics covered during the conclave meetings, with elaboration in this *Scroll* or in future issues, were:

(1) Presentation on the First Foundation (1F) by Magister L. Dale Seago, Director, backed up by a discourse emphasizing and explaining the rationale of the 1F mission as a Temple task force by Ipsissimus Michael Aquino.

(2) Presentation on the meaning of the degrees by Magus Ronald Barrett, with participation from Ipsissimus Aquino and Magistra Sinclair.

(3) Presentation on the “pyramid” communication structure by Magus Barrett at the III°+ meeting, with directives to the Order on putting it into action.

(4) Presentation on protocol, or the “more-than-common” courtesy appropriate between Setian gods and goddesses. [If name-dropping is rude between mere mortals, how much more so between Setians?]

(5) Presentation on “Food Combining and Compatibility of Foods” by Adept John D. Furcean - well-documented and fascinating, extremely interesting and convincing.

These and many other discourses were taped and transcribed for future use in the *Scroll* or the *Jeweled Tablets*.

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### [5] **Set-I Conclave Reflections**

- by Linda O. Blood I°

**Is it three weeks already?** I resent every second that comes between me and that conclave. Now that the mail has started flowing, I can at least in some way touch all [you] people. Out here in the boondocks of the spirit, that is truly my lifeline.

I keep trying to define that special quality Setians have that so affected me. That commitment to being that gives each of them (us!) an acute sense of his or her life and something unique and infinitely precious. So few people really have that deep-down, because they've never honestly come to terms with their own uniqueness and are still, one way or a million others, working their way back to oneness with the Great Law. So no matter what they do, in a sense they wind up being “just one more” of something. They aren't committed to digging out their essence and then living it, as we are.

I wish I had an excuse to attend that [Libertarian political] convention early next month on the west coast. Actually I wish I had the funds! Not that I'd actually show my face at the convention itself unless every Setian within a hundred-mile radius was tied up for the day. To be honest, I think I'd have a hard time keeping my thoughts on the proceedings - too much else filling up my mind these days. Used to feel a bit guilty about that, but I've been thinking about it and came up with some conclusions:

(1) That my right to be free is not contingent on my efforts at influencing others in the same direction.

(2) That not enough consideration is given to “indirect” influence by the political action hardliners. And who is to say that my own personal freedom won't have an effect on others?

(3) That the Temple of Set is doing a very effective and thorough job of protecting the personal freedom of a small but very precious sector of the population. I prefer that to having a comparatively marginal effect on a larger sector.

(4) That while I admire the dedication of the party's leaders, as the years have passed I've found

that I prefer to do so at a distance.

(5) What I'm doing with the Temple of Set now is about a million times more important to me than anything I could be doing with the [party].

Still it is good to have them as a reference, as an ideal political system. The Temple of Set, of course, deals with what is actually most likely to happen and how best to contend with it. I consider the 1F very important, not just in the event of catastrophe but for what it can do to help us avoid being swamped in the sea of smaller SNAFUs that can eat away time and lives.

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### [6] **“Brothers and Sisters”**

- by Robertt Neilly III°

My warmest greetings to both yourself and your wife and to my brothers and sisters, one and all, on the west coast.

A strange thing about terminology: I work in the local civic government [that's like federal government twice removed, but you already know that, knowing Canadians!], and I am required to be in a union as a condition of employment. In the union we are all called [Set forbid it being true] “brothers” and “sisters”. It is treated as lightly as a gaudy fraternity.

I can sense more and more now what Brothers and Sisters of Set really are. Is there love, real love, amongst the brothers and sisters or the union?! Or is there a common empathy felt that need not ever be bolstered by strife nor human-strike?! Possibly some of those more dedicated brothers and sisters deceptively talk themselves into ... yes. But I must most heartily detach myself from them.

This letter has actually to do with the pictures I have enclosed, taken at the conclave. I wish to offer them to the the *Scroll* and for the general purposes of the Temple as my gift and small token of affection. Please feel free to use them however you wish. Use the negatives to print extras for any Setian who might see them and order. I must share these photos, for in them are the magnificent Elect. Please share the joy they bring me with any Setians close by. Until I hear from you in the writing manner I remember *Xem*.

[Ed. note: Several of Priest Neilly's photos have been used in this issue of the *Scroll*, and a number of Setians have ordered prints from us after seeing the “proof set” when we were in San Francisco for the Tut exhibit and conclave. Thanks, Priest Neilly!]

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### [7] **Pentagram**

- by John D. Furcean II°

The angles glowed as silver bars; the spaces did increase as a portal now. I stood before its center.

My form will seek. Move forth through the angles' center. Through the Sacred Cut did I step. With the shimmering stars of space, I mingled as with a breath. Try to feel the presence of *Xem*, the crystal city, portal of dreams. The wild laughter of children filled my being and the place there. The desert floor and the flesh of the children glowed as this same color, the warm red tones of horizon suns. The children and the dusts of *Xem* are One.

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**[8] Dark Thoughts from San Francisco**

- by Linda Thomas IV°

Post-conclave blues: looks like everybody's got em!

The trip back wasn't so bad for the six of us. Having abandoned all previous separate plans, we needed each other for comfort. So the six of us (Priests Brink & Bushey, Priestesses Sarris & Reynolds, Adept Reynolds, and me) were able to cushion the shock of being torn apart by carrying it on for awhile, taking over the airplane [federal aeronautics rules be damned]. But as I watched each of us, I knew we were just grabbing for a continuation of the world we all created by just being together.

I expected a flood of letters immediately. Now things are starting to come in, and the consensus is: Oh, wail, weep, sob, \*%#!#~\*!!, pine, and sigh. We are lonely. Priest Lewis wrote me that he had once thought that if he could only meet everybody once, he would be satisfied, but has now found that having his appetite whetted as he did only makes him more dissatisfied. Setian Blood wrote me of the loneliness that results from having thought you were alone for so many years, then discovering there were indeed others, only to have the brief moment of sharing over too soon. We are conspicuous for our absence.

And me - so wisely saying to all: "Take what we have had here together home with you!" Sounds great. But can't we just go back to July 12 again? Moan, groan, pine, sigh, and numerous expletives.

Back to rot-gut reality. Serious expletive!

We are richer now. We have a new Master of the Temple (Lynn Norton), two new Adepts (Jerry Reynolds & Richard Arbib). We also have richness beyond definition.

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**[9] A Vision of/in Maat**

- by Linda Thomas IV°

The red desert warmed by the passing of feet. The heart warmed by the flowing of blood through its veins. My veins are the people who seek me in the red desert, whose hands are warmed by touching, whose thoughts are dark with the rich fullness of pregnant earth, whose eyes are tearful in

their joy, whose loneliness equals mine, whose feet are planted in *Xem*.

Let us nourish our unborn children. Let us teach the awakened ones. Let our dark thoughts pass these boundaries of reality - cosmetic surgery to bypass these bonds in which my semblance must exist and which so carefully keep me the prisoner of Linda.

Now the gates are open, and they will never be closed again. Let us *Xeper ir Xem*.

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**[10] Conclave will be Yearly Event**

High Priest Ronald Barrett announced at the Set-I Conclave that a conclave open to the entire Temple will be a yearly event at *XemSet*. Time of the conclave will that weekend nearest to the North Solstice. In 1980 the solstice will fall on Saturday.

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**[11] III°+ Meet at *XemSet* June 30th**

*XemSet*, June 30: Eleven members of the Order of Set made it to the mid-mountain site, Potter Valley, California for a weekend meeting just after the North Solstice. Hosts were Magus Ronald Barrett and Priest Ricco Zappitelli, with hospitality and food fit for the gods.

Separate Council of Nine and open forum discussions were held. The amendments to the By-Laws providing for the VI° had been ratified. Bettye Fischer's resignation from the Temple was made known. There was final agreement on the design for the Certificate of Ordination. Priest Moffatt was named Set-I photographer. There were two young pet wolves and several interesting artifacts to admire, in particular a beautiful stained glass window depicting Set and the Pentagram.

The moon had melted to its last brilliant crescent, and the weather was perfect for the night outdoor working, consecrating the shrine and ritual grounds of Hef-ti, and giving the first Priestly recognition to the Majestic Man, Ipsissimus Michael Aquino.

Two magnificently-decorated thrones for the most ancient ones flanked an imposing altar made of large stones, over which was suspended a large, open pentagram, centered in turn in a huge, open trapezoid imbedded behind the high place. The spacious grounds of the shrine had been carefully hewn and stepped to give more height to the sanctuary place and provide a gradual, winding, uphill path to ease the journey of the noble ones. Large torches were ceremoniously lit at the base of the hill and carried solemnly to the shrine by each divinity. The host-gods had labored well.

The background of dark, slender trees broken by a narrow opening to allow the setting of the silver

Moon-crescent over the exact center of the altar, and the brilliant canopy of stars, set the stage for magic. The milky edge of our galaxy hung low, and the wolves did howl in concert with the workings brought about by the ancient divinities, made to live and speak that night.

Goodbyes were said over brunch at Zack's in Ukiah when the Sun was high on Sunday.

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## [12] Set and God: The Power of Their Telesmic Images

- by Richard Arbib, II°, Thoth Pylon

Though "God" doesn't exist in the physical universe, both Set and God exist as telesmic images in the "fifth dimension". They both receive energy from human beings, and this energy sustains their existence. In the case of Set, he would exist anyway, even without us, but God as a telesmic would not exist without this energy support from humans. If a telesmic image were built entirely through human minds, and if the number of human minds involved had a proportional amount of influence, then God would be much more powerful than Set, since there are so many more people that believe in God than Set.

About these two big "ifs": First of all a telesmic image may be created out of mental energy by humans though the entity created had no prior existence. This new entity is then sustained by humans and without their mental support will cease to exist.

Of course it can always be brought back later by another human who thinks of the same telesmic image. This is one reason people who have tried to conjure up certain demons were unpleasantly surprised with their results. They had unknowingly resurrected an old telesmic image - one which they may not have been aware even existed, but that shared certain characteristics with the telesmic image they were trying to create or conjure. It's always important to be specific.

Most but not all telesmic images have been created by and for people. Set was not created by our mental energy. That energy is only possible because of his Gift. His survival is not dependent on our mental energy, but that doesn't mean we are not important. We are important since we are the physical representatives of Set.

On the other hand God only exists as a human-created entity. He had no existence until humans were able to strongly imagine him. Of course humans didn't have this ability until they received the Gift of Set - supernatural intelligence.

Since Set exists in a real sense and God doesn't, a discussion of the relative power of the two entities borders on the absurd, but this argument would not

sway many non-Setians. They would probably believe that the number of human minds that sustain the entity as an image would determine its power. This is not the case however.

Part of the power for Set's telesmic image comes from himself, and this mental power is much more potent than millions of God-believers. The other part of the power for Set's telesmic image comes from Setians. As Setians we are of a higher evolutionary order than non-Setians. In the *Crystal Tablet of Set* Magister Seago states that man uses about 10-20% of his intelligence. Setians use a higher portion. While this might be measured by intelligence tests, there is another unmeasured area in which we excel - that of right-brain activity. This is where actual magical workings take place after being conceived intellectually in the left-brain.

Individuals are responsible for reaching their own levels of magical/mental expertise. The combined knowledge of 12 children in the first grade still doesn't equal that of a single high school senior. Adding 100 or 1,000 first graders still doesn't make them the intellectual equal of one person with 12 times their education. Thus it is the **level that one reaches** that is significant, not the amount of company one has at that level. Bear this in mind when reflecting on who and what we Setians are in relation to the rest of the world.

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## [13] III° Recognition: Robertt Neilly

High Priest Ronald Barrett has announced the Coming Into Being of Robertt W. Neilly as a Priest of Set III°. Priest Neilly joined the Temple in July, 1977, lives in Toronto, Canada, and loves it.

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## [14] Calendar: August-September XIV

August is a month of thirty-one days, the sixth in the Roman, the eighth in the Gregorian and Julian calendars. Once the Sextilis of the Romans, it was renamed by Augustus Cæsar. In Gallia and other parts of the Empire, it was known as Aust (harvest). The lucky or birthstones for this month are carnelian or peridot. Budge portrays the Egyptian god Heru-xuti or the Greek Harmachis as governing most of our present August.

September is a month of thirty days and falls as the ninth in the Gregorian and Julian calendars, the seventh month in the Roman. The Roman festival of *ludi magni* was celebrated on September 4th in respect of Jupiter, Juno, and Minerva. In the calendar of Charlemagne it was called the "harvest month". The Anglo-Saxons referred to it as the barley month or gerstmonath, usually the month of harvest. The word "September" comes from the Latin, meaning seven, and the birthstone or lucky

stone is the chrysolite or sapphire. According to Budge, the Egyptian god who corresponds closest in governing September is Thoth.

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**[15] Not your Ordinary Convention**

- by Constance Moffatt II°

Most of the 32 Setians attending Set-I at the Holiday Inn in that jumping Canadian city of Windsor traveled there by the magic of flight. Indeed for many it was sheer magic that accomplished that feat. On both coasts Setians found out near or at flight time that their reserved and scheduled flights no longer existed. Through intense power of the will and many hours in terminals, they persevered and happily made it to Detroit.

Getting from Detroit across the river to Windsor was another story again for some. One stalwart group, of which I was a part, chose to drive from Los Angeles to Windsor. Our joyful journey through a variety of states was only encumbered by very threatening storms, tornado-like clouds, and huge hailstones. We felt quite safe and protected, particularly with the distinguished presence of the High Priest in the car.

As we "took over" the coffee shop of the hotel with hugs, kisses, and gleeful greetings, displaying our "mild" Setian appearances, we struck a note of definite awareness in the hearts of the waitresses and other guests that first morning.

We had arrived, and if all were not cognizant then, they were by nightfall as our stronger Setian appearances filled the lobby prior to the first official gathering.

By the time the flight-delayed Seshen Pylon members arrived around 11 PM, everyone had finally met everyone else. For many of us it was a much longed-for renewal of brotherhood. For others it was a delightful meeting for the first time.

One event moved along into another with great excitement and expectation, eclipsing memories of detailed customs-searches of a few and severe area flooding.

Limited dining: One evening Adept and Priestess Reynolds and Priest and Adept Moffatt drove all over Windsor looking for an elegant restaurant, only to learn that the best place in town was right where we were staying!

And with 98% humidity the city was a virtual steam bath. But all of these factors were forgotten due to the company we were with and the tremendous Setian progress that was taking place.

The air became charged with suspenseful and happy anticipation of Saturday night and the general conclave ritual, which turned out to be all and much more than could have been imagined - even if the air

conditioning did break down after an earlier electrical storm, and we stood roasting in our robes and ceremonial dress!

Sunday came all too soon, and with it came the love and caresses of farewell for a while. As we looked across the Detroit River to the magnificent edifice of Renaissance Center, where the Conclave was first conceived to be held, we realized that Set-I proved that Setians do not need the best weather, traveling conditions, or luxurious accommodations to gather and accomplish truly great things. Once again we have shown that the essential condition is that we work in concert - and we did.

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**[16] Ipsissimus**

- by Robert H. Moffatt III°

The supremacy of your being is unquestionable. You are because you are. Your condition requires no advertisement. It is most secret. No opinions need be requested or expressed; you are, and that is final. There need be no witnesses to your celebration, save those who see now, and any celebration is within the innermost veil with the super-beings you hold most dear. No pomp or ostentation can define you. You are. It is known.

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**[17] We Know that We are a Temple**

- by Constance L. Moffatt II°

"As you become more experienced in Setian philosophy, you may not be aware of the change in the presence that you project to others, but you will evolve and view things differently," commented Ipsissimus Michael Aquino to the Setians and Adepts present at the informal meeting held at Set-I for the I°/II°. "People will sense the difference in you and fear it without knowing why."

All present were fascinated by the observations of Ipsissimus Aquino during the two-hour gathering on the morning of July 14, XIV. 15 Setians and Adepts listened to and took part in the conference-style discussion, ranging from an outline of the Temple to questions of personal growth and dealing with the outside world.

Official host Adept Robertt Neilly welcomed Ipsissimus Aquino and opened the meeting.

The Ipsissimus briefly recounted his history as a very trusting, idealistic youth who was National President of the Eagle Scout Honor Society at the age of 16. By 21 he had a B.A. degree in Political Science from the University of California, was commissioned as a Paratrooper & Psychological Warfare Army officer, and had become a member of the Church of Satan in his search for a bastion of honest values in a world dominated by hypocrisy.

Sent to Vietnam as a Psychological Warfare specialist, he saw agony, callousness, and killing. His disillusionment and cynicism were aggravated by the society around him. He received a concentrated, brutal education during his year in Indochina. "We cannot be egalitarians. We cannot be our brothers' keepers."

Down through the ages very few people have been able to devote the time and effort to be philosophers. Ipsissimus Aquino came to the Black Arts with the idea that: "If you have the freedom and the capability to be a philosopher, then **be** one. It is the highest accomplishment of an intelligent being."

"Satanism became not a glorification of viciousness, but an acknowledgement of the prerogative to establish æsthetic values. Satanism opts for the interpretation that beauty is within our consciousness, not within non-conscious nature. The pentagram symbolizes the principle of abstract beauty."

Answering a question, Ipsissimus Aquino noted that, "the obverse pentagram had been employed by scholars like Leonardo da Vinci to represent man's harmony with nature. The inverse pentagram contradicts this. It represents dualism, differentiation, or tension." An Adept commented that, "Our people are so loving, and our symbol is one of love, not torture."

"If a person were to say to me, 'Isn't the world a beautiful place?'," said Ipsissimus Aquino, "I might answer that we ourselves define 'beauty'. We can see beauty in anything we care to look at. Nature itself is not a pretty thing. Watch wild animals or plants carefully if you want to see how 'beautiful' the world is. Amidst this constant, savage fighting, there is something to which we have exclusive access: We can determine beauty freely by creation, by will alone. This is one reason why those who founded the Church of Satan and the Temple of Set succeeded."

The *Ruby Tablet* will be revised and reissued in the near future, probably within the next year. The reading list will also be revised and updated soon under the supervision of Magus Ronald Barrett. A history of the reading list and its availability to the II°+ was explained by Ipsissimus Aquino. The *Crystal Tablet* includes selections from the reading list, and beyond that Setians I° are expected to test their own discrimination before receiving the unabridged list.

The *Church of Satan* history, authored by Ipsissimus Aquino, will also be revised by him within the next two years. The book will be approximately 2-3 times its present size. He also explained why the III°+ Letters book is only available to the Priesthood: "There are no artificial

secrets in the Temple. The only limiting feature is our own inability to understand everything. Some concepts may be a little advanced for the I°/II°. Also many III°+ letters are administrative. Taken out of context, they may appear misleading for persons not regularly involved below the Priesthood. The III°+ have the prerogative to reproduce and release selected letters from the collection."

A discussion of the philosophies of Friedrich Nietzsche, Adolph Hitler, and other nihilists and elitists ensued. The Ipsissimus commented: "Ironically the problems Hitler perceived weren't that different from what the world and supposedly enlightened societies confront today. Hitler, though, was frank in discussing his motives; society today is hypocritical. Hitler saw something godlike in himself above nature, but he approached it irrationally. He slashed at inertia, and it slashed back. By contrast we do not believe in sacrificing ourselves for unrealistic goals."

Advising the group on its conduct with outsiders, he said, "The Temple of Set is a prolonged, scientific approach to a sacred philosophy. It is an infinitely precious view. Be careful how you use the word 'religion'. Much time can be wasted in dialogue due to the religious stereotypes which will be applied by ignorant minds. I believe first in a philosophy, then in a practical philosophy, and lastly in a sacred philosophy which in essence is a religion. A sacred philosophy is a thing of intrinsic beauty which deserves to be preserved and honored. Be polite with outsiders, but don't be evangelical.

"As we see, the Priesthood is unfolding in a wide spectrum of diversification. The Temple is essentially a tool to help us interact with one another and cooperate in greater and lesser magic. The sacred 'focus' within the Temple is the individual Setian. The Temple is thus an abstraction, a composite of our various magical philosophies. As we part, we will carry this with us, symbolized again by the Pentagram of Set medallion as a microcosmic ritual chamber."

The mechanics of the Temple: the degree system, the By-Laws, and the financial ethics of the institution were explained. The functions of the High Priest, the Council of Nine, and the Executive Director, incorporating an elaborate check-and-balance system, were also made clear to the gathering.

Regarding membership and the question of expansion, Ipsissimus Aquino stated that, "Quantity is not a criterion. We have deliberately expanded at a rate commensurate with our capabilities to do justice to the potential of each new Setian. We desire extensive and careful dialogue with each Initiate, and this takes time. This is a delicate

organization. The organism must feel 'right' at every point in time. It may expand; it may contract. Unlike other organizations which use the word 'temple', we **know** that we **are** a Temple."

Time passed all too fast, but every vital moment spent at this meeting was savored by all present. Each Setian and Adept share with me gratitude and appreciation to a god among gods and initiates, Ipsissimus Michael Aquino.

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### [18] **The Bond**

- by Willie Browning I°

The Bond has been forged that is one and unbreakable. We, the beloved, have been joined by the unseen, unholy link of the knowing. All are linked by the Bond. All are of Set. All are gods and goddesses incarnate. Hail keepers of the unholy Flame! Keepers and forgers of the Bond. Set hails you as passers of the Flame. Hail Set, Prince of Darkness!

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### [19] **The First Foundation - Again**

- by L. Dale Seago IV°, Director

As those of you familiar with the Temple reading list should be aware, Isaac Asimov's concept of the First Foundation in his *Foundation* trilogy was that of a group of research scientists (psychohistorians) who were to develop an *Encyclopædia Galactica* in which the accumulated knowledge of the human race would be stored in order to facilitate man's rise from barbarism following the inevitable collapse of the Galactic Empire. Its role was actually a good deal more complex than that, and the First Foundation found it necessary to configure itself in a number of different ways at different time periods as the Temple of Set may conceivably find it necessary to do.

In reference to our First Foundation (1F), the Temple's second-stage informational document states:

As was noted earlier, one of the key interests of the Temple is futures research the systematic estimation of future social, scientific, and environmental conditions and the formulation of contingency plans for the Temple and its Initiates in a variety of possible situations.

In short, the efforts of 1F are being directed toward the solution of the First Problem of this peculiar metapsychological, evolutionary process we refer to as "Setamorphosis" - the First Problem being that of surviving long enough to address the

Second Problem. To accomplish this we must be able to formulate a reasonably accurate picture of the future so we can prepare to address certain kinds of problems We may encounter.

Futures research nowadays has progressed somewhat beyond the crystal-ball stage. We can't really tell what is going to happen precisely next week or next year, but we can get a pretty good idea of general trends and the probable occurrence of certain kinds of activities by monitoring some of the major factors which make up the future. The most important for our purposes are the following:

#### **I. Energy and Resource Development and Allocation**

Most of you are probably becoming aware of this one, if only through gasoline lines and rising utility bills.

#### **II. Economics**

This is largely dependent on the energy and resource situation. Everything is becoming scarcer, hence prices are rising. Not only that, but due to increased energy costs products of all kinds cost more to manufacture, and these increased costs are also passed onto consumers. Thus we pay more for direct consumption of energy, and we pay for energy costs "hidden" in manufactured products.

Globally the economic situation is exceedingly delicate. Practically every country depends on one or more other countries for something vital to its present mode of existence, and the balance is not difficult to upset, as we are seeing with the oil situation.

As another example, there was supposed to be a slight worldwide surplus of wheat this year. But the Russians had problems with their wheat crop, and as a result there will be a world deficit. This means the Soviets will have to buy more wheat, and it means that you will be paying higher prices for breads and pastries in the supermarket.

#### **III. Politics**

If you have the idea that the economic situation can be controlled politically, forget it. Politics are controlled by economics, which is a function of availability and allocation of energy and resources. Politics and economics are two sides of the same coin.

#### **IV. Technology**

There is great potential here, but whether it will ever be realized is open to question. We have the technology, right now, to use atomic and solar energy sources, but the cost involved in converting to them is staggering not to mention being contrary to what powerful international corporations perceive



as their own best interests. Another problem is that as more becomes known in any area of science, the "great breakthroughs" in research and development come less frequently.

It is extremely difficult to obtain funding for research or experimental projects which will not show any results for, say, a decade. Hence the emphasis is shifting toward the refinement of existing knowledge and techniques and toward funding of small projects which will yield immediate, minor gains. We're no longer sending people to the moon, much less trying for Mars.

## **V. Social Institutions and Phenomena**

Institutions and laws are reflecting a change in values. Egalitarianism abounds with a vengeance. It is "not nice" to be elite in any way - richer, smarter or whatever - as this seems to imply an expectation of a disproportionate share of social and/or material benefits. After all, this is a free country wherein everyone is, or should be, equal. Lately this has been interpreted more and more to mean not equality of **opportunity** for all, but an enforced equality of **results**. Life has to be made "fair" for everyone via welfare, affirmative action programs, etc. Terms such as "the right to work" and "the right to a guaranteed income" are frequently heard. There is a great "leveling" effect at work in our society, and it is becoming recognized that those who have nothing possess the "right" to be supported by those who earn their own incomes.

These phenomena will most probably lead to a repressive authoritarian backlash. I'm not talking about totalitarianism - nothing as dramatic as Orwell's 1984. But you can expect to see tighter laws with stiffer penalties for breaking them, such as the laws requiring mandatory jail terms if a firearm is used in the commission of a crime. And you can expect to see increased oversight of businesses and of organizations of all types by government agencies.

There has been a corresponding decline in the old work ethic, with a growing emphasis on hedonism and self-fulfilment. Organizations, lifestyles, and philosophies telling you how to be happy are everywhere.

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These, then, are some of the factors IF will be taking into consideration in the formulation of its plans. Even without a lot of detailed analysis, I think I can give you all a fair idea of some of the things you can expect to see occurring in the United States over the next few years.

There will be increasing general destabilization of society as socio-political and economic control mechanisms prove inadequate to handle the stresses placed upon them. "Spot shortages" of specific

resources in various areas on a temporary basis are likely. There could be localized, spontaneous riots over availability and prices of various resources, including housing. You can expect an increase in organized terrorist activities, both internationally and within the United States itself. And it goes almost without saying that there will be a rise in crime, both violent and otherwise.

Well and good, but what does all this have to do with you as an individual Initiate?

In immediate terms, this: As resources decrease or are more frequently misallocated; as computer systems become more sophisticated and less expensive; as inflation increases; as businesses do everything possible to cut back on operating costs so their profit margins will not erode quite so quickly; you may find your job, which you'd thought was pretty secure, going the way of the dinosaurs.

Now I can't tell you whether that's going to happen or not, and I can't identify every possible "safe" occupation, but I can give you some indication of a few kinds of employment which seem likely to be fairly stable:

## **I. Computer/Cybernetics Industries**

The information-processing potential of computers is going to affect every walk of life in some way. Even now a grocery-store check-out clerk can't operate a cash register without knowing a little about computers. Any occupation dealing with designing, programming, or selling computer systems is going to be potentially lucrative.

## **II. Communications**

I'm speaking particularly of telecommunications: radio, television, and telephonics. As problems escalate and compound each other, communications will be increasingly vital [which is not to say they'll do any real good!] and in great demand, and so will people who work with communications systems.

## **III. Energy & Resources: Research, Development, and Production.**

This should go without saying!

## **IV. Social-Stabilization Elements**

A. Police and security forces

B. Investigative agencies of various types, including intelligence services

C. Military forces. [Other countries are having problems too, and everyone is likely to be increasingly on edge. In the U.S. there is already a push to bring back the draft because the volunteer system isn't working. It could be rather like living in a monastery: you wouldn't have much, but all

physical needs would be taken care of and you would have some income.]

## V. Real Estate

Land development and property sales.

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You will notice that all of these require highly specialized training of some sort. That can't be helped. If you want the kind of job security these occupations can provide, there's nothing for it but to go out and get the necessary education and training.

Now let's talk about the First Foundation, how I'm designing it, and how it is going to execute its mission. The overall purpose of 1F, as I've stated, is to aid the Temple of Set and its Initiates to overcome the First Problem of Setamorphosis.

In order to accomplish this, 1F must engage in intelligence collection to build a data base from which to draw its conclusions and formulate its plans. The definition of intelligence as I use it here is: timely, usable information. [I'm not talking about peering through anyone's keyholes!]

There are four stages in this intelligence process: collection of information; processing and analysis; planning and dissemination, and use of the information and plans developed. Once set in motion, all four phases will be in continuous operation.

In terms of collection, 1F's areas of concern will be those I discussed above: resources status (including energy); economics; politics; technology; and social phenomena and trends.

1F will also perform the following:

A. Consult frequently with the High Priest and the Chairman of the Council of Nine, providing information which may have a bearing on overall Temple policy and operations.

B. In coordination with the High Priest and the Chairman of the Council, 1F will develop plans and programs to enable the Temple of Set to survive and continue operating within an unstable or even antagonistic host society. [I have chosen to interpret the By-Laws as implying that anything beyond mere planning falls under the executive authority of the High Priest of Set. This places 1F within the existing check-and-balance system as a purely advisory body and precludes any possibility of "empire-building" within the Temple - an accusation which has been leveled at previous Directors and which, even though unfounded, was plausible because of 1F's lack of real definition.] These plans and programs can cover anything from physical defense to defensive propaganda and psychological operations; hence 1F will obviously become the major "mundane" oriented, manipulative, "Satanic lesser-magical" Element of the Temple.

C. Disseminate intelligence of individual-user value to the lowest possible consumer level. For instance: Severe storms killed off much of Nebraska's cattle population last winter. You might want to stock your freezers now, because beef prices will be going up soon.

Now for the "nuts and bolts" of 1F's operation and structure. First, individual staff members be given geographic area assignments for collection activities. They will use a formatted reporting system, organized according to:

A. Physical geography [with the primary focus being the U.S. - but we can't afford to ignore what is occurring in the rest of the world].

B. Areas of 1F concern as outlined above: resources, economics, etc.

C. Staff member's notes and comments. This enables some preliminary processing to be done by individual members, and allows them to express their own insights and initiative.

Correlation, processing, & analysis of the information collected will be done in Santa Barbara. It will then be cross-referenced [and here is where the value of a specific format for reporting shows itself] and stored in computers, and will very likely be duplicated and stored in more than one state.

Access to information from and about 1F will be fairly open. In the first place there is nothing "sinister" going on. In the second I want to avoid the kind of "security"-oriented paranoia which characterized previous directorships and which led to such things as ridiculous accusations that 1F was some sort of secret para-military organization within the Temple of Set.

Most 1F data will be available at the II° level: in other words, to those who are no longer aspirants to the Temple but who have proven themselves to be Setian magicians.

All 1F data will be available to any III°+ Initiate, and in fact I will be issuing regular reports to the Order of Set via the *Onyx Tablet*.

Staff membership in 1F will be open to anyone holding the II° or higher. The kind of collection effort I envision initially does not necessitate any library research or anything particularly complicated: all that would be required would be to take note of things routinely picked up through radio broadcasts, newspapers, magazines, and so forth. Any II°+ Initiates who feel they have a stake in the future are therefore encouraged to lend their support.

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**[20] All Nine Councillors**

**Meet in One Place**

- by Constance Moffatt II°

The Council of Nine of the Temple of Set held meetings as a complete unit for the first time in the history of the Temple during Set-I in Ontario. Various future directions of the Temple were discussed from a wide range of perspectives.

A proposal from the High Priest, Magus Ronald Barrett, to raise the annual membership renewal fees from \$15 to \$25 effective January 1, XV, was considered and approved by the Council.

The Council selected its own insignia design, which will appear in a future issue of the *Scroll*.

As intra-Temple Council business was carried out, each member of the Council of Nine was deeply affected by being together as Councillors.