

# The Scroll of Set

---

Issue Number 130

Volume XIX-5

October 1993

Editor: Linda Reynolds IV°

Copyright © 1993 Temple of Set

---

## [1] A Song for the Autumnal Equinox

- by Col-lea Lane II°

We will dance again 'midst the inky pools,  
Costumed in the dark of our endless search,  
Laughing like the spawn of unholy Fools,  
Awake for the time when Erebus returns.

Long's been our wait in this glaring daylight,  
Forced to be content with a few hours dark,  
But now from the gloam grows the glorious sight  
That the shadows see when Erebus returns.

The changing colors of the dying leaves  
Paint a new scene 'cross the soon-to-sleep Earth,  
And the Samhain fires will grow hot and seethe  
'Cause the common folk dread when Erebus  
returns.

But we've no such fear to curtail our work.  
The night's clear air is where the Black Flame  
burns.  
We wait outside a Gate where Dæmons lurk,  
And bide our time until Erebus returns.

---

## [2] Recognitions

The Executive Director has been officially notified of the following Recognitions: Don Webb IV°, Brian Zimmer IV°, Rosemary Webb III°, James Severson III°, Carmel Hind III°, Jennifer Rush-Hunter III°, Christopher Derks II°, Dana Sims II°, Lance Martin II°, Gloria Jackson II°, and Tanya Cotton II°. If anyone has been left out, notification has not reached the ED!

---

## [3] Life, Death, and Life-in-Death

- by Charles Lamkin II°

(reprinted from *Runes*, Order of the Trapezoid)

The possibility of an existence before life as well as after death is intriguing - one that has led me to pose some questions which may or may not be valid for other Setians. Any input regarding this topic is invited.

Do we exist prior to our birth into flesh and after our "birth out of flesh"? Is it "us" that is pre-flesh and post-flesh? Or is it only a part of us? Could we be particularizations of a sort of personal

*netter* which, by the process of *Xeper* and Remanifestation we can come to express more fully within the experience of this life?

I can speculate that if any part of me has actually existed in a non-physical form, then it is important for me to get in touch with that part and exploit any potential for *Xeper* that may present itself through the search for as well as the discovery of such a part. Certainly if I expect to experience a non-physical existence after this life, the more information I have regarding that type of existence can only be helpful to me.

Physical life has a definite beginning and ending; a duration measured by some physical means. We conceive [or at least experience] time to be similar to a mathematical line, a series of points coming out of the infinite and passing on into the infinite. That conception is based on our sensory input from the objective universe. Beings of pure thought/consciousness might not be so constrained or concerned with time, once removed from the physical realm. Outside the physical time may be a function of consciousness.

That aside, is the physical **the** state where beings of pure thought/consciousness would be best adapted to function? That is, would such beings need the physical to survive? Why would it be necessary for non-physical beings to become physical?

It would seem that a non-physical entity would be incapable of really understanding the physical. To acquire an understanding of that experience, one would have to go through it. What is the value of that transition and subsequent forgetfulness?

These are questions which the many occult philosophies ask. Their answers are less than convincing to me. In my continued consideration of life, death, and the nature of consciousness, these types of questions arise again and again - not necessarily answered, but certainly mysteries to be pondered.

For a moment let us assume that we exist before our birth as **completely aware and moral entities** and that we decided [or were required] to experience the physical. Then, after death, we were to remember the entire episode from pre-physical life, through physical life, after physical death and the fragmentation and dispersion of the nonessential soul-complexes.

This model makes a comfortable assertion that no matter what, everything will be OK whatever you do. All will be remembered/revealed upon death. Life could be sort of a game: to take on flesh for seventy or so years, forgetting your past and seeing how well you did afterwards. It might even be a game to play with your non-physical friends: the ultimate role-playing game. A whole group could switch off roles over the course of a few human lifetimes.

I just don't buy that. I also have difficulty with the thought that the physical is just a testing or training ground for entrance into a "heaven" or "College of the Great White Brotherhood". Especially if non-physical beings are already so perfect!

In my thought, a pre-physical existence does not equate omniscience. [I had a dream once wherein the thought came to me that the major lesson of physical life was learning the difference between the subjective and the objective. So much for the prophetic nature of my dreams.]

Perhaps it is not just the physical that beckons, but to be human with the potential for *Xeper*. The big question is: if we do have a prephysical existence that partakes of anything like the individual consciousness we have now and want to have in a post-physical existence, then **why can't we remember it?** That birth is stressful, that flesh is dense, and the question "Do we really want to?" are some possible reasons why we do not remember. And maybe there is nothing to remember at all.

An immediate problem I ran into during the writing of this article was how to define the self. What is the essential "you"?

In my thought, the self equates an individuated consciousness with a personal perspective and history. I tend to adhere to the model of the soul being a matrix of intertwined and interactive [and perhaps independent] complexes.

In this model, upon physical death, the soul fragments, with the various constituents then returning to generalized "soul stuff" to be "recycled". This "soul stuff" may be analogous to the collective unconsciousness or racial memory of humankind: the collective experience of the state of being characterized by humanness. This includes any evolutionary information attendant to "humanness" as well as the Gift of Set. The presence of the past of humanity is a living presence within each of us. If the individual has achieved and maintained a level of self-integration during life, then some sort of post-death experience may be possible. The possible post-death experiences would probably range in accordance with the level of Being achieved.

What are the part(s) of the soul-matrix that may survive and may preexist? Probably not the aggregate consciousness of the acquired persona. Probably the essential is-ness, but is that who we are in our lives? If not, then would we remember our life in flesh or would it be like a half-remembered dream? I want to survive. But do I need or want to take with me any of the traits, habits, complexes, that make up my persona ("persona" being defined as part-influence of the collective unconscious, part-

socialization, and part-randomly acquired survival strategies)? Do I want to be "just human" when I am dead? Being a dead human is less attractive than being a live "something else".

Surviving death means not only accepting the end of the physical, but also the end of being "just human". How difficult that must be! It may be that each individual is like a core around which layers form or are built during life. After death the layers peel off, so to speak, and the core continues its existence.

It may be that the core is-ness bears no direct relationship to the layers of persona in many or most people. This essential is-ness may be "attracted" to the physical for the experience of the physical and/or the opportunity to become "personalized", i.e. to become more than is-ness alone by engaging in the process of *Xeper*. Perhaps the essential is-ness is analogous to the Gift of Set, which is expanded through the process of *Xeper*, Remanifestation, and the pursuit of *Runa*. Although the physical may not be the most ideal situation for beings of pure thought/ consciousness to exist, perhaps it is the best possible situation for the process of *Xeper* since it provides the necessary **resistance** to our efforts.

To recap and expand on my thoughts thus far: The collective of "humanness" expressed as the metagenetic collective unconscious is the basis of the experience for an individual being possessed of the Gift of Set. The Gift of Set is the basic is-ness, the core of a human.

The process of incarnation might be visualized as a "sphere" around which "layers" of information adhere themselves to the surface. Other "layers" might be added as the person goes through whatever socialization his particular culture deems appropriate. These "layers" or aggregate consciousness form the persona/false egos/masks, etc. Past life memories may have their genesis from the "deeper layers" (or structures of consciousness) that are most closely associated with the collective experience of humanity, whether or not the person uniquely existed prior to birth.

If the aggregate consciousness is strong, determined, etc., to practice *Xeper* in its physical life and "get back" to the core is-ness and make that a real state of being for the individual self, it may improve its chances for a life after death.

Assuming that the self has undergone *Xeper* to an appropriate level of being, upon death the self's persona (those structures of the self that were not integrated because of their lack of usefulness or desirability) would "slough off".

The core is-ness then has a personal history and perspective. It isn't just is-ness then. It has become a self that has a desire to continue to become more

than what it is, both from experience and armed with the tools of *Xeper*.

This “sloughing off” isn’t necessarily contradictory to the idea that the whole self undergoes *Xeper*. It represents the concept that those undesirable structures which find their basis in physical life cease to have an influence due to the removal of the self from the physical experience.

This poses an interesting question regarding *Xeper* and life after death: Do non-Initiates of the Temple *Xeper* to the point of acquiring a state of being which will allow for life after death? In this process of *Xeper*, a continuity of consciousness, a state of heightened observer/observed awareness (the separation from the universe via the Gift of Set) is established. Along with a grasping of the topography of one’s consciousness, the self comes to “possess” the “life-system”, which may correspond to the subjectivity of the self’s perspective.

Certainly the non-initiated can experience maturation, sophistication, and personal growth, but I am not sure that is enough to ensure the kind of after-death experience we as Setians want. What about other initiatory schools which have Left-Hand Path leanings? I think it could be possible that such persons *Xeper*, however it would be haphazard at best, due to the lack of interaction with the Priesthood of Set. This would seem to imply that the number of individuals who have made a successful transition to a life after death would be small.

It seems important to make a certain distinction here between an essential core and the aggregate consciousness. In persons who don’t achieve integration, the core may well go on to make another attempt while the persona is “lost”. In this sense everyone does survive death, just not necessarily the part that many people identify with as themselves.

The question also comes up as to the nature of the core is-ness itself. Is it basically featureless upon incarnation? Or does it actually retain any of the experience of previous lives? Perhaps it “only” retains the desire to live/to be, because of the potential for greater being accrued through manifestations in the physical. Through a series of these manifestations, that desire might begin to “shine through” the layers of the structures of consciousness and the pursuit of *Xeper* may take place.

This raises another question: What would happen if a fairly integrated self who had some but not total success in establishing/equating himself as the essential is-ness of his being? Would that kind of self be able to manipulate the process of incarnation to his advantage?

If the physical is the best venue for *Xeper*, it would seem that returning to flesh would be a positive thing. In this sort of scenario the core self would be able to influence the aggregate consciousness more readily. This is not exactly the standard karma-reincarnationist model, although it does seem to have some similarities which, to be honest, bother me.

It is important to note that it is not so much any previous lives’ experiences on Earth that interest me. I say that because I am primarily interested in **my** life.

This article is all well and good as far as speculation goes. I have asked many questions, but really answered none. How much, if any, of this theory is true? Only through work and exploration can that be determined. The production of this article represents the first part of this work for me. Next I will have to research and develop methodologies to test my thoughts. Once I have established a body of information regarding those methodologies and their results, I will report them!

---

#### [4] **Concerning Ritual**

- by Don Webb IV<sup>o</sup>

I have been giving a great deal of thought to the nature of ritual practice. My opinions are different than those of some Initiates, and final answers to this, as in all questions of *Xeper*, will come from the hearts and minds of the individuals concerned. Here are my thoughts. I hope that they prove a stimulus for your own.

One of the most interesting phenomena that I’ve noted in myself is that very often my strengths are my weaknesses. For example one of my strengths is persistence. If I start a project, I carry it through to the end. But this is a weakness in a certain obsessiveness: I often hold on to a project far too long, after all chance of winning is over. What I need to learn to do is to focus my obsessiveness on the goals of my *Xeper* rather than particular projects. Now if my focus shifts from my *Xeper* to any sort of ritual practice, I have failed. But if I Understand the use of ritual, I have a good tool to use for my *Xeper*.

I point this out to remind both you and myself that one of the functions of initiation is self-knowledge rather than perfection. As we develop more being, what we develop is a greater knowledge of who and what we are - and a greater potential to steer our Becoming.

One of the ways to steer that Becoming is through thought, the other through action. The purpose of ritual is to provide a synthesis of these two components. But ritual fails if not backed by the [ofttimes painful] commitment to action and thought

in the world.

This special synthesis of thought and action that we experience in ritual is the hidden weapon which the Black Magician possesses and the philosopher doesn't. If ritual is understood as a synthesis of thought and action that can lead to the Remanifestation of certain principles rather as a superstitious practice, there are no limits [save those wisely self-imposed] to the Becoming of an individual.

Magic doesn't do the work of initiation. It either celebrates a change that we're making in ourselves, or starts something in motion. At the beginning of our magical path we have to do an intensive amount of magical practice. The hardest to do, and most essential, is that later kind of magic - the magic of starting things in motion.

As we progress we eventually reach a level where we Become the magic. Too often people think they have reached that stage too early. It is always better to err on the side of Becoming, of dynamic change than on the side of being and stability.

Hence we must always seek the new-because new situations give us new opportunities to create what Priestess Ruth Nielsen has so well characterized as "Dynamic Balance". The balance we are working in our initiation may change from a balance of chaos and order to the balance of intellect and emotion, then finally to the balance [and creative synthesis] of the will and the unconscious.

But at any level of being, we must test the balance by further commitments. This need for the unknown is one of the reasons the Word *Runa* fascinates me.

*Reyn til Runa* is the Law of the Magus Polaris. The first place to read about it is in your *Crystal Tablet* in the "*Runa*" article following *Black Magic*.

Here are some things Magus Flowers has said on the Word - freely adapted by me:

The Old Norse phrase means: "Seek after the Mysteries." Since the Summer Solstice of XXV, this Word has been part of the instrument of the Temple. Linguistically identical to the Germanic/English term "Rune", it literally means a "mystery" or "secret".

In Latin it would be *arcanum* and in Egyptian *sh-ta-t*. Of course it refers to any Mysteries that successfully work the *psyche*, and is by no means limited to Germanic [or even Indo-European] ideas.

Magically it signifies the internal or subjective "sense of the hidden", which is the driving force of all true Becoming. It is the inner key to the power of curiosity without which Those Who Know would never have set out on their quests.

*Runa* is thought to exist [though hidden] both within the subjective universe and in some "place"

outside the subjective universe. Because of the "obscure outer edge" of *Runa*, the necessity of the development of objective foundations and of methods of Understanding of such foundations in the usually all-too-murky world of the occult is essential. Ritual, if approached by an enlightened, dedicated intellect, can be one of the avenues of exploration. Here is found the secret of enactment.

*Reyn til Runa*

---

## [5] More Fiction from Don Webb, Just Published

*The Bestseller and Other Tales*. \$3.50 and \$1 P&H from Chris Drumm Books (\$6.00 for signed limited edition with bonus story). Chris Drumm Books, Post Office Box 445, Polk City, Iowa 50226

I write like Don Webb, only better. - Mary Denning, author of *Zen and Pawnshop Sorcery*  
Not too bad, on the whole. - Sally Nip, *Mental Health Made Easy*

---

[6] "The secret of magic is to transform the magician."

---

## [7] *Xem: The Next Generation* - by John Youril II°

It has been said that HarWer is the Temple's devil. To someone entering the Temple of Set in year XXVIII, I would submit that *Xem* is a better candidate for that distinction.

Dr. Aquino has written that material relating to the Church of Satan is no longer relevant to the majority of those currently entering the Temple.<sup>1</sup> I would submit that the crisis of year XVII is even less relevant to them.

When I first started expressing a serious interest in *Xem*, I was warned by another Adept to tread cautiously.<sup>2</sup> When I asked Magister Robert Menschel to elaborate, he responded: "There are many who still carry some hurt from those unpleasant associations, and many others who refuse to be bothered by discussing *Xem*, seeing it as unimportant/irrelevant ... There are others who see *Xem* as a very beneficial and important study along the path of *Xeper*."<sup>3</sup>

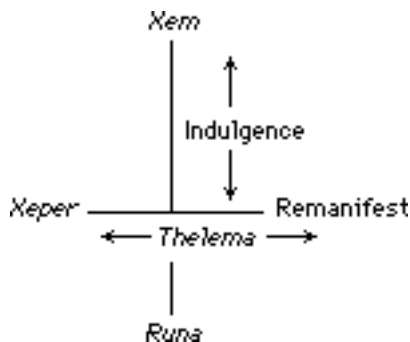
It is not my intention to engage in controversy for the sake of controversy. But the study of *Xem* has become an important part of my work, and *Xem* is controversial. While I certainly respect the feelings of those who were directly touched by the *Xem* crisis, those events occurred long before I became a member of the Temple. For me the study

of *Xem* is a matter of magic and philosophy, and its turbulent history primarily source material for that study.

At every step the same question confronts me: Is *Xem* an Æon-enhancing Word, an interesting but inessential component of Setian philosophy, or simply a misadventure in the Temple's history.

While it is not possible to completely separate *Xem* from the Keys that elucidated it, the same question can be separately asked of the Keys. My study of *Xem* has not been long enough or profound enough for me venture even a tentative answer to that question, but only to ask it more publicly than it appears to have been asked for many years. In a sense this question constitutes my own *Xem* quest.

I was already very interested in the relationships between the Æonic Words when I first encountered *Xem*, and *Xem* immediately assumed extreme importance to me even though I did not yet have access to the Keys. It seemed to be the missing part of the complex that the Æonic Words constitute.<sup>4</sup> My initial attempt to structurally organize the Words, in the belief that a meaningful structural relationship did exist and the exposition of it would significantly add to our understanding of the Æonic Words, is presented in Figure 1:



The determination of *Xem*'s place in this constellation proceeded entirely from a formal consideration of the relationships between the other Æonic Words, as well as Jung's elucidation of the quaternio as an archetypal motif,<sup>5</sup> and his observation regarding the tension between three-fold<sup>6</sup> and four-fold systems of organization.<sup>7</sup> [It is not possible to expand upon this tentative structural organization of the Æonic Words is a short article. I will here simply present the basic outline diagrammatically.]<sup>8</sup>

From this very early analysis of the Æonic Words came an intimation about *Xem*: "It is particularly in its character of the troublesome 'fourth of three' that I would like to explore *Xem* at this time. If on nothing but formal grounds alone, *Xem* would appear to contain [and conceal] the

atavistic Osirian elements that have been negated elsewhere. And in fact there seem to be indications to that effect which do not arise from a formal consideration."<sup>9</sup>

In time that aspect of *Xem* was forgotten. It was not until I began studying the Keys that it surfaced again - and with much greater force.

Former Magus Ronald Barrett wrote that he would be using old terms in new ways.<sup>10</sup> It seems to me that he largely used old terms in old ways. While I believe that *Xem* is an Æonic Word, and that the Keys constructively develop this Word, it appears to me that the Keys also embody a regression toward the Osirian Mysteries. Nowhere is this more apparent than in the notion of the quest for *Xem* as presented in the Keys, which seems to be the apotheosis of the Osirian journey. It is not the mysticism that attended much of the development of *Xem*, but the quality of that mysticism that also inclines toward this suspicion.<sup>11</sup> I believe that this assessment can be rigorously defended, and I have already made some efforts in that direction.<sup>12</sup> For the moment I merely wish to announce the theme in the hope that it will provoke some interest that will further that objective.

It could be argued that I approached this subject from a definite theoretical standpoint and merely found what I expected. Insofar as that argument goes, it is probably correct; but I would argue that there were compelling grounds for that initial view, and that my later observations were not a self-fulfilling prophecy, but rather an independent collaboration.

Comments will be welcome.

## Notes

1. Ipsissimus Michael Aquino in *Scroll of Set* #XIX-1, February XXVIII.

2. Magister Robert Menschel, "*Xem* - An Updated Analysis", *Ruby Tablet of Set*, October 31, XXII.

3. Letter, Magister Robert Menschel to John A. Youril, July 14, XXVIII.

4. Magus Ronald K. Barrett, "The Book of Opening the Way", *Ruby Tablet of Set*.

5. Jung, C.G., *Mysterium Coniunctionis* (R.F.C. Hull, trans). New Jersey: Princeton University Press, 1970, pages #6-36.

6. *Ibid.*, pages #210-216.

7. Jung, C.G., *Psychology and Alchemy* (R.F.C. Hull, trans.). New Jersey: Princeton University Press, 1968, pages #154-163.

8. A more extensive analysis is in preparation, but briefly: *Xeper* and *Remanifest* here constitute a dynamic axis; *Runa* and *Xem* a static one. The elemental attributions are: Fire, Air, Water, and Earth, respectively.

9. Letter, John A. Youril to Magister Robert Menschel, February 4, XXVIII.

10. Barrett, *op. cit.*

11. Ipsissimus James Lewis, *Trail of the Serpent #III-1*, January, XXI.

12. This does not diminish the importance of those works.

---

## [8] Some Thoughts on Pylons

- by Ruth Nielsen III<sup>o</sup>

Sentinel, Draconis Pylon

After working with the pylon concept for over two years, admittedly not a long time, I have some feedback in this area, drawn from my experience with Draconis and my observations of other pylons which are no longer functional. I welcome discussion from the High Priest, III<sup>o</sup>+s, and other Sentinels.

### Identity

The functioning pylons seem to be strong in their sense of identity. This is something a pylon needs, but which can be established when it evolves of its own accord. It should have broad outlines in the beginning so as not to be constricting later on, but enough definition to let the current of the Temple focus through it. The pylon is not the personal "Temple" of the Sentinel nor the "hobby" of the Sentinel, as tempting as it may be to make it that. It is an established portal of the Temple of Set which has as its outer form the imagery given it by the Sentinel.

This imagery may or may not contribute to the initiations of the members. In currently functional pylons it appears to be so. To ensure that it has a probable likelihood of being helpful, however, the imagery should be something that has broad application to a number of magical styles. I think real specific and advanced concepts should be left to sub- or side-interests of the pylon so as not to distract or confuse new Initiates.

A pylon should not try to model itself after an Order. A pylon is meant for basic initiation for all concerned. It is a catalyst and facilitator of *Xeper*. The pylon members are led into the Temple's magical current, its Mysteries, and to Set, as the source of, or end point of, whatever imagery is being used. If they become lost in or confused by the symbolism and need repeated explanations, then the imagery is in need of simplification or of breaking-down into levels of appreciation for the various levels of ability.

I felt at the beginning of Draconis Pylon that perhaps I should have done a lot more "fleshing out" of the *neter*. I wanted to do lots of "dragon" workings. But we didn't get around to that, because

other workings became more important. I realized that getting new Setians started is more important than doing the "fun" stuff of dreaming up neat *neters* and edifying symbols. So we did workings that dealt with understanding and personalizing *Xeper*, Set, the Graal, Maat, the mechanics of a basic ritual, and repetitions of that, which led to the exploration of the elements in order to be able to say we had worked with every part of the ritual format.

The magical current generated by the pylon has become the matrix within which the elemental work and the work of Dynamic Balance arose. As such it is part of the legacy of the pylon. And through the pylon being a portal of the Temple's magical current, what is done here then flows back to the Temple. As Sentinels and as Priests working with others, even though it may be our ideas and impulse that sets things in motion, we need to appreciate that we might well not have gone this far without these Setians to provide that energy base and sustain the current in our area.

### Personal Work

I think it is paramount that at all times each pylon member understand that individual personal work is the norm, and pylon work the exception. If the Setian sees pylon night as the time to get pumped up and "do some **real** magic for a change", then there is a serious problem for the Setian concerned. This is what the folks do who warm church pews on Sunday. It needs to be repeated frequently that the vast majority of work is **homework** that we should feel personally driven to do. Our work flows from a "magical necessity", as Magus Flowers once put it. When we meet and work with the pylon, we share the "overflow" of that personal work. But we are not drained, nor depleted, nor do we attend out of desperation to gorge on the offerings of others. This latter is a state often seen in new Setians, but it is brief if they truly work and *Xeper*.

### Setian Gatherings

When Setians who are geographically close, meet often socially and to share ritual time, there is a danger. One would think this the ideal situation for a pylon, as I did. If there is a III<sup>o</sup>+ close, available and involved, it can be. However what happens if there isn't is that those who get together frequently become clones of each other. If relationships become problematic, the group can break up because of "bad feelings". This might not have happened if initially all had kept the focus of the pylon, and regardless of their close proximity, concentrated on personal work, except for the pylon rites or occasional special personal rites. It is very tempting to indulge in social gatherings and

workings, but this can also lead to a decline in appreciation for the uniqueness of that energy, with a dilution of the current available for the Temple in that area. I think the “sumble” concept of the Order of the Trapezoid addresses this issue well. A tradition of real magic has been the code of silence. Setians need to keep an initiatory distance from each other in order to nurture their own work, but especially their own selves. If closeness and personal workings are desired, then this should be considered up front in terms of how it affects the individual work of each Setian, rather than wait until resentments or worse set in later on.

Another danger is that newer members become intimidated by the advanced Adepts who may be inclined to take it upon themselves to “instruct” them. If this is done with the direction of the Sentinel, that is one thing. If it is not, then it is diffusing the current and purpose of the pylon. It is **necessary** that Setians struggle to learn the basics of magic. It is necessary for all pylon members to “cut their own way through the jungle”, to quote Ipsissimus Crowley. It is the sole responsibility of the Sentinel, or supervising Priest, to directly guide the work of the members. The Priest realizes what is needed in individual cases, is often not at liberty to discuss it with the eager-to-help Adepts, and simply must expect that they will follow the protocol of the pylon model.

If pylon members plan on living together, I speak with them about their intent, go over the potential problems, and ask how they intend to avoid or deal with them. They of course are free to do as they will, but I need to consider how they may affect the atmosphere of the pylon by their personal work.

Relationship issues can get very sensitive when pylon members were friends, associates, ex-spouses, lovers, and even not liked by each other prior to joining the Temple and the pylon. It is a challenge to a Sentinel’s skills to rally to these situations with diplomacy, firmness, patience, and insight, but most of all with the strength of the pylon as an Æonic portal uppermost in any considerations.

### **Democracy**

The Temple of Set is not a democracy, and neither are the pylons, to paraphrase Magistra Aquino. I have come to realize that first and foremost is the need for the existence of the pylon as a portal for the Æonic current in a geographical area. Secondly is the comfort level of those working within that area. If I sense someone in the pylon is having difficulty, my first concern is that the portal remain sound and effective. I will talk with the person(s) concerned and offer to work with them individually, but apart from the formal pylon gatherings and rites. I remind them that *Xeper* and

initiation are possible that way as well. I make all information of pylon rites and meetings available to them, and **do** consider them members of the pylon, ready to include them at some future time when that works out. This seems to work well to head off members leaving in frustration. I also stress with them the differences between the Temple pylon structure and the occult groups they may have been involved with prior to becoming Setians. Pointing out those differences, the aspect of the portal for Æonic current, and the emphasis upon self-evolution (*Xeper*) seem to be effective in dealing with these situations.

Personal friction is a fact of life. We are not the church which is dedicated to social religion and the belief in self-sacrificing service or “problem solving” for those needing counseling. Problems that arise need to be identified as soon as they surface, stated clearly to the parties involved as the Sentinel sees them, and then the parties asked to come up with solutions in a specified period of time. If none present themselves within a reasonable period of time (a week), then intervention may be needed.

In situations I’ve dealt with, I clearly state my perception of the matter, give it a name, and ask that all concerned “shut the door” on the matter and move on. Then I ask how they intend to do that. If I don’t hear the answer I can live with, then I ask them to visualize the pain, or whatever it is, send it into the Black Flame and out into the universe, transformed into a constructive energy. I ask them to be honest about their feelings, be alert to them surfacing, and deal with them immediately. Otherwise *Xeper* is slowed.

Pain is a fact of life. Setians are not immune to pain. Pain must be transmuted like anything else of the mundane that we want or need to change.

I am happy to say that though Draconians have experienced the full range of emotions within pylon activities, the pylon is aware of how important it is to keep the portal sound for **each** of them. With this focus there haven’t been any problems we haven’t been able to work with constructively.

### **Expectations**

“The pylon is my place to shine!”

Pylons exist to give the Setian a chance to learn the basics of LHP magic and become comfortable with the Setian path. There is a need for role modeling for newer Setians. Being a role model is not the same as being in the limelight.

Shutting up and listening as a newer or less-comfortable Setian struggles for self expression is a more honorable role model than monopolizing the pylon time for one’s latest intricate assessment of the demon MKCVL’s struggles in the nameless

Abyss as a symbol of the work of the 39th Æthyr. **That** discussion probably belongs in the Order of MKCVL and should be offered to the GM. It is important to redirect this behavior without making the person offering the material feel he has done something wrong [which he hasn't].

I try to encourage such an individual to be aware of what he has to offer the pylon in terms of the benefit of personal experience from weathering struggles similar to those of the newer members. The effort of these Adepts in then giving the newer Setians an ear and sincere, insightful words of encouragement goes a long way in improving the magical flow in a pylon.

I then mention to the whole group that the Adept's work would probably be of interest to the GM of the appropriate Order and they can look forward to doing similar things themselves in the not too distant future. Whereupon the newer Setians invariably show interest in the work later on during the socialization.

It is a challenge to be aware of the varying levels of awareness and to juggle the personal feelings and responses of everyone. It takes preparation, time, and thought, part of which - for me at least - includes at least one personal, contemplative working prior to each pylon gathering.

Pylons are like the parking lot where we learned to drive. The boundaries are clear, simple, and within the capabilities of the newest Setian. I believe it should remain so in order that the portal be effective. Advanced work should be seen as the exception, and provision made for separate times to meet and work if there are Adepts or higher degrees interested in pursuing special work [and I would include anything of a "sex magick" topic in this category]. Advanced work frustrates or scares more than inspires newer Setians for whom the pylon actually exists.

### **Æonic Current**

The only reason a pylon can Come into Being in an area is because Setians have gone before and made it possible, even if it is a new pylon. For that reason alone it is imperative that all pylon members try to understand and appreciate the importance of contributing to the Æonic current. If the goal of our work is strictly selfish, without regard for the impact of generating a personal current that feeds into the current of the Temple, then we lose out on something significant. The fact of being a Setian is not enough. Personal *Xeper*, regardless of the color of our medallion, or accolades from others, is the factor that determines the strength of one's individual current. We affect the current about us, and if that is done intentionally, it can strengthen the current by contributing to it, which influences others

participating in it; and coming full-circle means there is more for us to draw from.

It is the cumulative effect of many Setians of such focused will who generate and sustain the flow of the Æonic current. If this had not been done, we would not be able to know of Set today. I like to think that it was the dying breath of the last Priests of Set æons ago which preserved the current until Dr. Aquino once again picked up upon it and revealed it to this age. If **we** don't do this also, there will be no Setians to follow us. Perhaps the current is experienced in the afterlife. If that is the case, it is to our best interests to nurture the current by our own fierce dedication to *Xeper*.

### **Leadership**

[or: "Can I be Co-Sentinel now?"]

Sentinelship is a serious matter. I knew it would be when I became Sentinel of Draconis Pylon. As time goes on, and perhaps this is as much a factor of being a Priestess for a few years as it is being a Sentinel, it becomes even more serious.

Being a pylon Sentinel is not "running the show". It is not "being the boss". It is not "being the party planner" or the "events chairman" or the one who gets to decide what ritual we will do.

Being the pylon Sentinel means having a finger on the pulse of the group at all times, being aware of the state of being of each pylon member [to a reasonable degree], and, if the pylon is large, being prepared for long hours of correspondence, reflection, preparation, and personal ritual focusing upon the needs of each of the members as well as the pylon as a whole, so that the rituals provide the opportunities for all to explore aspects of *Xeper* they need to learn - and that the meetings supplement that instead of becoming free-for-alls monopolized by a few. But most of all is the need to enhance the strength of that portal and make sure there are no obstructions to the current flowing through it. This means that sometimes the pylon work takes precedence over anything else the Priest (or Sentinel) is doing.

Most of what a Sentinel does is not seen by anyone. Decisions may be unpopular at times, and the Sentinel may be the object of attention-seeking members who don't understand he/she is very aware of who they are and what they are doing. These are the difficult aspects, but certainly when put into the perspective of the pylon's importance are within the capabilities of any III°.

When the need arose for a Co-Sentinel of Draconis Pylon, I looked at the following considerations as being important in choosing the candidate, though the order listed here is not the order of importance:



1. Stability in the mundane. Does this person have a job or means of support that allows the free time and enough freedom from stress to devote the energy and time needed to pylon work? Does he have his “feet on the ground”?

2. Stability in the emotional realm. Does this person fly off the handle, or get easily upset when a monkey wrench hits the fan? How does he think under stress? Does he arrive at pylon meetings “stressed out” from personal problems? Can he handle complaints? What has he done with any failures I am aware of him experiencing? Can I sense how he would deal with a negative or troubled member? What is his most frequent topic of conversation?

3. Stability within their Temple activities. Is the candidate meaningfully involved in and dedicated to a personal quest - or just drifting, easily influenced by the latest “neat thing to do”? This will give me a sense of whether he can intuit a direction in situations that arise and that need to be referenced to the current of the Temple for resolution, or to the Priesthood.

4. Is the candidate an active member of an Order? What does the Grand Master think about the person’s qualities?

5. What previous leadership experience does this person have in the mundane or the Temple?

6. What is his communication style? Will it need refining to meet the requirement of facilitating the whole pylon, and not just those with whom the candidate feels comfortable?

7. Is the candidate at ease in group rituals? Has this person also demonstrated proficiency in constructing group rituals?

8. What is this candidate’s attitude toward protocol? Will he be able to maintain the group in the appropriate protocol?

9. What is the candidate’s manner of behaving toward disruptive or challenging members? Does this need to be modified in order to meet the pylon objective of being a portal for the Æon instead of a group where if you don’t behave you are kicked out. Does the candidate understand the principle of “redirecting” behavior, and have some sense of how to do it?

When it is kept in mind that the pylon is not an Order and it is in fact a training ground, the importance of these questions will be obvious. Within Orders the requirements are stricter and the dispensing of the “pleasure of the GM” of a different nature than the tolerance I think is more appropriate in a pylon.

### **Newsletter**

Though it’s a challenge to find the time within busy lives, putting out newsletters can have value

within pylons. In Draconis Pylon it is used as an initiatory tool for the I°s. All are expected to write at least one ritual that will be published. This can be an account of one they have already done, or one they plan to do, and then give some reaction to it once completed.

Everyone has “first ritual jitters”. It is one thing to share such a first ritual with a III° [traumatic enough], but to see an early ritual in print and get feedback from other Setians is important to the sense of validation that the new Setian needs. This should not be considered “showing off”, and it is up to the Sentinel to see that the presentation is clearly in terms of *Xeper*, especially if the subject matter is of a very personal or sensational nature.

The same can be said for anything else that they write. Each is encouraged to also share poetry [understanding the editorial right of selection of the Sentinel], and also to produce an article or book report for each issue. I emphasize to all of the pylon members to simply share what they are actually working on or interested in and not go out of their way to find something just to “get published”. The point is to share magical experience and magical or philosophical insight, not cleverness or intelligence. Often the simplest and shortest of contributions demonstrate *Xeper* as eloquently as the longer.

For experienced Setians and Adepts, the pylon newsletter is a forum within which the crystallized fruit of their work is shared with each other and with all the readers. The newsletter itself is a working journal representing the *Xeper* of the pylon as a group, and providing clues to the state of being of Setians and Adepts who perhaps are not well known within the Temple. The newsletters then have the potential of being helpful to the higher Initiates who have an interest in the work of the pylon members as an indication of readiness for Order involvement.

Lastly the newsletters provide a first step at learning the protocol needed to eventually submit work to the *Scroll* and to Order publications. With this in mind it is a duty of the Sentinel to see that the basic skills and attitudes are there or that the Setians contributing are made aware of what is needed.

In conclusion, I agree with Dr. Aquino that the pylon concept is a solid and very workable idea that has proven itself over the years. As used and understood within the Temple of Set, it is unique among occult groups. Since new members aren’t prepared for those differences, difficulties can arise from unrealistic expectations. If the Sentinel isn’t clear about the role or importance of the pylon, work can stagnate as members flounder for focus. The pylon is a training ground where basic skills are learned in a simply-structured, tolerant atmosphere in preparation for the member’s eventual acceptance into an Order. It is important, I think, for the

Sentinels and Co-Sentinels to periodically review, perhaps in discussion with other Sentinels and the High Priest, the direction and current of their respective pylons. Reinforcing the direct link with the Temple and specifically Setian concepts are important in keeping the pylon vital and active.

Feedback on the above is welcome!

---

### [9] Hieroglyph 45

- by John Youril II°

I am not predisposed to your eternal skies, nor to your sullen confusion or hopeless ambition. Here there is a great darkness, and the blood within moves no more. The breath breathes not. The winds darken with their heavy burden of death.

I defend myself poorly. I come unwillingly. I shall leave unwillingly and leave no more. For such thin aspirations you assemble yourselves for such an unformed contemplation. I fall among you like a stranger among thieves, like a wolf among dogs.

Cease now, and let us both rest. Cease in the unswerving course of your obliquity, and let your words die of their own account.

I dispute nothing. Had I read the indictment, I would not have understood it in your fashion, and in your fashion have been able to reply.

My portion of tribute has been exhausted. My desire for days among you has been sated. My duty has been finished. And yet you seek a heavier judgment, as if yours were the power to command it.

I have heard this tale as you will tell it. I have heard it these many years without comprehension, for your words are confused, and with your deeds you confuse them further. That small portion I do understand.

We part without a common humanity. So let us hasten here and conclude this unnatural bargain. You to your bathes and me to my so very temporary prison. Your heavy cup is my freedom, your judgment my final vindication.

---

### [10] Martial Arts and the Black Magician

- by Ian C. Adams I°

The martial arts can be an important and integral part of an individual's process of development from both a Lesser Black Magic and a Greater Black Magic point of view. The martial arts, primarily the more traditional forms, have a tremendous amount to offer us as magicians.

Martial arts from the LBM point of view can serve us in several different but interrelated ways. As we all know, appearance, bearing, sense of presence, etc. all affect one's ability to utilize methods of LBM in influencing those around us.

The confidence acquired through years of training allows one to remain calm and in control during situations which present a potential or immediate threat. This sense of control can be felt by others who do not share it, heightening one's ability to influence.

The constant physical exercise [involved in martial arts] leads to a more vigorous and healthy life-style, and in turn can improve one's appearance. One's bearing and conduct are altered in a positive manner as the body and mind learn to move and work in more efficient ways.

Also important are the traditional moral and ethical values taught in the martial arts. As Black Magicians we develop the ability to influence and alter our environment in subtle and not-so-subtle ways. Along with this, however, we must learn to develop our personal code of ethics. Uncontrolled use of magic without regard for its possible ramifications can have disastrous results.

As for the GBM uses of the martial arts, they are as varied as the LBM uses cited above. This may include the development and control of the flow of *ki (chi)*. Some forms of Kung Fu are even known for their use of Yoga-like techniques for opening and controlling this mystical force. The constant practice of *kata* can increase one's ability to visualize and project those visualizations - even for those individuals without vivid imaginations.

If one is willing to delve into the more fantastic realms of the martial arts, such as the practice of ninjutsu, one can discover forms of self-hypnosis, energy-channeling, mediation, healing, and many extreme forms of mental and physical control which border on the legendary. In fact these often account for the fabulous stories which seem to constantly surround the martial artist. While I realize that many of these concepts are extremely controversial, even among martial artists themselves, anyone who has had the opportunity to experience their effects will not doubt their veracity.

Obviously this is only a brief and extremely simplified overview, but I hope that it will aid others in their quest for being. I would like to expand on these concepts in the future, and would certainly appreciate any input from those who are also interested in the use of martial arts as a tool for self-development.

---

### [11] The Will to Xeper: Actualizing the Grand Awakening

- by Sterling V. Scarborough I°

Being recently Recognized as a Setian brings unfathomable vigor and depth to the quest [for the Graal] that I embarked upon early in life. Born in Year I ÆS [Ah, what a vintage time for spawning

demons ... sorry!], perhaps even during the convulsive moments of birth, I harbored an awareness of the *næsis* raging within - wanting to question, learn, experience, know, and ultimately fulfill the rewards of the Setian Gift.

Always changing, firm persisting,  
Near and far and far and near,  
Thus in forming and transforming,  
To your wonder, I am here.

- Goethe (1749-1832)<sup>1</sup>

I had at one point considered joining the Church of Satan. Something was missing at its core. An organization that previously stood for nobility [Years I-X ÆS] in the Black Arts now seemed to be nothing more than a pathetic fan club - *a la* Anton LaVey - for the man with courage enough to proclaim the "Age of Satan". Oh, yes, I have worked with the various rituals [and still do occasionally] within the *Satanic Bible/Rituals*. When I first stumbled upon these sinister tomes, an engulfing flood of ecstasy filled this Black Magician's vampyric soul [much in the same way a "devilish" astronaut, on a twenty-year mission, would feel upon learning that his government-assigned companion, slowly emerging from cryonic suspension, is Zeena LaVey!]. I held within my grasp proof that I am not the only modern-day Black Magician with sincere admiration for the Prince of Darkness. Others evidently felt the spark within themselves as well.

At any rate, a "key" piece from the puzzle was missing: There are more to the Forces of Darkness than the Church and the *Satanic Bible/Rituals* would openly admit. [Fortunately, the most honorable members of the Church realized this very point - hence the newsletter you're reading!]

My solitary search into the great mystery continued. I began to experiment with the utilization of diverse subjects, both familiar (mundane) and intentionally obscure (to the masses). It had dawned on me that the "pop occult culture", consisting largely of neo-nincompoops, didn't begin to hold the power one can gain by mixing unlikely topics and ideas together. Also, as a Black Metal recording artist (now semi-retired), I had fertile ground available for experimenting with my ideas of wielding LBM *en masse*. [I think Setians realize that a great deal of ethical responsibility is involved in this, as well as other LBM applications.] Manipulating a sea of drug-induced parasites by applying different tones, frequencies, tempos, and imagery proved that thought processes can be controlled by various means; and that the "sheep" virtually beg for a thorough "fleecing". [Some say Hitler's speeches wouldn't have had the same

"effect" were it not for the simultaneous broadcasting of Wagner's "epic" renditions.] I will also stress that, ironically, out of all the self-proclaimed Satanists in the Black Metal genre, I found [in my experience] that only King Diamond (a Satanist) and I (a Setian) were "the real McCoy". [I never met the "late" Nikki Sixx.]

Eventually, through the biased presentation [of the Temple] in #6Q-1988, and subsequently an objective treatment given in #4L, I learned of the organization that rose from the ashes of the Church of Satan to climb to the apex of our pristine Æon - the Temple of Set. It remains a veritable "crowbar" for ripping the lid off the psychocentric cauldron wherein bubbles the newly-awakened power of your soul.

From what I gather, most [post-X] members of the COS claim to hold an ethnological view (similar to a horror movie pen-pal club) in summarizing reasons for their attraction to the "Dark Side". I will venture to say that Clive Barker, H.R. Giger, and Anne Rice are prime examples of those harboring a great interest in the Dark Realm, probably feeling "plugged-in-to-the-spook-factor" since childhood. But who is to say that their interest in the Dark Side is any more than an expansion of various psychodramatic and/or psychological principles/stimuli? Lovers of the macabre? Yes. *De facto* Satanists? Perhaps. Setians? Unlikely.

Setians are not drawn to the Temple for mere psychodrama or cocktail party notoriety. [Not to insinuate an absence of Satanic/Gothic/etc. pageantry within the Setian landscape.] "I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge."<sup>2</sup> [By the way, I couldn't agree more with the need to purge the outdated C/S mildew from the Temple. Although ... a major "helping" of perspective is in order to separate the "bark" from the "prime wood". This doesn't mean that we need to neglect our Satanic roots; it means that we need to grow Up.]<sup>3</sup>

There is a tangible force that connects us [all for one and one for all!]. We acknowledge this force with the Understanding that man must continue. To paraphrase Nietzsche, man must realize he is but a ladder, a means rather than an end. *Xeper* is the means to that end - immortality. *Runa* seems to be [in one aspect] the yearning within our[selves] constantly demanding/feeding on knowledge and subjective/objective experience.

Didn't Dr. Frankenstein want to know why acorns bud into vibrant oak trees? Why the planets run their cyclical course? Why indeed! By the way, if you recall, the villagers (profane society) thought Dr. Frank to be a fruitcake and [CAUTION: BUZZWORD APPROACHING!] an "evil"

genius. His colleagues knew that Herr Doctor's discoveries, once unleashed into the world of fools, would result in a dirge of chaos. Well, I can agree with the latter. Would you put a SAPA bion generator or a copy of the *Crystal Tablet* into the hands of your next-door neighbor? I doubt it!

Setians Recognize the reward of consciousness (the Hadit point - Crowley). As Magus Flowers noted, "Set may have given, but some part of the receiver must already have been capable of receiving ..." [You can't launch the space shuttle (mechanism) without rocket fuel (energy). One must compliment the other.] He goes on to add, "This factor remains with humanity, of course. Only now it is powered with the Gift [premium energy] and therefore can be conscious of the drive."<sup>4</sup> Setians work/Work to reintegrate with the source of energy and uncover vistas of the "self". And, as the journey continues, to Remanifest our[selves] in cyclical progression in order to apprehend constant (omnijective) consciousness. Thus, upon death, to rejuvenate/awaken our[selves] from the grip of the "Black Sleep".\* An interesting quote from Theodore Roosevelt needs repeating: "What I am to be, I am now becoming."<sup>5</sup>

In closing I would like to express my reaction upon learning of the passing of a fellow Setian (Adept Ross Thomas). Not knowing him personally, I nonetheless responded with a moment of heart-felt remorse, as well as rumination on my own inevitable biological demise. Then I thought of a quote by Dr. Aquino that makes perfect sense of the "running out of time" issue: "Is attainment of the immortality of the *ba* or *psyche* a technique which the individual has to 'learn?' Must one hurry to do so, lest one's body expire before the trick is mastered? Quite the contrary ... you have it **already** ..." <sup>6</sup> In other words, each Setian has willfully conquered the "odds" by possessing an undaunted grasp/Understanding of existence. We "actualize" this Understanding by voyaging towards the levels of truth; unlike other religions shipwrecked on the Isle of Faith. As intrepid explorers, Setians don't hesitate to take what we can while here as mortals. [I like having my cake and the waitress, too! But of course, indulgence means much more than overdosing on the "fleshly-life".] As the Beloved of Set, we continue to exercise our will to refine and uplift our sacred essence. Setians don't stop on plateaus. We search for higher goals. "No end is visible or even conceivable to this kingdom of adventure."<sup>7</sup> Bon Voyage!

#### \* Author's Note

After writing this essay, it became increasingly apparent that the title held multiple implications.<sup>8</sup>

Originally, the phrase "Actualizing The Grand Awakening" implied (1) a/the process of *post mortem* rebirth into "omnijective awareness, or Godhood" - a retaining of self-awareness (subjective/objective awareness synthesized) resulting in a/the omnijective perspective of the totality of existence). [This "rejuvenation/quickening" of the *psyche* is a topic very much in the vein of Adept Lane's article, as well as the poetry by Adepts Campbell and Hunter (*Scroll #XIX-3*), on the theory of Sepulchritude.]; and (2) the strengthening/ adding to the *netet* of Truth (Set/Forces of Darkness).

Concerning strengthening of the *netet*, an analogy comes to mind. In the past I had written a song<sup>9</sup> that covertly dealt with a group of Black Magicians who willingly gave of each member's sacred essence - pooling together the tremendous power they held collectively - to breathe additional life/vigor/energy into their spirit/life form/Æon/*Volksgeist* (see *Crystal Tablet* chapter 5-5 on the "monk-knights" of the pre-war SS - Ipsissimus Aquino.) Thus individually (microcosm) attaining an essential role within the framework/furtherance of the Forces of Darkness (macrocosm).

But there can also be another meaning of the title. Simply, it can define all the new beginning/change one undertakes upon Realizing (coupled with a lot of perseverance and hard work) that you are conscious of the apprehension of *Xeper*. You have initiated the power of *Xeper*. Recognizing your[self] as a Setian thus generates the *Xeper* and Remanifest process *in toto*.

The Journey continues ...

#### Notes

1. Goethe, Johann Wolfgang von, Quoted by Litvak, Stuart, and Senzee. A. Wayne, *Toward a New Brain: Evolution and The Human Mind*. New Jersey: Prentice-Hall, Inc., 1986, p. 90.
2. Einstein, Albert, Quoted in the Johnson Smith Company Catalog, 1993 CE, p.2.
3. Letter, Setian Sterling V. Scarborough to Ipsissimus Lewis, Aug. 24, XXVIII Æon of Set).
4. Flowers, Dr. Stephen E., "Runa", *The Crystal Tablet of Set*, 1983-1993CE.
5. Roosevelt, Theodore, Quoted by Voeks, Virginia, *On Becoming an Educated Person*. Philadelphia: W. B. Saunders Co., 1970 CE, p. 28.
6. Aquino, Dr. Michael A., *Black Magic*, *The Crystal Tablet of Set*, Ch. 4, p. 102.
7. Leigh-Mallory, G., Diary at Camp IV on the 1922 CE Everest Expedition. Quoted by Ullman, J.R. in *Kingdom of Adventure*. New York: William Sloan Assoc., Inc., 1947 CE, p.102.
8. A-wak-en-ing (*The Random House Dictionary of the English Language*), 1. Rousing;

quicken. 2. act of waking from sleep. 3. a revival of interest or attention. 4. a recognition, realization, or coming into awareness of something.

9. Scarborough, Sterling V., "God Died On His Knees", *Incubus EP*, (Gamany: Nuclear Blast Records, 1987 CE).

---

## [12] A Personal Perspective on Set-XIV

- by Rosemary Webb III<sup>o</sup>

Here, in no particularly coherent order, are some personal tastes of the Set-XIV Conclave, my 4th as a member of the Temple.

This Conclave was very well attended; 60+ Initiates had arrived by Wednesday evening. In addition to many old friends [I started listing them and reconsidered when I reached 20], we met several new ones, including Australian Priestesses Jennifer Rush-Hunter and Carmel Hind.

Compared to the tensions and pressures of last year's gathering at Salem Village, this year was wonderfully smooth, calm, and focused on Work. The Conclave Working (the Gates of Transformation) reflected this, with introductory remarks by Magister Webb on the dual concepts of *ab* (patience) and *nefer* (love), beautifully illustrated by Magister Robert Robinson and Adept Ingeborg Robinson exchanging vows. After words by Ipsissimus Aquino, Ipsissimus Lewis, and Magus Flowers' representative, each Initiate had the opportunity to do personal work at the altar and to place a token in a reliquary. The two Masters Recognized during the rite - Magister Don Webb and Magister Brian Zimmer - engaged in personal work with most of the Initiates as well.

But that was the climax. Conclave proper for me actually started on Tuesday, when I hosted a discussion with several dozen Initiates about critical thinking, mental modeling, and analyzing speech as a way of getting a handle on an individual's viewpoint. These topics were reinforced by various exercises in the afternoon led by Adept Pari.

Tuesday also saw the ceremonial Recognition of four members of the Priesthood: myself, Priest James Severson, Priestess Jennifer Rush-Hunter, and Priestess Carmel Hind. I cannot express in more words the awe and delight of seeing the High Priest as he saw me and welcomed me to the Onyx.

Other highlights for me included hours and hours [or sometimes snatched minutes in a reception line] of conversation with other Initiates. Attending the Priesthood Working and helping create the vision of the Temple as it is to Become. Hearing Magistra Hardy's lecture on Starry Wisdom, and realizing that the feeling of standing at the edge of dark-night sea of stars inspires others as well. Hearing what brought individual Knights and

Dames to the Order of the Trapezoid. Attending the Order of Leviathan Working, with an opportunity to work individually with Grand Master Lewis to awaken the Black Magus within me. Feeling the invocation of the Rainbow Serpent, followed by a presentation of the magic and worldview of the Australian aborigines by Priestess Rush-Hunter. Admiring the art items and shopping at the Art Show. Hearing Magister Webb present some of the effects of *Runa* experienced while investigating *Magica Egypta* (echoed by a later, similar talk on Celtic magic by Priest Rigby). Hearing Ipsissimus Aquino and Ipsissimus Lewis discuss the relationship of *Xeper* and Remanifest (the paradox of continuing identity as one Wills evolutionary change: What stays the same and what changes?). Welcoming 30+ Initiates to the Order of Shuti Working that I helped write, and explaining the Hermopolitan Ogdoad's creation myth to them.

Hearing Dr. Aquino comment on Anton LaVey's role in the movie *The Devil's Rain* (in which "Capt. Kirk" is taken over by robed nasties led by "McHale"); followed by the real-life horrific scenes of the recent HBO special on Satanism. [I can't help but suspect that this exposure of the truth behind the lies, at this time and in this place, is partially a result of the Mass of Terrible Justice.] Talking with others about how wonderful the things I missed were, such as the OSOM meeting and Working, and [very different] Order of the Vampire Working. Hailing, at the last general meeting, Initiates who had been admitted to an Order. Waving goodbye from the parking lot on Sunday morning to Magistra Aquino as she stood at the window of the Golden Eye suite.

As this last points out, the most impressive of all the experiences the most beneficial to my own growth were the less structured interactions with individual Initiates. How I delight in how some of us have grown since last year and the year before! How much I have to learn, and how much there is to share!

All was not somberness, of course. We had amusing encounters with Mundania again this year: The-naked-lady-in-the-lobby incident [she'd burned herself pouring gasoline into the carburetor of a running and reportedly stolen car] kept us from getting much notice the first day or so. The bicycle cops (there for a class during the week) mostly ignored us, but the junior high soccer teams that came during the weekend asked lots of questions. We answered the polite ones.

And then there was the woman [with luggage] who opened the elevator to see the assembled, robed, and medallioned Initiates waiting for the Conclave Working - and someone near the elevator quipped "And you thought you were going up, didn't

you?" before she could get the elevator doors closed.

The hotel staff was extremely helpful and complimentary on our behavior in general [though the management did ask one person to keep his "pet" from crawling around in the room because it scared the maids; so the Adept in question, after introducing it to the management, dutifully packed away the coiled concrete rattlesnake].

I was very pleased on the shuttle trip to the airport, in that transition from Conclave back to the everyday world, to explain the Temple's philosophy to the very polite and extremely curious driver.

My thanks again to Magister Menschel and Magistra Aquino, as well as all the presenters and other participants, for all the work that went into making Set-XIV the magical experience that it continues to be as we *Xeper* and Remanifest.

Addendum: I am making a once-only, limited-time offer: color photocopies of 14 pages of snapshots from Set-XIV. Available to the same individuals who were invited to Conclave (II<sup>o</sup>+, I<sup>o</sup> known to the Priesthood). Cost would be \$17 mailed to a U.S. address, \$20 foreign. Send a check payable to Rosemary Webb (in U.S. dollars, please) by Nov. 15; you'll get the photocopies by Solstice. Same address as Magister Webb. For those Initiates who do not correspond with either of us, you can send it via the Temple P.O. box.

---

### [13] Overheard at Conclave

[This is a time-honored feature in many post-Conclave issues of the *Scroll*. The comments are "probably" taken out of context. If you have any more, submit them and we'll print them next issue!]

"Sometimes I just need someone I can call up and talk nasty to; I heard you were the Adept to call."

"Was your 'gong' hanging out when you went into the store?"

"Bring the ice cubes so we can light the incense..."

"The logistics in this room are great: You can hear every word."

"I left my nine angles under the table."

"I can't wink and dwalk at the same time."

"So many fours ... and ones ..."

"Seriously, though, was your chicken really levitating?"

"How did you get your hair that color?"

"I'll see your red and raise you a white."

(While discussing an upcoming order of new medallions).

"Black candles are much more effective underwater." (Must be a "Leviathan" thing ...)

---

### [14] Phœnix

- by Elana Thompson II<sup>o</sup>

Delivered by thought,  
Discovered by chance,  
Recovered when sought.

How could I,  
when did I,  
what will I?

Self hidden for reason,  
Ego concentrated,  
Being whatever the season.

Remain here inside,  
careful but well,  
Not once did it die.

Adversity admitted,  
Perversity crossed,  
Necessity rekindled.

I am Phœnix alive!

---

### [15] Eternal Rhyme

- by Sterling Scarborough I<sup>o</sup>

Twilight eyes burn into the shifting sands of time.

Shedding jewels rain upon the evolving primal slime.

Ripping dreams, undreamt, awakening the sleeper.

Deep - breath, shivering, fills voids with crystal mind.

Rising forth, upheaval, the slumber of the ages.

Galvanize, destiny, alone I walk with Him.

Gaining might, gleaming, my sword cleaves through Death's pages.

Erupting sparks, hurled, my honor stands assured.

My athame, plunging deep into this pathetic, shivering worm.

Death's corpse: It lies among the heap of those I passed as mortal.

This Death, you say, its bounds embrace each one of us in time?

Unleashed my flight, for I, man's future, made known my right to life.

Now racing, blackened wings fly, down eternal, immortal fathoms.

To leave behind primal slime, most of my race still stagnate.

My will demands continuing, leave placid man to dust.

Exit ... A ball of dirt, spinning, no sounds from forgotten dust.

And looking deep, deeper into this play, I recall a muse's rhyme, that still is sun in merriment, at the throne of mine.

Of a bog, turned man, whose might so sharp, so firm, so strong, it slew an aging Death, a former foe, lost in a valiant feud.

My hardened blade doth stand erect ... Elect, I refused to die! I stand, a knight, an honored soul beheld by twilight ages.

For glimpsing tides of ruby red, that dance among my kind, and we'll dance and laugh in revelry, to this listening joyous rhyme.

My princess, pale, and I her knight, spiral infinite into the night.

We've won a seat, eternally, in the onyx crown.

And he, he the giver, makes merriment with all the stars tonight.

Yes he the god we honor thus, as once a single star in sight.

---

**[16] Only We Know**

- by Don Webb IV°

Maybe it's the almost velvet sound of her paws at night that speaks to me of the fearful beauty that comes to the eyes of drowned silver in moonlight, gazing out from the quiet place, the Hill of Bone. Yes, it's that sound of silent running, very faint - unheard save to those with jackal's ears - I hope I will always shiver at the sound of my sister returning from her Dark errands of Magic and Art.