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THEURGY, AND GOETIA

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AND

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Journal Issue – Volume I, Number 4

February 2008

Table of Contents for Volume I Number 4

Final Issue – A Commentary4

Answers to Readers’ Questions5

Experimental Old System Magic
The Blasting Rod – Its Purpose and Use
Part III of III.....28

Obituary30

Special Announcements32

Cover Illustration — The classic woodcut that portrays the essence of early Medieval Magic — The Witch, by Hans Weiditz, from Petrarca’s “Von der Artzney Beider Gluck” (1532)

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## FINAL ISSUE — A COMMENTARY

Since I made the announcement in the last issue that Volume I, Number 4 would be the final issue of the Journal, more questions than usual have poured in. Owing to this, the original material which was planned for this final issue had to be placed aside in favor of a scheme that many of you asked for which — in so many words — amounted to, “Please! Answer as many questions as you can in the final issue! There is so much to do but we must have our questions answered if we are to ‘work’ as you say we must!” This being the case, and since **Howlings from the Pit — A Journal of Old System Magic, Theurgy, and Goetia** was designed and written for you, the reader, I decided to do what you asked: devote this final issue to answering as many questions as was feasible in the limited space allowed.

After reviewing those hundreds of questions that arrived since the November issue of Howlings, the task was much more difficult than I anticipated. So many questions on so many subjects; so many pages — or computer screens full of different issues in any single letter — and many with nested and numerous questions of different matters and concerns — that it became clear some method had to be used to address the salient issues that were common to most of the letters received. In the end, I did my best to separate your letters into categories and from there, cull the principal matters of concern and finally, mix, match, edit, and rearrange these major concerns to produce ‘composite questions’ which I have tried to answer. Owing to this, the only other subject matter that appears in this last issue is that of **Experimental Old System Magic: The Blasting Rod — Its Purpose and Use, Part III of III**. In this way, all topics begun in Volume I, Number 2, and continued throughout Numbers 3 and 4, will thus be completed; thereby leaving nothing undone. In short, you, the reader, will have received everything I originally promised in the first issue. Lastly, the **Special Announcements** column at the end of this issue will also touch upon some items that a number of you may be interested in.

I trust all of you will find at least some council in the questions and answers that now follow.

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ANSWERS TO READERS' QUESTIONS

Note: My reply to the many items in this lengthy letter appear in *italics* beneath each relevant section.

Question 1 — Almost 6 months ago I wrote to you concerning a problem I was having with having taken up some ideas of the Christian faith (not having been raised in any religion) which I believed was important to uptake for me to work in Western systems of Old Magic. I will quote it below to save some of your most precious time:

Dear Dr. Lisiewski,

Currently I am engaged in prayer, introspection and am building up my Kabbalistic Subjective Synthesis as outlined by your first issue of your journal, and in **Kabbalistic Handbook for the Practicing Magician**. I was not raised in any faith, as my family is atheistic, however I always did have some belief in a God, and due to such had researched all the 'holy books' such as Qumran, Bible, Bhagavad-Gita etc. I also took quite a liking to the Hindu pantheon.

Now to the point: I still like the other pantheons, however the grammars of magic operate on Christian (...Catholic) ideas of God, so I begun to take them up as I wanted my Subjective Synthesis to be in 'synch' with them so I could properly work with the Grammars -- unfortunately it seems I also took up the idea deep into myself that perhaps 'idol worship' as it's called is 'against God' -- but I still feel an attraction to such pantheons. I can feel this operating in my prayers; though I do get a 'high' feeling of devotion to God after the prayers, and a warmth, tingling and even sometimes a dizziness through my body (that most likely due to the manner in which I pray) I can feel some 'block' or 'guilt' of my liking for the images of the 'gods.' I cannot

seem to remove this guilt, and the idea of 'idols' being bad suddenly seems very engraved into my being and 'won't budge.' Can you offer any ideas into the situation and what I can possibly do to relieve it so my Subjective Synthesis can properly Work with the Grammars when I get around to performing the actual ritual operations?

I also recently purchased Mark Stavish's work on alchemy (and am still waiting for it to arrive). I am only 17, and due to such currently cannot begin to work with rituals properly due to a lack of an empty 'Magical Chamber' (though I have taken up doing my prayers and introspection in my empty closet...which is rather large and which I have a key for). However I do have a pool room which my family never enters outside, where I could conduct alchemical experiments. What I must ask is: Is this work compatible with Old System Magic or is it a more mystic synthesis as Frater Albertus favors, and therefore perhaps I should leave it alone for now?

Answer 1 — *Dear Liam:*

*Old System Magic is most certainly **NOT** compatible with true, laboratory Alchemy whatsoever. It is — as you will find out in great detail from my next book soon to appear, **Israel Regardie and the Philosopher's Stone - The Alchemic Art Brought Down to Earth** — **NOT** congruent with either the Alchemy itself, or the mystical approach and final synthesis as laid down by, for example, Frater Albertus. To be sure, there are other mystical approaches besides the one taught by Frater Albertus. But the point is, magical Old Magic System 'principles' must **NOT** be applied to Alchemy. Trying to do so will avail you nothing, and produce more monstrosities in both the laboratory and mind, than you want to know about and experience.*

*Buy Stavish's book, yes. Study it. And if you are so moved, get my next one mentioned above also, for it contains more alchemical knowledge and absolutely guarded secrets that you will **NOT** find in any number of books on the subject, Stavish's work notwithstanding. Nevertheless, leave both books alone until such time as you have experienced such a growth of consciousness, that the Divinity within you can lead you in the final way you **MUST** go.*

I understand that you said you would NOT answer any questions privately,

and you seem to be a man of your word. I am hoping this question may find its way into your last issue of the journal, or that you may be able to answer my (particularly my first) question privately. (Yes, hoping...the idea you dislike). Either way, you have my gratitude for spending your most valuable time reading this.

Now I'm informing you, I **do not require an answer to that initial question any longer**, as it has worked itself out a few months ago...coincidentally, while reading the very text which had place it in me in the first place, the Bible. Particularly, when reading 1 Corinthians: 'I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-as the Lord has assigned each his task.'

This led to some sort of sudden 'free association' in my thoughts, and my head suddenly seemed a lot clearer, with a weird pressure in the thymus area. I linked the thought to what I had once read 'milk for babes and meat for men' then somehow linked milk to 'essence' and meat to 'concrete'...this all linked into what I had learned in psychology concerning the development of formal operational and abstract thinking, and a statement that 'only 1/3 of adults ever develop this, and not in adolescence.' To sum up, it all somehow 'combined' to link to this new idea that the problem with '**idol worship**' was **mistaking 'form for essence'**...all these seemingly 'unlinked' things all of a sudden linked up and 'cleared' up the problem. As such, I want to thank you for not answering it, as this apparently gave my mind time to 'think things through' and solve it on my own (which is the best way I know of)...of course I know this was merely because you receive so many emails, and not something deliberate, but I thank you nonetheless.

*You are exemplary in that you have taken to heart the core of my Teachings, and learned the value of **work**. It is all too easy to sit down and write a letter, expecting someone else to do your thinking for you. For as you have found out, such cannot be done: the Subjective Synthesis of each individual has its own play upon things; a play that is a function of the structure and content of, interestingly, the newly forming Subjective Synthesis itself. You see, as you proceed to build that unconscious state, the many thoughts,*

ideas, feelings, and elements of knowledge and understandings gravitate toward each other like iron filings to a magnet; but always and for each individual, in a different way. In your case, it was through a type of “Free Association.” In the case of another, it may be through Meditation, while a third may find his way through actual Ritual. No two paths of approach — and therefore of synthesis — are exactly the same.

Through your own work, you have achieved a balanced view of the matter of which you speak. A balance that will work for you — and only you — as you continue your studies. In turn, your Subjective Synthesis will continue to aid you in your building of it, since it now ‘understands’ the pattern of your mind in these Occult matters.

A word of caution. Do not think this balanced view is a static thing, and that it will remain forever as it is now: it will not. It will undergo continuous modification as you continue to work and learn more. But always, the further changes in your overall pattern of thoughts will be directed to higher and higher levels by your Subjective Synthesis, enabling you to perceive more deeply into the matters that concern you the most. “He see furthest who climbs the highest,” is a maxim that applies here.

Further, I believe I may have been wrong in my assumption that I must uptake the whole Christian / Catholic ideas. For although the grimoires may operate on these ideas, my own nature was **brought up without any real 'teachings' on God, neither an acceptance nor denial of him** (though I myself, as long as I recall, always believed in God...though not necessarily the Christian conception). To take them up would be 'abandoning my natural Law.' As of yet, I am still uncertain what my 'natural law' is concerning this subject, as I was not raised in any faith. But in my younger years (of course I'm still very young) from around 9-14 or so, I studied many religions, but particularly went towards the eastern concepts, Tao Te Ching, Bhagavad-Gita Gait, Hindu gods etc...is that age young enough to mean that such concepts are 'my natural law'? And if so, would the idea of there being a 'personal' God, that is, who dwells in my being...even if that is a reflection of that initial ONE...suitable for magical operations? If you can answer these questions I would be very appreciative.

You are making an assumption here, and looking for an “absolute.” In this case, the absolute of a ‘guarantee’ concerning your own “Natural Law,” or “Law of Being” as it is termed in mystical literature. Yet as you say, you do

not yet know what that Natural Law is. Therefore, you cannot discount that you may indeed need to undertake the entire Christian / Catholic idea.

And most certainly, the idea of there being a personal God — or 'part' of God — dwelling within your own being is correct. But the province of this understanding and awareness belongs to Mysticism proper, and particularly what I call, "High Mysticism," and not to the "God of the Grimoires" as I have explained in my other writings. In the latter case, you must remember that when it comes to Old System Magic, the God being invoked is the 'external' God who caters to anything from giving you what you desire — whether that be power in the world or the death of an enemy — through the practice of a particular grammar, and the adherence of the rules laid down by the grammars in general. He is an avenging God who still gives the magician what he wants, so long as the magician 'obeys' the rules of both the Grimoires — and the Old Testament.

I also want to sincerely thank you for your 'Stressing' technique you presented on your 'Magical Thoughts' columns. I have utilized it in some of my school studies in the order of memorization and then using the stressing technique on them to develop a greater understanding and linking of the ideas together. It has greatly improved my ideas in my academic studies, and I am commended for my 'original ideas' by teachers (of course...they are not original...just well placed associations). I have also utilized it in my daily prayers, and due to such...my social life (which had been a very sad state for many years now...indirectly due to my obsessive flitting between systems and lack of 'stick ability' as well as my utilizing rituals such as the LBRP in my room [which is of course, not bare, and not touching the bare ground] with lack of understanding.) has improved dramatically and 'in the twinkling of an eye' thanks to my combining your stressing technique and utilizing it with the Psalms, the instructions concerning which 'psalm' affects what being given in Peterson's online edition of 'The 6th and 7th Book of Moses.' Of course, these may just be due to me suddenly being more 'open' to approaches, or going more out of my way...and as such some placebo effect...of this I am not sure. What I am sure of though, is thanks to it, my social life and my grades have improved (indeed, almost back to how good they were before I got involved in New Age nonsense) and for such, **my thanks are well in order.**

You will find that your lower self will most certainly try to deny the effects of the Stressing Technique or any other technique by which you improve your

lot in life: make no mistake about this. In this instance, it will ascribe your results as being due, perhaps, to a “placebo effect.” In another instance, it will place those, oh so very ‘rational’ thoughts in your mind that your good is due to ‘coincidence,’ or ‘synchronicity,’ or any other of the myriad defenses it uses to maintain its control over you. You see, the lower self — which is actually a function of your Ego — seeks to maintain control over your actions in life and your analyses of those causes that bring you those things it cannot directly control. And it does this through its use of two weapons it knows so well: doubt and illusion.

Why does it attempt to deceive you so? Because by its very nature, the Ego has a disease (dis – ease;) one it needs for its very existence: and that is to convince you that you are separate from God. It does not need to convince you completely that your new found academic success, desirable social situation, ritual work, etc., are not due to whatever occult techniques you happen to be using. All it needs to do is interject some doubt that will leave you in some state of uncertainty as to your having found your way out of the mess you were in. For if you have found your own way, then you do not need it or its control over you. And this is what it fears most: your independence of it and its controlling power. There is a old prayer which reflects this condition very well: “Oh Lord, save us, lest we fall into the pit called ‘Because,’ and there perish with the dogs of reason.”

The answer lies in striking the balance between reason and admission — and acceptance — of the causal agents behind the success you experience. Be guarded and warned accordingly.

I am sorry for the great length of this email, I realize you may not have time to read it, let alone reply to it. But I had a nagging to write this letter to you. You have done a great thing, and I hope that 'Old Magic' can stamp out that fallacy of the 'New Age'...at least, the new age after it went wrong somewhere down the timeline. :)

— Liam T.

*Now that is what I like to hear. And all from a young one who has learned the value — and **VIRTUE** — of **WORK!***

Question 2 — I have recently read your book Ceremonial Magic and the Power of Evocation, and have greatly enjoyed it. Due to some more-than-interesting personal experiences with "demons", I have always had issues with the merely psychological interpretation of external spiritual stimuli, but I digress.

I have a few questions specifically dealing with the correspondences of the Planets (the double letters) of the Qabalah, we have some discrepancies between three specific styles: The Kaplan translation of the Sepher Yetzirah, the Westcott translation, and the Golden Dawn system each have different attributions for the Hebrew letters when corresponding to the 7 Holy planets. I am curious which one of these you have found to be more beneficial in your work.

Also, concerning the Tetragrammaton, I am curious if you correlate the first Heh with Water (ala Golden Dawn) or Air (ala Alchemy as mentioned by Mark Stavish). I am assuming the latter, but assumptions should always be questioned/tested.

Finally, I have been recommended a book on traditional Astrology by William Lilly called Christian Astrology. I am curious if you have had any experience with it and if it has been beneficial to you in your experiments.
— Anthony T.

Answer 2— *Dear Anthony:*

I have found the Golden Dawn system to be valueless in the matter of the Double Letters — and indeed, as a serious system of magic as a whole as I am certain you are aware. I used the Westcott and Kaplan systems at different times, and found both to be quite effective. Normally, I do not like to switch between systems of correspondences, so as not to ‘mix systems’ or introduce additional variables into the Operation. In this case, however, I have experimentally found such switching to be justified, judging from the results I achieved thereby.

As to the first Heh of the TETRAGRAMMATON, I have always correlated it with the Element, Air; principally due to my complete and thorough distrust of the GD system.

Yes, Lilly's book is quite good. If you are seriously attracted to Astrology, I would also like to recommend that you look at the works of Dane Rudhyar, Dr. Marc Edmund Jones, and Papus, as well. If studied seriously and separately, you will find a curious synthesis occurring in your mind, and a surprising eclectically balanced 'new' system arising from them.

Question 3 — have been enjoying reading your journal, “Howlings from the Pit” very much over these past months and I have learned a great deal from it. I am disappointed that you will cease publication after the next issue but I can understand your decision and I wish the best in all your future endeavors.

I have one question that I have yet to pose to you so I thought I'd send it to you now. In your book, Ceremonial Magic & The Power of Evocation on page 152 during your commentary on The Heptameron, you mention the importance of receiving communion and the confession in a Catholic Church. Since Old System Magic operates by strictly following guidelines as written in the grimoires, it is my thought that since these grimoires were written during the time when the Latin Rite (also known as the Tridentine Rite) was in common usage in the West that one should receive these sacraments using this rite. It is my theory that one who wished to perform a working based on Old System Magic principles should seek out a Catholic Church that celebrated the Latin Rite and receive both communion and confession there. This would better replicate the conditions that magicians of previous eras used while following the grimoires. These previous magicians did not celebrate the substituted Novus Ordo (New Order) Mass that was instituted after Vatican II. It is much easier to follow this advice and avail oneself of the Traditional Latin Mass and Sacraments now that Pope Benedict has put forward his Motu Proprio regarding loosening restrictions on the Tridentine Rite. Do you think my theory is a good strategy for success in performing an Old System Magic working? I am interested in your opinion.

Thank you for your time. I look forward to reading your final issue of “Howlings From The Pit”. Best Regards, Mr. Carman DiC.

Answer 3 — *Dear Mr. DiC.:*

What a splendid and intelligent letter! This is a subject I wished to broach many times in my writings, but did not owing to the flurry of mail such an

*issue was sure to engender. Yes, the New Order Mass is most objectionable as far as I am concerned. I remember well when as a boy, in the 1950s, the Latin Mass was **the** Mass of celebration. I also remember being an Altar Boy, and how at the age of eight years old I struggled learning the responses in Latin so as to answer the Priest on behalf of the Faithful who were attending. In its attempt to 'popularize' the Mass, the Church — through its insistence that the New Order variety become the staple — has only caused more blank stares and yawns than the Latin Mass ever produced: people need that air of mystery and 'sanctity,' which the Latin has always induced in them. The issuing of Mortu Proprio with which I am familiar, has been a great step in helping those who require the Tridentine Rite. In my opinion, you are most correct in your analysis: attend the Latin Rite, and take the Sacraments of both Confession and Communion from such a Catholic Church that celebrates the Traditional Latin Mass and Sacraments.*

*I also recommend that if you intend to practice the Heptameron, you do so from the **Fourth Book of Occult Philosophy**, by R. Turner, London, ult., August 1654 edition, since it gives all instructional material in Olde English, while giving the Exorcisms, prayers, Conjurations, and Addresses of the Visions and Apparitions in Classical Latin. Therein lies great power. I have an original copy which took me years to find and which cost a vast sum to buy. Happily for you, however, Kessinger Publishing has made an exact facsimile reproduction of this work which I believe is still available either from them directly, or through their outlet, Amazon.com The ISBN of this book is: 1-56459-170-0*

Question 4 — I would first like to say thank you for the time you've spent in providing useful information at both your 8th Matrix Press site and in the Howlings from the Pit journals. I look forward to the final issue. As one who is very early in his journey of forming an effective subjective synthesis, your books and writings have proven invaluable - if for no other reason than to help me clear away the deadwood of ineffectual practice and self-delusion.

The purpose of this short note was to ask if you might wish to comment upon a story that has generated a flurry of news coverage recently. In short, an individual in Sioux City, Iowa, killed his two stepdaughters after he "[cast] a spell that had gone bad, and that the spell could have severe consequences."

As of the moment, I have no further details, though more on the story might emerge as the case goes forward. Is this a graphic example of what you have constantly repeated - that Old System Magic is not a game to take lightly? A tragic example of an amateur dabbler in over his head? Or just a delusional fool?

I appreciate your time and attention to my inquiry and wish you a happy and successful 2008. — Regards, Michael F.

Answer 4 — *Michael F.*

Question 5 — *Originally, my secretary answered your letter on my behalf, passing on my comments which are given below. I was not going to publish your letter as explained, owing to both its unusual nature and the issue it raised. However, as the weeks went on no fewer than sixty-two other readers wrote to me regarding the same matter. Owing to this, I decided that your question should be addressed in the Journal. Thus, I am giving my original answer to those other readers here, albeit in a somewhat expanded form. Perhaps it will do some good; if in no other way than to remind the sincere Practitioner of Old System Magic just what kind of “Democracy” we really live in. My response to you, in expanded form, follows:*

1. The people who cover such matters, i.e., "reporters," are neither qualified nor capable of looking at anything objectively, much less a matter of this nature. I have known too many of these so-called “Journalists” personally; and to an individual, they are completely unethical. They will twist and distort any genuine data point in an given matter in order to sell their 'rag' to an unsuspecting, unthinking, and therefore foolish and stupid public.

2. Such a matter as this story smacks of the New Age, and will only serve to foster the 'witch hunts' that are currently going on to destroy legitimate Old System Magic. Such witch hunts are in full swing, and are openly caused, sponsored and promoted by the judicial branch of both state and federal governments. You have to remember: “Democracy” is rule by the masses—or the herd. People who cannot add a single column of numbers correctly, write a single coherent sentence, or even sign their own names, are guaranteed “rights,” among which is to vote for officials who will represent ‘them,’ for the best advantage of that same “them.”

Are there really so many who are this illiterate? Of course not. But the model they represent: those who cannot think independently to any significant extent whatsoever, and whose only purpose in life is to breed, 'get through it all' while having as much 'fun' as possible, are the 'higher order' types of the gross illiterate depicted above — and THEY are the ones who (presently) rule. To this kind of 'citizen,' people who dare to 'think outside of the box' are labeled as a 'threat' to this 'system' of government of theirs; and that same government has and continues to take actions to stamp out those who have the temerity - and the ability - to actually think for themselves. Only the 'status quo' of this regime is supported by those in power, as are those non-thinking fools who blindly and willingly support this insane government, and the crimes against reason and individual responsibility that this 'government' encourages these same fools to commit daily.

3. This thing has "social responsibility" and "political correctness" as well as the 'status quo' stamped all over it, all of which I have no use for. And as I am completely apolitical, addressing it would be a moot point because of this and the reasons given above.

As you can see, I have very strong feelings in these matters; especially, owing to the years I spent in Europe, and the differences in ethics, accountability, decency, and personal responsibility I found there as opposed to here in the States.

So why did I return to this land of "Liberty and Justice for all?" if I am so in 'love' with Europe? For starters, I made a mistake: a big one I live with every day. In the second place, know well that the Europeans are not fools. In their trying to mimic the 'American Ideal' they opened their borders to all. Then they learned. Now, in their moves to stop immigration dead in its tracks, they have instituted blanket policies to keep all out, including and especially Americans: they want no more of the insanity that was and is created and encouraged here to spread to their 'shores,' and so they have 'thrown out the baby with the bath water.' And I don't blame them for it.

*So to all those who truly wish to practice Old System Magic, and who have no evil in their hearts whatsoever; who seek to practice it for their own growth and betterment, I say. BE CAREFUL! Remember the ancient admonition given in Francis Barrett's, **The Magus**: "Magic seeks to be hid. It flies from the public...." Be guided accordingly.*

Question 5 — My name is Joshua T. and I am currently on page 94 of your book *Ceremonial Magic & The Power of Evocation*. I must say that I'm grateful up to this point; I forgot that I ordered this book, and was just entering my apartment building with every intention of killing myself when I saw it sitting in the mail box so I'll be around for at least a bit longer.

My question pertains to the day that I received the book: I set it down and just before going to bed I remembered a curious myth that some people (often called psychics) have the ability to read entire books by sleeping on them. I'm not saying I believed it beyond a doubt but you understand if I was feeling a bit optimistic having received the book the very day I was going to commit suicide.

I slept with the volume between my pillows that night and awoke hours later feeling an intense pressure behind my neck (I rolled over in my sleep to the right so the book was now behind me) and looked to my open closet to see an orb of light hovering in it (white) and there were many indistinguishable noises all around me. The closet behind the light was dark as was the rest of the room, then behind the light I saw a very dark gray Egyptian sarcophagus like the color of lead standing upright with black eyes. I was hyperventilating and every time I would exhale I would say something in some other language in a deep growling voice that did not sound human and there were flashes of a crudely drawn devil thing in what looked like white paint that was flashing like lightning. The next thing I remember was waking up fifteen minutes before my alarm went off feeling fine. I never once felt afraid. Is what happened good or bad? Does it mean anything? I'm more intrigued now than ever!

Sincerely and gratefully Joshua T.

Answer 5 — *Joshua T.*

You might be surprised to know that your letter is not that unusual. Every author receives letters from people who for one reason or another have been pushed to the brink, and who think — at one time or another — of doing away with themselves. Know this: I am neither a medical doctor, nor a psychiatrist, psychotherapist, 'psychologist' or any such whatsoever. And as such, I do not and would not give any such advice, simply because of my inability and lack of knowledge and skills to do so. But I have been 'at life' a

*long time, and have my own trials and tribulations; enough to fill more handcarts than I care to count. But I did not take those handcarts on an express elevator to Hell by taking my own life. NO ONE has the 'right' to do that. No matter how bad it gets — or seems to get — there is always help available if **ONE CHOOSES TO LOOK FOR IT!** It could come from a church, a synagogue, a temple, a friend, a family member, a total stranger, or on a psychiatrist's couch: but it will not come if you do not look for it.*

Don't worry about my or anyone's books until you have cleared up your own internal struggles. Sometimes books are not the answer; and in my opinion, this is one of those times.

As to the phenomena you describe? I cannot say. I would have to know you better before I could comment — if indeed, I would venture a comment before your emotional issues are cleared up .

*Remember this: God gave you Life. And neither you nor anyone has the prerogative to end that life. Only He who gave it — God —can take it; and if He has not, how can you justify such a thought? Again: **LOOK AROUND YOU FOR GUIDANCE AND HELP.** For if you do, you just may experience the highest form of Magic of all: that of God directing you to someone who can give you the help for which you seem to be searching.*

Question 6 — (Due to the number and type of questions in this letter, I am answering it in text, below. My answers appear in *italics*.)

Dear Doctor Lisiewski,

Please forgive me for intruding on you. You have been so gracious with all of your readers in your responses to their questions. I have no teacher to ask, only my own study and intellectual discerning to guide me down this path. I have read and re-read all of the Authors Response and the Magical Thought columns seeing if anyone else had noticed this seemingly innocuous discrepancy as I have, and could not find anyone else who had the same inquiry.

I was studying to learn the absolute underlying meaning of the design of the Pentacle of Protection and Obedience but all the while a different question kept arising in the back of my mind. The portion of the text within the

Heptameron rite under the heading The Manner Of Working that continues to elude me is, “*And on the day that he would do the work, being clothed with pure garments, and furnished with **Pentacles**,*”. It seems to be describing separate plural pentacles, which somehow are to be “furnished” to the operator. The Latin text describes the first specific Pentacle of Protection and Obedience as “*pentaculum*” but then under the Manner of Working in the English transliteration of the plural “with pentacles” is described in the Latin text as “*cum pentaculis*”, seeming to refer to separate plural Pentacles.

Answer 6 — Dear Bill:

*It was customary during the days of the writing of the grimoires to use the plural when referring to many things. For instance. In several of the grimoires, you will find the “suffumigation” for any given day of operation listed as a single herb. **The Heptameron** is one such instance. Yet when it comes to the “exorcism” of the suffumigation or “perfume” as it is also designated, you will find it written, “The Exorcism of the Suffumigations_u.” To be specific. **The Heptameron** calls for a “fumigation” for Wednesday of “Mastick.” Yet for the Exorcism of that fumigation it states, “The Benediction of the Perfumes_u.” Still later, it gives, “The Exorcism of the Fire Upon which the Perfumes_u are to be put.” In other instances, e.g., the **Third Book** of the **Grimorium Verum**, we find, “Of the Perfumes_u,” the plural when referring to a combination of “...aloes, incense, and mace.” Here, the plural is correct, since more than one herb is involved. The whole point being, that the tense of these instructions does not necessarily ‘hide’ any ‘secret meaning.’ In fact, while the Fathers of the Grimoires were well educated Catholic Priests, the rules of grammar and syntax for the English language were not well developed during the 9th to 14th centuries, and translation from the Latin — which of course was well developed — presented difficulties owing to the lack of grammatical rules for the English writ. Thus, it was pretty much ‘whatever way you wrote the way you wrote it was good enough.’*

The Maphteah Shelomoh, Book of Light, from which it would seem the entire rite presented in the Heptameron, was derived from originally, minus the elements of Catholicism, has on the page designated 38a instructions for sewing Pentacles to the garments.

*I do not agree. I am very familiar with the work you cite. In my opinion, it **may** have been used as source material, but **The Heptameron** as a completed grammar cannot be attributed to it. There are too many inconsistencies with an internal logic of the **Maphteah Shelomoh** to apply its instructions to the structure and format of **The Heptameron**. We could go on endlessly debating this issue, but I only want to make this comment for your consideration. It is all too easy to make assumptions in these matters, forget they are assumptions, and then use them as conclusions when working out the theoretical underpinnings of a given grimoire; a feat which is absolutely unnecessary from an operational point of view. True, we should seek to understand whatever internal logic a given grammar seems to present us in order to ‘work it’ properly. But even this is an extremely difficult thing to do, owing to the lack of detailed information we have concerning the source materials of author, his ‘logic,’ and whatever experiential knowledge he possessed— but did not explicitly state — and which entered into his penning a given grimoire. Yes, we must use our own source material, our own ‘logic’ and any experiential knowledge we have in order to grasp whatever theoretical considerations are supported by the structure and content of any grimoire. But taken too far, such seeking becomes a mere intellectual exercise that can lead one astray when it comes to working that grammar. Be careful here. I had this trouble myself back in the early 1970s but quickly learned — the very hard way — not to do such.*

I also noticed the Clavicles of Solomon presented similar instructions for sewing the pentacles into the garments, and they seem, according to the threats of the spirits described within the text to be of utmost importance when dealing with and being able to intimidate or control the entity. Is the text simply referring to the four Pentagones without the four angles of the circle?

*Two Key points here. Point One: do not mix systems! You cannot apply the instructions of one grimoire to another! Yes, you can use ‘general knowledge’ in these matters when they relate to a **general** procedure such as sewing a Pantacle onto the Garment of Salvation. However, you **cannot** apply **exact** instructions from one grammar to another without mixing systems.*

*Point Two: A.E. Waite classified the **Clavicula Salomonis**, the **Lemegeton Clavicula Salomonis**, along with **The Heptameron***

and **The Book of the Sacred Magic of Abramelin the Mage** as “Composite Rites,” owing to their two-fold nature. That is, they contain elements of both Black and White Magic. In attempting to mix systems here by using the instructions from one grammar, e.g., elements of the Greater Key with The Heptameron for instance, what you are actually doing — could be doing unknowingly — is mixing components of Black Magic with a White Magic element from the grimoire with which you intend to work. It is absolutely essential that you work from the contents of a single grammar at any one time. And if you follow my argument of the internal logic regarding these matters above, you may see how important those considerations are when applying them to the mixing of systems.

As to your question: yes, the text is referring to the four Pentagons without the four angles of the circle.

There are so many similarities within the differing grimoires it’s difficult to determine the difference of me “Adding to, or mixing between” the different rites, or just missing the information that was considered “common knowledge” amongst the Fathers of the grimoires, or simply misinterpreting the text itself from the Fourth Book.

Which are exactly my points above, due to the reasons and explanations given.

You made no mention of the discrepancy of the being furnished with plural “Pentacles” in your book; however I couldn’t discern if you had been purposeful in that regard, thereby causing the reader to have to make that observation himself, and follow up with appropriate study in order to further work out his subjective synthesis,

I made no mention of any “discrepancy” in my book because there is none, as I have tried to explain herein. And no, as I have stated many times in print, I never act in a deceitful manner in order to ‘test’ the reader or lay any trap for him. In this field, there are enough of these things owing to the nature of the work itself.

Additionally, as you well know, there is so much to be understood in these matters, that he who does not make an “...appropriate study in order to further work out his subjective synthesis...” is either doomed to failure in Old System Magic or per chance, should he ‘succeed’ in summoning forth

one of the Fallen, will have a Slingshot Effect second to none — if he survives the event. Thus, I never goad my readers into anything. I state things as explicitly as I can, give copious commentaries, and the rest — is up to them.

...or if I am simply over critiquing the subject matter in my attempt to be absolutely thorough. I have worked out my theoretical understanding of all the other aspects of the rite aside from one issue I'm still treading through at the end of the first Exorcism and have memorized the Mass of the Holy Ghost from the 1956 Maryknoll Missal as you suggested, but my mind keeps coming back to this issue of the plural Pentacles.

Yes, in so many words, you are “over critiquing.” But nevertheless, your insistence in being absolutely thorough is not only commendable but vitally necessary if these operations are to be correctly carried out — and carried out correctly because one’s Subjective Synthesis has been properly built and polished.

I realized before after having contacted you, how brash I was to even think of conversing with someone like yourself. I'm not trying to be flattering, but it wasn't until I read through all the Response and Magical Thought columns and read between the lines of your responses that I gained a little bit of insight as to how vast your experience truly is. Forgive me please for troubling you. I have set my mind to move forward and my temerity will not be shaken. If ultimate failure is to come to me then it will have had to come from Almighty God Himself, for there will be no lack of resolve to work out the theory and to achieve my goal this side of eternity. Thank you for time Doctor. I greatly appreciate you taking time out of your life, to even read through this. Have a good day.

This is the attitude one must have in operating Old System Magic: resolve must be deep and sincere, and nothing — and I repeat — nothing must turn you away from the task to which you have set yourself.

*You should also know, that the Pentacle given in **The Heptameron** is the central design taken from the **Grand Pentacle of Solomon**, which is the Pentacle to be used in the grimoire, **The Method of Honorius**.*

Ps. I read NightShadow this last weekend. I really enjoyed the story. I felt a little bit of a loose end with where Stannish fit in to the overall story line

after Cavendish's comment of "becoming immortal like my Master" right before he was destroyed, when earlier with Breach and Yakov's conversation it had been alluded to that Stannish hadn't achieved full regeneration and was living wild as an animal somewhere. Maybe you're leaving that open as a sequel? Otherwise, great book! I enjoyed reading it.

— Bill N.

A sequel? Could be! <wink>

Question 7 — I am interested in working from the Grimoirium Verum, but I am unclear about one requirement specified therein concerning the use of "virgin parchment." The grimoire specifies that:

"Virgin parchment can be made in many ways. Generally it is made of the skin of a goat or a lamb, or other animal, which must be virgin."

Does this mean that the animal from which the parchment was made must have never had sexual relations, or rather, that the parchment used is to have never been used or modified for any purpose beforehand?

Jonathan D.

Answer 7 — *Dear Jonathan:*

The grimoires always prefer the purest of conditions. In this case, they mean that the parchment must not have been used for any other purpose.

However, it can depend on the grimoire you are using. I have seen some less well known documents that call for the animal to be virgin prior to obtaining its skin for the parchment, the latter of which must then not be used for any other purpose other than that given in the grimoire. Unless otherwise stated — by the specific grimoire — as long as the parchment has not been used for any other purpose, you should be quite fine when all is said and done.

Question 8 — Is there a timetable as to when your latest book, on PRACTICAL ALCHEMY as it were, will be completed ?

Thank You for your time (and your books) — Raahkiim B.

Answer 8 — *Dear Raahkiim:*

I take it you are referring to the Practical Alchemy Laboratory Course I was going to write. Please know the course has been cancelled. It was to have consisted of 60 lessons, each 50 – 100 pages in length, with illustrations and pictures. However, while I received well over 2,000 requests for it, when it came time for these people to ‘pay the bill’ they dropped out of sight. Translation: they wanted a massive project of this type to be done for ‘Love and Light,’ i.e., for free — or something next to it — and that is not how the world works. I spare nothing for my readers; and in keeping with any such effort, must be compensated for accordingly. Thus, I cancelled the course.

*However, I have been told by a reader that my fourth and final book in the Occult, **Israel Regardie and the Philosopher’s Stone – The Alchemic Art Brought Down to Earth**, is currently listed on Barnes and Noble as coming out soon. The following details were found on the Barnes and Noble website by this reader and sent to me:*

Publisher: New Falcon Publications
Pub. Date: February 28, 2008
ISBN-13: 9781561842377
224pp

This book contains more practical laboratory alchemy than any number of others with which I am familiar, and so you might find it of some use. I suggest you contact the publisher for further details if you are interested. They can be reached at: info@newfalcon.com

Question 9 — (Again, due to the number and type of questions in this letter, I am answering it in text, below. My answers appear in *italics*.)

Dear Dr. Lisiewski,

On your website under the August 7-August 13, 2007 “Magical Thought of the Week” entry entitled “The Nature of Physical Phenomena in Magical Practice” you discuss the different physical phenomena that one may experience during their magical practices. Under the section of the article

entitled “Concerning the Sense of Touch” you discuss the worry that some readers felt that “something malevolent was penetrating their sphere of operation.” You go on to say, “If the Magic Circle is properly constructed, purified and consecrated, nothing can transgress its boundary.”

*Dear Michelle — Yes, this is most certainly correct. In the case of the daily Circle initially erected during the first Aspersion Rite (See **Howlings, Volume I, Number 1**) when that Circle is intensified by your daily repetition of the rite, nothing — and I repeat, nothing — can cross its boundaries.*

I am pretty sure you are not just talking about a consecrated Magic Circle as it is used in a grimoire but also as it is used in daily practice.

Absolutely, as commented upon above.

I read two other articles on this page mentioning the Magic Circle, “The Magical Chamber” and “The Circle of Science and Art.” In the latter article you mention briefly that the circle needs to be consecrated but it is not clear if you are referring to a circle used in a grimoire or as it is used in daily practice.

I am referring to both. ANY Circle used in ANY magical practice whatsoever, MUST be properly consecrated; and the formalities of that Consecration must be governed by the directions set down in the grimoire — or in the case of the Circle discussed in the Aspersion Rite, as given in that text — from which one is working.

My question is this: when I am first establishing my magical chambers, meaning that when I am ready to start performing rituals do I need to consecrate and purify the circle before I start performing any rituals at all?

When the Circle is first established; that is, made a part of your Magical Chamber by either drawing or painting it on the cement floor, it should only be the most general of circles so the requirements of whatever grimoire(s) you will be working from can be added to it with Holy Chalk. Thus, this ‘general Circle’ becomes a ‘template’ for all future Operations whatsoever.

In the case of establishing this template Circle, after it is laid down and made a part of your Magical Chamber, you do NOT have to specially

consecrate it. This will be taken care of automatically by your consecration of the Temple proper, since the Circle is then a component of the Magical Chamber itself.

The rituals that I had in mind were the Magical Chamber Consecration Ritual (as I call it). This is the ritual you mention in the “Author’s Response to Reader’s Questions,” section that “officially” makes the room a magical chamber. The other ritual that I had in mind was the Magical Aspersion For Protection and the Attraction of Opportunity ritual. Stating my question another way, is it necessary to consecrate and purify the circle before the performance of the former ritual mentioned and the daily performance of the latter?

No, as I have indicated above.

To show you that I am trying to use my own subjective synthesis to try and figure this out, and also in the chance that this question may not get an answer since you are canceling the journal and closing the consultation service, I have two educated guesses on the issue. The first guess is that the Magical Chamber Consecration Ritual will act to purify and consecrate the circle.

Absolutely right! You are most definitely doing your work, and it shows! It is also clear that your Subjective Synthesis is being properly built, and odds are, it will be properly polished as well. You would be surprised how many questions I have received that show an utter lack of understanding in these matters, regardless of how many times I answer the same questions in print. You are to be commended and honoured for your very thorough work.

My second guess is that following the consecration procedure as described in the Heptameron (or any another grimoire) is another way to accomplish the same ends however these particular procedures of consecration seem specific to those particular grimoiric operations.

Again, you are correct! As I stated: you have done your work, and the results show in your analytical deductions, which are right on target.

Also concerning the circle, if I use the one from the Heptameron for daily use of the Magical Aspersion For Protection and the Attraction of Opportunity ritual and basically for daily use with other rituals as well you

say it should be left blank and not filled in with the names of the angels and spirits. Does this also include the four names of God, the Alpha and Omega names and the four pentagrams outside of the circle?

As I have elaborated above, yes. And for a third time, you have deduced correctly. Congratulations on doing such a fine job!

And if I may I have two last quickly stated questions. Will I experience any physical phenomena when doing a dry run of the Magical Chamber Consecration Ritual? What about during the actual performance of the ritual? — Michelle W.

No one can tell. Physical phenomena depend upon many factors and variables, not the least of which is the genuine magical talent of the would-be Magician, and his or her proper preparation for a given rite, ritual, or ceremonial performance. This logic not only applies to your “dry run(s)” but to any actual, formal work as well.

P.S. Since you won't be writing in this genre anymore would it be possible to help subscribers of your journal get in contact with one another and create a forum for discussion. I know that you've mentioned before that the new agers sent you threats, but I would imagine that the subscribers to your journal might be less likely to be new age and if the readers were to run it, all of the risk would fall on us.

No, I will not put readers in touch with each other. There are too many issues involved, not the least of which is contacting people to see if they want to interact with others. Neither I nor my secretary have such time available. We are now working 14 hours a day, 6 days a week as it is, with 4-6 hours on (some) Sundays as well.

As to a chat room? If you knew what it cost to maintain a website, and the amount of money that went into creating, hosting, and making available the Kabbalistic Cycles Calculator alone, you would understand. We simply have too much work to do, cannot moderate such a forum — which would be necessary — and frankly have spent quite enough giving my readers what we have. What you propose is extremely expensive in terms of time and money.

Finally, I cannot break trust with my readers by circulating their names to other readers. Additionally, we have had a great many requests from people not to do such a thing. No doubt, these people may very well fear that their New Age friends would find out they had 'crossed over' into Old System Magic and as such, are afraid of 'consequences' for having done so. This is how people are in the area of Magic. Besides this, again, we certainly don't have the time to weed out those who want to be contacted and put them in touch with each other. There is so much work to do now with my scientific contracts, personal research, private students and science textbook writing, that I am beside myself more days than not.

The best to you.

Question 10 — For now I just have one quick question. I hope it doesn't sound like it should be obvious but I want to ask for clarifications sake.

Let's say it's 1:30 a.m. Since it is past midnight, it is Friday. Before midnight was Thursday. Since the sun hasn't risen yet, is it still considered Thursday night? Or does the night come before the day when considering the Kabbalistic chart of planetary influences? I hope this question is simple enough and you aren't too busy that you can answer quickly although I understand you take on as much work as possible. Thanks for your time and answer.

Does night come first (in which case after sunset it is the next dates night) or does the day extend into the night (in which case after sunset it is that dates night, regardless of passing midnight)? — Spencer W.

Answer 10 — *Dear Spencer W.*

The day begins and ends at sunrise. Thus, it remains Thursday until the next sunrise.

Whether day or night "come first" is irrelevant. Note the time you are interested in regardless of whether it is day or night. That time will be within the 24 hour period of that day. Example. 2:00 PM on a Thursday is under the influence of Jupiter which rules the day. That hour however will have a planetary ruler as given in the cycles. The same for 2:00 AM It will have a

planetary ruler as well as given by the cycles. Yet, it is the same day and thus will have the same day – planetary ruler — Jupiter since Jupiter rules this particular 24 hour cycle. When the next sunrise occurs, it will bring Friday with it. The same logic then applies to Friday, as well as to all of the other days of the week.

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## **EXPERIMENTAL OLD SYSTEM MAGIC**

### **THE BLASTING ROD — ITS PURPOSE AND USE**

#### **PART III OF III**

In the first two parts of this column, we covered the details of the Blasting Rod: what it is, how to obtain the tree limb that will serve as the Rod, how to prepare the Rod, and how to consecrate it. In this final part, we will discuss the ways in which the Rod is used in actual practice.

After having followed the instructions from Parts I and II, you now have the finished Blasting Rod. Further, you made no error by either asperging or suffumigated it whatsoever. Rather, using a 24" x 6" piece of pure, white, virgin linen, you asperged that linen with Holy Water obtained from a Catholic church, and asperged it in such a way that the water cast upon the linen was done by making the Sign of the Cross over it (the linen). After completing this, you suffumigated the linen using a suffumigation composed of cedar, myrrh, and musk, in equal proportions. As a last step in the process, you left the linen alone to allow the water of aspersion to dry completely. Finally, you have the True Grimoric Blasting Rod, which you wrapped in the linen after the linen was dry, and now you have the Rod safely put away for future use. Your Rod of Power is now finished.

As you know you were instructed as follows: this weapon can be used in operating any grimoire in which no mention is made of a wand or Rod, or one in which mention is made but in which no instructions for composing or

using it are given. You were also counseled that you will find when this weapon is used during Evocation to Physical Manifestation, the most spectacular and amazing results will be achieved.

The final question becomes: exactly how do you use it when working with it, and in what types or rites, ritual, or ceremonial actions can it be used?

The Blasting Rod **cannot** be used for **any** other magical practice other than Evocation to Physical Manifestation: for that — and only that — is what the grimoires are about; hence the reason for it appearing in their texts as a vital weapon necessary for success. In cases where there are no explicit instructions for its use during the Evocation to Physical Manifestation — which is the predominant situation among the different grimoires — it is not enough to have it simply lying on the Altar so as to pose some type of ‘threat;’ a threat that will be used against the demon if necessary. For when dealing with one of the Fallen Hierarchy you must not — **cannot** — ‘wait’ until the situation reaches such a point. For by then it will be too late, and you will have lost the control which is so desperately needed in Ceremonial Magic.

Remember what I wrote in my first book, **Ceremonial Magic and the Power of Evocation**: “You must have full manifestation before you can control, and you must have complete control before you can command.” And that is what the Rod does. For while the Operator is evoking, he is to hold the Rod in his right hand, the end of the Rod pointing in the general direction from which the demonic manifestation will occur. Further, since he is calling forth one of the evil ones, he is to have the end of the Rod which is fitted with the metal cap that attracts the North part of the compass needle — and thus the cap with the South Pole magnetic charge — pointed to the direction of manifestation in order to **attract** the demon.

But the Rod does something more; something not discussed in **any** grammar, but which I have found out throughout decades of practicing Experimental Magic: **it aids and balances the Magician during his entrance into the state of Bliss, and thus protects him during his struggle to maintain some semblance of his consciousness; a hold on some part of his individual “I” so that he does not dissolve into the Bliss, and either fall out of the Circle or become unconscious, and thus lay helpless and at the mercy of the thing he has summoned forth. Thus, it not only aids in forcing the demon into manifestation by attracting him to the site of**

**Evocation to Physical Manifestation, but it protects and balances the Magician so he can endure the Bliss and yet retain that ever so tenuous beam of personal consciousness in order to complete the Ceremonial Act, and complete it successfully.**

**THIS is the secret of the Blasting Rod. This, and no other. THIS is why it is so important: it gives a power and control over the demon and over the Magician himself; a control that is absolutely necessary if the Magician is not only to succeed in the Ceremonial Act, but if he is to survive this most dangerous of all magical practices.**

When the Magician has delivered his charge to the demon, rather than engage in the silliness of ‘banishing’ with pentagrams, he turns the Rod so that the end with the metal cap that attracts the SOUTH end of a compass needle is pointed toward the demon. An action that — by virtue of the cap being charged with a North pole magnetic flux — repels the demon, and forces it to relinquish its hold on this four-dimensional world of ours, and return to the depths from which it was summoned.

Now you have the full and complete knowledge of the Blasting Rod. Use it well in your work.

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Obituary

I am very sad to say that Christopher S. Hyatt (Alan R. Miller), my long time friend and collaborator in so many magical and other matters, has passed from this life. The following announcement was received by me this date. I am posting it here in its entirety, so those of you who admired his works will know that he has left us.

Alan R. Miller

Scottsdale, AZ–Alan Miller, Ph.D., into eternity at 9:09 AM, February 9, 2008, after a heroic battle with cancer.

Alan was Born July 12, 1943, in Chicago, IL to Leonard Miller and Bertha Freidman. At 17 he left High School, and joined the United States Navy.

Later he obtained his GED during his military service, and upon separation from the navy, embarked upon his long and impressive academic journey. His academic career began at Los Angeles City College, where he studied accounting. He then obtained a BA degree from Cal State Los Angeles, an MA in Psychology from Cal State Los Angeles, an Advanced M.Ed from The University of Southern California, a Ph.D. in Psychology at Western University as well as another Ph.D. in human behavior from USIU. His specialty was in experimental and clinical psychology, and he practiced as a psychotherapist for many years and operated his own Freudian clinic in Southern California.

Alan was an accomplished, and seaworthy sailor, who once embarked upon a journey to sail around the world. He founded and led the 1st AIDS SAILATHON, which raised money for AIDS research by sailing from Long Beach, Ca to Honolulu, Hi in 1993. He was best known as an accomplished writer; writing under the pen name Christopher Hyatt, Ph.D. He authored well over 70 books, many of which pertained to the "Occult" and "Magick." His interest in the occult began in his early twenties. His desire to further pursue his studies in magick resulted in meeting Israel Regardie in the 1970s. Regardie introduced him to Reichian therapy, which he insisted Alan learn prior to any magickal pursuits. Regardie further instructed Alan in the magickal system of the Hermetic Order of the Golden Dawn.

He is survived by Linda Miller, his loving and faithful wife of 30 years, his son Michael R. Miller, his daughter Farrah Miller, his Aunt Dorothy Mallin, and three first cousins: Bob Rosen, MD, Toby Silverstein, and Michael Freidman.

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## SPECIAL ANNOUNCEMENTS

I would like our Readers to know of the following changes which are effective immediately, and which are required by the new direction I must now take in life, as explained in *Howlings*, Volume I, Number 3. I trust that which I have to say will be understood and accepted by all, in the spirit in which it is intended.

1. This present issue of **Howlings from the Pit – A Journal of Old System Magic, Theurgy, and Goetia**, is the final issue. I want to thank all of my subscribers for their support in this venture. I enjoyed passing along what I felt was important through a format I felt was the most efficient: this Journal. And as it has turned out, this project was a very successful one indeed.

But as stated in Volume I, Number 3 of *Howlings*, the fact is that my expanded private scientific research, contract scientific research work, private students, and personal work has increased to such a point that I can no longer do all I want to do. Decisions had to be made, and choices implemented. This was one of them.

2. I will only echo this one point that I also stated in the last issue of **Howlings** as well. And that is that I will not be writing any more books in either Magic, Alchemy, or New Thought. All of my plans to continue writing in this genre have been cancelled. An author does not write in this area for the sake of royalty rewards alone, for they are insignificant at best, as I previously stated. Rather, he writes because he has something to say. And while I have much more to say in these matters, there are also the pragmatics of time, energy, and effort versus reward that must be taken into account. I would have to be an utter fool to continue writing in this genre, owing to the magnitude of imbalance between time, energy, effort, and any subsequent, so-called “reward.” There comes a point where a man must be paid what he is worth. And if he is not, then he must move on. I have reached that

point, and hence, have moved on as stated in (1) above, and as will be further touched upon in (4) below.

3. Instead of redoing and expanding my website, [www.8thmatrixpress.com](http://www.8thmatrixpress.com), I have decided that at the end of this year, 2008, the website will be closed down. Again, there is simply too much other work to do to even consider re-doing the site. When my webmaster and I discussed the matter in detail, it became clear that it would take more time and energy than both of us have due to our present responsibilities, and hence this decision was made. Those of you who are interested, are encouraged to take from it what you choose through download, and use it for your own progress as you see fit.

Because of the popularity of the **Kabbalistic Cycles Calculator**, I may make it available on a CD ROM disk for those who may wish to purchase a copy. The program will install on any IBM (no Macs) compatible computer running Windows (no Linux) and will run offline, without having to use a compiler or interpreter. In short, it will be a self-contained program. Details of this will be made available on my website in due time.

4. Since making the above decisions and implementing them, my continued writing in a different direction has produced much fruit. The contracts I have received from two large, well known academic publishers—one in the US and one in England—to write two textbooks for university use are proceeding along very well. The first will be an undergraduate textbook, **Physics for Students of Science and Engineering**, and the second, a book on my decades of work in seeking out the physical mechanisms that lie behind the Origin of Living Systems. This book, **The Electromagnetic Basis of the Origin of Living Systems** will be used by biology, mathematical biology, chemistry, and (even) physics departments at the upper undergraduate and early graduate level, owing to the Electrodynamic and Quantum Mechanical basis of the material presented in it. It's as I said: there comes a time when a man must be paid what he is worth, and that time has arrived for me.

Additionally, my experimental research into the possibility of physical Time Travel has also seen great progress since ending my writing and

future plans for additional writing in the occult genre. Once relegated to “science fiction,” this arena of physical investigation is being addressed very seriously, even by the orthodox physics community at large today, thus offering me a further area of science to which I may be able to make contributions in the future.

5. My fourth and final book for New Falcon Publications, *Israel Regardie and the Philosopher’s Stone – The Alchemic Art Brought Down to Earth* can be viewed and read about at the URL given below.

[http://www.newfalcon.com/b-israel\\_regardie.php](http://www.newfalcon.com/b-israel_regardie.php)

Those of you who are interested in its release date may query New Falcon at:

[info@newfalcon.com](mailto:info@newfalcon.com)

You will find more practical laboratory alchemy in this book, and information about Israel Regardie and Frater Albertus of the former Paracelsus Research Society, than you will find in any dozen books on these subjects. And the alchemical information you will find in it you will be able to use in your own alchemical experimentation.

6. Allow me to reiterate another matter: I will neither be taking on any more private students in the Oral Tradition of Instruction, nor will I be available for any more telephone consultations.
7. Additionally, from this point onward, further email or hard copy letters relating to questions of an occult nature will **not** be accepted. Any that are sent will **not** be answered. I wish it did not have to be so, but all of us here must move on with the business at hand.

So Ends this Journal of Howlings from the Pit – A Journal of  
Old System Magic, Theurgy, and Goetia