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TO THE SUBSCRIBER

The Alchemical Laboratory Bulletins are intended for novices and advanced students of the arcane sciences. Its contents are devoted exclusively to researches of the metaphysical, occult, philosophical and hermetic categories. It endeavors to bring, as far as possible and permissible, translations out of foreign languages and interpretations into present-day terminology of the deep and well-hidden alchemical and cabalistical lore and the esoteric precepts of those initiated into the teachings of the adepts; as well as practical spagyric results from the laboratory.

It does not advocate, or subscribe to, any religious or fraternal organizations; neither will it publish any correspondence courses.

You cannot become a member of the Paracelsus Research Society, because there is no membership available, either direct or indirect as all those actively engaged in the hermetic work are not in need of such. It functions rather as a clearing house of spagyric or related laboratory results, and as a source of information to those, sincere in their endeavor, after sufficient preparation, to enter into the alchemists sanctorum.

No promises are made to attain certain achievements or accomplishments in the hermetic or cabalistic work. Neither is publicity desired or a large circulation intended. Please note, that the space on the back cover is donated (it can NEVER be purchased) to individuals or organizations, that have proven their humanitarian work for the advancement of humankind, along mental and spiritual lines. The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS.*

'If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the ((BULLETIN)) gratis.

It will be noticed that none of the articles by contemporary contributors appearing in the ALCHEMICAL LABORATORY BULLETINS at present, or in the future, are signed, although in most instances coming from renowned sources. This is both traditional and inconsequential. Since we respect authority and intend to abide with established precepts, this explanation should suffice.

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SALUTUM PUNCTII TRIANGULII

To you, WHO ARE LABORING so diligently over flasks and retorts; To you, who are spending endless hours, meant for sleeping, absorbed by the books of those, that left us a record of their accomplishments; To you, who are so earnestly trying to shed some light on the seemingly complex intricacies of the Cabalistic Tree of Life; To you, who are practicing the laws revealed by more advanced individuals, through channels, whose origin you are, In most cases, unaware of; To all of you, who are searching to receive more light, these words are directed.

We all recognize our inability's to cope with the immensity of the Cosmic Laws, simply, because, we do not know enough about them. The very little we have come to know leaves us with a realization of the insignificance of our understanding. However, we DO know certain things beyond a shadow of doubt. It is this profound knowledge that urges us on and on in search for the greater Light. It is through Chesed that we may reach Binah to find us eventually in possession of Chockmah, which will let us obtain the Kether in our Minitum Mundum. Truly a high and worthy goal for anyone to aim at.

Since you are not primarily searching for the mundane things in this present life, you are under the guidance of those, who are willing to help you, if you show a sincere desire to be helped. Remember, all things in this life are relative, but that: Do as thou wilt, shall be the Whole of the law.

A welcome awaits you in the invisible circle of visible beings, on this terrestrial sphere of consciousness. A hearty welcome is extended to you, as you enter the Sanctum of the servants of the Great Ones, having endured through the night.

We do not fear. Neither are we concerned that these papers may fall into the hands of ones not initiated into our spagyric knowledge; for what would it profit them?

With Peace Profound shall they reach YOU, who are prepared and far enough advanced along the path to Cosmic realization. Higher forces, by far wiser than we, are directing the GREAT WORK among those, who by Cosmic Grace are ordained to perform what Karma, and destiny, has set for them to accomplish.

Accept then, in all sincerity, these Greetings, who so unselfishly dedicate your time and talents toward the unfoldment of the greater Light, so that we may help to bring about a more profound and abundant life for all the creation of the Divine

Soul, of which we are but a segment.

HOW TO GET STARTED IN ALCHEMY

This IS INTENDED FOR those who have read or studied about alchemy and are now preparing themselves to commence their work in the laboratory. As this will prove to be a most interesting and enlightening task, it should not be undertaken carelessly. First of all, the place selected for the work about to begin, is of importance. The space required is not large. A corner in the basement or in an attic, perhaps even a garage, will do, as long as there is a constant source of heat available. Cold water should also be close by for the cooling of the condenser tube. A few bottles and flasks and a mortar and pestle are desirable, if not necessary, to have the ingredients handy and protected, also for the grinding of the dried herbs and other substances to be worked with.

A table and chair just about complete the furnishings. The table or workbench should be so located that the heat and water source are very close by and handy, as the gas flame or electric heat, whichever is available, is constantly needed. For the gas flame, a Bunsen burner, or better still, a Fisher burner are recommended. As for the flasks, the flat-bottom type, called Erlenmeyer flasks, are best for us. For stoppers, both types, cork and rubber, are needed. A small mixed assortment will last a long time. A support to bring the flask over the flame, to hold it in a rigid position when used for distillation, also is required. It can either be bought or be homemade, as long as it meets the requirements.

Since the most important implements will, no doubt, be known by now to the beginner, we shall begin by getting the substance prepared, that is to be alchemically to be worked with. Let us choose a herb that is easily available. Say, Melissa (*Melissa officinalis*-lemonbalm). Since it is an important herb and any herbal supply house can furnish it, we shall use it as an example in our first experiment.

The dried herb usually works best. The first step, is to ascertain that it is the correct herb. This may seem superfluous, but it is not. There is, for example, a difference between wild and garden sage in our work. The flowers of the wild sage again produce a different medication. Therefore always make sure the herbal substance involved is the desired one.

Next in procedure is the grinding of the herb. This may be accomplished by rubbing between the hands or by grinding it with the pestle in the mortar. The more minute the particles the easier the extraction. Having accomplished this, the next step is to place it in a flask, bottle or container, preferably glass, that can be well closed, over which is poured the menstrum to extract it with. The easiest way is to pour some strong alcohol (NEVER use denatured alcohol or Methanol), preferably brandy, over the herb in the flask or bottle, then close it tightly and put it on top, or near the furnace in the winter, or provide it with a gentle warmth not to exceed the temperature required for the hatching of chicken eggs. Allow at least one-half to one-third of the container to be empty above the herb immersed in the menstrum, so it has room for expansion and to relieve some of the pressure that may build up within the container.

After several days the menstrum will be colored green. The shade of the color will depend on the type of Melissa used and the strength and pureness of the alcohol. When sufficiently macerated, (this process is called maceration) the liquid is to be poured off into a clean glass container and the remaining herbal substance should be placed in an earthenware dish, and then be burnt to ashes. This is accomplished by taking it outdoors and by igniting it. The alcohol, which has saturated it, will catch fire and will burn the leftover of the herb, now called feces, to black ashes. As this will cause smoke and smell, similar to the burning of weeds in the fall, care should be taken not to do this in a room.

After the burning of the feces, as we shall call them from now on, they can be incinerated over the open flame in earthenware, or any fire resistant dish, until they become a light gray. An occasional grinding in the mortar, with the pestle, and then reburning, which we shall now call "calcining," will let the lightening of the feces become noticeable. When this state has been arrived at they should be removed from the fire and, while still warm, be placed into a flask, which has been preheated, so as not to break it from the sudden temperature change, over which is the poured-off essence to be added. The flask must again be tightly stoppered so that no alcohol fumes can escape and again be subjected to moderate heat for digestion

After several weeks, depending on the constantly retained degree of heat and the careful preparation before, the liquid must again be poured off. During this interval of digestion it is assumed that the feces have absorbed enough of the essence necessary for the formation of the required strength. With the feces left in the flask, it will need again to be stoppered and for another few weeks brought in contact with the moderate warmth, so essential for its concoction. After a few more weeks, the medication is then ready for use. It is absolutely harmless but of high potency and should be taken in minute amounts. A few grains in a glass of distilled water will produce exhilarating results. This is the most primitive and simplest form for the preparation of an herbal substance, according to the precepts of Alchemy.

As logically quite some time will have elapsed during the maceration period, the time interval has to be put to beneficial use. In the meantime we shall attempt to procure a pure menstrum from alcohol, or spirits of wine. Since there are various kinds of alcohol, we are chiefly concerned with but one, at the outset of our work. This is the spirit of wine. As wine generally contains less than 20% of alcohol by natural fermentation, this alcohol (spirits of wine) has to be extracted. Remember, apple wine, loganberry wine, etc., are not grape wines. Therefore, we stay with wine fermented from the grape. The tyro in our work has to go step by step to master eventually the essential fundamentals. At present we are concerned about learning all these steps ourselves gradually, as this is so important, especially later, in our more progressed work. We, therefore, take some pure unadulterated wine, or grape brandy, and pour a sufficient amount into a flask for distillation. The amount depends on the flask at hand. It should never be filled more than half full. Then, in a rubber or cork stopper, two holes are to be inserted to fit tightly a thermometer and a bent glass tube. The thermometer shall not touch the wine and the bent glass tube reaches barely below the stopper. Now we need a condenser. This may be purchased from any chemical supply house. The bent glass tube from the flask is

inserted into the stopper that closes the condenser opening.

We have formed now what is called a distillation train. The water to cool the condenser will have to be connected with a rubber tube from the tap, which needs an adapter for this purpose, to the condenser jacket, where it will flow out at the top opening back into the floor or sink drain. This will cool the vapor, or steam, that rises from the heated flask and drips out of the bottom end of the condenser into a receptacle. When all this is set up, the heat under the flask will have to be started and before long, the wine will begin to boil and the vapor begins to rise, goes up through the bent glass tube and will enter the condenser, where the cooling water around the inner tube will let it emerge at the end as a distillate, dripping into the receiver. The heat should be so regulated that the first distillation will not exceed 80 degrees centigrade. The thermometer will show what it takes on heat to maintain this temperature.

When about 15 or so drops have distilled over and the temperature has been regulated and the thermometer shows the same degree of heat, the receiver may be attached to the condenser end, to avoid evaporation of the alcohol and any possible ignition of the fumes. This, however, should be done only after the pressure in the distillation train has become equalized, and this will be after some of the liquid has come over. When the temperature begins to rise to above 85 degree celsius and all of the alcohol has come over but with it still some traces of water, the train may then be disconnected, after the flame has been extinguished and the vessels have cooled off enough to be safely handled.

The residue of the wine can now be discarded as it is of no further use to us at present. The distillate we save. Depending on the amount of wine used for the distillation we either have to distill some more or, if the alcohol in the receiver exceeds 100 milliliter, we can then begin with the rectification of the spirits of wine. As our distilled spirits of wine is not pure as yet it has to undergo several more distillations to become absolute alcohol. This is accomplished by redistillation, exactly as the first time, only the newly distilled wine is poured back every time into the distillation flask. There will always remain a small amount of cloudy residue after each distillation, which we discard, as it contains still some water. During these subsequent distillations the temperature has to be about 78 degrees centigrade. Only during the last, approximately seven times are sufficient, should the temperature be 76 degrees. The final menstrum is more potent when we macerate a herb in it. As it contains no more traces of water it reaches the spiritual essence of the herb in shorter time and more effectively.

There is another way to purify the spirits of wine with potassium carbonate anhydrous. This process we do not use in the beginning. Since with the purified spirits of wine we obtain better results in our work we shall always use it for the extraction in the herbal work.

(In the following installments we shall consider the extraction of herbs by distillation with yet another menstrum and continue until we end with the mineral and metallic essences.)

Start with the herbal extraction first, in order to familiarize yourself with the

procedure. Too much time is being consumed when metallic extractions at first are undertaken. The process requires great knowledge and perseverance that can only be obtained after a greater length of time. You can rejoice exceedingly by preparing the alchemical herbal medications to bring your body in the desired condition to make it possible to be physically more enduring in your tedious work ahead. It is almost unbelievable what potent remedies can be prepared out of the Vegetable Kingdom, to restore the soundness of the human body. Not to mention what' the mineral (metallic) extractions make possible.

The "Vinegar" of Antimony is extracted out of living Antimony. Plain distilled water will extract it, which is a sour as the name indicates and the taste proofs. Do not use any acetous substances for its extraction, or you will not be able to tell which is the vinegar of Antimony and your menstrum, when it comes over. A Shoxlet Extractor worked very well. An Alundum, medium-sized Thimble was used.

Paracelsus has proven himself correct in all the experiments, so far accomplished. Once you have the key, his instructions are very precise. Allowing for the more and better adapted modern equipment, some results can even be obtained in shorter time intervals, as we can now in the laboratory thermostatically control, what formerly was tedious manual operation.

WORKS ON ALCHEMY RECOMMENDED TO BE STUDIED

The FOLLOWING BOOKS and manuscripts are almost essential to be read

and studied by the student of Alchemy. They represent a group that are, although hard to obtain and in some cases rather expensive, yet still to be had from special book dealers. Among the most important ones, to begin with, are the works of Paracelsus. Since several editions in many languages have been published, for the only English-reading student, Arthur Edward Waite's "The Works of Paracelsus" in two volumes are perhaps the most important ones. In those two volumes the reader will find more than can be digested for many years to come. This same author, translator, compiler and student of occult literature, has given us more important translations from the Latin, French and German languages, than any other writer. Here, then, is a partial list of alchemical literature by Arthur Edward Waite:

"Lives of Alchemical Philosophers."

"A New Light of Mysticism (Azoth)."

"The New Pearl of Great Price."

"The Works of Thomas Vaughan."

"The Magical Writings of Thomas Vaughan."

"The Occult Sciences."

"The Real History of the Rosicrucians."

"Studies in Mysticism."

"The Turba Philosophorum."

It will become inevitable that the works of the old masters and the contemporary writers on Alchemy, the latter being unfortunately only too~ few, need to be read and studied. A cursory examination of their works is not sufficient. Detailed information about some of these important books will be forthcoming from time to time in the ALCHEMICAL LABORATORY BULLETINS. For further information, where some of the above mentioned books may be obtained, contact the Paracelsus Research Society. However, it must not be, from the foregoing, be construed by the reader that we are selling any books. We will only forward names and sources and do not handle any transactions.

PRIMARY RELATIONSHIPS

THE FOLLOWING TABULATION Will help beginners to find the various inter-relationships, when working with the alchemical manifestations on both, the transcendental and physical planes. Remember that each metallic substance has a spiritual counterpart manifesting at the same time, according to the law of duality. Alchemical remedies are therefore of either like or contrary nature, attracting or repulsing respectively at specific times either beneficial or inimical.

Planet	Metal	Day	Cardinal Sin	Cardinal Virtue	Part of body
Sun	Gold	Sunday	Pride	Humility	Heart
Moon	Silver	Monday	Lust of Flesh	Substantiality	Brain
Mars	Iron	Tuesday	Anger	Meekness	Gall
Mercury	Quicksilver	Wednesday	Envy	Benevolence	Liver
Jupiter	Tin	Thursday	Cunning	Wisdom	Lungs
Venus	Copper	Friday	Lewdness	Chastity	Regen. Orgs
Saturn	Lead	Saturday	Avarice	Charity	Spleen

The above may be of little sense to the tyro at the outset. Yet, again, in the

twinkling of an eye, all will become clear, what formerly was known. but not understood. Wisely says Gautama Buddha: "Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination." To this we may add: "In Religion we believe; in Mysticism we know; in Hermetic Philosophy we understand why wisdom is essential for Peace profound."

Take Acetum, distilled from wine and sal ammoniac fixed in it. It will extract the quintessence and is a secret. (Paracelsus)

Sulphur, Salt and Mercury are in all substances. Some contain more of the one, than the other, thus making possible the different manifestations of matter.

QUESTIONS AND ANSWERS

QUESTIONS appearing IN a present issue will be answered always in the following one. Inquiries, that are not to be publicly aired, will be answered by mail. Your subscription includes answering your correspondence pertaining to the subject matters published in the BUL~.ETINS. TO expedite replies, please enclose a self-addressed envelope. Questions will be answered by number only, never by name. You will recognize your own.

The following excerpts represent questions asked in the course of time. They have been selected at random. In the future it shall be attempted to answer all inquiries, when so requested.

Question No 1

Since it is hardly permilssible to talk, or even write, in detail about the philosophical mercury and furthermore nearly all books, to my knowledge, evade at the crucial point the answer, how can you attempt to bring in your proposed publication of an ALCHERIYSTCAL BULLETIN the answer, if you have it?

Question No 2

and then when it came to separate the three essentia have I been able only to extract two. As the instructions tell us we must have all three, can you help me? I have been able to get the mercurial extract in form of an essence, by using highly rectified alcohol as solvent, and the remaining feces after incineration yielded a pungent salt, but as to the sulphur I am just simply not able to get to the bottom of the riddle... · With minerals I have had no success at all. It yielded nothing. Absolutely nothing.

Question No· 3

It would indeed be a very interesting, and most of all, a welcome contribution to the Hermetic literature, if you succeed in bringing out a monthly paper dealing exclusively with hermetic problems. Will you cull the most important items from existing alchemical works or are you proposing to bring original reading matter, as to the practical problems, how do you intend to go about them?

Question No. 4

Have you noticed how hard it is to get books that deal with Alchemy. In most of them you find nothing. It's just history. I have not seen one that will tell me what to do. I firmly believe that a Philosophers Stone did exist and can be made again. I sure would like to know someone who works in alchemy. I am not very much educated. but have read a lot about it and it sure fascinates me all the time.

Question No. 5

When I was in your library you had a German book with hand-colored pictures in it. This book was about Alchemy. Is this book in English too? I have another question: Why do the people think I am crazy because I mentioned Alchemy to them? I was born in ... (name withheld on purpose) and when I came to America was sure that I had found everything I wanted in my religion. Now I feel there is something much more important in life. In my church they are against me and say I will apostatize, as it is the work of the Devil to take men away from the church. I don't want anybody to know about it and would like to talk with you.

Question No. 6

I am interested in Alchemy. Can you help me to get started? Are there any courses that one can join to come in contact with people of like mind?

Question No. 7

If the French Alchemist-chemist-scientist J. Castelot succeeded during the 1920s in a gold transmutation, and gave to the public at large the formula for making artificial gold, why does no one now duplicate his so-called successful transmutation?

As you will be, most likely, if you belong to the advanced student in our work, familiar with "Triumphant Chariot of Antimony," have you not often wondered what Valentine meant, when he so diligently tried to explain the difference between the living and dead Antimony. Read it over and over again and you too will rejoice in the discovery.

A. M. O. R. C.

(Ancient Mystical Order Rosae Crucis)

Ancient Mystical Order Rosae Crucis deserves mentioning for its untiring efforts to bring spiritual enlightenment among the masses to further their development along esthetic lines for the betterment of Humanity. As an ancient fraternity in contemporary garb, it has contributed to the welfare of countless peoples throughout the world. Its officers have proven themselves, over a period of many years, as honorable and very capable to help in their unselfish work to bring about a more tolerant outlook in life and to widen the mental horizon for the many earnest seekers of the profound mysteries of Life.

Their aggressive, yet very dignified way of approach to reach many people, to be taught and enlightened for the Mastery of Life in this mundane sphere of existence, deserves acknowledgment and support. As a fraternity, under the guidance of higher forces, it remains as one of the several potent factors to bring into the Pronaos of the Temple of Wisdom and Peace those individuals desirous to travel the road of the Adepts and thereby to attain Illumination.

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PARACELSUS

RESEARCH

SOCIETY

2nd Quarter, 1960 No. 2

ALCHEMICAL SYMPOSIUM 1961

A CONGRESS OF ALCHEMISTS, consisting of those actively engaged in the Hermetic work and including sincere students, will be held in the year 1961. This very small gathering will devote three days during the next year to expoundations and exchanges of alchemical and related subjects in theory and practice. The number of attendants will be very limited and the occasion will take place unnoticed, except for this announcement. Due to its esoteric nature every effort will be made to include some sincere beginners in the conclave. Those having the desire to attend such a symposium will have to prepare themselves accordingly, and not before the end of the present year 1960 and not later than the following Spring Equinox, will their names be considered.

Each participant will arrive and leave unobtrusively and anyone not being able financially to procure his own quarters will be given free hermitage. In keeping with the ancient tradition there will again be no charges or payments for those attending. Sincere aspirants may contact the PARACELSUS RESEARCH SOCIETY, as there will be no further notice.

OLEUM FERRUM

(The oil of Iron or the essence thereof)

MORE THAN FIFTEEN years ago a manuscript was handed to us about a different process for producing the oil, or essence, of Iron, which had been filed with other manuscripts. Lack of time prevented its testing. In the next BULLETIN we shall bring this report for those interested in procuring it.

EXTRA BULLETINS

Many inquiries have been received about getting some extra copies to make available to friends as potential subscribers. There are a few extra ones available that have been returned by the Post Office as undeliverable. They will be mailed in the order received. As the ALCHEMICAL LABORATORY BULLETINS are scarce please do not gather them for selfish reasons by disposing of them for more money at a higher price.

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LEGE MULTUM SED NON MULTA

THIS LATIN SAYING: DO much, but not a multitude; is as appropriate today as it was anciently. Endeavor to do one thing at a time as good as the ability permits and then only commence the next undertaking in a like manner. Rarely bring scattered energies aimlessly pushing in constantly shifting directions in its wake profitable results.

This is equally true in Alchemy. Much as an individual may desire to be in possession of the Philosophers Stone, it will prove almost inevitably an impossible undertaking, when one turns repeatedly from one experiment to another. Going progressively step by step, and above all, being determined to follow the instructions on hand until repeated results or failures either substantiate or refute its predestined outcomes, is absolutely essential.

We cannot afford to guess, when ways and means are at our disposal to certify every step we undertake. Always have some notebooks handy and preferably

make your notations with a permanent ink. Water and other solutions can easily make illegible valuable results and therefore become temporarily lost, resulting in grief about precious time that cannot be regained. Do not rely too much on your memory in the beginning. Many a wonderful idea has been lost, because we entrusted it to memory instead of writing it down. Usually when we need it most, it is not available, because we failed to put it on paper.

Nowhere, perhaps, is this of greater importance, than in alchemical investigations. Strive to be accurate by recording seemingly unimportant details, such as changing colors or rising and diminishing- odors. These meager hints should bring to the fore the importance of painstaking observations during our investigations. Do not become discouraged because the first half dozen or more attempts fail, even with simple demonstrations. In our work some elusive elements of an ethereal nature are to be dealt with, that can escape unnoticed to the uninitiated. He may find himself at the end to have worked with a mortified substance devoid of its vital essence, which lack of knowledge brought about.

In the first stage of structural molecular changes (Transmutation) much

time and labor can be lost, if the process is not wisely directed. Be not discouraged when results in the beginning are slow to come. Patience is our keyword and accomplished manifestations our reward. Remember: *Lege multum, sed non multa.*

HOW TO GET STARTED IN ALCHEMY Part 2

BEFORE GOING ANY deeper into the laboratory procedures and to avoid any possible mistakes, it should be remembered that results depend on the preparations preceding the actual manual work in the laboratory. In Alchemy any process that is being tried out to produce results must carefully follow the instructions given. It has been found to be of an immense help to be mentally and, if possible, above all, to be spiritually prepared. How can this be accomplished? By contemplation. Any scientist has to contemplate the way he wishes to choose for his intended work. Once this is accomplished it needs a concentrated effort, which is achieved by concentration on the work to be done.

If a mystically inclined person speaks of meditation, it is just as well, as the process in the end is the same and only the approach differs one from the other. The more one is prepared for the work to be accomplished in either an abstract scientific or mystical way; the better will be its manifestation. The sincere student will eventually be able to prove to him or her self that a Scientist can be a Mystic and visa versa. This established personal proof will remove many a barrier and open up far greater vistas that will help to procure what the aspirant desires.

It is not unreasonable to try to acquire the Philosophers Stone, neither to make efforts to reach planets in outer space, not as yet conquered by humans. One must have faith in its undertaking and be firm in the persuance of ones objective. Great men were called great AFTER they accomplished their goal. Before that, many unkind names were given to them, and much ridicule was their daily fare.

Many, if not most, came from humble beginnings; had little schooling until they contemplated the work that was to be their lifes effort. If you desire to make the Philosophers Stone, DO IT. Only by working on our plans can they be turned into actualities. Should the law of Duality be not clear to your understanding and your belief center on the Philosophers Stone as a transcendental subject, by all means continue on this line of thought, as it is the beginning, that will help to open the Portal to the Alchemists Laboratory. You must produce the STONE within you first, before you can hold it tangibly in your praying hands.

Anything that exists does so because of the law of Duality. If the

Philosophers Stone exists in the world of Ideas and Thoughts then its counterpart will be found in its material manifestation and must lawfully appear as material evidence. True, not the manifestation as material substance but the inherent power is the real thing. Nevertheless, it does exist, according to the law of Duality.

As all Alchemical Neophytes have come to know that our main object is to lay bare the mercurial Quintessence in either of the three kingdoms, and to separate from it the Sulphur, later to be added again to its Mercury and purified Salt, so must every Zealator in the Hermetic Work learn how to separate his Inner Being from the Outer Man and be able to form a greater and better Human Being.

Ponder again over the inter-relationship of things in the last BULLETIN and see how far you have been able to transmute your baser tendencies (metals) into the more refined ones. Are your Cardinal virtues equalling your cardinal Sins? The greater and higher your aim the more thorough must your preparation be. It can be done.

Simple, honest and truthful individuals have, with their sincerity, accomplished many things that schooled intellectuals have not been able to produce. It is, in almost every case, the sincerity in an attempted undertaking that forecasts the eventual result. Should personal greed motivate ones aim, little can be expected. Altruistic endeavors to be of service to humanity and glorify by ones labor the Divine for the great blessing of just "Being," on the other hand, have helped many a sincere soul to reach realms far beyond their fondest dreams and aspirations. It may sound outmoded to some in our otherwise so-called rational approach, how to go about in deciphering alchemical secrets and making them public property. Just the same, only harmony in thought and action will produce harmonious results. And that is an Alchemists Aim.

First find Peace and Contentment within you. Then set out on your fascinating and rewarding journey to the land of the Alchemists. No matter how far you travel, no matter how little you think that you have accomplished at your journeys end, rest assured it was more than worth your while. Much more! Your healthier outlook in life embodied in a healthier physical appearance will let Body, Soul and Mind become a Cosmic Salt, Sulphur and Mercury. Then it takes only the Master within you to join them in proper proportions to let you become actually a living Philosophers Stone, who can give and never be depleted; who can heal and provide spiritually, mentally AND physically.

(To be continued)

"I had once given me the fourth part of a grain -- I call a grain that which takes 600 to make an ounce. I made projection therewith, wrapped in paper, upon eight ounces of Quicksilver, heated in a crucible, and immediately all the Quicksilver, having made a little noise, stopped and congealed into a yellow mass. Having melted it in a strong fire, I found within eleven grains of eight ounces of most pure gold, so that a grain of this powder would have transmuted into very good gold 19,156 grains of Quicksilver," so says Van Helmont. Anyone making such a statement is either a liar or an Alchemist. Never both. An Alchemist does not lie. A liar is no Alchemist.

THE ALCHIEMISTS HANDBOOK

YOU HAVE ASKED FOR IT! For NEARLY TWENTY YEARS the manuscript of the HANDBOOK FOR ALCHEMISTS has been withheld from the printer. Since a surprising number of requests for a practical outline pertaining to the laboratory Alchemy have reached us, it has been decided to publish 500 copies of this Handbook by the PARACELSUS RESEARCH SOCIETY for its subscribers. Please note that it deals with practical elementary aspects and NOT just its History and Romance. Read the following excerpt from the Appendix and see what you may expect:

"How well my memory brings back in such vivid pictures the scene, when, more than fifteen years ago, first the Essence of copper, or its oil, as we Alchemists call it, was obtained. It was such a small quantity. But, how elated, how thankful one feels, when it proves before ones own eyes what previous studies indicated as possible. The test tube that contains it is still in my possession."

This book was written for the Neophytes and Zealators of Alchemy. Alchemical publications of value are printed in limited editions. For example, the Hermetic Museum in two large volumes consists of only 500 copies published originally at \$50.00, etc. This edition of the Alchemists Handbook is also limited. It will be known as the Rosicrucian-Masonic edition. It is a MUST for any student of Alchemy. The nominal price of \$2.00 per copy covers only partly the cost of printing and handling. This volume is the only exception where the P.R.S. is handling the purchase of a book, as it is published by it. If you would like your copy signed by the author:

To (insert name) sincerely (author's name) enclose One Dollar extra. All proceeds will be donated to the Research Fund.

Order your own and, if books are still available, that extra copy you may wish to present to an earnest student. Due to the limited edition, however, you may not order more than two copies.

It seems that individuals who devoted their lives to the pursuit of truth and really tried to live an honest life, regardless how successful they were, are the ones that can enter into the Alchemists Sanctorum and are being helped, whereas those, that pride themselves with their knowledge and accomplishments, hardly even find the location where Adepts dwell; not to speak of recognizing them.

Only an honest person can ever be an Alchemist. "Birds of a like feather, flock together." So do students of Alchemy.

HOW ABOUT DOING SOME RESEARCH?

Ours IS A DIFFICULT TASK. Many will be the critics about our alchemical research, considered by most an ancient science or art, long since superceded by modern chemistry. However these arguments may be interpreted the fact still remains, that the hidden teachings in the purposely-concealed full-fledged science contain momentous formulas, especially in the medical field, that need to be decoded and made available to the medical profession.

It will do no one any good to remain sceptical toward alchemy. Only an unbiased and determined study and analytical research can help to set forth the claims made therein. If we find some formulas not workable by constant testing, then, at least, we know it by experience. Likewise, formulas that result in a partial success, leave hope for an eventual complete result, as outlined. These things we aim to know.

Truly, it is at times very trying to experiment over and over again under the impression to have followed an outline exactly, only to discover later, that the misinterpretation of a phrase or symbol has set us off in a wrong direction. Since this is part of any research work it must not give way to an ultimate discouragement.

In Alchemy this temptation is especially great. Read the statement about cancer on page 21 and you will at once realize that no effort can or must be spared to produce this medicament for the benefit of all. It takes more than just a few hands for this Herculean Lask. You, as subscriber to the BULLETINS, who may think yourself at times wholly lost in this work and absolutely unable to help in any kind of research are perhaps the most logical and wanted individual to do some work in this field, as your mind is not prejudiced against the seemingly contradictory statements to be

encountered in this work. Not all of us can watch over the retorts and apparatus in the laboratory, but there are numerous tests and experiments that are of a comparatively simple nature, but highly important as to the results obtained, that YOU can perform.

Your help is urgently needed. the P.R.S. will supply you with the necessary data and items to be investigated, if you will contribute some spare moments of your time in daily intervals.

You can be a servant in this unselfish work for the advancement of Humanity. The P.R.S. is presently not in a position to pay you for your help in these investigations, as it is a nonprofit institution and depends on the donations from groups and individuals to make the researches possible, because the P.R.S. is not going about publicly asking for funds. Altruistic individuals are helping to make this work possible, expecting no reward, but are rejoicing in the knowledge to have helped with either their time, money or equipment.

In a laboratory, equipment has to be replaced quite frequently and is expensive. But, please, remember above all: THE PARACELSUS RESEARCH SOCIETY does not make any claims on having discovered, or is about to discover, any world-changing medical cures, etc. It does only under moderate circumstances and conditions quietly further the alchemical research and will turn over many of its available results that are permissible to be handed to others, such as university laboratories, for further evaluation. This statement for example is supported by over eighteen years of intensive alchemical study and research by just one individual on our research staff, who has produced very promising results, giving encouragement and further determination not to be daunted by uninformed critics.

Therefore, if it is in your power to contribute some of your time, perhaps one-half to one hour every other day or so, contact the P.R.S. and state if you have a special field of interest, if any, where your latent talents can be most useful, or we shall offer you some, like the gathering of plants and minerals at specific times and under specific conditions, or the propagation of some plants, studying their behavior in various solutions, etc, etc. There remains an immense amount of varied and interesting research to be done, that you can do.

Help the P.R.S in this work and further your own study and knowledge under individual guidance at no cost to you. Become a researcher in the great and vast hermetic field. Help Humanity by erecting a bullwark of knowledge and understanding against ignorance and prejudice, by DOING something about it.

You can order The Alchemists Handbook only by pre-publication subscription. Human tendencies usually let us wait until someone else has taken the first step, so we can see for ourselves, only to let us experience the disappointment of having been too late. It is safe to predict that the HANDBOOK will be asking many times its pre-publication price in occult bookstores, as soon as it is available.

The alchemical way is the only known procedure by which all three essentials, Salt, Sulphur and Mercury can be separated and after separation be conjoint to produce a new and more potent remedy, than was formerly possible. Nature does NOT bring forth alchemical manifestations in this sense, as they can only be prepared in the Alchemists Laboratory.

"To the Most High and Almighty God, the Creator of this Art, Whom it has pleased to reveal to me, wretched, sinful man (in answer to my prayer) this most precious knowledge, be eternal praise, glory, honour, and thanksgiving." So speaks H. Madathanas. Would a truly pious person mock his Creator like this? That would be inconceivable. Could you do this? Willfully, in the name of Deity, thus lie?

CANCER?"IF OUR SURGEONS believed the words of Basilus, how eager they would beto obtain this Balm of Antimony! And, indeed the author rather underrates the virtues of this remedy than otherwise, as I myself can testify. A woman of 40 years had for seven years suffered from a hard malignant swelling in her left breast. All the Doctors and Surgeons whom she consulted declared her case to be an aggravated case of cancer. A most celebrated physician said that the only means of cure was the amputation of the breast. To this doubtful and desperate course the woman would not consent, and, as a last resource, she came to me. I thought that, in an extreme instance like this, where one breast was twice as large as the other, and filled with cancerous matter, I might venture to employ the Balm of Antimony, even for a disease in which Basilus does not authorize its use. The upshot of the matter was that, in less than two months, the woman was restored to perfect health."

The above quotation is from the "Triumphant Chariot of Antimony" by Basilus Valentinus, in which Theodore Kerckring, M. D., of Holland, made the above anotation.

The question invariably arises: "If such a medication exists why is it being withheld? The answer to this YOU will have to find.

WHAT IS THE FIRE STONE?

Dr. T. Kerckring, quoted above also says: "As far as the heaven is from the

earth, so far is the true Philosophers Stone from this Fire Stone. I confess that though I have found the Fire Stone, I have yet much to learn concerning the more potent tincture."

So much for one who claimed to have possessed it. Now, what does Basil Valentine say what it is? "But the Fire Stone is not an universal Tincture, like the Philosophers Stone, which is prepared from the essence of Gold. Our Fire Stone tinges silver into gold, and also perfects tin and lead, but does not transmute iron or copper, nor does it impart to them more than can be obtained by them from separation. One part of this tincture has no power to transmute more than five parts of any imperfect metal. The great Philosophers Stone, on the other hand, has infinite power of transmutation. Yet the precious metal produced by the Fire Stone is pure and solid gold."

The reader may begin to wonder, what difference there is if one substance can change baser metals into precious ones, as well as another. It shows how wonderful Nature provides the Alchemists with its various potentials, that begin to unfold as one delves into her secrets, but will to the uninitiated forever remain as "Mysteries."

QUESTIONS AND ANSWERS

QUESTIONS APPEARING IN a present issue will be answered always in the following one. Inquiries, that are not to be publicly aired, will be answered by mail. Your subscription includes answering your correspondence pertaining to the subject matters published in the BULLETINS. TO expedite replies, please enclose a self-addressed envelope. Questions will be answered by number only, never by name. You will recognize your own.

Answer to question No. 1

Knowledge is gained only by experience. It is from this experience that we shall speak.

Answer to Question No. 2

The Sulphur is conjoint your extract. Distill in a waterbath your solvent and the sulphur will remain behind. Do not dry it completely of its moisture by distilling it to dryness. Your failure with the mineral is understandable, as you have not mastered the herbal process.

Answer to Question No. 3

We shall bring both, original and previously published material. The practical problems we shall help you to master by giving advice based on experience, as far as possible and permissible, depending on your state of advancement and accomplishments.

Answer to Question No. 4

You will be one of the many to welcome the Handbook for Alchemists.

Answer to Question No. 5

Yes, there is an English translation by Dr. Franz Hartman. A much better and more complete edition followed almost fifty years later and was published by the Aries Press in Chicago. No one can rightfully infringe upon another's belief. Our meeting is being arranged.

Answer to Question No. 6

Read answer No. 4. In due time you will make contacts. Be patient.

Answer to Question No. 7 In 1942 and 1943 a transmutation by the writer of these lines was attempted in a university laboratory. The result yielded a very small amount. If the formula is correct it will work. The partial failure was due to the one conducting the experiment. Thank you for the reminder.

Question No. 8

In BULLETIN NO. 1, first quarter, that I borrowed from ... concerning Alchemy, there is no reference to a water bath. Was there a reason for this? Also would you kindly send information on where to get the books you mention in the BULLETIN? Especially the works of Paracelsus.

Question No. 9

I had to look up so many words and some I couldn't find in the dictionary and I would not know how to begin to make two holes in a cork and get and make all the things needed. But I would be glad to work and share expenses with someone who would understand what to do and how to follow directions -- that is if there is anyone here in Indianapolis who subscribed and if you could put us in touch with each other.

Question No. 10

... as I am definately a beginner in Alchemy I would like a book on elementary lines, if possible. Also would you please tell me where I can get the Melissa you mentioned in your BULLETIN, at this time of the year?

Question No. 11

Is it necessary to know about Astrology to do alchemical work?

Question No. 12

How does the Cabala fit into Alchemy? Are they not two distinct subjects?

Question No. 13

Why is there so little known about Alchemists and those studying it. It seems that a lot of people are interested in it, but seem to have a hard time getting acquainted with someone who really knows something about it.

Question No. 14

Do you know of anybody who has the Philosophers Stone?

MANLY P. HALL

THE NAME MANLY PALMER HALL indicates a life devoted to the researches in the great realm of Philosophy. Its various phases of manifestation, since time immemorable, under names such as Metaphysics, Occultism, and its countless sideline offsprings, have found in Manly P. Hall a champion to erase the prevailing scepticism toward the esoteric teachings of individuals claiming greater insight into the workings of the Cosmic All.

Manly P. Hall's works deserve mentioning and support, as his many-sided expoundations of the various esoteric and philosophic schools and theories have helped tremendously to widen the outlook in life for countless individuals.

Equally well has his personality found response from the rostrum as lecturer, and gave many a thirsting soul from the fountain of mental youth to drink.

Towering over the generous output of his publications, like a monument in a desert, is his monumental work "Encyclopaedic Outline." (The secret teachings of all ages.)

This work, should all his others perish, will remain a classic in the history of Philosophic Publications.

Divine providence will, no doubt, assure him his niche in the Cosmic Hall of Fame as a champion for the liberation of the human mind from ancient and still prevailing superstition.

ALCHEMICAL LABORATORY BULLETINS**PARACELSUS RESEARCH SOCIETY****2nd Quarter, 1960*****SUBSCRIBERS IN FOREIGN COUNTRIES***

Repeatedly have we been approached with the question: "How shall we send the two dollars American Money? We are in the Sterling Area." The only answer that can presently be given is to send it by International money order through your Government Agency. From England, Australia and New Zealand Money Orders have been received and redeemed here without difficulty. Should it cause a subscriber any hardships, due to loss of time and money to remit the amount, notify the Society and your subscription will be marked paid.

THIS SPECIAL BULLETIN

This special bulletin containing the Alchemistical Manifesto is intended for all those interested in the Hermetic work. It may be circulated freely among the subscribers sincere friends and acquaintances who are sufficiently interested in the Alchemical work but do not have any other opportunity to get some information on the subject matter. Contrary to the other Alchemical Laboratory Bulletins, that shall remain the private property of the subscriber and not be circulated, is this exception made public.

This present issue will not take the place of the regular quarterly bulletin.

NOTE TO RESEARCHERS

Those of you who have written in and asked what they can do to help with the research work, please take notice that a list is being prepared and will be mailed to those interested, containing an outline of the various fields under consideration. It will take a little while longer to get the

topics detailed and ready for mailing. Your patience is appreciated.

THE ALCHEMIST'S HANDBOOK

The handbook is presently being mailed. Please note again that it is special issue of 500 copies printed exclusively for the subscribers to the Alchemical Laboratory Bulletins. The size and paper are the same as the Bulletins to make it possible for those, who so desire, to have them bound, later on, together for easy references.

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society:(a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "Bulletin" give correct birthday and place, name and address, and after varification of your statements, you may receive the "Bulletin" gratis.

ALCHEMISTICAL MANIFESTO 1960

Whereas the term Alchemy is associated by most people solely with with the Philosophers Stone and the making of Gold, it becomes necessary to correct this false notion. Alchemy, as such, covers an enormous territory and consists of the raising of the vibrations. This varied and manisided manifestation is the outcome of profound study and contemplation. Since only few, among the millions of people inhabiting our globe, are actively engaged in the alchemical work, it becomes obvious that a correct approach to this subject has to be considered.

The immense scope of alchemistical investigations make it difficult to understand why so few are actively engaged in it, as its manifestations are of such tremendously importance that it transcends the common belief of the casual observer.

In former ages Alchemists concealed themselves in damp cellars and sweltering garrets. Their hideaways were hard to detect. Likewise was their way of communication with their brother and sister Adepts of a symbolic and hidden nature. All this and similar occurences became necessary because of the then prevailing circumstances.

In this new cycle of Alchemistical awakening it likewise becomes essential to commence cautiously our work, while making contact with those of like mind and aspirations, that may have been laying dormant for many years and

are, most likely, antedating this incarnation.

To forestall any misunderstandings the following will be of importance and answer many, if not most, questions, that are presently obscure. Among the most prevailing are the following:

Why do the Alchemists of the Paracelsus Research Society give no Street Address and only give a Post Office Box Number?

Why does it not give the names of those representing or governing the Society?

Why are there no memberships?

Why are Bulletins received by individuals who have hardly done anything of an alchemical nature, in the laboratory sense?

The answers to the above-asked questions can be stated as follows:

The present quarters of the Paracelsus Research Society are moderate and, like in former times, are not desired to be known by the general public, for the identical reasons, as in ages gone by. As stated in the first Bulletin issued in this dispensation, no publicity is desired. It would do no good and only misrepresent in due time the work of the Society.

As was also stated, in the same Bulletin, that no names from presentday contributors will be published or made known; this announcement is based on the age-old tradition that all those actively engaged in the Hermetic work are not desirous to be known.

Since no Alchemist covets praise and glory, it should not be hard to understand that there is no need for personal acknowledgement. Further more, it could lead with some to a personality cult, and this is entirely irrelevant. The work itself is the important thing, never an individual in this case.

There is no necessity for individuals to become affiliated members, paying dues and be placed under restrictions within the necessary limited confines of any organized group or society. Alchemical aspirants should be free, literally, in their way of thinking and not be restricted in their actions. Other fraternities and organizations will make it possible for disciplined individuals, that are emerging from such into the alchemical work, to become better and more devout members of their respective fraternal affiliations, and give them a greater understanding of the beauty and value

of rightly performed rituals.

It has been furthermore suggested, that Alchemists should form into colonies and devote their time and efforts exclusively to the pursuance of their alchemical work, unmolested from outsiders. However sincere such a suggestion may be, it is entirely inconsistent with the work to be performed by the Paracelsus Research Society. Those making such gestures are not far enough advanced to realize that nothing will be gained by such a procedure. Our work is here, among mankind. Inmitts the hustle and bustle of everyday life is our place to overcome the shortcomings still adhering to us, as humans. The time for an individual to recluse itself will come only after a prolonged and successfully accomplished mastership, when it will upon higher instructions have to perform a specific work. But such is not the case with the average student of Alchemy, and very rarely with the advanced one. True, advanced students of the Hermetic work will be given an opportunity to conceal themselves for a period, of seven weeks at the utmost, in a retreat in a high mountainous place here in the western part of the United States in the future. But that will be the case only in limited instances and after thorough and proper preparation. Aside from this limited

mediation and studiously occupied interval, the aspirant will return to the ways of the every-day and apply what has been learned and accomplished in his daily life. When such individuals are chosen, it will be due to their merits and is absolutely free of any fee, cost or remittances, etc., of a pecuniary nature. Since there will never be more than twelve aspirants at one time together, one can well imagine how limited such opportunities are. No restriction will, however, be placed on an individuals social, racial, religious, fraternal, financial or educational standing. The spiritual development will be the decisive factor. This statement should be sufficient to clearly state that anyone, who meets the requirements, is eligible for consideration.

Bulletins have been received by individuals, that have never done any alchemical laboratory work, and are, perhaps, only vaguely acquainted with the subject. The reason for this is, that either a previous contact with the work had been established, or the individual concerned may become the contact with another one, who is ready to commence the work. Contacts are made at times in rather strange ways. Only at later dates, after considerable time has elapsed, will the purpose of such contacts become understandable.

Anyone suspecting this work to become commercialized, or to be made use of for personal gain and profit by any individual connected with its administration, is, in the first place not qualified by harboring such thoughts, and, secondly, simple arithmetic will let it become apparent that

the nominal subscription fee to the Bulletins of two dollars per year, does not even cover the printing, mailing and correspondence costs, when one considers that some overseas mail cost as much as 25 cents per air mail letter to some countries.

It is not intended to be a commercially rewarding enterprise. The ways and means to accomplish the work set forth for the Paracelsus Research Society will be available as they are needed. More can not be asked. Since this work is of an entirely unselfish nature, it will become apparent that Bulletins, in their limited number of 500 copies printed, have been sent out where no reply has been received as yet, and perhaps in some instances no contact will be made. Since there is no rush about this, it will be realized, by the rational observer, that a number of Bulletins are being held in reserve for those that will later contact the Society. The Alchemical Laboratory Bulletins, though numbered, are timeless. Hundred years from now, they will be just as applicable as they are today.

Anyone reading this Manifesto is hereby invited to give this matter serious consideration. Not everything is presently understood, that meets our senses, when we first make contact with it. Meditation will open up what has been and still is concealed from our understanding. This is the key that will open the Portal to the new world of the Alchemists, that you are subconsciously aware of and acquainted with, through Karma, previous incarnations, or whatever terms may be applied.

May the Cosmic guide and direct you in your sincere endeavors and may you be one of those to glorify the works of the Divine by becoming an administrator of the heavenly bounties among mankind.

For it is better to be one of those actively engaged in the Hermetic work and to leave for posterity a record of accomplishments, than to remain an outsider and just read about others, what they have been able to perform.

May a deep and abiding PEACE penetrate your whole being and may you be engulfed in the radiations from the endless Love of the God of your Heart.

Given at the sixth day in May A.D. 1960.

ABOUT ALCHEMICAL BOOKS

ABOUT THE BOOKS MENTIONED in Bulletin No. 1, that have been recommended to be read, please be advised that they are rare, hard to obtain and above all, expensive. Therefore, you are urged NOT to go above and beyond your means to purchase them. What is contained in the Handbook is important and sufficient, not only for the beginner, that you can accomplish much in

Alchemy, making it not necessary to go into heavy expense by purchasing the books mentioned in Bulletin No. 1. We repeat they are important to read IF you can get a hold of them. Anyone who can in the future contact the PARACELSUS RESEARCH SOCIETY in person will have an opportunity to read and study practically all important works on Alchemy and its related subjects at the library of the society; some of them in their original editions several hundred years old. But do not be hasty about this. Prepare yourself mentally and spiritually for it by giving strict: adherence to your fraternal affiliations and its teachings. Alchemy is, in this sense, a supplementary work, that can only be mastered if you have shown your trustworthiness to those, with whom you are associated in your esoteric work. If you have not been and still are not sincere enough and do not show sufficient endeavor in your present affiliations with your fraternity, by all means try to become a better member first. Then, if you have proven your sincerity, you will not have to fear the Terror of the Threshold and will be gladly admitted to come and make contact.

Those living in far-away lands will, in due time, also have someone perhaps as a visitor, to help and instruct them at times and under circumstances that are presently and then not anticipated. If the aspirant is ready to receive more, he or she will receive it, when the time has come.

This shall be a comfort to those who may think themselves under privileged by not being located geographically near the Rocky Mountain Region of the United States of America. Please, bear in mind, that you will have to go the way of all aspirants and that there is no magic formula or Hokus Pokus that will make all this possible. No wishful thinking will get you there. Only your sincerity, your efforts, your prayers and meditations will make it easier to travel the Royal Road. But travel you must. It is a rather great distance that stretches out before ones eyes. On the Horizon, however, is the goal; and on the way you will find the Road Markers that will guide and direct you to your destination.

We are looking forward to meeting you soon. Interpret "soon" according to your understanding and then prepare yourself for the journey ahead. You will be surprised and astonished how the Divine will open up ways and provide the means that you have not dreamed of and did not dare to think about. Had others not gone through all this it could be passed off as idle speculation. You too can have this experience and rejoice in it, as others have and still do in the great blessing, that the Cosmic will bestow on the honest in heart.

Do not go noisily about this, but quietly share your newly found hope and inspiration with those of like mind by handing this special message to selected individuals that inwardly have a longing to know more about Alchemy and that would like to become associated with those that can

perhaps help them, if they want to be helped.

You may have some extra copies of this message free of charge, but it is requested that you ask for them. If you can afford it, please enclose a self-addressed stamped envelope. Your request will be granted regardless.

WHO RULES THE STARS?

Now if anyone at this point argues against us, saying, "The signs of physiognomy are from the stars, but no one has the power of compelling or urging on the stars," he does not speak amiss. Yet, this difference must be noted at the outset, that the stars compell one and do not compell another. This ought to be known, who it is that can rule and coerce the stars, and also who is governed by the stars. The wise men can dominate the stars, and is not subject to them. Nay, the stars are subject to the wise man, and are forced to obey him, not he the stars. The stars coerce and compell the animal man, so that where they lead he must follow, just as a thief does the gallows, a robber the wheel, a fisher the fishes, a fowler the birds, and a hunter the wild beasts. What other reason is there for this, save that the man does not know or estimate himself or his own powers, or reflect that he is a lesser Universe, and has the whole firmament with its powers hidden within himself?

In order to grasp these things it must be remembered that stars are of two kinds, terrestrial and celestial. The former belong to folly, the latter to wisdom. And as there are two worlds, the lesser and the larger and the lesser rules the larger, so also the star of the Micricosm governs and subdues the celestial star. God did not create the planets and stars with the intention that they should dominate man, but that they like other creatures should obey him and serve him. And although the higher stars do give the inclination, and, as it were, sign man and other earthly bodies for the manner of their birth, yet that power and dominion are nothing, save only a predestined mandate and office, in which there is nothing occult or abstruse remaining but the inner force and power is put forth through the external signs.

Paracelsus Governing the Nature of Things (De Natura Rerum lib.9)

Churches of all creeds wherever they are located on this earth, are accomplishing a wonderful and worthwhile work, because they teach, instill and inspire the Belief and Faith into a Higher Force, Universal God Concept or Divine Spirit. It is immaterial if they teach an anthropomorphical God or the concept of an unfathomable Spirit Force. The essential part of it is

the inspiration that gives rise to an individual's desire to know more about this Higher Force.

Without the acknowledgement of a supreme power, superseding human abilities, no mystical evolution is possible. Therefore, all Churches, or religious denominations, are performing a thankful work, within their given scope, for the elevation of the human consciousness. It can not be too much emphasized that individuals should support the Church of their choice, if for no other reason than to help foster the belief among mankind into a higher power, surpassing human reasoning abilities. For out of the various Faiths and Beliefs have arisen the Mystics that make possible the advancement of esoteric teachings and the development of the individual into inspired servants of the Cosmic.

Only spiritually undeveloped persons will criticize and minimize the work of those of a different theological school or group, while tolerant men and women, single and jointly, will give moral and otherwise support to further the work among Unbelievers and Atheists. Any Church will teach LOVE, and that is what a truly religious person will feel towards all of God's creation, regardless what his fellowmen's Belief or Creed may be.

ALCHEMICAL

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ROUSPENSKI

ERRATUM

For some reason the proof-reader and/or compositor did not accomplish their work. The corrections from the galley-proofs of the Alchemist's Handbook slipped by in the final make-up. The mistakes are noticeable but it is hoped, will not distract too much from the true value of its contents. Mistakes do happen, and they did rather obviously happen in our case. Your indulgence is appreciated.

LABORATORY EXPERIMENTS

SINCE SO MANY beginners in the work are attempting laboratory experiments that are too difficult for them to handle, please be advised to get a good start by beginning with the essentials as outlined in the article ALCHEMY AND ASTROLOGY in this BULIETIN. The time-factor is very important. Be sure and master the Cosmic influences to your advantage. It will save much disappointment and valuable time. Strive for the inner unfoldment at the outset and then proceed with the work in the laboratory.

THE ALCHEMIST'S HANDBOOK

For EACH SUBSCRIBER to the BULLETINS has been reserved a handbook with his identical number. If you have not received your copy as yet, please mail in your order form, as you cannot afford to be without it. Should you not be able to pay for it now, do so anyway. If you were not trustworthy deep within you, you would not have been considered for the work ahead of you. But it is necessary for you to send in your signed application for the Handbook; then you shall receive it even if your remittance is presently not available on your part. Please do so now.

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN" give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

ORA ET LABORE

PRAY AND WORK, SO it says in Latin. Truly, Prayer and Work are the most reliable teachers. By prayer and meditation our minds are opened and made receptive for the knowledge that has to be applied through work in order to manifest. Quietly and sensibly do we have to accomplish our tasks. It is for this reason that here attention is being called to the procurement of the oil of iron as outlined in the following pages. It should be remembered that the Bulletins bring material for both the novice and progressed student in Alchemy. When therefore the formula for the oil of iron is given, it is for those who are ready and equipped to do so.

Furthermore, it should also be considered that there are some seeming discrepancies to the uninitiated. When it says, for instance, that the heat shall be 1750 deg. C. it will become apparent that this heat will kill the

sperm in the metals. Since here only the oil (sulphur) is intended to be procured and no propagation is intended, the difference will be only too evident. In other words, an egg boiled has lost the sperm for further propagation, however, the nourishing value of the yolk and albumen are still available. So with the oil of iron. Please ponder about it you novices, so as not to become discouraged when these seeming contradictions show up ever so often in your mind. Therefore, do not attempt to produce the oil of iron if you are not prepared and equipped to do so as outlined. Rather figure out some shortcuts (and they are possible) to

simplify the process as described later on. Notify the Society of your attempts, failures and success. Remember: Ora et labore.

Special Notice

The following are requested to set aside seven minutes at exactly seven (7:00) p.m. Mountain Standard Time, U.S.A. on the first Thursday in September 1960 for a special contact: Ammon, Missouri; Engels, Kansas; Green, Ohio; Hall, California; Jones, Ohio; Lucieer, Kansas; Meyer, Ontario; and Riach, New Zealand.

HOW TO GET STARTED IN ALCHEMY Part 3

AS was stated before we shall now consider another way to extract the essence of an herb. Instead of using alcohol we shall use ether. Ether (Squibb, for anesthesia) in copper-coated tin cans can be purchased from any chemical supply house and costs less by volume than pure alcohol. The procedure differs somewhat from that with alcohol, as extreme caution must be used NOT to have any open flame or sparking equipment nearby. The following experiment is given verbatim as written down by some alchemical students who performed for the first time the described ether extraction. This way novices can muster courage to perform these simple experiments by knowing that others too had a "first" time to get started. Attention is called to the fact that the evaporation as described below should take place outdoors, or at least by an open window, to avoid the breathing of the ether fumes.

"This is a simple method of obtaining the essence of herbs. For the here described procedure we used German Camomile. We took ether as a menstrum. Great care should be exercised when working with ether. Never should there be an open flame or sparks close by, because of explosion.

We poured the contents of a can of ether into a bottle which can be closed air-tight with a ground glass stopper, which should be moistened first with

pure alcohol.

Then we weighed 29 gr. of German Camomile, put it in a bottle measured 300-ml. ether in a measuring cylinder and poured it over the camomile. We closed the bottle also with a glass stopper. This we let stand 48 hours for maceration (a process to soften by steeping in liquid).

Then we filtered the liquid into an Erlenmeyer flask through a funnel, in which we had placed a sheet of filterpaper No. 5, which we also moistened first with pure alcohol. This flask we left open for the ether to evaporate to 45 ml. We then added 30 ml. of pure alcohol (three times distilled at 76 deg. C.) and let it stand open again until the rest of the ether evaporated, which took four days. This left us with the pure essence of camomile. We put this in an airtight flask.

Dr. Nicholas Culpeper writes in his "Complete Herbal" that the Egyptians dedicated the camomile to the Sun because of its great healing power. It cures pains in the sides and region of the liver and spleen, is good for the bladder, provokes urin, eases all pains of cholic, stones and the belly and comforts overstrained sinews.

(To be continued)

THE PROCEDURE FOR MAKING THE OIL OF IRON

SINCE IT IS DIFFICULT, in fact almost impossible to obtain pure metallic Iron, it is preferable to commence the procedure by using C.P. (Chemically Pure) Ferrous Sulphate Crystals ($\text{Fe So}_4 \text{ 7H}_2\text{O}$), the Vitriol Salts of this metal. (Use Baker's Analyzed C.P. Ferrous Sulphate obtainable from any Chemical Reagent Supply House.) These Salts have already been purified by several successive washings and recrystallization.

Using a Number 3 Porcelain Coors Crucible (glazed inside and outside) level full with the Ferrous Sulphate Crystals (five) calcine the Salts in the electric muffle furnace. Place the crucible containing the Salts in the cold furnace and then raise the temperature of the furnace to 1750 C. Continue the calcination until all fuming ceases and the iron is brought completely to a state of oxidation. This usually takes about two hours. A good supply of air should have access to the furnace. Remove the crucible and allow to cool to nearly room temperature. Transfer the oxide sponge to a glass mortar and triturate with a glass pestle to a fine powder.

Weigh out 14 grams (approximately one half ounce avoirdupois) of the powdered iron oxide and transfer to a Pyrex Beaker of about 800 ml. capacity and digest on the hot plate with 120 ml. of 6 normal Hydrochloric

Acid until all the Iron oxide is in solution, adding more acid if necessary to accomplish solution. Add 20 ml. of C.P. Nitric Acid (Specific Gravity 1.42) and boil for five minutes to bring all the Iron to the Ferric State. (Note: It cannot be assumed that the Iron Oxide product of the Calcination is in a uniform condition of oxidation.) Cool for a few minutes and filter the solution through a fast filter paper into a Pyrex Beaker of 2,000 ml. capacity, washing the filter paper with distilled water and allowing the washings to drain through this filter paper into the Beaker containing the main portion of the filtrate. Discard the filter paper and any residue remaining in it.

Make up the volume of the Solution in the Pyrex Beaker to 1,000 ml. Neutralize the Solution with 6 normal Sodium Hydroxide Solution (to make: Add to 250 gm. of Na OH, purified by alcohol, enough distilled water to make the volume 1,000 ml.) thus precipitate the Iron as Ferric Hydroxide, then add a slight excess of the 6 normal Sodium Hydroxide Solution. The solution containing the Iron should be stirred vigorously with a glass stirring rod during the preceding operation. Still stirring vigorously, add 6. normal Hydrochloric Acid cautiously, using a dropper until the Solution is neutral or to the barest trace of acid reaction to litmus paper.

Make up the volume of the contents of the Pyrex Beaker to about 1,900 ml. with distilled water. Stir well and then allow the Ferric Hydroxide precipitate to settle for about an hour. Decant the clear Supernatant Solution. Again bring the volume of the contents of the Beaker to about 1,900 ml., stirring well as the distilled water is added, and allow to settle. Repeat this washing by decantation three or four times. (See Note 1.)

Heat the Solution, containing the washed Ferric Hydroxide precipitate, after the last decantation and without further addition of distilled water, to near boiling and filter through a hardened filter paper (Whatman No. 52 or No. 54) using vacuum with a Buechner Vacuum Filter Funnel and a Vacuum Filter Flask and finally washing any Ferric Hydroxide precipitate adhering to the wall of the Beaker into the Buechner Filter Funnel by means of a fine stream of distilled water from the wash bottle.

After the filtrate has been sucked through the Ferric Hydroxide cake into the Filter Flask, wash the Ferric Hydroxide cake in the Buechner with three consecutive 100 ml. portions of hot distilled water, taking great care to seal up with the end of a glass stirring rod all cracks which may develop in the Ferric Hydroxide cake, as they appear.

Maintain the vacuum in the Filter Flask after the last washing until the Ferric Hydroxide cake is free of excess water and is firm and solid. Remove the cake and filter paper by inserting the blade of a small spatula between

the cake and the porcelain wall of the Buechner and running it around the periphery of the cake. Detach the Buechner Funnel from the Vacuum Filter Flask and invert the Buechner over a porcelain dish of sufficient diameter to receive the cake and filter paper and then jar these from the Buechner into the porcelain dish. Peel off and remove the hardened filter paper (this may be washed and used again) from the cake. Remove carefully any Ferric Hydroxide still adhering to the Buechner Funnel and add it to the main portion of the cake in the porcelain dish. Discard the filtrate and wash waters from the vacuum filtration.

Place the porcelain dish, containing the Ferric Hydroxide cake in the drying oven and dry at 225 deg. F. for about three hours. At intervals, as the drying proceeds, break up the cake in the dish with spatula or knife blade into smaller and smaller pieces until, finally, it has been chopped up into small pieces about the size of a match head. This will ensure proper drying. When the precipitate is finally quite dry, remove from the drying oven and allow to cool. Then transfer the dried material to a glass mortar and triturate it to a fine powder with the glass pestle.

Transfer the fine powder to a Pyrex Beaker of 400 ml. capacity. Add sufficient fuming C.P. Hydrochloric Acid (Specific gravity 1.18), to dissolve the powdered iron oxide (approximately 50 ml. should be sufficient).

Heat on the hot plate until all the solid material is in Solution. Pour the Hydrochloric Acid Solution, containing the Iron as Ferric Chloride, into a glazed porcelain evaporating dish (deep type) large enough to contain it and yet small enough to provide as small a surface area of the Solution as possible in the course of the evaporation to follow. (Use a Coors Slayed porcelain Dish 120 mm. Diameter. Height 50 mm.) No water may be used to wash any of the Ferric Chloride Solution adhering to the Beaker into the porcelain evaporating dish. Merely drain the contents of the Beaker into the dish. (See Note 4.) Evaporate the acid Ferric Chloride Solution slowly

NOTE 1.

The decantation is most easily performed by using the water vacuum pump with a

very slight degree of suction and by keeping the end of the rubber suction tube just below the surface of the clear supernatant solution. By watching the progress of the decantation through the wall of the Beaker, any suction of the precipitate through the tube when the solution level is approaching the top of the settled Ferric Hydroxide layer, may be avoided by raising the end of the suction tube and thus discontinuing the operation. This method

is much easier and more effective than decantation by manipulation of the Beaker or "hand tilting."

NOTE 2. ETHER.

Use Ether Squibb (E R. Squibb & Sons, New York) for anesthesia in copper protected cans, holding 1 lb, net weight of Ether. This may be bought at a very low price from any wholesale Drug Company. I am sure it cannot be made on a small scale in the laboratory as cheaply as it may be bought wholesale.

Before using, rectify the Ether in a glass vessel (well stoppered) over anhydrous Potassium Carbonate, C.P. Ten or fifteen grams of Potassium Carbonate for each pound weight of Ether being rectified is sufficient. Let stand for 48 hours, shaking occasionally. Re-distill just before using.

NOTE 3. ETHYL ALCOHOL.

Use the U.S.P. 190 Proof Alcohol Distilled from Cane Products by the Commercial

Solvents Corporation, Agnes, California, if possible.

Redistill at 79°-80°C, to about 1/15th of original volume and rectify the distillate over anhydrous Potassium Carbonate, C.P. using about 2 gm. per litre of alcohol. Let

stand for 45 hours, shaking occasionally. Redistill at 40°C before using.

NOTE 4. WATER.

All water used should be distilled water. It is absolutely essential that after the drying of the Ferric Hydroxide precipitate, no slightest trace of water should be allowed to enter into the procedure, and every precaution must be taken to prevent it so doing. Otherwise a proportion of the gross body of the Iron commensurate with the quantity of water present and with its solubility therein will be carried into the Ether Extract and will

not be thrown down in the subsequent procedures, for the reason that Ferric Chloride in solution with Hydrochloric Acid in various degrees dilution with water, is soluble in Ether and subsequently in the alcohol added in the course of the distillations. Thus it will be present in the end product which will not be the true Oil of Iron.

(To be continued)

ASTROLOGY AND ALCHEMISTS

SEMANTICS IN ASTROLOGY has caused enough confusion among students of esoteric teachings that one can hardly attempt to elaborate on this subject without causing some more doubts or apprehension.

In reality it is basically sound and rational. The essentials are not too difficult to master, provided one is sufficiently versed in its mechanics. Only uninformed individuals have caused the furor among rational thinkers with their incoherent interpretations in many cases devoid of any plausible fundamental and lawful explanations. It should be remembered that there are two ways, or kinds, of acceptable Astro-Cyclic-Pulsations that clearly show themselves by careful analysis of any birthday, representing the culmination of one's past, which is represented in this incarnation, and the future one presently here in the making in this life, where cyclic impulses can be used to bring about a mastery of the existing situations.

Dr. H. Spencer Lewis in his book "Cycles of Life" (AMORC, San Jose

California) is bringing this contemporary influence of these cycles, as they manifest, clearly to the fore stating that what we are doing now at a given time will have a bearing on future outcomes depending on the cyclic impulses prevailing at the moment. In Chapter 10 in his book he states (page 119, 1929 Ed.) "the laws and principles set forth in this book have naught to do with the art and practice of the system called astrology, and whether one believes that the planets have any effect upon life or not, is immaterial in consideration and application of the system set forth in these chapters."

This statement may seem entirely misleading to the cursory reader, because a closer analysis of the table on page 144 in the same book will reveal some very interesting facts. Before giving the key to a marvelous unfoldment of these Cosmic Cycle manifestations, it should be remembered also that here, the term Esoteric Astrology (Astro-Cyclic-Pulsation) should be used. The following is computed for sincere alchemical students to better comprehend the workings as outlined in this remarkable book.

The author, Dr. Lewis, used the letters A to G inclusive; however, the Alchemist being aware of the necessity for the concealment of certain important factors will greatly rejoice in receiving the key for further understanding of these important cycles. Dr. Lewis rightly divided the day into seven equal parts or periods of time, approximately three and one-half hours each, beginning and ending at midnight. By substituting the planetary symbols in place of the letters used in the book we will find the key to

the Cosmic influences as they manifest at the various times and periods. It is therefore recommended that the student place the book of Dr. Lewis side by side with this BULLETIN to confirm what follows. By referring to BULLETIN NO. 1 at the same time an interesting comparison will reveal some marvelous facts. Let us now compare the following postulation:

	Sun	Mon	Tues	Wed	Thu	Fri	Sat
1st Period	♂	☿	♃	♀	♄	♁	♅
2nd Period	♁	♅	♂	☿	♃	♀	♄
3rd Period	♀	♄	♁	♅	♂	☿	♃
4th Period	☿	♃	♀	♄	♁	♅	♂
5th Period	♅	♂	☿	♃	♀	♄	♁
6th Period	♄	♁	♅	♂	☿	♃	♀
7th Period	♃	♀	♄	♁	♅	♂	☿

♁ = Sun; ♅ = Moon; ♂ = Mars; ☿ = Mercury;
♃ = Jupiter; ♀ = Venus; ♄ = Saturn

It will at once be seen that each day period Nr. 2 during the time of sunrise, approximately 3 1/2 hours after midnight until close to seven a.m., has the symbol that indicates the day; such as Sunday, period Nr. 2, the Sun, for the letter A. Monday, the Moon, for the letter D, etc. Likewise will the seven periods of 52 days each during the solar year of approximately 365 days beginning at the birthday, be signed in a similar way, although Dr. Lewis brings no chart to this effect. A close study of the following will also reveal its relationship.

1. Period	52 days	AGGRESSIVE	♁ = A
2. Period	52 days	CHANGE	♅ = D
3. Period	52 days	IMPULSIVE	♂ = G
4. Period	52 days	MENTAL	☿ = C
5. Period	52 days	FORTUNATE	♃ = F
6. Period	52 days	RELAXATION	♀ = B
7. Period	52 days	DISRUPTIVE	♄ = E

By going over the chart in BULLETIN NO. I, page 9, it will show how much more can now be read in those symbols as they appear in the different

periods of the day, or during the seven 52-day periods in the year. It is not generally known that there is a pronounced difference between a so-called Natal Chart, a Horoscope made for the planetary constellations at birth showing the tendencies an individual has brought along and constituting the sum-total of its former lives, and the AstroCyclic-Pulsations as they manifest at the present time here on earth.

The past record as indicated in the Horoscope can not be obliterated, but the present and future are at our disposal and may be used according to our free agency and choice. Man, therefore, is not a slave to his fate, but can be the master thereof. The difference consists in his knowing when and how to do things that those not initiated perform at random or by guessing. The end of this incarnation will again show the sum total of all combined incarnations, including the one just completed and determines the station in our next life.

Each individual creates its own destiny in this fashion and makes its own heaven and hell here and beyond. It becomes apparent that the evolved individual is not so much concerned with his or her natal chart showing the inclinations but rather with the potentials in this present life by using the

Astro-Cyclic-Pulsations now. The Alchemist is especially aware of this and would not commence anything at a given period that proves negative but would wait until the time of the day, week, month or year that will prove to be a fruitful period for the undertaking in mind. These cyclic influences one will have to prove to himself to be of any value. It will determine the success or failure of ones labors. An intense concentration and meditation will reveal its importance and become eventually subconsciously an integral part of the Alchemists thinking.

Dr. Lewis further states about the Moon cycles that coming generations will shed more light on this subject, as it was at his writing not fully comprehended. In some future BULLETINS We Shall discuss this very important subject, so essential to be known by the Alchemist.

These explanations have to be brought to the attention of the beginners in Alchemy, as they are of great importance, if results in the laboratory are to be forthcoming.

"In one million hardly three are ever ordained to Alchemy."

(Azoth)

This should set you to think, as you are one of those privileged to enter the Portal of the Alchemists Sanctum, to begin a new phase in your life before you strive to be worthy of your calling.

QUESTIONS AND ANSWERS

Answer to Question Nr. 8

For no other reason than to save the beginner some money. Try Samuel Weiser, 845 Broadway, New York, or Larsen's Bookstore, 5530 Hollywood Boulevard, Hollywood 28, Calif.

Answer to Question Nr. 9

Honest persons like you have the greatest possibilities. We shall attempt to find someone to work with you.

Answer to Question Nr. 10

You have the Handbook by now. Indiana Botanical Gardens at Hammond, Indiana, would be the nearest to you.

Answer to Question Nr. 11 and 12

Read page 44..

"Now, if you do not understand the use of the Cabalists and the old Astronomers, you are not born by God for the Spagyric art, or chosen by nature for the work of Vulcan, or created to open your mouth concerning

Alchemical Arts." (Paracelsus)

Answer to Question Nr. 13

Because it is meant to be that way. You will get to know us. Ora et labore.

Answer to Question Nr. 14

A positive answer would jeopardize us immediately. Wait until you contact some of the Alchemists and then find out for yourself. This way you will be able to answer your own question.

Lack of space does not allow to bring more of the interesting questions received. In the following issue their due space will be allotted them again.

OUSPENSKI

RISING LIKE A PHOENIX out of the ashes in an era of continuous disasters, Ouspenski has demonstrated that the sincere desire to find the mystic path and One who can lead the way has proven successful. His objective approach in his search to find the "Miraculous" that took him through several countries let him become acquainted with many and various peoples that likewise were searching for the mystical path. In finding his teacher "Gurdjieff," little known to the outside world, he became a sincere student of the esoteric lore and left an interesting record of his association with this Mystic in his last and perhaps most interesting and important work, "In Search of the Miraculous."

Ouspenski typifies the earnest student who is willing to give his all to gain this precious knowledge that can not be gained through worldly means.

All of his works, be they the "Tertium Organum" or "A New Model of the Universe" among others, vibrate from his sincere search for the highest conceivable esoteric knowledge to set the earthbound mind free and become the Master of the Individuals destiny.

Such personalities are valuable to humanity and so are their records of achievement.

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PARACELSUS

RESEARCH

SOCIETY

144 Names and One Penny

THE FOLLOWING is no fable and should not be taken lightly. Be mindful of the fact that you will do yourself a great favor by preparing your consciousness towards becoming an Esthetic. Just what is meant by that? Before giving you the answer prepare yourself by having a few uninterrupted moments to your own, where you can be in a comfortable position and then relax. If you can not do this presently make arrangements to do so as soon as his convenient and do not forget what has been said in the previous Bulletin about the time cycles.

If you are now prepared to comply with the few simple requirements, then you may proceed and read on.

Let it be repeated again: Do not take in a light vein what follows. According to the dictionary an Esthetic is one who has mastered the philosophy of the beautiful as it represents itself in form and thought. In a sense, it is partly sufficient for our interpretation, partly in so far, as we are concerned more with the discipline, that makes it possible to become an Esthetic. An Esthetic is a Disciplinarian to its own self, which makes it possible to perceive the beautiful that the lay brother or sister do not realize.

Here is what you are requested to do, if your name is found among the one hundred forty-four names listed at the end, and after having read what follows you find yourself in agreement. Obtain a container. Any small sized container of either wood or metal, even glass, will do. Then take a piece of durable paper and write (do not type) on it: "This I shall do every day to remind me that the law of Duality is at work within me, for I will it to be. Each token placed in here, is for one of my alchemistical brothers and sisters on the Path, who need help. Likewise shall thoughts of Light, Life and Love contribute to the achievement of their cherished goal: To become true Alchemists. May the Cosmic grant the fulfillment of this prayer and its accompanying deed."

Date it correctly, exact time, day, month and year and roll it in form of a little scroll and place it in the container. Do not just scribble it. Put your whole feeling of love and gratitude into every letter, as if you were writing it with your hearts blood, if we were to speak symbolically.

Then take the little container into your hands and, raising them, utter your promise and plea to the Cosmic. Take a deep breath and holding it radiate thoughts of Good Will and the Beautiful to those who shall benefit from it, without any thought of compensation for what you are doing.

(Continued on page 55)

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Alchemia Antiquus Et Contemporanea

One should, in all frankness, face a situation as it presents itself. A thing either IS, or it is not. Fruitless speculations and roundabout delinations are of no avail to settle a question in its finality. Scrutinizing such a statement as to its validity is therefore essential. A question, such as: "How does Alchemy stand to-day in comparison with several centuries ago," deserves just as frank an answer.

Alchemy, which teaches the transmutation of species and substances, is the same, in essence, to-day, as it was anciently. Its outward manifestation has changed only in so far, as mediaeval practitioners of the spagyric art had to work with cruder instruments and vessels, than the present-day alchemists. Technical advancement makes it possible for us to work in surroundings that appear not at all different from the chemist in any of the pharmaceutical or metallurgical laboratories. Protected by this unintended camouflage modern alchemists never-the-less use age old formulas in contemporary translations, achieving identical results, as hermetic brethren and sisters of years gone by, now shrouded in mysterious garnishings that time and circumstances brought about. Invariably the question arises: "Where are the present-day alchemists. Why does nobody contact them. Why are they so secluded. Nobody will prosecute them, as they were during the dark ages, where intolerance their identification."

Similar questions are constantly being asked. And rightfully so. The answer to all the foregoing is very simple. For almost identical reasons are

present-day alchemists concealing themselves, because the ridicule they receive in their attempts to work in, what is called a silly, nonsensical and outmoded quacking, causes their reticence to be commonly known to-day as much as in former times. Sceptics counter immediately: "Because they can not and will not be able to make gold or transmute any metal whatsoever. That is why." And gleefully sneer at anyone who even vaguely would only try to vindicate alchemy.

In spite of all this, the work goes on in the alchemists laboratories. True, not all that are working in alchemy are perfectionists and many claim this title spuriously. By far, the most have not as yet accomplished their much coveted goal of producing the Philosophers Stone. Since this is the crowning of all alchemical labors and other achievements, that need to be acquired on the way, too much emphasis is placed on this sole objective, that a most important part is usually left unnoticed, namely, the transmutation of the inner person into that newborn, regenerated being, that alone will let the final achievement become a reality and actuality.

Speaking from experience, based on practical alchemical laboratory work, is different, than just listening to the tirades of the scoffers, who would not even know where to begin with our work.

When one can produce the essence of a metal, such as gold, or similar metallic substances, in form of an oily liquid consistency and has visible, tangible proof, why bother to waste the time with unbelievers, that constantly want to find fault and have excuses trying to argue these manifestations away as "delusions."

Alchemy exists to-day in just as much an accomplished state among the practitioners thereof, then it has since time immemorable. As everything that exists is of a relative nature in this mundane sphere, so are Adepts in our

Art and Science. One has to be an artist as well as scientist eventually in our work, based on the inventive skill as well as on the artistic inclination to produce, similar, in a way, to the so called Cosmic Masters. Relatively great

and small form a whole, where each one has its function to perform, and as the individual progresses, so will it manifest in its mastership of the tasks placed before it.

While in our modern and, alas, so pronounced materialistic age and times; the battle among the uninitiated rages on about those silly beings, calling themselves in their delusions "Alchemists," these very same accused individuals keep working on themselves in order to produce in a physical manifestation, what they have to accomplish first within themselves, namely the transmutation of the baser metals (tendencies) into the refined ones.

To begin with, the essential part, in order to become an Alchemist, consists of an absolute honesty within the individual concerned. This prerequisite most occult students seem to be afraid of. It is so much more convenient to talk oneself into and out of things, when difficulties arise, that one is presently not able to overcome. That is the reason why no Alchemist is a liar, and that no untruthful person can be an Alchemist, as such a person has not transmuted such a prevailing tendency into its positive counterpart, namely, truthfulness.

While cynical persons smile and chuckle at us, we hold in our praying and raised hands those sublime results, that by Cosmic Grace, and by it only, we unworthy ones have been blessed with to receive.

Ages have come and gone and with it the sons and daughters of Hermes. And as the future is but an outcome and a reflection of the past, so will the Hermetic Work continue, until the time, decreed by Cosmic Intelligence, that will let it become the common good of all those far enough advanced to receive it. For this the Alchemists fervently pray, for it would usher in a new age of advanced spiritual beings, in these our mortal bodies wherein we are presently enshrined.

The Next Three Years Before You

It will, no doubt, be the first time in this life, that you will read in print what follows, as it concerns you and the next three years in this incarnation. Provided you have reached the decision to travel the Royal Road.

IT IS COMMON TO SPEAK among students of the occult about "The Path." Rarely are those using the words in the esoteric sense aware of the importance connected with its meaning among mystics. The Path indicates a certain prepared and layed-out route that the aspirant has to travel, if he wishes to gain his goal. One should not stray from it, at least not so far from it as to lose its way. Should one pause on it, or go sideways for some time, it means either a better perspective or waste of time. Usually the latter.

As far as you are concerned (if you find your name listed in this number of the Bulleiin) there is a definite path already prepared, which you may

travel as prospective Alchemist.

Traditionally Alchemical Aspirants have been tested before permission was granted to begin its active study under those, who by word of mouth only, teach this art to individuals ready to receive it. This must be done free, as no one is in a position to pay with mundane possessions for this Pearl of Great Price.

Those selected will receive their instructions individually and meet with their teacher once a year in a designated place for fourteen days. They will then return to their respective homes and return for two more years. After

the third year and the completion of their oral and practical instructions will

they seclude themselves for some time in a mountainous place and return home again, free to themselves and on their own.

It is suggested that you read carefully pages 53 to 56 in "The Alchemist's Handbook," as this will convey a picture of the former way of teaching, which is in a similar way used to-day, considering that only a crude picture is painted in these pages mentioned.

However, there are a few essential points to be considered by the aspirant, before getting himself or herself ready for the work.

FIRST: Profound meditation and a sincere conviction on your part should have let you reached the decision, which is now uppermost in your mind, namely: TO WALK THE PATH.

SECONDLY: You are willing to prove to yourself that the teachings you have received from your esoteric fraternal affiliations, will make it possible to confidently walk the Path.

THIRDLY: That you are willing to make a personal sacrifice. For example: In earlier days, should an aspirant not be able to reach the destination of his teachers abode, by ordinary means of transportation, due to lack of funds, the aspirant would then not hesitate to walk its distance.

FOURTH: That you are willing to do all this out of your own free will and choice, without any promise given you to achieve certain accomplishments in the Hermetic work. And lastly:

Whatever you receive during the periods of your three years instructions to faithfully test and apply to the Glory of God and only to share them with those in need, whom you will be directed to recognize by inner promptings and the ways and means you are then to receive.

If you are willing to do this, then you may apply in your own handwriting for instructions, after which you will receive the information, of which what follows is a part.

You NOW HAVE one year before you for personal preparation, to be used for reading and studying on Alchemy what is available to you and by observing natural phenomenae with the thought of analyzing it according to your present understanding.

You may then choose two weeks from the months of either January, February, March, September, October and November in the year 1962, so it will suit both your probable vacation time and the cyclic interval that is propitious for your study, if both can possibly be aligned. Your choice will be given every consideration, but, of course, cannot be guaranteed due to the fact that someone else may have an identical timetable sent in before you. During the study period you will be among three other participants, making it five, including your instructor. There will be no charge for either instruction, the use of the study and laboratory facilities, as well as the alchemical library.

You will have to provide your way to and from Salt Lake City, Utah, U.S.A.. If you are well enough endowed, you may make reservations through the Paracelsus Research Society for Hotel or Motel accommodations. Due to the fact that they may prove a burden on some students, provisions are available (not from the Paracelsus Research Society but through individual ownership) to house two students in a modern two bedroom house with large living room, kitchen, bath and walled-in patio. There, students may provide their own meals, if desired, in modern comfort and have separate sleeping facilities. There is available also a modern apartment with built-in kitchen appliances, tiled bath, large living room and bedroom for two persons that are required by the owner to be of the same sex, or members of the same family.

Both places are next to the place of instruction. The cost is very nominal, considering the choice and comfortable housing to be occupied exclusively by the two respective students. The cost is \$3.25 a day per person in the apartment, and \$4.25 a day per person for the entire one family house.

It should be understood, that the housing accommodations during the study period is a separate factor and has to be cleared through the party

interested enough to rent them to the Alchemistical Students for the time stated. You cannot pay them through the Paracelsus Research Society, who is willing to recommend you for the occupancy, but must pay direct to the owner. It is recommended that students make themselves available for these quarters, as there will not be the disturbances usually encountered in hotels and motel, and furthermore, the vibrations of the occupants during the study periods will leave their imprints for each successor.

The three year term consists of oral and laboratory instructions only. There are no correspondence courses available. Please do not ask otherwise, as there will positively be no exceptions made. Like in former times, the place of instruction is unobstrusive and moderate. Do not let your phantasy imagine all sorts of things. You will come for instructions, that to some were given under trees, or in caves, or near running waters. *What* you are being taught is of importance, not *where*.

THE FIRST YEAR gives the Zealator elementary instructions in theory and laboratory practice of alchemical and related subjects, including esoteric

Astro-Cyclic-Pulsations and Qabalah. It covers the work upon herbs in theory and practice.

THE SECOND YEAR deals with the work upon the minerals in theory

and practice and its related advanced teachings. THE THIRD YEAR: The Alkahest.

Then seclusion, followed by your return to the world of the every-day.

Those residing outside the U.S.A. will also be treated equally. Within the next years, some Alchemists will begin their travels into foreign countries. When they are in your vicinity you will be unmistakably informed before their short stay in your neighborhood.

144 NAMES (Continued)

Then place the cent, half-penny, pfenning or centimo, etc., in the container.

Now remember: Everything mentioned YOU must do. The container YOU must provide. Do not ask anyone for it. Make it; purchase it, or whatever means you went to apply. But it must come from you. Furthermore, the penny you deposit YOU must have earned. Your toil and labor must be connected with

it. This does, of course, not mean that a cent must be among the compensation you receive for your labor. A one dollar bill or a twenty five cent piece changed and one penny taken from it, is all that is necessary.

Now pay heed: If you have not earned during that day that one cent (it may be illness or whatever reason) take a substitute, such as a piece of paper and write on it: ONE CENT. The question may arise: How shall a housewife do it's share. It can only be suggested, that a housewife who gets her grocery-money or weekly or monthly allowance to run a household, sacrifice a penny a day. There is no ironclad rule, as long as you deposit the penny, that comes from compensation justly due you, or its equivalent or substitute. This is important. To illustrate: If you are steadily employed and receive a weekly or monthly wage or salary, take the seven cents or thirty to thirty one cents respectively and deposit them one at a time daily in your container, and while doing so read the little scroll, which you will have memorized in a short time by heart. Having done this, dismiss the matter completely from your mind until the next day, when you repeat this very same procedure. If, for any reason, you can not convince yourself of any value of this important daily task, DO NOT, under any circumstances, try and then stop and repeat it again. You either do it, or you do not. Because this is the first step to your discipline.

Do not confuse this with some of those chain letters, that used to be mailed to individuals, and were not supposed to be broken, or the likes. It has absolutely nothing in common with it and does not even remotely resemble it.

After a few months you will begin to notice something and gradually enter the Portal.

While reading on, remember this: The Paracelsus Research Society does not want nor need your penny. But you are requested to mail in your monthly result including your substitute paper in lieu of your penny, to be recorded in your file. By this action you will only help yourself. Let it be stated again: **ONLY YOURSELF**, as you will find out later. The required minimum possible of the lowest denomination is the reason not to work any hardship on anyone. Contrary to other organizations expecting donations, please, do not include any money that has not been actually and willingly placed in the container. Do not send any money that has not been placed in it. Meditation will at once let you come to the realization as to why this is.

Subscribers in foreign countries shall use their equivalent of the lowest prevailing denomination.

In order not to bring any hardships on those in foreign countries, the exception is made for them to mail in their results every three months, as the

postage every month would again add to their burden. To some it may even mean a sacrifice. If, therefore, you are not willing to make it, please do not start it. It must come from within you. Only you can be sure of what you want to do. You are not obligated to do so, even so your listed name may indicate it.

This way you will prepare yourself for the work ahead of you and the contact you will establish with some Alchemists.

Do not take this as a bona fide promise; for only you can make it come true.

Now read the whole over again.

The following 144 names of individuals have been selected for specific reasons. Keep this Bulletin to yourself and do not let it get out of your possession, rather destroy it, as you are the guardian of your fellow Alchemistical aspirants name.

Adams, C. H.

Adams, M. C.

Allison

Alexander

Ammon

Anderson

Ashmun

Bawor

Bailey

Barlow

Beyer

Bethel

Bond

Boon

Bothmer

Boudin

Boyles

Bucksey

Buecheler

Bull

Cadena

Campbell, A. M.

Campbell, W. O.

Chancellor

Clark

Clott

Coleman

Crump

Dome

Dewar

Dodgson, P. T.

Dodgeson, D. E.

Doane

Dorman

Dubbelt

Duncan

Eastman

Ekeagbara

Eller

Elliott

Emery

Engel

Fenzke

Fineberg

Ford

Fuller

Genovese

Graham

Gray

Green

Gregor

Grosso

Hall

Harris

Hart

Hausman

Heel

Hernandes

Hess

Hille

Holmes

Hruska

Hull

Hull

Ikpeme

Janes

Janifer

Janus

Jenkerson

Johnson

Jones

Kaercher

Kafer

Kehl

King

Kirkpatrick

Kneubehl

Lamm

Lang

Leeson

Lippold

Lewis

Lockwood

Long

Lucier

MacConnell

Mansfield

McKinley

McWilliam

Meyer

Morgen

Muken

Musser

O'Donnell

Okogo

Peterson, G. A.

Peterson, C. E.

Pietsch

Pistorius

Pitinii

Platov

Poole

Poole-Reading

Prinn

Raiche

Randall

Ray

Regardie

Rimmasch

Riech

Robertson

Rognon

Rowe, R. W.

Rowe, M. E.

Ruddy

Silva

Sloane

Smith, M. J.

Smith, E. C.

Snyder

Soto

Speller

Sri. Kepherananda

Stahl

Stanton

Stock

Stone

Strohecker

Sullivan Thompson, L.

Thompson, M.

Thompson, W. C.

Van der Veur

Van Sent

Wakefield

Ward

Watts

West

Whipple

Whitecross

Wright

Wulf

Young

Zahar

Your Subscription

The Alchemical Laboratory Bulletins are the visible bond that connects you with the present-day Alchemists. Do not sever it. Rather, strengthen it. Without them, you automatically stop the contact and deprive yourself of the necessary communications. This is your last issue for the year 1960. If your subscription for the next year has not been forwarded, please do so NOW. Your renewal must reach the Society before the end of the year, as the new issue will come off the press by then.

HOW TO GET STARTED IN ALCHEMY**PART FOUR**

FROM WHAT THE STUDENTS wrote in the foregoing, it can be seen that the ether extraction is a rather simple process. Considering besides that the cost of ether is less than alcohol, one can understand why some prefer it. In this case it should be noted that the ether can be recovered, that is, most of it if the process is conducted like an ordinary alcohol extraction in an extraction apparatus or distillation flask. Care should be used however, to place a wet strip of cloth around the condenser opening, before the receiver is connected to it, to prevent the escaping ether fumes from reaching the outside of the flask. This will take a little training, but experience will teach that it can be safely handled, provided that no open

flame is under any circumstances used. An electric hotplate, a sandbath or, with some ingenuity of the laborant, even a waterbath may be used.

A sandbath is used to regulate the heat, especially from rising, when a constant temperature is wanted. Any ordinary dish of porcelain or crockery can be used and clean, fine, washed sand placed in it, will make a very suitable sandbath. As the student will find out, some experimentation with the various items shows what is best suited to the prevailing circumstances and equipment on hand. It is this improvising where the ingenuity of the young alchemist, and for this reason also the more advanced one, will make some of the most promising discoveries.

A word of caution will not be amiss to be inserted here: when working with any of the volatile and in some cases explosive solvents, such as ether, alcohol, etc., the experimentation should not be stretched too far, but always remain within the domain of reason and be used sparingly. That is, in small amounts, before the desired results are obtained.

(To be continued)

QUESTIONS AND ANSWERS

QUESTION NR. 15

(The following is an entire letter, typical of the ones to reach ur; showing how entangled some can get and how easy it is to finally end up confused. It shows only too clearly that in most cases without the help of a teacher, much valuable time can be spent and not enough is gained during the interval. There is nothing wrong with the one's writing such letters, only their approach to the subject matter is so cumbersome. The whole is in reality simple, provided the steps taken are systematic and plausible. It shows more and more how necessary it is to be properly instructed to avoid the pitfalls so easily to be encountered. Since most of the type of correspondence is answered privately do not be reluctant to ask questions in your letters. so you can be helped in your sincere search for more light.)

Dear Frater A. S.;

I have been a little more successful in the herbal extractions, and on calcining the feces I obtained a light brown color.

On taking the two grains of essence in a glass of distilled water, I was not aware of any exhilarating feeling, but I did notice a darkening of the stool. The two grains of balm essence in a glass of distilled water tasted about the same as one teaspoon of balm steeped in a cup of water.

Sorer H. and I have taken the Rosicrucian Fellowship Astrology Course, but there seems to be something missing. Can you give us any information on where to get the type of Astrology that we need with the herbs)

Culpeper rates with Amorc, does this agree with your findings) In Culpepers Complete Herbal-1814, on page 211 there is the following

reference:

1. Fortify the body with herbs of the nature of the Lord of the Ascendant, 'tis no matter whether he be a Fortune or Infortune in this case.
2. Let your medicine be something antipathetical to the Lord of the sixth.
3. Let your medicine be something of the nature of the sign ascending.
4. If the Lord of the Tenth be strong, make use of his medicines.
5. If this cannot well be, make use of the medicines of the Light of Time.
6. Be sure always to fortify the grieved part of the body by sympathetical remedies.
7. Regard the heart, keep that upon wheels, because the Sun is the foundation of life, and therefore those universal remedies, Aurum Potabile, and the Philosopher's Stone, cure all diseases by fortifying the heart.

Would you have time to explain this to us? Also, would you happen

to have a copy of Culpepers Astrological Judgement of Diseases?

I have an extra copy of (Culpepers Complete Herbal-1814) If you do not have this, I shall be glad to send it to you. I have added The Works of Paracelsus to my library and now I really need an interpreter. Forever in search of Light.

Fraternally, etc., etc.

QUESTION NR. 16

I became a subscriber to the Alchemical Laboratory Bulletins much later than X, yet my number is way below his. How is this possible?

HELENA HAHN

BLAVATSKY

HELENA HAHN BLAVATSKY is perhaps the most controversial figure in occult and therefore in mystical literature. No one of the feminine gender has caused in the last several hundred years such furor among students of theology and the fathers of their respective churches. Since light invariably produces shadow, therefore, where the light is the strongest the more pronounced are the shadows. This certainly hold true in Mme. Blavatsky's case.

In spite of all controversies about her person and her teachings (if one could call them hers) the fact can not be denied that she has brought to light many occult laws that remained hidden for the masses and caused a revolution in the minds of those self satisfied individuals that solely leaned in smug comfort on the teaching of their theologies.

That Mme. Blavatsky in her sometimes tempestuous ways flayed certain religious dogmas was not so much the rage of an individual against the stepping stones represented as the various beliefs in the churches for further spiritual

evolvment, but was the energetic outburst against bigotry and shame of those, that knowingly and maliciously decried her teachings and calling in the occult world and objected to the teachings of the Masters, expounded through her as

a mouthpiece.

Those initiated into the mysteries and possessing the key to her expoundations of the "Secret Doctrine" will know what powerful Cosmic instrument she was and still remains to be in the revelation of Divine Wisdom among mankind, and especially in the occident.

One may well consider that the loftier one's ideals are, the lower are the lanes of matter, that one will have to leave behind; and with it those that

revel in the sordid atmosphere of degrading minds.

Mme. Blavatsky certainly has shown the way to spiritual heights sublime.

ALCHEMICAL

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PARACELSUS

RESEARCH

SOCIETY

Special Notice to Matriculants for 1962

We regret to announce that some groups are oversubscribed. It becomes necessary to reassign some students to other groups. All those whose applications have been approved will be notified within the next few weeks. The openings still available at this writing are filling fast. It was not anticipated at such an early date that the registration would be progressing so rapidly. A few individuals that we are especially interested in to attend the 1962 classes have not, as yet, registered. If you feel the urge to attend, please mail your application in early to save you the disappointment when it has to be announced that no more applications can be accepted.

Please note further that all enrollment applications are accepted only with the following stipulation-attached to the enrollment approval form to be mailed to the matriculant-: "That all students will be required to avail themselves of the dormitory space, as outlined in Bulletin No. 5, 4th Quarter 1960. This will become necessary because the living-away from the place of instruction is not conducive to the seclusion required during the instruction period. There should be as little diversion as possible. The student is required to be wholly devoted to his studies during this term and forego all entertainment, such as movie-theatres, television and other amusements. This strict enforcement by the students themselves becomes necessary to make possible during this short interval a profound contemplation and immersion into the aflatus available to the sincere prospective Alchemist.

It becomes superfluous to elaborate further on this subject. Anyone not ready to bring even such small sacrifice can not, at present, be considered.

You have been selected like the proverbial two out of a city in ancient times. The fulfillment of this part of your destiny is now placed into your hands."

Should it cause any financial hardships in your present circumstances to submit the required one-half of the dormitory fee, the PARACELSUS RESEARCH SOCIETY is willing to advance it for you, provided you will remit approximately 25% of the amount per month. We shall make then the deposit for you to hold your dormitory space.

In some instance it will also require some efforts to save the money for your fare and the maintenance on food etc. In such cases it is suggested that you start saving a few dollars every month or week. About two dollars saved every week will give you approximately \$100.00 in one year's time to help pay for your fare to Salt Lake City, Utah, and probably return you to your home, depending on the distance you will have to travel. Since this notice is applicable to all students, the individual cases, of course, will differ. No effort shall be spared to assist you, but it is expected that you will first do all you can in your own behalf.

SUMMA SUMMARUM

It would be well to place yourself in a mental position vis-a-vis from me and while relaxing in comfort, carefully listen to what you should know about yourself. To begin with, it will be no idle speculation when you are being told that you are an important individual. Perhaps not in sense of worldly esteem of wealth and great influence in your country, where everyone can read your name ever so often in the daily newspapers. Nevertheless, you are an important person. You are above average, because your way of thinking is different from the common person that walks the streets in a trance. They exist in a world of their own making and have not emerged into the world of reality. Only what actually happens around them is of their immediate concern. You are different. You, having awakened into the world of reality, here in this mundane sphere of existence, are about to get up and begin your real work among mankind. To do this you must condition yourself for the task ahead of you. Since you are endowed with a free choice in your realm of existence, it is now expected of you to make wise use of your light that surrounds you, for the benefit of mankind. No more are you concerned with your own welfare first but with those entrusted to your care, knowing well that the Divine law will take care of your needs, as long as you stay within its sphere of influence. You are about to begin to live,

whereas up to now you have only existed among the Divine Creation unable to fulfill your destiny in its fullness. Yes, you have become, or are about to become, a very important personality in the Cosmic scheme of manifestations.

The dawn is breaking for you now. Face with confidence the rising light in the east. Serve Humanity; though small your contribution may seem, it will

appear of monumental size to those who will follow you. Arise from the lower lanes of matter and soaring to heights of attainment become a blessing to those that will need you and are waiting for your distribution of the heavenly bliss that you may bestow eventually as Cosmic ambassador among the searching souls now engulfed in darkness, while you begin to bath in Divine Light, Life and Love. This then, my beloved, is the summa summarum: YOU!

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HOW TO GET STARTED IN ALCHEMY

PART FIVE

About the waterbath, and its apparant mystery in our work, much has been written in alchemical books. The Balneum Mariae (Bath of Mary) is again a rather simple way of heating a substance. You will, no doubt, be acquainted with the so-called double-boiler, where one pot rest on top of another, and where the bottom container is filled with water, that, having been brought to the boiling point, will then heat the vessel resting above it. This way no contact is made with the bare flame or heating element, but a constant degree of heat is maintained at the boiling point of water. In the laboratory a waterbath is thermostatically controlled. This means a constantly desired temperature can be maintained, that will not fluctuate within more than 1/2 to 20 C.

Anyone who possesses a watherbath, of course, is fortunate, as it makes it possible to be more accurate and precise in one's work. However, again a word of caution to the beginner: Please, do not go head over heel into heavy expenses by buying every conceivable instrument that you would like to have for your laboratory, at the spur of the moment. Much money has been spent by some over-anxious students, that wanted all at once a completely equiped laboratory. Remember: Haste makes waste. At later dates, only too often, a piece of equipment has been picked up for a fraction of the price, that was paid out in the beginning, after one had become acquainted with a

chemical supply house, where sometimes from institutions of learning equipment has been traded in for newer and more advanced items, that can be obtained very reasonably and serves the purpose perfectly for the beginner. Never hesitate to ask questions. Do not appear that you know all of a sudden so much, because you are starting out on a new approach to something that, just a little while ago, was a book with seven seals.

Above all: THINK for yourself. The Cosmic has endowed you with the ability to reason. Observe. Compare. Crowning it all, meditate and pray before you actively engage in any of the tests and experiments.'

*Nicolas Flamel, a French Alchemist, says: "During the long space of one-and-twenty years I made a thousand plunders, not always with the blood, which is wayward and vile. For I found in my book that philosophers gave the name of blood to the mineral spirit which is in metals; hence, never seeing the signs in my operations at the times written in my book I had always to begin all over again." In another place he states: "It was on the seventeenth day of January, a Monday about noon, in my house, Perrenelle (his wife) alone being present, in the year of the restoration of the human lineage one thousand three hundred and eighty two (1382), that I made the projection on mercury and converted half-a-pound or thereabouts of the same into pure silver, better than that of the mine.

And then afterward I did so with the Red Powder upon a like quantity of mercury in presence once more of Perrenelle alone, in the same house on the twenty fifth day of April about five o'clock in the afternoon, which mercury I verily transmuted into almost as much pure gold, very certainly better than common gold, softer and more flexible. I can say this with truth. I have thrice performed it with the help of Perrenelle, who understood it as well as myself.

(to be continued)

VULCAN THE VEILED PLANET

BEFORE ANYTHING can be veiled, it must exist. Only then can it be attempted to conceal or veil this certain object. Therefore, when in occult language of a hidden planet is spoken--one that is concealed by another one--then it is of importance to make a thorough investigation in mystical and occult literature to obtain all the information requisite for a sound appraisal.

Students of the occult will in due time hear more about a planet not as yet discovered by astronomers called Vulcan. Much speculation is going on in the mystical and occult circles as to its orbit and size and the esoteric function it is supposed to perform. As it is with so many appearances that

need to be substantiated and proven as facts, so will the uncertainties have to be cleared up concerning this heavenly body. Due to the fact that we are dealing with the occult nature of this planet, we can for the time being leave aside the technical aspect and consider solely the esoteric side of this scientifically undiscovered planet, Vulcan.

Esoterically speaking, the Sun veils Vulcan. Its orbit lies between the Planet Mercury and the Sun and can, therefore, not be seen with the eye, even through an instrument, as the light of the Sun, that great celestial star (Note: it is NOT called a planet) is much too strong to make possible a sighting of its orbit. At the same time it is hidden by the Moon. But what has the Moon to do with the hiding of this planet since its orbit is much closer to the Sun than the Moon's; and between the Earth and Sun, the planet Venus and Mercury turn on their elliptic paths. Yet, the Sun veils and the Moon hides Vulcan.

The Moon, a body consisting of matter imbued with life, is dead. We will have to make a distinction between living matter, wherein is contained the Spirit Force of Cosmic Consciousness inherent in all matter and the life giving principle of individuality. When we speak of planetary Logoi, we speak of an entity capable of acting and being acted upon. The Moon is devoid of such. Its response is solely to the physical manifestation or its mass.

Vulcan who, has dominion over the mineral world and in esoteric Astrology rules the sign or constellation Taurus, is of a highly mystical nature. Its rays penetrate and act upon the mineral world in our solar system. From the crystal to the crude metal up to the so called precious ones, such as silver and gold to the semi-precious stones, until it has reached its Zenith with the precious stones like, the Ruby, Emerald, and Diamond, do its rays as carriers of forces exert radiations so essential to the living organisms.

It should be remembered that rays are carriers of forces. Radium emanates a force in form of its rays. These visible and mostly invisible rays are the alchemical forces that bring about the various manifestations not only in the mineral world but in all the Solar evolution. It is this constant change that brings about the stability of the Cosmos: paradox as it sounds to those not initiated in these Cosmic and occult laws. (see footnote)

Since out of the mineral world, that is out of its material manifestation in the form of mineral substance, the greatest material objects, in so far as its potency on the material plane is concerned, can be produced, it behooves us to give careful consideration to its active laws.

In the physical world the rays from the mineral kingdom are the most potent. More so than in the Vegetable kingdom or Animal realm. This may come as surprise to many. Yet, it is so. Nothing that even the physical human body contains can equal the forces of those powerful rays that emerge from the mineral world, over which Vulcan, the veiled planet has dominion. We cannot let the mind of man enter here into the controversy as it is not of a material nature but of Divine origin. True, the mind of men has or rather, should have, dominion over the elements, and consequently the human body, composed of the elements, never-the-less, it belongs to a different planetary Logoi and can, therefore, not be considered in this connection.

Vulcan as protector and benefactor of these mineral radiations from the lowest hardly perceptible vibrations to the most momentous emanations in form of the so-called Philosophers Stone, can rightfully be regarded as the most potent influence in the human chain of reactions. Inorganic minerals with their rays, as carriers of forces, working upon the Vegetable world, leave an indelible imprint on the pattern of its propagation, that still manifests in the minute quantities of inorganic minerals in the human body. Without them the Human could not exist. The Animal world, like the Vegetable world, depends on the radiations from the mineral realm.

The reason why not much or not enough is known about this fact, may be found in the reluctance of those that made a study of it to give it out openly, because of the far reaching consequences inherent. For just one moment picture the fantastic power of the Atomic destruction wrought by the unleashing of the atomic forces with their accompanied radiations. Where does it originate? In the Vegetable or Animal realm? Of course not, but in the mineral world are these unbelievable forces contained. Again it must be stated that the mind is more powerful, but here the physical fountainhead of strength and power is considered.

Since the Moon has affinity to the Earth's Life through its mass that is acted upon by Vulcan, we can now envision why the Moon, dead as she is as a planet, influences the life pattern on earth ... of itself it cannot operate. It acts only as a relay station, if such term could be considered applicable. Just as it reflects the physical sunlight and reflects the rays from this great star, so does it modify the potent, invisible but partly measurable rays of Vulcan.

Much more will be given about this mysterious Planet, in due time, called in occult language Vulcan, one of the five sacred planets out of several that cannot be considered as such. In Vulcan's domain rests the great power that the Alchemists as far back as we can trace the pages of occult history, are trying to free and then to rule.

How wisely the Divine eludes the cursory searcher for this inestimable

power and veiles it inmitts the brilliance of the great solar light; and as this would not seem enough, to make extra sure, has its power hidden behind a dead and yet living organism, that again modifies its tremendous power before it sheds it forth as radiations.

If men would only know what power even a Moonbeam contains, as carrier of forces, he would simply be astounded.

*The structural Hypothesis of the Radium atom science wants us to believe is like a Cosmos in miniature. A Solar System in Microcosmos. Unable to disprove scientific theories and hypotheses, what else can a layman do but believe or disbelieve them. General belief of what science has propounded as so called natural laws should not make it any harder to believe that the Macrocosmos has an identical influence on the surface of the earth (tissue) as below its surface. What is so unreasonable about this' Has not the old Hermetic Axiom its counterpart here; "As above so below, as below so above."

The Alchemist's Handbook

1st. Ed. 1960, page 10.



Will the following please contact the Society: Thomas Owen, N.N.S.W. Australia; Alma Genovese, S.J., California; Chester Bawor, B., New York;

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You may wait any number of years between your study terms. Regardless how long you wait it is required that you take them in their sequel. The second will follow the completion of your first year and the third the completion of your second. It will never be any other way.



Do not talk like an Adept while still a student on the Path.

The Paracelsus Research Society is bringing to your attention the reprint of the "Rosy Cross," a rather rare work that has been photographically reproduced in Canada. It is available to subscribers of the ALCHEMICAL LABORATORY BULLETINS for \$2.00. In cases of hardships you may ask for your copy gratis. Should you be interested, order your book and when enough orders are on hand, your copy shall be mailed you direct from Canada.

Life, Consciousness, and Form have their mystical counterparts of Spirit, Soul, and Body and find here the law of Duality in its prestine Glory emphasized to manifest as a trinity that is one.

THE PROCEDURE FOR MAKING THE OIL OF IRON

on the sandbath, care being taken to see that the temperature of the sand bath is not sufficiently high to cause burning or undue drying. Do not use the water bath or the steam bath for this evaporation.

As the evaporation proceeds work down into the body of the thickening solution any Ferric Chloride gel which may form and adhere to the evaporating dish around and above the solution level. Use a robber policeman on a small stirring rod to accomplish this. The solution will finally thicken to a gel, and the evaporation must not be carried out to the point at which the gel commences to dry. The gel must remain moist with a slight excess of Hydrochloric Acid.

As soon as bulk of the acid has evaporated and the mass consists of a gel still moist with Hydrochloric Acid, remove from the sand bath and, after thoroughly cooling the dish and contents on cold water and then carefully drying the bottom of the dish with a cloth, making sure that no trace of water is left around the lip of the dish nor has reached the interior of it, transfer the Ferric Chloride Gel to a wide mouthed glass bottle of about 250 ml. capacity, and having a ground glass stopper. Accomplish this by working the gel over the decanting lip of the dish with the rubber policeman. Use no water. Pour a few ml. of ether (See Note 2.) into the dish after making sure that no bare flame, nor electric element or sparking

equipment is near, and work any gel residue remaining in the dish out with the ether into the glass bottle by means of the rubber policeman on the stirring rod. Ignore any dried rim of Ferric Chloride there may be in the evaporating dish.

Add, at once, a 100 ml. portion of ether (have this ready at hand) to the Ferric Chloride gel in the glass bottle and insert the glass stopper. (It is well to have the glass bottle standing in a dish of cold water the level of which is not sufficiently high to tend to float the bottle). Shake the bottle containing the gel and the ether vigorously for a few minutes, cooling the lower half of the bottle frequently under the cold water faucet. Allow to stand a minute, then remove the stopper, first being very careful to dry off thoroughly any drops of water on the bottle and especially around the rim of the stopper orifice, and decant the now brown ethereal solution into an Erlenmeyer Flask of 300 ml. capacity and stopper the Flask with a rubber stopper.

Add another fresh 100 ml. portion of ether to the contents of the glass shaking bottle and repeat the ether extraction by shaking once more for a few minutes, cooling as before under the cold water faucet. Dry the bottle and allow it to remain stoppered. Both the glass bottle and the Erlenmeyer Flask containing the first portion of ether should be kept in a cool place until required or, if this is not available, stand them in shallow running cold water keeping the stoppers dry and protected from water.

Set up a distillation train consisting of a Pyrex distillation flask or retort of 300 ml. capacity, the stopper neck of which is fitted with a bored rubber stopper through which is inserted a 3 inch immersion mercury Thermometer reading 0 C. to 200 C., so that when the rubber stopper and thermometer are placed in position in the distillation flask or retort the thermometer bulb clears the bottom of the distillation flask or retort by three or four millimeters--a condenser, water jacketed so that cold water may be passed continually through the jacket, filled to the delivery arm of the distillation flask or retort on one end, and to a receiver of sufficient capacity (about 500 ml.) at the other end.

Having removed the Thermometer and stopper from the distillation flask or retort, arrange a 60 degree Pyrex Filter Funnel (having a diameter at the top of about 2 1/2 inches) in a ring support or clamp of the retort stand and with the stem lowered into the distillation flask or retort so that the stem is well below the level of the opening into the delivery arm of the flask or retort. Place a fast filter paper in the funnel and fix in place by moistening with a little fresh Ether. Using first the ether extract contained in the Erlenmeyer flask, filter this through the funnel into the distillation flask or retort, washing out the Erlenmeyer Flask with 5 ml. of fresh Ether and passing it through the filter paper in the funnel. Then

replace the filter paper in the funnel with a fresh filter paper and introduce into the funnel the Ether extract contained in the glass bottle together with the gross body of the Iron, decanting and filtering first the bulk of the clear brown Ether Solution and then, with the last remaining 20 ml. or so, swirling the gross body of the Iron into suspension with the remaining Ether solution, decant the whole into the filter funnel. Allow the ethereal solution to filter through into the distillation flask or retort, then wash out the glass bottle with about 10 ml. of fresh Ether and pour this over the residual gross body of the iron in the filter paper. Allow these washings to pass through into the distillation flask or retort, then remove the filter funnel and discard the filter paper and contents.

(To be continued)

Note 5. *The portion of the Gross body thrown down in the course of the first two distillations.*

This smell portion of the gross body of the Iron carried into the Ether Extract is due to the presence at the end of the evaporation of the Hydrochloric Add Solution containing the Iron as Ferric Chloride, of the slight but necessary excess of free Hydrochloric Acid, and the Ferric Chloride held in solution by this excess of acid is extracted as such (Ferric Chloride) by the Ether; the alchemistical Sulphur and Mercury of this portion of the Iron being unable to separate from the gross body to form the coalition with Ether as the Ethereal Oil.

Upon distillation, first of the Ether extract and later upon the addition of alcohol, the Ether Solvency factor with respect to this portion of Ferric Chloride is destroyed and coincidental separation of the gross body of this retained portion from its five parts takes place, the gross body constituent being thrown down out of solution and the alchemistical Sulphur and Mercury constituents, forming their proper coalition, are retained in solution.

QUESTIONS AND ANSWERS

Questions appearing in a present issue will be answered always in the following one. Inquiries, that are not to be publicly aired, will be answered by mail. Your subscription includes answering your correspondence pertaining to the subieet matters published in the BULLETINS. TO expedite replies, please enclose a self-addressed envelope. Questions will be answered by number only, never by name. You will recognize your own.

Answer to Question No. 15

In regards to the "type of astrology we need with the herbs" please be advised that this would cover too much to bring it here. It will be answered during the first year course in detail. Here are the answers to the seven points in question:

(1) If your ascendant in your natal chart would be Taurus, its Lord would be Venus.

(2) If the Lord of your sixth house (health and illness) would be Saturn Dandelion (Jupiter) would be antiphathetical.

(3) If your ascending sign is Aries, ruled by Mars, take herbs under his rulership, that have possibly attained maturity while the sign is reigning. It should have reached that stage in your environment and not be imported from climates different from the one prevailing in your locality, IF possible.

(4) If you have Mercury in the tenth house well aspected, then use herbs under his rulership.

(5) If it is not favorably aspected then use the herbs ruled by the Sun or Moon whichever of both is more favorably placed in your chart.

(6) If your trouble, for instance, lies with the gall, then first administer a Martian remedy like rhubarb, nettle, horseradish, onion, etc.

(7) The Sun has rulership over the heart, therefore, herbs like camomile, juniper and saffron etc. growing under its dominion would be of beneficial influence. Naturally, the Potable Gold (NOT made from metallic Gold) and the Lapis Philosophorum will remedy or "cure all diseases by fortifying the heart."

Answer to Question No. 16

Various individuals selected who have not as yet been contacted or have not replied, have their numbers reserved. Numbers 11, 12, 13, for instance, are not listed as yet in the files. Among them is a promising young man who will play an important part in the future as a leading individual in a Mystical-Fraternal-Brotherhood. He has not even been contacted as yet. But his time is close at hand. The three numbers mentioned missing up to numbers 120 will be filled in due time. Between the numbers 120 and 144 is also a small gap, from there to 192 no number is missing. After that again some blank spaces indicate the missing ones among the higher numbers etc. This is the reason why yours was a lower number.

QUESTION NO. 17

There is another problem that confronts me. That is, in the experiment profoundly expounded in the first Bulletin, we are not told what specific ailments the medicated distillation can cure. (This subscriber from Africa is writing regarding the Melissa extraction)

QUESTION NO. 18

I would like to ask if I could get a folder for the first five Bulletins, as they would not look very neat after some more are coming, and they remain in loose leaf style.

QUESTION NO. 19

How can you teach without payment such an important course. Are you selling something in the end? What is the catch?

**144 Names and One Penny**

Some subscribers, whose names are not listed among the 144, would like to know if they may participate in the preliminary work. The answer is: yes. But write for instructions first.

A slight change will have to be made for the foreign subscribers, except Canada. Please do not mail in your tokens, but retain them in your container. When you meet an Alchemistical visitor, you will then be told what you may do with them. Just mail in a monthly report stating what you accomplished. Your word is sufficient. It will be recorded accordingly.

All other tokens received will remain filed in your name and are not being touched until you will--when informed at the proper time--give the instructions as to their disposal. You are the sole custodian over them. A monthly statement for the tokens received will be mailed to you beginning January 1961.



Application forms for 1962 matriculants have been mailed only to domestic and Canadian subscribers. Since subscribers in foreign countries want to know more about the details involved, they too shall receive them with the

express understanding that they are for information only and not to be used as a solicitation for their attendance.

In the previous Bulletin an announcement was made, that those living outside the United States of America will be given an opportunity likewise to participate in due time never-the-less, requests have reached the Society from foreign countries and other continents to attend in 1962. We would advise against this if it means a burden that you can not normally carry. Since only you can decide such an undertaking, we urge you to be sensible in all your decisions. When in doubt, ask for Cosmic help to do the right thing. Please, do not act hasty and on the spur of the moment. Should you still remain with your decision then, of course, you are very welcome to attend.

THE HIERARCHY

THERE SEEMS to be a misconception about those individuals who comprise the Hierarchy of the Mystical Brotherhoods. This body of men and women gathered from the various schools or branches of the Great White Brotherhood who are supervising the evolvement of the human race --with emphasis on those who show an inclination to be of special help in the furthering of the humanitarian aspect so essential to be fostered in these times--are the driving forces among mankind to bring about their exaltation. All this is accomplished without resorting to force or coercion. There is prevailing a subtle guidance available to all who are properly attuned to this stream of vibrations.

These very same Adepts or Masters in their various stages of development are present among us; though not generally recognized, because they do not wear turbans or elaborate attire to attract attention. In fact they are hard to detect and will never reveal themselves for the sake of just being known. Neither will they teach for money but only for the love and sincerity reciprocal with those asking for guidance. These then, are the workers in the Hierarchy: simple in appearance and manners but profound in the spirit of love. Generous in the transmittance of knowledge and constantly available for help and guidance as humble servants of the Divine.

Any individual sincere in the quest for knowledge of the mysteries of life will encounter no unsurmountable difficulties contacting them. When the pupil is ready, the Master will appear.

ALCHEMICAL

LABORATORY

BULLETINS

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RESEARCH

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STUDY GROUP NOTICE

Inquiries have been received why no study groups are being held during the summer months in 1962. Since this is the time when other groups and organizations hold reunions, conventions and various gatherings throughout the nation it has not been deemed wise to extend the allotted time as outlined. However, to make it possible for some, especially school teachers and similar occupied individuals who are bound by contracts, the last announced term No. 14. from November 25th to December 7th 1962 will not be held and in lieu thereof another study term will be arranged during the summer months. To make it possible for those who could for this reason not register you may send-in your applicafion stating what time you can attend. Everything possible within reason will be done to accommodate your time table. Since the extension during the summer will necessarily curtail the time available for those who will eventually travel to foreign countries your reasonable consideration is solicited. Please notify the P.R.S. as soon as possible as to your intention and kindly do not ask for further revisions of the schedule.

TOO MANY

More applications have been received than can be allocated to the limited study groups and the equally limited number of students within each group (See Bulletins for particulars). Should you be one who had to be denied attendance it could be due to the fact that your application has reached the Society too late, or it would be advisable for you to wait perhaps a year or so to orientate yourself better for the work ahead of you. Whatever the case or reason may be do not feel neglected or deprived of your privilege to become a student in the study groups. Where there is enough will, there surely will be a way.

FOUR TIMES IS ENOUGH

Subscribers are so eager to receive the Bulletins and wished they came more often. But it is better this way. About four times a year in concise form

the necessary information handed you is of greater benefit than a monthly periodical that is only read. He, or she, who absorbs what they contain and applies it in his daily life has greater benefits than the casual reader who craves just for something new. The Bulletins are for information only. True Alchemistical teachings are given only orally. They are handed from person to person. Never by correspondence. If it was not so, why then are books with thousands upon thousands of copies on alchemy available all over the world and only so few genuine Alchemists?

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution) Post Office Box 6, Sugar House Station, Salt Lake City. Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, YOU may receive the "BULLETIN" gratis.

QUO VADIS

Can you answer this question honestly? Are you going in circles or are you changing directions constantly not knowing where you are even heading for? Be honest with yourself! Stuffing yourself with all sorts of knowledge and information; with bits gathered wherever available and crammed into your brain supplemented with figures that in the end will only remain figures and cannot be used to produce results for you as an individual, it only makes the mental burden heavier and heavier as time goes on. You may know how far the earth is from the sun, moon and planets; you may have the names of various scientific accomplishments in your head; you may know of many and varigated ways and means employed by others used to reach their accomplishments and perhaps even end up a clever person. *Then* what? What good will it do you? Will your smattering of knowledge about things make it possible to reach identical results? Will it enable you to become a doctor, a scientist, lawyer, astronomer, geologist, pharmacist, or what have you. Will supplementary courses, or lessons give you the essential knowledge? If not trained in the particular field you will still have to rely on others. The doctor will have to help cure your ailment; the scientist will have to solve your problems; the mechanic remedy your troubles; the pharmacist compound your prescription; the mathematician calculate for you; and the engineer develop the time-saving implements that make our present-day mechanized world tick.

We desperately need scientists, astronauts, doctors, lawyers, geologists, astronomers, etc. They have much work to do for the advancement of the

human society. Likewise young people should be encouraged to study, to become educated and well informed in the field of their endeavor. All this is vitally necessary. But what about you: the carpenter, the housewife, the painter, the bricklayer, laundry worker, laborer, office worker etc. Is it denied to you to have knowledge about things that you like because you have no academic degrees?

Pause for a moment. Lean back in your chair and THINK!

Slowly, perhaps imperceptably like the dew that is descending from heaven, will you come to realize that every effort to learn more will leave an imprint on your mind because of your search for knowledge. To the mystically inclined and the student of the occult this is very important. Mystical and occult knowledge is in the end of greater impact than abstract scientific facts. He, who masters the mystical-occult laws can accomplish what those only abstract-scientifically inclined cannot do. It is not in vain when they are called "Secret Teachings," because they remain a secret to those who cannot comprehend them and are sacred to those who do.

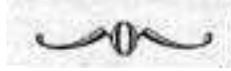
A beggar, with a bowl in his hands, though said to be of princely lineage, went through his country confounding the learned. He came to be known as the Buddah.

A carpenter, working hard and building with his, hands for a livelihood, left such a deep imprint on humanity that it engulfed the whole world and too confounded, then and now, the learned ones He became known as the Christ. To a humble shoemaker in Germany came secretly the most learned theologians and before royal courts was he invited to teach the profound Cosmic secrets, He became known as the Teutonic Illuminate of God, or Jacob Boehme.

Myriad others, great and small received understanding from this Divine Source. That is the reason why you too can reach that state of illumination by mingling with those of like mind. Remember: Transmutation always takes place on a higher plane. Alchemy--there is only one--manifesting in its various expressions, is the chosen path of those who regardless of their worldly or academic standing- work toward the state of illumination that makes it possible to command matter and act as its master hereof. Such knowledge will make it possible to transmute baser tendencies into refined ones; sick bodies into healthy ones; morbid minds into illumined ones; slaves into masters and masters into greater servants.

Look up and beyond the present. See where you are going. Join hands with those who are willing to help and be of practical assistance to you so you can help yourself and be of service to others. When asked: "QUO VADIS?,"

then you can truthfully answer: "Toward the greater light with greater love for mankind, able to better serve with a healthier body and mind."



THE ROSY CROSS

Orders for the copy of the book the Rosy Cross received by the P.R.S. have been forwarded to the publisher: As stated before the P.R.S does not sell any books. (Except the Alchemist's Handbook to its subscribers only). Please address your orders for the above book to the Guardsman Publishing Co., P.O. Box 77, Kitchener, Ontario, Canada; stating that you are a subscriber to the Bulletin and entitled to the special rate of \$2.00 In cases of hardship notify the P.R.S. for a copy to be mailed to you gratis. If after a reasonable length of time, you have not received your copy please notify the Society at once.

NEW SUBSCRIPTIONS

Some have not as yet paid their subscription for 1961. It will help to pay for the expenses connected with the printing of the *Bulletins* if you are able to do so. Thank you.

HOW TO GET STARTED IN ALCHEMY

To further our experimental knowledge in the laboratory step by step we may now consider again some of those important but often neglected manual operations. When purifying any medical substance be sure that you clean them and not just rinse them a little in water. By doing so do avoid destroying their inherent virtues through careless handling; such as leaving them compressed in containers half closed for a greater length of time. You may wash herbs by immersion in cold water and gently swaying them to remove any foreign matter and dirt adhering to them. But do not prolong the process of cleaning more than necessary. While drying the herbs, barks or roots do not pack them tightly but scatter them loosely on paper and place them so that a stream of fresh air can easily circulate over them.

If you have not a laboratory and little of any equipment do not become discouraged. A fruit jar that can be sealed is a wonderful vessel for many

of the basic operations. Place the substance to be macerated in it and pour over it either the alcohol or ether and if you have neither one use plain water. Except for the water, seal the jar tightly and leave alone in moderate warmth for digestion. When using water you will embark on a different path that will prove very interesting. Make a hole in the lid large enough to take a little robber hose or a bent glass tube and immerse the end of it in a glass of water so that the tube is covered with water. After some days the herbal substance will begin to ferment and the gas that is formed will escape through the tube and form a bubble in the water while escaping. This way no air can enter and the fermentation takes place naturally. You can hasten the process by adding a small amount of yeast or sugar. It will prove very interesting to experiment with the various ways and to observe the results. This process of fermenting the herbs is especially important later on when you have progressed in the alchemical work.

To the beginner it may appear rather complicated what Paracelsus says concerning the separation of vegetables. Nevertheless it shall be included here and provide the alchemistical student with much food to digest because to eventually understand the process described is essential.

"The separation of those things which grow out of the earth and are combustible, such as fruits, herbs, flowers, leaves, grasses, roots, woods, etc., is also arranged in many ways. By distillation is separated from them first the phlegma, afterwards the Mercury, after this the oil, fourthly their sulphur, lastly their salt. When all these separations are made according to Spagyric Art, remarkable and excellent medicaments are the result, both for internal and external use.

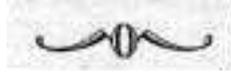
"But when laziness has grown to such an extent among physicians, and all work and every pursuit are turned only to insolence, I do not wonder, indeed, that preparations of this kind are everywhere neglected and that coals stand at so low a price. If smiths could do without coals for forging and fashioning metals as easily as these physicians do without them in preparing their medicines, there is no doubt that all the coal merchants would have been before now reduced to extreme beggary. In the meantime. I extol and adorn, with the eulogium rightly due to them, the Spagyric physicians. These do not give themselves up to ease and idleness, strutting about with a haughty gait dressed in silk with rings ostentatiously displayed on their fingers or silvered poignards fixed on their loins, and sleek gloves on their hands. But they devote themselves diligently to their labours, sweating whole nights and days over fiery furnaces. These do not kill the time with empty talk, but find their delight in their laboratory. They are clad in leathern garments, and wear a girdle to wipe their hands upon. They put their fingers among the coals, the Lute, and the dung, not into gold rings. Like blacksmiths, and coal merchants, they are sooty and

dirty and do not look proudly with sleek countenance. In presence of the sick they do not chatter and vaunt their own medicines. They perceive that the work should glorify the workman, not Lhe workman the work, and that fine words go a very little way towards curing sick folks. Passing by all these vanities, therafore, they rejoice to be occupied at the fire and to learn the steps of alchemical knowledge. Of this class are: Distillation, Resolution, Putrefadion, Extraction, Calcination, Reverberation, Sublimation, Fixation, Separation, Reduction, Coagulation, Tincture and the like.

"But how all there separations are made according to Spagyricc and Alchemical Art by the help of distinct degrees has before been said generally, and to repeat the very same thing here anew is vain. To go on to specialties and briefly explain the practical method, let it be known that all cannot be separated by one and the same process; that is to say, the water, spirit, liquid, oil, etc., from herbs, flowers, seedg leaves, roots, trees, fruits, woods, according to the grade of distillation.

"Herbs require one process, flowers another, seeds another, Leaves another, roots another, trees, stalks, and stems another, fruits another, woods another, etc. And in this grade of distillation the four degrees of fire have to be considered The first degree of fire is the *Balneum Mariae*. This is the distillation made in water. The second degree of fire is distillation made in ashes. The third is in sand the fourth in free fire, as also dstillation is generally made by aqua fortis and other violent waters. Herbs, flowers, seeds, and the like, require the first degree of fire. Leaves, fruits, etc., need the second. Roots, branches and trunks of trees, etc., require the third. Timber and the like require the fourth. Each of these substances must be minutely cut up or pounded before being brought into the still. So much has been said as to the distillation of waters and vegetable substances. As regards the separation and distillation of oils the same process must be followed as we have spoken of in the separation of waters, except that, for the most part. they have to be distilled by descent. They cannot, like waters ascend in the still; therefore in this case the process has to be changed. Liquids however are not separated like waters and oils, by distillation, but are squeezed out from their corporeal substances under a press. And here it should be known that some oils, in like manner, just as liquids are squeezed out from their corporeal substances and separated by means of the press for this reason, that they can bear scarcely any combustion or heat of the fire, but acquire therefrom an unpleasant odour. Of this kind are the oils of almonds, nuts, hard eggs, and the like. This also is to be noted, that all oils, if they are prepared or coagulated according to Spagyric and Alchemical Art, pour forth varnish, electuary gum or a kind of resin, which might also be called a sulphur; and if the species left in the still were calcined and reduced to ashes, alhali could be extracted and separated from them with simple

warm water alone. The ash which is left is called dead Earth, nor can anything more be produced or separated from it."



IF IT'S GOLD YOU WANT, FORGET IT

Anyone starting out in Alchemy with the only thought in mind solely to produce precious metals from the baser ones had better forget it. Paracelsus stated very plainly what he thinks of such. A subscriber submitted this excerpt from the writings of Paracelsus which we most emphatically endorse: "What shall I say to you about all your alchemical prescriptions, about your retorts and bottles, crucibles, mortars and glasses; about all your complicated processes of distilling, melting, cohibiting, coagulating, sublimating, precipitating and filtering, all the tomfoolery for which you throw away your time and money? All such things are useless, and the labor over them is lost. They are rather an impediment than a help to arrive at the truth."

WHO ARE THE 144?

Considerable speculation is going on in the minds of those whose names have been listed in a former Bulletin, and enough time has elapsed since the publication of the selected names of subscribers to the Alchemical Laboratory Bulletins, that it has now become appropriate to elaborate somewhat more on the work and the possibilities ahead for those actively engaged in the outlined Penny-experiment. Although not all of it can be divulged at the present time, sufficient light shall be shed on the matter for the benefit of those who are looking forward to greater understanding in the Alchemical work. It can now be stated that there will be three distinct groups of individuals who comprise those participating.

First: those that perform the daily penny-ritual, and who are interested enough to see what it will do to them.

Secondly: those who are doing the same but in addition try to read and study without being able to actively engage in any kind of laboratory work.

Thirdly: those who do all of the above and attempt experiments in their regular or makeshift laboratories.

To whatever group you belong will not take long to ascertain.

In analyzing the above further we will come to the point where it will be distinguished between subscribers, readers and students of the Bulletins. Only 500 copies of the Bulletins are published with each issue. Eventually there will be that many subscribers. That number has not been reached as yet, because those who out of curiosity only want to subscribe are eliminated from the beginning. Furthermore, there is no rush about it to obtain the limited number of subscribers, simply, because there is no need for it. Who is interested will subscribe to the Bulletins, having their attention brought to them by other readers. Out of the subscribers from all over the world will eventually emerge those who complete the nucleus of Alchemists known as "THE 144." Depending on your sincerity and the efforts you put forth in the time before you now and how you will react to the guidance that can be yours, will it be determined whether you can be one of them. This will come as a surprise to many. However, bear in mind, that your present insufficient knowledge about alchemy is no deterrent to let you reach this goal. In the occult work entirely different ways are being followed than the common approach to intellectual knowledge (this term is used for want of a better one to differentiate between academic school learning and the mystical-occult way of learning).

From the correspondence on hand it can be seen that those who sincerely followed the primary instructions have already benefited in no uncertain ways. It has not been expected that all would react so delighted in their personal letters whose names appeared in the Bulletin and expressed in such glowing terms their approval. *Not one single reply from any one of the subscribers whose signed application is on file and whose name appeared in the Bulletin has been received, that disapproved of their selection.*

At this time it is well for you to remember that you are not a member

of the Paracelsus Research Society, but a subscriber to the Alchemical Laboratory Bulletins. The only time you may consider yourself a member of the body of "THE 144" is when you will be accepted into it. Even then there is no membership card or the likes necessary. Your own achievement in the hermetic work will become your indelible identification, and will be recognized all over the world where Alchemists dwell. The Hermetic Cross you will then carry on your person is of your own making and will testify to it. Since only those who are interested sufficiently in the Hermetic and especially alchemical work will take notice, it should also be remembered that there is likewise no need to elaborate on the "if's" about those who do not even come near to be interested in the subject matter. Those who have applied and are approved for the study terms in the years ahead will find out for themselves what the future holds in store for them. This is one of the reasons why the PRACTICAL aspect of the alchemical work is so

strongly emphasized. Theory alone will let you go one-legged through life. The law of duality continuously stressed in all-mystic and occult teachings throughout the ages is so essential to let you eventually realize the ONENESS

of all things. One subscriber who likewise faithfully sent his pennies every month to be registered in his name wrote: "If Duality is a Cosmic Law why Will it." We are happy to state that :subscribers become aware of the fact that we have to personally "will" what "we" desire to obtain. Universal laws are eternally existing whether we will it that they work in our behalf or not. It is our own effort and *willingness* to apply them to bear the predestined results in each particular case according to our own will, that is important. Laws are that they may be fulfilled by either obedience or disobedience. The penny-ritual, as it is being termed by subscribers, although no name was even intended for this act, has brought to some rather forcibly to their attention how vitally important it is to be aware that we as humans are required to use our mental and physical powers and strength to produce spiritual results of importance and of benefit. Mental prowess alone as well as physical strength and endurance only are one sided and cannot form a well balanced individual. Spiritual greatness is based upon the ability to recognize and then to realize the importance of the perfect balance in our dual nature. To insure a happy and beneficial existence in this incarnation require that we come as near as possible to the perfection that a human is destined to be both physically and mentally according to our own Karma. The few selected from the many chosen in the alchemical work can do just that in unison with their brother and sister aspirants and the help of the adepts who are ready to guide them. Are ~you willing to become one of them?

GREAT ANTICIPATIONS

Your instructors are looking forward with keen anticipation to meet the registerants for 1962. One of them is especially interested to make the personal contact with certain individuals who are taking ·now their first step in this direction because not many years from now they will look back in astonishment wondering how all this was possible to come about so unexpectedly and in such a short time.

THE PROCEDURE FOR MAKING THE OIL OF IRON

Moisten the rubber stopper fitted on the Thermometer, with a drop or two of absolute alcohol (Ethyl) and insert the rubber stopper and Thermometer

in the distillation flask or retort. (The alcohol facilitates the proper placement of the rubber stopper). As a precaution arrange a Burette clamp on the stand so that one claw of the clamp bears down, when the clamp arm is swerved in position on the rod of the stand, on the top of the rubber stopper carrying the Thermometer, and just to one side of the Thermometer.

Using a Precision: Electric Heater equipped with Rheostat, *not a bare flame*, and arranged so that the bottom of the distillation flask or retort is about 2 1/2 inches from the heater element gradually raise the temperature of the contents of the distillation flask or retort until the ether is distilling

at about 40 degrees C as shown, on the Thermometer Scale.

Continue the distillation until the volume of the contents of the flask or retort is about 125 ml. Ignore for the time being any suspended solid matter or cloudiness which may have appeared in the solution.

Until the first small portion, about 3 ml., of distillate appears in the Receiver, the Receiver should be left loose at the neck where it fits on to the discharge end of the Condenser. When about 3 ml. have distilled over, the temperature in the distillation flask or retort ~I have risen to~ more than 35 degrees C: The Receiver may then be fitted up tightly to the end of the condenser; but until this is done and while the neck of the Receiver is loose, a wet strip of cloth should be wound around the open joint to prevent the escape of any vapour. When the neck of the receiver is closed up with the discharge end of the condenser this cloth may be dispensed with.

When the contents of the distillation flask or retort approximate 125 ml. in volume, turn off the electric current to the Heater and by loosening the Heater clamp drop the Heater on the stand away from the bottom of the distillation flask or retort and place a sand bath or some such insulation over the element of the Heater to prevent the heat from rising.

Cool the bottom of the distillation flask or retort with a wet cloth. Remove the rubber stopper carrying the Thermometer, and add to the contents of the flask or retort about 100 ml. of absolute Ethyl alcohol (See Note 3.) Replace the stopper and Thermometer.

Raise the precision Electric Heater to its original position on the stand and continue the distillation at 45 degrees C. to 50 degrees C until 40 ml. or 50 ml. have distilled over, and observing the same precautions as before with respect to the Receiver Flask.

At this point any portion of the gross body of the iron which may have

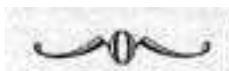
passed into solution in the excess of Hydrochloric Acid present with the Ferric Chloride Gel when the Ether Extraction was made, will have been thrown down out of solution (See Note 5), and the excess of Hydrochloric Acid will have combined with the Ether in the first distillation and alcohol in the subsequent distillation to pass over as Ethyl Oxychloride and Ethyl Chloride respectively

Again disconnect and drop the Electric Heater on the stand. Cool the distillation flask or retort as before and remove from the train. (Note. Whenever the distillation train is to be broken at any point, after heat has been applied to the distillation flask or retort, great care must be exercised for the reason that if pressure within the apparatus has not attained equilibrium with the outside pressure, violent restoration of equilibrium will take place if the difference in pressure is excessive, and this may completely ruin the operation. Always break the train or remove the rubber stopper from the distillation flask or retort only after sufficient cooling has taken place, and then very carefully and by degrees, thus allowing gradual re-adjustment of pressure).

Decant, carefully, the contents of the distillation flask or retort into a Pyrex Beaker of 400 ml. capacity. Wash out the distillation flask or retort thoroughly with a little absolute Ethyl Alcohol, adding these washings to the main portion in the Beaker.

Replace the distillation flask or retort in position in the train, and, using the Pyrex Filter Funnel fitted with a fast filter paper, filter the Solution contained in the Beaker back into the distillation flask or retort, washing the filter paper and contents, after the main body of the solution has passed through the filter, with 5 ml. of absolute Ethyl Alcohol, but first having washed out the Beaker with a like portion of alcohol, and having passed these washings through the filter. When the last washings of the filter paper and contents have passed through into the distillation flask, remove the filter funnel and discard the filter paper and residual contents.

(to be continued)



QUESTIONS AND ANSWERS

Questions appearing in a present issue will be answered always in the

following one. Inquiries, that are not to be publicly aired, will be answered by mail. Your subscription includes answering your correspondence pertaining to the subject matters published in the BULLETINS. To expedite replies, please enclose a self-addressed envelope. Questions will be answered by number only, never by name. You will recognize your own.

Answer to Question No. 17

By sharing our love and gratitude for all we have received. Sorry; nothing to sell at the end or at any other time. No catch to it either. So sorry to be disappointing.

Answer to Question No. 18

The Paracelsus Research Society is not in a position to furnish folders for the Bulletins. Nor does it intend to do so in the future. When you will have ten or twelve Bulletins on hand it is suggested to have them bound. It will give you about 120 to 150 pages or a somewhat larger volume than the Handbook.

Answer to Question No. 20

Melissa officinalis is especially recommended for the Heart. In Europe

"Melissengeist" the spirit of Melissa is a well sought after remedy and can be purchased in any Pharmacy there. The alchemical preparation is much more potent, of course, since it contains not only its essence, but its sulphur and mineral (salt).

In the next issue we shall bring an extensive army of important and interesting questions.

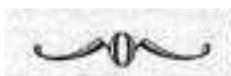


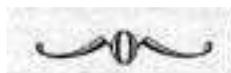
TABLE OF COMPARISON No. 2¹

QABALISTIC

Sign	Planet	Element	Polarity	Metal	Mother Letters	Double Letters	Single Letters	Colors ²	Colors ³
♄	♂	Fire	+	Iron	SHIN	PE	HE	Red	Scarlet
♁	♀	Earth	—	Copper	TAU ⁴	DALETH	VAU	Green	R-Orange
♃	♄	Air	+	Mercury	ALEPH	BETH	ZAIN	Orange	Orange
♆	♃	Water	—	Silver	MEM	GIMEL	CHETH	Purple	Amber
♂	♁	Fire	+	Gold	SHIN	RESH	TETH	Yellow	Gr-Yellow
♁	♁	Earth	—	Mercury	TAU	BETH	YOD	Orange	Y-Green
♃	♀	Air	+	Copper	ALEPH	DALETH	LAMECH	Green	Emerald
♆	♂	Water	—	Iron	MEM	PE	NUN	Red	Gr-Blue
♄	♄	Fire	+	Tin	SHIN	KAPH	SAMECH	Blue	Blue
♁	♁	Earth	- -	Lead	TAU	TAU	AYIN	Black	Indigo
♃	♃	Air	+	Lead	ALEPH	TAU	TZADDI	Black	Violet
♆	♆	Water	—	Tin	MEM	KAPH	QOPH	Blue	Crimson

1. See *Bulletin* No. 1 for first table.
 2. According to Sephiroth on Tree of Life.
 3. According to 12 signs (see column one)
 4. There are only 3 mother letters, but Tau also signifies earth.

It is somewhat difficult for the novice to correlate the shove chart without the help of a teacher, but those far enough developed will find it not difficult at all. Some of the charts published in the Bulletins are elementary and the explanations of them are part of the beginning in the study groups, making it possible for matriculants to familiarize themselves with some of the essentials that are being taught to beginners.



OFFICIAL NOTICE

It is requested that subscribers to the Alchemical Laboratory Bulletins will never solicit any new subscribers in the name of, or in behalf of, any other club, society, church, brotherhood or fraternal organizations. Any contact made should be entirely independent and never be under the influence, suggestion or auspices of any other organization whatsoever.

AMO

UNDER THIS NAME lived one who received his initiation into the Great White

Brotherhood after prolonged studies in the place of One known only as Master "Z" located 24,000 feet high in the Himalayas! Born in 1846 in Germany and having passed through transition at the age of 97 years on May 22, 1943 in a remote place in Montana, U.S.A., where he came to make his final arrangements for the work to be done especially among those of German extraction who had come to this country.

Though unknown, except to those who came within his reach to be informed, his life reads like a fable from the Arabian "One thousand and one nights." His Amanuensis, who published his life-story in 1949--available only in the German language--and who was allowed a final personal contact with this sage shortly before his work on this plane ended, left a record of this humble and yet greatly illumined One that deserves to be translated into all languages where

mystically inclined persons may read of this extraordinary accomplishment.

As with practically all sages, their desire to remain unknown to the masses during their life span here on earth, makes it difficult to convey to outsiders the knowledge of their existence among us. But here again, is a typical example, not from remote centuries ago, but from our very own times that brings evidence to the sincere student on the Path.

ALCHEMICAL

LABORATORY

BULLETINS

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PARACELSUS**RESEARCH****SOCIETY****3rd Quarter, 1961****No. 8****YOUR BIRTH DATE**

Since the PARACELSUS RESEARCH SOCIETY gives strict personal attention to its subscribers from whom a selected group will receive special training, it becomes imperative that we have on record the exact name as given when born (no misspelling or nick-names); the correct time, if possible, (state if daylight savings time or what special time zones if any) day, month and year. If you cannot supply the time it can be ascertained if you will enclose the birth date of your mother. As stated you are being worked with on a strictly individual basis. The charts, graphs and other information about your person will show during your absence from the centrum of the P.R. S. where and how you fit in the whole of the picture.

The help that is being extended to you free of any charges makes it perhaps puzzling to many who are accustomed to being asked always to pay or contribute for any help they may expect.

In the future, therefore, it would become very appropriate if you would make it your object at one time to establish a direct contact with the P.R. S. either during your study period (which would automatically take care of it) or a personal visit (write first for approval) if your means make such possible or should you be in our vicinity at some time. But, please, note: Those living outside the continental U.S.A. do not attempt the journey if your means do not allow it. YOU WILL BE VISITED IN PERSON IF YOUR EFFORTS ARE SINCERE. We plead with you to take notice of this last sentence.

Furthermore, some do not know their birth date. Do not feel disturbed. When we meet there will be ways and means available to know when you were born.

Some application forms have been filled out very accurately--others are

incomplete. Therefore, you will receive a form to fill out with the information required. Please read it carefully and return it signed and dated. This will make it possible to find the necessary details about you that have to some extent eluded your records.

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution) Post Office Box 6, Sugar House Station, Salt Lake City Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN" give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

LUNA WESAK (Wesak Festival)

It should really read the Wesak Moon, but since it is a festive occasion for all those who treasure the experiences in their mystical nature, it is indeed a festive time when the Wesak Moon occurs during the month of May each year, and is called the Wesak Festival.

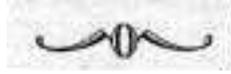
One, who wishes to be known only as THE TIBETAN or an elder brother, and who presides at intervals over a lamasery in the Himalayas while in his body, gives perhaps presently the best information on this eventful occasion when he states:

"... It is this impending Probability which is held in mind during the century at the annual reoccurrence of the Wesak festival. Students would do well to further the ends of the occult Hierarchy by a similar concentration at the time of the festival, thus setting up currents of thought which will have a great appeal in the occult sense of this term ... Watch the signs of the times, and be not discouraged over the immediate future... Hence the gradual recognition of the Wesak festival, and its true significance in the occident is desirable, and opportunity will be offered to all who are willing to place themselves in

the line of this force, and thus become vitalized by it, and consequently available for service."

And again he says: "In all countries, in the orient and in the occident, prepared disciples and highly evolved men and women, will be found who will be doing the work along the lines intended, and who will be occupying places of prominence which will make them available for the reaching of the many; their bodies also will be sufficiently pure to permit the overshadowing. It will only be possible in the case of those who have been consecrated since

childhood, who have been servers of the race all their lives, or who, in previous lives, have acquired the right by Karma."



Alchemy provides the essentials to bring the bodily organism in perfect working order. It is in the purified temple that lofty thoughts find their permanent abode. From there they expand into regions undreamed of by mortals of their every-day-life.

MORE ABOUT THE PENNY

"This I shall do every day to remind me that the law of Duality is at work within me for I will it to be. Each token placed in here, is for one of my alchemistical brothers sisters on the Path, who need help. Likewise shall thoughts of Light, Life and Love contribute to the achievement of their cherished goal: To become true Alchemists. May the Cosmic grant the fulfillment of this prayer and its accompanying deed."

Those who have faithfully performed this daily ritual can not help but feel that they are establishing a contact with those of like mind. And this is the essential part of it. We should realize that the law of polarity (duality) makes it possible to contribute both materially and mentally to the spiritual advancement of those who, like we, are thinking along the same lines as we do. In this sense the biblical saying: "Cast thine bread upon the waters and it shall return to you" finds its fulfillment.

Since the pennies you have sent to the Society remain in your name and those who kept them due to postal regulations, etc., in foreign countries have asked how to dispose of them. The following is being suggested:

- (1) Ask to have them returned so you can dispose of them as you see fit.
- (2) Have us donate them to the Red Cross or similar charitable organization and forward you the receipt.
- (3) Use them actually for the furtherance of worthy alchemical students attending the study classes, so they may have necessary supplies, etc., not otherwise available to them.

Since the P.R.S. has no jurisdiction over the pennies sent in and acts only as guardian and recorder of them, it can only suggest the above procedures.

By the fall equinox the society should be notified however, as to how to dispose of the pennies on hand. Likewise, should a complete record be sent to the society from those who saved and did not mail them in; how much was saved; how often and how regular; how many times it was missed. There is no need to stress the individuals honesty concerning the report as this is considered the first requisite when entering upon this work.

It can not be stressed enough that the regularity of its performance and the sincerity connected with it will produce the results desired. For it is you, and you only, who are contributing towards those who, like you, need help.

From the fall to the next spring equinox, again try to master yourself by the placement of the tokens and to be of service.

Small as this service may seem to you, never-the-less, it is a service that you render for others and this is precisely what you should aim for. Only as we are willing and able to give, so shall we receive in return enabling us to be of still greater service with the trust to be placed into our hands.

BREAKING THE DOUBT BARRIER

When Captain Chuck Yeager on August 14th, 1947, swooshed through the sky and suddenly the sound like the shooting of a cannon boomed through the air and broke its echo in the distance, it vibrated also throughout the world. A historic event had taken place. Men flew faster than sound traveled. A new epoch in the speed of travel had begun. The sound barrier was broken.

There was much heralding about this feat. Newspapers, radio, and television played it up even more. But as time has moved on since then, it has faded already and its lustre is bestowed upon newer achievements. But one more barrier was broken and because of it, men can now fly faster through space.

However, there remains another much more important barrier to be conquered: The "Doubt Barrier." This obstacle is holding back more progress, both material and mental, than any other barricade that can confront men. Doubt, this elusive little word with the big consequences, needs to be conquered more than any other barrier. It is comparatively easy to overcome when a few simple rules are being observed and enough determination can be mustered by the individual. In many cases it comes as a surprise to the doubtful ones that this barrier in reality represents no obstacle at all,

because it is a man-made conception that the smallest ray of hope and confidence can completely annihilate.

Not too long ago, while climbing over a mountain pass in the Rocky Mountains, a well-known business man in our state and his wife, both students of the occult and very anxious to finally have some mystical or occult manifestation, sat down tired on some rocks, and looking down at the panorama opening up before their eyes, my friend turned towards me and said: "Why is it that some can attune so easily and make contact with the higher forces; you know, the Masters, I mean." His wife just looked motionless straight ahead and thought: "Yes, if I could only once have a manifestation, and be it so little; just once."

My thoughts being attuned to their could not help thinking, "How many are thinking in such terms right now. IF, always IF. This is exactly how their thoughts begin: IF."

"But you can," I broke the silence. "It is up to you. Either you doubt your abilities or you want to force it. One of the two always becomes dominant in your way of thinking before you set about what you want to accomplish." There was again silence all around us. Above us the blue sky and before us the towering mountain range and the trees below and way down the little road that lazily found, after many obstacles, an outlet to the arteries of traffic way beyond our field of vision. Among the bare rocks some little flowers fought for their sustenance. Down the mountain side fallen trees lay prostrate among the towering pines and the quivering quaking aspen. Boulders had tumbled down from the mountain peaks and plainly marked their path of destruction. Above the mountain tops winds fought some little white clouds, and had we but looked for it surely could have been the predatory animals laying in ambush for their prey. Every where the force of opposition could be felt and seen.

But at the same time the grandeur of nature-showed forth in all its splendor. The heavens above breathed life and the zephyrs gently winged down and carried with it the life-giving breath of air touching the treetops, the bushes and flowers. It rode the tiny waves of the murmuring brook and merged with the water to bring life to the flitting trout. The warmth of the solar fire reflected from the barren rocks and made the warm air above them quiver in a rhythmic motion, while the doe with its fawn was laying motionless under a small mountain-mahogany tree. All was silence and grandeur and peace. Both appearances of nature were there. But the mind could see only one at the time, depending on the frame of its perception.

As we climbed down towards the lodge, nestled among the trees, we silently reflected on the above, each according to his way of thinking. Entering the door, we felt even more so how tired we had become after the long climb.

Too tired for anything we each fell, still in our clothes, on his bed to rest for just a few minutes.

Since this represented an ideal time to put them to the test, while the body was fatigued and the mind craved for nothing but rest, my voice sounded hollow in the large room with its wooden beams: "You wanted a manifestation. Very well. You shall have it. You, yourself will give it to you. Each one of us shall think of anything he wishes. Anything, regardless of what it is. And each one of us will tell the other's thoughts. Whatever one or the other may say, do not be influenced by it, but remain by your own experiences.

No more, no less. One will think the thought and the others will read it." There was silence, only the slow and heavy breathing came from the other beds. Everyone was laying motionless, too tired to stir, "Let us go counter clockwise. You start," and I motioned to my friend. "I am next, and then you," nodding towards his wife.

There we were, laying prone on Our beds. Rhythmically breathing, tired and alone; undisturbed by anyone for miles around the mountain cabin. And then it began: My friend had to struggle within himself. He tried so hard but his mind kept wandering. Every time he would think for a moment of his object, it would elude him again and again. He could not hold it in his mind. It was a struggle. We had agreed that whoever had the thought to speak up. But there was a long pause. No one spoke for some time. Finally I said: "You are having a hard struggle to make your form come and stay with you. It is a geometrical symbol but very vague. Its color is light. Very light. It could be a very light yellow." Again silence filled the room. Then his wife spoke up: "It is the same with me. I cannot make it out. It looked to me more like a square or cross." There was again that deep silence. Then my friend spoke up: "You don't know how hard it is for me to concentrate on just one thing. I never knew it was that hard. I've tried it before many time, but now, boy, you just don't know what a struggle it was. I tried to visualize a golden triangle. But you will never know how hard it was."

Only the ticking of the big, black alarm clock kept on with the rhythmic monotonous tick, tick, tick.

It was now my turn. After entering the great dark void, I visualized a red rose and had its fragrance go out from it. I inhaled its wonderful bouquet and held my breath and slowly releasing it had it spread through the room. It did not take very long and my friend spoke up: "I saw definitely a red or purplish color. I could not make out any form, but it was definitely a deep-red color. There is no question about it in my mind." Then his wife said after a pause: "I saw a red flower. But then again I was thinking of

perfume. I don't know, but that is what I thought it was." Now it was her turn. Again that ominous silence filled the room. Tick, tick, tick, tick, went the big, black alarm clock. Then came the picture: A bee was flying towards a flower. A sego lily. It settled down on it and began to drink its nectar. I stopped in my visualization. Hold it, I thought. This is what we saw while climbing and passing through a mountain meadow. I myself had pointed it out to them. Again I cleared my mind and entered the great dark void. It did not take long. There it was again. The very same picture. No use fighting it and concluding the fact, I said: "You saw a bee in a flower. In fact the same picture I had called to your attention during our climbing over the pass."

Then her husband said: "I saw a flower, just a flower." We were waiting for her reply and lifted our bodies, resting on our elbows, when his wife turned around and facing us said: "It was the bee in the flower." We looked at each other. "There you have it. You wanted a manifestation. Your body was tired and you just had to relax this time. It made it easier for you. Are you still doubting your ability?"

Not long after we were on our way home. As we silently rode along the mountain path leaving behind us a big trail of dust, we soon reached the summit from where the descent began into the valley. Down below the lights began to go on here and there in the houses and still silently driving on we took in what nature presented before us, while slowly in a sing-song-like voice came the words out of my mouth: "It may not have occurred to you now in its fullness what you have experienced a little while ago up in the cabin. It represents a steppingstone for further unfoldment. Do not forget this day, for you have broken the doubt barrier that has kept you from attaining what you are longing for. Develop now, what is rightfully yours. Some time later, you will more fully understand what you are hearing now."

They both nodded their heads hardly noticeable, more to themselves in an absent-minded way, and looked straight ahead as we drove on into the Dusk of the Gods.

THE OIL OF IRON

Replace the rubber stopper and Thermometer in the distillation flask or retort, raise the electric heater, so that the heater element is, this time, about one inch from the bottom of the distillation flask or retort. Raise the temperature of the contents of the flask or retort gradually (observing the same precautions as before with respect to the Receiver Flask) until a temperature of about 85 degrees C is reached, and continue

the distillation until the volume of the contents of the distillation flask or retort is about 50 ml.

Disconnect the Electric Heater once more and drop it away from the bottom of the flask or retort. Cover the element with a sand bath as before, to prevent the heat from rising. Cool the flask or retort to about 40 degrees C. Remove the rubber stopper and Thermometer carefully to allow re-adjustment of pressure. Add 75 ml. of absolute Ethyl Alcohol. Re-insert stopper and Thermometer. Raise the Electric Heater into position, so that one inch separates the bottom of the flask or retort and the heater element, and continue the distillation, observing the same precautions as before, with respect to the Receiver Flask.

Allow the temperature of the contents of the distillation flask or retort to mount a little more rapidly this time until a temperature of 90 degrees C is reached, and maintain this temperature until the volume of the contents of the flask or retort is about 65 ml. Then allow the temperature to mount gradually until there is a sudden, short and moderately violent ebullition of the solution in the flask or retort. Allow the temperature to continue to mount until the contents of the flask or retort appear wine red by transmitted light. The volume of the solution at this point should be about 35 ml. The fluid in the flask or retort is now the true Oil of Iron, of which five, six or seven drops in half a tumbler full of water may be taken two or three times a day before meals with great advantage and without any fear of ill effects, for the general health and especially in cases of anaemia and other ailments as stated in Frater Archibald Cockran's great work entitled "Alchemy Rediscovered and Restored." The writer wishes here to express his deep gratitude and thanks to Frater Archibald Cockran for the very great amount of help he has received through his study of this book.

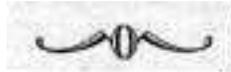
Disconnect the Electric Heater and drop it away from the bottom of the distillation flask or retort. Cool the flask or retort and remove it from the train observing the usual precautions with respect to pressure re-adjustment. Decant the Oil of Iron into a dropper bottle made preferably of brown glass.

If, at the conclusion of the decanting operation a thin red-brown film of sediment is found adhering to the bottom of the flask or retort, pay no attention to it. It is not caused by the presence of any of the gross body of

the Iron. It is due to local overheating of the oil and is caused by there having been too high a heat on the electric heater element. This, however, should be avoided. After decanting the Oil of Iron from the flask or retort, and washing the flask or retort out with a little distilled water

(not to be added to the Oil) without disturbing his film, and then, upon the addition of a further portion of distilled water, about 25 ml., rubbing off the film with a rubber policeman and agitating it with the water, it will be found that it dissolves in the water to form a bright red solution. Warming the solution helps to accomplish this.

NOTE: Those who have followed the above instructions in their laboratories are asked to submit the result of their experiments in writing and possibly a small amount of the substance obtained for examination.



In Memoriam

The passing of such notable a person as Dr. Bernard Aschner of Vienna, whose great contribution of his translation into high German of the works of Paracelsus in four large volumes as well as his skill as practising physician who strived to use Paracelsian methods, is mourned the world over.

Frater Consolator (Percy Barlow) of England, who just prior to his passing wrote us and received a reply to his letter to be especially careful during the months of January and February, passed away during the month of January.

May the Cosmic console his wife and daughter.

Sri Kepherananda, likewise, entered the great orient during January. He was looking forward to coming to the USA and attend the classes but, was called before his wish could be fulfilled. His wife followed him in February beyond the veil.

QUESTIONS AND ANSWERS

It was intended to bring an intensive array of questions in this issue. The amount of correspondence is, however, so enormous that it has become

almost impossible to bring some questions and ignore other of equal interest. It has been deemed best to personally answer the various problems. Due to the lack of a secretarial staff, all the correspondence has to be practically taken care of by one individual as far the actual answering of the questions and problems are concerned. One can well imagine what burden rests on these shoulders just to answer the correspondence only, not to mention the other aspects of the matter.

The following will take the form of various announcements instead that should be brought in the Bulletin at this time.

Presently we are making an exhaustive study of each individual subscriber. You will in the course of time receive some detailed instructions. Please be patient as it will take time to do all this. Those attending the study groups will be first to receive them in order to be of assistance in their forthcoming experience. We repeat it will take some time but it has to be strictly individual to be of any value to you personally.

The passing of Sri Kepheranda leaves an opening to be filled in the study groups. We are still looking forward to hear from two, possibly three, individuals that we are especially interested in, because of the promise that

is indicated in their future to become of assistance in the work. The openings

are still being held. Should you be one of them and when you read this you sense something pertaining to this matter, please give it serious contemplation. This shall be no reflection on those who had their admission denied for the time being, because in due time they too shall be admitted.

International postal coupons are redeemed in the U.S.A. at the rate of 8 cents American currency per coupon. The P.R.S. had to pay in many instances the differences, but is glad to do so where hardships prevail.

Each new subscriber receives the first Bulletin up to the number published at the time the subscription has been approved. This means 5 Bulletins for 1960 and 4 for 1961, etc. Each year counts for a year's subscription. Please remit your fee accordingly as the cost of publication and

correspondence is rather heavy and is not covered by the subscription monies received, but have been subsidised by one individual only.

We regret that the Alchemists Handbook is not available in book stores. It is a rare publication intended only for the subscribers to the Bulletins. Those, who have become enough enlightened, do realize that what it contains on instructions can not be handed out to everyone.

In the course of time there will have to be a weeding out of various individuals who, though permitted to subscribe to the Bulletins, are not showing enough endeavor. Since during this process the individual concerned can only bring this about, it is to be regretted that where the inherent possibilities are laying dormant, and with some will and effort a completely new world can be opened up and entered into, that it is being passed up and may have to wait for another or several reincarnations to be made possible again.

Although several organizations, Orders or Brotherhoods throughout Europe and the western world are teaching Alchemy, it will be found to be only theory in practically all instances. Some are giving what is called the teachings of transcendental Alchemy and decry any connection with the laboratory as purely fictional, while others claim it to be not necessary for the personal advancement. Whatever the statements may be, in most cases it is based on the inability to produce alchemists willing to teach to selected individuals this art and science. Read the available books on Alchemy and find out for yourself how many there are mentioned that actually taught it. Look around you now and try to find someone versed sufficiently in the practical aspect willing to part with it to sincere seekers of this wisdom. It is not said in vain: In one million there are hardly three, ever ordained to Alchemy.

It is hard to imagine that some are passing this privilege up while others have searched all their lives for the fountain where this knowledge is dispensed and would give anything of their earthly possessions to gain this secret. Yet, money can not buy it. It is given to establish the human temple as a fit abode for the unspeakable, unknowable, uncomprehensible attribute of the ALL, that will make possible the attainment of an eventual ONENESS, through the raising of the vibrations as taught in Alchemy.

In the course of time, take the Alchemical Laboratory Bulletins and read them over again. You will be surprised what you will find that you thought you had read but now begin to understand. Letters on file prove it again and again. Where the book was sealed with seven seals before, it became a thesaurus. Even in laboratory procedures what some had thrown away as worthless they found out to have been a treasure that is now eagerly sought after again.

MARTINIST ORDERS

THERE CAN BE NO DOUBT among the students of occultism, especially those who consider the Qabala and Alchemy as important in their studies, that the various groups of the Martinist Order are rendering invaluable service.

Since Papus (Dr. Encausee*) built upon the teachings of its founder Pasquales Martinet and Saint Martin and left a noble record of his endeavors, it should be appreciated that his son, Dr. Encausee, has been able to unite last year (1960) the various branches into a union of Martinists to make their work even more acceptable to its many students throughout the world.

Students in search for occult knowledge should make efforts to avail themselves of their teachings in regards to Alchemy. The theoretical presentation and the publication of excerpts and sometimes even complete works of former Alchemists in the canadian-british publication "Martinist Review" can only be recommended. Although primarily theoretical, their teachings, never-the-less, consist of essential building stones for a firm foundation to be built upon by future Alchemists for the practical laboratory teachings to be available to them later on.

**Died in 1916.*

ALCHEMICAL

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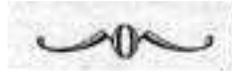
Sir Isaac Newton an Alchemist?

Freemasonry

PARACELSUS**RESEARCH****SOCIETY****4th Quarter, 1961****No. 9****WHEN YOU ARE ILL**

Those of you who are ill or under some strain while performing the so-called penny ritual do NOT ask for alliviation of your troubles. While radiating thoughts of Light, Life, and Love to all who attune with you while holding your container in your praying hands, you will contact all those who do likewise. It is like tuning in a radio or television station or dialing a telephone. You will make connections if your attitude is right. You will then receive all their good thoughts that will penetrate you. The more you give of your sincerity the greater the influx of the vibrations will reach you without having to ask for it. This constitutes no nonsense but is a transcendental aspect of alchemy. The larger the number of those sincerely participating the greater the benefit will be. Have you

thought about it- what this little act really can do and how you can become of service to other brother and sister alchemists? There can be no doubt that it works; because it does work.



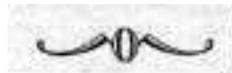
CORRECTION •

In the last issue on the back cover there occurred some misspellings concerning the Martinist Orders that we would like to correct before we are called upon by others to do so. It should read for Pasquales Martinet "Don Martinet de Pasqually," also: "Louis-Claude de Saint-Martin." The printers devil also said Encausee for Dr. Encausse.

MORE ABOUT THE PENNY

All replies received to date, with the exception of one single request, voiced their decision to use the pennies for what they were set aside for during the ritual, namely: for the help of worthy students as outlined under suggestion number 3 in the last Bulletin. It shall be done and an account for every penny spent will be available to all those who have contributed or are contributing in the future towards this noble deed.

The one exception mentioned above requested to forward the accumulated total to be contributed towards a fraternal building fund, which has been promptly dispatched.

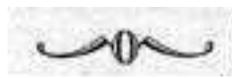


The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN" give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

PRO TEMPORA

It is only "for the time being." Have you noticed how some use that sentence? In mysticism and occultism, there is hardly anything accomplished with that thought in mind. If a thing is only for the time being, very little value is likely attached to it. Anything transitory is a makeshift, a temporary thought, or its action evolved out of it. That is all. One can not study mysticism or occultism for the time being and then discard it hoping to have attained its end. In such a case, it will come back again and again until it becomes part of one's life and will never be studied or applied just for the time being. In most cases, anything undertaken for the 'time being is precluding its later continuation. Why, then, start something just for the time being? The only exception that could be looked upon as excusable would be if an undertaking is commenced because of the propitious time and the thought in mind at a given time to contemplate its further investigation and study or active accomplishment ... But what with those who start everything for the time being and never get around to catching up with what they started? Their troubles multiply because it becomes harder and more difficult to bring order into their mental and actual chaos. The next time you want to do something just for the time being ask yourself if it

is worthwhile doing at all. If so, then do it. And do it well, but not just for the time being. The time allotted to your present life is too valuable to squander in pursuits that have no aim or purpose. In this life, time goes on without pausing for anyone to catch up with his or her problems. The more we integrate ourselves in the Cosmic rhythm and its pulsations the better off we are, for it means advancement and progress in this life and thereby evolvement for the individual and the group to which it belongs.



ACKNOWLEDGMENT

It is with profound gratitude that we accept the well-wishes extended to us through their emissary--who just returned from Europe--from the following: The Grandmaster of the Ordre Martiniste (Dr. Encausse): The Grandmaster O. M. des flus Cohen (Dr. Bertholet); The Grandmaster H. O. Order in Belgium; The Grandmaster of the Pythagorean Order and from Sar Hieronymus-Imperator of the Rose+Croix in Europe.

May the radiations from the Divine Light continue to enlighten their paths in this mundane life so they may be of further assistance to the torch bearers that lead the way to mystic and occult unfoldment for all those, regardless of race, creed or nationality, who in all sincerity seek for the greater unfoldment of the Cosmic Truth as revealed to us through the Cosmic Hierarchy.

NOW OR LATER

Whether in this life or in a future one, you will eventually have to enter the temple of occult knowledge in order to obtain the mastery over matter. It is a human trait to push up and to postpone or wait for better times and circumstances, not realizing that the present is here with us now that provides the opportunity to do what we always longed for and hoped some day to accomplish. The present of today is but a fleeting moment and becomes the past of tomorrow leaving behind the sadness of the lost opportunities that were ours, or the joy of having taken advantage of the possibilities and therewith climbed another rung on the ladder of advancement.

At times we are inclined to worry or become afraid due to the prevailing circumstances to meet the challenge put to us, forgetting that every action brings in its wake a reaction. The greater the object we set out to gain the more seem the obstacles to be laid in our way. But great accomplishments are not the results of leisure or reached at the spur of the moment; their virtue and value are the outcome of planning and proper orientation. The mastery of any subject is based on the experience we have gained while on the way to mastership under proper guidance and training.

With some-at least so it seems--the greater the amount of money that has been paid out for the attainment of the desired object, the more important it appears to them in the eyes of their fellow men.

In the occult teachings, worldly means do not count. This statement may look less attractive because in our society of human behavior hardly anything is considered of value if no price tag is attached thereto.

Now, or later you will have to avail yourself of this service if you want to be counted among the initiates of the sons and daughters of Hermes that are helping in the preparation of the way that you will have to travel for your future unfoldment.

Look at the next page and see if you can find yourself in the picture. Are you the one confident or doubting; hesitant or eager; joyous or afraid. No face is visible, only the self shrouded in its own aura and garment of its own making can be seen. Are you one of them on the path, or have you not as yet emerged from the mists of doubt and despair of the mundane world! If

you recognize yourself as one risen and ready to enter the temple of occult wisdom, great shall be your reward for you are on the way to greater accomplishments where in proportion to your willingness to give of your time and energy, love and patience, will you be able to receive of what the Cosmic is holding for those who have endured through the night.

It is you who will have to reach this all important decision: NOW OR LATER.



P>

HOW TO GET STARTED IN ALCHEMY

Part 7

While experimenting with the foregoing the student should never lose sight of the fact that a gradual unfoldment will take place that makes possible the understanding what is being performed in the laboratory.

The first step that the aspirant takes is not the one into the laboratory, but within. Why then, emphasize so much the laboratory aspect, if it is necessary to start within? It is very simple. Too many are inclined to believe that the inner unfoldment and spiritual awakening towards this great new field encompasses only the inner men. It was so, then there would be no need for men to travel on this earth and become acquainted with matter in such coarse forms as surrounds him. Though originally emanating from one source, men, nevertheless, represent a composite organism - spiritual, mental and physical. It is of little value to argue the importance of one over the other. The equilibrium is maintained by paying attention to the three composite parts trying to develop each according to the prevailing needs. At times we are physically under developed or over developed. This holds true also for the spiritual and mental capacities inherent in each individual. Now, in Alchemy, which comprises all three aspects and unifies them again in the end on the road of evolution, this whole matter becomes simpler and more understandable in its outline, provided one is properly guided. This guidance depends on the willingness of the individual and its attitude towards the whole matter.

When, therefore, the turning point has been reached where the individual realizes that there must be more to it than what has up to now been accomplished and more light needs to be shed on this matter for the further progress that is strived for, then it becomes essential to know where one fits into the other; or better how they integrated to become united again

the eventual One.

Let us analyze the spiritual aspect first.

Since the spiritual development comprises presently the highest obtainable aspect of the three, it will become apparent that in order to know more about and to experience its effects the lesser that of the mental and physical development, need to be considered first. Mentally active individuals develop this trait more than the physical ones and conversely there is a vast difference as to how to go about the proper training.

It may be not amiss to stress the thought to develop a mental and physical harmony right from the beginning. Those afflicted with one or the other will naturally place more emphasis on the correction of the lacking qualities. For the average and normal individual, however, who is looking towards the fulfillment of his desires, that is to become a more and better integrated personality, a regimen that provides for both should be considered right from the start. There is no need to go into detail as to how to get started along this line as most are emerging from fraternal affiliations that teach and stress this point especially. But there comes a time in the student's life where he or she is confronted with the fact that more is to be accomplished than just the theoretical aspects of mental and physical efficiency. This is where the Alchemy of the individual begins. It is from within where the way is found to understand what it is that surrounds the individual. Namely, the commonplace material things that are accepted because they are simply here and to be used. It is then that a new horizon emerges; that a new world begins to dawn ... wherein the Creator of the Universe reveals itself. All the potentials that lie hidden from the eyes of the profane begin to reveal themselves and become available to the searching soul-segment of the great Oversoul or Cosmic Soul to be used and to be applied for the raising of the vibrations within and without. To become acquainted with these higher laws of evolution, of the raising of the vibrations, this constitutes Alchemy.

Since in this life everything is based upon the law of polarities or duality as it is commonly called, the workings of these laws need to be studied and mastered to bring about the desired results. This means a knowledge, not just a belief, but practical knowledge of the working of these laws as they manifest in the life of the individual here and now--both physically and mentally--to make possible the spiritual unfoldment of the great Cosmic scheme that lies behind all these appearances in this mundane life.

It will be easier to understand now for many why no results in the laboratory with prematurely attempted experiments have been produced. Anything that is to be accomplished in the laboratory has to be produced

within first. Just like the dross from the vegetable and mineral has to be eliminated in order to set the essence free, so has the individual to eliminate the dross of mental substance first. "As a man thinketh, so is he." Out of the thought evolves the action either positive or negative. The results are exactly identical.

True. It is difficult for the individual alone to delve into the so-called mysteries of Alchemy and find a pathway that leads to the fulfillment of the desires. It is not necessary, however, to follow such a course, unless it has been attempted while one is very young as the years in this life count. In association with those who have worked along alchemistical lines, an exchange of thoughts and experiments will prove very beneficial. If this is followed up by studying with those capable to teach more on the subject matter, it is easily conceivable how one can reach his goal much sooner.

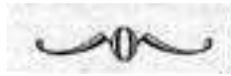
It should not be overlooked that a change in the procedure of the teaching in Alchemy is taking place. Where formerly much stress was placed on the individual, it is now the group spirit that is emphasized by the Hierarchy. Where formerly in the past centuries, scattered individuals wanted to be instructed, there is now a much greater number of searching individuals to be found. And it is for this reason that the group spirit is stressed so much, as combined effort brings forth a greater stream of advanced vibration whereby mankind as a whole can benefit. Those who work in conjunction with these groups will emerge as the so-called World Servers, as they are called by the Hierarchy, and are trained to become leaders to perform the tasks outlined to them that they should accomplish in this life as their mission among mankind.

This will begin to let the true picture of the real Alchemist emerge. Gone are the times where one individual here and there had to look for greater lengths of time to find one of like mind. Today students of mysticism and the occult sciences are found by the thousands. As is to be anticipated, not all are of the same degree of advancement; but the fact remains students of the higher sciences are to be found all over the world. It is the work of the Cosmic Hosts to separate and form into groups those soul segments so they can be taught according to their state of development. During previous incarnations, traits and characteristics have emerged that need to be developed now to make further progress possible.

It would be a great fallacy to expect everyone to become an Alchemist. There are many and various ways and roads whereby an individual can attain his goal. In the end, however, Alchemy, as it is understood among the initiates, is necessary to be understood in its fulness which makes one then an Alchemist. This is not the end of the line of progression but constitutes a milestone, a mark of accomplishment on the road of evolution. Whoever has entered the portal to the alchemist's temple surely has gone a

long way in his former lives, otherwise he or she could not enter. It is therefore paramount to keep in mind that a proper orientation is essential to begin this great work. By starting the transmutation of the baser tendencies within will the rocky road become more level as time goes on and make possible the accomplishment in physical manifestation what has to be learned and mastered in order to become one of those who presently help guide the destiny of nations on the earth and its present welfare.

The need is great and urgent for servants to administer under the guidance of the Masters to the needs of humanity. Those who feel that they should enter into the spagyrist's temple should not hesitate but make every effort to gain the knowledge that is offered to them concerning this monumental work to be accomplished by the Alchemist of this, our own, day.



ANOTHER YEAR

Soon another year will have passed as it becomes noticeable by the number of the present Bulletin. The coming one will bring many new and interesting unfoldments for the individual ready and prepared to receive them. The month of February 1962, will shed some more light on many occurrences as the heaven will show to the one on the path some very obvious signs that will point out the course for many in a rather pronounced way.

It is gratifying to know that the Alchemical Laboratory Bulletins have been received so well. They have not been advertised. Only by word of mouth or by showing a copy to those interested have the subscribers reached us. However, it should be remembered that the bulletins are only the go-in-between to reach those who are willing and show a sincere desire to be instructed in this particular field. The practical application of Alchemy in both its aspects transcendental and tangibly is the important factor that one should never lose sight of.

While associating with those of like mind and witnessing the results and manifestations that the one or other has not been able as yet to attain, it is not only a stimulus but it encourages the individual to reach into the same sphere to become a participant of the marvels of Alchemy.

To be sure, the teaching of Alchemy brings with it such an enormous light of the Cosmic that the new world that one has anticipated becomes real.

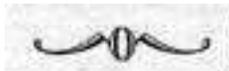
As in ages gone by and as in the future, students of Alchemy will find themselves in a new world of thought and concept. It is immaterial whether they are taught in a palace (unlikely) or in a hut (more likely); in the open (quiet probable); or under normal conditions that are unobtrusive and commonplace (very likely).

If you would like to imagine that this coming year you will meet one of the "Masters" in oriental attire and lofty appearance, go ahead and dream. It will be better by far to be rational and prepare for some meditation and contemplation about what you are going to be taught then by whom. Rest assured, the so-called Masters that you envision have more important things to do than to spend their time with your petty problems. These, you will have to solve yourself. Only when they become paramount and you are not able to solve them yourself will they send some help. Their disciples and world helpers, as they are called, will then assist you. This may be a shock to some who like to fancy themselves as the darlings of the GREAT ONES. It is better to face reality now than to be disappointed later. In the coming year, especially bear in mind that it is what you are being taught that is of importance. It becomes inconsequential if you are taught by a child, young woman, middle aged or elderly person. Where the truth speaks out of, that is where we may look for the fountainhead

Those of you who are coming to the study classes next year will have the experiences as you are ready and prepared for--and with the patient help most likely will experience even more, if you are ready and willing to accept it. In conclusion, remember also, not just for the next year but forever, that you should never place your trust into the individuals that teach you to such an extent, that the most sublime source from whence all blessings flow is overlooked. No one deserves to be honored for the teachings emanating from the Great Light except that very source ...

To all of you who will journey to the mountains next year, a very warm and cordial welcome is extended. Time will tell if your expectations have been justified, as no doubt, they will be.

To those who are not able to associate with us in person this coming year in the study groups, stay in touch with The Paracelsus Research Society through the Alchemical Laboratory Bulletins, as surely the time will come for you also, even though present conditions make it seem very unlikely. Your sincere endeavor will make it possible. That too, you can be sure of.



PARACELSUS SAYS:

"It must be known concerning wine that the dregs and the phlegm are, as it were, the mineral, and that the substance of the wine is the body in which the essence is preserved, even as the essence of gold is latent in gold. According to which we put the practice on record, that so we may not forget it, as follows:

"Take very old wine, the best you can get as to color and taste, and of the same as much as you please. Pour this into a glass vessel, so that the third part thereof may be full. Close it hermetically, and keep it in horse dung for four months at a continuous heat, which heat do not allow to slacken. Having done this, then, in the winter season, when the frost and cold are excessive, let it be exposed to them for a month, that it may be frozen. In this way the cold thrusts the spirit of the wine and separates it from the phlegm. Throw away that which is frozen, but that which is not frozen you must consider to be the spirit with the substance. Having placed this in a pelican with a digestion of sand, not too hot; let it remain there for some time. Afterwards take out the magistry of the wine, concerning which we have spoken."

From the foregoing it can be seen how fortunate 'the present-day alchemical aspirant is. He does not have to find the dung heap nor does he have to wait for the winter to come. An incubator or deep freeze will let him do the very same at any season of the year in his own laboratory.

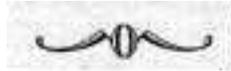
Sir Isaac Newton an Alchemist?

Sir Isaac Newton, the famous seventeenth century mathematician and scientist, though not generally known as an alchemist, was undoubtedly an experimenter in that particular branch of science. If one follows carefully, in the light of alchemical knowledge, the biography of Sir Isaac Newton by J. W. V. Sullivan, I think it is quite easy to realize the experimental theories on which he was working. Sir Arthur Eddington in reviewing this book says: "The science in which Newton seems to have been chiefly interested, and on which he spent most of his time was chemistry. He read widely and made innumerable experiments, entirely without fruit so far as

we know." His amanuensis reports: "He very rarely went to bed until two or three of the clock, sometimes not 'til five or six, lying about four or five hours, especially at spring or the fall of the leaf, at which time he used to employ about six weeks in his laboratory, 'the fire scarce going out night or day. What his aim might be I was unable to penetrate into."

I think the answer to this might certainly be that Newton's experiments were concerned with nothing more or less than alchemy.

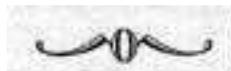
(Alchemy rediscovered and restored by A. Cockren)



Air Mail and Money

The great distances the Alchemical Laboratory Bulletins have to travel to the various destinations makes them arrive rather late in some instances. Requests have been voiced to send them per air mail to hasten their arrival. We regret to say that the P.R.S. is not in a position to defray the extra expenses involved. In some cases the yearly subscription rate of two dollars would be insufficient to just mail them by air mail to other continents.

Some still have not paid their 1961 subscription fees but have received the Bulletins just the same. Where hardships prevail, the added cost will be gladly assumed by the P.R.S. But those who failed for whatever reason to submit the small amount and were able to do so would render a service towards those who really are anxious to receive the Bulletins and are presently handicapped. Should you decide to do your share in this respect it will be of great help to further the alchemical endeavors among those who are eager and ready to enter this profound work in order to make their contribution towards the advancement of the human race.



"Every man goes down to his death baring in his hands only that which he has given away."

(Persian Proverb)

FREEMASONRY

IT APPEARS THAT a distinction should be made tween Freemasonry as a craft and fraternal organization and a sociable club-like get-to-gether for the advancement of personal interests in communal, state or even national circles.

The true spirit of the FREEMASON is worldwide and concerns all of God's creation. The brotherhood of man is real and not a Utopia as some want us to believe. Therefore, the spirit of Freemasonry is one of building, not only in the material sense by building edifices that bespeak the builder's craff but likewise by building the moral and spiritual foundations of men everywhere to reach greater heights of cultural, social, economic, and scientific unification throughout the world. In this sense each race, nation or group of peoples can retain their individuality and characteristics and still respect their fellowmen's right to equally enjoy them under this tolerance.

A Freemason, in the truest sense of the word, is an individual highly respected not only for what he stands for but for what he represents and exemplifies in his daily life.

Regardless, if he belongs to the "Blue Lodge" or to one of the higher honorary degrees, he stands for freedom in thought and action throughout the world. Such men are very much in demand as helpers for the future progress of mankind.

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PARACELSUS

RESEARCH

SOCIETY

1st Quarter, 1962

No. 10

HAPPY NEW YEAR

This greeting may still ring in your ears from the many well wishers who extended to you the Season's Greetings. Since it is a long cherished custom to celebrate the beginning of the New Year at the first day of January, we may as well join in the good wishes and hopes for the coming twelve months.

When at the spring equinox the mystic celebrates the rebirth of nature and calls it New Year, it shows only again the duality that confronts us in this life and that we have to learn how to use and eventually how to unite.

This year will see many changes. Each individual will respond to the Cosmic pattern forming early in the year and feel the consequences for some time to come.

During January, the first group of students will begin their active participation in the study groups. It will be for most of them an unusual experience. Those taking this first step will look back at this same time three years from now and with a smile on their faces reminisce about what will have occurred during that time and how it will have helped them to

change their course on the vast ocean of life.

It is our hope that all those who sincerely look forward to the time and day when they can be with us, may find the fulfillment of their wish in the very near future. Whatever life may hold in store for your benefit, it is you who will have to make the effort to see your wishes transmuted into accomplished facts.

Now that you have established the contact, work towards the goal you have set yourself.

There is help available for those who ask for it.

Please check your *Bulletins*. If you have not received all the *Bulletins* contact the P.R.S. for the missing numbers. We should like to take care of this matter immediately as it becomes increasingly more difficult to supply missing issues.

The ALCHEMICAL LABIRATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution) post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum With each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELTUS RESEARCH SOCIETTY FUNDS**. If for some reason you are not financially endowdd to subscribe to the "**BULLETIN**" give correct birthday and place, name and address, and after verification of your statements, you may receive the "**BULLETIN**" gratis.

DOMUS SANCTUM EST.

A home is a sacred place. It is the birthplace of contentment or strife. Either has its origin in the attitude of the individual. Nothing much of permanent value is gained by one of the partners being too dominant over the other, when no valid reasons are at hand. Should one have a tendency to urge others of the family to follow its way of thinking only and deny others the priviledge of having their own opinions, then it is time to pause and think. Tolerance is not just a word or phrase, but an attitude coupled with action. Tolerance has to be practiced in order to exist.

Some have written in and complained that they are meeting with obstacles when they want to live up to the precepts as given in the *Bulletins*.

Members of the family object to their way of thinking and acting. The

reasons for this may be manifold. Perhaps one should look for the cause within one's self. Usually it is not hard to discover the cause. But the reluctance to admit it, will reveal itself in the excuses that are being thought of and then voiced.

This may not be the case all the time, but it has itself proven over and over again that he who shows consideration for others is apt to receive it in due time also. One has to be persistent not only in the pursuance of ones own objectives, but also being tolerant in deed.

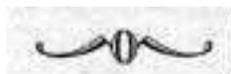
Married partners that have different opinions in their approach to the vital questions of life, now and hereafter, should remember that each is entitled to his way of thinking. Harmony can only be established when disharmony disappears. Only one note has to be changed in a chord of three notes to create a harmony or discord. One may link it to the three points on the triangle. Two negative or two positive poles bring no perfect manifestation about.

If you have discord in your home, because one or the other is a subscriber to the Bulletin and wants to follow the path as outlined therein, then it would be better to discontinue for the time being.

Talk it over with your partner or members of your family. Show your sincerity by actions and not only by words. Be kind, considerate, lovable, and above all truthful. Then you can not fail to set an example that will convince the others. Remember that you can convince no one. It is impossible. One has to convince itself.

Be a true Alchemist's apprentice by learning how to transmute the baser and unwanted tendencies within you into refined and wanted attributes. Learn to love your partner and members of the family and friends more than you have loved them up to now. Learn for yourself that you must transmute your inner self into a philosopher's stone first, before you can hold it tangibly in your hands. Then you will radiate all that is good and wholesome to those around and near you. Rest assured, they can not help but notice it. Then you have cleared the road before you and your travel may begin.

Read the foregoing over again with your partner or the rest of the family and see, if they will not agree with you and the teachings that you want to follow. You will experience then for yourself that the first step towards harmony in the home has been taken, by being tolerant and considerate towards others.



TO WRITE OR TO SPEAK

"If I only could express my thoughts in writing. There is so much I wanted to say, but the paper is filled and what I really wanted to say, still has not been said." These and similar thoughts are expressed in letters. It would be so much more convenient and natural if we could face each other and express our thoughts in form of questions and answers. Then, too, there are the personal problems. Not everyone wants to bring them on paper. There is still some reluctance with others, because of the fear that they may be misunderstood, the way they express themselves in writing.

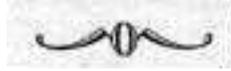
Since we are living in times where technical progress is ever-present, we may just as well make use of the advancements at our disposal. Should you own or have access to a tape recorder, it is suggested that you obtain a small roll of recording tape and a suitable mailing container. These are the only two material essentials besides the recorder for a continuous verbal correspondence. The taped recording will be listened to by the Paracelsus Research Society and after thorough examination of the questions or problems involved, will then be erased and on the same tape the answers recorded and mailed back to you. Since there is no further cost connected with it, except the postage for mailing (the tape can be used over and over again) it may fill a gap that has held many back to express themselves, as they would have liked to. So, if you are fortunate enough to own or have the opportunity to use a recorder, just state your number: It is not necessary to give your name. In case it should get lost, or come into the hands of those not supposed to hear the message, there will be no embarrassment.

All that is being asked of you, if you will avail yourself of this free service, is to enclose a self-addressed label with attached stamp for the return postage. This way you can ask more and specific questions and be able to explain yourself, as you see fit.

Those working in their laboratories will find this extra service to the

Bulletin subscribers especially helpful, since individual step by step directions can be given for specific problems.

If you live in a foreign country, please consult the mailing regulations for this kind of service in your individual case. When mailed, it can be listed in most countries under "Educational Material." We shall be happy to listen to you.



SILENCE

It can be the absence of noise or many distinct phenomena that we associate with the opposite to, silence.

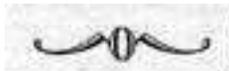
Many who have written in and wanted specific answers to problems that the individual could solve themselves, had to undergo a prolonged period of silence. If you are one of them, you may have wondered why this is. It can now be stated that you have been tested. Your attitude towards the whole subject matter requires that you first find yourself. When the desire to know more becomes stronger and does not abate over a given time, then you will receive instructions and communications that will fill the gap in your preparation for the work ahead of you. But first you will have to find the answer to most general questions within you. When they are answered to your satisfactions, then those specific answers will have their place in due time.

It has been said that silence is gold. If this is so, then accumulate some of this treasure. Your practical work will commence when you make contact.

Plan accordingly and in silence. Plan to travel on the path and associate with your silent partners who will reveal themselves to you, when your time has come.

Then the silence will be broken and the music of the spheres will ring forth in harmonious chords. Signs and symbols and the utterances of those whose mission is to serve will manifest themselves.

Though silence may have engulfed you, where some signs and sounds would have been welcomed, there was and still is a reason for their absence. But you are never alone midst all the silence.



NOTICE

Since this year the PARACELSUS RESEARCH SOCIETY Will face some extra heavy expenses during the study group periods, will you, therefore, please remit your Bulletin subscription for 1962 as early as possible so it will not become necessary to touch the funds set aside for the help of underprivileged students.

It is so nice to know that you are co operating.

Thank you.

THE PAUL BUECHELER MEMORIAL FUND



Each one has experienced at one time or another the influence of an individual that left an indelible imprint on one's mind because of the far reaching consequences this association has brought about. This experience may differ with each one of us in detail, never-the-less, the end result is the same. Not all of those individuals are the flamboyant type. On the contrary, most of them were modest and reluctant to being dragged into the limelight and cared very little about the frillies that those hungry for publicity adorn themselves with.

Such an individual was Paul Buecheler. Born in South Germany from humble parents; educated to become a teacher, he found great satisfaction in the philosophical discourses of Count von Keyserling and Rudolf Steiner, and the mystical and occult teachings from the Far East so abundantly then circulating in Germany after World I. The New Thought trend about the eastern teachings made great inroads into the then younger minds of that generation and planted the seed that brought forth such wonderful fruits in the years to follow. During the middle twenties he migrated to the United States of America and settled in California. The years that followed showed the same zeal for more light and when he finally settled in Southern California and became a successful businessman his thirst for the deeper and hidden teachings also intensified his ardor even more to become enlightened. Though much of his daily time was occupied with mundane affairs, as soon as his business hours were over, he would go to his library where volumes of valuable literature would look down upon him from the crowded shelves. He would lovingly reach for one of them and settle in a comfortable chair in his home in Beverly Hills and roam with the

philosophers and mystics through their enlightened realms.

Financial success came, yet he was always moderate. Unknown in most cases, even to his beloved wife, he would help struggling students. Even professional men of the medical profession would be included when their endeavor showed that others would benefit from it.

Another remarkable incident about Paul Buecheler was his close kinship to his brother Joseph. Both were partners in the same business. Both had married sisters. And both had to go through life without an offspring of their own. This relationship between the brothers was like that of David and Jonathan. Never a harsh word passed between them. Here was truly a brotherly love. Each had his own interest in life and never would they interfere one with another. Their wives, likewise, understanding and charitable would support them as ideal helpmates.

All had traveled extensively. Mingling with the natives of Africa or, the South Sea Islands, or Central America to know from first hand experience what it is like to live in a desert, while riding on swaying camels backs, or looking in the dense and primitive quarters of the natives and finding out how the other half of the world lives, or on an oxdrawn cart riding through territory few white men would enter for relaxation; he wanted to know for himself how things stand on this earth among God's creation.

He was equally at home with the natives in their primitive surroundings or with the intellectual elite in marble halls. From the ice and snow of the north to the balmy breezes of the Riviera, the Olive Groves of Spain, the ancient beauty of Greece or the mystic past of Egypt and the silent desert of Africa, glimpses of the past would well up before him and he would find himself in familiar places where the past would bring vivid flashes of former experiences alive again. And all the time while away in foreign lands or at home attending to his business he would extend a helping hand to those in need. But his favorite interest centered in the students of mysticism and the occult. There he gave unstintingly.

It is for this reason that the Paracelsus Research Society is creating "THE PAUL BUECHELER MEMORIAL FUND" where the pennies that have been received as donation and any further contributions will be earmarked for the help of students of mysticism and the occult teachings in the same spirit in which Paul Buecheler and his family so freely gave.

Great men who deserve a monument of stone really do not need one. Because their heritage stays alive through their work for future generations. Paul Buecheler left such a heritage. It is in this spirit that every penny received will be used to help others to make it possible for those who for

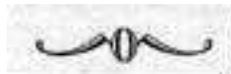
want of means would not be able to come and study with the Paracelsus Research Society.

It takes many pennies to make a dollar but this is precisely what makes it so different and unique; because it reveals each individual's helping attitude; constantly being aware that in the spirit of Paul Buecheler--as much as he preferred to remain unknown--it is what he gave to help others without expecting anything in return, that brings the greatest blessings.

His untimely passing at an early age of 54 years was deeply mourned by all those who paid him their last respect as was so evident.

No greater tribute can perhaps be paid a man years after he left his friends here on earth, than to work likewise in the same spirit as he endeavored to be one with the Divine and a true follower of the Christ.

It is with this same attitude that "THE PAUL BUECHELER MEMORIAL FUND" has been created. May its offerings bring blessings for others, because "it is more blessed to give than to receive."



PLEASE BE PRECISE

No mathematical calculation can give correct results when the given problem has been incorrectly presented. This holds true for the information we need in order to be of assistance to you.

Every subscriber to the Alchemical Laboratory Bulletin is therefore requested to please fill in the open spaces with the information required. It is urgently needed to compile your records so they can be rechecked; as in some instances, cases have revealed where the information given is not pertaining to the individual in question.

Please do not push up this important information until a later date, but mail it in as soon as possible and convenient.

Full name: as given when born:

(SURENAME) (GIVEN NAME) (MIDDLE NAME)

Birthdate:

Day..... month..... year..... time.....

Where born:

City or town..... County.....
Country.....

Race..... Single Married

Occupation:..... Widow(er) Divorced

Complete Birthdate of:

Father: Day.....month.....year.....
time..... Mother: Day.....month.....
year.....time.....

**In case you do not wish to lose some pages of the Bulletin, you may copy the information requested and mail it in.*

Strong minds have a will. Weak minds only have desires.

(CHINESE PROVERB)

WHAT IS IT ALL ABOUT?

Friends will have asked you this question perhaps many times, when you mentioned alchemy to them and they saw you read the Bulletin. In moments of introspection, this question took on a deeper meaning, as far as you were concerned. The question mark was there and needed an explanation. Just as great events cast their shadows about, so do great anticipations likewise cause shadows of doubt before their realization. It is good that way. Unwanted and just curious individuals shut themselves off from the source of enlightenment, when they even for a moment are left to themselves and have to depend on their own inner light. All the written words on Alchemy remain just that and cannot take the place of the experience one gains through and by association of those engaged in the work. It is an attribute of the Divine Consciousness that one has to attain by active participation

and not just by theoretical absorption. The entry into a new realm has to take place actually first in this life, in order to become a reality. Only after personal acknowledgement of the law of polarity is it possible to become at-oned. Realizing the "One" in whatever manifestation is possible only after mastering the Pentagram, Square, Triangle, and Polarity

(duality). The way of the mystic and occultist has its beginning in dense and coarse material surroundings, before it attains to the heights of spiritual

illumination.

Three final approaches lead to the apex (Oneness) of the equilateral "Pyramid" in this life. They are, the mystical, cabbalistic, and alchemical ways.

Mystic experience precedes occult mastery. Attunement with the Cosmic forces precludes mystical concentration, meditation, and sublime devotional prayer. The mystical approach is essential for the following other two.

Cabbalistic experience is gained through the knowledge that the "Tree of Life" provides. It is the heavenly Manna that can only be picked from the tree, after it has fully ripened. It nourishes the inner eye, so it can see lawfully unfolding the Universe and the Triune Manifestation of God in Nature and the realms beyond.

Alchemic experience is the creative process of mastering the vibrations on all its planes of manifestation, climaxing terrestrial Mastery of the triune being, the human.

What comes after is too far removed from the undeveloped inner eye to perceive. In the meantime all the foregoing has to be attained first. A gigantic task, to be sure, but, holding within it untold potentials that need to be set free first.

So, this is "what it is all about."

NOTES FROM THE LABORATORY

Laboratory work on the minerals is exceedingly dangerous when applied for therapeutic purposes by the uninitiated. On various occasions have experiments by alchemical students with minerals, especially metals of a poisonous nature, been attempted in the hope to produce the results promised the experienced alchemist. It cannot be stressed enough that this

branch of the laboratory alchemy belongs to the advanced students; i.e. those taking the second year course instructions are only permitted to work with the elementary aspects of it.

Centuries ago, alchemists have given warnings to this effect that are still as valid as they were then. Basilius Valentinus in his "Triumphal Chariot of Antimony" is explicit when he says:

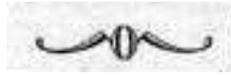
"To begin with, Antimony is a rank and deadly poison, which may cause the death of men and beasts, so thoroughly has destructive essence pervaded every part of this mineral. Hence the universal outcry, which is raised both by the vulgar and by those doctors who are ignorant of the real nature of medicine. All exclaim with one accord: "Poison, poison, poison!"

Now we do not advise any one to apply common Antimony as a Medicine, because its use would really be fatal to health and life. Both at the courts of the princes and in towns the brethren of the profession warn kings, courtiers, and burghers not to have anything to do with Antimony. This outcry has actually brought the substance into evil repute, and to this very day no one ventures to avail himself of the wonderful and various medicinal qualities latent therein. Yet I solemnly declare, in the presence of God, the Creator of heaven and earth, and of things both visible and invisible, which we either know now or shall one day know, that there is not beneath the sun any more efficacious medicine, or stronger pillar of health, than this very same Antimony.*

"Harken diligently to my words, and ye, wise men of this world, observe well the announcement which I shall make concerning Antimony: for my theory is based upon nature, and my practice on experience. I am fully prepared to admit, and I have already admitted, that, before its preparation, Antimony is a poison, and nothing else. Nevertheless, you Doctor, or Master of Arts, or Bachelor of Arts, or whatever your title, on the strength of which you speak ignorantly and arrogantly about things which you do not understand: listen carefully to my words, and harken to what I have to say to you.

"Antimony, you affirm, is a poison: therefore let every one beware of using it! But this conclusion is not logical, Sir Doctor, Magister, or Baccalaureus; it is not logical, Sir Doctor, however much you plume yourself on your red cap. Theriac is prepared from the venom of the viper, the most deadly poison in the world. Does it therefore follow that Theriac ought not to be used as a medicine? You know that it is so employed; and, similarly, Antimony can be so freed of its poison by our Spagyric Art as to become a most salutary medicine, just as the viper's poison acquires medicinal properties after its conversion into Theriac. Without preparation, indeed, Antimony can do no good, but only harm."

**Further on in his work he places Antimony next to the Stone of the Sun because of the Isners greater power over all diseases. Antimony with its specific features ranks indeed next to it.*



AN EARNEST WORD TO DOUBTERS

In the course of time, thoughts arise that formerly were not given too much attention. As time goes on they become more and more of importance and even end up as uppermost in one's mind. Especially with alchemical studies, both theoretical and practical, will many questions arise that need to be answered. Since it is a rather complex study to one not familiar with it, there is the likelihood that it may be discarded. Mostly the thought of having to have a laboratory and equipment bars for many any further investigation or even study of it. This need not be so.

Your main objective in the beginning should be your preparation for the instructions that are available to you. Once you have made up your mind to follow this particular way on the road to further enlightenment then things will automatically begin to change. You will notice a greater influx of thoughts of a positive nature. You will have a keen anticipation of what is about to come. Your senses will be more alert as you begin to co-relate many things and thoughts that were formerly incoherent.

Your looking forward to be instructed in person and to be taught by practical ways and means what you can do, will make your efforts and even some sacrifices worthwhile.

When you entered at your first preliminary instructions with any of the fraternal affiliations that you may belong to, you did not know what you would receive in the course of time. You anticipated something, but did not know of it until you received your instructions.

The deeper you enter into the mystical realm the greater and wider the horizon becomes. Only after you have made the contact will most of your questions and perhaps even doubts become clear to you and you find the answers you have been looking for. Important as the theoretical aspects are, they alone can not give you the results. Practical application has to be attended to in like manner.

The haze, that obscures for many the road ahead, is a deterrent to many

students to walk the path. Again, this does not need to be so. A little confidence can span the widest chasm and dispell the blackest darkness. Because of its great importance and value in the life of man the study and application of alchemy can be compared to the finding of valuable gems or gold in the ground. Those haphazardly searching for them may squander a lot of valuable time, while those familiar with geology and the help of experienced guides can be led into the territory where the treasures may be found.

Do you want to find the real treasure through alchemy? Then do not be afraid, but, have confidence that you can and will be given help so you can help yourself on the road to the greater light.

YOGANANDA

AMONG THE MYRIAD of teachers from the Far east that resided for a greater length of time in the Western World, there is perhaps none more outstanding than the

Paramahansa Yogananda.

Stripped from the extraneous trimmings that overzealous followers adorned him with in his surroundings, he neverthe-less emerges as a gifted teacher of the Oriental school that was to take such a foothold in the Western World. His merit is mainly to be found in his ability to transpose Eastern thought and teachings of Yoga to Western minds in a comprehensible way.

His truly advanced teachings become evident when one listens to his recorded chants, where mantric sounds will let the careful listener recognize their true value.

He wanted to be known only as a mortal among mortals and made this very clear in his autobiography.

Those advanced enough to study and practice true Yoga will find a great help in his teachings. Paramahansa Yogananda lived what he taught, as his mortal remains testified after his transition from this plane by refusing to decompose, as is common among humans, long after his last breath left his body.

Yogananda is one of the links that forged a closer connection between oriental and occidental interpretation of the higher teachings.

ALCHEMICAL

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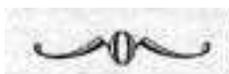
PARACELSUS

AND THEN THEY CAME...

...one by one. By plane and by train did they arrive. Cautiously at first, feeling themselves out. There were new faces from all over the country. Some came with a heavy foreign accent. Strange faces they were at first, but after fourteen days had passed, so familiar had they become that it seemed impossible not to have known each other before. A spiritual kinship had developed without parallel in such a short period of time. The studygroup activity did bear its fruit in such a surprising way that each group, when the time to leave had arrived, left rather reluctantly. Each one felt that it was such an unusual experience to have lived and doing things together as adults in harmonious surroundings which produced such a feeling of belonging, that words just would not be forthcoming to convey the feelings and had to be expressed by tokens of affections for others to enjoy, in order to feel the vibrations of the love left behind.

Since groups are limited to only four participants, the pressure was such that even "5" had to be accommodated, manifesting in such ideal ways, where one would expect inconveniences, the opposite rather was the case.

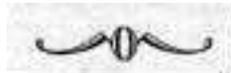
And so it is still going on ... one by one do they come. By plane, by train and on the wings of lofty thoughts and with aspirations of the highest motive to mingle with their spiritual kin; brothers and sisters of like mind, belonging to the same realm which we have learned to call our "home."

**THEY ARE YOURS**

More and more will the "Bulletins" become what they were intended for, namely, to bring the information of those things that the student on the Path finds concerning the mystical unfoldment, as he studies the Qabala and its esoteric teachings that will bring the occult unfoldment about and let the true Alchemy reveal itself, as those who have found out by now can testify. It is a good omen to see it develop into an instrument of tactical use. Its pages take on more and more "Meaning" to those who contacted the source of their appearance. They will become more than just a connecting link in the chain of experiences of those who attended the study groups. They will become an integral part of it, for the sentiments voiced will not constitute those of but one individual, but of all of "us," as has been discovered by those attending, who said: "We have read them and knew about the contents, but little did we understand the meaning,

till some of the keys were given us."

But all this will have to become an individual experience first. Otherwise, they remain just words, words, words...



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Memorable Nomen

What about the membership in a society, bearing such a noble name as "Paracelsus"?

"When I joined your organization and became a member..." this is an actual commencement of a letter and there are several of them that voice this same thought, which shows an inconsistency that is hard to understand when it is plainly printed in the very first Bulletin that you cannot become a member of the Paracelsus Research Society in the direct or even indirect sense, such as when joining another society, where a membership is mandatory.

"What, then, are the benefits and how does one know, if he "belongs," will be queried in return. The benefits are that you as a subscriber to the privately issued Alchemical Laboratory Bulletins are coming in contact with individuals that are working along the same lines of mystical and occult unfoldment that you

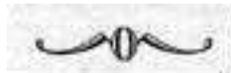
could not in this sense come in contact with otherwise. In your church, fraternal and other esoteric associations will you doubtlessly find also those who have similar aspirations, but they are of such varying degrees that it becomes very difficult at times to be understood. Here among those of like mind and endeavor will you find a fertile ground to plant and experiment jointly with the various seeds and experience the lawful unfoldment and growth of them. This will forge itself into a closer kinship with those of like interests and makes it possible to form a closer association, in form of a personal contact, where the tokens of recognition are not of a mundane nature anymore, simply, because there are now ineradicable signs at hand that only those, who know them, can recognize. They cannot be lost or misplaced and used by others to misrepresent or to deceive.

By that same token can it be replied that those who in their enthusiasm to be of help to others after coming out of the study groups exclaimed: "I can see this all developing into such a tremendously big thing that it will become necessary to erect some beautiful buildings to do justice to those most wonderful manifestations that one can receive there."

This is irrational. There will not be such things either. In the end, after the screening has been accomplished, there will remain only 144 in number. After they have, one by one, accomplished what they set out to, will they likewise be replaced, one by one. So one will see that a membership in the ordinary sense of dues paying members cannot be had, because it is not available. Neither will there be a school or collegium in the same sense be found, as there are no examinations or certificates of completion being given, nor is there any tuition charged.

All the foregoing shows that it is so different from your other affiliations of whatsoever nature and is therefore not connected with any of them, because there is no visible connection.

Only in the sense that the so-called "Secret teachings" or "Higher teachings" have a common origin, can there be any possible connection be found.



None Shall Go HunBry

Are you aware of the fact that you, who are reading these lines, have helped someone from going hungry. We do not speak of satisfying the spiritual hunger that those who came to satisfy found provisions for. No, we speak of stilling the pangs, when the body had to go without food, the bodily nourishment.

Your pennies and other contributions made it possible to provide the food for those who came and made a sacrifice by losing their earnings, during their staying away from work. Other expenses were also incurred, such as traveling and providing for those while absent from home and in the meantime provide for their own quarters and such. Some would not have been able to come, if it was not that they were offered food and shelter at no expense to them. So it was you who gave them food and a place to lay their head at night in a sheltered place.

Many who started out their so-called "Penny prayer" as some call it, did not realize then what it would mean some day to someone else. Those who have diligently performed this little ritual have enriched themselves, by giving of themselves in word and deed, as was explained to them, when it was first published in these pages some time ago. Now their deeds are bearing fruits; choice and wholesome fruits, that those who partake of them are only too willing to testify. It is a good feeling to know that one could give in such a little way, knowing to be of help to someone else who is in need. With the same thought are those who received of these bounties looking forward some-day, some-where to do likewise unto others.

In the little kitchen where the students prepare their own meals, if they cannot afford to eat out, or as some said that they would rather prepare their own meals there, even though they could afford to go out and have their meals prepared for them, there is hanging on the wall a little framed notice under glass which reads:

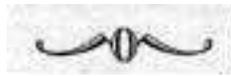
NO ONE SHALL GO HUNGRY!! PARTAKE FREELY OF THE FOOD SET ASIDE FOR THOSE IN NEED. SOME DAY YOU MAY BE ABLE TO SHARE YOUR FOOD WITH SOMEONE ELSE, OR YOU MAY HELP TO REPLENISH THIS SO OTHERS TOO MAY SHARE THIS BLESSING. DO NOT FEEL ASHAMED FOR NO ONE SHALL KNOW EXCEPT THE GOD OF YOUR HEART.

This then expresses your own sentiment, regarding your little "penny preyer." And since in accordance to all those who have mailed in their penny donations and requested them to be placed into the Paul Buecheler

Memorial Fund, to perpetuate the spirit of one who lived an unselfish life, so shall it continue until the time, when selfishness shall take over and irradiate the noble efforts of those who think unselfishly. But this is unlikely, as those who walk the Path--and how they who attended the study groups now have come to realize the "Meaning" of it--began to see the light along this very path becoming brighter, so will they not return to the lower lanes of matter anymore, but walk confidently forward, where the self will eventually lose itself into the not-self. Only those will comprehend it who have experienced some of it, at moments of profound introspection.

What a wonderful thought it is to know that you are the one who said in substance, "each token placed in here is for one of my alchemystical brothers or sisters on the path who need help. May the Cosmic grant the fulfillment of this prayer and its accompanying deed."

Here, then, is the fulfillment of your prayer. Little did we realize that it should find its answer in such a short time and will be so answered forever; as long as our thoughts connected with it are pure and selfless.



From the Qabalistic Tree

In answer to some question coming from the study groups, the following should help to illustrate another assumed similar relationship as found in the notations that you have been taking down in your note books.

A.) 2.6.1925=25=7=single letter Zain=fence (restricted)=II diffusive; air sign; mutable)= Mercury (messenger of the Gods, either positive or negative according to placement).

There is no 7th Mezla, only a 7th Sephiroth=Netzach=green (secondary color) = Victory = Venus = +. The active manifesting force will have to be emanating from the rays of the primary colors in the next tried above, acting as redeeming manifestation so the green of Venus can merge into its own substance, only this time descending. It can separate itself now again by its own inherent powers into the two primary colors blue and yellow through Tipereth (sun) yellow, into Chesed (Jupiter) blue. The yellow of the green will merge into its own original primary coder of yellow leaving the remaining i.e. blue freed from its former

secondary manifestation.

B.) 5.5.1911=22=double letter Th=Tau Cross= Saturn. There are only 22

letters. Any number above them has to be reduced to one, not exceeding 22. This is in mystical language often referred to as the master number.

22=also 4 (Since there are only 10 Sephiroth on the Tree of Life)

(Continued on page 131)

Reflexion*

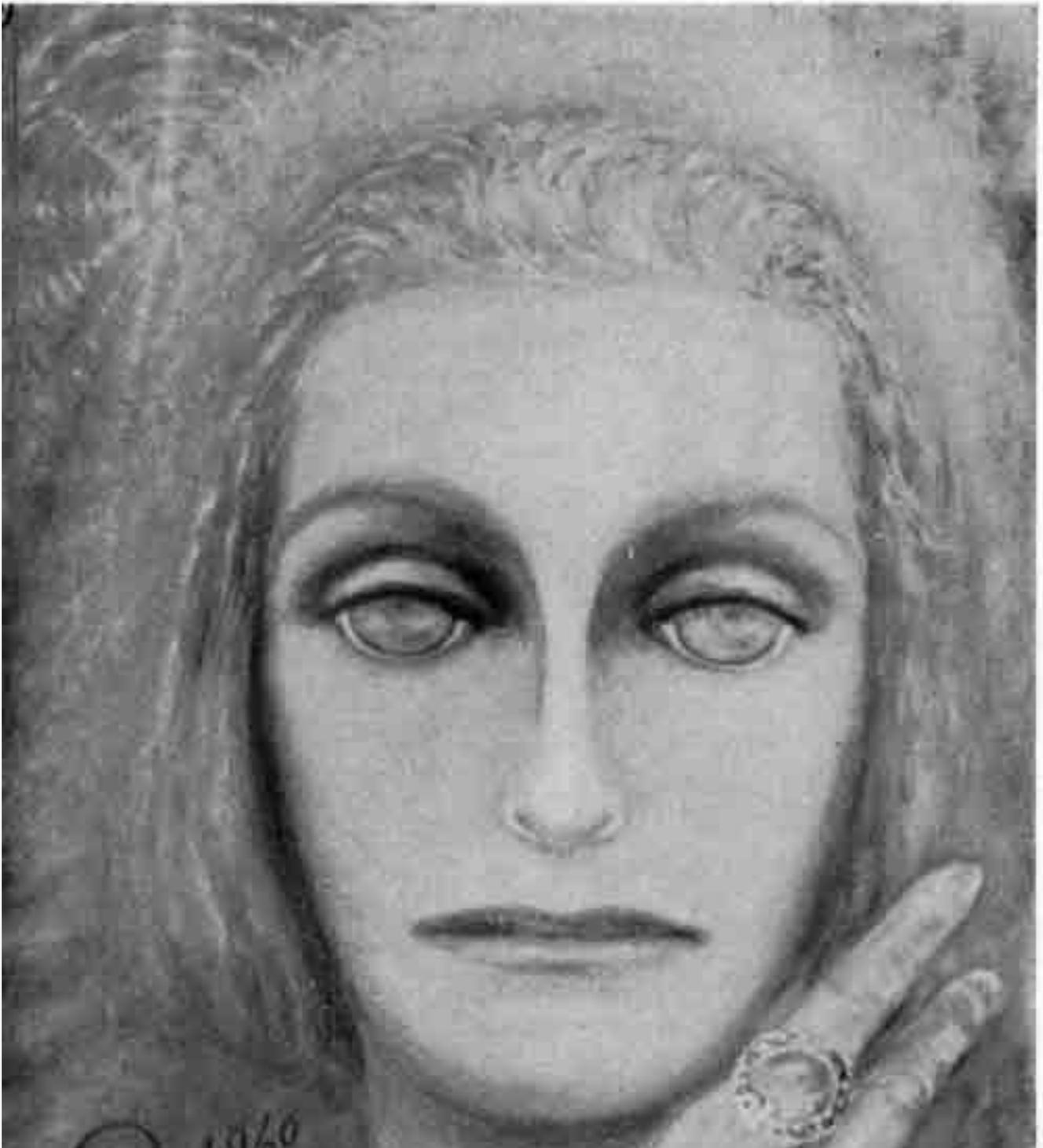
Perhaps this will best indicate the caption for the accompanying picture. In this unusual portrait, the artist revealed a phenomenae that can only be understood by those who have had some psychic experiences that will make a comprehension possible. The artist who attended one of the study-groups has revealed an inner development that can only be depicted in such a manner, as is evident.

William Blake and others who had such often recurrent experiences could picture such phenomenae, as they saw revealed. It is a reflexion of the inner being that one has to behold first, in order to reproduce it in a manner comprehensible to the physical eye. For it is the psychic eye that can only behold that marvel of the inner being. This dual representation is variously called psychic, spiritual, or astral. The names in themselves do not matter so much, as does the meaning inherent in them. It is an indication of the presence of the other aspect of the human manifestation from that physical namely the intangible, that is so different from coarse matter. Although the astral body is of a material nature, yet it is of such a fine molecular structure that the term matter, as we understand it, is hardly applicable.

Those gifted to hold fast on paper or canvas this inner reflection will find it in most cases surprisingly different from what they had anticipated it to be. No wonder then that others had interpreted this awareness accordingly to their way of thinking, because they were reluctant to admit that someone of their immediate environment or acquaintanceship could radiate such spiritual beauty. For this and similar reasons have such reproduced reflexions been attributed to appearances of the Adepts and so called Masters, little realizing that to some the master within is often-times more developed as the physical environment would let it become apparent. It is not uncommon that names and titles have been given to such picturizations that have an exalted meaning, indicating only how correctly a correspondence has been arrived at, whether knowingly or unknowingly. Still, it is a reflexion of the inner being in the mirror of the soul, no matter by what name it may be interpreted or by whom.

In the present picturization, it is a revelation of that beauty celestial which only the inner eye can appreciate and those, who are aware of it, will in the true sense of the word "love" it.

*Reflexion, not to be confused with a singular reflection is of a deeper esoteric meaning, as it indicates the demonstration of a reflex that finds itself reflected in the ethereal substance wherein it has its being. A reflection will move in a like manner as expressed by its source. A reflexion is of a flexible nature and can express itself differently in form of a re-flex that may even appear contrary to its origin.





Notes from the Laboratory

It may be interesting for the reader to know that there actually exists one. Not all the notes have found their place therein as yet. Many are on loose leaves of paper and need to be copied. But there are many notes from students that shed some light on the various activities, taking place presently, as well as those of the past, that give an insight into the makings of those Alchemystical processes, as they took place and are presently taking place.

Here then follow some that have been written especially by those who attended the study groups and are given, as they have been received in the mail. They are passed on without any comments, since they speak for themselves and reveal the thoughts of those who went through their preliminary study group activity, to prepare themselves for the work ahead of them.

From Southern California arrived the following:

The great day, so long anticipated, is here. We are at Salt Lake City, surrounded by its mountains, enrolled in a two weeks retreat for the study of Alchemy. It is an ancient art; this transmutation of the coarse elements of nature into their refined and noble aspects. Will it teach us "Who we are?," "Why we are here?," or "How we can align imperfect lives in preparation for their Divine heritage?"

The weather outside is below zero. Snow lies everywhere. The valley is fog-shrouded. In our comfortable quarters we are secure from the elements and mundane hustle and bustle. We sleep, study, and if we so desire, can even prepare our meals under the one roof. Only once or twice a day do we journey across the square to the laboratory.

We are the first group in these new quarters. Our programmed four students expands into the quintessence of perfection. The stars above gather for the great 1962 conjunction heralding the coming Aquarian Age. It is an omen; this dedicatory group of egos will be welded into a lasting unit. Surely we

are especially blessed, as will be all who follow us.

All too soon the class is over. Do we have the answers to our questions?

Not necessarily; particularly if the veil of the past is tightly drawn. We do have the tools, however, for a year's work in the Master's vineyard. We have Alchemy to aid the healing of our infirmities. We have Esoteric Astrology to open the door to the past and to what is ahead. We have the Qabala to chart our climb to the "Mountain Top."* "Only two weeks and the cup is over flowing!"

From Ohio a letter read:

Many thanks for the privilege of attending your class, I gained enough in the first three days to make the trip worthwhile. One hour in the laboratory was worth more than a thousand words.

I hope that I can digest enough of the teachings that you gave us before the next year's session.

*Perhaps "Victory" would be preferred?

From Texas, a married couple writes:

We, companion seekers, are most grateful for the rare privilege, so lovingly granted. Our recent participation in the P.R.S. study group has left an impression on us that we will carry forever.

It is a revealing thing to see oneself separated into its three essential parts. It is an inspiring thing to see these parts purified and reassembled into a perfect creation. It will be many months before the knowledge we gained will become wisdom but we arrived home feeling that we had been purified and blessed. We not only feel closer to each other but closer to all mankind.

Our fellow students were from different sections of the country, ways of life and religious faiths. They gave generously of their talents and, more important, of themselves. We met as strangers--we parted closer than friends.

We still have a long way to go and there is much work to be done but we are not so impatient any more because now we know THE WAY.

From Illinois came the following

I consider it a great privilege to be among the first study group. It seems as though we were pioneers starting out on a new adventure. Old as time itself yet starting in a new direction or a new cycle.

What impressed me the most was that each individual has to walk the path and have his own experience. Perhaps failing with the first few attempts but finally succeeding. This work seems to manifest on both planes. We do the practical work and also find something growing inside of us.

I could write many pages describing all I learned and the many benefits received but it is hard to find words to express true appreciation.

From the Middle West

"The thing in itself" to be found at the foot of the mountain, beside the lake; is simplicity itself; the 'ladder' and the 'key' there to; that one may with ease reach the towering 'summit' over looking that place 'prepared for us.

As the "5" became 'one', and 'twice', the 'six';--into the 'personal' arose the conviction of the correctness of a formula before stated. As those who will come here will know the principles by what ever name, the reference then, to this process:--

That we may 'build', as with Masonry--the dear transparent stones, our lives, being illumed with R C philosophy, as we create with alchemy, and breathe into this the 'breath of life', our life, that the living entity, may heal the sick and raise the dead. What dead? The dead self of course:--"For man may giveth away only that which he hath." Thus, we have the expression of the last pass that opens to us any door; it is 'Divine Love'.

So be it then, now and always, your true and lawful Brother "J" of the "5".

P.S.: At 'Salt Lake' then, find the 'stone' that was not truly lost, only 'misplaced'. For hath it not lain always in the center of your heart?

An Ancient Alchemical Tale

(translated into English)

One day some Easter flowers* raised their heads, as in a mornings salutation towards some rocks, where the evening before a beautiful soul

had embraced the legs of another one, and while resting its head upon them in a peaceful contemplation become at-oned.

It was a happy moment. A moment of bliss. A duration of serene contentment.

Though, actually, on the day before it had left on wings to soar up into the azure taking with it all the love and yet, leaving it all behind in reality to become enshrined within so it can continuously reflect itself. It was a rare occasion. Indeed, very rare.

Ever since then has the true flame, that never can be extinguished anymore, been lit, to burn for-ever upon the High-Altar where those souls have consecrated their beings as an offering to be accepted as a unity to merge into that eternal bliss that mundane utterances cannot describe.

A segment of the soul had found its counterpart. A manifestation took place; long awaited and finally being consummated.

Though circumstances brought about a separation it cannot sever that which "IS." Though distances have been created, yet can they be breached at the will of those who dare. For, is it not written: "Do as thou wilt, shall be the whole of the law."

Is the soul not the segment of the One soul and therefore a part of that which longs for its counterpart to manifest as perfect end-result?

The cord has been struck and from it well forth in continuous waves the harmonies of celestial beauty. How grateful we are to perceive it where others are not even aware of it. This, then, is the love we speak of: The freedom from the mundane limitations that the passions arouse.

It is the drawing together of soul segments that vibrate and pulsate in harmony henceforth.

Ah! that the timely distances could be forever abolished so we could abide constantly in the nearness of those we truly love.

As the fire destroys all which is of an extraneous nature and cannot endure its cleansing heat, so shall literally be consumed by the flames what has been set forth in insufficient words from now on. In our minds shall be engraved what mundane words try to convey so it can live on in pureness and not become defiled by the hands and eyes of those not worthy to behold them; the words of true love as they are written.

May there be many of them from now on and far into the distant future where time will have lost its meaning forever ... and may they come often ...for a positive force has found its properly attuned recipient.

**Symbolic of the awakening of spring; the awakening of a new life in another world. The process of a transmutation.*

FROM THE QABALISTIC TREE

(continued)

Chesed (mercy)=blue (primary color)=Jupiter = + reflecting direct into Netzach through Tiphereth (sun) the yellow primary color as green in Netzach=Victory= Venus.

22=also the 22nd mezla*=mother letter M = Water =yellow on the Queens scale and blue in one of the four elements=green=Netzach=victory= (7th Sephiroth)

22 taken in its Hebrew Value as 4 represents Daleth (door) which is a double letter and indicates Venus. Another indication how these influences unmistakably manifest.

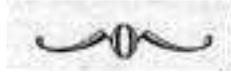
The two at random selected dates above refer to one Zodiacal sign of Aquarius and the other to Taurus. The dates indicate an exact square (being within orb of one degree). The one being ruled by Saturn and the other by Venus. One of a masculine the other of a feminine nature appearing as positive and negative to bring about the manifestation as indicated above, according to the law of the triangle.

A typical example revealing the character (destiny) of individuals and their relationship in the universe as given on the Tree of Life.

One could continue this analogy and find more and more revealed that in the beginning, without the most elementary keys presented a seeming impossibility.

*It will also be noted that the 22nd mezla from Geburah (red) 6 to Tiphereth is the connecting link for the completion of the triad within the primary colors indicating at the same time a connection of Gemini as orange on the Queens scale and Mercury as orange in the King scale as Hod (Splendour) in the lower triad opposite Netzach, which all is based on the foundation Yesod through the "Path" from Malkuth. The above can be followed very easily now by those who had the preliminary Qabalistic instructions during the study groups and is no mystery at all anymore to them. The above can be

interpreted also as a-completed manifestation, or the merging into One on any of the several planes of evolution, as revealed on the Qabalistic Tree of Life in both, either the Minitum Mundum or in the Universal representation.



CHANGE OF ADDRESS

Shortly after mailing the Bulletins, quite a number were returned, because of change of address. They have to be readdressed and remailed and return postage had to be paid, adding up to three times the original cost. The time factor involved alone is taken from more productive activities, where more constructive results could be obtained for the furtherance of the work among those who would like to be helped. Would you, therefore, please, notify the Paracelsus Research Society of any changes of address, so the Bulletins will reach you at your next destination in time. It is the little things that end up big.

ANNI BESSANT

FROM ATHEIST TO INITIATE is about the biggest gap that anyone could ever hope to fill. How this was possible is best explained by saying that without-the help, coming from some source, even if not discernable in the beginning, it would represent almost, if not in its entirety, an impossibility. How one, in the short span of an average human life, can hurdle such obstacles and leave a record of profound interpretation of the so-called "Secret Doctrine" is bordering on the miraculous. As head of the Theosophical Society, in her many and variegated callings, she helped firmly establish the teachings of her forerunner, Madame Blavatsky.

Theosophy, as promulgated by Anni Bessant and her associates, has helped to establish roots in the occident from which many of the esoteric teachings have taken a very great deal. It was not until they had been established in form of published lectures and books that the various offsprings started to appear, both here and in Europe. One can only with gratitude look upon the works that bear the name of a pioneer in her own right as one of the miss-named weaker sex.

ALCHEMICAL

LABORATORY

BULLETINS

No More Bulletin

Study Groups 1963

Hoc opus, hic labore est

From the Qabalistic Tree

H. Spencer Lewis....Back Cover

PARACELSUS

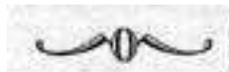
RESEARCH

SOCIETY

No More Bulletins

There will be no more Alchemical Laboratory Bulletins published provided correspondents will desist from titleing the instructor of the recent study groups. As previously announced in these pages and in the oral instructions given, this must never end up in a personality cult. It has been repeatedly stressed that not the individual but the thing in itself is of importance. Since no individual can lay claim to the esoteric teachings, or the so-called secret occult work pertaining to it, it is not rational to substitute a mortal for the honor due only the ONE source from which all light emerges. We are all brothers and sisters in this great work. Just because one or the other has travelled a little longer on the path does not entitle either one to any preference. We are here to serve.

When in various Lodge decorums officers carry symbolic titles, it is only to convey a meaning during the various rituals. In our work--where we are actively engaged in it and not just symbolically--there is no need for any titles and we must insist to refrain from any other form of address except brother and sister or its equivalent in other languages, otherwise the Bulletins will cease to be published.



Study Group 1963

Requests have been received for the 1963 study groups. We regret to announce that no commitments have been made, nor will any be made for the time being, for those who desire to attend the first group activities. At the same time it is announced that those who attended the first year instructions and are making plans to attend the next years groups to withhold their planning until further notice. Unfortunately only a fraction from those who attended the first year instructions will be eligible for the coming year.

It is too early to tell who the ones will be who are selected to continue with the work under the supervision like previously in both oral and laboratory instructions, however, the individuals most likely to be called will be notified personally and individually.

As the work progresses and becomes more and more important, it will be realized that only those who in all earnestness and sincerity are dedicated to the Great Work, as it will unfold, have an opportunity to continue with the work of which only an introduction for the preparation has been given in the first study group. Since even this has proven somewhat too much for some to comprehend in its fulness, it should be taken into consideration that the time factor involved is in this sense also of importance. By the foregoing no one should ever construe from it that there is favoritism or such things envolved. Simply, the results that each individual will produce in the time before him since he has left the place of instruction is the sole determining factor.

Hoc opus, hic labore est

(This is Work, This is Labor)

Too many are inclined to think that as soon as they start on the esoteric path it takes only a simple formula or magic word to attain all the secrets they have set out to obtain. Nothing could be more erroneous. There is no such a thing. There never will be one either. All the esoteric knowledge that one can attain will have to be worked for. It must be acquired. Any one expecting to have it dropped into his lap will be sorely disappointed.

Since any attainment requires efforts on behalf of the one who is setting out towards manifestations it should again, once and for all, be made very dear and plain that only work and effort will produce results on the esoteric path.

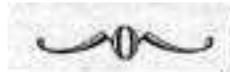
It became very evident during the study groups when it was observed where individuals really and sincerely attempted to master the teachings presented.

True, for many it was much more to comprehend than they had anticipated to receive. Some of it was so entirely new, although it was as old as time itself, because the way it was presented revealed completely new possibilities, yet the

definite results obtained in that incredibly short time gave rise to hopes of further and much more profound accomplishments. This is the point to be stressed

here. The possibilities that open up for the sincere student are so enormous, that one has to become actively engaged in the work in order to come to a realization. Theory alone will not let it become apparent what can be had by active engagement in the work. In many instances individuals are supplied with books that crowd their shelves. Some of them contain enough light to blind a person. Yet, and this has been proven, those are asking for more light.

Ridiculous as it sounds, they hope that one of those works will produce the word or magic formula that will make all this possible to attain where others have spent their entire life to get initiated into these very secrets.



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Some praise one author or another because he writes so plainly and gives very definite instructions. At the very same moment those making such statements reveal their ignorance of the underlying motif that escapes them completely. Some, in the course of time, have through Cosmic grace been initiated into these things, while others had to depend on teachers or helpers to help them understand. Whatever way it may be, it is essential to be instructed, no matter what source it comes from. Be it from within or without, both will become in the end the very same. All this has remained unchanged throughout all time. Anciently, in the Middle Ages or presently, the approach varies very little, if at all. Likewise, the teachings are the same. We do not have to go back centuries to prove it.

Annie Besant at one time stated: H. P. Blavatsky defined Occultism as "the study of the Divine Mind in Nature," and it would be difficult to find a nobler definition. All life, all energies are hidden, and only their effects are patent. The forces by which a jewel is crystallised in the womb of the earth, by which a plant develops from a seed, by which an animal is evolved from a germ, by which a man feels and thinks-- all these are occult, hidden from the eyes of men, to be studied by scientists only in

the phenomena of growth, of evolution, as these present themselves, while the impelling forces, the nature of "vitality," the invisible, intangible, secret springs of all activities, these remain ever hidden.

Moreover, this admirable definition posits Mind behind all the manifestations which we totalise as "Nature." It is these manifestations which are woven into that garment by which we see God ("and weave for God the garment thou see'st Him by"). His Mind is revealed in natural phenomena, and by the visible "the invisible things ... are clearly seen." Bruno spoke of natural objects as the divine language; they are the Self-expressions of God. In the divine Mind exist the Ideas which are to be embodied in a future universe; the world of mind, the "Intelligible World," precedes the material world. So taught the Hebrews; so taught the Greeks; and the teaching is confirmed by our everyday experience. We think, before we embody our thought in an action. Ere a man creates a great picture, he must have the idea of the picture in his mind; he "thinks it out" before he paints it on the canvas. It is the world of Ideas, the Intelligible World, which is the realm explored by the Occultist.

He seeks to understand this hidden world whence flow all outer manifestations; to grasp the Ideas which embody themselves in varied forms; to seek the hidden sources of life and to trace their outflow, as the physical scientist seeks and traces physical types and their evolution. He is the scientist of the invisible, as the ordinary scientist is the scientist of the visible, and his methods are scientific; he observes, he experiments, he verifies, he compares, and he is continually enlarging the boundaries of the known.

The Occultist and the Mystic differ in their methods as well as in their object. The Occultist seeks knowledge of God; the Mystic seeks union with God. The Occultist uses Intellect; the Mystic Emotion. The Occultist watches Ideas embodying themselves in phenomena; the Mystic unfolds the Divine within him that it may expand into the Divinity whose Body is a universe. These sharp-cut definitions are, of course, true only of abstract types; the concrete individuals shade off into each other, and the perfected Occultist finally includes the Mystic, the perfected Mystic finally includes the Occultist. But on the way to perfection, the Occultist must evolve, *pari passu*, his consciousness and the successive vehicles in which the consciousness works; while the Mystic sinks into the depths of his consciousness, and cares naught for the bodies, which he disregards and abandons. To borrow two well known terms: the Occultist tends to become the *Jivanmukta*, the liberated Spirit residing in material bodies; the Mystic tends to become the *Videhamukta*, the liberated Bodiless One. The Occultists rise, grade by grade, through the Hierarchy; the Mystics become the *Nirmanakayas*, the Reservoir of Spirituality, from which are drawn the streams which irrigate the worlds. Blessed, holy and necessary are both

types, the two Hands of the One Locos in His helping of His universe.

Bearing in mind H. P. Blavatsky's definition, we can readily see how the more ordinary view of Occultism, that it merely means the study of the hidden--without defining the hidden--inevitably grows up. The Occultist is to study the Divine Mind in Nature; then he must not only expand his consciousness, so as to enter into the Divine Mind, but must also evolve his subtle bodies and their senses, in order to contact Nature in all the grades of subtlety of her manifestations. This evolution of the subtle senses and the knowledge gained through them of the phenomena of the subtle, or superphysical, worlds of matter--loom large in the eyes of the superficial observer, and he comes to identify Occultism with clairvoyance, clairaudience, travelling in the subtle bodies, and the like. It would be as sensible if this same good gentleman identified physical science with its apparatus--its microscopes, telescopes, spectroscopes. The subtle senses are merely the apparatus of the Occultist, they are not Occultism. They are the instruments by which he observes the objects which escape the normal physical eye. As the ordinary instruments of science may have flaws in them, and so may distort the physical objects observed, so may the superphysical instruments have flaws in them, and distort the superphysical objects observed. Mal-observation with a defective instrument does not vitiate the scientific method, though it may for the moment vitiate particular scientific conclusions. The same is true as regards mal-observations with ill-evolved superphysical senses; the occult method is scientific and sound, but for the moment the particular conclusions drawn by the Occultist are erroneous. Where then is safety? In repeated observations by many observers--just as in physical science.

Let us examine this a little more closely. A scientific observer finds his observations through his microscope yield him a certain picture; he draws what he sees. Then he puts a higher power on his microscope, and again observes the object; he obtains another picture. He compares the two. He finds that certain parts of the object that he thought were isolated from each other are connected with threads so fine that they were invisible under the lower power. His first observations were accurate, but incomplete. One result of such incompleteness is that every scientific man, in giving pictures of objects as seen through the microscope, notes on them the power of the lens through which he observed them. Again, if a young observer, on comparing his drawings with those made by experts and inserted in the text-books, finds that he has inserted something not seen in the others, he will test his lens and repeat his observation, taking another object, identical with the first, lest some dust, or hair, or other accidental intruder should have presented itself unbidden for his inspection. Let us apply this to the student of Occultism. He has evolved a power of sight beyond the

normal; he observes some etheric object, and puts down his observations; a few years later, having evolved a higher power of sight, he observes the object again, and finds that the two parts of it he thought successive are divided by some intermediate process. I will take an exact instance. Mr. Leadbeater and myself in 1895 observed that the ultimate physical atom, being disintegrated, broke up into the coarsest form of astral matter. In 1908, observing the same process again, with a higher power of sight evolved during the intervening years, we saw that the physical atom, on disintegration ran through a series of further disintegrations, and re-integrated finally into the coarsest form of astral matter. The parallel with the lower and higher powers of the microscope is complete.

Once more; a young observer sees some astral form; he compares it, if he is wise--he is not always wise--with previous observations of older observers, or with statements by great seers in world-scriptures. He finds his observation unlike theirs. If he is a serious student he tries again, making repeated and careful observations, and finds out his mistake. If he is foolish, he proclaims his mal-observation as a new discovery.

But, it may be said, people respect the physical scientist, and accept his observations, while they mock at those of the Occultist. All the discoveries of new facts were mocked at before the public was ready for them; was not Bruno burned and Galileo imprisoned for declaring that the earth moved round the sun? Was not Galvani called "the frogs' dancing master" when he laid his finger on the hidden force now called by his name? What matters the mockery of ignorant men to those whose steadfast eyes are seeking to pierce through the veils in which Nature shrouds her secrets?

So far as the methods of observation of the material side of Nature are concerned, observations carried on by means of improved apparatus--externally manufactured or internally evolved--the methods of physical and of superphysical science are identical. Knowledge is gained by study of the results obtained by predecessors in the same field, and by observations directed to similar phenomena, with a view to verifying or correcting the results.

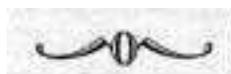
The evolution of the consciousness which observes through the senses is another matter, and this plays a greater part in occult than in physical science; for consciousness must unfold as higher senses evolve, else would the better tools be useless in the hands of the inefficient workman. But the object of physical and superphysical science alike is the extension of the boundaries of knowledge.

Is this extension desirable or not? If the knowledge be turned to human service, yes; if to the increase of human misery, no. The application of physical science to the destruction of human life is most evil; yet not for

that can we seek to block the advance of chemistry. The Occultist who knows how to liberate the forces imprisoned in the atom will not place within the hands of the competing nations of the world this means of wholesale destruction. Yet he knows that chemistry is advancing in this direction, and that it must not be hindered in its advance.

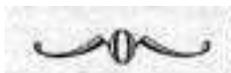
As regards the Occultists themselves they are useful or dangerous according to their motives. If they are devoted to the welfare of the worlds, then their rapid evolution is beneficial. If they seek power for their own aggrandisement, then they are dangerous. The evolution of consciousness is all to the good, for, as that unfolds, the wider view brings the man gradually more and more into unison with the Divine Will in evolution, and, at a certain point in this expansion, he inevitably recognises the all compelling claims of the larger Self, But in the lower stages, in the astral and mental worlds, while his self-discipline must be rigid as regards his bodies, pride and selfishness may make him a danger to his fellow men. The discipline of the senses and the control of the mind are equally necessary, whether the man is aiming at development for service or for individual aggrandisement. He must lead a life of rigid temperance in all things, and he must become master of his thoughts. But if personal ambition rule him, if he seeks to gain in order that he may hold, not in order that he may give, then every added power becomes a menace to the world, and he enters the ranks of the Adversary. The Occultist must evolve into a Christ or into a Satan--to borrow the Christian terms. For him there is no half-way house. Safer are the green pastures where the flock may feed at peace than the arid heights, with their crevasses and their precipices, with their shrouding mists and their crashing avalanches. None who has trodden part of the rugged way would seek to induce others to enter on it. But there are some whom an imperious inner force compels; some who cannot rest by the still waters, but must seek to climb the heights. For such the way is open, and for them there is no other way which is possible. Only, that they may not add their shattered lives to the "wrecks which threw the path of Occultism," let them gird their loins with strength, let them don the armour of purity and the helmet of unselfishness, and let them go forward, in the Name of the World's Redeemers, with their eyes fixed on the Star which shines above them, careless of the stones which gash their bleeding feet.

Remember there is no hocus-pocus, but only sincere and persistent work that will let you attain your goal in the esoteric work. In Alchemy this is unmistakable. Only you can get these undreamed of marvels accomplished by DOING it. The Proof available substantiates it to those permitted to become enlightened enough to be their own demonstrator.



No Foreign Cheques Please

The P.R.S. is paying currently 0.60 cents for each foreign check received to the local bank for cashing. This leave \$1.40 towards your subscription out of which come postage (15-25 cents per letter overseas) leaving hardly anything to be applied toward your Bulletin subscription payment. Please remit by postal coupons which are redeemed at 8c U.S. currency or by international money order. We would really appreciate your remittance in the above manner as the cost to maintain the laboratory and other student facilities is rather burdensome without having to add the unnecessary expense of check redemption. Thank you.



In the next issue we will bring further evidence under the heading Notes from the Laboratory and the results of those who attended the study groups that were accomplished in the incredibly short time of two weeks. In the meantime read carefully the lengthy article in these pages and become thoroughly acquainted with it. Do not just glance over it.

From the Qabalistic Tree

In the last issue a correction had to be made as an error crept in, showing how careful we have to be when attempting qabalistic interpretations.

Since we have been interested to some extent in tracing the relationship of the attending students of the study groups to the prevailing source of instruction, it has been observed that with all those who have attended, a relationship can be established that proves rather interesting. It is for this reason that we ask all those who attended the study groups to place their sephirotic total as well as the one of the mezla's in the place of the example in the last bulletin and then compare its relationship or correspondence with the next one as outlined therein.

In order to prepare those who will be selected out of those who have attended, the following will be of interest to them and the further study when the work on the minerals and metals will be commenced next year.

As the number of those attending next year will be reduced considerably, it

is nevertheless to be recommended that all subscribers of the Bulletins should familiarize themselves with the notes brought out in the Bulletins, because it was so clearly proven, that even though several important statements appeared therein they were noticed but not understood. It was also evident during the instruction periods, when all of a sudden it began to dawn upon those attending that they had not received the meaning of them, but only the words.

The Qabalistic relationship to the Astrological sign factors will reveal even

more when we consider the ten sephiroth and the twenty-two mezlas. In the lesser work (herbal alchemy) we will find the following correspondences:

The Ten Sephiroth

1--Almond in flower

2--Amaranth

3--Cypress, opium poppy

4--Olive, shamrock (clover)

5--Oak, nux vomica (nutmeg), nettle

6--Acacia, bay, laurel, vine

7--Rose

8--Moly, Anahalonium Lewinii

9-Mandrake

10--Willow, lily, ivy

The Twenty-two Mezlas

11--Aspen

12--Vervain, Majoram, herb mercury, palm

13-Almond, Mugwort, Hazel (as moon) Moonwort, Ranunculus

14--Myrtle, rose, clover

15--Tiger lily, geranium

16--Mallow

17--Hybrids, orchids

18--Lotus

19--Sunflower

20--Snowdrop, lily, narcissus

21--Hyssop, oak, poplar, fig

22--Aloe

23--Lotus, all water plants

24--Cactus

25--Rush

26Indian hemp, orchis root, thistle

27-Absynthe, rue

28--Olive, cocoanut

29-Unicellular organism, opium.

30--Sunflower, laurel, heliotrope

31--Red poppy, hibiscus, nettle

32--Ash, cypress, hellebore, yew, nightshade

Furthermore it will be noticed that the three mother letters including Tau

as Earth are: Aleph--hot and moist as air; Mem--cold and moist as water; Shin--hot and dry as fire; Tau--cold and dry as earth.

A further correspondence can be obtained by the connecting paths as indicated:

Path 2-6 sun, fire element, jupiter.

Path 2-4 venus, earth element, moon.

Path 3-6 saturn, air element, mercury.

Path 3-5 mars, water element.

Path 4-5 sun, fire element, jupiter

Path 4-6 venus, earth element, moon.

Path 4-7 -----

Path 5-6 saturn, air element, mercury.

Path 5-8 cold and moist (water)

Path 6-7 mars, water element.

Path 6-9 sun, fire element, jupiter.

Path 6-8 venus, earth element, moon.

Path 7-8 -----

Path 7-9 saturn, air element, mercury.

Path 7-10 mars, water element.

Path 8-9 -----

Path 8-10 hot and dry (fire)

Path 9-10 cold and dry (earth)

This will make clearer the relationship of the combined influences as they interplay and reveal themselves at times seemingly out of place. Here we have the key to this seeming discrepancy. It will be noticed that the above tabulation corresponds to the (12) single letters i.e. (12) signs of the Zodiac.

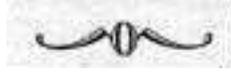
In answer to what some call mystical numbers and their relationship to the sephiroth as well as the mezlas, the following also will help to clarify this matter.

For the ten sephiroth they are:

Kether.....	1	Chesed	10	Netzach	28
Chochmah	3	Geburah	15	Hod	36
Binah	6	Tiphereth	21	Malkuth	55

For the 22 mezlas:

11th mezla	66	18th mezla	171	25th mezla	325
12th mezla	78	19th mezla	190	26th mezla	351
13th mezla	91	20th mezla	210	27th mezla	278
14th mezla	105	21st mezla	231	28th mazla	406
15th mezla	120	22nd mezla	253	29th mezla	435
16th mezla	136	23rd mezla	276	30th mezla	465
17th mezla	153	24th mezla	300	31st mezla	496
32nd mazla	528				



H. Spencer Lewis

SINCE THE TURN OF THE CENTURY many lights have appeared on the esoteric horizon

claiming mystic and occult knowledge. As spectacular as some of them appeared, so likewise, many faded from their field of labor in a rather unnoticed way. Among the few that have remained and retained or even increased their light belongs H. Spencer Lewis.

The work he helped to establish has enabled thousands upon thousands to enter the outer court of the temple of esoteric wisdom. From it many have advanced to further accomplishments in their respective fields of endeavor. No matter how one may discern the pro and con of his activities, the results speak for themselves. If one disagrees with the mode of his and his followers of the presentation of the teachings it should be remembered that the times have changed and with it the customs also since the middle ages and even fifty years ago, but the teachings as H. Spencer Lewis has consolidated them remained basically the same. H. Spencer Lewis has made a great contribution towards the enlightenment of those who have searched for more light through his published works and other media. The results are evident to this very day and will be most likely for a long time to come.

ALCHEMICAL

LABORATORY

BULLETINS

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PARACELSUS

RESEARCH

SOCIETY

4th Quarter, 1962

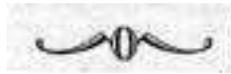
No. 13

Back Issues of the Bulletins

Accepted subscribers to the Alchemical Laboratory Bulletins receive with their current issue always the complete set of the preceding ones. This is to supply them with the continuous and uninterrupted thought that pervades them. However, the nominal current subscription fee of two dollars per year does not cover all the previously published issues that are supplied to the newly accepted subscriber. It would be appreciated if those who have received them and did overlook this matter would remit the balance due, provided they are in a position to do so. It is never intended to work hardships on anyone. Since the P.R.S. does not ask for any donation either privately or publicly, it is easy to understand that the nominal subscription fee is entirely insufficient to carry on the work, equip and supply the laboratory, and extend the teachings absolutely free of charge of any fees whatsoever, as those who have attended the study groups will testify.

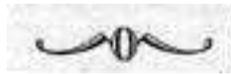
The extra clerical and other help is likewise extended without remuneration by a brother who has moved from the east to our part of the country, as the burden is becoming more and more increasing on the individual who is shouldering the responsibility privately, with the help of his wife, of teaching and attending to the personal problems evolved out of the teachings the individual finds itself confronted with.

For this reason, it also becomes necessary to eliminate the strictly personal problems of individuals that are not related to the work as advocated by the P.R.S. We do not want to make any subscriber feel that he or she is being slighted. It is just that the One is not available to attend to all the extra matters that arise and in many cases are of too personal a problem. However, any matter pertaining to the subjects mentioned in the Bulletins and during the study groups will be answered even in detail as much as time and means permit.



Esoteric Astrology

A valuable help for students of this esoteric branch will be found in Stahl's SOLUNAR EPHEMERIDES. They are of nationwide acclaim here and overseas. This information is furnished the Bulletin subscribers not as a medium of advertisement but of strictly impartial help in their work. For details concerning this important publication and several others, you may contact the author direct by addressing your mail to: Mr. Carl Stahl, 5987 Three Mile Run Road, Bay City, Michigan. Please enclose a stamped self-addressed envelope.



Malus Usus Est Abolendus

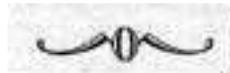
"A bad custom should be abolished." A thing bad in one's way of thinking is contrary to established precepts we acknowledge as good. If it has become customary to do good, a noble trait is developed and by doing contrary the negative aspect is emphasized. Habits that are of a negative and derogatory nature should be overcome not suppressed but overcome. Just because a thing

is customary in one's environment does not preclude it to be of an enobling or even beneficial nature. As soon as we discover the uselessness of continuing to hold fast to customs for their own sake, because we find them established even before our own arrival on the scene, we become enslaved in its tradition and part of its manifestation. Various such customs are surrounding us. We find them among our eating, sleeping and working habits. Likewise our ways of learning and the acquisition of new and different knowledge may not be fitting in the presently attained state of thinking, yet we may tenaciously cling to the traditional customs for sentimental or other reasons. If they prove uplifting and inspiring, by all means they should be perpetuated. By the same token should they be abolished when they prove opposite to all what we may term enobling or uplifting

At moments of introspection we will be confronted with many such facts that have even been overlooked because they were accepted as customary. To appear contrary would make one seem odd or out of place. It is by far better to seem out of place than to be truly odd by adhering and following customs that are to us wholly outdated and useless. Outworn and outdated customs are a hinderance to progress except they are of historical value and are for that reason perpetuated.

MARTINIST REVIEW

Concerning this quarterly publication with its very interesting article about Mysticism, Occultism and related subjects issued by the Martinist Order, address your letter to Martinist Review, c/o Mr. Gordon H. Stewart, 124 North Carson Street, Toronto 14, Ontario, Canada.



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What Is Alchemy?

The following should convey an answer to this much asked question. The Hokus Pokus will be

taken from it and the veil pushed aside when one considers it in the light of this article; especially by those who have a vague idea about the occult sciences. Likewise, it can serve as an answer to the enquiring minds we come in contact with that also ask us this very question.

As far back as the dim pages of history can be traced there is a higher learning stressed that is manifesting on the physical plane. Though the comparatively late Arabic name of Al-chemy has been used to describe this mixing or compounding of substances, the underlying meaning has escaped the cursory examiner of this peculiar art--for such is has always been termed--ever since it appeared in form of symbols, words or pictures. No wonder. Because the attempts that have been made to unravel some of the "gibberish"* statements made by those who professed to have been initiated into this peculiar branch of occult wisdom revealed such undreamed of marvels, that their astonishment gave way to silence. They were awed by the possibilities that suddenly unfolded before them, knowing that booklearning alone was insufficient to get to the bottom of this, on the surface complex presentation.

Ever since the earliest times wherein history has to tell us something about Alchemy it has found its devout disciples and scroupulous charlatans. Those that swore by it and were ready and willing to die for the manifestations that had been proved beyond a shadow of doubt, as well as those who could never enter it, for various reasons, and labeled it the supreme fraud, have been facing each other and will be so doing.

The question will arise: "Who was, or, is right." It can truthfully be answered: both. Those, who had the manifestation were right. Likewise, those who could not attain it were right. This holds true to this very day.

But "why" it will be asked "cannot all become aware of this thing called Alchemy?" This is a deep and far-reaching question that needs some elaboration. To begin: Alchemy is the process of the raising of the vibrations. Everything hinges on this statement. Transmutation is nothing else but the changing of one substance into another. When the plant draws the inorganic substances from the soil and converts them into organic substances, an alchemical process took place. When organic substances were taken up into the human body and changed into spiritual constituents to nourish the nerves, again a transmutation took place. Even in chemical processes, i.e. laboratory processes we witness a constant transmutation. Atomic energies have been freed after a transmutation took place. Uranium had to be transmuted into an element called Plutonium, not existing before. Again, transmutation, or the raising of vibratory rates. It is a comparatively simple procedure for those who know how to apply these laws and bring about those manifestations. If all this is Alchemy, why then the secrecy?

Things are only secret to those who do not know about them. Simple as that. There is no reason in this world why anybody should be prevented from entering this field, provided enough interest and determination equal to any pursuit that may be followed can be mustered. It is only those, who in their ignorance imagine that this branch of knowledge can be attained in the twinkling of an eye, because they expect magic formulas and similar Hokus Pokus. They turn away and label it a fraud. They are intellectually as well as spiritually incapable of assimilating even the most elementary prerequisites for this study.

It may be well to declare from the outset -and this statement is based on many long and sometimes heartbreaking years behind books and practical laboratory experimentations- that those who approach this subject with thoughts based on rational mystical approaches will find it much easier to accomplish what by purely intellectual reasoning may prove to be a tedious and long drawn out process. There are certain things that will have to be acquired in the course of time that only a keen observation can bring to light. These are the moments, when "in the twinkling of an eye" those things are made clear to our understanding which we could not have arrived at just by inferring.

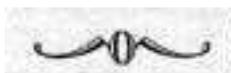
We may call it by whatever name we wish. The end result is the same. There will always be a differentiation between the abstract scientific approach to a problem and the purely mystical and that out of it evolved occult approach. The demarkation will become less and less noticeable as time goes on. But there is no need to wait for this. Progress is made by active participation of solving and not just by denunciation of problems that confront us. It is not always easy. Especially those, who, in their sincerity are forging along undeterred to bring about such relationships well know. But such is and has been the fate of those who have endeavored to bring about progress in whatever line or direction for the benefit of all. So it was since the beginning of time; so it is presently manifesting and will it likely manifest in the future, as long as there will be different degrees of intelligence upon this earth. By this same token can it be said, that, likewise, only those who have advanced upon the path of mystical unfoldment and who sense the great underlying strata of inner development will they discover the potentials involved in Alchemy.

Surprising as it may seem, there are many who work in this particular field and have accomplished alchemical manifestations not much heard about in public. They come from various walks of life and creeds and races. This, too, is factual and not just hypothetical. It takes place, even presently, all over the earth. And it will be found that those participating in this branch of occult unfoldment are the ones who have emerged as devout and sincere students of the various esoteric brotherhoods to which they hold an unwavering alligance It is based upon the previous instructions that have

preceded their tests of sincerity during many years of their affiliation with them, that in the end made them become even the mainstays or pillars of wisdom, upholding them as sound and enduring structures.

It may be well to remember here that any esoteric body is only so highly evolved within it as it has the capacity to manifest it under the prevailing conditions with the esoteric knowledge inherent in those who comprise its outward body. No matter how far back its origin can be traced and the teachings it advocates, it will have to be coupled with the lifegiving spontaneous and presently available advanced knowledge to be a living organism, and not just a historically hollow structure. Those esoteric brotherhoods that can trace their noble lineages will always be able to manifest it and encourage the advancement of those of its own ranks to add more of the knowledge and light so others too may partake of it. This in itself also represents an alchemical aspect, as it constitutes the raising of the level of knowledge and understanding among those who search for the greater light and the more abundant life. All this in itself is Alchemy, as it represents the raising of the vibrations, a manifestation we can not escape nor deny. This is then the proof of itself that Alchemy is something real and also takes place actually. Since the alchemical manifestations are so manifest their simple as well as complex appearances only need to be investigated by unprejudiced minds to reveal the marvels of the universe. The Axiom: As above, so below, is not just a mincing of words. Alchemy will prove it. It becomes apparent as soon as we apply its laws accordingly.

**So named after Geber an Arabian Alchemist.*



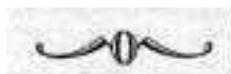
About the Sulphur

During the study groups you will have noticed that emphasis was placed on the fact that the separation from the mercury is not necessary in the Lesser Circulation. When a separation was performed it was only to demonstrate the fact that it can be done. You will have less difficulty in joining the liquid substance i.e. Mercury and sulphur combined to your salt when you proceed cautiously and slowly while imbibing them. The process you have witnessed in the laboratory had to be condensed so you could follow it visibly from stage to stage. The change from the natural color of the substance to black, grey and then pure white without addition of any foreign substance was accomplished solely with the alchemical fire kindled

by the common fire by friction. You have noticed that even a common water distillation will extract the sulphur. This can then be reserved for the eventuality when you run short of this medium. It will prove less expensive than the extraction with the mercury. After purification and redistillation you can join it with the mercury until your salt has absorbed enough of the required amount. There is no need to calcine the sulphur ahead with the salt. Reserve the distilled extract or tincture and start to imbibe after your salt has attained a sufficient light gray color.

From the Laboratory Notebook

On hand are many letters and notes which are intended for publication in these pages from those who attended the study groups and have otherwise been instructed. As much as we would like to bring the greater part of them we do have to decline, because some contain personal references to the instructor and are too embarrassing as they incline towards personal praise. This we can not tolerate. As good as the intentions of the writers are, they have failed to note that "the thing in itself" and never an individual deserves praise. We hope that those who do not find their lines printed in these pages will understand the reason for withholding them.



From Northern California:

WE COMMENCE THE GREAT WORK

According to ancient rabbinical tradition Adam, on leaving Eden, was instructed by an angel in the mysteries of Qabalah and alchemy, and was promised readmittance to the Garden when he had mastered and followed the way ordained by these arts. Other early legends relate how alchemy and astrology were divinely revealed to man that through these means he might regain eventually that which had been lost.

It was to approach these three keys, then,--alchemy, Qabalah, and astrology--that five separate students came together to form the First Study Group. Separate we were in having come from different lines of evolution, different emphases of study, with different skills and abilities, and even from different geographical areas. It was with genuine zeal that each of us began his work and each persevered with ever increasing joy. But as the days progressed it became more and more apparent that what we saw taking place in the herbal process, the growth we saw depicted on the Qabalistic Tree of Life, the progression of the planets we made through the twelve zodiacal signs all this in reality was also taking

place within each of us. It was our differences and separateness that were being calcined in the refining fire and our essential unity that was extracted and recombined into a higher expression. It was we who had started on the way back from Malkuth to Kether, we who were learning the lessons around the zodiac. We might have taken as a motto the following words of Solomon Trismosin, a teacher of Paracelsus, who wrote in *Splendor of the Sun*: "Study what thou art, whereof thou art a part, what thou knowest of this art, this is really what thou art. All that is without thee also is within, thus wrote Trismosin."

We became aware finally that the hermetic axiom, "As above, so below," in its highest aspects referred less to an intimate relationship of dualities than to the one harmonic law through which all things exist and operate in interdependent unity. Truly, then, in commencing this work we had together taken the first step to that final consummation. The first step to that ultimate regeneration we had made together as one.

From Ontario, Canada:

(This married couple, while returning home, wrote):

"As we journey back home and leave Salt Lake City further behind us we become increasingly aware of the higher plane we dwelt on during our two weeks of study. It is a plane we always had subconsciously yearned for, but didn't think we would actually experience in this incarnation. The instruction was beyond our most cherished dreams and has established a contact that will remain with us forever. We also feel fortunate in coming to know those wonderful personalities which made up our little group. . . ."

"As we travel homeward, we feel although we are driving ever farther away in body, yet we are just as close in spirit with those we spent such pleasant experience with while in S.L.C. It was as though we had our being on a much elevated plane of existence during our two week's period of instruction in the valley of the mountains. The realization has dawned upon us that a connecting link has been established which can never be severed. May God grant us the strength and tenacity for the task that lies ahead.."

From Texas:

"The important thing to remember from the very outset as one enters into

preliminary Alchemical work is that from the One comes Three which again becomes One. Using the tools and laws that were supplied (keeping the above statement firmly in mind) all that followed -transcendental as well as laboratory work-make the lesser circulation seem comparatively simple."

From Missouri:

What we have received here is far beyond any expectations I may have had. I hope we will be able to become worthy of so great a trust. One becomes so elated over all the new things revealed to him, it is necessary to simmer down and give all this time to work within ourselves, which is necessarily a slow process.

You have tied together so many things with which I have been working for many years, and given them a real relationship. It will no doubt take a great deal of time to assimilate all this knowledge, which has been presented to us.

We had the actual experience of accomplishing, in the laboratory, that which one only dreams of bringing to reality.

We are indeed deeply grateful for having had this opportunity.

From Michigan:

Last night, or perhaps I should say this morning, at 1:30 a.m. I returned home from work. I was tired, very tired. Perhaps as tired as I have ever been. It was with difficulty that I could stay awake, even at work. Nevertheless from habit I suppose I started to check my calcining herbs (feces) that are ranged in a circle on the back burner of the electric kitchen stove and I was sleepy no longer. There, on two of the herbal Substance (TWO, IMAGINE!) was that beautiful white (WHITE AS THE SNOWS OF WINTER) forming. I checked it again this morning and the blanket of white is spreading.

Only six weeks since we left Salt Lake City. Who could believe that it was possible? Not quite four weeks have these herbal substances been in the forming. The hours of wondering. Am I doing this right? Some of the feces did not turn grey. Not even the wildest imagination could call the feces of chickweed nor wintergreen gray. They are more of a russet color and the chickweed especially seems to be getting darker rather than lighter.

BUT! ON THE RUSSET OF THE WINTERGREEN IS A BLANKET OF WHITE AND THE WHITE IS SPREADING. The other herb that has a coat of white is All Heal. These two are the first that I started on the process. Others which I am working

on are Balm, Sage, Licorice, these, together with the Juniper Berries are on the fire (so to speak). I returned the Juniper Berries to the burner yesterday (that which we brought with us from Salt Lake) in an effort to see if I could bring about the white. Spearmint is in a container on the furnace reduced to mercury, salt and sulphur, waiting for a space on the burner. A quart jar, half filled with Juniper berries and grape brandy, where they have been macerating for a week

are almost ready to reduce.

With the peppermint I decided to try a different method. After reduction to the three substances they were reunited in a small jar and returned to the furnace top. It is now reduced to a small amount of gooey matter although when we started there was better than an inch of combined substance in the jar.

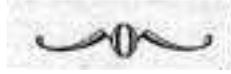
Now for use. Each day I have endeavored to use these at the appropriate time and must say that my energy has increased tremendously. Of course, this only means that so much more of God's work can be performed each day. TO MY WAY OF THINKING, OF COURSE. My mother, who is 73, and who had an operation about a year ago for cancer of the breast, has never felt right since. She has always been a user of herbs and is allowing me to furnish her with my preparations. I started her off with Sage, since that was all we had, and as more of the herbs came we tried a mixture of all seven. The aim was to renew her general health before trying anything specific. Her doctor says she has high blood pressure combined with general anemia and poor blood brought about by the X-ray treatments that followed the accident. She only complains that it seemed to have affected her eyes as now she is bothered by spots which she never had before.

From Michigan:

How can one put down on paper the doors opening and the tearing of the veil? How does one go about explaining the joy at the realization that he was on the Path after all? To meet, to discuss and to practice with people of like minds and intents. To watch the separation of an herb into its three essential elements and then to recombine them into a transmuted substance, and not only to watch but to realize that you are participating, and that it is you who are doing this, with the help of others.

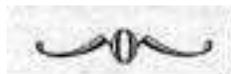
And not only the practical alchemy, wonderful as it is, but the growing of the Tree of Life in one's consciousness. The realization that there is another key then will open the way. And the combining of the two keys with the third, my beloved astrology. Truly I have much to be thankful for. Knowledge shared is thrice blessed.

We all have a mission and all through life are preparing for it. The two weeks spent in Salt Lake City were the highlights of my life and the results are still flowing forth as day by day my inner consciousness keeps unfolding.



DON'T BE A QUACK

The enthusiasm that inevitably arises when the alchemical apprentice sees the first manifestations emerge will let him feel that the time has arrived to help cure all relatives and friends with the newly found manifestations. It is not only recommended but very strongly urged and advised to leave the hands and mind from such a procedure. You are only at the beginning of the work. It takes knowledge and understanding when, where and how to use alchemical substances. Stay with your feet on the ground. Test them on yourself and then see what it will do. Remember nobody can convince you. You alone can only do that. Put things to the test yourself and take no one's word for it. Should you find out that it is confirmed what others taught you; very well, at least you have proven it. Don't become a quack and add more ridicule on the work as it has to carry already from those who do not even know anything about it. You have a long ways to go yet. You have barely scratched the surface of the work ahead. Therefore be sensible. Time will tell. This you can be sure of. Right now, take your time and find out that you do not make too many mistakes which could prove too embarrassing and costly ones if they are practiced on others prematurely. So: **DON'T BE A QUACK!**



>

BIT NUR

(Translated from German--especially for the Alchemical Laboratory Bulletin)

*The following describes an experience that Dr. *** had while in Nuristan.*

..."The chemical laboratory of Bit Nur consisted, like previously mentioned, of several rooms of which I had seen only two on my previous

visit. They were not any different from those we see in any modern laboratory of the various institutions we come in contact with. The remaining ones were locked at that time.

As I hurried to follow Arya Manas invitation to accompany him I was surprised to see him pass the door through which we had entered during by first visit. He explained: "The laboratory consist of five rooms. Two of them you are acquainted with. In the third one the Stone of the Wise is being produced. The fourth is sort of a chapel in which it is kept. In the fifth the Chakimim gather when they go through the rital of the Inkilab (Transmutation).

I said: "Then you do know how to produce the Stone of the Wise?T" "Yes" he answered. Although our stone is not exactly identical with the one of the Alchemists of the middle ages. Theirs was a crude yellow colored mineral, that, when added to the molten metal was absorbed and brought the transmutation about. Ours, by comparison, is a glasslike crystal that radiates light and anything coming in the field of its rays will be transmuted into the next higher specimen. Such as copper into silver and silver into gold."

"But what would happen if you wanted to transmute copper into gold?"

"Then you will have to repeat the process."

During our conversation we had arrived at the next door which Arya Manes now unlocked. We entered a room of appmximately fifteen by thirty feet. The only light that entered it came through one window on the long side of the wall that had shutters. Across the entrance through which we had come was another door that was closed. This, I supposed was leading to the "Chapel." The floor was covered with thick straw mats. Ceiling and walls were painted plain white. On the left side from the door across the om stood a rather large chest. On top in orderly fashion lay about a dozen dark glasses--eyeglasses with massive gold frames.

Something especially attracted my attention. All the buildings had doorhandles made of copper. Even the door through which we had entered. Whereas, on the inside they seemed to be of gold. As I turned around to check once more Arya Manas explained: "This door handle too was once copper. Likewise, the frames of those dark eyeglasses over there on the chest. Since they are exposed to the radiations of the crystal they have been transmuted into gold. Right now we won't need the eyeglasses. Later on we will have to use them. But, now, first come with me." With those words he opened the door to the "chapel." This room was about half the size of the former and was square. It had no windows, only a second door to the

left. The light which entered from the room we came from was sufficient to see what it was like. Here, too, ceiling and walls were painted plain white and: again a large straw mat covered the floor. In the center of the room stood a small octagonal table surrounded by seven similar ones. On the center table rested a platter of alabaster over which was a domelike cover of the same material. The diameter of the domelike cover was about 30 centimeter. The remaining tables were empty.

"The next room, said Arya Manas, is really our alchemical work room that is connected with the laboratory. We'll look around in there some other time. Today we only want to witness the effects of the Billur--that is what we call crystal in our language.

I assured him: "This surely will interest me immensely." "Be patient for a little while and I shall call the Chakimim at once to the Inkilab." With those words he stepped over to the door on the side and called. ...

(to be continued)

Paul Brunton

AN INTERESTING DISCOVERY has been made by all those who ventured into what may have seemed to them a new experience when they first began to trace the experiences of one who devoted his life to find the mysteries that surround the human being in a sensible way explained. Paul Brunton has attempted this and likewise has succeeded. The vivid scenes that appear before the eyes of the reader will let him relive with the author his travels in Egypt and the far East and will help to bring about an understanding of his more mature works such as "The Hidden Teachings beyond Yoga" and "The Wisdom of the Overself." "The Coming Crisis of Man" also is indicative of the results that manifest in Paul Brunton's experiences which he so profoundly expounds and are an outcome of the guidance he has had in his personal life.

Newcomers to the esoteric work will find the works of Paul Brunton extremely interesting and revealing. They will provide them with a deeper insight into the relationship of man to the manifestations from the so called higher spheres wherein he will find himself as an inseparable part.

ALCHEMICAL

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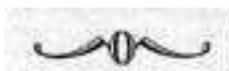
Paracelsus...Back Cover

PARACELSUS

1963

Welcome aboard the New Year. The calendar says a new year has commenced and everyone, with a few exceptions, agrees. As we scan the months before us we will readily see that the outcome will depend to the greatest extent on our way of thinking and on our actions evolving out of the latter. It is completely up to us what the new year will bring and eventually produce as end results. A year may be a long time and by the same token of a very short duration. Again, it is up to us what its duration shall be.

What will it hold in store for you? Fulfillment of your hopes and wishes? We shall do all we can to help you in the attainment of your aspirations. This brings us to some of you who had to be disappointed by not being able to attend the 1962 study groups. We too regret that we were not able to accommodate all who asked for admittance. Although it was not anticipated to have any First Year groups in 1963, an exception will be made for those who so earnestly tried to attend and had to be disappointed. It will require a reregistration as without your approved application no one can be admitted. You may ask again for registration material and information. Since the number of students to be accepted will be very much curtailed, it is suggested that your application request reach us as early as possible. First Year groups will convene during early Fall of this year. Attention is also called to the fact that married couples, when at all possible, are advised to attend jointly. Previous records prove the advantage of such arrangements. For information concerning this special First Year Group contact the society without delay to avoid another disappointment.

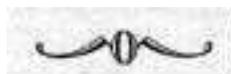


The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN" give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

Ad Infinitum

"It is forever." "I am going to swear this off forever." What does it really mean, this "forever"? Is there such a thing? Or is it just a saying used as substitute for "As long as I am able to do so," most likely. The word forever is similar in meaning to endless, no end, eternity, etc. Can we foresee such an event, hardly? Our thinking is limited; we may imagine it to be unlimited, but this very fact has placed its limitations upon it. We can only add our willingness to the attempts to perpetuate certain occurences or happenings from either reoccurring or to bring about a continuous manifestation.

Before we commit ourselves for all eternity we better pause' because our limited capacities certainly are restricting us for anything of such far-reaching consequences. Let us attempt NOT to be hasty and to make certain, before we commit ourselves, so we will not have to recall or rescind or rectify the commitments, we entered into rashly, and which by then would have already started the process inaugurated. You will recall that, at the beginning of the instruction periods, you were admonished not to expect any promises as to the Metaphysical, Cabalistical, or Alchemical work before you. Once such a promise is made, it would have to be kept. Since all individuals are different, it would also be an injustice to make such statement as any promise made would be differently accepted or understood according to the individual's degree of intelligence. Man-made time as a duration of objective consciousness is limited and anything started or begun within its limits is bound to change and cannot be ad infinitum or forever.



May We Ask You?

It is a very unpleasant subject to talk about money. It is a medium of

exchange. It never has meant more to us. In order to exchange the services rendered by the printer and the postman, the only two who are being paid for their services, we need the nominal amount for the subscription of the bulletins. Since the money sent in for the subscriptions is not sufficient for the publication and the laboratory work connected with it we have to make up the difference ourselves. However, if you cannot afford to pay your yearly subscription you will receive the bulletins free of charge as in the past. We have declined the suggestion to raise the subscription price in order to avoid hardships which might arise in some cases.

An Eventful Year

To those who attended the 1962 study groups it has proven itself in more than one way as an eventful year. With the beginning of the classes in January, when at times everything was shrouded into such a dense fog never before experienced in this valley of the Rocky Mountains in memorable time, followed by the beautiful springtime, summer, and warm Indian summer, until the first snow fell again at the end of the year, it has left a memory within those who attended the study classes and dwelled among their own spiritual kindred here during those unforgettable two weeks, that it can easily be understood when all were reluctant to leave again. The experience that each individual had encountered for himself is his own treasure and is esteemed accordingly. When that last eventful morning broke before each little group had to separate and a new dawn arose over the high mountain peaks, those who in the last moments of profound silence "realized" what had been going on and then reached its climax at the "farewell" know only too well what this year or, better still, the future holds in store for them.

Unfortunately, not all who had come will be able to come back this year. Some will have to wait a little while longer. But, then again, time in the one sense we have learned to look upon, is of no essence to us. The dawn we saw breaking will soon begin its glorious sunrise. This time, the sun's rays will rise triumphantly behind the mountains and will let us "see" what lies before us and what is actually and really at our disposal to hold, to keep, and to cherish with thanksgiving. It will be a new experience, yet again only a continuation of the preparation for our own preparation, which was begun only last year. Now the time will have arrived when we shall prepare ourselves for the next greater event to be climaxed again in the very near future.

One can easily understand now why this work is not to everybody's liking; and we also do know why. Most are not willing to make the sacrifice. We do not speak of material sacrifices which are insignificant compared to the sacrifices that the true inner self has to bring. The written word is without might and power to penetrate and to convey its meaning that only

the properly attuned and receptive soul segment can comprehend when the state of properly attunement has been achieved to the source or rather instrumentality through which it imperfectly flows to the attuned like. Those wonderful moments of "at-onement," of mutual merging into the same stream of spiritual (not mental) at-onement, are rare indeed in our mortal lifes.

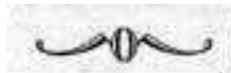
The heavenly hosts, who in their graciousness have bestowed upon all these blessings, jointly will, in their various degrees, again pour out that heavenly manna, gently like the Maydew, upon all those who in all sincerity and with a pure and contrite heart are striving to serve their fellow men and creatures.

Our arms are likewise raised again to receive those with a hearty welcome who have placed their pure hearts upon the altar, invisible to the eyes of the profane, where the inner illumination will become brighter with each new offering of those who have commenced to walk the path and now begin to see the soul penetrating light of Yesod in its pure and radiant color on the path ahead, only to be entirely engulfed by it eventually.

Truly, a blessed and golden casket of nature's marvels has been opened. The entrance to the golden palace of the King invites all those who are trying with all their heart and all their might to sever the bonds of the last of the three commonly known kingdoms to emerge as newly born Humans; ready for the final entry into the real world into which we have become initiated and wherein already the rebirth begins to take place.

To all of you who have been here in body, soul, and mind, and to those of you whose mind dwells here intermittently goes forth again the kiss of peace upon your forehead and the gentle embrace of the true love that only the pure in heart can respond to.

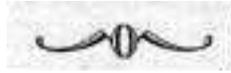
May the strings from the upper realms ring within us again and vibrate in harmony among the little groups at the identical rates that produced those harmonies which only the soul, that has found itself, can be attuned to.



Your Laboratory

Too many place an overemphasis on their laboratory. Nice as it is to have all the instruments and essentials to accomplish the alchemical manifestations, it is by far more important to become thoroughly acquainted first with your subject matter. A lot of valuable time is being spent

behind flask and retort that could have been considerably shortened if the theoretical part had been understood. Before beginning any practical laboratory work the process involved should be mastered, even to its final stage, in the applicant's mind. Then only the manual manipulation of the vessels and ingredients remains. Alchemy has to work first within before it can be demonstrated without.



Attention: Subscribers in Europe

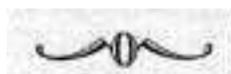
Next year, 1964, subscribers to the alchemical laboratory bulletins residing in the following countries: Austria, Belgium, Denmark, Great Britain, France, Germany, Italy, Luxembourg, Switzerland, and the Netherlands, will have an opportunity to make personal contact with an instructor from the laboratory of the P.R.S., the one who conducted the 1962 study groups.

Please indicate your availability so further arrangements can be made for the time, place, and conditions under which you may participate in the instructions and similar periods. They will, of course, like all other instructions be entirely free of charge.

In the following year, 1965, Australia, New Zealand, and the Far East are on the contemplated list. Further announcements will follow in later issues of the Bulletin.

...And it is Still Good

About seven years ago a bottle with tap water, half filled, was placed unstoppered in the laboratory. A small amount, the size of a small pea, of alchemical sulphur out of crude sulphur was placed in it. According to Paracelsus, this would not let the water get stale or diminish in quantity. The present condition of the bottle, with the water and the small amount of alchemical sulphur, demonstrates the correctness of Paracelsus's assertion. The temperature in the laboratory had reached high degrees during the summers and normal room temperatures during the winter months. Still, no change has been noticed during the intervening years. Skeptics may smile; but so do we, knowing "why" it is so.



The Sulphur

Many have written about their sulphur after they had returned home. There was either a misunderstanding, wrong procedure, or similar happenings. The method demonstrated in the laboratory was one of many such procedures. However, it can be simplified at home, especially when not sufficient or similar equipment is available as was the case in the laboratory.

Take the herb, soak it in water, macerate or distill it, and then filter it; let evaporate. The remaining feces will yield the sulphur. It will powder in the mortar when ground with the pestle. If it is distilled with the vegetable mercury it will not stay powdered but will return to a wax like consistency, especially when kept in a warm place. This sulphur can then be mixed with the purified mercury and salt. It will produce a darker substance but is efficacious just the same and requires less time to prepare. It will get lighter in color with time.

Bit Nur

(continued from page 155)

He knocked three times in a very distinct rythm. From there, i.e., the laboratory, this sign must have been given throughout the building in some manner, because within a minute's time one could hear doors being opened and shut and soon after the first of the Chakims appeared in the anteroom. Since they knew me they were not surprised to see me. There were seven that had appeared for the "Ceremony." After we finished greeting each other, without further adoo, they reached for the eyeglasses. Arya Manas also followed their example and urged me to do likewise.

The utter blackness of the eyeglasses was so strong that several minutes passed by before my eyes became accustomed to them. I barely could make out the tip of my nose and the hand in front of my eyes. It was like being in a very darkened room.

In the meantime Arya Manas had opened the door connecting the "Chapel" with the anteroom. One of the Chakims opened the top of the chest that was next to the door. Then they turned back into the anteroom and stood in a row across from the wall with the window in it. Now, Arya Manas himself locked the shutters and we found ourselves in the deepest darkness. All of this happened in silence. Slently Arya Manas reached for my hand and guided me into the farthest corner of the chapel. Soon after I felt his hand feeling over my face convincing himself that my eyeglasses were properly placed. Then he left me. For about one minute there was absolute silence in both rooms and I sensed that the great moment had arrived. And so it was.

"Bishum Adunna--in the name of the Lord" sounded suddenly Arya Manas' voice from the middle of the chapel. At the same time he lifted the alabaster dome from the little center table. What then followed made me almost cry out in astonishment. Suddenly, an intense light filled the entire room. A light so bright, pure, and snowwhite that our artificial lights and carbon arcs could not produce. Yes, so strong, if I would not have been entirely sure would not have believed to have had black glasses over my eyes. It was like a neutralizing light, the dark glasses making it possible for me to see things as though they were colorless or transparent from the beginning. Intense as the light was, yet it did not glare thanks to the protective eyeglasses. Without them my eyes could have hardly endured it.

Where did this wonderful light come from? From a crystal, the size of a fist, on the round alabaster plate on the little center table came the glare. I noticed, after some time while looking at its shape, that it was of a Ikositetraeder.*

But listen; what was that? A monotonous song reached my ears coming from the anteroom. The Chakims had raised their voices and attentively listening I could understand each word. It was kind of a hymn in which I noticed certain expressions that reminded me of the Emerald Tablet of Hermes Trismesgistus, and as I did find out later, it was the original text. It was sung in the Chaldaen language and I shall give it here in the German translation:

PRAISE AND HONOR BE UNTO OUR LORD WHO CREATED HEAVEN AND EARTH THROUGH A WORD. AND HE CREATED THAT WHICH IS ABOVE LIKE UNTO THAT WHICH IS BELOW AND THAT WHICH IS BELOW LIKE THAT WHICH IS ABOVE.

HIS FATHER IS THE SUN, HIS MOTHER THE MOON. AND HIS BREATH THE WIND BLOWED GENTLY OVER THE EARTH FRUCTIFYING IT.

AND THE CREATURES FROM BELOW MIX THEIR POWERS WITH THOSE FROM ABOVE AND THEY BEGET A WONDERFUL BEING.

FOUR ELEMENTS DOES IT CONTAIN WITHIN ITSELF.

IN ITS EARTH IS OUR LORD. IN ITS WATER IS OUR LORD.

IN ITS AIR IS OUR LORD. IN ITS FIRE IS OUR LORD.

EARTH, WATER, AIR, AND FIRE PAY ATTENTION TO HIS WILL,

AND OBEY THE LAW OF OUR LORD.

THUS IS THE WORLD CREATED AND THE NAME OF OUR

LORD IS THE KEY TO ITS SECRET.

These seven verses were repeated seven times. A deep silence followed when the song had ended.

Arya Manas who had stood next to me, and who had remained motionless the entire time, walked towards the center table to place the alabaster dome over the crystal; he had put the cover on the floor when he uncovered the crystal. At once the white light disappeared. When I removed my glasses I noticed that it was not completely dark again because the seven metal bars on the tables surrounding the center table gave off a florescent light, some pronounced bluish while others had a green glimmer. Yet, the whole appearance lasted only a few seconds.

Now, the shutters next door were opened again and the Chakims entered to get the metal bars. When I examined them later by daylight even my last doubts had to vanish: I held pure gold and silver in my hands.

After that, Arya Manas gave explicit explanations about the entire procedure of the Inkilab, about its being, and the whole manufacture of the Billur.

**twenty-four sided.*

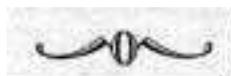
(To be continued)

A Report

Many would like to read a report of what had transpired during the study terms. As much as we would like to even indicate what took place, it would only emerge as an incoherent attempt and therefore would not convey any idea of what it is really like. As all those who attended agreed, it is an experience that has to be lived through. It is of such a personal nature that no two experiences are identical in its minute details, and yet they are of the same nature.

When in the previous issues of the Bulletin it was mentioned that those outside of the United States of America, who desired to attend, should wait and not make preparations to come to Salt Lake City, a few exceptions had to be made for specific reasons and should not be interpreted in a contrary light. A frater from New Zealand and a sorer from Honduras were given special permission. This is indicative of the work they will have to perform respectively. We greeted those that came from the extreme corners of the U.S.A. and Canada and reluctantly did we bid them Good Bye, but as the German greeting so beautifully expresses upon parting "Auf Wiedersehen," until we see each other again.

And so shall it be until we see each other again. It is immaterial whether in this same abode, or in a different place, in another country, under different conditions or customs. As long as we shall meet again and continue under whatever and whosoever guidance, because we acknowledge only One Source from which all blessings flow: The God of our hearts bearing the ineffable name enshrined within us because it comprises THE ALL.



Second Year Groups

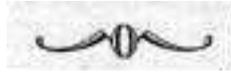
We are extremely pleased to announce that it was our good fortune to reduce some of the metallic processes to a duration of one month at the present time. We hope to be able, within a short time, to reduce the processes to a duration of two weeks, as was the case with the First Year herbal process.

This unusual occurrence contains within itself an interesting story that you will be delighted to hear in the laboratory. Just as it seemed impossible to achieve the visible signs at the end of the second week for the herbal processes, so will the present condensation again produce the result, this time only in the metallic nature and in more detail.

We have been very fortunate to obtain some of the raw material personally in one of the Utah mines and other substances in the mountain ranges of Arizona, Nevada, and Southern Utah. The results of this high mountain climbing to the sources of the presently obtained materials for the metallic work are most gratifying. They have been generally accepted by those who saw and witnessed the same as an indication of the guiding hands behind the work to help those who want to be helped in this marvelous work.

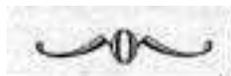
Symposium 1963

This year's three day weekend Symposium will be held in Southern California. Those who would like to attend may contact the society for further details. Only subscribers to the Bulletins may attend. Please do not ask to bring some friends who are interested in the work of the society. There will be no further announcements concerning the symposium in the bulletins.



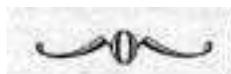
New Subscribers

Due to some requests for extra application blanks, you will find enclosed with this issue an extra one. Please use caution in handing them out; give them only to those who are interested in the work. Our time is very limited and any unnecessary correspondence will take the time away from you and your problems relative to the work. On the other hand, do not deny anyone, who sincerely seeks for further light concerning the Alchemical work, the privilege to become acquainted with the work of the Society.



Thank You

Thank you for the beautiful Christmas and New Year's greetings. Please accept this personal expression of gratitude from Frater A. and Soror E. for your thoughtfulness in word and deed. You will hardly ever know how deeply grateful we are to have been remembered by you. We will do all we can to make your next stay again as happy as possible. Those of you who are anticipating to come for the first time to this valley in the high mountains will likewise be welcome. May the bread that you have cast upon the waters return to you manifold and may you rejoice in the blessings which are based thereupon.



ERRATA

Most of the copies of Bulletin Nr. 11, that were mailed, had a correction written in with ink. In case you should be in possession of a copy that has the correction not inserted please read on page 125 under "A" for "fence" the word "sword." Page 131, line 4, omit "M = yellow on the Queens scale and blue in one of the four elements" and insert "L = Lamed = Libra."



The above chart will demonstrate how not only the human species or for that matter the animal world is affected but every growing organism, no matter how small. The micro world as well as the macro world are subject to the radiations from the celestial spheres whether planets or stationary bodies. The reaction of the minerals, metals, plants, animals and humans as well as the entire conglomerate elementary world are subjected to these cosmic lawfully manifesting changes. It is only the continuous change that provides us with the cosmic stability. The metamorphosis of a plant is but the immutable stable law of progression. This expression taken at face value, confusing as it may appear, is the main stay of the universal cycles with their varying degrees. It will be seen in the above chart that a similarity of the inherent qualities, as they manifest in the human behavior pattern, will likewise be found within degrees in either of the other realms. The analogy presented by the above presentation can be taken into all other natural occurrences and will prove not only a similarity but a fundamental, and coherent, unity.

PARACELSUS

NOWHERE IN THE PAGES OF modern history has an individual caused as much controversy concerning his personality and teachings as Paracelsus. The pro and con of this man's approach to modern medicine and biochemistry has bestowed upon him the name of "The Luther of Medicine."

Revolutionary, indeed, were his concepts and even more so his approach and results to the causes of ailments as he postulated them and proved them through his sometimes miraculous cures.

The potencies he describes to minerals and metals are only gradually being rediscovered by science. Most important still is the rediscovery that awaits to unlock the seemingly strange and contradictory terminology of this sage.

It will be many, many more years before the true value of his teachings will be recognized. In the meantime those who are privileged to become initiated into the wisdom that he has left posterity are the living proof of this great mind's heritage. He was and still is centuries ahead of his own time as the past and present has proven and the future will continue to evince.

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Why Not Advertise?

Sound, Chants and Melodies

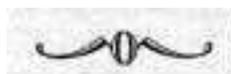
We Advise You to Stay

From "The Little Mystic Magic Picture Book

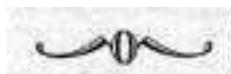
Jacob Boehme

OFFICIAL NOTICE

In order to protect all those connected with the work directly and indirectly (this includes the subscribers to the Alchemical Laboratory Bulletins) and to comply with the existing laws of the land, The Paracelsus Research Society has been incorporated under the great seal of the State of Utah, U.S;A. as a non-profit, educational, institution.

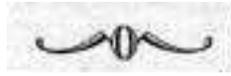
**YOUR MAIL**

It is deeply regretted that you have to wait so long for the answers to your mail. The reason for the delay is the insufficient time at hand to reply at once. It is hoped that in the near future a part time secretary can be employed to help with the ever increasing mail so that it can be handled more expediently. Due to the lack of means at the present time that have to be in their limited amounts diverted into some other channels, such as laboratory equipment and other related expenses, we do hope that you will bear with us a little while longer until we are able to discharge this obligation towards you more efficiently.

**OOOPS**

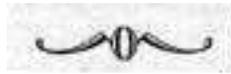
In the previous bulletins enclosures were inserted reminding delinquent subscribers of their subscriptions. It turned out, that in quite a few cases, reminders were erroneously included where there were none due. Should it have happened that you had received one of them and it was not applicable in your case, please forgive the error. Where some have been so

generous as to enclose again their subscription fee we shall of course credit them for the coming year.



NO TELEPHONE CONFIRMATIONS

We have received telephone calls from various parts of the country concerning the study groups. No verbal agreements can be accepted and entered into. Please ask for enrollment applications. If after processing them you are accepted, you will then be notified immediately. (See notice above).



The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN" give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

A MINORI AD MAJUS

From the lesser to the greater. Where does it all lead to? No one will know it in its entirety. It depends on the individual's efforts. Each will have a different perspective of the plane before him. The possibilities are so many and so varied that one could specialize in either of the many fields comprising Esoteric Astrology, Qabala, Alchemy and Ceremonial Magic. Before attempting such a move, however, it becomes imperative that the subject matter under consideration is fully understood and all the others are mastered likewise. No small order, indeed! No one claiming to be an alchemist can do so without having mastered the fundamentals of Esoteric Astrology and the Qabala. Neither could one understand the Qabala without being informed about Esoteric Astrology. Those who attended the first year study group realized this only too well when visibly observing the phenomena. The drawing together of the various segments from former and present studies into a coherent whole has demonstrated the necessity of such a procedure. In many cases too much emphasis had been placed on theory

and one-sided application. To know what, when, and how to do something at a given time is of importance, not just believing it to be so. True esoteric teachings comprise common sense, practical, and applicable laws and not only hypothetical postulations. They can, should, and have to be proven and demonstrated in order to be of value. Not only by others who claim to be able to do so, but by you, the individual. Your time spent on previous studies has not been wasted, on the contrary, it is now helpful to let you come to a better and clearer understanding of what lies before you after you have attained to the higher from the lesser. But you must act and not just read. You must experiment to prove the laws and not just study them. You must be able to produce at will the manifestations and not be contented with what others know or believe that can be done. Then only will esoteric teachings become of value, and you will advance from the lesser (belief) to the greater (knowledge). A minori ad majus.

THE ALCHEMIST SPOKE

(From an old record)

The following has been re-recorded from an old worn phonograph record of which only two were ever made. The master and one copy. Both are old and worn and could only be made audible again on a modern powerful machine. Audibly enough to be transcribed on a soundtrack and herewith partly made public for the first time. Perhaps two or three more playings would erase the last traces of sound.

It will give you an inside of the life, thinking and habitation of an alchemist, not of the Middle Ages but of our own present century.

It begins with a chant. The wording being sanscrit and it is accompanied by the deep resonant strains of an instrument.

Incidentally the voice would be recognized by some of the readers. Here follows part of the verbatim rendition:

"Here I am, alone, in my little alchemical laboratory, concealed from the prying eyes of the curious people that don't even know what goes on behind these locked doors.

"Yes, I am an alchemist who delves deep into the secrets that remain

forever a mystery to the materialistic mind. Here, in my laboratory, among my flasks, retorts and sandbath prevails a cozy warmth. There is always a fire going. Flames, that flicker almost rhythmically and reflect in the glass bottles and flasks, are my constant companions. For without the precious heat nothing can be accomplished. Here it is always quiet and peaceful and a fragrant smell of herbs, that are hung above my head in bunches to dry, are dear to my heart.

"This is my Sanctum Sanctorum; my Holy of Holies. Nothing profane can enter here. For in this place I commune with the God of my heart.

"Here I project my consciousness to those who are dear to me. Here my communion with the infinite takes place. Therefore, my beloved ones, who are attuned to my word: 'Peace be with you.' A deep and abiding peace of the Cosmic penetrate your heart and your whole being. Before the golden Rose Cross do I give my benediction unto you: 'Peace be with you.'

"As we are alone and our hearts and minds dwell in the love of God and a new day is about to dawn over these high eternal snow topped mountains let our hearts be pure and virtuous thoughts, like the dove of the temple, enter our sanctum to prepare it."

Then followed a chant movingly and touchingly sung with the deep resonant chords ebbing off into the eternal silence. Part of the text which followed is known by now to those who have gone through a certain early dawn before departing for their respective homes. It cannot be given here, as it is only the attuned ear and mind that would grasp its meaning. But it shall be given to those who in their own time will find the way to the place prepared for them on their mundane journey, to rest for a while and refresh themselves for their climb up into the higher realms, towards the light which they have become aware of and have faintly seen and to reach out again for the mana that is offered them there and of which they have tasted.

REVISED SCHEDULE

We have revised our schedule for this Fall. Those who attended last year's study groups and are on the borderline of the next one but still would like to make sure of their progress have requested a brief review before attempting the next step. In order to comply with their wishes and to be of help, especially where husband and wife respectively are contemplating to take the class together, and where one has attended previously and the other would participate for the first time, we shall comply in order to, make it possible for couples to have a joint commencement in the practical as well as theoretical work. There will be one group opening each in Sept., Oct., and Nov. Please write immediately for placement. This applies also to

single persons.

Enrollment conditions are the same as last year. There will be no charges for the instructions and the use of the laboratory.



ARE VVE LUCKY?

In our overseas correspondence we get frequently the reply that we are lucky to be able to procure all the laboratory equipment we need. It may sound strange to us here in the United States of America; but it is a fact that not everybody and not everywhere can one obtain the desired essentials for one's laboratory. In Great Britain, of instance, we are informed one cannot even buy a condenser without permission from the authorities. It would be considered chemist's equipment and cannot be lawfully purchased without a permit. And so it goes. From Africa we have reports that crude laboratory instruments are being used such as water pipes for condensers without even having a possible way of cooling the condensate. We could go on and on and bring information of the hardships that are being endured. And all this just to be able to produce the most elementary alchemical substances.

It is likewise strange to hear the tales from citizens of our own country who, after a few failures in the beginning--because their apparatus did not function properly due to their ignorance of how to handle them--blame it on the imperfect mechanism.

What about the ancient alchemists? Did they have our modern equipment? Of course, not. Still they were able to produce with their crude implements what most of the present day practitioners are very remote from achieving.

Let us be thankful for having what we have on facilities to perform our experiments until we master them and not complain or blame the insufficient equipment. The blame is much better to place where it belongs, namely, on the ignorance of the performer who in most cases is too impatient from the very beginning.

BIT NUR

(continued from page 164)

Since those explanations were given to me under the seal of silence, I

cannot make them public in their entirety. Only some of it shall be hinted at. At any rate, it convinced me that our present-day chemistry is still rather far off from solving its last great problem, to find the particulars of the structure of matter and the opposing comparisons of the "Elements" which are no elements; likewise the present periodic system of the so called elements which contain too many openings.

Arya Manas, as will be remembered, told me that the Billur each time transmutes the metal into the next higher group i.e. copper into silver; silver into gold; and if one studies the periodic table of the elements will see that this is so. But how is it with iron, platinum, mercury, and lead? Here the proper order has definitely not been established.

Further, Arya Manas told me, who was informed about the results of our modern researches, that the so-called orderly numbers of the elements from 1 to 102 which supposedly are representing the positive nuclei and the numbers of its negative electros in reality have nothing to do with it, as the atomic weight is the determining factor.

These numbers are for the time being to be looked upon as arbitrarily and will have to be changed again after the discovery of further "elements" in between, which are no Isotopes.

What finally the thing in itself and the manufacture of the Billur concerned, he explained to me, was the original stone of the Philosophers as Hermes Tresmesgistus knew it and which differed from the one of the middle

ages not because of its substance but of its crystallization. Also that in the latter science was not far enough advanced. The crystal represents the "Individium" in the mineral kingdom and accordingly belongs to its law of evolution. But this should not be understood that each mineral has only one form of crystalization and those different forms of crystalization represent sort of a ladder. No! The same mineral can, also according to the laws under which the crystallization takes place, develop to various heights either naturally or artificially.

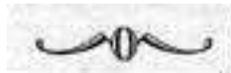
I have learned a law, or the chemical proportions, which at the same time reveals the manufacturing and crystallization; but I am sorry to say that I am not permitted to bring it openly here.

When I examined the silver and gold chemically (the laboratory in Bit Nur

has all the necessary apparatus), I came to the astonishing result that the atomic weight of his silver was not 107.88, but 108; and the one of the gold not 197.2, but registered at 196, which gives rise to the conclusion that both may be considered as "Mischelemente." Without doubt there may be many more of those "Mischelemente." Yes, we may not even take a shot in the dark, when we say that all existing elements in reality represent isotopes mixed out of seven substances.

Herewith I have to close now. What the important thing to report was, I believe to have convincingly discharged. (There were some charts attached explaining the above that are too complicated for the layman to understand.)

Today, when we look about, we see that of the occult sciences the long ago buried astrology was the first one to emerge again in its resurrection. Today almost everyone believes in the influences of the stellar bodies in the human life. Magazines, newspapers, and astrologers are to be seen and heard of everywhere. One can buy crude horoscopes; and even in establishments one can have his horoscope read. And now, no doubt, Alchemy will follow the example of astrology. Obstacles that prevented the reviving of Alchemy are gradually being moved aside. In not too far off times, both scientist and laymen, will reach again for their goal in the occident, that long ago the initiates of the East have attained; but for the time being it has to remain heavily protected and concealed, namely: "The stone of the wise" or: "The Philosopher's Stone." Here Dr..... concludes his report.



WHY NOT ADVERTISE?

"What is being offered through the Alchemical Laboratory Bulletins and especially during the study groups should not be withheld from those who also would like to be participants." Such and similar sentiments are frequently voiced. We are being asked why we do not advertise at least in some magazines and tell others what they may find. The thoughts expressed are well meant. It would help us financially and otherwise, but it cannot be done. As previously mentioned there will be eventually only 144 chosen. Though 500 copies of the Bulletins are being printed the present number of subscribers is down to approximately 200. We have had and will have to eliminate some more. At the same time we will accept some new applicants preparatory to the time when others have advanced enough in the work to do likewise and fulfill their calling.

How can all the work be accomplished, a laboratory maintained, instructions given without pay, the bulletins printed and mailed and the incidental

expenses being paid out of approximately 200 subscribers at \$2.00 each, equalling \$400.00 per year? Well, it is being done. Not with the \$400.00 only from the subscription money, of course.

"We have never been asked for any donations. Neither have we heard from any one else who has been asked." Such and similar questions likewise confronted us. It is a fact that no one ever has been asked for a contribution towards the maintenance of the society's functions. Yet the work goes on.

Why, Because we have to live what we teach.

Sounds, Chants and Melodies

Seven basic notes on the keyboard make it possible to bring about very simple chants as well as complicated melodies. So much lies hidden and needs to be discovered in the world of sound, especially pertaining to the musical interpretation, that one cannot help but wonder about the awesome possibilities that a musical--and sometimes not so musical--sound can produce. The Bible gives us one of the most beautiful words when Paul writing to the Corinthians says: "I will pray with the spirit, and I will pray with the understanding also;--I will sing with the spirit, and I will sing with the understanding also."

He gave' us to understand that we shall pray with a spiritual understanding and when we sing we shall do likewise. Most likely we will ask ourselves what is the motive behind prayer and singing. Can it help us or do we attend to it because we are told to do so and hear others do it? Both, in times of sorrow as well as in times of joy we pray and give air to our feelings by singing to ourselves because it expresses our emotions as they are felt at that particular moment. Songs have inspired men to do great deeds; and prayer has given them the strength to accomplish them. At times, when we feel blue, the words and the melody join into a prayer and song; and we begin to feel uplifted. We have gained in strength where we were weak before. Many a times a joyous song has helped others. It made the listener feel good and created a feeling of friendship and harmony. And when in association with others we jointly express our feelings, we actually create a better environment for all of us and especially for the weary and the downtrodden ones.

The great Reformer Martin Luther said: "Where people sing, there you may rest at peace; for evil people have no songs." Observation will show how true this is. People who harbor evil thoughts shun good music. It hurts them and makes them feel that they are out of place. Yet many a hymn sung in a church, synagogue, or temple has touched many a soul to turn from the

ways of deceit and falsehood and made them utter a prayer for forgiveness. And then, when that glorious moment of repentance came, they did sing with full voices and gave thanks for the light which they had found. The Light of the world which we find in the Christ. The true Christ of all nations and tongues.

Perhaps you have noticed once in your life the deep bass voice from an elderly man who tried so hard to express his feelings in a song, though he could hardly carry a tune. But he sang with all his heart and soul and expressed them in the words and the melody that came from his heart. He felt like a member of a celestial choir because he was not just singing a song. Oh, NO! He praised his Lord and Creator in a melodious prayer.

When our Heavenly Father gave us the organs of speech and hearing to receive the spoken word, He did not just want us to get its outward vibrations, but so we may assimilate them, so they can penetrate into our hearts.

From infancy on, when a mother held the newborn babe in her arms, the first thing she did was to give thanks for the child. In her prayer she gave thanks to God for the little one she was permitted to help bring forth and prayed for its future welfare. And then? What was it she did then? She hummed a lullaby. Tenderly she expressed her emotions and poured them out in a melody. It may have been a known lullaby or it may have been one of her own creation that only a mother can hum and that will never find the way into a song book. Because it is divine melody, it is a song that only angels can sing. It is a prayer destined for celestial realms and not meant for profane ears.

And so on. All the way through life. During childhood those simple nursery rhymes are an expression of feelings of friendship and goodness. They are prayers of the elders put into simple stories and tunes to guide and to direct them to do good. Ah, and then comes the time when that beautiful young love awakens. Some of the most beautiful songs ever written were love songs. There, the heart pours itself all out and tenderly prays for the beloved one to be careful so no harm will befall him and tenderly to remember the one and only one.

Shall I go on and tell how you--yes, you, whether you know it or not, are

unknowingly entwined with prayer and song all your life long? Do you remember your wedding day? How earnestly you prayed that your married life may be blessed and how, with a song in your heart, you looked at each other when you said "I do." and then kissed? "Ah, sweet mystery of life at last I've found you."-Yes, I have found you. "For it's love and love alone." So

says the poet and composer. And so the cycle goes on. At times we go through the valley of sorrow. But never without a prayer and a song of hope. We may have climbed the heights of success and want to shout to all the world and tell everyone how happy we are. What do we do then? We exclaim "Oh, thank you, thank you, dear Lord. Thou art so good to me" and burst forth with a joyous melody.

Yes, life is a long and earnest prayer and a beautiful song to those who want to see the beauty in life. True, to some, life seems to be a big drudgery. But they have seldom, if ever, experienced the light of love and felt inner contentment. They have not known the sweet peace that can come only to those that pray and sing with spirit and understanding.

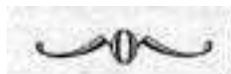
And then, when the curtain on the stage of life slowly descends and the hours on this earth are numbered, and when a weary soul closes its eyes for this life on earth, what will it hear? A prayer for its return to his heavenly realm and a joint song: "Till we meet again."

Yes, life is a prayer and a song.

May yours and mine, may our lives be a constant prayer of praise and thanksgiving. And may it equally well be a beautiful song of love; a song of harmony and happiness; a song of divine virtues and forgiveness. This then is my prayer and my silent song for you: "*May you find peace within you.*"

IT IS MORE BLESSED

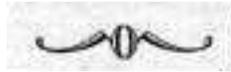
It is more blessed to give, than to receive. So says Holy Writ. Have you given of yourself, your talents, your patience, your love and the light you have received freely unto others? These are the only things that you can give. Worldly possessions are not yours. You are only a steward set over them. You cannot take them with you. What you give from within yourself will multiply itself many fold in the hearts of the recipients and still remain yours for all eternities to come.



WHO SAID IT CAN'T BE DONE?

Too late to reach us for insertion in the last issue of the Bulletin was a report wrapped around a very small vial that contained a precious red liquid. It came from New Zealand. In it was some oil of iron. The frater who mailed it attended last year's study group. Due to his long journey he was permitted to stay over an additional two weeks and had separate instructions preparatory to the second year. It fell on fertile ground as the result proved.

In the laboratory here we likewise have two fraters continuously working on their alchemy and the results are also very much encouraging. We thought to insert this little note for your own encouragement.



WE ADVISE YOU TO STAY

In order not to have to answer each of the letters separately that asked our opinion whether individuals in question should stop their memberships in the various mystical, esoteric and other fraternal organizations now, we most emphatically reply: "Do stay with them and keep supporting them." Just because you have graduated from grade school or junior high school does not mean that the need for such schooling has ceased for every one. We need teachers for all the subordinate bodies. Their subordination is only relative but just as essential as those that follow. From kindergarten to university, teachers are needed in their respective capacities. So are the pupils. There would be no schools without pupils or teachers.

Those that drop out prematurely from their classes before completing the term will have to make up for it one way or another. It is a foolish assumption to believe that in the esoteric work one can jump from one plane to another without having mastered the essential requirements.

If you intend to graduate in the esoteric work, you had better take in all that is offered you and within the realm of your capabilities to assimilate. Because what you neglect now will have to be made up at another time. There is no cheating in this work. Neither could one bribe a teacher.

From "The Little Mystic-Magic Picture Book"

In 1624 there appeared from the Latin translated into German a work called "Chymisches Lustgaertlein" literally translated "A little chemical garden of pleasure" by M. Daniel Stoltzius von Stoltzenberg, Boh. Candidate of Medicine.

In this book with its copper engravings much alchemical wisdom lies hidden. We shall bring here two excerpts. If they make sense to you and are understandable you have come a long way. If not, you will realize that there is much to be learned yet. Those, who attended the study groups of course have no difficulties at all anymore in reading them.

Under the engraving entitled "The Material for the Philosophers stone" it reads:

IT IS ONE THING, AND THROUGH TWO

IT IS ALSO THREE THINGS;

ALL THESE ARE BUT ONE.

IF YOU DO NOT UNDERSTAND ME, YOU WILL FIND NONE.

Things like these puzzle the casual reader and conjure all kinds of imaginative things up in their minds. In reality they are so simple, that one only shakes its head after having been given the key, that it could not have been realized before. This is no idle speculation as those who have been given the key and performed for themselves in the society's laboratory the process in the lesser circulation do know that it is so.

In another place it reads under the engraving: "The Lavation or Cleansing"

A LOVELY DOWNPOUR FALLS

FROM ABOVE UNTO THE WORLD,

AND WASHES, WITH ITS DROPS,

OUR BODIES CLEAN AND PURE.

THE BLACK COLOR VANISHES

AND IS LOST ENTIRELY.

THE LIMBS TAKE ON

LOVELY BEAUTY AND FORM.

WHY ARE THE BODIES WASHED?

IT IS THE WORK OF THE PURE SPIRIT ON EARTH.

THE SPIRIT IS NOT CONJOINT TO THEM,

UNLESS THEY ARE SUFFICIENTLY CLEAN.

Does it make sense, or is it still a riddle to you? Every word is true and has proven itself to be so in the laboratory under the hands of those who found out for themselves. Indeed, alchemy uses a strange language that has misled many because they overlook its simplicity and fancy all kinds of impossible things instead of staying within the simple ways of nature.

Truey, there are none so blind than those that cannot see:

JACOB BOEHME

JACOB BOEHME, a simple cobbler in a little town in Germany became the envy of the learned ones. The Teutinic Illuminate they called him, because he could converse on the most profound subjects the human mind can aspire to.

He was not a learned man in the sense as we look upon educated people who have titles and degrees from universities and institutions of learning. His knowledge and learning came from a higher source that transcends the learning of man.

Jacob Boehme showed the way to inner unfoldment and the possibilities for the so-called uneducated individual to receive the higher teachings that presently no institute of learning teaches in their curriculum because it lacks the initiates to teach them.

Jacob Boehme, a simple man, yet a highly evolved soul-personality left his heritage for all who want to walk the path. His works that he left posterity are the ever-living proof.

ALCHEMICAL

LABORATORY

BULLETINS

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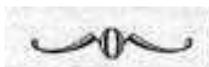
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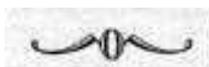
3rd Quarter, 1963

MISSING BULLETINS

So far sixteen bulletins have been published and mailed. If for one reason or another you miss any of the bulletins and would like to have a complete set, please notify us listing the missing bulletins by number. We shall be happy to mail them to you.

**HANDBOOKS**

For those that have not been previously notified, handbooks are still available at the price of \$2.00; \$3.00 for the autographed copy.

**SUBSCRIPTIONS TO THE BULLETINS**

As all will realize the \$2.00 per annum subscription fee is insufficient to cover the printing and mailing expenses of the bulletins. All subscribers can help us to reduce additional expenses by mailing in their yearly subscription during the first quarter of each year. This would not only save us much needed time but would also help us to avoid additional expenses for sending out default notices. Your cooperation in this matter will be greatly appreciated.

As we have pointed out repeatedly, subscribers who are financially unable to pay the \$2.00 yearly subscription fee will continue to receive the bulletins free of charge if they so request. Default notices have been mailed to those having been in default for more than one year. It seems to indicate a lack of interest in the work on the part of those who have failed to reply. Their names will be removed from the mailing list, starting with the next bulletin, unless they otherwise indicate.

The following is a list of subscription numbers of those subscribers who have not yet remitted their 1963 subscription fee only. It would be greatly appreciated if the subscribers thus listed will check their records and remit the due subscription as soon as possible. Please disregard this notice if the subscription has been mailed in the mean time.

42	86	96	107	137	163	200
51	89	99	110	147	181	202

60	90	100	131	159	196	240
78	93	103	134	161		



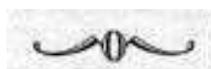
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SPEKTEMUR AGENDO

Let us be judged by our actions. This is important. Not only shall we be judged by our words, but, most important, by our actions. They are the results of our words based upon our thoughts. What are our actions? They are the manifestations of what we know or believe in. Mostly of what we believe, because our knowledge is very limited. So, likewise, are our actions that are based upon knowledge. We believe too much and know too little. It is so much easier to take someone else's word for it than to find out for ourselves if things really are as they have been presented to us by others. If we are judged by our actions--and we are--rightfully or wrongly, it behoofs us to be sure of ourselves first in whatever we commence to undertake.

Take astrology for instance. The mystic will have to become an Astrologer. But not in the commonly accepted sense. He will not use his mundane horoscope blindly follow indications. He will be a master of his actions as he creates them. He will realize his standing in the universe and live accordingly, knowing that he will be eventually judged, one way or another, relative to his actions. This Karma--the result of and our actions. It is the fruit of our labor that is inherent in the seed which we plant. The mortal eye cannot see the ripened fruit within the seed; but the divinely enlightened eye will perceive it. Each seed, as soon as it is acted upon will be judged accordingly to the law under which it falls. And likewise we Humans will be judged. If our motives are pure, honest, and godlike, so will our actions.

Therefore, think and live clean and your actions will become likewise. Yes, spektemur agendo (let us be judged by our actions) and triumph over fear: the negative seed inherent in ignorance.



CHANGE OF ADDRESS

Each time bulletins are mailed out a number of them are returned because of incorrect addresses. For each returned bulletin our mailing expenses increase four-fold since we have to pay twice the regular postage for each returned item and then the extra expense of sending it out again. We therefore like to ask you to notify us immediately of any change in address that you contemplate to make.

Excerpts from the Biography of an Alchemist*PART ONE*

It is a difficult task to gather from such an abundant material excerpts that strike one as more important than others, when at the same time equally interesting instances are given a secondary place. Never-the-less an attempt is made to select those occurrences and descriptions we hope that will appeal to the readers of the Alchemical Laboratory Bulletins.

"... that is the reason and why it seemed appropriate to write these things down. It saves me the time to reiterate again and again what has been said so many times before." The one who spoke these words sat in his chair and sorted some mail on his lap. He paid very little attention, at least so it seemed, to the one sitting across from him on the sofa.

"But it seems all so fantastic; so out of this natural world," replied the young man on the sofa. His hand went around his shirt collar as if it was too hot or the collar too tight. But, neither was the case. It was a frantic movement that bespoke an inner excitement mingled with disbelief and wonder. Perhaps confusion would be a better explanation.

"To some--yes. To others--no" came the reply from the man in the chair.

"You don't look like an alchemist at all. When one has looked at pictures and illustrations in the occult books, one sees old men, darkly dressed standing over their furnaces and fire concocting secret formulas. But, you." and he paused as if he was sorry that he had said that much already.

"Go on," said the elderly one.

"How old are you?" came the unexpected question from a young woman who stood leaning at the door opening and had silently listened in.

"Not very old as men count. Again, perhaps, older than men count" came the words from the lips of the one in the chair who nonchalantly went through his mail, sorting it in little stacks, holding an occasional one in his hand for a moment, and, as if nodding to himself, laid it unopened aside.

"You give answers like an old oracle--never to the point. You always leave wide

openings that one can interpret one way or another," started the young man on the sofa again.

"Very well, then. How old are you?" asked the elder of the two.

"Twenty-four years next March," came the eager reply.

"Ah, good. What date?"

"The seventeenth."

"Hm" was the only reply that followed. Then there was a long silent pause before anybody spoke or even attempted to speak. Finally the young lady began: "To others you are a commonplace person. Forgive me, I did not mean it the way it sounded. You know, what I meant was that you do not appear different from other people on the surface."

"Go on," came the words while more letters were being sorted.

"Well! You know what I mean, and you know what Godfrey is trying so hard to tell you."

"Indeed I do."

"Then why are you so difficult to fathom? So elusive with your answers to our questions?" While she was speaking she walked over towards the sofa and sat down next to the young man. "We both have come a long way to see you and talk to you," she said in a voice that sounded reconciling, because she had a feeling that her former words could have been taken offensively.

"I know," was again the only reply that came from the chair. The young man started again to go with his hand around his collar. He was fighting with himself. He was not sure how to say what he wanted to say and again did not know where to start with all the questions he had so carefully prepared in his mind before he came here. Finally he gathered enough courage and said: "We have saved our money for this trip just to see you and talk to you. Believe me, it was not easy. Ours was a long and difficult trip. It took all we had. And now we have to leave again because our time is up and our trip home has already been postponed twice."

"Yes."

"Is this all you have to say before we leave?"

"No."

"Then why don't you say it?"

The man in the chair looked up. He took the letters and laid them close to his feet

on the floor. Some to the right and others to the left. Then he stood up. There was nothing unusual about him. Average height, a little leaning towards being obese, no fiery eyes, only an apparently strong and healthy individual. The two on the sofa looked at each other. There was something strange beginning to take place. The man before them changed. Not so much in an abrupt way as in the gentle way he began to speak. His voice had changed. It sounded more resonant. Each word took on a meaning. It became a picture. Both could see what was spoken. They felt enveloped in a cozy warmth that was very pleasant. And above all their attitude began to change towards the man before them. Where before disappointment had taken complete hold of them it gave way to a pleasant feeling that seemed to go throughout their body and mind. They felt secure. A feeling of contentment and quiet, yes, more than ordinary quiet came over them. They looked at each other silently for a moment and again turning their heads towards the man who stood a conservative distance, halfway across the room, they saw to their amazement a faint light behind him. It was early in the afternoon. No reflection from anywhere in the room could have caused it and since he stood with his back towards the wall and not the window it could not have come from the outside either because there was nothing visible such as a mirror or metallic object or similar substance that could have caused the glow or reflecting light. Everything was too uncanny for all that...

The pen which wrote the above fell out of the hand who wrote it. With both hands the handwritten sheets were torn to small pieces. "I can't do it. I just can't do it," said a strong and manly voice. "Nobody can do it."

Godfrey Gunderson stood up. He pushed the chair back and walked around the desk towards his wife who sat motionless in the chair across from him. "Do you realize that nobody, do you hear me: NOBODY can do justice to what we have experienced with M.?"

Elizabeth Gunderson nodded her head. "I understand your feelings," she said consolingly and reached out for his hand and pressed it on her cheek. "I know only too well how you feel."

"Do you realize what I began to write sounds so absurd. No one will ever believe us. Ever." He took her hand and pressed it on his cheek. "Elizabeth, if we could only do justice to it all. He knelt before her and looked into her eyes. "Do you think anybody will ever believe us? Do you?"

She looked at him with that same sweet smile and said: "What of it? We don't have to believe it. We went through it all. Both of us. There is no deception. We both experienced the same independently one from the other more than once."

"You are right," said Godfrey Gunderson and got up on his feet. "You are right, We know it. We do not have to believe it like others would have to believe us." He walked towards the glass door and looked over the patio. The flowers bloomed, the lawn was well watered and cut. Everything seemed just right. He turned around and facing his wife he asked: "What would you suggest we do?"

His wife arose and came towards him. "I suggest we leave everything just like it is. Just the way he wrote it. What do you say?"

He could not help smiling and said: "That proves it again. A woman is ahead of the man," and then they embraced each other and looked over the patio into the beautiful garden.

"Come" she said and reached for his hand. "Let's start sorting the papers and cull from it what we think is of importance to others." As she reached the desk searching for some papers she held some sheets up: "How about letting him tell in his own words some of the things he experienced even while a child. What follows in his later years will then be easier understood. But, you are right. It is hard to select from all this material anything not important enough to be given out. Well! We can try, can't we?" She motioned with her hand for Godfrey to come and sit down at the desk. "Here," she said, "let's start with this" and she reached over and handed him some handwritten pages that began:

(to be continued)

Study Groups Winter and Spring 1964

The following study groups, for which application forms are about to be mailed, will convene as follows:

January 12th-25th.....1st Year	March 9th 22nd2nd Year
January 26th - Feb 8th....2nd Year	March 23rd - April 5th1st Year
February 9th - 22nd3rd Year	April 6th - 19th.....3rd Year
February 23rd - March 8th....1st Year	April 20th - May 3rd2nd Year

Due to the great number of requests for First Year study group attendances, several of them have been allocated to accommodate those who wish to participate in them both as their first year of instructions as well as those who have asked to take a review class to be better prepared for what is to follow in the future periods.

We are asking the Bulletin subscribers--the only ones who may attend-- to request their application forms early (they are now available) to avoid disappointment. As much as we would like to leave none out, we are limited as to time and facilities. Above all, we will definitely not have larger classes than the present maximum of five individuals at any one time. Four still constitutes the average.

Regulations still remain the same with the exception that there is now a uniform dormitory fee of \$4.25 per day or \$59.50 for the entire study class term. There are no charges or hidden fees, nor expected or hinted donations, etc, for the

instruction, both oral and practical. Likewise, there is no laboratory fee to be paid for the use of equipment and incidentals such as ingredients to be worked with and the likes. The nominal dormitory fees with all the conveniences connected with it is to help students to keep their expenses to the barest minimum, as the price of hotel and motel accommodations with the unavoidable transportation to and from the place of instruction, even with the very modest of rooms available, would run considerably higher.

According to those who have participated in the study groups, no accommodations for the same amount would come even near the facilities offered.

Those who wish to prepare their own meals have all equipment furnished; even those who cannot afford their meals will receive them gratis from the "Penny Fund." Everything necessary for the comfort will be furnished with the exception of soap, toothpaste, comb, washcloth and towel. The last mentioned are for personal hygienic reasons to be furnished by the individual students.

For further information contact the Secretary of the Paracelsus Research Society as soon as possible.

How Old Is Old?

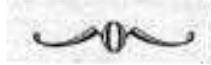
"I am too old to start anything like that," said one man to another when he heard that he had embarked on a mental journey that was to take him to unknown lands. He felt that mental pursuits should be takkn care of while one is young. At the same time he was one of those--while younger in years--who always said: "as soon as I have more time--when I am older and settled down, then I will study all that which has to wait now for lack of time."

In one letter we received one man stated that he was too old to continue with the esoteric studies because he was already sixty-six years old. At the same time, in a recent study group, we had a frater who was seventy eight years young. His mental alertness and his zest and vigor that he showed during the ardeous study periods would have put to shame a younger man. His keen insight and the experiences he had collected during his sojourn upon this planet brought to a climax what he had accomplished during this interval. And not only that--although he had enough to digest and to work with to last him at least a year in his own words--he was hoping that he would be called upon to come back the following year.

Now, let us face it: "When do we ever have enough time and money so we can do what we please? Sometimes we have a little money and very little time. Then, again, we may have some time on our hands and no means to put it to work with the essentials on material things that we may need. Most of the times we just get to hear that there was not enough of either. Not enough money to go around and not enough time to do all that should be done.

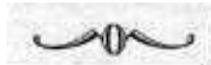
If we just sit and wait for time and means to come without any extra efforts on our part it is very unlikely that we will be moving at all, not to talk about

undertaking any journeys either physically or mentally.



YOUR TELEPHONE NUMBER PLEASE

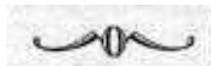
It would help to forestall some unnecessary occurrences if we had your telephone number so we may contact you when the occasion arises. It will save time and money and, most of all, precious delays. Should you not have a telephone of your own, please notify us where you may be contacted or through whom in case an urgent personal contact is needed.



Study Group Participants

Please arrange your departure from the classes so that you will leave the dormitory on the same Saturday afternoon when you have finished them. The remaining time is needed to clean, rearrange, and prepare your rooms for the next group. Likewise, arrange your arrival so that you may take possession of your rooms after 12 o'clock noon on the first Sunday of your study period.

We sincerely hope that you will give this matter your prompt attention.



Schedule for Fall Classes 1963

September 1~14

1st year group...Numbers 6. 27, 116, 137, 212

September 15 -28

2nd year grou... Numbers 39. 40, 156*, 193, 195, 197

September 29 - October 12

2nd year group... Numbers 90 (a&b), 148, 176, 187

October 13 -26

1st year group... Numbers 18. 35 (a&b), 51*, 115, 220

October 27 - Nov. 9

2nd year group...Numbers 5. 37 (a&b), 115, 159

**Some exceptions had to be made to accommodate those from outside the continental United States. It is for this reason only that more than the customary number of participants in each group has been allocated in those cases.*



Europe 1964

Some representatives of the Paracelsus Research Society will be available for consultation and other matters of business during the fall of 1964. The present itinerary will bring them to the following countries at the times indicated below:

First two weeks of September...Germany

Last two weeks of September...Great Britain

First two weeks of October...Holland. Belguim, France

Last two weeks of October... Austria, Switzerland

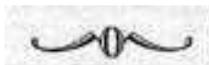
First two weeks of November...Italy, Spain

This announcement of the preliminary itinerary is made early to allow individuals to plan ahead and possibly arrange their vacation and other schedules to be present. It is suggested that centrally located places of the various countries will be selected for the meeting. Week-ends are preferred to allow those participating to return to their respective place in time to resume their regular duties at the following week.

One or two principal and easily to be reached cities or towns in each country should prove sufficient.

Please contact the Paracelsus Research Society for particulars. We would like to have arrangements made by citizens of each country for the meeting place or places as they are familiar with the necessary requirements.

There will be no charges whatsoever. However, participants will furnish their own lodging and food and transportation. Other necessary equipment or instruction material will be furnished free where needed.



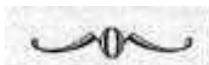
From the Laboratory

A recent group who took some of the advanced alchemical work in both, theoretical as well as practical laboratory instructions, witnessed a phenomenon that many have been seeking since untold ages up to our present time. Much has been written about this elusive mercury of the Philosophers and Sages. Descriptions of this elusive essence called under various names and pictured under allegorical symbols gave rise to all kinds of speculations. To some it was and still is a mythical thing hatched in the brains of crazy men and women. To others again it appeared to be a reasonable explanation for that unknown and even unconceivable First "Thing" or "Substance." Regardless what has been said against it, there have been and there are still individuals who solemnly have declared and declare so now, not from hearsay, but by their own experiences, that there is such a "Thing" as a Philosophers Mercury.

What one sees and experiences with its own senses and factually handles with its own hands, after witnessing and bringing forth of this elusive "Thing," can hardly be called the product of a crazy mind.

Rational individuals, in this our own age and times, have proven it. Not years ago, but now; this year, just recently.

It was not shown or produced under the cloak of secrecy to one individual at one time. No. Seven individuals witnessed it at the very same time which could hardly be called an delusion or illusion. Especially when they saw and heard the vessel burst into which it was retrieved and witnessed its fast evaporation. But a reserve vessel was held in readiness just for such an eventuality where the remainder was saved that came over and stands as a testimony to those sceptics who declared and still declare that there is no such "Thing."



We Made It

That is, we have moved into our new combined office and library quarters. The responses to the questionnaires were most gratifying and the results become more and more apparent. Not only does it supply the much needed office and library space, but it also provides for a separate classroom for the study groups and additional conveniences for study and dormitory purposes.

We have brought our office affairs into shape and the results should become noticeable to all subscribers in that they will receive answers to their letters much faster than they have in the past. As soon as time permits we will move our library from storage to its designated place so it will be of benefit to all who like to use it.

We would appreciate it if those subscribers who have pledged a contribution toward that effort would send their pledged contributions at their earliest convenience.

Again, let us point out that the responses toward that end, no matter how they are, will in no way affect the individual's standing with the Society. We are only interested and concerned in his spiritual efforts and endeavors and our objective is to help him therein.

We have had sufficient contributions to pay our lease to the end of the year 1963 ... a most gratifying support since we moved into our new office quarters the beginning of June. Many things remain to be done such as procuring additional furnishings, etc. But, we have just been informed that all these things will be supplied for us without charge, if we can raise enough to pay for our yearly lease.

Mount Tauhara

MANY YEARS AGO a group of individuals laid the foundation in far away New Zealand for the esoteric work for future generations. From Austria and England they brought their esoteric heritage. Again, many years elapsed before it became apparent that the time had arrived for the awakening of the new cycle that would let all those benefit who sincerely looked forward for a central or focal point where those interested in the esoteric work could unite themselves.

Arrangements are already under way to begin in the very near future with the construction of some buildings preparatory to the work to follow by a group named Tauhara for the help to be extended unto those who sincerely seek for the greater light.

Unknow even to some who are actively engaged in this preliminary work they are laying the foundation for a structure far exceeding even their keenest anticipations.

We have called, at other times, attention to the accomplishments of those who preceded us or, as contemporaries are established through their work. This time we shall mention some who are about to commence a new cycle "down under" where we shall see in the near future the results.

This prophetic foresight bodes well for all connected with it and their sincere efforts.

ALCHEMICAL

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PARACELSUS

RESEARCH

SOCIETY

4th Quarter, 1363

No. 17

OFFICIAL COMMUNICATION**To all Subscribers Overseas and****Supporters of the Office-Library**

When at one time circulars were mailed to all subscribers to the Alchemical Laboratory Bulletins concerning their attitude towards an office library maintenance fund we did at the moment not realize the difficulties of the foreign exchange laws. In the British Commonwealth this is especially noticeable. Please, be advised, therefore, that all subscribers outside the Continental United States are exempt because of the prevailing circumstances. This, of course, will increase the burden upon those who remain and are willing to support this venture. Since we are lowering the number of subscribers more and more and before long will have only the 199 selected to be worked with by the Paracelsus Research Society, of which approximately half reside overseas, this problem will become more acute.

For all concerned the following information is submitted to give a concise picture of the circumstances we find ourselves under.

First: There is no charge for the instructions to be received from the Paracelsus Research Society.

Second: There is no charge for the use of the laboratory and the materials used during the study periods.

Third: There is no charge for the use of the library.

Fourth: There is a dormitory charge of \$4.25 per day.

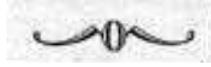
Fifth: There is no charge for food for those who are not able to support themselves.

Sixth: In extreme cases of hardship, moderate financial help is available.

Seventh: The majority of subscribers indicated their willingness to support in their own behalf an office-library. The yearly lease, which includes an Office-library, Classroom, Bath and extra dormitory Kitchen, is only \$75.00 per month or \$900.00 per year with all utilities furnished. The lessor even supplies the

furnishings necessary for the use of the Paracelsus Research Society FREE of charge, with the exception of the book shelving to be installed by the society adapted to its own particular use. Even here some assistance has been given us in form of labor and otherwise.

(continued on page 203)

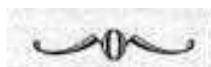


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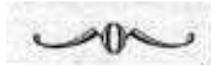
IN MEMORIAM

Caesar was to have said to his friend: "Bruto, you too?" We can ask ourselves this same question today: We too? It is a feeling of guilt mixed with shame that we could have been witnesses to the infamous deed that shook the inhabitants of the earth. Murders are being committed daily, for revenge, for greediness, for jealous reasons. But why, in a moment of rage, the life should be snuffed out into whose hands destiny has placed the welfare of humanity is hard to comprehend.

Great events cast their shadows ahead. We know that the greater the light the more noticeable and far reaching the shadows. Such was the case here. Because we are not the ones who desire to be classified among those who come always after and say: "See, I told you so," we must, never-the-less state again what we have stated openly and privately before, namely: that this very thing was going to happen. Those of you who heard this statement made a long time ago will now recognize its fulfillment. A sacrifice has been made, a great sacrifice, a costly one. A high official shed his blood so we should be reminded of the heritage that is our's and should be on guard so we may not lose it all together because of our indifference and of our laxity. We have reached a level of apathy that became alarming and was appalling as time went on. Little did we realize how the negative forces were encroaching to envelope us in a false sense of security. Yes, we too, are to be blamed for it, because we have collectively neglected the spiritual efforts to be made for the betterment of mankind. We have elevated the materialistic concept on such a high pedestal that we have lost sight of the humility which was the noteworthy sign of our forefathers and the token by which they rose from bondage to freedom. Now we have to place a black veil over the word freedom, because we are guilty of soiling it.



If man would only realize what inherent powers are, to be found in the realm of true Alchemy--he would then use all possible ways and means available towards becoming an Alchemist.



The law of the triangle requires three lines for one apex.

WORDS OF CAUTION

We have repeatedly stated that the individual's efforts are the main contributing factors making possible their attendance to the various study groups. The following shall be separated into two main categories. First concerning those who have already attended the First Year Study Groups, and, second, those who were participants of the Second Year activities. The remaining singular cases of further advanced ones shall not be elaborated upon at this time.

The following words of caution are not meant to discourage but rather to strengthen those individuals who are having some difficulties, which inevitably will arise in the pursuance of the work before them, and who are confronted with obstacles which likewise will be found obstructing their walking the "Path."

Those who have attended the First Year Groups

With all due appreciation for the kind and deeply felt expressions extended to us by word of mouth and letters of those who have attended the various groups of the First Year Classes and their profound impressions received by the individuals, we must, however, remain within the fact that these are but the inevitable forerunners of elated sense impressions that have been received. They are not the final manifestation, but the beginning of what is to follow. You will recall the statement made in the very beginning, before the actual instructions began, that there was no room for pretense or Hokus Pokus but that you were confronted with a preparation for your own preparation. The purpose of the First Year Group was solely to help prepare you for your own preparation that you had or still have to undergo in order to be ready for what is and in some cases was to follow.

This preparatory instruction consisted of the three essentials in the esoteric work relating: First to the astro-cyclic-pulsations by way of emanation of rays. Second, the individual's relationship to the solar universe to which we belong by way of the Qabalistic interpretation. Third, the triune manifestation of men on this terrestrial sphere including the important alchemistical manifestations of substances both materially and spiritually.

In the half a moon cycle that you spent secluded with your fellow students immersing yourself into the subjects mentioned above, you became aware of the

unfoldment that took place by way of both inner and outer visible manifestations. You then entered the other realm whereby it became possible to visibly follow the unfoldment of natural laws expressed alchemistically and also witnessed their manifestations. These undeniable facts are yours. You know them because you experienced them. There is no need to believe them any more. You, yourself had established these immutable laws by way of testing.

As you will recall, it seemed all but impossible to attain what you had set out and was outlined to you to accomplish within this half a moon cycle. You, never-the-less, received all that was indicated to work with more to come in the ensuing period of at least one solar year. This time is necessary to establish further facts and lawful manifestations as they were given to you. At the same time you were confronted at home with difficulties to produce the same manifestations at one time or another that you could in most cases effortless so-to-speak perform in the laboratory and otherwise. Your mind was so keen and almost clear to perceive the laws demonstrated and analyzed that you were wondering why they would not yield the same naturally brought about results.

The reason for this was to be found in most cases to be the environment you found yourself in after your return home. Working--and other conditions seemed to be a disturbing or at least hindering factor in the accomplishment of certain tasks that you had set yourself. This was inevitable. During your study period you were in contact with others of like mind who were solely concerned with the profound subject matters under consideration. The, perhaps, strange thing had taken place when all other outside interests or problems were practically nonexistent. These and many other factors, which you individually experienced, contributed to the environment that all those present jointly produced manifesting an atmosphere wholly conducive to the preparation which you underwent.

Unless you have followed the simple instructions that were given, pertaining to the physical well being through the use of pre-alchemical preparations and to be followed later by alchemical medications in their simple procurement in your own home, you will encounter difficulties when you commence the work of the Second Year Classes. It cannot be over emphasized that the simple regimen outlined to you is of great importance in the preparation for what is to follow in the later classes. Only your persistent application to and your willingness to learn from these laws will make it possible to master the more profound steps to be taken as you advance. It will take no great mind to come to the conclusion that the more important laws to be revealed and demonstrated require a mastering of the lesser ones. This has become only too evident in the Second Year classes.

May we, therefore, remind you with all our good intentions for your inner and outer well-being to become more and more aware of the fact that you will be only as ready to receive the further teachings and most important, comprehend them according to the preparation that you are undergoing yourself. What you have received here was a preparation for your own preparation. Important occult laws and manifestations can only be given to you after you are ready to receive them.

As was outlined to you from the beginning the instruction periods are not a way of obtaining knowledge by sheer memorization, but by way of absorption and visual manifestation, which, once absorbed will become part of you. Recall the fact that

you were given no printed forms or textbooks but that you had to take down, draw, or prepare your own facts as you comprehended them. By this unique way the teachings truly became your's and by the way of symbols they can be given to anyone in any language who is likewise versed in the esoteric and occult work, making the whole process unilateral understandable and demonstrable.

Many of the things taught were already known to some of you but not understood in their relationship to the whole concept as outlined. To others the preparation for your own preparation was so new and overwhelming that in the beginning you thought it to be impossible to be able to understand within the scanty two weeks what was being outlined. Happy, though, were your feelings on the last day when the examination proved that you could follow, though some details were not as yet fully comprehended. But that is why you have an entire year to systematize all of your notes, charts, and diagrams including the processes of manifestation that you will bring about.

It is with this word of caution that we call your attention to the fact that your preparation to be prepared for what is to follow in further unfoldment depends on the personal efforts you make to become eligible for the occult marvels as they become revealed.

Those who have attended the Second Year classes

Little did the participants realize the importance of the foregoing remarks. Different levels of accomplishments produced so many variations among the students that it was a rather difficult assignment to blend the various levels of preparations into a whole, sufficiently unified, for a mutual starting point. In all cases it became necessary to spend nearly two whole days just to summarize the previous laws expounded and demonstrated. Insufficient preparation was the universal keyword with, perhaps, some singular exceptions. Neither group had finished the necessary assignments set aside for the Second Year Groups--without any exceptions.

Some went further than others but neither got anywhere near the set goal or outline. Since the Second Year brings the student into contact with the higher evolved cyclical pulsations extending from those of a very short duration to those going into the hundreds of thousands of years and quabalistic interpretations and tests with its various ramifications, it became more and more evident that the alchemistical work, both in theory and practical laboratory work, began lacking more and more. The all important manifestations to be realized in the mineral and metallic work could only be partly and fragmentarily achieved. At the same time such immense vistas were opened up that the students themselves became ashamed of their own insufficient efforts. All things are achieved only by and through a joint and common attempt depending on the individuals and what they bring along to share with others. It drove home the point with such force, that the responsibilities connected with the unfoldment of those cosmic laws as expounded exceeded their keenest expectations. The far reaching consequences connected with the accomplishments of the mineral and the metallic alchemistical preparations which were step by step followed both in theory and in laboratory manifestations proved to the point of concluding the half a moon cycle that what was anciently revealed

could be produced in our present times.

Those who started the work in the Second Year are being given an opportunity to bring to a conclusion the work begun. However, there is no guarantee available if the individuals in question will achieve their set goal in just one more class judging by the results produced so far. Some may do so, with others it remains questionable. And all this is because of insufficient preparation during the first year interim.

The macro world was probed with the micro world and the Hermetic Axiom: "As above so below, as below so above," was also demonstrated by revealing and demonstrating the laws involved in the relationship to the alchemistical manifestations to be produced. This should make every future participant think. These were partially accomplished but not brought to their completion due to the limited time available during the term.

You have observed that every law as expounded was being physically demonstrated and produced the identical results as were outlined by some a half a thousand years ago. They were redemonstrated about half that time after by others who also tested the laws and came to the identical results. This should set any rational thinking mind to work on the potentials to be found in this work.

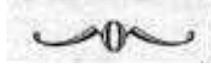
All these things are possible, because they are being demonstrated, as soon as one comes to the important realization that no indifferent attitude or dingle dangle will make it possible, but only a concentrated effort to achieve what one is willing to achieve. Time is moving so fast and it seems that the older one gets this man-made concept of duration of consciousness is passing in an accelerated tempo. If we can reconcile ourselves with the fact that this is eternity then things are not as bad as they look; but if we are determined to accomplish as much as possible in a sensible and feasible way we shall use these conscious durations for our furtherance in order to be able to help others.

Much unnecessary suffering in both mind and body could have been lawfully relieved if we only know the laws and not ignorantly become victims of our so-called fate because of our own stupidity and short-sightedness, disbelief, and plain laziness refusing to accept laws which are not man-made but Cosmically ordained.

Complaining about Karma and the injustice of this and that has no more place in our way of thinking once we have become initiated into the greater light. Realizing that we, each individual, is the master of his own fate--if we may justifiably call it such--will leave us no alternative but to walk the path on which we have begun to take the first faltering steps. There is no more desire to return into the world of beliefs when knowledge is obtainable that a confident Faith will let us advance into understanding.

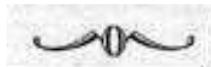
Second Year participants will have to wake up to the fact that the initiation into higher laws brings with it greater responsibilities and he who shirks them is not sufficiently prepared to receive them. Those who think that these laws are to be looked upon lightly and used indifferently have no right to enter. They would harm themselves more than they would be able to benefit themselves and others as you,

who have attended already began to realize. These words of caution are not meant to frighten but to help you in the realization that greater light brings greater powers that must be controlled so they will not enslave us--but make us masters in the true sense of the word.

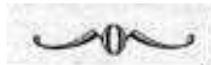


YOU CAN HELP US

It is a very little thing we ask of you if, you consider it in its relative position to the many mundane obligations that you have. To us it is, however, a big and important thing. We are referring to your two dollars yearly subscription fee. If every subscriber whose name is retained on the list would submit it at the beginning of the year it would save us considerable time and expense. Both are precious to us. Of the first we have not sufficient and of the latter too much. It would be nice to create here also a state of harmonium. We attempt to do so much with the little at our disposal that your help in this respect is really appreciated.

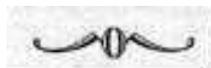


Those who think that Alchemy means only to stand in the laboratory working with physical ingredients, are not Alchemists. Neither can those who believe that one can learn it from books and apply it only to the spiritual side of men be called Alchemists.



ANTIMONY

We are getting low on antimony ore. If anyone can help us to obtain high grade antimony ore both Stibnite and Kermes mineral, please contact the Paracelsus Research Society and quote prices including shipping cost per pound. Be sure and give particulars where the ore originates. If possible, submit a small sample. Do not submit SbO₃



BIOGRAPHY OF AN ALCHEMIST

Due to the important announcements made in these pages the above will be continued in the next issue.

About Our Library and its Books

We have been asked why we do not ask for books. The reason why we did not ask was simply there was no need for it at the time. This does not indicate that we are in possession of all the books necessary for references that students would like to have during their study periods. But we have now come to the point where we could do just that, namely, ask for books that would be of value to the students for comparative cross references and for study purposes.

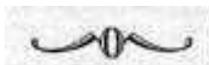
Since we are now in the process of building the book shelves in our office-library and connected class room, we shall now answer all those who inquired about sending us some books that we shall be happy to receive them in your own behalf. They would be a welcome source of information to students, perhaps not otherwise available, while being here. However, we would like to emphasize the point that we are only interested in books, manuscripts, etc., pertaining to the esoteric work with its different expoundations or categories.

The only exceptions would be a more up to date encyclopaedia, dictionaries, works on scientific subjects such as physics, botany, mineralogy, astronomy, etc., that would tie in with the esoteric work as supplementary information.

If you should not be certain what to send, please write us and give particulars such as author, publisher, year and any information that may be of interest.

Each book accepted for the library will have a bookplate indicating the ownership by the Paracelsus Research Society and also the name of the donor.

This information is published because we have been asked about the above matter by the subscribers to the Alchemical Laboratory Bulletins.



A WISH WE WOULD NOT GRANT

Someone said: "I wish I had enough money to pay the expenses for all those who would like to come here." To which we replied: "Not us. If it means anything to a person sincerity and efforts will have to prove it. Even a financial sacrifice may be necessary to gain its true lasting values in return. What do you think?"

We Are Sorry to Exclude You

Rather, it should read: We are sorry that you have excluded yourself from the group of subscribers to the Alchemical Laboratory Bulletins.

It may be interesting to some to receive the Bulletins and to read its contents and

then put them aside as some of the other "Literature" that comes through the mail. They were never intended for that. The Bulletins are a link between those who earnestly strive to fathom those esoteric teachings combined with the practical, demonstratable occult laws as revealed to those undergoing the initiation while walking the "Path." Since the last word is not just a mere saying but an actuality within the reality of this process, something that takes place within as well as without, as those who attended the study groups will vouch for--it will have to be experienced in order to be of a personal value. Just reading the *Bulletins* will not accomplish it.

Other organizations are out to proselyte to gain an increase in their membership. Publicizing their work and seeking recognition from others takes up a lot of their efforts. We are sorry to say that we do not fall under this classification as our work is individualized and personalized leaving no room for proselyting. This is not being said in a derogatory sense what-so-ever concerning any organization adhering to the above description. In fact, some are doing a very wonderful work to bring the answers to some of the perplexing and deeper questions confronting the individual in this mortal life. However, the Paracelsus Research Society has no intentions to infringe upon the concepts as outlined by those various organizations or groups.

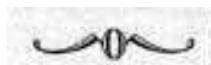
We would like to voice the unmistakable opinion that those individuals who are not genuinely and sincerely interested in the furtherance of their esoteric, mystical, and occult studies, do not apply for subscription applications to the Alchemical Laboratory Bulletins. We are just not interested to have a large list of subscribers only. Too much of our limited time has to be given to those who for curiosity's sake would like to find out: what is behind it, or what is it all about. If your's is not a similar feeling or inner prompting that individuals have sensed from all over the world, who have gone out of their ways and means to attend the study groups and who have proven to themselves the validity of this statement, please refrain from applying for an application form.

Under no conditions or circumstances should the above ever be interpreted as an assumption of arrogance or superiority or similar nonsensical interpolations. Far be it from it. The necessity to eliminate all those who are not sufficiently sincere in their intentions, and, further more, are not willing to test and apply the laws and their manifestatioas as explained, revealed, and most of all, demonstrated to them in their daily lifes, will become only too evident.

Since the teachings are given without cost or any sort of remuneration, including the use of the facilities necessary for the demonstration and proving of the laws and principles involved, it is obvious that we must of necessity confine our activities only to those who are making sufficient efforts on their own behalf.

We regret to announce that the following numbers, listed below, indicate individual subscribers who will have to be dropped from the mailing list unless a valid reason can be submitted why this should not be done.

8	15	16	17	21	22	25	29	31	41	48	50	54
57	59	62	68	70	71	73	76	79	84	87	88	91
95	99	104	117	119	121	124	128	129	130	133	139	140
146	151	152	155	157	161	164	168	170	172	174	179	184
188	192	202	203	211	232							



OFFICIAL COMMUNICATION

(continued from page 194)

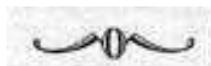
As can be seen from the above, the actual pecuniary expense is one voluntarily assumed by the subscribers in order to maintain an office to facilitate their correspondence and other matters of business.

We realize that it will mean an extra burden to maintain the office, because there will be no funds available from outside the United States towards this end. At the most we could figure with about eighty individuals contributing to it. Even here we have to deal in some instances with married couples, which would mean an extra burden to them, were we to count each subscriber separately.

The Paracelsus Research Society is not in a position to maintain from its own very limited funds an office-library for the use of the students and their matters of business. Its only official income consists of the \$2.00 per year subscription moneys for the Alchemical Laboratory Bulletins. This money is wholly inadequate to pay even for the printing of the Bulletins per year. Additional expenses are privately and individually met.

It is up to you if you would like to maintain the office-library. Those, who have attended the Study Groups are very much in favor to keep them as they so adequately serve our purpose.

We thought that you would like to know the facts. We have gone out of our way to make all these things possible for you. If it means that much to you, as all who have attended the Study Groups enthusiastically have confirmed, then it should pose no problem for all concerned; observing what you have already obtained and not to mention what lies still before you in future unfoldments.



Remember--we did not promise you anything. What you took out of the Study Groups

was not obtained because of any promises made, but by your adherence to the laws taught.

THE GOLDEN DAWN

DURING THE LAST quarter of the 19th century an organization named The Hermetic Order of the Golden Dawn was formulated in England with the authority from German Rosicrucian adepts. This Order is, or rather was until recently, the sole depository of certain special occult knowledge. A great many secret societies owe what little magical knowledge they have to leakages from members of this Order.

All walks of life and all the professions, arts, sciences, trades and business occupations were reflected in its membership--as well as ordinary men and women, humble and unknown, who yearned and aspired to the Light. In various ways, directly and indirectly, its teachings have influenced all levels of life and society through the activities of its members.

Qabalah, Alchemy, Magic, Astrology and divinatory processes were included within the scope of its mystical curricula toward the end that the Light might shine in the Darkness. Each member was obligated solemnly to apply himself to the Great Work "so that ... I may at length attain to be more than human and thus gradually raise and unite myself to my higher and Divine Genius."

**ALCHEMICAL
LABORATORY
BULLETINS**

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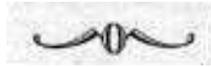
The Place

PARACELSUS

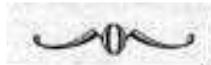
RESEARCH

LET'S TALK ABOUT IT

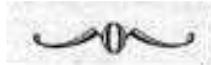
So many things are being asked and would like to have an answer that To help clarify them some shall be answered through the BULLETIN.



Astro-cyclic-pulsations will have to be studied before one can hope to know anything about the Q.B.L. Without them very little could be understood that would reveal man's relationship to the Universe he finds himself in.

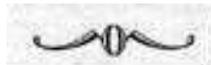


Vegetable sulphur shows its difference by its cohesion and adhesion, while vegetable salt acts in the opposite way.

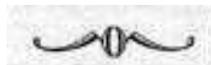


Experience (not book learning) has shown in the laboratory that all mineral and metallic substances tested before being fixed yield its alchemical sulphur from a light yellow to a dark golden color according to the substances being used.

Alchemical sulphur of crude sulphur is likewise of a yellow color.



Do not work with antimony before you are certain that you know about its qualities. Antimony is a rank and deadly poison. In the hands of the inexperienced it can prove fatal. Remember the injunction of the brethren of the R.C. whose laws state to know the theory first before attempting the practice. Make sure of it. Double sure in fact.



We regret having had to mail out notices of refusal to some who wanted to attend various study groups. Time will show the wisdom behind this action. No personal motif is involved. The cause, in most cases, is just plain insufficient preparation.



We had a plausible reason when we asked those who are attending study groups to please arrange their respective departure or arrival in such a way as outlined in previous Bulletins. Since the dormitory quarters have to be cleaned and prepared it becomes necessary to have sufficient time to do just that. We are stating again that all those attending study groups will have to vacate their quarters in the afternoon of the day when the last class ends. The arrival for newcomers should be timed so that it will take place any time after noon but before eight (8) p.m. the day preceding the first day (Monday) when instructions begin.

ITA VOLVERUNT, ITA FACTUM EST

"I would like to have," ... or, "I want very badly" ... and then follows the expression of one's desire completing the sentence. Such and similar phrases we hear only too often. What follows thereafter is usually a negation whereby is confirmed what has been expressed in the beginning namely--a dubious commencement. Something we would like to do or anything we want to do precludes some sort of limitation. "I would like to study but have no time for it a present," or: "I want to read the Bulletin so badly but have no money to pay for the subscription. So, it will have to wait just a little while longer until I can afford it." How different by contrast the change will become when we change all this for just one word which will take the place of all the speculative ones and replaces them with will. I will; not: I want or I would like to, will then make all the difference. Great men and women set out to accomplish what they had the will to accomplish or to do it with. Their minds were made up. They knew what they wanted. It may seem unimportant at a cursory examination and appears to be only a mincing of words. But there is more behind it than can be seen at a casual glance. When a law or a force is set into motion its causation will have to be followed by a manifestation. It is the will to do, to bring about, to set into motion whatever law may be involved that will bring the result. Wishing or wanting it will not set the cause into activity. It remains dormant and inactive unless it is activated. It is will, the connecting link between the thought and the activated thought that will bring about the action or visual manifestation on the material plane. Inverted it will produce identical results. The mind likewise will have to be activated otherwise it will remain in its latent state and imperceptibly crawl on its evolutionary process by way of higher forces to which it is subject. When higher Forces inaugurated some of these laws known to us it was because *Ita voverunt, ita factum est*, meaning: Thus they willed, thus it was done.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$2.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELTUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULr.ETIN" gratis.

Excerpts from the AutobiBraphy of an Alchemist

(Continued from page 186)

My name is of no importance. It would add little to what has to be said about myself. Let it therefore suffice what is written down here. It is written to inform, those who shall read it that things are not always what they appear to be in our eyes. Strange things, as they are called by us, have happened to many people. We have wondered many times how they came about. In some instances we have even wondered why they have happened the way they did. To some they have appeared as miralces or wonders because they lacked an explanation which sounded reasonable. There is no need even to make an attempt to explain what had occurred. It would be useless. It will have to be its own explanation to be of any value to the reader.

My memories go back to the time when barely the first steps were taken to propel this then little individual on its own efforts. The family in which it grew up was poor by the common standards in which material wealth is measured. As one of seven sons it was my turn to be the fifth to make its appearance in this family of ours to be followed by twin brothers. My father was a brick mason by trade. He drank to the detriment of the family who had to go, on account of it, without things that others under similar financial circumstances could enjoy. As far as the ancestry of my father is concerned its genealogical tree remains obscured. My grandmother, whose favorite this writer appeared to be, would not divulge anything about it. The most that could be contrived out of her in a weak moment--for such it must have been--was that my paternal grandfather was an officer in the King's Guard. More she was not allowed to tell. For what reason one would have to draw its own conclusion. My grandmother came from a family who resided close to the Bohemian border near the ore mountains in Germany.

Her father was according to her birth certificate a Nadlermeister. Since my father was an illegitimate son and no official genealogical record will reveal his ancestry, we shall let the matter rest where it stands.

On my mother's side the line traces its ancestry also from Germany very close to the Bohemian border but this time in a more easternly direction close to the Hochwald and Lausche. Where from father's maternal side they came from the country known as the Voigtland, on mother's side they came from what is known as the Lausitz. Grandfather and grandmother on my mother's side were not known to me in person nor any of the other relatives with the exception of an aunt and my cousins during some years while a schoolboy.

The saying goes around in the family circle that grandfather was known for his knowledge about herbs and plants and the concoctions he derived therefrom. His salves and ointments and other medication which he prepared were much in demand. He was born under the Austrian-Hungarian Monarchy and raised under the Roman-Catholic faith in Bohemia. His education must have been exceedingly strict because he was supposed to have told his children that for the slightest infraction that he had incurred he had to sleep on the bare floor upon which dried whole peas were strewn. Such and similar incidents were related indicating that he had no easy life in his youth. He later became a weaver of linen and married a Protestant girl who gave him sons and daughters of which my mother seems to have taken somewhat after him. She remembered that every morning, no matter under what circumstances, he would greet his children with a joyous: "Good morning, dear children. Arise in the name of the Lord."

My mother was a very industrious woman. She was the one who had to raise her seven sons after father died on the battlefield. Some claim that one cannot recall things from very early childhood unless the age of at least five or six years has been reached. Wherever this saying has originated and upon what facts, if any, it is based--we are ignorant of. But we do know from personal recollections which have been undeniably confirmed by others many years later, that our memory can trace incidents back into the early days of our childhood. In this case even to the time when barely one year of age. Several of them have been recited and corroborated by others. Only a scanty few shall be indicated that the storehouse of memory can be stocked very early in life and the impressions retained and recalled at will.

On one of such an occasion my father would take me (I could then hardly walk) on a Sunday morning for a walk and some fresh air, which remained fresh not very long. As soon as we had turned two corners on the block we came to a big place or rather field at that time. Then he walked up a few steps with me and entered a tavern on the corner of the block. The owners name was written above the entrance reading: "Restaurant Simlie." The scene is still vividly before me--then the proprietor came and greeted my father by his first name. We sat down next to the only other guest then present. It was early on a Sunday morning and not many had found their way to the restaurant and the inevitable stein of beer. Shortly afterwards the tavern made room for another business in its place. When this and similar occurrences were brought up during a family reunion over forty years after they had happened and during an absence of nearly thirty years from any personal contact with the relatives it was substantiated by the elders and surprise was very much shown that one could remember so far back when any made-up stories would have been on account of the intricate and very personal happenings of individuals connected with them that no one else could have known, would have been at once detected. This is only to indicate that these things can and indeed do happen. Also, that they can be substantiated. It would be carrying things too far to bring more of such happenings

of those first years in this incarnation. Even during boyhood other remarkable things have occurred which are still strongly imbedded in the mind. In fact, it has continued all throughout life. Even now while concealed in my alchemistical laboratory, in the vastness of the Rocky

Mountains, among my retorts and beloved paraphernalia, it seems so long ago---and yet, what are years on this mundane plane?--since my feet walked over the cobblestones through the streets near the castle, where the "Apotheke zum Storch,"* had its sign of a stork with a bundle in its beak hanging over the doorway. As soon as one entered the store an enchanting smell of the old country pharmacist's herbs and tinctures greeted one's nostrils.

How well does the scene rise from the depths of the memory, when the bespectacled proprietor would look over his glasses--that were resting 'way too low on his arched nose--to the bashful boy awkwardly standing there, his eyebrows lifted in a questioning manner, yet with neither speaking a word. It must have been evident, at this first meeting, that it was not just idle curiosity that had brought me there, but a strange desire to know something, about which I knew nothing tangibly, yet sensed its importance. Strange? Yes, indeed! Because it all started while as a boy, lying in bed

with the low slanting ceiling of the gabled roof over my head, yet my thoughts roaming the great endless domain of the universe, when my father, whom I lost when but 3 years of age, took me in a vision to a seemingly desolate but beautiful mountainous country on a foreign continent.

It was late afternoon, or rather early evening, with the sun about setting beyond a great body of water. No human being nor any signs of habitations were visible. All was utterly serene and majestic in its grandeur, yet desolate.

"This is where you will be most of the time. Here, you will find the answers to many of your questions and problems. Here, you will attain the mastership over what you see before you.

"The elements as in the fire of the sinking sun, the earth under your feet, the water before you and the air you breathe are yours to work with. The greatest of all secrets shall be revealed unto you and the power of creation shall be yours. Oh, my son, how dreadful of God--and yet so full of His Grace--to reveal to mortals such immense power over mind

and matter. Guard it well!"

Although sensing the importance of this impact that--strangely again--left me peaceful and wondering, still did I not know what was meant in its ultimate sense.

Little did I realize that someday it would become evident, that a change would take place within me. It would be a transmutation of baser tendencies and habits into more refined ones. A painful process at times, to be sure, but with elating results.

Again, how remote is the past that lives only in the mind, which this earthly sojourn cannot recall in its fullness. How useless it seems to relate some of the pictures of the past of former incarnations, such as, when standing over an open hearth, I saw myself clothed with a leather apron working over the fire, where the dancing and leaping flames cast weird shadows over my face. It will convey nothing to the one not initiated into our "Great Work." It only produces those fantastic tales about the fanatics, that were looking for the secret of making gold. The mammon that would make them rich beyond their dreams. They do not know about the gold of the philosophers and never heard of the true gold of the sages. They are bubbles to their imagination that beget them nothing save fantasies and stagnated minds. They search the worn pages of the works of Theophrastus, Basilus and the signs of other venerated brethren of the golden and rosy cross in vain. Such is human nature. In all its simplicity, where the truth is to be found, they cannot see it, because they are blinded by their own desires of selfishness. And then they condemn Alchemy. Knowing nothing about the raising of the vibrations, they call it Hokus Pokus; yet, at one time they too believed in Alchemy, but have lost faith in the course of time.

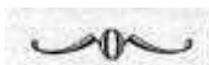
I also believed, but have not lost my faith and after many years was crowned with knowledge. The Experience that has helped me to understand and thereby to gain in wisdom. For, when we understand what we know and apply it constructively we have reached wisdom while some do call it all utter nonsense and Hokus Pokus.

Hokus Pokus? Yes! to the unbeliever.

Alchemy? Yes! to the one laboring under the golden and rosy cross in the light of divine providence. Two, that oppose each other only to confirm and to testify to its undeniable existence.

*Apothecary to the stork.

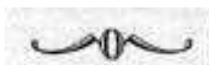
(to be continued)



"LET'S TALK ABOUT IT"--Continued

Since the apparatus required for various laboratory procedures differs with individual circumstances financially, environmental and otherwise, it is again stressed herewith that there is no need for excessive financial outlays in either direction. The work in itself is simple. The utensils used in the end for the final consumation are likewise simple and few. Thousands of years ago alchemists had been able to produce their results with crude implements. By contrast today with the technically advanced paraphernalia at hand it should be that much easier. But appearances are deceiving. The new and modern equipment available to the alchemical aspirant are no assurance that will guarantee results. Because sufficient equipment compared by modern standards is not immediately available is no excuse to postpone or delay the act of practical demonstration of the laws involved. Use what little or simple utensils are available to you and add from time to time what you think that you actually will need and will be of help in the work you are performing. It is foolish to spend money on things just to impress others with what you have standing around in your workshop or laboratory but actually have no use for. This work is not to create an atmosphere wherein to appear important but one to be and to become more important in fact. By way of lawful demonstration and application will we know what we are in need of and will find it to be, indeed, very little.

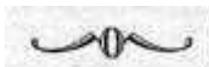
The inner manifestation of the alchemical process that has to go hand in hand with the outer laboratory manifestation is in too many cases being neglected. When manifestations begin to appear in the laboratory the inner alchemical transmutation will have to be kept up. If one or the other is gaining prominence over the other then manifestation will not occur that are of identical nature within the two realms. Sufficient of the semantics taught you will prove it.



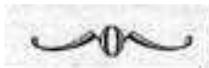
The following numbers indicating individual subscribers are requested to send in a day by day resume of their respective class work previously accomplished. This should be an abbreviated day by day report of the subjects under discussion at the time i.e. the three daily periods in the fore and afternoon of each of the two weeks attended. No one can be accepted for further study group activity who has failed to send in this report. There cannot be and will not be any exceptions made.

1 A&B	5	13 A&B	18	27	33 A&B	35 A&B	37 A&B	39	40	42
49	51	56	63	67	72	77	80	82	89	90 A&B
103	107	108	110	115	116	131	137	142 A&B	143	147
148	156	158	159	162	163 A&B	173	176	178	183	187
193	195	197	199	204	205	212	215	222	226	235

We cannot over emphasize the fact that anyone wishing to attend further study groups will have to comply with the above outlined procedure. You may attach any additional information relative to your home studies or laboratory work but this is not required or necessary. It will only be used for further evaluation.

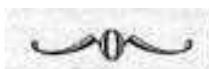


May we ask you to send in your Bulletin subscription early in the year so we can have the assurance from your side that you are willing to support their appearance as a link in the esoteric and alchemical work you find yourself engaged in--also your self imposed library support.

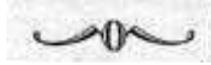


Statements contained in your letters such as: "I have just now proven to myself that the law involved has demonstrated its own validity over and over again. Applied under identical conditions it has proven to bring identical results," are rewarding. Theory alone would never had let you arrive at such a conclusion. It was the practical application that brought on the proof. Just as we have to live what we teach and prove by our actions so will you. The letter without the spirit is dead. We may add also that: the spirit without the letter is in many cases not comprehended. Even here the law of duality or of the opposites becomes manifest. You cannot escape it while a mortal being.

Preliminary instructions concerning alchemical processes to follow in the course of time are only to prepare the student for the important laws to be revealed as he masters the simple prerequisites. When in the beginning the herbal process is stressed in its details it is used to show the working of the laws involved. Their mastery depends on the concienious and diligent appraisal based on the actual performance required to produce the necessary results for confirmation. Later to be discovered potencies inherent in minerals and metals can only be entrusted into hands of those who have proven themselves capable to handle them safely. Since some of those substances to be worked with are of a very poisonous nature it should become plain without further elaboration. You will have to wait your time until you are ready to do just that namely--know how to handle them without running into a dangerous situation where they could be misused.



Native iron, its essence (Sulphur) extracted yields a red oil in its unfixed state. When fixed its color is light blue as samples in the laboratory show.



NOTICE

While going to press we received a cancellation for the 1st year group for March 22 - April 4. This is the only opening available this year. Those interested please apply at once.



After completing the refurnishing of the class room and the near completion of the office-library bookcases we shall now be happy to receive the books you have indicated to present to the library for references. We would like to have a complete set of all the books published by AMORC among others. Anyone who can help along this line is invited to do so. Likewise all Rosicrucian Digests prior to 1940. Please write to the secretary first to avoid costly duplications. Our intentions are to provide you with a reference library containing as many works as can be obtained on the esoteric subjects as outlined in the study courses. The rare and valuable works at hand are all available to the students and those visiting for perusal at the premises without charge. This shall include all the books to be sent in which become part of the library. Likewise are periodicals welcome dealing with the subject matter in all languages.

1964 CLASSES

The following groups convening during the year 1964 are as follows:

Group #1 First Year Course..... Nrs. 1 A&B, 13 A&B, 222

Group #2 Entire Group Cancelled

Group #3 First Year Group..... Nrs. 162, 51, 226, 63

Group #4 First Year Group..... Nrs. 143, 235, 131, 215

Group #5 Second Year Group..... Nrs. 158, 49, 178, 67, 37B

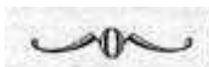
Group #6 First Year Group..... Nrs. 142 A&B, 52, 56

Group #7 Second Year Group (Continued from 1963

- subject to change)..Nrs. 37, 156, 5, 90, 148

Group #8 Second year Group.....Nrs. 42, 173, 72, 108, 212

These are the only groups to be held in 1964. Since the instructors will be in Europe for the remaining time of the year in behalf of the activities of the P.R.S. the reason for not holding any classes during the Fall and winter of this year has now become evident.



1965

Concerning classes to convene during 1965. Those who wish to attend are requested to mail in their applications as early as possible. Preferrable early *this* year for any reservations they would like to make coincide with any forthcoming vacation or other planes. This will make possible any arrangements concerning 1965 clases after their application have been approved.

Again, they will be limited. We regret to have to turn late comers away who think that one may apply for it any time it seems concenient. It should be borne in mind that participants have represented various geographical locations on this globe and those coming such very long distances can not change their planes over night. In the rare cases when cancellations occurred the last minute due to unforeseen circumstances confronting individuals who had their applications approved those vacancies can not always be filled at the spur of the moment as nearlyall will have to make arrangements to leave their respective affairs of business and otherwise. We, therefore, recommend that you place your applications early for processing. Conditions remain the same under which you may register as announced in the **BULLETIN**

Please state first and second choice of dates.

ABOUT THE MOON

The following tabulation should help explain some of the climatic changes especially in the weather during summer and winter. A careful observation over a greater length of time and a conciencious record kept would prove valuable for further calculations concerning lunar influences.

CHANGE OF MOON* Between the hours of:	SUMMER	WINTER
Midnight - 2:00 A.M.	Fair	Strong frost; partly windy
2:00- 4:00 A.M.	Cool; some times storm indications	Snow and wind
4:00- 6:00 A.M	Rain; uncertain	Rain or snow
6:00- 8:00 A.M	Windy; part rain	Strong winds
8:00- 10:00 A.M	Very Changable	Cold rain and snow
10:00- 12:00 A.M	Changable, inclined to stormy weather	Cold wind

Noon - 2: 00 P.M	Rain	Snow and Rain
2:00 P.M. 4:00 P.M	Very Changable	Unsteady; getting warmer
4:00- 6:00 P.M	Fair	Dry and cold
6:00- 8:00 P.M	Windy	Cold wind; some snow
8:00 10:00 P.M	Windy	Windy, cold; little snow
10:00 - Midnight	Fair	Fair and cold

*This means the various phases of the moon such as Full, New, First, or Last Quarter Moon. Where the particular moon phases take place is not alone sufficient to determine the changes, since they occur in various signs of the Zodiac. Therefore a New Moon taken alone in a sign is not the exact indication of an indicated change, rather it is the time when the particular moon phase commences. This means at what time it takes place and in what sign which will tell the observer what shall occur. Planetary rays prevailing at the time and the placement of the four elemental signs will reveal the key. It should be of interest to note what the Dwadashamsas' reveal. You can add to it the signs of duration such as cardinal, fixed or mutable and determine the conditions prevailing as to its "spells" as they are often called. Indicating their quick changing or persistent manifestation or nature.

THE PLACE



Above is the place where a few students--not exceeding five at any one time--have their abode for half a moon cycle.

During that time they are instructed in esoteric teachings and occult applications of alchemical laws. These instructions take place in another building wherein their classroom, office-library and laboratory are located.

Many have become "homesick" for their quarters and are longing to return for further instructions. However, it will take some time to assimilate what had been absorbed and needs to be concentrated in order to reveal its potency.

When the time is ripe there is a possibility for some to return for more instructions. But this depends wholly on the individual's efforts. It may be here in this life or somewhere else on this earth, or in another life. Time is of no essence in this work. Only "Das Ding an sich" as the German Philosopher Emanuel Kant called it, becomes of any value to us.

There is a time and a place for each individual, when it is ready to be received and made welcome according to preparations that it has made or is undergoing presently, towards this end.

ALCHEMICAL

LABORATORY

BULLETINS

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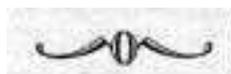
Europe-- Summer and Fall 1964

The Secret Symbols of the Rosicrucians from the 16th and 17th Century

The Book on Antimony

Alan Leo

When writing to the Society please have your name, address, subscription number, and the date on the top of your letter.



ANOTHER SEVEN

Another seven individuals were again witnesses to a present-day alchemical manifestation in the Laboratory of the Paracelsus Research Society. The participants represented the first group since 1960 who were sufficiently prepared to become initiated into the mineral and metallic work and produced the alchemical sulphurs of the seven basic metals besides Zinc and Antimony. Several sulphurs from minerals were also extracted.

The sulphur of Antimony representing the coveted "Balm" of the ancient and medieval alchemists in both its unfixed and fixed state crowned their work. This represents a clearly defined and proven statement that in our own days alchemical manifestations are being produced in spite of the denials of so-called experts who claim that they represent only figments of an overactive and confused mind.

Recently a sample of these metallic sulphurs was given to an independent chemical research laboratory* which is conducting highly technical and secret governmental research for analysis and was confirmed to contain what

it called for. The chemist to whom the test tube and its contents were handed did not know what it contained. Spectro analysis was not able to determine the origin of the contents because the alchemical oil would not yield to solidification or crystallization even under vacuum. Only by X ray was it possible to reveal its true nature and origin. The result was a vindication of the product produced. Analysis showed it to be predominately Zinc, Copper and a trace of Iron as main constituents.

It was derived from the crude metal as mined from the Kennecott Copper Company's Mine in Bingham, Utah, where the writer obtained it personally.

At this writing other samples are being readied for further critical examination. They will show almost pure metallic sulphurs as the forthcoming test will prove. A report shall follow in the Buletins as soon as the final results are on hand. They are expected with the greatest confidence to be exactly as stated here, namely: Almost pure mineral and metallic oils of the substances under examination i.e., ALCHEMCAL SULPHURS.

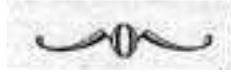
*Space Metals Laboratories, Industrial Center, Salt Lake City, Utah. Mr. Gerhard Luell, Chief Chemist.

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AB INITIO

To attain one's goal, of whatever nature, one is apt to go out of the way to reach it. Most have a high aim for which, they glamour that it is not surprising at all to find equally as many unable to attain it. The reason will be found mostly in the very first attempt because it is out of proportion of the capabilities one possesses. Too many aim too high. There is nothing wrong with having high and lofty aims provided they are within the realm of our capacity to reach them. The time factor alone is not sufficient to determine if we shall achieve it: Rather it is the determination to start from the beginning by being properly prepared and attuned to the quest. It is here where most lay the groundwork for their failure. Essential preparations based on simple laws are mostly overlooked or considered unimportant when compared with the final result to be obtained. The final manifestations of the conquered mountain top is all that will be imagined and the path to be trotted is ignored. When commenced and after a while a tired feeling overcomes the wayfarer it then appears to be such a long journey for which we are ill-equipped. We easily tire and succumb to the fatigue we apparently can not shake off. We finally realize that it was not the aim we had in mind that was so far away but our insufficient preparation for the journey ahead. Had we tarried just a little while longer and plotted our course more accurately and made provisions for the unexpected which we will always encounter on life's pathway we would have had more courage to spare when we needed it most. There would have been a reservoir to draw from when all those around us on whom we depended failed us. Too late did we find out that we have to accomplish our objectives alone. For it is the individual who hitched his wagon to a star and will now have to guide it. If the tempo becomes too fast for us we will lose control over it and have to abandon the cherished hopes. Fulfillment of our fondest hopes and wishes, our dreams and aspirations will be denied us because of our shortsightedness to be properly prepared. Many an alchemistical aspirant saw his dreams fade away. They could not realize them and see their practical fulfillment. They reached too high from the very beginning. They aspired to things which they were not capable of handling. Had they even reached them, because of dogged determination, even then it is no guarantee that they would be in a position to recognize the true value because only the attainment was their goal but not the purpose behind it. Without a purpose an aim is a hollow thing. It is like trying to hit a target only to have the satisfaction to have hit it. One would rarely call such a satisfaction a purpose. Should a selfish purpose be the motif to reach our aim it is likewise of little avail. Before long it will dawn on us that the efforts were not worth the sacrifices because in the end we will have very little enjoyment out of things that others can not share with us. We may fear their loss and

want to guard what we have finally reached and are the losers also at the end. Ab initio (from the beginning) comes our success and final result. If we took time in the beginning to prepare ourselves for the goal there is little likelihood of not attaining it. Only our haste and ignorance of the simple laws involved in our undertaking spell our doom ab initio.



About Plants Used in the Seven Basics

Some of the herbs that are being used for the preliminary experiments to extract the essentials are not all alike and equally well suited although related to the rays under question. The reason is that some plants are not as pure in themselves and are imbued with lesser potencies than others. Many are listed that fall under either of the seven rays. Environment, as was pointed out repeatedly, and climatic conditions as well as the habitat they are being found in are determining factors that should not be overlooked. Some are known by prolonged experience to have within themselves concealed greater potencies than others and, we repeat, while still belonging to the same ray; they are not as potent.

Many plants are listed under the sun for example, but a few show extra strength if they can be found in their natural habitat growing near you. Plants such as Melissa have proven their potencies in acute cases of inflammation and diseases of the heart and rheumatic disorders. This information should be observed also by those who have prepared the seven basic medications as outlined during the study groups. Some of them, especially before they have been prepared the alchemical way and are taken by way of infusions, may have to be alternated in order to reveal their strength to be found within different plants yet belonging to the same group of the prevailing ray.

When alchemically prepared their strength, because of their pureness, will be of the same nature. Taken in an impure form, i.e., not cleansed by calcination they will differ in their strength when taken in form of a tea, etc.

This information is for beginners only as advanced students will then be given the [V, P and K factors](#) relative to the elemental qualities that are little, if at all, used in the Occident but well known to the initiates of the Orient.

Hints on the Herbal Process

During the instruction period the most simple and basic methods are demonstrated and then applied by the student to prove the law under consideration. It must not be assumed that this is the only way by which the herbal substances can be brought into the state of medicinal preparation. After separation of the three essentials, namely: Sulphur, Salt and Mercury, out of any of the plants in question, the process of purification has still puzzled some. The objective of the whitening or purging of the extraneous substances, still adhering to the three separated essentials, is to prepare them for their conjunction. All three must be in pure condition before it can be accomplished to the satisfaction of the spagyrist. It has been found that after the first day of calcination of the feces, the salt, after it has been purged of the black color and begins to show the gray it can then be covered with

a wire gauze such as is used to place underneath a flask for distillation so that the asbestos shield will cover the calcining dish. It seems that the whitening will take place faster and, most important, the fine fluffy substance now forming (the snow) will not be drifted off by the heat. Likewise, the sulphur (alchemical soul substance) which is always pure in itself and has only on the exterior the impurities clinging to it, will yield much faster to purgation. As was noted in the laboratory here, when the process is demonstrated, in a few days the sulphur became as white as snow and even showed crystalline formations. These are the true organic mineral salts where the oily appearance of the sulphur now has become pure. That it reacts differently from the salt when calcined was proven by its cohesion and adhesion when lifted from the dish. The spoon or spatula turned around would not let the calcined sulphur fall off. Experiments with the salt showed that it would not do that but would fall off as soon as the spoon or spatula was turned upside down.

Since both will, in the course of time, have become white, common observation will not be able to keep them apart. The conjunction is then performed by having the mercury of the vegetable kingdom purified as described in the Alchemists Handbook and the three, when absolutely pure, are then conjoined in three equal parts by either volume or weight. They will fuse when put into a vial and subjected to moderate heat. When they become too dry more of the purified mercury of the vegetable should be added until in the course of time it will congeal and become hard, as was shown.

The purified salt, sulphur and mercury can also be placed in a small Erlenmeyer flask with a condenser, preferably a coil condenser, attached to the top in an upright position and the circulation thus performed. Care should be taken not to have an excess of mercury in the flask. The conjunction should take place over a moderate fire to begin with and the fire can be increased as time goes on and the hardening becomes visible. Even then gradually adding more of the mercury and keeping the process going for sometime will increase the potency.

Another way has been tried and will work also when not sufficient equipment is at hand. The purified or near purified substances when having attained a gray coloring are placed in a bottle or vial and subjected to continuous heat. In the tightly closed vessel it will become solid and change color and whiten as time goes on. The purer the substance the better and the sooner the whitening will occur.

The circulation described above using the coil condenser attached to the top the gray calcined sulphur and salt can be added and circulated in a like manner.

Another way is to take the feces only, calcining them while the extracted tincture, derived by distillation from alcohol or water is being reserved and then added to the calcined feces that remained behind in the distillation flask. Constant circulation and repeated redistillation and cohobation upon the calcined feces in the retort or distillation flask will also produce the desired results. As can be seen there are many ways by which the desired results can be obtained. Know the law involved, understand its applications and then use not only the head but also the intelligence which the dear Lord has given you. After all you are the one who is going to bring about the result and not the booklearning or the notes that you wrote down.

Symposium 1964

This year's Symposium will be held in Missouri during the month of July. For further details contact the secretary of the Society; there will be no further announcements in the Bulletins.

What Was It?

It may be of interest to note that although we have witnessed a performance we will ask ourselves what it was supposed to represent.

Alchemical aspirants are in search of that elusive mercury of the Philosophers. Those, who in ages gone by searched for it and only after many years of toil and labor produced it rejoiced exceedingly because they could recognize it at once. They waited and studied, they had experimented, tried and failed. When at the end, however, their goal

was reached there was no doubt, no questioning anymore, because they knew and understood what prolonged studies and experiments had revealed.

If we set out and are not sufficiently prepared we may become a witness to such a manifestation but, not realizing what it meant, will pass it up as just another one of those occurrences we have witnessed before. The Alchemist who achieved it after much labor will call it one of the most momentous days in his entire life; the casual observer will have noted nothing of the kind but would have to be told about it.

This signifies also the reason why Alchemists are not perturbed or worried that their knowledge may fall into the hands of those not prepared because they would not recognize it anyway.

Europe- Summer and Fall 1964

England: Preparations are under way and a meeting place is being selected to meet with the subscribers to the ALCHEMICAL LABORATORY BULLETINS during September. Since some of the participants are members

of AMORC and have asked us to time the Symposium so that they may attend the European Rosicrucian Convention taking place September 4th - 6th to be followed by the U.K. Convention the following week it has been decided to hold the Symposium in London September 18, 19 and 20.

Please bear in mind that this will not be an advertised public meeting. The attendance will be held to the barest minimum. Since we have been approached through the mail in several instances asking permission to bring a friend or two who are very seriously interested in the work and would like to establish a contact with the Society and since this would prove to be an opportune time, we will make the exception. It is to be understood that this cannot be extended to a number of people. There is no need to mention again in detail why the P.R.S. does not want any publicity. We just are not interested in spending our time with the merely curious. The short time available will have to be used in a way to be of the utmost benefit to those who will present their questions and problems relative to the work and the answers based there upon.

If you have any further questions please write to the secretary for further details as soon as possible. Name and place of the meeting as well as time can only be had by direct correspondence with the secretary. It will not be made public in the Bulletins or otherwise. Please state name or names and addresses of those who contemplate to attend the Symposium. You will receive a prompt reply of acceptance or refusal. As previously stated there are no financial encumbrances connected with this Symposium for the participants.

Germany:

The time will be the beginning of September. The above instructions apply here also.

Austria:

The time will be the middle of October. The above instructions apply here also.

France)

Belgium)

The time will be the beginning of October. The above instructions apply here also.

Holland:

Only private contacts contemplated during the beginning of October. Please write for particulars.

Switzerland:

Same as with Holland

Italy:

Same as with Holland and Switzerland.

Other European countries by special appointment as presently being negotiated.

NOTE: The meeting in West Berlin will be separate from the one in Western Germany.

Class Schedule for 1965

WINTER AND SPRING

January 10 -23First Year

January 24 - February 6Second Year

February 7 - 20First Year

February 21 - March 6Second Year

March 7 - 20	First Year
March 21 April 3	Second Year "B"
April 3-17	First Year
April 18 - May 1.....	Second Year

FALL

September 5-18	Second Year "B"
September 19 - October 2	First Year
October 3 - 16	First Year
October 17-30	Second Year "B"
October 31 - November 13	Second Year "B"

It will benefit you to send in your application as early as possible to assure you the group of your choice. Since it is next to impossible to assure all the respective requested terms we urge you, in your own interest, to select

from the above time table the schedule best suited to your future plans. Registration conditions remain the same as previously announced in the Bulletins. There are no charges for the instructions or the use of the laboratory including equipment and materials used as well as the research library maintained for the use of the students and subscribers. There are six 1st year; four 2nd year and three 2nd year advanced classes to be given during 1965. Please check carefully to avoid making mistakes. THERE WILL BE NO 3rd year groups convening during 1965. Those above the second year classes apply for special information.

Dormitory fees will have to be paid, at the very latest, sixty (60) days prior to the beginning of the study group for which you have registered. Otherwise an automatic cancellation will take place.

Special Notice

Applications for the above listed classes will be accepted only until June 30th, 1964, at the very latest, provided openings are still available at that time.

The Secret Symbols of the Rosicrucians From the 16th and 17th Century

Many occult books take refuge to the above book and claim it to be the source from which their knowledge was derived. Alchemistical symbolism and Qabalistic interpretations were gleaned from its pages and the word Rosicrucian alone evoked a sense of reverence and awe, because those truly numbered among them were

Alchemists in fact and not of book learning only. As usual anything not understood is admired mostly in those who do understand what remains an inigma unto others.

Those introduced into the advanced work of the secret teachings come to an alarming conclusion when they are confronted with the fact that the above named work was and still is considered an "A.B.C. Booklet for young pupils (and the age of the pupil has nothing to do with the mundane years as man counts) which daily practice single minded in the School of the Holy Ghost."

Some have considered it the epitome of alchemical wisdom so remote that one can only look at it with wonder while others who have prepared themselves to be admitted into the fold of those who teach and practice these very things are told that this is considered a beginners textbook. The shock is understandable since few have seen the book or are acquainted with it.

Another surprise comes when they are brought to the realization, in a comparatively short time, that this is so. Where formerly all kinds of studies had led to a seemingly high degree of advancement within the theoretical realm of esoteric and occult studies and teachings, it was found to be only of so much value as it was grounded in the precepts of the facts that began to reveal themselves.

When one fact after another begins to be demonstrated and to be related it becomes such a marvel to behold that words are inadequate to describe it. This became obvious through the expressions and feelings of those who had gone actually through it.

The incredible became plausible and a formerly negative inclination and attitude gave way to a positive position by those initiated into these former secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries. Many commentaries have been written and published on this work and they have proven to be just that, namely: a commentary. Comments pro and con seldom--if ever--have altered or revealed anything--if at all that was basic. Symbols are ideal for many to hide their ignorance behind them since they can be used to fit anyone's notions or fancies. Symbols do not talk back. They smile only with their Sphinx-like expression and will not tell anything except to those who have discovered their accepted and proven meanings originally used to conceal the hidden wisdom in the form of occult teachings by ways of symbols. To discern them means to know them. To know them means to discover their meaning to be of any value. The value is found in the revelation of the laws concealed behind them in form of their meaning. The meaning can only be realized by the pure in mind, soul and body which makes them wise. The wise are governed by reason and not by believes and guesses.

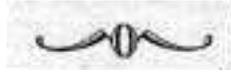
In order to understand the meaning of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries one has to be initiated into the esoteric knowledge by way of the laws which will let them to be known and understood.

Practical application of the laws is only possible after the theory has been mastered. This axiom is paramount for an eventual achievement in the Hermetic work as those who have had a glimpse at the rules by which the brethren of the R&C are governed will testify.

Commentaries on this profound work reveal the knowledge or ignorance of those who offer explanations mostly without sufficient proof--if any at all--and stamp themselves legibly with the stigma of the respective category to which they belong. Initiates into the Hermetic teachings become the living exemplifications of the symbols

represented therein and need no commentaries as their actions will be the resulting commendation or condemnation by establishing either the genuine or the imitation. The evidence of the wisdom gained and applied will be the final judge in the consumation of their works. Neither will they be found laying prone to be tramped upon by the profane. That is why the brethren of the R&C are invisible to those who are not pure enough within themselves to recognize them, while at the same time they are revealed to individuals preparing themselves to receive them and their teachings. They will not be found different in their outer appearance from others but adopt the clothing and customs of the country wherein they reside and where they will teach the "A.B.C. in their little booklet to the pupils who practice daily single minded in the school of the Holy Ghost," preparatory for what is to follow and is not lawful even to utter now.

They will not promise anything but extend a helping hand to those who will reach for it so they eventually can help themselves.



The Book on Antimony

In the near future we shall gather all the laboratory results concerning Antimony collected from the "Daily Laboratory Activity and Report Sheet" on hand compiled by those who have attended the study groups in form of a book. This will represent an authoritative source of practical results and will differ radically from other previously published books on Antimony, its preparation and uses. It will bring the results of our own days and not be a repetition of library alchemists who had to fall back on books of ancient or medieval writers to rejuvenate them or attempted to cloth them in a language more comprehensible to our time.

It will also be of a unique nature as it constitutes not just the results of one individual but presents the combined efforts of many who have accomplished under similar conditions identical results. Confirming what individually has been arrived at as well as correcting any mistakes which may have otherwise gone unnoticed for lack of knowledge except for the practical experimentation by others.

This shall prove in itself as an eye opener to the sceptics who ridicule alchemistical approaches in our enlightened age of scientific accomplishments.

The book will be published in a limited edition of five hundred copies. It is anticipated to have the volume printed on good paper with colored plates and charts. The final product shall be a worthy contribution to any library, no matter how exclusive.

As may be expected the price will not compare or be even remotely competitive with a paperback edition but may run as high as fifteen to twenty dollars. Considering out of print books and their antiquarian values alone, however, it may not seem so high after all, when some of them, such as the *Triumphal Chariot of Antimony* in their first edition sell for about forty dollars or more at this writing,

To those who are looking for more light concerning the virtues to be found in Antimony and in its various preparations this will prove to be a treasure chest. The credit for it will not be bestowed upon the compiler or those who are the contributors by way of their experience in the laboratory but to the virtue itself to be found in

the potent rays of the mineral of Antimony descending from the source of **THE ALL**, wherein the praise and glory shall be returned.

Further announcements concerning this important project will follow in the next Bulletin.

ALAN LEO

AMONG THOSE who devoted their time and efforts to shed more light on the radiations from the stellar bodies by rational interpretations, Alan Leo's name deserves mention. Not to be classified with those who advocate the booklearning of those who obtained it from other books he was one who relied heavily on the occultists and the laws they brought to light. It was their knowledge that had helped him to establish the celestial mechanics in such a way that the laymen could grasp and understand them. His works reveal a sincere effort to lift the so-called Astrology out of the superstitious darkness and uncertainty to which it was clinging in the interpretations given by others.

Beginners as well as advanced students of the astro cyclic pulsations will find him a dependable teacher until such a time when the universal relationship will have to be established between man and the Universe in which he finds himself to be an undeniable part. Alan Leo through his works on Astrology can be of considerable help to establish firm foundations for aspirants to build their super structure upon.

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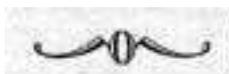
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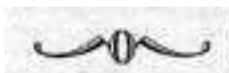
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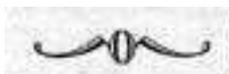
As was announced in the last bulletin we are gathering material for a book on antimony. Since we would also like to present a technical treatment of stibium we would appreciate receiving some technical papers on this subject. Anyone wishing to assist us in the preparations for the printer including illustrations, color separations, typing, proofreading, and other related technicalities is asked to contact the secretary stating the type of service offered and the expected compensation.



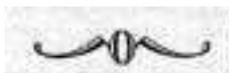
Subscribers wishing to participate in the penny ritual may do so if they are sincere and willing to be consistent in following it. Otherwise we would not encourage anyone to start it.



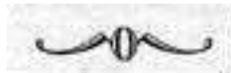
There will be an index available, with the last bulletin to be issued for 1964, for all the bulletins published up to that date including the Alchemist's Handbook. This complete index is the work of a subscriber whom we had the pleasure of meeting during the symposium in Kansas City, Missouri. He has asked us to accept it for the use of the bulletin subscribers. We shall be happy to publish it and make it available as soon as it is up to date.



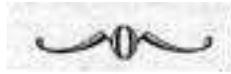
We regret to announce that we are forced to raise the annual subscription fee to \$3.00 effective January 1, 1965.



A number of Canadian subscribers make remittances in Canadian currency, coins, or checks made out in Canadian dollars. We have to pay a very significant service charge to have them converted to U.S. dollars. Therefore we would appreciate it if the Canadian and other foreign subscribers would make all of their remittances only in checks made out in U.S. dollars.



A number of subscribers, wishing to attend the study groups in 1965, have not yet confirmed their placements. Since our waiting list for the study groups is growing we would appreciate hearing from them as soon as possible.



In the past some subscribers made study group reservations and then failed to show up without giving prior notice thus depriving others of an opportunity to attend. In order to prevent any such recurrences all prospective study group participants are asked to make their remittances of the donitory fees at least three months in advance, otherwise they can not be assured of their placement.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELTUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

OMNISCIENCE

Who is all knowing? Who would dare to say that he knows all? Only in the highest power that we can conceive of, the God of the heart of each individual, regardless of creed or belief, can we convey such a thought. Can we ever escape this omniscience? Is there a possibility to evade it? There is no escape from it. It is ever present (omnipresent) and allmighty (omnipotent). In it the All in All finds its last resort according to man's way of thinking. Never under any circumstances can we omit even the thought of it because it is omnipresent.

We may attempt to be all things at all times. We may think of anything that we may conceive of at all times whenever we will it. And because of it, even if we do not will it, it becomes our mind within its world of thoughts subject to "our" or "my" way of thinking. It indicates that we may do as we please in our mind subject to a higher mind -ever present, all knowing, all powerful because we are a segment of it. We may try to avoid an issue, but try as we may it will be ever present within us. The issues, although not always uppermost in our minds still exist to be evoked to manifest themselves through the slightest provocation. An incident made this especially obvious while crossing the Atlantic. The great ocean liner had reached about the midway point between the two continents when a man committed suicide. The passengers were not aware of it. The Protestant and the Catholic ministers as well as the writer had the same dream. We dreamed, as was later revealed during a conversation, that we were washed overboard by a huge wave. We found ourselves helpless during the black night in the water, in the midst of nowhere, facing sure death by drowning. All concerned realized--separately and not knowing of the others dreaming the same dream--how we depend on each other and that we can never escape ourselves. Our thoughts go with us, even while dreaming.

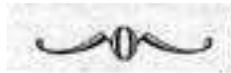
The Reverend, who conducted the funeral service that night, related that the one who had committed suicide had lost his wife and none of his children wanted to care for him. His body is still in his watery grave while these

lines are written. But the thought that his children would not have wanted to care for him is still prevailing. None of them can ever escape it for it originated with them in "their" way of thinking. Thoughts govern our actions and reactions in an everlasting chain of events because of the omniscience (all-knowing) power inherent in the All.

Just like the three dreamed of the impending event before it happened, the writer became witness of a still stranger event. He was awakened during the following night. Climbing from his berth and sitting motionless on the steps of the ladder, leading to the upper berth in the stateroom, he saw a light object fall in a diagonal direction in front of his porthole (window).

The Catholic priest was the only one into whom the writer confided this incident while they were walking on the promenade deck one evening. The priest stopped walking, took his cigar out of his mouth, and looking at me

said: "Science will not be able to explain all this, only a higher power knows."



GOING EAST

This time east of the Rocky Mountains, across the continent, and Europe is the topic of this report. The Far East will be visited in the near future, i.e., the early part of 1966. We shall briefly describe our journey and those we contacted during the symposium and conclaves conducted in the various cities throughout the nation.

Driving through a mountainous region our first stop was for a conclave, held at Wichita, Kansas. It proved to be of mutual benefit. It was uplifting to meet with those who had attended the study groups as well as with those who are preparing themselves for them. We were driving all the way by automobile to be able to make the necessary stops, some of which were out of the way and where commercial airlines do not land. Our next stop was Kansas City, Missouri where the symposium took place. Making an exception we allowed some to attend who are not subscribers to the Bulletins but who were related to their respective husbands and wives. Since this was a many voiced special request we conceded. As was to be expected we had to omit many of the deeper things that would like to have been brought up. It not only proved to be uplifting to those who made their first personal contact with some representative of P.R.S. but it was of mutual benefit to all present.

After leaving Kansas our next stop was Mattoon, Illinois. Here we had a most remarkable proof of the perseverance that brings results. Just as in Kansas City, where those from out of State brought proof of their accomplishments and compared them with those of Kansas City and Missouri, there was evidence that the teachings had not fallen on deaf ears. Already the seed planted showed its fruits. One frater, who came northern Michigan to attend the symposium, brought with him some tangible evidence. It was produced in such a short time, after his leaving the second year class this spring, evoking the astonishment of many. Also at Mattoon we had the evidence of the results to be obtained where there is a purpose behind the efforts made. From a letter received in Chicago from the frater in charge of the Mattoon conclave we can see the impact that was left. The letter was dated July 23, 1964, and reads as follows:

"THE NEW ATLANTIS"

"In the very center (or nearly so) of this anciently referred to land, has been erected a new landmark. This center referred to being marked by suitable monument (population center USA).

"So then must this place set also a new land mark. As the first marker is a stone, so is the new one, of stone like material, but of fine stuff.'Gold, no less.' (It was always the symbol of spirit.)

"The marker is already set, marking the very spot where a lovely new and white chariot came to rest, having literally been propelled there by 230 charging horses at the instant command of the 'King' who was accompanied by the 'Queen.'

"As one would guess, being versed in these matters, the 'King and Queen' were going 'east' in the best tradition of the term. We were all so very glad that even for this short time we were going to be domiciled here together.

"Even as the 'horses' were securely hitched by scant light, one in charge of refreshments was having his 'way.' This was no sooner finished when a retirement to the 'Grotto' was accomplished and many discussions were under way.

"There were students here of some time standing, and new ones also. The newer, as ever, having all the work to do, such as feeding us.

"We had really assembled here to work out the problems of one who was unable to be at Salt Lake City. This was soon accomplished, it having to do with the behavior of the balsamic property of herbs, or other behavior, as occasioned by their resin, in relation to water or alcohol extraction.

"From this we went in to the work by B.V., reading much from there, answering many questions of the one writing, as to the proper quantities and etc., for various conditions.

"We expressed our concern as to the lurking dangers of the oncoming trip before the beloved ones, agreeing that the 'Cosmic' would be cooperative where due caution was exercised.

"All too soon the few short moments were passed into eternity, and we were back at our daily tasks, but being much refreshed and encouraged by even so short a study period.

"Until another time then,'Peace Profound.'

"P.S.: Oh yes, the sign on the rack to which the 'horses' were hitched, reads 'Nineoh.' Judge us not too harshly, for dropping momentarily into an allegory of the past, since it might lead even to B.V.'s straight road."

This letter, in its allegorical description, is one of the many expressions in one form or another that expressed the sentiment of those who we contacted on our way east according to the prearranged plan and itinerary. Leaving Mattoon behind and driving through verdant fields we arrived in Indianapolis where arrangements had been made for our meeting. It proved to be of value to those attending as many questions could be answered that helped in smoothening the preparatory work for those concerned. One frater came from Dayton, Ohio just to be with us. He had to leave again the same night.

Our next stop was Chicago. It was here where we experienced the company of advanced mystical individuals. The contrast of the fertile fields with their abundant crops to the noisy and busy Mecca of the Great Lakes was most evident. But even here tranquility can be found among the sounds of sirens. At the outskirts of this bustling city, amidst beautiful lakes and wooded areas, we found the peace of the countryside and its inhabitants. During one meeting we were made acquainted with a peculiar type of machine. It is capable, by bringing in contact with it the required substances, to determine the rate of vibrations of either of the three kingdoms. It was most interesting to watch. However, some refinements in the recording procedure seem to be necessary to make it acceptable to the exact observer of physical phenomena. We shall never forget our meeting with those of like minds in Chicago.

Leaving the windy city behind us our next stop was at Cleveland, Ohio. Here we met with those who had also made considerable efforts to bring their daily lives and habits into conformity with the teachings of the sages. Ancient and modern methods of food production were emphasized. Unmistakable evidence were the results of the natural products -produced. It was here that our library was endowed with some valuable books. All who will use them will be very grateful for them.

In Youngstown, Ohio, our next stop, we had a remarkable experience. Not only were the twelve or so subscribers of the area in attendance, but, as one said, most of the Theosophical Society. It was a most pleasant conclave and the question and answer period turned out to be a very spontaneous one. Again here in Youngstown, the frater from Michigan, who had attended the symposium in Missouri, appeared with other subscribers of his state and presented a wonderful accomplishment. During the symposium he had asked some questions about the progressed work in the minerals. During the few days between Kansas and Youngstown he had produced various large quantities of glasses of antimony. His small fruit jars were filled with beautiful yellow, red, mossgreen, and pure white glasses of that metal. His "Vinegar," those versed in the matter will know what is being referred to, was of a most beautiful red (blood) color in sufficient quantity. Some of the samples and descriptions will by now have found their way to S.L.C. where they will take their proper place in the book on antimony. We have some samples with us as evidence of what perseverance will accomplish even with those who are working ahead of their study group participants. Bidding Youngstown and the large gathering "Auf Wiedersehen," we headed for Canada.

Passing through Toronto we soon reached our destinations Whitby and Oshava. In typical cordial English-Canadian fashion we felt at once at home with those we met. In their basement, on electric burners (no gas is available), in little porcelain and other dishes one found beautiful crystallized herbal sulphurs and salts. Little vials containing ready made alchemically produced herbal medications and the beautiful crystallized herbal stones were most marvelous to behold. Our hearts rejoiced over the progress accomplished in comparatively short times by those who had only recently attended some study groups. Reluctantly we left Canada and the good fraters and sorors. The time getting closer for our departure to Europe we had to call the frater in Toronto who was instrumental in making the final arrangements of enigmatical preparations for our meeting with the head of a well known esoteric order in Paris, prior to his departure for the Far East.

Our next stop, Philadelphia, was reached in a day's journey from Canada. There we had the privilege of meeting with some devout individuals. Our meeting was very pleasant and infused with the ever present spirit of giving of oneself in all sincerity. The sorer, who had made the preparations for our coming, showed us the important and inspiring places of our nation's history. One can not help but feel with reverence the bell that tolled out the call for liberty and justice among all people. When the fingers touched its much handled crack it was like touching a

wound that was opened again because of the bitter strife in the very country that rang the bell of freedom for all. Only too soon we had to leave for New York. Because of the latter difficulty we were advised to bypass Rochester, N.Y. where we had anticipated meeting some individuals. We hope that those concerned will forgive us for not having stopped there. Since we were told that our staying away would be a help to establish law and order, we willingly obliged; law and order are the very things we advocate in the teachings. As above, so below, and vice versa.

In New York, after passing through such man made technical wonders as the Holland Tunnel beneath the Hudson River, and over the giant spans of its many bridges, through the canyons of its towering skyscrapers, and the seemingly never ending high, free, and byways, we arrived at Long Island for a final conclave. Here too, we found those eagerly awaiting us and we also had a lively discussion period following the introductory lecture.

It seemed impossible that almost three weeks had elapsed and the month of August had arrived that should see us at sea and in Europe. Crowded as our schedules were, we found one day to visit the N.Y. World's Fair. It was stupendous what was shown and how its theme of brotherhood was all prevailing. However, to take full advantage of all that is being offered in the cultural, educational, and artistic exhibits required more time and funds than were at our disposal. Nothing on the tangible side reveals the progress of man more than a conglomeration of past, present, and future accomplishments of man.

Soon we had to leave for the pier to make the final arrangements for our departure to Europe. Driving with an automobile through New York during her busiest hours and congested districts is an experience that requires steady nerves and an unshakable faith that all will end well. After our car had been drained of its gasoline and was taken over by the longshoremen, we were finally left without the vehicle that brought us across the continent. We were glad to have to rely on our own personal means of locomotion which proved to be rather rusty, slow, and even painful after such a long time of physical immobility.

After some careful checking of all available ways and means of travel, the automobile and the boat proved to be most economical. This is due to the fact that many places, both on the American and European continents, have to be visited which are not only quite often remotely located but which also do not always lie on a straight path.

Soon the night of the 7th of August arrived and a few minutes after midnight the "Bremen" left her pier and began to move silently into the dark night, down the Hudson, leaving the lit-up myriad hands with their outstretched fingers adorned with glistening jewels reach for the dark night above. Manhattan at night, with the illuminated Empire State Building, is an unforgettable sight. It reminds one of the untold thousands, yes millions, who like the skyscrapers, raise their hands up to the sky crying for help amidst all of the present day confusion. As Manhattan disappeared into the blackness of the night, the Statue of Liberty, bathed in bright light, appeared reminding us that she wants the weary and the poor. After we left the symbol of liberty behind, the dark shadows of the monstrous Staten Island Bridge appeared out of the darkness. It was the last symbol of connection, of bridging one world with another, before the night enveloped us all. For many days to come the vast expanse of the great ocean was our only surrounding.

With the glorious sunrise, the white caps, and rhythmic droning of the pulsating engines, we were on a floating island of many languages and different minds. Beautiful church services were held for the various denominations, all emphasizing "Brotherhood"-a word which began to take on a deeper meaning for all. While scanning the great waters around us, one could not help but feel how little man is alone, how dearly one needs

another in various ramifications.

And so we are sailing on the great ocean with our thoughts to all those ever near and dear to us. We bless them for all they have done unto us as they are doing it likewise unto others. It is an ensign to spur us on to greater and nobler deeds, to be of more help and service to mankind as a whole and to you in particular.

May Peace be with you,

Frater A. and Soror E

HOW STUPID IS STUPID?

To speak of being stupid is no compliment. Stupid, as the dictionary defines it means: "In a state of stupor, having the faculties benumbed or dulled, the lacking of ordinary activity and keenness of mind characterized by and being indicative of or proceeding from mental dullness." How dull can the mind become when it is furrowed in a narrow channel, deprived or benumbed of the faculties which would let it rise above the ordinary activities surrounding it. This is precisely the question that needs to be answered when it comes to those who confuse the term alchemy with ancient, outdated, and outmoded procedures, no matter how alluring to the adventurous mind. Numerous books and papers have been written about alchemy and its proponents. Unfortunately everything, with a few rare exceptions, are age old tales, rehashed, grossly embellished and supported by the feeble efforts of would-be-chemists who, from the beginning, were doomed to failure because of their premature attempts. Venturing into something for which they were insufficiently prepared, they had faced disappointment before they were even half way through their struggles.

It should be remembered by all, who are investigating this branch of study, that an alchemist is not a book-produced figment of an overactive and imaginative mind. An alchemist is a thinking, creative, and intelligent individual who is usually ahead of his own times. This statement may shock some out of their selfdelusion. They will protest. They will argue that there is no such proof to be had. All kinds of citations will be given as found in books and stories. Hardly any of them will withstand the test at the end. The reason is very plain for all to see who impartially face facts.

Let us consider the medical aspect of alchemy. There are some who claim that with a few simple herbal medications everything sick, diseased, impaired, or maladjusted can be cured. They fight anything contrary. Doctors of the allopathic school, the M.D.'s, the Osteopaths, the Chiropractors, the Homeopaths, or the Biochemists are all wrong to them. In their way of thinking they have the only remedies. This is where stupidity enters. No alchemist would ever make such a statement. All are needed. Where the one fails, the other may succeed, and vice versa. Each has his place to fill and his function to perform.

Now, what about alchemy? What is the difference? Wherein does it differ from the above mentioned therapeutic practitioners? First of all, alchemy is not a therapeutic branch but constitutes a way and means by which medications can be produced that differ entirely from the ones used by the various schools of medicine.

Alchemy has been practiced before any of the presently known schools of medicine and surgery were known. All of them, bar none, are offshoots of alchemy. Initiates, the wise and illumined ones, were the physicians, psychiatrists, and clinical psychologists of days gone by. Combined and not specialized or separated were these

important parts of the healing technique in their system. Not only that, but the remedies administered by them had their origin in the same substances thousands of years ago as they are found in our own days.

The ancients, for example, did not know of our aspirin and the salicylic acid as we know them today under newer names as pain relievers. However, they knew that the bark of the willow tree, properly prepared, did just that. And for no other reason than that it contains what we now call by its technical name salicylic acid, the main ingredient of aspirin. Even today, 1964, medical researchers will admit that they do not know how aspirin works. All they know is that it relieves pain.

Today, available medications are administered in too crude and impure forms. This again may seem to be a paradox when pharmaceutical houses are immaculately clean in producing their medications. No one will question that. But harmful substances are harmful or poisonous even if handled with sterilized apparatus, instruments or containers. Hygienic conditions will not change inherent poisonous or harmful qualities. Side and after effects of many of these scrupulously clean produced medications have made headlines. There is no need to go further into these sad things.

For centuries these medications, to be obtained in pure form, have been laying hidden under the cloak of ambiguous names and symbols. Ignorance and gross stupidity of prejudiced minds were the cause for their exclusion from the *Materia Medica*.

There are new and at the same time age old potent, curative, and pure strains of medications available today. They will cure what other medications, due to their inherent impure and poisonous character, will not and can not cure. It is the alchemical preparation of medicinal substances in their pure unpoisoned form. This is the way to be shown and to be followed in the new age. There is no Hokus Pokus or mystery about it. It is common sense. Scientific and factual procurement is available and not a remote possibility.

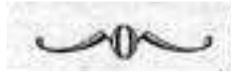
It is a sad story to hear of the refusal to even listen or to test them. Thousands, yes millions of dollars, are being spent in attempts to discover healing agents to combat diseases. They could be used right now for the production and free distribution of available alchemical medications among the underprivileged.

The P.R.S. is presently on the threshold to give freely of these rediscoveries, commensurate with ethical standards, as produced in its own laboratory. This is no idle boast. True, much needs to be done which due to limited, very limited funds indeed, has to wait. It is a drawn out procedure to produce more without better equipped facilities not presently available. Nevertheless the time has come when it will substantiate itself.

In the near future efforts will be made to employ an M.D. or Ph.D. (biologist) who, unbiased, will test these very medications and to prepare the medical and clinical papers for presentation to the respective medical authorities of the nation. It will be a costly affair; but it will have to be undertaken. It will have to be done in a proper scientific and absolutely ethical manner. We will meet stupid opposition and we will see how stupid stupidity can become. But it will have to give way to the newer light dawning on the medical horizon.

To show that alchemists are ahead of their times we will even mention briefly that in the near future, after the above mentioned alchemical remedies have proven themselves, we shall deal with the difference of curative and deadly rays emanating from radioactivated materials. There too is a difference to be found in the impure substance from where the rays destructively emerge and destroy tissues. However, from purified substances rays

will come forth of a constructive, healing, and truly alchemical nature which are then able to raise the vibratory rate of diseased tissues and organs. This will have to wait until further tests, investigations, and demonstrations of the above mentioned medical approach will have proven itself.



"Lest We Forget"

A Little while be silent

And listen far apart,

From the noisy market place

To the beating of your heart.

Leave undone the task before you

It will not run away.

You are never near the answer

Than when you fast and pray.

Look long and you will see

What others have not seen -

Eternity reflected in

Each object soundly seen.

That effort is not lost

But multiplied by use;

It will not fail, except by choice---

And that is self-abuse.

--FRANK HOWARI)

ISRAEL REGARDIE

AMONG THE CONTEMPORARY writers who have contributed to the esoteric lore and teachings Israel Regardie should be mentioned. Several decades ago, his works have proven to be a welcome contribution to the occult field of literature. Among them we find four volumes of "The Golden Dawn", the ritualistic concept of that order while it was functioning under that name. His association with individuals like Gregory Mathers and Aleister Crowley, whose secretary he was in Europe prior to his coming to the United States, gave him a deeper insight into metaphysics. His timely instructions in his various works such as "The Middle Pillar", mostly out of print but now being republished in England, are a welcome addition to the library of the student of the occult. Beginners interested in qabalistic ritualistic practices will find some valuable help in his works.

It is to be congratulated that Israel Regardie has emerged out of his semi-retirement as an author and that he again takes an active part in the promulgation of practical esoteric and occult teachings.

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Baron Alexander von Bernus

PARACELSUS

STOP!

When in the course of time alchemical novices are entering upon a most fascinating path, where the imagination is apt to run away because of the potentials opening up before them, it is not all surprising that well-meant admonitions are thrown to the winds. No matter how high your head may drift in the clouds your feet belong on the ground. We have good reason to tell you what happened when some are getting under way prematurely, not questioning their good intentions and the good works that they want to accomplish. There are too many with too little. What do we mean by this? There are too many who have entered the path who are ill-equipped and insufficiently prepared to give what they imagine they have but which they themselves have not yet assimilated. To see what others are able to do and to watch them perform it is no proof that the onlooker is able to produce identical results. This is very obvious in the alchemical work. We can recite several instances where individuals over-extended themselves in what they believed or imagined they had but which they did not possess. We will present only a couple of such occurrences to illustrate our point of view. Since this is not directed to any one person in particular it is not meant to be a personal affront but a timely warning not to make a fool of oneself in the eyes of those who know better.

In one instance it was claimed that the Firestone of Basilius had been produced. Acknowledgment to this effect was sent to some acquaintances who are engaged in similar endeavors. When the news reached us we went personally, several hundred miles, to ascertain the facts. As was anticipated the claim was premature. Encouraging results towards that end were evident. However, by no means the final product had been achieved. Since the individual in question had undeniable proof of having healed the skin cancer of his father, which was diagnosed as such by a medical doctor, in his jubilant mood thought to have the above mentioned Firestone. There is a great difference between a substance that has the Oil of Antimony as its main ingredient and the coagulated one. Since this individual wrote to his friends that he does not care whether his "Stone?" transmutes or not, it is only too obvious that he was carried away by his enthusiasm over the results of the cure. One can understand such elation but it does not warrant to issue statements that certain alchemical products have been produced when an examination will contradict such claims. To all and especially several individuals in particular we can only repeat again and again what has been said during the study groups and in the Bulletins: "Don't be a Quack." Another instance occurred in Germany. We were expected by a gentleman who is well known as an expert on the use of the pendulum. He lectures publicly and writes in widely circulated publications on his methods and results. When, during the conversation, he was confronted with some statements that he had

publicly aired and was asked upon what laws he based his assumptions he replied that he was inspired to do so. It is rather difficult to touch anybody on such a vague statement, simply, because anyone can claim to have an inspiration and consider it to be a law. However, the matter does not rest that easy. When the gentleman in question was asked to state in a definite manner his color polarisations, as he advocates them, he could not do it. He had not the faintest idea about them. After

lawfully demonstrating to him, by using his own pendulum, how the magnetic currents can be influenced by the electromagnetic emanations of man, he had to concede to the practically demonstrated and visible evidence. But even then his terse reply was: "With me it works differently." He was confronted with the lawful proof that under identical circumstances the laws will have to bring identical results. But even as a witness he was reluctant or embarrassed to admit his ignorance of the laws involved. We could go on and give more examples of such shortcomings that we experienced in the States and abroad. It only shows that in all sincerity and without any intentions to be deceiving some results obtained in the alchemical work are prematurely conceived to be the final form of the products in question. It is the final and lawful tests by which such claims have to be proved to be correct in order to merit the name or title given by those who are capable of producing identical results under identical conditions.

"No master has fallen from heaven yet; mastery must be achieved by way of advancement." this also holds true for alchemists who are trying to gain mastery over matter. The whole process is strictly scientific and lawful. If we refrain from making fools out of ourselves and Hokus Pous out of our alchemical endeavors, we will have helped to remove much of the nonsense heaped upon this subject by those who know even less than we do.

THE ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

GOING EAST [continued]

The days on board the oceanliner were pleasant. The weather was lovely, the sun was shining in all its glory, slight breezes fanned us refreshingly on the sundeck, and each morning spiritually uplifting devotional services were conducted by various religious denominations. Everything was provided to make the journey across the ocean as pleasant as it possibly could be. After seven days we reached Europe. It was a wonderful sight to see the first stretch of land appear on the horizon. The decks were filled with passengers to see this sight and before long preparations were under way to leave the steamer. Some already had left in England and France while the

majority disembarked at Bremerhaven, Germany.

Soon we were on our way through the beautiful countryside. Driving through villages and little towns with their typical Nordic architecture, some farmhouses still had straw roofs and everything seemed to be built out of red bricks, we reached Hannover. From there we went by way of Braunschweig to Goettmgen. It was evident in this beautiful university town, by way of expansion and majestic new buildings, how the spirit of education had gotten hold of this formerly quiet city. It was here where we spent our first night in Europe.

It would fill too many pages to go into details and to give a comprehensive report of all the places seen and visited and the many incidents connected with them. Since this is a resume of those things which will be of importance to the readers of the Bulletins and especially to those who have attended the study groups, emphasis will be put on the occurrences of general interest. It should be pointed out that the purpose of the journey was to establish contacts with individuals who are actively engaged in the work as advocated by the P.R.S. Judging from the incidents that took place and the guidance which we enjoyed in our arduous undertakings it can only be said that what transpired exceeded even our keenest expectations. Only some of them will be related here and the reader shall draw his own conclusions.

At London, England, in one of its stately hotels, we had a most enjoyable gathering. As had been previously announced in the Bulletins, emphasis was not placed on a multitudinous meeting but rather on a select few individuals. From north of Glasgow, Scotland, they came and received the beginnings of the important work that lies before them. The old saying that many are called but few are chosen proved itself once more. The seeds have been planted and before too long we shall see the fruits. It was also here in London that we were guided to the British Museum. Heeding the voice from within we found ourselves in this stately building with its many treasures from the remote past and bygone ages. It was here that we had the good fortune to rediscover a dormant handwritten manuscript. It was filed under a completely different index than what its contents purported it to be. Dating back to 1570 and earlier, written in legible handwriting of the old English penmanship, it contained a most revealing procedure of the alchemical approach to the difficult manifestations of cherished results. Having had the privilege to handle the manuscript and to investigate it thoroughly it became at once evident that we were confronted with a priceless heritage. Upon inquiry we were informed that researchers have only access to those manuscripts filed under their respective headings. Here we found one of those rarities which, for one reason or another, was differently listed. One can safely venture to say that it is unlikely that this particular manuscript had been seen by many eyes during the many centuries since it was written. Realizing the importance of it we contacted the respective officials and the gist of the whole matter is that the Museum's staff was ordered to photograph the pages of the manuscript and to translate the latter into modern English for us. After signing the necessary papers, permission was granted the P.R.S. to publish the manuscript in the Bulletins or as a special issue for the first time without having to pay for any publishing rights except for the actual expenses of photographing and translation. It is our intention to bring a side by side reproduction of the original and the retranslation for a careful perusal of its important contents.

In Paris, France, although officials of a well-known mystical organization expected us, they were not properly prepared, contrary to our expectations, to receive what was under way compared with the preparations that we had found in southern Germany, Austria, and Switzerland. It was in the latter three countries where we experienced the astonishing fact that some were expecting us. All of them are well-known individuals who in either literary, scientific, or other fields are well-known beyond their countries as some of their works have been translated into other languages. Due to the lack of space only a few experiences will be picked at random. The remaining ones will have to be given either verbally to those attending the study groups or whenever the occasion

shall arise. Some of them border on the strange or phantastic as one may be apt to term them.

Hidden in a little village in the Black Forest, miles away from the common highways, we found a typical example. Having parked the automobile at a distance from the place where we expected to find the frater whom we had never seen before, I walked the rest of the way to the next to the last house at the end of the road. Entering a covered entrance, my eyes beheld a mural painted on the wall; its size was about three by four feet. There was no doubt, this was the place of an alchemist. The holy grail with the dove and the symbols of the alchemical salt, sulphur, and mercury with the life giving rays of the sun and the moon were only too evident to be mistaken for anything else. After looking at the painting and then turning towards the door I knocked. Soon the door opened and an elderly man stood before me. Neither of us spoke a word for a long time. We just looked into each others' eyes. Finally I said: "The one before you has come a long way to see you, and shall be back in a little while." Leaving him there and retracing my steps to the automobile where my dear wife and companion on this eventful journey was waiting, she was told that it was the place and the person. We both went back and were asked to enter. We soon found ourselves engaged in a lively conversation about the work in the peasant like living room. It was noticeable that the frater had something that bothered him and turning towards my wife he said: "When I opened the door and saw a man standing before me a feeling of great intensity overcame me from the top of my head clear down to my feet and I could see who the man was who stood before me. I knew it instantly." Turning to me he continued: "For over forty years I am engaged in the hermetic work. Not having been able to find anyone suitable to be a companion in the work I have been trying to find my way alone. During my prayers and periods of meditation it was made clear to me that someone will come, when the time is ready, and bring me what I need. And now the time has come. This I know, but tell me: how did you ever find me?" All we could tell him was, as we had told all others we had seen and who had asked invariably this same question, "There are ways and means to know."

Then he took us into his cellar and showed us his laboratory. There was the evidence: years of hard labor, discouragement, and heartbreaking work, tenaciously following the words of those who left their records for posterity he did not lose faith in their veracity. And it paid off. When he was given some of the missing points and laws necessary to bring to fruition his works he was overcome with joy. Many times thereafter did my wife relate this incident in our reminiscences: Was it not wonderful to see his eyes light up like a child's that sees the Christmas Tree and all the presents underneath? She recalled his smile that never left the corners of his mouth and the light that shone so happily from his eyes as "wie verklaert."

In a monestary in Switzerland, near the place where Paracelsus was born, we found a monk in a monestary, a student of Paracelsus and thoroughly acquainted with his works. His life and accomplishments are those that only a devout student, who has given years of his life to fathom this great man, can produce. At first the gatekeeper said that it was impossible to see the pater as he was teaching and could not be disturbed. While turning to leave he asked for my name and where I was from. When given the penname under which I am known he paused and said: "Come back at six o'clock tonight. I am sure that it can be arranged that he will see you."

That night the heavy iron gate was unlocked. Following through another entrance which was opened with one of the heavy keys that tangled from the keyring in his hand I followed him up some stairs where every time heavy oaken doors were unlocked and relocked. We walked along a corridor with doors on the right and windows on the left looking out to the monestary gardens that lay in the last glow of the evening sun. At one door we stopped, the name read Pater K. The gatekeeper knocked, went in, came out, and told me that the monk was waiting for me to enter. He closed the door and before me, in his habit, stood Pater K. He bade me to sit down. Again, before too long, we were happily talking away. Where before I was told that the pater had only a few minutes to spare it

turned into a time with the promise to return again in the forenoon as he would free himself from his other duties in the monestary school. It was the only place my wife and companion could not enter as no woman is permitted to enter the monestary. What transpired there can only be given orally to those who are in attunement and contact with us and the work. It was here, in the ornate monestary church, before the famous "Black Madonna", that another manifestation took place. Qabalistically, by way of a so-called "miracle", the light of revelation shed its rays upon the one in meditation revealing anew the divine wonders of this universe. Words are inadequate to describe what one experiences under such circumstances, mark it: experiences, not imaginations.

In Austria, a well-known writer, whose wife is seriously ill, received us with these words, while extending his arms in a gesture of welcome: "Brother, how long I have waited for this moment you will never know." After pouring out his heart and rejoicing in our company as we did in his we felt right a way at home in his villa on the mountains overlooking a beautiful big lake. When the time came to leave him and his dear wife he extracted from us the promise to come once more before leaving for home. In the meantime, in an apothecary in Munich, Germany, we had some prescriptions filled for his seriously ailing wife. Our return to him was delayed somewhat as our schedule could not be followed precisely due to the fact that we had to overstay our allotted time in many cases meeting with various individuals. In the meantime he became discouraged. He thought that other commitments had made it impossible for us to keep our promise to see him once more. During this time, while he was in deep despair, a stranger came to see him. A simple man, so he told us later, who worked for the Austrian Railroad. He thought nothing unusual of it since many people from all over the world come to visit him because he is a well-known, highly esteemed, and honored person. This man, after introducing himself as just described, told him: "Here Professor you are in deep sorrow and very much troubled. You need not be. A man and a woman have been here. This man will return and help your wife." Further, he told him things that no one could have known. His spirits began to soar again. Shortly thereafter we returned to Austria after coming out of Czechoslovakia. Again, what transpired is only for those ears which are attuned. We have absolutely no intentions to be misinterpreted as it is so easily done by those who want to make a personal issue out of things.

At another time, in Germany, we met whom I call the Prince of the German alchemists. Here, again, the same incident took place where people of importance have no time to see unannounced visitors. We found him living on his ancestral estate, well-known for his literary achievements; also known to those who are supposed to know as an alchemist of renown. That is why we have titled him the Prince of the German alchemists. The Baron is advanced in age, eighty-five years young. The one in Austria is counting seventy-five and the Frater in the Black Forest seventy years. As can be seen neither of them is in his early manhood as one counts the years.

When the maid announced me the Baroness came down the stairs and informed me that the Herr Baron regrets very deeply but that he can not see me as he had visitors from Frankfurt and other commitments. Not wanting to intrude I made motions to leave and expressed my regrets. The Baroness then said: "I did not get your name exactly as the maid could not pronounce it properly." Turning again I said: "Just tell the Baron Frater A.S. was here." She stopped, looked at me, and replied: "Please be seated, I shall be back shortly." While not waiting very long in the entrance hall with its old stone floor and the heavy beamed ceiling with historic reliques standing around, the Baroness came down the stairs again and informed me: "The Baron can free himself for a few minutes from his other commitments, please follow me."

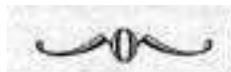
As we walked the stairs to the next floor the ancestral paintings of their forbears looked upon me. We entered the beautiful library with its massive crystal chandelier when the Baroness opened the door to their sitting room and said: "You better come in here." Soon the Baron entered. We looked at each other. Upon my introduction that I have not come with the intention of selling nor anticipated to buy anything nor to ask any questions but that my

presence was merely for the purpose to answer his questions, he looked at me for a moment in amazement and said: "But I have no

questions." Making motions to leave and getting out of my chair he bade me to remain. Before too long the few minutes had stretched themselves and upon my urging to leave since my wife was waiting for me he invited us to come back the next day, which we did.

The following day saw us cloistered in the castle, deeply entrenched in the hermetic lore and practical evidence looking at us from everywhere. In his laboratories, where he still "works" with his wife, the Baroness, and a young lady of nobility, results speak for themselves. Time went on only too swiftly and the evening found us around the table eating and continuing our talks till late into the night. The next day, before leaving, brought again the inevitable question when the Baroness turned to my wife and said: "But tell me, how did you ever know about us and how did you find us?" To which my wife replied: "Everywhere we are asked the same question and all I can say with my husband is: there are ways and means to be told and to find places unmistakably." After loving embraces and the often asked question: "When shall we see each other again and continue?" we left the castle until in the very near future alchemists will meet for a conclave in its hallowed halls which will be of a historic moment. Others, in years to come, will read about some of the events that will have transpired there.

No matter where we went or whom we saw, no matter whether of humble birth, a Count, or Doctor of Medicine, or a Professor of a world renown medical university, the Baron or the Alchemist, writers or mathematicians, all were prepared and ready. We found them in many countries, in Austria, Belgium, Czechoslovakia, England, France, Germany, Holland, Hungary, and Switzerland, to mention only a few. One, as an honest person, cannot deny the profound influence the higher teachings have left among its proponents and the imprint to be found on the past and the present on their lives' works. Were we to tell all, it would read to some like a fairy tale. It would be confused with things written along this line centuries ago but not as having transpired in the year of our Lord, 1964.



CREDO

If we were to subscribe to a creed it would have to be based on the rational assumption that neither extreme materialism nor mentalism should predominate. Those who advocate the theory that anything can be solved by spiritual means are just as much out of balance as those who materialize everything. It is obvious that those who adhere to the first creed, that everything is to be interpreted spiritually, find themselves, at one time or another, confronted with the fact that material means are necessary. Very often individuals have claimed to be able to heal themselves by spiritual means only to find themselves in a doctor's office or in a hospital bed to be taken care of by external treatments. Likewise, this also holds for those who are convinced that anything can be solved only through scientific means.

Various esoteric teachnigs have become so one-sided that they have lost their true origins. For example, advocates of the eastern teachings have lost sight of the fact that they are not always applicable in the western world. However, the inherent essentials of those teachings are just as rational here as they are anywhere else. No matter whether Buddhist,

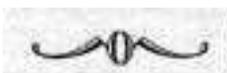
Christian, or Jew, etc., all may reach for the state of balanced manifestation while in this physical enclosure. Attainment is possible through all creeds provided that the basic, fundamental laws are being adhered to. It is their application that we are concerned with. Too many uninformed people speak of alchemy as either a spiritual or physical science or art. It only indicates that a dividing line is artificially drawn by persons who endeavor to penetrate into the true meaning of alchemy. Opinionated and onesided preferences, usually based on the inability to penetrate sufficiently to the core, make them take the easy way out by choosing those aspects which appeal to them. These are then worked with and a superstructure is built upon them that can only be as enduring as its foundation.

All kinds of teachings by all kinds of names have come and gone through the intervening centuries. Sometimes they have been changed so much that hardly anything of their originally proclaimed tenets can be recognized. Not so with alchemy; this evolutionary process has remained the same. It is based on the concept that all phenomena are of a dual nature and that only compliance with the laws involved will permit a truly balanced individual to emerge.

It is the work of the Paracelsus Research Society to foster this aim by presenting, factually, both tenets in a lawful manner. This will permit the true meaning of alchemy to emerge to the inquiring mind. This will make possible the preparation for that state of mind that can only be realized after a certain degree of mastery over matter, involving mental-spiritual laws, has been attained.

We have no panacea to offer, only hard work and study towards the achievement of this end. The task can be lightened by building upon the laws discovered from the remotest past to the present times by demonstrating their applications. While hypotheses and theories are being investigated nothing short of demonstrative proof can be accepted.

If we were to subscribe to a creed this is essentially what it would have to be unless and until it can be superceded by a higher one presently not recognized or understood.



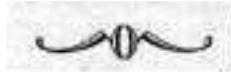
Notes from the Laboratory

The filtrate of the yellow glass of antimony, when properly fixed, will yield white and faint yellow feces. Through digestion, using the dry bath, we also have been able to free ice-blue feces yielding a green extract. This indicates that the green Lion, gum or green feces of the filtrate from the living antimony, can be obtained from the yellow glass without adding any other foreign substances to it. Likewise, when, after fixation, these white feces are calcined to an umber color and subjected to digestion with the proper vehicle (Kerkring), they will yield a golden extract.

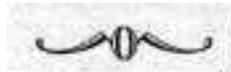


Recently a happy surprise greeted us when we unwrapped a large package. It contained the first two year issues

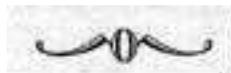
of the American Rosae Crucis, 1916 and 1917; further the issues from 1925 to 1928. Anyone who can help us to complete the set, by furnishing the missing issues, would make a welcome contribution to our Research Library. Many students have investigated original articles on alchemy and esoteric astrology in this periodical, still existing today as the Rosicrucian Digest of which also some numbers are missing. Make some students happy and help us to complete the set.



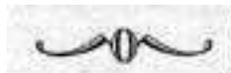
This *Bulletin* is late due to our late return to the United States.



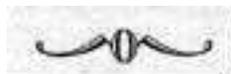
Because of our long absence from the office some changes in the study group schedules have become necessary. This has made some late openings possible. However, only a few first and second year class openings are available. Please contact us as soon as possible for details.



We are cataloguing much material from the laboratory and other sources but are still short of help. We are trying to catch up as fast as possible to answer your questions, be patient a little while longer.



We have been asked to sum up the Zen teachings. To those who have gone into it we shall say "THAT is IT." This will make sense only to those who have studied It. Zen is one of several approaches to realize the law of duality in this ONE life. Those who see only the spiritual side in it consider only one half of the whole of this existence.



So far about five individuals have been selected, out of the subscribers and study group attendants, to continue with the advanced work in the Western World. There is a possibility that we may close the doors when a sufficient number of individuals have been found capable to be further instructed. This does not indicate that we are going to be inactive, on the contrary; however, our time and means are only justified by the reciprocal endeavors of those individuals, convinced by the results so far obtained, that further progress is possible. The final One Hundred Forty

Four, to be worked with, will have to be subdivided among those progressed sufficiently to absorb some of the burdens of the preliminary teachings, here and elsewhere. Further details will be available during the respective study group activities.

Baron Alexander von Bernus

BOOKS TELL US of the accomplishments of ancient alchemists. Rarely, however, do we find sufficient recognition of the works of contemporary alchemists while they are still alive.

Baron Alexander von Bernus is one of the alchemists who is a living example and witness to the fact that laboratory alchemy is not idle speculation but tangible evidence. He is acknowledged in the literary world as one of the living great authors as well as being a scientist in his own rights and merits. It becomes difficult to deny as non-existing those accomplishments that not only can be seen and handled but whose results also manifest themselves when taken medicinally.

The Baron has devoted his entire life to the sincere search for the secrets of life and the universal knowledge and wisdom which will set men free. If, after eighty five years, he is now reaching for the consummation of his alchemical labors, it is little wonder that Baron von Bernus presents a symbol of endurance and perseverance for all who are engaged in identical or similar pursuits.

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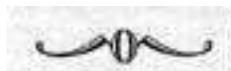
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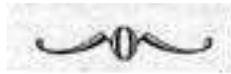
PARACELSUS**RESEARCH****SOCIETY****1st Quarter, 1965****No. 22****ALCHEMICAL SYMPOSIUM 1965**

This year's symposium will be held in Germany. For further information concerning time and place, contact the P. R.S. directly, as there will be no further announcements in the Bulletin.

**1966 YEAR OF SILENCE**

What does this mean? The year 1966 will see no class work as usual. There will be no study groups. It may extend itself into 1967 depending on the progress made by those who have attended the groups. As can be seen, this is not just a way to spend some time and study. It will have to be accompanied by practical demonstrations of the laws taught, absorbed, and realized. Those few singular cases that will receive special instructions to further them, will be individually notified. This concerns only those who are now making progress in the metallic work and need specific instructions which are strictly personal, as far as the laboratory work and its connected teachings and manifestations are concerned. Every cycle has its positive and negative phase. Knowing it, we certainly will not go against it, but shall strive to stay within the laws governing them. No one is strong enough to change them and make universal laws do the bidding of man. We will have to adjust ourselves to the laws and would be foolish indeed, to expect the laws to adjust themselves to our whims and wishes. Those who will attempt this are in for a sad disappointment. A cycle of impulse will have to find its properly attuned recipient to

be activated upon, and this we have to make provisions for, according to the laws involved.



THE BULLETIN PRICE

As has been announced in the previous Bulletins, the subscription price for the Alchemical Laboratory Bulletins has been raised to three dollars per year to take care of the increased costs involved in publishing and mailing. We do hope that those interested enough in the work, will not even notice this mundane aspect. Considering what the bulletins stand for and what they are trying to help establish, it is not even worth the while to consider the increase of one dollar. Those who can not see it are not with us anyway.

Please remit the balance if you enclosed only two dollars. We would also appreciate it if those who have not yet remitted the annual subscription and pledged donation for the office and library fund for 1965 would do so.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELTUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

Malus Usus est Abolentus

Why?; because a bad habit is detrimental. Physically and mentally bad habits should be abolished. What are had habits! All contraries to beneficial occurances, such as bad thoughts, that is, thoughts of a negative nature, when positive ones should be employed. Anything habit forming to mind and body, producing a reaction that has to be relied upon as a substitute for an otherwise normal function, can be considered detrimental. One should make a distinction between an emergency when a stimulant is required. Most habits are the outcome of an evasion. He, who can not face a challenge will evade it. Trouble; are doused by imbibing alcoholic beverages. It will not eliminate them. They will reoccur when the alcoholic stupor is wearing off. Nervous tension is circumscribed by using other narcotics, nicotine for instance, that is easing nervous tension to some, who indulge in the habit. If they are asked to refrain from smoking, it is said that it would make them irritable. A sure sign that the nervous tension, originally to be overcome, was only suppressed. The longer we suppress our desires the more are they penned up and want to be freed. In some in stances more powerful stimulants will have to be used to former ones, that proved not strong enough in their effects to be soothing to body and mind. Marihuana, Cocaine and all kinds of dopes are then resorted to and instead of freeing onseself from the acquired habits they actually are enslaving the one who wanted to escape the fear of the unknown and the responsibilities confronting him. Detrimental habits may be transmuted into beneficial tendencies that may vary in their application. The motive underlying them will be similar, but are activated according to the circumstances prevailing. The basis of all troubles is fear. Knowledge and understanding abolish fear. He who indulges in fear fosters a bad habit. Bad habits should be abolished.

Only a clean body and mind can function normally. Impurities to both are a hinderance to progress for body and

mind. Progress is essential for the advancement of all species, especially man.

WHAT HAS BEEN GOING ON?

Curiosity has killed the cat. This proverbial statement is age old. Not all curious cats were killed, though. What about investigators of scientific and other phenomena? The law of averages should also hold good here. In the classrooms and laboratory of the Paracelsus Research Society, many things have happened and are happening right now that arouse the curiosity of many people. Those going through the preliminary instructions are not aware of what is to follow by way of advanced practical demonstrations. If this would be the only answer to many of the questions asked, there would still be some more missing. What would they be? Further investigations of the phenomena revealed to us by way of demonstrative proof. In the field of evolution newer horizons open up. They will have to be investigated according to the laws known and, if not presently known, they will have to be discovered. The multitudinous avenues opening up before the eyes of the scientific investigator are a challenge to men's capacity to think and reason.

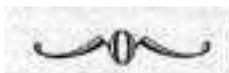
In the three specific fields as taught by the P.R.S., beginning with the preparation of the initial stage of beginners who enter this field, it shows the necessity of being prepared to receive what is to follow. This will have to take place according to the law of polarity or duality. This law is being stressed more than any other. Too many strive to reach unity and are not even aware of the fact that this very unity can only be attained by way of the law of polarity. Proof to this extent is given to the participants in the study groups. Laws applicable to men will have to be demonstrable. This

is what the first year or phase embraces. To many this is such a many sided and revealing occasion, when confronted with the evidence, that it hardly seems possible that more could follow. Experience has proven that those who make serious and honest endeavors to progress further, can cite more and profound results. The gradual awakening of dormant faculties becomes evident. Fields that formerly lay so remote from the then prevailing territory of knowledge become very noticeable. Those who never had any chemistry training are acquiring some knowledge by way of practical experience taught in an entirely different way than is found in the colleges. Psychology as presently taught, will be recognized as something very much different when applied to the universal concept as given in the ancient teachings, such as the Qabala. The nonsense and superstition attached to it will be stripped from it and those possessors claiming mysterious powers and knowledge becomes open to all as scientific, established facts. Alchemy emerges as something so different from the preconceived notions that those who think of the pseudo goldmakers and charlatans of bygone centuries, will hardly find any resemblance to it. How can all this be? By simply testing and not just believing the theories of others that will have to withstand a thorough investigation.

Students are admonished from the very beginning that we are absolutely not interested in their social, racial, educational or financial status. Facts on hand will reveal that those with an average education are more receptive to the laws expounded and demonstrated than those who have to lay aside some indoctrination that can not always be substantiated or adhered to faithfully. Those sufficiently advanced are able to prove to themselves the validity of this statement, just as individuals with academic degrees have acknowledged this fact. We could cite instances where, among others, the head of an established and accredited university, from which they had graduated, denied the existence of results produced by these graduates, because they are not listed in the text

books of the colleges and universities, indicating that the products meeting rigid scientific tests and examinations such as X-ray-spectrographic evidence, are non-existent to them. The immensity of the possibilities before the alchemical investigator at once lifts him far above the present level of accepted researchers. This is no idle saying or vain boasting. It is only indicative that many things still obscure and hidden (occult!) from present researchers are nevertheless extant.

Difficult as it is to put into words some of the accomplishments of those who are a living witness to the effect that this is so, their deeds are the more revealing. Anyone sufficiently interested to know more about it, need only consult those individuals. We don't intend to gather testimonials and to publicize them. We would rather let the results be their own proof and demonstration, instead of trying to gain publicity. A proven accomplishment will be its own best advertisement. We are not concerned with monetary remunerations, but are solely interested in presenting to mankind, especially to the scientific world, the accomplished facts. We have all the time needed to wait, if those concerned do not find it expedient to listen, ask, and prove it to themselves. What would we gain by urging all this upon others when they are not inclined to listen. We would rather spend our time with those who are willing to test the statements made and profit by them. Singular cases, thoroughly proven, establish a greater merit than mediocre investigations that need to be revised later on or have to be discarded.



Attention !

Those capable to produce the oil of Antimony, as outlined in the study groups of the advanced classes, are asked to send us all the available oil they can spare. We are short of it in both fixed and unfixed preparations. Since we are in the midst of some important electrolytic tests and other researches, we would appreciate your help. Please state how obtained, i.e. what source material used; if from live or dead stibium and what type involved. Every drop is urgently needed. This holds true for the seven basics, also zinc.

PRAXIS SPAGYRIA PHILOSOPHIA

Under this title appeared in 1711 a privately printed treatise in Leipzig, Germany, dealing exclusively with the Philosophers Stone. It was our privilege, while in Europe, to obtain this very rare and important alchemical little book, in what some may term a strange way. As this is the only copy known to exist, we have translated it into English and are bringing it out for the subscribers of the Bulletins in the very near future. It will contain on one side the exact photographic reproduction of the original text with the translation on the opposite page. This way the reader, conversant with both languages, will find for himself that it is not only a verbatim translation as rendered by translators, but the meaning of the text involved is presented in such a way that the alchemical student will have no difficulty in finding his way.

We have provided it with a preface giving the reason for publishing it and a few salient facts concerning the subject matter. Likewise, there is an appendix added in the form of a commentary which the alchemical novice and interested reader, we hope, will especially appreciate. It will help explain some of the processes involved, because of the language barrier. As the book was written about 250 years ago, many of the utterances, made are only fully understood by the practical alchemist. We feel inclined that our own practical experiences with some alchemical manifestations will add some authenticity to what is brought forth, since it is based on practical

laboratory experience and not just library researches.

It will be moderately priced and, no doubt, will become a collectors item before long. There will be only a very limited number of copies published. We are intending to have it printed on good paper and bound in an attractive hard cover. It will be a presentable addition to any library.

This should not be confused with the book on Antimony or the old English manuscript found in the British Museum. The latter two are in work presently. The first is being translated in England by a Research Academy into contemporary English while the latter is being compiled and will take some more time to complete it, as we are discovering more and more of interest to be added to make it the most complete work on Antimony presently available.

We have been repeatedly confronted with the fact that we are not placing enough stress on what is being offered here. It should be more widely known and made available to more people. However, much truth may be found in thus confronting us, this will, perhaps, be even more pertinent after the appearance of the PRAXICA SPAGYRICA PHILOSOPHIA, first privately printed in 1711 and practically unknown since.

EVEN A CHILD CAN DO IT

"What is there to it? Even a child can do it." How many times have we heard these words. Indicating how easy it is whatever needs to be performed, there seems to be nothing to it. Experience will tell us if it is so. Why mention it here? Then read what follows and form your own conclusions. We publish this letter as we received it:

"Dear Mr. A.

"I picked some mint from my backyard and then I dried it for two weeks downstairs. I then put it in a jar of water for a month. Later I strained off the water from the mint. I left the water to evaporate and the mint to dry in a pan.

"I burnt the dry mint leaves and stems to ashes. I let the water finish evaporating and had a dark sticky stuff left in the dishes. Then I began grinding the ashes and began putting them in a dish over the fire. They turned light gray with white around the edges on top. I then put the black sticky stuff that Daddy calls sulphur over the fire. I ground the sulphur again the next day and then began putting it on the fire and grinding it over and over. It turned light gray with white on the top also. When both the sulphur and salt were very white I measured out each in equal weight. I mixed them together with an equal amount of alcohol and formed a pill. I put the pill in a little brown bottle and put it on top of the furnace.

"I hope you had a nice trip. I am 9 years old. I am interested in what Daddy is doing. It's very interesting to me. I live across the street from a creek. Daddy is looking forward to seeing you all. Daddy says my stuff is whiter sooner than any of his.

Good bye,"

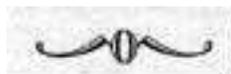
(here follows the signature of the little girl)

Do we mean that this represents Alchemy? Yes, we do. Does this indicate that even a child can do it? We will have to ask in return: "Do what" Here we will have to pause. We must be able to distinguish between a manual operation and the theory of a thing. The manual operation of the child was the outer physical manifestation of the process involved. The underlying theory is another thing. The little girl knew about the manual operation but not about the theory involved in it, the very one that made it possible to have the performance.

We are confronted with both sides, the theoretical and practical. In Alchemy this is especially predominant. The book or library alchemists are the very ones that spiritualize or theorize, if you will, all phenomena. The physical advocates have separated themselves from the former and are the laborants in the physical aspect only, the physicist and chemists. The gulf that has been artificially created is widening more and more and reconciliation seems rather hopeless. This need not be, as indicated by the alchemical approach, whereby the one is hopelessly lost without the other. No one alchemical manifestation can take place without the other. They would remain either in the speculative realm or in the world of physical phenomena. Science deals with facts; Philosophy, as advocated, deals with the intangibles. Each justifies its existence as a separate entity by being the important one to be considered first, to make the other comprehensible. Not so in Alchemy. Here we find them inseparable like parent and child. It is useless to argue who is more important, the child or the parent when just a little reasoning will tell us neither could be without the other.

The letter received from the little girl and a subsequent one of the father makes this clear. In it, the father wrote "I have asked myself: Is it really necessary to go through all these intricate things and do we have to know all about them when, perhaps, one can arrive at the same point by meditation only? It was the last Bulletin that woke me up, when you stated that you have no panacea to offer, only hard work and study."

Here we have a statement that substantiates what we meant to say. Even after partial mastery of the manual operations involved, we will come to a point at which we will realize that the practical manifestation is, in the end, useless if we don't know what it is for. It is the underlying theory, also properly mastered, that will let us know and then understand what it really represents by way of the material manifestation. It took a father and a child to show the validity of what we so emphatically try to demonstrate by way of words and deeds. Even a child can do it? Yes. But that is only the half of the whole. The other half requires a matured mind.



Reminder

May we remind you that your voluntary decision to keep the office, library, and classrooms functioning is dependent on your self-assumed pledges. Without them, they cannot be in operation for your benefit. You are the one who is taking advantage of them while making use of it during your presence and while being absent from it. With the reduction of the subscribers of the Bulletins, and drawing the circle smaller, the responsibilities of those who have come to realize what it is all about will increase. Just as the Bulletins are private publications and cannot be purchased openly on newstands and book stores, so will the laws as they are demonstrated here in the classrooms and laboratory be privately given to the sincere students. Were it not for the encouraging results tangibly obtained by them, it would prove of little value. There are innumerable institutions in existence that stress the theoretical aspects of the various sciences and especially the metaphysical ones. Our objective is to reveal, by way of scientific demonstrations, what the occult (hidden) sciences hold in store for all those who are

making attempts to fathom that which has to be brought to light again--areas which are not at present known or understood but are existing nevertheless and known to some.

THAT UNICORN AGAIN

When during the second year students are to test the validity of the statements made by Basilius Valentinus concerning Antimony, among other things, mention is made in his TRIUMPHAL CHARIOT OF ANTIMONY, to make a certain test with the skin of true unicorn. Every time the question is asked what is a unicorn, immediately the answers were: "a legendary animal with but one horn on its forehead." Leaving the students in an uncertain state and telling them to find out by themselves what is meant or to be understood by this statement, the matter is usually soon forgotten. A thing forgotten is not removed. The question is still debated and some times with such seriousness, that one listening in cannot help but smile. People like to see things in a mysterious light. It makes them harder to fathom for others--so they think-- and provides an easy way out to hide behind their own ignorance.

What, then, is a unicorn? What does Valentine mean by it? To quote him verbatim he says: "Then hold close to it, yet without making actual contact, a particle of true unicorn," (page 59-60). It will be noted that he says TRUE unicorn. This seems to make it even more mysterious, because he emphasises the word true. Now, Aletris Farinosa, a root belonging to the Lily Family, is the true unicorn, while Chamaelirium Luteum is the false. Both are to be found listed under their botanical names as such.

Anyone making attempts to go hunting in a legendary forest to kill a true unicorn so he can get some of its skin, may retrace the steps and find it right here, in the United States, in their own forests. But, why take the easy way out when we can make things so much more complicated and mysterious sounding?

Then there is a unicorn existing after all? Yes, even two. A true and false root by that name. Ah! Simplicius simplicissimus!



CALIFORNIA CONCLAVE

The first week of May will see a one day conclave in Los Angeles and San Francisco. Those who have asked to be of assistance with their respective work, will have to contact the P.R.S. for time and place. In this instance, friends and interested individuals may attend. There will be no charges.

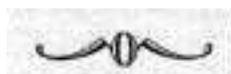
THE NEXT BULLETIN

The next Bulletin will reach you in approximately one month from now. The delay was caused by the overburden of work with the advanced classes.



To help somewhat in the confusion arising from the change of the English-American method to the conversion to the metric system, here are the most commonly used:

<i>Apothecary measure</i>	
1 minim (drop)	— 0.0592 milliliter
60 minims	— 1 fluid dram (ʒ) — 3.5515 ml.
8 fluid drams	— 1 ounce (ʒ) — 28.4123 ml.
<i>Apothecary weight</i>	
1 grain	— 0.0648 grams
20 grains	— 1 scruple (ʒ) — 1.2959 grams
3 scruples	— 1 dram (ʒ) — 3.88 grams
8 drams	— 1 ounce (ʒ) 31.10 grams
1 pound	— 12 ounces (ʒ) 373.24 grams



WHAT HAS CHANGED?

Fenner's Working Formula (Pharmacopoeia) 1886: "The doses of the ordinary iron salts are from 2 to 20 grains. Smaller doses being usually as valuable as large ones, because only a small amount of iron is taken up in the system."

THE NATIONAL FORMULARY (eighth edition) 1946 U.S. Navy Medical Dept. Rx. Reduced Iron capsules; Cap. Ferr. Reduct. "Reduced Iron Capsules contain an amount of metallic iron (Fe) corresponding to not less than 86 per cent and, not more than 102 per cent of the labeled amount of Fe."

From 1886 to 1946, in sixty years, no change. The same metallic iron is used in medicine today. Can you see now what the oil of Ferrum can do that the metal can not do? Alchemically produced pure oil of Ferrum will be taken up in the system, while the salts (quote): "only a small amount of iron is taken up in the system." This holds true for other mineral or metallic extracts and salts.

Change in Dates for Fall Schedule 1965

Due to the fact that we shall return later than expected from the European Symposium in Germany, the following numbers will convene in their respective classes as follows:

October 10-23:

Numbers-- 110, 230, 236, 243, 252 First Year

October 24-November 6:

Numbers-- 35 A & B, 137, 162, 220 Second Year

November 7-20:

Numbers-- 18, 108, 115, 212 Second Year B*

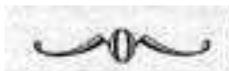
November 21-December 6:

Numbers-- 5, 37B, 195 Second Year B**

Please check your number and rearrange your dates as listed above. Your accepted and dated applications will have the dates changed to coincide with the date and your number listed above. We sincerely hope that this schedule will meet with your approval and work out to your advantage. We regret the change, but under the circumstances it was unavoidable. **PLEASE ADVISE AT ONCE BY RETURN AIR MAIL, OR OTHERWISE, TO CONFIRM THE LISTINGS.**

*One opening available due to change of schedule.

**fTwo openings available due to change of schedule.



**TO REACH THE PARACELSUS RESEARCH
SOCIETY**

BY TELEPHONE:

Area Code—801

Salt Lake City—487-7178

While in Salt Lake City, Utah, always call the above number first for further directions, appointments, or matters of business.

ALBERT SCHWEITZER

WHEN MAN REACHES the Zenith of life, and counts the remaining years on this earth, and can see his sojourn draw to a close, he will have to give to himself an account of his existence during the interim. Few people can look back upon a past that is as rich and as varied in all the good aspects of humanity as that of Albert Schweitzer. Not only will he be remembered as a great artist, theologian, physician and surgeon, but also as a humanitarian of the first order. The heritage which Albert Schweitzer leaves will have to be acknowledged as an all embracing love for all living beings. This is more than can be said of the average man, and many of those who claim to have ascended to higher levels of being. The energy expended in the activity of both body and mind of Albert Schweitzer toward alleviating the physical pain and mental anguish of all living creatures is truly a phenomenon in itself. Not only the scene of his activity, but the man Albert Schweitzer himself, is a monument to the God given strength that is to be found in Man.

**ALCHEMICAL
LABORATORY
BULLETINS**

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PARACELSUS

RESEARCH

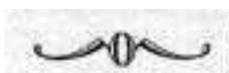
SOCIETY

1st Quarter, 1965

No. 23

A Huge Surprise

One of the last study groups left a huge surprise with us. The laboratory was enriched with a commercial size Soxhlet extractor. This welcome addition to the other extractors will prove a boon to all those using it, as the quantity will now exceed that previously obtained with the smaller apparatus.

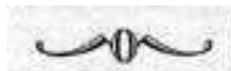


Caution

We would like to re-emphasize the fact that products of the procedures, shown students during their study terms, for extracting the various mineral and metallic substances should never be administered to patients. Only a licensed practitioner of one of the therapeutic branches can prescribe medicants. You are otherwise not granted any permission from the Paracelsus Research Society to do so. Please do not ask us to provide you with medicants of any kind, even those who were instructed how to prepare to prove the laws involved in their production.

We still receive such requests by mail and telephone. The reasons we must decline are by now obvious to all. See your competent physician or surgeon. It is up to him to use, or not, your preparations if you so request. Never quack with substances with which you are not familiar, nor with any others for that matter.

Laboratory evaluations by competent individuals have to precede any applications on humans. Even a Pharmacist is not entitled to fill prescriptions not sanctioned by the laws or those requested by unauthorized persons. Ignorance, despite all the good intentions, has brought much misery that could have been intelligently avoided. Remember the injunction of the brethren of the Rose and the Cross given you in the classrooms: **BEWARE OF QUACKS AND PRETENDERS.**



No Correspondence During August

The officers of the Paracelsus Research Society will be absent during the month of August and the first three weeks of September. We would appreciate it if you would withhold your correspondence until the end of September. This will avoid disappointment when no answers are forthcoming.

In case of emergencies an European address will be available if requested from the secretary prior to August 1st.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution) Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELSUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETINI" gratis.

Vadre Retro Me, Satana

Get thee behind me Satan. Why behind? We can see less of what goes on behind our back than what transpires before our eyes. Who is Satan anyway? The dictionary says: The chief evil spirit; the great adversary of man; the devil! Whatever that is. In Hebrew Satan, with both a's pronounced means adversary. With the first "a" pronounced it means oppose. Others say it means Saturn. Again other claim it is Lucifer. If we look up Saturn and Lucifer in the dictionary it becomes even more confusing. Here Lucifer becomes the bringer of light. The morning star or Venus. In the same breath the Bible speaks of Lucifer the fallen angel. An archangel identified with Satan who fell from Heaven. What does all this mean? Is Satan a man or woman? A personage? Does Satan actually exist? Who can answer it? Surely there must be something to this. There must be a meaning. It is safe to say that we deal here with an attribute that is contrary to the concept "Good." It is that which is in itself contrary. It represents the opposite to another. It is opposition. Whenever

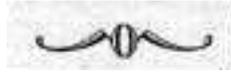
And wherever we meet opposition it means a frustration confronting us to hinder us in whatever we will accomplish. An opposition is an obstacle to be overcome. It needs to be removed. It is a test of our strength and endurance and above all of our willpower. The will to overcome. It is not only a necessary occurrence but an essential one. Without it we could never progress because we could never recognize advancement. Some fear Satan, the Devil, Lucifer or what have you. Others don't. The latter do not fear anymore. They have the will to overcome and put behind them what they have conquered or overcome while those who fear are afraid of their weakness--mostly selfimposed weaknesses either presently or previously. They are not in a position to command for they live under the threat of all that is opposed to them. Here Satan emerges as a reality. He becomes real in actual appearance as Fear. Both, actuality and reality predominate then. Not so with the fearless. He can brush his Satan aside, this opposition, and say: "Out of my way. Get thee behind me and stay there; wait for other timid, fearful, weaklings. I will go onward." Vadre retro me, Satana.

A Rare Find for You

It is a great pleasure to report that we have been fortunate to obtain 100 copies of Basilio de Telepnef's "Paracelsus, A Genius Amidst a Troubled World. A Biographical Essay." Without reservation do we state that this is the most authentic and plausible biography of Paracelsus free from all the mysterious and extreme fabrications adhering to so many of his biographies and other descriptions. We have been notified from Switzerland that this English language publication first and only issued in 1945 in St. Gallen, Switzerland, has been shipped to us. These are all the copies we will have at our disposal. The price is \$2.75 including postage. Your remittance must be included as we cannot afford, at this price, to go to additional bookkeeping expense. Books will be mailed on a first come first served basis. Since we are not in the regular bookselling business we make this unusual offer only to the subscribers to the Alchemical Laboratory Bulletins. If you can afford it present a copy to your public library. It will do more good than all other books about Paracelsus.

It is very unlikely that we will have any other books to offer with the exception of the previously

mentioned "Praxis Spagyrica Philosophia," the "rare English manuscript" and finally the "Book on Antimony." These works are of great value to the hermetic and spagyric students. This is as far as we will commit ourselves.



Application Enclosed

Drawing the circle of subscribers smaller, and dropping some of them, makes it appear irrational to enclose application blanks for new subscribers. It should be borne in mind that we are not after a great number of subscribers for the Bulletins but for those qualified, or who will become so in the near future, to be further instructed in the work as advocated by The Paracelsus Research Society. It is for this reason that we enclose with this Bulletin a form to be used for those who have made inquiry. In this way we will be able to find those who are in a position to go ahead with the hermetic studies and alchemical processes. Not all those to whom an application is handed, will be given the guarantee of acceptance. However, we shall never discriminate between those who became acquainted at an earlier time with the work of the Paracelsus Research Society and those who have found out about it later. Since in the end there will be only a few left of the one hundred forty-four originally selected, replacements will have to, and do; take Place to fill the gaps. Several have passed through transition since we first published the names. Further, some whose names have been listed, may not make it at the end. It is for this reason that we are making arrangements for those to be readied who will be taking their places when the time comes.

Hand these application forms to those who are sincerely interested and who have inquired about it. Under no circumstances should you proselyte.

The Recent California Conclaves

San Francisco with its Golden Gate was the first gathering place. Instructions of the technical laboratory procedures, not fully grasped during their respective study terms at the Society's classrooms and laboratory, were further explained and elaborated upon. Within ten days the practical results of these instructions reached the Society's office - a truly marvelous feat especially when considered that one of those is a youngster of 80 years.

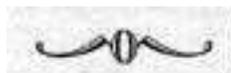
In Los Angeles preparations were under way to receive us at a spacious home on the mountainside. The number of those attending exceeded our expectations. They likewise, received instructions applicable to their various states of evolvment concerning the work. Following the afternoon session a cooling swim in the pool of our hosts, left a refreshing feeling with those attending. The evening lecture concerned recent experiences while we were in Europe. Though this conclave was for Californians only one soror flew in from Missouri and another also attended from Philadelphia. It left a deeper insight with those who were acquainted with the functions of the Paracelsus Research Society only through hearsay.

We were happy to clarify issues not sufficiently known or understood. It is further evidence that those who are not actively engaged in the work, and only look at things from the theoretical aspect, have a more difficult time to assimilate that which becomes manifest by way of practical application; i.e., laboratory and classroom instruction.

We had the opportunity to attend lectures at the California Institute of Technology and to witness some of the immense progress made by science. While there we had demonstrated to us the swing to the intangible element necessary for further scientific investigations.

Visiting the famed artist Lacoque, in his studio, and renewing our previous contacts with him, left us assured that his art, like that of his personal friends, Renoir and Utrillo, is kept alive in his works. Apparently, he is the last of those great artists of the French school.

We wish to extend our appreciation to all those who so kindly assisted in the preparation and arrangements for the comfort and convenience of all concerned.



Word from England

We have just received word from England that the translation of the old manuscript from the British Museum is still going on. It is a time consuming task, as we are informed "since the work is arduous, though intensely interesting. The translation will not be ready for a while yet, though it is coming along nicely. We will give you a definite date as soon as we can." Subscribers may be interested to know that we are very busy with all the forthcoming publications. They are a part of the pattern unfolding within the next few years which will present the over-all picture for those actively engaged in the work. The silence which will follow thereafter may be a long one.

Study Group Notice

A new confirmation notice is being mailed to applicants. We bring here a copy of the text. This change has become necessary. Please read carefully what it contains. If other arrangements are to be made, as stated thereon, please contact the secretary before filling out the application. It has been the policy and still remains so, that those not in a position to pay for their dormitory will, upon written application, receive the grant from the Paul Buecheler Memorial Fund.

This notice becomes effective for the Fall groups convening from October until December 1965 and remains in force until revoked.

Dear Student:

This is to confirm your acceptance for Study Group Nr....

From 19..... until..... 19.....

You will receive free tuition, free use of the laboratory including equipment to be used and have free access to the Research Library during the study term indicated above.

Your dormitory fee is \$59.50 payable within ten days after receipt of this confirmation, otherwise an automatic cancellation will take place. If other arrangements are to be made, contact the secretary immediately for further instructions. In case of non-attendance or a cancellation no refunds will be made for the dormitory fee. This has been necessitated by the fact that either cancellations have not been made at all or have reached us too late in order to reassign the reserved openings. The Society is no longer able to absorb the losses arising therefrom and we trust that you will realize our position and cooperate with us in this respect.

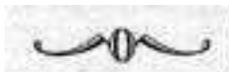
May peace be with you.

Sincerely,

Secretary,

.....

Secretary



Once you have realized the importance of the entire alchemical process in nature, as the outward expression of God, you will find yourself an integral part of the whole. You will have found God actually and in reality. This is the path of transmutation, transfiguration and the beginning to an eventual At-one-ness to come after we have mastered ourselves and matter. Namely: The law of Polarity.

Future Study Groups

We have on hand applications for Study Groups for 1967 and 1968. We will not commit ourselves as yet to any groups during these years. However, applications received will be considered and the individuals selected will be notified after we have sufficient applications on hand by the end of the year from which we will select the participants. This will include perhaps only one group each of the FIRST, SECOND, SECOND "B" AND THIRD YEAR classes.

As announced, there will be no classes during 1966.

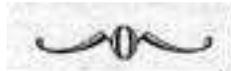
We cannot stress enough the importance of the preparation individuals should undergo to be ready when the time comes.

Before too long silence will prevail and only those, who have entered, will continue and go through the designated places prepared for them.

Any seeming outward activity, however much or little that may be noticed, will stress the scientific character of the work only. The other half of the law of Duality or Polarity will function incognito.

Fall 1965

If you have received a confirmation for the Fall Study groups, the date listed thereon is the final one. Any previous dates are void. Be sure and check them to avoid mistakes



Praxis SpraByrica Philosophia

The limited edition of the above book as described in the last Bulletin is ready to go to press.

We will take advance orders for this unique volume now. This subscriber edition consists of 500 copies. The price is \$5.00. Included in this amount, for the first 120 orders on hand, will be a copy of a later work on the Philosophers' Stone. The latter is a mimeographed treatise that we had prepared several years ago. It was intended for class work but with some of the changes made is now available at no extra cost to the first 120 orders for the Praxis Spagyrica Philosophia coming in. They will be mailed in the order received. Please make your payments payable for the full amount which includes postage and handling. All orders whether for one or several copies will be handled as we receive them--first come first served until sold out.

How Accurate is a Scientific Analysis

We are confronted with some scientific facts that need some explanations. Can you help us? Here is why and how we need help:

We have on hand an analysis from a quantum of Refined Copper Flue Dust. The laboratory analysis provided from the smelter where it was procured showed: ozs/ton: Au .010; Ag 1.14; Cu 88.52*; Sb .01; bi .001; Fe .04; Pb .01; N .001; Se .009; Te .002; Insol. .20.

After the extraction of the alchemical Sulphur, the extract, when given to the Rogers Research & Analysis Co., through Space Metals Inc. to forestall any prior identifications, showed the following: Sb; Cd; Cu; Fe; Pb; Mn; Mo; N; below .03% with Ti up to 3% and Zinc as high as 5.1%.

The analysis from the Smelter laboratory showed that 5 elements were found in the extract. This we can accept. Now comes the confusing statement: In the report of the X-Ray Spectrographic (Fluorescence) Analysis it shows 6 elements NOT previously found in the dry analysis namely: Zinc 5.1%, the highest percentage found of any element in the analysis, about 3% of Ti and less than .03% of Cd, Mn, W and Mo.

We are aware of the fact that the X-Ray Spectre-Analysis will not very well register any element below the atomic Nr. 22. However, none of the elements listed in the first dry analysis listed are below that number. Why should Zinc with over 5% show on the X-Ray analysis and register not even a trace on the first?

*This must be a mistake as the total would come only to 89.944. Copper should therefore read 98.52% bringing the total to 99.944.

We have, by now, only 3 samples returned from the Laboratory tests. With about 30 on hand that we have received from students, you will realize that we are engaged in a costly project. To facilitate things we are asking you to please enclose a complete analysis of the reagents used in the production of the various extractions made. Make an exact copy of the analysis listed on the container. This dry analysis will help us to establish, by way of comparison, the outcome of the X-Ray Spectrographic Analysis. We must have exact information before we can proceed any further. Do not send us just the Lot Number of the product involved. Since we need a qualitative and a quantitative analysis we are listing the cost involved as quoted to us by the Rogers Research & Analysis Co.

Professional Analysis Service

QUALITATIVE

Presence of an element is reported as Present (P) or Non-Present (N-P.) \$8.00 for complete* analysis plus \$1.00 per sample for preparation charge.

QUALITATIVE, SEMI-QUANTITATIVE

Presence of an element is reported in concentration ranges. T = below .03%, W = .03% to .3%,

S = .3% to 3.0%, L = 3.0% to 30.0% and Q = above 30.0%. \$10.00 for complete* analysis plus \$1.00 per sample for preparation charge.

QUANTITATIVE

Actual percentage concentration of the elements present. \$4.00 to \$15.00 per element (The average cost per element is \$4.00) plus \$1.00 per sample for preparation charge. Prices for specific elements can be quoted upon request depending on the element, concentration, degree of accuracy required, etc

SEMI-QUANTITATIVE

Estimated percentage concentration of an element present. (Within +/- 10 to 25% of the element's concentration.) \$16.00 for complete analysis or \$3.00 per element plus \$1.00 per sample for preparation charge.

X-RAY DIFFRACTION ANALYSIS

Determines complete chemical structure, atomic and molecular structure, or crystal structure of materials and their chemical formulas, We use an automatic recording diffraction spectrometer with a wide range x-ray goniometer, and also diffraction cameras. Charges--\$40.00 per hour.

SAMPLE PREPARATION

Processing the sample as required to obtain a representative portion for examination. The normal treatments include drying, crushing, grinding, drilling, filing or sawing solids, and evaporating or separating liquid samples. An extra charge of 10c per pound is made for samples larger than 5 pounds.

SPECIAL ANALYSIS

Non-standard or complicated samples may be furnished. These analyses are considered special projects and quotations of price and capabilities are dependent on pertinent information received at time of request.

***COMPLETE ANALYSIS**

Identification of all the detectable elements present in the sample with an atomic number of 22 or higher.

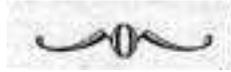
SPECIAL DEDUCTIONS

Special deductions will be given for volume in excess of \$100.00 per month.

Due to the cost involved we urge you to be as accurate as you can be in your reports with the sample products forwarded to the Paracelsus Research Society. Since the alchemical extracts differ from other extracts in use, much work needs to be done to bring their chemical consistency to light. There is a possibility because of their high diffusion into spiritualized segments (for want of a better scientific

expression), that a different method has to be devised to detect their subtle ionization and other changes involved.

Electrolytical tests in our laboratory have proven that Antimony extracts have given off ions by closing electrical circuits. Since we are dealing here with a different and newer approach to some of the questions involved, it is apparent that also different ways and means will have to be used on a strictly scientific basis to reach the desired manifestations. Can you be of further help?



Are You Capable to Instruct

Some instruct their fellow students of the lower classes with the more advanced teachings. There are cases known to us where the work on the minerals and metals are taught to those who have not yet mastered the herbal process. We regret this. You are doing more harm than good in most cases. Just think back when you started out how you had to struggle for yourself to get things straight. Since you have never been under obligations toward the Paracelsus Research Society and had to give no oaths of secrecy, or the likes, not to reveal any of the teachings and instructions received, this does not mean that you should fanfare all you know to others who are not sufficiently prepared for it.

Do not get yourself, nor others, endangered with insufficient knowledge. Harm can quickly be ensued but it takes a long time to remedy the damage done.

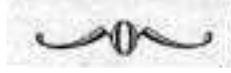
Remember over and over again: A little knowledge is a dangerous thing.

Check Yourself

Looking back and measuring the interval from the time we commenced to become actively engaged in the hermetic work in both of its aspects, we must be able to detect a certain measure of progress. This will have to manifest on both sides in our life. The tangible and intangible must show to a certain degree some progress. The physical constituency will have to be upgraded relative to those who have not partaken of the alchemical preparations available to the alchemistical student. Mentally and spiritually likewise a definite improvement in the outlook in life must manifest. An inner quietness, less haste, controlled emotions, tolerance in short: the seven basic Cardinal Sins, as stressed in the teachings, will have to undergo at least a partial transmutation. To the individual itself, all this progress may not be as noticeable than to those with whom we are in daily contact.

Should we notice that people have become more considerate towards us, it is one of the indications. Results in the alchemistical work are reciprocal. When we begin to treat others more considerate it will, in due time, become noticeable to us. Those who are trying to see the results of their work

among strangers first have failed to a certain extent in their endeavor. It will have to begin with the nearest of kin. The very ones we are in daily contact with. If and when others will tell you that you have become a better husband, father, brother, mother, wife, sister and other relationship, then you will have a sure sign of the change to the better. Alchemy is a dual process of transmuting inner and outer tendencies of a coarser nature into a more refined one. Check yourself!



Benoytosh Bhattacharrya

FOR THOUSANDS OF YEARS a therapeutic system has been known to Sanskrit students. It is known as "Tridosha" or "The Three Faults." Comparatively unknown to the Western world it has in the last few years found a slow footing among medical practitioners.

Dr. Bhattacharrya has translated much of it into the English language and made it available to students of all the therapeutic branches. Primarily based on what can be termed the Homeopathic principle, it is never-the-less applicable to all branches of the Healing Arts. Since Dr. Bhattacharrya has applied the principles of Tridosha over a period of many years and can testify to the results obtained, it is hoped that the pioneer work of the doctor will find many followers in this country and Europe.

In his charitable dispensary in India among the underprivileged, and with the help of the government there, he has been able to perform his medical duties with the Tridosha otherwise not possible to that extent. It is to be hoped that the medical profession in the U.S.A. will take note of the pioneer work done while the doctor is still alive.

Through the efforts of Mr. Howard D. Stangle of New York, whom Dr. Bhattacharrya had designated as his mouthpiece in this country, we are fortunate to have this system made available to us. Let us hope that more will be forthcoming yet from the unpublished writings of Dr. Bhattacharrya concerning the Tridosha. There is a definite need for it.

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LABORATORY
BULLETINS**

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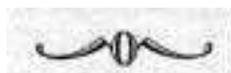
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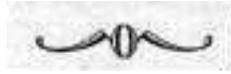
STUDY GROUPS

For participation in future study groups it is necessary that you submit, ahead of time, your anticipated schedule. We can only make approximate placements until you receive your application approval from us. It should be remembered that the replies reaching us first deserve first consideration. Any special requests included with your application can only be considered if they reach us in sufficient time. Since applicants come from various places and not only from the U.S.A., we need the additional time to arrange the study groups in the proper classifications. If you would like to have further information write to the secretary in plenty of time.



ASTROCYCLIC PULSATIIONS

This most interesting and important subject has received special attention among many students. To further evaluate this subject matter it is recommended that the chromatic emanation of the rays be given special consideration. We have received a chart from a frater which depicts in three simple ways of the seven rays. First, in their sevenfold order, second, in their daily sevenfold manifestation, and third, with the strength of the original color of the ray superimposed in one half strength of the seven periodical subinfluences during the daily intervals. In such a way one can see at a glance that all 49 different chromatic manifestations of the rays, manifesting in one week, do not repeat themselves. A fact that is not apparent in the beginning when one sees only the seven rays and nothing else.



LIBRARY BOOKS

We do appreciate the generosity of those who have so kindly sent us some books for the Library. We have not received many, but those that have reached us are most welcome. You will enjoy them as sources of references while here. After all they are for you to be used individually. We still are in need of some more and would like to have you write us what you are contemplating to send us. We would like to repeat here that we are willing to pay the freight charges, if you will be so kind to let us know, before you mail them, what the titles of the books are.

The AICHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACEISUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLITIN," give correct birthday and place, name and address, and after varification of your statements you may receive the "BULLETIN" gratis.

DO UT DES

I give that you may give. This Latin phrase can be twisted into many ways and can serve many purposes. But this was not its original intention. Extending assistance unto others placing them in a position to help themselves without having to rely on others is the original meaning of it. It is a reciprocal gesture. When we extend our help it should not be based on a selfish motive whereby the benefit is retained by the benefactor as well as the beneficent. Were we to stop here the benefit would be short-lived and the help of little avail. It will have to become a perpetual motion. Each recipient is under the moral obligation to extend the help received unto others, at least in the same measure. Not necessarily in the same way and manner, but in the spirit of the giver. An additional gratuity should be attached as compensation. Truly, it is more blessed to give than to receive. This does not abrogate the fact that the recipient is equally blessed with the result of the beneficial act involved. Activated Good Will is a blessing for all who come under its influence. Unfortunately, it seems that there are more willing

recipients than activated givers. When you give of your time, efforts, attention, or even of your material belongings with the intention to perpetuate a good thought, the law of retribution becomes even more effective. Where there is no need to give it is better to withhold this gesture until such a time will let the seed fall onto fertile ground where it can bear fruit. Much is given in a foolish way when emotions predominate reason. If both go hand in hand the giver usually makes a wise choice. Compassion will compel us to act in most cases, but it should also be considered when, where, and how to give our charitable contributions of either nature. It is considered improper to rely on assistance if it is within our capacity to accomplish things, without the help of others, what we have set out to do. This will free the giver's activity to be channeled where the most good can be perpetuated. Therefore do ut des--I give that you may give.

Subscribers to be Taken off the List

Sometime ago we announced, on various occasions, that the number of subscribers will have to be reduced. We regret this. The least we do expect of those who take the work seriously in their studies, whether they have attended study groups or not, is that the yearly nominal remittance of \$3.00 for the Bulletins will be paid. We have and still do exempt those from payment who are financially unable to do so. All we ask is a note from you to this effect. This is a courtesy that we do expect. Due to the fact that the payment is so small and only once a year, it becomes easily an oversight and many may have assumed to have paid their yearly subscription fee to the Alchemical Laboratory Bulletins.

We had good reasons to carry some of the numbers listed, indicating subscribers, for more than one year over the allocated time. However, not only do the books have to be straightened out but we also have to meet our financial obligations in this respect. Therefore, we ask those, who wish to continue their subscription, to indicate so by forwarding the amounts due as indicated, or by asking for an exemption. It may seem strange to those who would like to continue to subscribe but have been taken off the list, and would gladly pay in advance, that others are being kept and are allowed to be in arrears with their subscription payment. All we can say is: "We have our reasons for doing so."

Should you find your number listed, please be advised that this is a matter of recording procedure that has to be rectified in our books. This pertains to your subscription only and not to any other financial transactions that you may have entered into with the P.R.S. If you will not extend to us the courtesy by answering within thirty days, after receipt of this notice, we sincerely regret that we have to take your name off the list. We will list here the year or years for which some of you are in arrears.

1963, 1964, 1965:

2, 78, 86, 89, 93, 126, 134, 150, 196, 200.

1964, 1965:

6, 9, 23, 34, 44, 77, 92, 100, 118, 120, 125, 141, 155, 156, 167, 171, 175, 177, 181, 182, 183, 189, 199, 214, 223, 227.

1965:

3, 19, 20, 26, 28, 33, 46, 53, 56, 61, 64, 69, 72, 82, 83, 85, 97, 105, 106, 107, 123, 136, 142, 158, 160, 176, 180, 187, 194, 205, 209, 213, 224, 225, 228, 231, 233, 237, 238, 239, 240, 241, 242, 245,

248, 249, 255.

WE INVITE YOU

There is no money involved with this invitation. It requires only a little of your time. Some of you are not in the position, financially or otherwise, to be here with us. So we shall invite you to sit here across from me in our office-library. Relax and feel at ease. It does not take much of an imagination to do that. Now, let me say this to you: "You have, most likely, wondered like so many that have heard about it, what the Paracelsus Research Society really portends to be. We do not lay any claims to personal privileges denied others. Neither do we proclaim to be the only institution or place where the knowledge dispensed can be had. Wherein we perhaps differ somewhat from others, who also advocate scientific, metaphysical, esoteric, or occult teachings, is the fact that we do not emphasize either the theoretical, spiritual, or mental aspects of the teachings to the detriment of the practical applications. Many stress this fact. Closer investigation reveals that a lack of the laws involved, to prove them, is obvious. Too many things are circumscribed with too many stipulations attached that make an attainment of the efficient mastery of the laws involved uncertain. We have no intention to go presently into the reasons behind this. There may be many. Among others, insufficient knowledge of those engaged in teaching, or improper methods, not consistent with the necessary requirements to bring lawful results may be causes. Too many people strive for unity, not even knowing what they mean by it, because they have read about it or heard others mention it. This we leave entirely alone in the beginning.

Man has to learn more about himself as a dual being. From this standpoint we shall proceed and acquaint you with the laws of polarity. As a dual individual, it is essential that you know about this basic law. The necessary steps to be taken will be shown and demonstrated. Since there are many approaches to gain this end, we have based the presentation of the teachings on a somewhat different approach. This is the so-called alchemical way.

Man, as a physical and non-physical entity, requires a knowledge of the functions of his bodily, mental, and spiritual manifestations. To obtain a comprehensive knowledge about these is a very time consuming and extensive study. A college or university education is most welcome. However, not everyone has a college and university education and may feel left out. We should make a distinction between a formal general education and a specific training. A formal education is a great help for the specific studies to be pursued. This holds true for all fields of scientific and metaphysical endeavors. The

approach, dealing with the acquisition of the preliminary knowledge making this possible, is one of the features of the lectures and laboratory demonstrations of the P.R.S.

Only after having gone through a preliminary period of instruction, touching on the various scientific aspects under consideration, is the student permitted to enter into the specified field of alchemy and its related subjects such as the astrocyclic pulsations. A lawful demonstration of the facts involved will prove their validity. Ancient as well as the most contemporary findings undergo a scrutinizing examination in the light of the established universal or cosmic laws as presently known. One of the main attractive facts is the comparatively short time required to assimilate these facts. Contrary to the established method of intensive memorization in the colleges, the P.R.S. has evolved a system of mental absorption by first demonstrating the laws and then asking the student to produce like results under identical circumstances. You, the student, are the one of importance, who has to be able to bring visible and tangible proof of the laws taught; not your teacher. What good will it do you merely watching others performing various feats if you cannot do them yourself?

As time goes on, you will be instructed in the various laws and how to demonstrate their further evolved states. Those, who have gone through these stages, are the living- witnesses and need no further verifications. A work of this type requires an individual approach. This is one of the reasons why we never instruct more than five students at any one time. Rarely is there made an exception. If you heard about it differently, this applies only to final groups, which, before having reached the point where they are completing this type of work, will be instructed otherwise. But this is a comparatively long way off for most of you.

Many have asked us, since they belong to various esoteric and similar organizations or brotherhoods, why they should not stay with them since they seem to get what they want right there. We strongly advise all of those to stay with them. If you are satisfied with what you are getting, there is no reason to grope around somewhere else. Take advantage of what is being offered and make the best of it by becoming a worthy representative of your affiliation. If you are one of those who has followed the outlines given you, if you wish to enhance your studies, and if you are qualified for it, then you may rightfully endeavor further studies. This should result not only in a supplement but in a further accumulation of laws not otherwise touched upon in the detailed instructions that you have received or are receiving.

We do not go out and proselyte. Those ready for the work of the P.R.S. will have to find their own way to it. This may be accomplished through various and different means. We are not urging upon anyone what we have to offer. Neither are the teachings given for a monetary or other material exchange. There are no printed lessons circulated. Each individual requires personal attention. He has to be instructed in such a way as to allow him to comprehend things according to his present level of education; in other words, to enable him to assimilate what is being offered.

The contact to be established by each and everyone is a separate one and has to be of a very high and ethical nature. Pureness of mind is the essential factor making not only a contact possible but also any

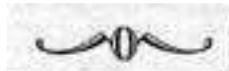
further participation in the activities. Underprivileged ones continue to receive even free dormitory and board, as long as we are able to provide it for them. You will have to be your own judge whether the contact you have established with the P.R.S. radiates any merit for you. If not, do not hesitate any longer and forget about it until such a time that the urge for further investigations becomes predominant within you. Any substantiation of what I have said will find itself revealed within you, after you have attained the proficiency necessary for their performances. This will permit you to find out for yourself if the help, which we extend to those who ask for it, is based upon genuine laws or fictitious assumptions. You will have the last word on that. After all, it is you who will have to know and not just believe or assume that it could be so, just because some book or some individual lays claim to it. You will have to be the living proof and example. Any other way is not acceptable to us.

You will not be promised anything. Only your own efforts will make it possible to attain and obtain what you are being taught and what is being demonstrated to you. We will not make any promises as we would have to redeem them. It would bind us whether your efforts equal those of others or not. This we will not do; it is not lawful.

Due to some arising doubts or uncertainties, you may find yourself in a peculiar position. Are you doing the right thing or does it seem to you that you are disfranchising yourself from your other affiliations? You will have to know. Please, do not ask me what you should do. I will not answer you neither influence you one way or another. Either you sense or feel it or whatever you may call it, or you do not. That is all there is to it. In closing let me say this to you: should you imagine for one moment that any of the things mentioned or otherwise expected will be done for you, you are absolutely mistaken. Nothing will be done for you. You will have to do every thing yourself. We will only provide ways and means that you may accomplish it. This is sufficient reason for many to think twice, who would rather go for any scheme that will offer nearly everything without any efforts for some monetary exchange. If you belong to the latter, we are not for you.

Since you are comparatively new and have not been here in the valley of the mountains, I thought it would be appropriate to say a few personal words to you. Let me hold your hands and wish you peace.

FRATER A. S.



Who is your neighbor? Any of the Lord's creatures or beings that is in apparent need of your help.

The Prince of the German Alchemists

On the second day of February 1965, the Bavarian Radio moved its equipment into the Castle

Donaumuenster to transmit a special program over the West German Radio. The occasion honored a modern-day alchemist as well as a literary giant of the stature of Thomas Mann, with whom he was intimately associated, or Hans Thoma, the artist. It is little wonder then that such tribute should have been given to the Baron Alexander von Bernus on his eighty-fifth birthday.

The alchemical writings of this twentieth century sage, which were published in German and translated into French, * give concrete evidence that we are dealing with a laboratory alchemist and not just a theoretical exponent of the writings of ancient or medieval hermetists. His statements leave little doubt of a broad understanding. Witness the following:

The method of liquification and distillation of the salts the masters kept strictly hidden.** Not because of an idle desire for secrecy, but because the key to making the Philosopher's Stone lies hidden within the salts ... but whosoever believes to find anything in the metallic salts of our chemistry will fail miserably. The matter is far from simple.

Freiherr Alexander von Bernus was born February 6, 1880, in Aeschbach bei Lindau, near Lake Constance, Germany. During his childhood he lived in England, Heidelberg, and on his ancestral estate, Stift Neuburg. His early studies were philosophy and literature, followed later, from 1912 to 1916, by medicine. The result of his alchemical research was the founding of the Stuttgart Solunar Laboratories in 1921. Later he transferred the laboratories to Castle Donaumuenster, Bavaria. At the castle, the Baron also had a most complete library of original works on alchemy and related subjects.

He, whom the Baron entrusted to handle the valuable pigskin volumes, knows what it means to turn the old pages of handwritten works of Albertus Magnus, in the ancient Latin, or the first published works of Paracelsus or Valentinus.

At a medical congress, convened at Utrecht, Holland, in 1942, Dr. med. R.A.B. Oosterhuis of The Hague, Holland, had this to say about the works of von Bernus: "One of the alchemical methods unknown to present day chemistry consists, in von Bernus's opinion, in the sublimation of various potassium salts. The Professor of Leyden has reported that the solid salt Sal Tartari (K_2CO_3) can be liquified through cohabitation with an ethereal spiritus. Such liquid alkali is of great medicinal value. Liquification and distillation of the potassium and sodium salts is, according to von Bernus, a secret which our chemistry has not yet resolved. Contrary to present day pharmaceutical techniques, such spagyric preparations, and the preceding cohabitation, requires months to bring to fruition." The Dr. Oosterhuis's paper continues: "von Bernus implies that metals reach a state in the physical chemical condition that cannot be further reduced." Laboratory alchemists know from personal experience that this is so as they know how to extract their essence or essential oil (alchemical sulphur). Dr. Oosterhuis then concludes: "This is what von Bernus told me when I visited with him at his castle in Donaumuenster. There, as well as in Stuttgart, he has laboratories which one could term contemporary alchemical places where he does not disregard modern chemical discoveries. . ." From this, one may gather that the Baron was no dilettante attempting to convey a personal opinion concerning profound manifestations, but one versed in ancient as well as modern sciences.

To call him the Prince of the German Alchemists is appropriate because the Baron had no peers in his time. This statement is based on personal acquaintance with those actively engaged in the hermetic work in Europe and in the U.S.A. The exchange of laboratory results, independently arrived at, based on the strict formulas of alchemical laws, leaves little question of results that meet the facts. For this we can vouch personally; it was a mutual and reciprocal occurrence.

Examination of the Baron's "Azinat" (an antimonial preparation), in his laboratory, indicates that there is no need to defend or vindicate this twentieth century alchemist as his works speak for themselves. Their acceptance by the European medical profession gives it the seal of merit. Advanced scientific thinkers of the medical and pharmacological world have rallied around von Bernus and tested the products of his laboratories. His were not only speculative but actual laboratory results and these have withstood the empirical tests of science.

It may seem strange that, in this age of scientific marvels and accomplishments, there should still be need for the art and science of the alchemist. In modern texts, on the subject, it is ridiculed and considered to be old fashioned and outmoded. Substantial evidence points to the fact that the true value and essence of alchemy is to be understood in our times. A similar awakening transpired, during the early 1920's, when Sir Ernest Rutherford shook the scientific world to its foundations by announcing the transmutation of the elements. Today, the latest atomic charts show, after uranium, that man made elements now are as securely established as those which nature produces. Now it is to be found in scientific textbooks as if there was never a question about it. Yet the discredited medieval scientists, known as alchemists, proclaimed and demonstrated transmutation centuries earlier.

Jatrochemistry, as understood among the medical profession, had its origin in the "virtues" of the substances found in the genus *jatropha*. It is not a synthesized chemical component, but the inherent quality naturally and spatially derived that is essential. These inherent properties have lost to a great extent their former significance among the medical profession. Baron von Bernus showed the inconsistency of chemically derived substances that are devoid of the essential qualities necessary to bring about healing. Not just relief from symptoms, but to cure the radix of the ailment necessitated the alchemical preparation. The Baron and those versed in the subject, in their laboratories, produced the medicaments. Clinical evaluation, by the practicing medical profession, had to bring the proof. Only by trial, the downfall or substantiation of alchemy was assured. Alchemy has been and will be an important factor in medicine.

The fact that alchemical preparations are difficult to obtain is due to the meticulous requirements of preparation and the very few alchemists of genuine stature. This makes these products extremely scarce within the medical profession. They cannot be produced in pharmacies for the knowledge required is not found in pharmacopoeias, so it remains for the alchemists to supply them. Alchemy is in itself not a branch or part of the healing arts such as allopathy, homeopathy, or biochemistry. It is a way and means to procure pure strains of medications applicable in any of the other systems. These medications possess the inherent essential virtues spatially derived in a scientific way. Those patients of the medical profession, who are fortunate enough to obtain the preparations of the von Bernus Solunar Laboratories,

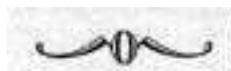
are living testimony of their effectiveness.

It is with profound regrets that we have to report of having received a black-bordered letter wherein the Baronin related the transition of Baron von Bernus on the sixth day of March of this year. It is fortunate that von Bernus transmitted the alchemical knowledge to his wife and others in whom he confided. Thus, his work can be perpetuated for the benefit of mankind through the properly appointed medical channels. True to our covenant, made prior to his passing, and the detailed, preparations and instructions for the event, a gathering of European alchemists will take place this year. Perhaps, in a future article, some of the details of the meeting may be reported. But this will be another story.

*Alchemie und Heilkunst, Verlag Hans Carl, Nuernberg, Germany.

Alchimie et Medecine, Editions Dangles, Paris, France.

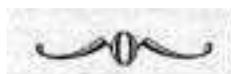
**Withholding some of the formulas pertaining to the preparation of alchemical medications remains the privilege of those who know them.



Praxis SpaByriea Philosophica

Advance orders for the book continue to come in. We hope to have it in your hands within a few months. As was announced in the last Bulletin, it is ready for the printer. However, technical aspects will take some time. We would appreciate further advanced orders since the necessary

money for the printer will have to be on hand before we can mail the books.

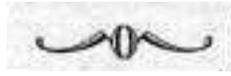


The 1965 European Symposium

In the next Bulletin we shall bring a report about our meeting with the alchemic brethren in Europe. By the time you read this, we will probably be on our way or in the process of our gathering. The meeting will take place in a historical place that has seen much alchemical activity. Aside of this secret conclave, lasting a half a moon cycle, we have been invited to lecture about the alchemical work in the light of contemporary scientific investigation at a medical convention in Austria. We also hope to bring some information of what will transpire there in the next issue.

CARRY ON

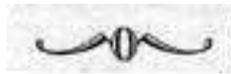
With the progress made by some individuals, as the results sent us for examination show, we can look hopefully into the future for even more promising results. Keep the good work up and above all stay rational in your thinking and humble in your attitude towards the ONE source from which all enlightenment flows, that you may serve unselfishly for the elevation of mankind's desire to live a more abundant life on both planes of terrestrial manifestation. There is so much that you can help with in this respect.



ABOUT THE Q.B.L

We have almost completed a series of colored charts explaining and demonstrating the origin and extension of the prime manifestation on the physical plane in a way not known to exist presently to the best of our knowledge. This treatise is intended for publication in Germany. It deals with the matter in a scientific way. At the same time, it relates to the metaphysical student, the proper relationship between his manifestation as applied in either way. We have attempted to simplify the origin of the first physical manifestation on the material plane in such a way that the colored graphic presentations show the extension that both scientist and laymen can follow, who have a preliminary knowledge of the laws involved. The beautiful artwork created by one of the fraters of the study groups, who is professionally engaged in this type of work, enhances it so much more.

If enough interest should manifest here in the U.S.A., and one or several individuals would care to assume the responsibility to see it published in the English language in the form of a special private or limited edition, we would cooperate with them. Anyone interested would have to contact the secretary.



NOTES FROM THE LARORATORY

Glyconin is presently extracted from eggs in a new process here in the lab. Newer avenues open up for the use of this medication, lately neglected in medical prescriptions. In this new process the three essentials can be reunited after separation and purification yielding much more of the sub-stance than formerly. Please note that formerly discarded feces yield additional ingredients.

With the acquisition of additional laboratory equipment we are now in position to help advanced students in their work. This will make it possible to accomplish more in less time.

Samuel Hahnemann

WHEN THE MATERIA MEDICA is consulted many discrepancies appear to the casual observer. Contradictions, arising from the administered medicaments and which system to follow by the various schools of the therapeutic arts, contribute to the confusion. Samuel Hahnemann, who claims to be the first to have discovered the workings of medicaments according- to similia similibus curantur (like cures like), stirred up a controversy among medical practitioners that has not been resolved to this day. It is an established fact that Paracelsus advocated this principle before Hahnemann! This does in no way diminish the value of Hahnemann's work. It was he who elaborated on this principle and made an exhaustive study of it. Much had been brought to light with regard to the higher potencies to be freed from medications which in their crude form could not be assimilated. Hahnemann emphasizes the fact that a distinction must be made between a dilution and a dynamization. He states that the latter act spiritually (dynamically) upon the vital forces. A statement that requires still more investigation by the medical profession despite the

fact that Doctor Samuel Hahnemann made it over a century ago.

Considered to be the father of homeopathy, his contribution to the medical sciences is presently going through a period of an eclipse, but it is safe to assume that in the near future more light will be shed upon his discoveries. It will surprise some when it emerges again in the future under a different nomenclature. No matter under what name it may reappear, it will still be the work of Hahnemann who laid the groundwork for further investigations and perfections of similia similibus curantur.

**ALCHEMICAL
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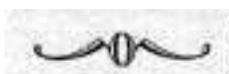
Publication Notice

*Alchemical Antimony Preparations Investigated On A Contemporary
Scientific Basis*

Notice

PARACELSUS**RESEARCH****SOCIETY****4th Quarter, 1965****No. 25****NO TAXES**

The Federal Government has exempted the Paracelsus Research Society from paying taxes. It notified the society also that all those making any contributions towards it (see note about books) may claim them as deductions on their personal income tax returns.

**NOW, YOU CAN HELP**

We have been asked repeatedly what individuals can do to help foster the work of the Paracelsus Research Society. The time has arrived where you can do something worthwhile. It concerns the books we are publishing for the subscribers to the Alchemical Laboratory Bulletins.

As you know we have cut the number of subscribers to the Bulletins. This will leave a smaller group to buy the books. Add to this the ever increasing demand for this type of literature not available to the subscribers outside the U.S.A. who have difficulties to get permission from their respective governments to mail currency out of their countries. They long for the books, but can not buy them. They are restricted to do so. Would you like to become a godfather or godmother to one of them and mail them a set of the books? You would really do them a great favor. We will wrap and mail them for you. When you receive the letter from those individuals whom you have helped, you will know that you have made personally a contribution to a worthwhile cause. You will have helped them to get some of the light,

which you may have received here and which has been denied them because of the great distances.

We ask you when ordering your own set of the books to also include an order for the underprivileged ones, We must have a minimum of 350 orders to meet our initial expenses. Since the books are published for you, please do not let us down and the others who wait for them. Order your books now. You may pay for them one set at a time or in monthly installments of ten dollars. But we must have your order, so we can proceed. We have herewith answered your previous questions--what you can do to be of help. Now, it is UP to you and prove to yourself and others if you were honest and sincere about it.

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

TEXTUS RECEPTUS

This letter is herewith published as received to point out an important fact. It is the typical cry out of the wilderness of those that find themselves lost among the myriad of ways pointed out to them. This strange fact is most revealingly brought into open by those who have searched for some substantial nourishment for both body and mind. Too often one or the other is stressed to the detriment of the one. Many will find their own thoughts echoing to what this letter contains.

October 19, 1965

Dear Brother A....

We trust your trip to Europe was enjoyable and what is more important, fruitful. As we realized the hectic schedule to which you were returning, we thought better of calling you, hence this letter.

It is difficult to describe the changes that have taken place in us since X's visit in July. For one thing, I have found out what inner motivations have been driving me my entire life and what precisely made me what I am today. My grief and mistakes were due to the wrong interpretation of this motivation, of course. However, a recognition of these facts has only intensified my yearning. For another, we find that we have been starving on a diet of husks, and shells. Husks keep hunger pangs from revealing the true nature of one's distress. It takes a while for malnutrition to manifest itself. The various organizations and different systems of teachings that are available to the average student for the study of spiritual truths, feed the aspirant husks lacking the vital germ, so necessary for spiritual growth and maturity. The student can sit from now until transistion, which in itself is indicative of failure; meditating and theorizing without any real accomplishments. How can an eternal structure be built without the proper foundation? These organizations do serve a worthwhile purpose in readying minds to receive higher

truths and in teaching the student to discipline his lower nature and thus permitting his Divine Presence a measure of expression, the light of which must eventually lead him to his goal. For when the student has outgrown his Kindergarten and all his little toy gods lie strewn about him, he will stand naked and alone before his God. His eye will then become single for there will be naught about to which he can turn for aid. He cannot turn back and the way ahead is strewn with pitfalls in the guise of half-truths and illusions, false prophets and anti-christs. Can anyone be so alone so afraid and so vulnerable as the student upon the threshold. He stands suspended between two worlds. Leaving one and not sure he'll be permitted to enter the other because of his unworthiness.

Yet to whom can he turn for preparation to enter his lost Kingdom. He must maintain silence, yet he feels the urgent need to communicate his needs to someone. And who will help him during his final stages of metamorphosis when the light receives its own.... Nature everywhere manifests her dual properties or polarities. Just so, we think there are two phases of learning that finally free man.

As X and I have observed and practiced only one phase, we think it high time that we begin on phase two, as it were. This is further indicated by an imbalance that physically manifests after several days of study and meditating on phase one. When we turn our attention towards alchemy, we find that within several hours the imbalance clears up. I primarily sense this imbalance, probably because the past years have made the nervous system acutely sensitive. Although some of our conclusions may be wrong, yet for the present, we can only work from the precept that everything has its basis in truth, however warped the interpretation may be. If one accepts the law, "as above, so below," it could add another dimension to alchemy. If alchemy turns gross matter into its pure state, the inner action in man referred to could be the raising of his vehicle into its pure state. The inner man or master within is Divine and needs no purification. Furthermore, if the master within, dwelt completely within the body, man would be perfect, for perfection can only co-exist with perfection.

It is now our belief that the master within or the Divine Presence is an individualized flame of God which anchors in the heart center of man, its connection to the body would then conceivably be the silver cord. When man becomes truly conscious of this fact, he can then use the "Flame" of the Holy Ghost or Divine Presence to purify, just as the alchemist uses the flame. I have always wondered why the body should be the one exception in nature not to purify and evolve to another state. Man can only evolve in the body, we are told. So the body must play an important roll in man's final freedom. As man evolves he has to raise the vibratory rate of the vehicle, just as any matter becomes affected by the higher or lower rates of vibration it comes into contact with. Performing the alchemical process must then give man a conscious realization of this process. Further, as he raises matter, he must himself become likewise affected, for is he not performing a Divine duty? When the raising of the vehicle is complete, it then truly becomes a temple of "the Most High Living God." This then must be man's mission into matter.

It must now be quite obvious what goal X and I aspire to. The utterance of so high and sacred a goal may be considered sacrilegious by some because of how far we yet have to strive. But in my case the desire consumes my very being. We can no longer be considered interested students merely aspiring to lead a better life for whom Cosmic Consciousness is ever in the future. We are earnest workers toward

our ultimate freedom and every thing must now be a means to this end.... Thus we humbly and earnestly plead, teach us what you know; in return we can only repeat a sacred vow made to the God of our Hearts--to ever henceforth faithfully serve the Light. Humbly and respectfully, we remain

Sincerely yours, X

"The name or names are withheld. It is customary by the P.R.S. not to reveal identities in their correspondence.



PUBLICATION NOTICE

This is NOT a public notice but an announcement concerning additional reading matter. The PARACELTUS RESEARCH SOCIETY, a non-profit educational institution, devoted to scientific and metaphysical research presents herewith to the subscribers of the ALCHEMICAL LABORATORY BULLETINS and their friends exclusive first English language editions of some very rare and unusual books. Each edition of only 500 copies, beautifully bound in hard covers and profusely illustrated in black and white and some with many pages in radiant colors represents an outstanding value at prepublication prices.

Aside from their valuable contents each book will become a collector's item since only 500 copies each

will be printed for this special subscriber's edition.

Following is a list of the books in preparation and ready to be published. The first, PRAXIS SPAGYRICA PHILOSOPHIA, will be ready to be mailed this fall. The remainder will follow in short order. Due to the enormous costs involved in publishing these books advance orders will make a speedier delivery possible. All books will have a considerable increase in price after their publication date.

1. Praxis Spagyrica Philosophia \$ 5.00

(illustrated)

2. The Seven Rays as Found in the Q.B.L.\$ 3.75

(illustrations in color)

3. The Old Alchemical Manuscript \$ 5.00

(illustrated)

4. From One to Ten (illustrations in color)\$ 3,75

A treatise on the origin and extension of the prime manifestation on the physical plane.

5. The Book on Antimony.....\$12.50

(illustrations in black and white and color)

ALL 5 BOOKS FOR ONLY\$30.00

or \$10.00 down and \$10.00 per month.

If the "Praxis Spagyria Philosophia" has been ordered previously deduct that amount from your total remittance.

Praxis Spagyrica Philosophia

This unusual little volume was recently discovered in Heidelberg, Germany.; The PARACELSUS RESEARCH SOCIETY possesses the only known copy to exist. Privately printed in 1711 in Leipzig, Germany, by an anonymous author, it has the complete description how the writer went about to create the much discussed and equally denied to exist Philosopher's Stone. This book describes the laboratory process and is not a theoretical treatise. Step by step the author reveals the process he had followed to attain the coveted goal. This book has on one side the exact photographic reproduction of the original German text and on the opposite page the English translation. Those versed in both languages will have an opportunity to compare the translation and will find it to be not only linguistic correct, but most important the translator himself to be an alchemist. This allows for a better understanding; the literal meaning is explained in a commentary to make the laboratory procedures involved understandable and workable. Because of its brevity and directness this is a book that no student of the spagyric arts and sciences can afford to be without.

It contains the full text of the original with a preface and commentary by the translator, a contemporary alchemist with many years of laboratory experience.

The Seven Rays of the Q.B.L.

This is exclusively for those who have attempted a study of the Q.B.L. The seven rays in their chromatic appearance and manifestation are given in full color. Followers of various systems of the study of the Q. B.L. and the astrocylic pulsations will find here a precise demonstration of the laws involved that will simply amaze them. Vivid colors will show the influence of the seven rays in their multiple manifestations formerly not thought possible to be presented in such a way. It opens up such vast vistas that one has to read it and see it to believe it. If you had trouble getting even started in the Q.B.L. or later on got lost in it, here is the help that will let you see the "why" and not just "how" things came about. We doubt that you will give this book out of your hands.

An Old Alchemical Manuscript

During the middle 1500's a manuscript was written in England, dealing with alchemical experiments and expoundations. It was filed in the archives of the British Museum in London, England. Several centuries later it was rediscovered by the Paracelsus Research Society when two of its officers found it there. Realizing its value, that for nearly four hundred years had been laying dormant and unnoticed, the officials of the British Museum had it photographed for the Paracelsus Research Society and gave the latter the exclusive right to have it published for the subscribers of the "Alchemical Laboratory Bulletins." To assure that the exact wording would not be lost, since it was writtin in the old English, a research team was recommended by the Museum's staff who translated it for us into contemporary English. Here is further proof what medieval scientists accomplished and how they were actually ahead of our times.

Very few original alchemical manuscripts are to be found. Those existing are mostly in private hands and are not given out to be published. They remain the cherrished possession of those into whose care

they were entrusted. Here is one that in a rather unusual way was rediscovered and is now available to all readers and students of alchemy.

This book contains some authentic reproductions of the handwritten pages from the original document.

You will treasure this valuable manuscript from the British Museum, published for the first time after many centuries since it was written. Here is a genuine collector's item.

From One to Ten

A treatise on the origin and extension of the prime manifestation on the physical plane. This treatise with its many beautiful colored illustrations is one that will set many to think about the first manifestation on the physical plane. In a concise way the origin will be traced as far back as the mind will permit. This is not a book on mathematics and its various systems, but a search for the causation of mathematics. It describes the emergence of numbers and colors as related prime factors of physical phenomena. The laws involved and their manifestation as pictured in full color make it an unusual contribution to any scientific and metaphysical library. The chapters are short, precise, and the illustrations of such depth that the reader will find much in them requiring otherwise additional volumes to explain.

The Chinese saying: "One picture is worth a thousand words," will find here a profound substantiation.

Note: Anyone studying the Q.B.L. could hardly afford to be without it.

The Book on Antimony

Ever since the appearance of Basil Valentine's "Triumphal Chariot of Antimony," first published during the sixteenth century and its subsequent translations including the recent republication by Vincent Stewart, London, England, no other work on antimony has covered the subject as thoroughly as THE BOOK ON ANTIMONY, published by the PARACELTUS RESEARCH SOCIETY. The subject is extensively covered from its remotest appearance in history to the last and presently discovered virtues in the laboratory. Little known therapeutic and alchemical values of antimony the reader will find systematically compiled in THE BOOK ON ANTIMONY, formerly exclusively reserved for alchemistical students and practitioners.

What will immediately elevate it above all other books on antimony is the fact that it represents not a one man's opinion. Scientists and layman who have devoted years to this exclusive study, with their combined individual and independently obtained laboratory results, have consented to present their results in this volume. Those versed in the alchemical lore will find it to be a treasure house. Readers who have become intrigued with why the alchemists stressed this mineral so much and praised its virtues above all others, will concur with Paracelsus when he said: "There is no greater cure for wounds than that which is obtained from antimony, except in wounds of the head." Also with Valentine who said: "There is no greater medicine to be found than that prepared from antimony." Contemporary

researchers have attempted to find out if this is so. Read about the remarkable laboratory results they have obtained. The reader is apt to ask: "Why is not more known about it?" Read further how the actually produced results from the laboratories are denied to exist by prejudiced minds. Their denial rests on the premise that nothing about the oil of antimony is presently found in medical textbooks. This book brings the formulas by which independent laboratory researchers have achieved their results. They are open for scientific examination to any one. Included are also procedures for the production of mineral and metallic oils not listed in medical textbooks and pharmacopeias. Truly, THE BOOK ON ANTIMONY is a book that had to wait for several centuries to be written. It bridges the gap between the "Triumphal Chariot of Antimony" and as a compendium to the former it has no peers.

This volume will appeal to the scientist, spagyrist and metaphysical student alike. It is a must for your library.

-----DON'T DELAY! MAIL COUPON TODAY!-----

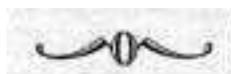
PARACELSUS RESEARCH SOCIETY

Box 6, Sugarhouse Station, Salt Lake City, Utah, U.S.A.

CHECK BOOKS DESIRED BELOW:

- Praxis Spagyrica Philosophia (illustrated)--\$5,00
- The Seven Rays as Found in the Q.B.L.--\$3.75 (illustrations in color)
- The Old Alchemical Manuscript (illustrated)--\$5.00
- From One to Ten (illustrations in color)--\$3.75
- The Book on Antimony (illustrations)-\$12.50
- Total
- or-
- ALL 5 BOOKS FOR ONLY\$30.00

Make Check or Money Order payable to: Paracelsus Research Society.



Alchemical Antimony Preparations Investigated On A Contemporary Scientific Basis...

Prof. Dr. Otto Zeckert, Vienna, Austria, extended an invitation to the Paracelsus Research Society to deliver a paper at the 15th international convention of the International Paracelsus Society.* Frater A. S. accepted the invitation and delivered a paper, in the German language, at the convention, held October 2 and 3, 1965, at the University of Salzburg, Austria.

The lecture presented by Frater A. S. received considerable comment since it dealt with the open acknowledgment of successful laboratory results, as advocated by Paracelsus, and which are still hotly contended by the scientific world. The following is a translation of the paper read by Frater A. S.

"The Paracelsus Research Society has succeeded, through contemporary tests, to procure antimony preparations comparable to those prepared by the early alchemists who claimed to have obtained important medicinal results with them.

"Antimony, arsenic, and similar minerals, because of their poisonous qualities, have been a deterrent to many researchers to go beyond established experiments. This was also the reason for many of the medicinal mishaps, because antimony was used in a crude and not purified condition. Practical tests in the laboratory have furthermore shown that despite calcination and similar manipulations, the poisonous qualities remained in the mineral. Results had proven that no medical preparations free from poison could be produced from the corpus antimonii. Therefore, the healing essence is not to be found in its crystalline structure but in the essential potency contained therein. These tests likewise did not produce any satisfactory results because antimony could not be opened up except by using acids or alkalies. Never theless, the alchemists spoke of a fluidic substance to be obtained from the antimony and called it an oil. This oil they understood to be their sulphur. The procedure how to obtain this oil has been given in a veiled way, in a symbolic language. Speculations derived therefrom led further away from the originally intended procedure. It was emphasized that the mode of procurement was relatively simple, contradicting contemporary attempts. The thesis of Paracelsus that the medicinal values are not to be looked for in the corporate substance as such, but in the inherent potency, is therefore to be considered as the point of departure for all alchemical-medicinal investigations in this vast field of research.

"Also, it should be taken into consideration that alchemical symbolism deserves a revision. Supposed substances such as sulphur, salt, and mercury are to be understood analogically and should not be taken in their ontological sense. In the revision mentioned here, terms referring to antimonial substances, such as salt represents the corporal mineral and sulphur the inherent healing potential. Quicksilver is to be understood as a volatile, quickly evaporating third appearance. These three main constituents, out of which all matter consists, would have to be the first to be considered, according to the alchemists. Such tests can only commence after the essential substance known as sulphur can be freed. We have been successful to free this oily substance from crude antimony. The laying bare took place according to the prescribed and still disputed way of the old alchemists. The result was obtained without corrosive waters or alkalies. The final result

was an oily manifestation which had all the characteristics of an oil. It swims on the surface of water and sinks to the bottom in pure alcohol. We have therewith reestablished the fact that the inherent oily substance, called sulphur, can be freed and that it appears in the typical oily consistency mentioned. Further proof, found in this oil, is that none of the former poisonous mineral substances are retained therein. Individuals, including myself, who have examined it and partaken of this oil did so without harmful effects, whereas, percentage wise, an equal amount of the crude mineral salt would have had to be fatal.

"To obtain his oil, the ore or the metal of antimony may be used. Both have to undergo calcination in order to remove the natural sulphur in the ore as SbS and to change it into an oxide. When the calcination or roasting process has progressed sufficiently, i.e., when the dark gray metal has changed into a light colored powder, the process of producing the oil may begin. In order to obtain a higher degree of purity, the oxide will have to be melted into a glass. A temperature of 1000 C. and higher will let the greater part of the still attached poisons, such as arsenic and others, evaporate. To obtain various colored glasses, the calcined antimony has been molten at temperatures of as high as 1500 C. When cooled and pulverized, the oil could invariably be extracted.

"Attempts to melt antimony trioxide (Sb_2O_3), in a crucible, with the addition of some borax as flux, produced a light yellow color in the antimony glass. Higher temperatures, without adding any foreign substances, will produce different colors. In this way, we have produced, besides the light yellow glass of antimony, amber, red, light green, moss green, black, and white glasses of antimony. It should be noted that, according to the alchemists, all colors are to be found in antimony, which was thus, at least partially, substantiated. Out of the various colored glasses of antimony the oil or alchemical sulphur is obtained. Likewise, it was possible to produce what Paracelsus and other alchemists called the green lion. They also called this their green gum. Truly, as the word indicates, it is a sticky, gumlike substance; a further justification in behalf of the ancient scientists. It was also possible to produce therefrom the red oil of antimony, in alchemical language called the dragon's blood. Further tests were made to obtain the fixed oil of antimony. According to the alchemists there was a difference between the fixed and the unfixed oils of antimony in their therapeutical applications. This attempt was also successful. However, in this case, acetic acid of a vegetable origin was used as a fixing agent; it was removed after several thorough washings, leaving the preparation free from acid to be used for further extractions of the essential oil. All this took place according to the formulas left us by the alchemists.

"Occasionally, hints were given concerning an acetous substance inherent in crude antimony that was not, by external means, inserted therein. This acid, obtained from crude antimony, is supposed to possess special curative properties. We were successful to free this antimonial vinegar without the help of foreign acids or dissolving agents.

"We have herewith established that several substances mentioned by the alchemists and supposedly to be found in antimony could actually be produced. Further to be expected therapeutical potentials will have to await additional and thorough pharmaceutical and medicinal tests.

"As previously mentioned, personally conducted tests, extending over a period of several years, have shown, up to this date, no poisonous effects; ailments supposedly alleviated and cured by the alchemists have found a partial substantiation in better blood circulation, alleviated asthmatic and epileptic conditions during supervised observations.

"Should further medical uses establish themselves, compared to the presently evolved technique of procuring antimony preparations, it would constitute a new step forward. Its value would be recognized by the fact that from poisonous mineral and metallic substances nonpoisonous preparations can be produced whose partly determined and further to be investigated potencies have been used without causing any negative side or after effects.

"Based upon the above cited methods, it was further established that it is possible to extract from several other minerals and metals this oily essence or alchemical sulphur. It is to be expected that this procedure will bring to light other important facts in the pharmaceutical-medical research whose future uses can presently not be estimated or determined."

**The P.R.S. is not affiliated with this or any other organization.*

SEMINAR 1966

A seminar is planned for the Summer of 1966 in Salt Lake City, Utah. Preparations are under way to make this an important milestone in the work of the Paracelsus Research Society. Three days will be devoted to lectures and demonstrations, including motion pictures, of the teachings and activities of the Society. Medical, philosophical, alchemical, and related topics will be presented by competent individuals in their respective fields of learning.

The seminar will commence with registration on a Thursday afternoon and will conclude with a banquet the following Sunday. It will be open to all who have registered prior to its commencement.

If you are planning a vacation or a trip, with your family or friends, to the beautiful Rocky Mountains and the West, or even the West Coast, here is a splendid opportunity to combine it with the seminar.

Those interested to serve in various capacities such as hostesses or chairmen of divers committees, etc., please contact the secretary.

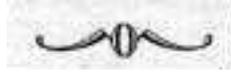
An early response will enable us to plan accordingly in securing an adequate and suitable meeting place. A committee will be set up to handle motel or hotel accommodations in clean and respectable places, provided reservations will be made early enough. The registration fee for the seminar will be \$3.00 per person.

The exact date will be announced in the next Bulletin. Presently the end of August or the beginning of September is considered. We would like to know, by your response, what time of the summer you would

prefer and then make the final decision to fit into the cyclic pattern necessary for this occasion.

$$1 + 9 + 6 + 6 = 22$$

Does this mezzlah mean anything to you? The seminar will tell.



NOTICE

You may obtain additional brochures on the books published by the P.R.S. for distribution among students of the esoteric and scientific studies, as mentioned therein. They are free of charge. Please enclose 10 cents in coins or stamps for postage.

**ALCHEMICAL
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Eugene Jones

PARACELSUS

RESEARCH**SOCIETY****1st Quarter, 1366****No. 26**

The 1966 Seminar

Replies received up to now do not show sufficient indications for the approximate time set aside for the seminar. Please make known immediately your choice of the month to suit your plans for this year. It has been suggested that those from one city or its general environment pool their automobiles. In some instances, such as Southern California, Kansas, etc., the renting of a smaller conveyance will prove to be even more economical. Group application for tickets are also suggested. We would appreciate it if you will take the initiative in this respect and do not wait for others to do so. If you need further information write to the Secretary.

As it stands now, the end of August and beginning of September is favored. Time flies by so fast. Please respond as early as possible. This seminary will prove to be an outstanding event.

The First Book

With this Bulletin you are receiving the first of the five books published by the P.R.S. Enclosed is the first volume "From One to Ten." The "Praxis Spagyrica Philosophia" will follow shortly. It had been decided to bring out this book first, because of the interest that has become manifest in the Q.B.L. This represents the primer for the companion volume "The Sevens Rays of the Q.B.L." which will explain in detail the basic principles as outlined in the enclosed book.

Enclosed you will find more than your ordered copy. We are asking you to please sell these extra two books to your friends, or have them donated to your state university or public library. We would appreciate it very much if you could sell these books within the next sixty days and mail the remittance. We are heavily obligated during this term while publishing these books and ask for your help to make all this possible.

Future books will have the same binding and color of lettering. They will form an impressive set. Right now we are asking you to be of help in selling two extra copies enabling us to issue the other books in short order.

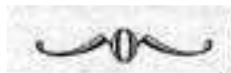
We are delighted, to announce that ten complete sets of books have been donated to the underprivileged in the foreign countries who are not able to purchase them. This is a splendid beginning. If you wish to send one of the enclosed books overseas, we shall be happy to give YOU the address of one of those who is eager to get them.

(Confidentially, we just knew that you would not let us down.)

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELSUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

LUX ET VERITAS

Light and truth are eternal. Neither can be extinguished. Both will always prevail. Everything depends on them. Man could not exist without them. They are essential. Yet, man, in his ignorance, fails to recognize its tremendous impact on his own life. Due to the precarious position he is holding in the animal world, he shuns the light at times when he needs it most. Truth does not fare any better in his daily life. Man tries to evade the inevitable. He wants to postpone what he knows is impossible to prolong forever. Some actually fear the light. It will reveal too much about them, what they would rather like to remain hidden from the light. Lurking behind it is the fear of truth. The failure to live up to what the light has revealed and still reveals, causes man to hide behind falsehood. He misrepresents what he knows is different. He fears his own ignorance more than the light. Not recognizing that the light will dispell his insufficient knowledge, he, nevertheless refuses to bask in its warmth. When the chill of evasion hurts his ego and body he crawls like a hurt animal from his hiding place to soak up the healing rays of light, only to hide from it again as soon as someone approaches who could see his plight. He can not stand the truth. He is ashamed of himself being helpless. He has to acknowledge that there is more to life than he knows. That there are forces greater than he can command. He knows it by experience. But he is reluctant to admit it. Only by painful experience will he learn. And then slowly. Therefore, man will never accomplish all that to which he may aspire until he sheds his fear for light and truth. When he will have realized his need for the greater light and the necessity for living a life according to the highest truth to which he may attain, then only, will he become aware of his true dignity as a child of God. He is then ready for the rebirth in the spirit.



We are happy to announce that one renowned eastern university in our country has consented to test the alchemical medications produced by the P.R.S. in their medical center and university hospital. From Europe also requests have reached us to collaborate with established institutions. In the next Bulletin we

will go into detail concerning this matter.

There is Work to be Done

At times it is almost amusing to see individuals and hear tell of their expectations when it comes to alchemy. A romantic allure to former testimonies excites and stimulates their expectations that with a little effort and someone's help all these things can be had. Nothing is further from the truth. Alchemy is a life's work. It is hard work. Both mentally and physically. It is time consuming. Before some of the desired results become manifest even a considerable amount of monies can, and most likely will, be spent. There are also other deterrents. Environment, resentment, religious scrupels, and many hidden hinderances will prove hard to overcome obstacles. At times discouragement will set in. When, after some time, nothing reveals itself and results should have shown at least some signs of encoaragement, interest begins to lack and many abandon it all together because they have not penetrated to the core. Attempting the practice before having mastered the theory, they are ill equipped for such a venture. Then, again, personal gain may overshadow any accomplishments that will have to be used for the benefit of mankind.

Individual attempts have proved frustrating without the help of one versed in the subject. Usually those interested enough are previously prepared for this type of work. In due time they will realize that they are becoming integrated as a part of a whole. A pattern will emerge wherein their place is designated. It is then when the underlying truth of alchemy becomes manifest. This has been spoken and written about by those who did know. We do not have to go back into antiquity or to the medieval times to substantiate it. In recent times utterances to this effect have made it clear. Many writers on this subject have given ample evidence. This comes from individuals who have gone through the various experiences that made their testimonies possible. Much has been said and written about so called occult schools. To some, they represent institutions of learning like colleges and universities. When of occult schools is spoken it is never to be understood as an acknowledged permanently located complex of buildings. Those occult schools referred to here are gatherings of individuals at a given time for a given purpose. When this purpose has been fulfilled they close. Somewhere else they will reappear under different names and for another work to be accomplished.

It may be well to bring here what Alice Bailey had to say while under the instructions of the Higher Ones, namely, that certain schools of occultism and of theosophical endeavor have claimed to be the sole repository of their teaching, and the sole outlet for Their efforts, thereby limiting that which They do, and formulating premises which time and circumstance will fail to substantiate. They work most assuredly through such groups of thinkers, and throw much of Their force into the work of such organizations, yet, nevertheless, They have their disciples and followers everywhere, and work through many bodies and many aspects of teaching. Throughout the world, disciples of these Masters have come into incarnation at this time with the sole intent of participating in the activities and occupations and truth dissemination of the various churches, sciences, and philosophies, and thus producing within the

organization itself an expansion, a widening, and a disintegration where necessary, which might otherwise be impossible. It might be wise for occult students everywhere to recognize these facts, and to cultivate the ability to recognize the hierarchical vibration as it demonstrates through the medium of disciples in the most unlikely places and groups.

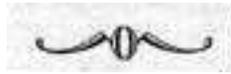
One point should here be stated in connection with the work of the Masters through their disciples, and it is this. All the various schools of thought which are fostered by the energy of the White Lodge are, in every case, founded by a disciple, or several disciples, and upon these disciples, and not upon the Master, lies responsibility for results and the consequent karma. The method of procedure is somewhat as follows. The Master reveals to a disciple the objective in view for an immediate little cycle, and suggests to him that such a development would be desirable. It is the work of the disciple to ascertain the best method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be possible. Then he launches his scheme, founds his society or organization, and disseminates the necessary teaching. Upon him rests the responsibility for choosing the right co-workers, to handing on the work to those best fitted, and for clothing the teachings in a presentable garb. All that the Master does is to look on with interest and sympathy at the endeavor, as long as it holds its initial high ideal and proceeds with pure altruism upon its way. The Master is not to blame should the disciple show lack of discrimination in the choice of co-workers, or evidence an inability to represent the truth. If he does well and the work proceeds as desired, the Master will continue to pour His blessings upon the attempt. If he fails, or his successors turn from the original impulse, thus disseminating error of any kind, in His love and in His sympathy the Master will withdraw that blessing, withhold His energy, and thus cease from stimulating that which had better die. Forms may come and go, and the interest of the Master and His blessing pour through this or that channel; the work may proceed through one medium or another, but always the life force persists, shattering the form where it is inadequate, or utilizing it when it suffices for the immediate need.

As will readily be observed the responsibility connected with such an undertaking is enormous. No one should ever attempt half heartedly such an ordeal. Anyone affiliated with occult work shoulders in like manner a responsibility. It is his duty to see that the consummation of the outlined work is accomplished while he is engaged in it. If he fails to do his part he will be removed and someone else will take his place until such a time that warrants his reinstatement. This will entail a great loss of precious time. Not so much pertaining to personal progress, which can be made up during the cyclic evolution, but in the help that needs to be extended to those who are in dire need of it. Having realized the importance of the mastery of the laws involved, which may have not fully become aware to the erstwhile zealot, they deserve to be helped. This help can come only from those who are capable to give it. They are instrumental as world servers under the supervision of the Great Ones, who again are directed by the Higher Forces unknown to mortal man. In the last analysis The All directs and Its subsidiaries perform according to law. Regardless of one's assignment its perfunctory accomplishment is essential. The necessity becomes evident when we see the failure of our attempts to comply with the law.

Are there many such occult schools existing? Yes and no. It depends on the inquirers state of mind. To some a pseudo occult school will appear as the genuine. The relative difference is the conscious involvement of the individual who will be able to recognize his present standing in the scheme of things.

He, who has not mastered the lesser laws will have a difficulty to even recognize the higher law.

In many cases it is far better not to become engaged in the occult work until a sufficient period of preparation in the mystical unfoldment has preceded it. Those engaged in mystical attempts are dealing in the theoretical aspects while occult work means that mystically attained knowledge has to be put to the test and will have to have its demonstration. When the latter is lacking it is not occultism. Alchemy will have to withstand all tests to be considered an occult science. Advocates of the spiritual or mystical concepts solely are mystics and not occultists. This is of importance and should be remembered. An occultist will be a mystic. By way of mysticism can he only become an occultist. There is much more to all this than appears on the surface. We cannot caution enough those who enter rashly into this field. Once you have entered it, upon your own free will and volition, then you are morally obligated to do what you have assumed as a voluntary obligation. No true initiate will ever force anyone into this work. On the contrary, many questions will have to be raised and much investigation will have to precede the acceptance of a petitioner. Even then, there is no guarantee that the one to be initiated will prove himself capable to see it through. Many can go only so far and no further. The "Why" requires a deeper insight into the laws involved. This should be no detriment to make preparations to become accepted in the midst of those who do know and have proven themselves in their respective fields of endeavor. As previously stated, once we have obligated ourselves, then it is our duty to see that this obligation is carried out. Failure to do so will show on our karmic record, which requires a fulfillment of the law. If you can do without help from those above you all is well. If not, then be prepared to give a just compensation for what you are in need of by living a pure life. Because, there is work to be done here and now!



Ancient Alchemical Edifices

Where the ancient lived and performed their work has always remained a source of interest. Many medieval (700-1400 B.C.) exponents of the arcane sciences, and discoverers of later acknowledged scientific accomplishments, have their places of activities preserved for posterity. Despite all the historical facts about their work and still existing artifacts of their labors, that, which they actually were able to perform has eluded, to the greatest extent, their former and later admirers. What is left is an interesting atmosphere of the conditions that were prevailing at a given time.



It is a little known fact that we do not have to go back centuries to find similar occasions, where exponents of the arcane and related sciences are engaged in their work. It will be a rude awakening to those who are under the impression that all this occurred only centuries ago. It is an established fact that alchemists are active this very day. Pseudo-alchemists have always existed. It is unlikely to assume that they will ever cease to exist. Genuine alchemists who actually perform the same and similar work of the ancient and medieval hermetists are, nevertheless, existing at this very year 1966.

The picture on this page shows the unobtrusive place where an alchemical laboratory and classrooms are in use today. Located near a busy highway, where hardly anyone would imagine to find such a place, its existence is practically unknown except to those who are informed about it. Students are domiciled, like formerly in monasteries, in their private quarters. Intervening times have brought about changes in environment and customs. This aspect becomes known by the modern facilities. When a fireplace is stoked with wood it is for the atmosphere it creates and not for the purpose of heating the place as in former times. Thermostatically regulated heat takes care of this now. Neither are the students drawing water from the well during freezing temperatures. These very conveniences that those former alchemists hoped for are now actualities. They are only outer circumstantial evidence of the changing times. The laws underlying alchemical performances have not changed. True, the equipment used is a far cry from the early implements. Modern advanced apparatus ease the still heavy burden of the contemporary alchemist. He can now observe visually in glass utensils what was formerly concealed in earthenware and metallic vessels from the mortal eyes of the practitioner.



Student dormitory with the Rocky Mountains as a back drop.



*A corner of the living room in the student dormitory
(Photos by T. Glass).*

We do not have to go to Europe and all over the world trying to find some genuine aichemistical places. In the last analysis they are only the hollow structures of one-time activities. They are devoid of the life that had created them. We have some right here in our own country. Here we reveal one in its outer shell where the life within pulsates at this very time. Where alchemy, according to the law of polarity, is practiced on both planes of manifestation and where actual results are forthcoming for all those initiated into it to see, test and use.

The European Symposium

During the summer of 1965 some select individuals gathered at the castle Donaumuenster in Bavaria, Germany. The year previous saw arrangements under way for this occasion. During that time contacts were established for this very purpose. Those who participated, were all prepared through previous studies and practical alchemical laboratory work. Among them were doctors, pharmacists, writers of renown, whose works on mysticism and esotericism are well known. No matter what their positions were in daily life, all came with keen anticipations and left with profound enthusiasm. Astrocyclic pulsations, Qabalah and practical alchemical laboratory demonstrations highlighted the conclave. Large alchemical laboratories were at our disposal and an immense library covering almost any known subject

in many languages was also available.

The entire atmosphere was ideal for this gathering. It was the seat of an alchemist, who for many decades had devoted his life to alchemical studies. The only shadow of sorrow cast over the symposium was the very absence of the one who offered his castle for this purpose. The Baron Alexander von Bernus left us for a higher realm in March of last year. At his last moments in his earthy enclosure he made sure that nothing should interfere with the forthcoming symposium and everything should proceed as agreed upon. When he handed me his book "Alchemie et Medicine" in the French language he had written on the front page: Fuer Albertus Spagyricus zur ersten Begegnung. (For A.S. on our first meeting). When I saw him the last time in the flesh he held my hand in his and pleaded: "Please, do not wait again nine years. I will not be here by then. When will you come back?" My answer was: "As soon as you and the others are ready." "We are ready. Let us meet here. Everything is at your disposal; laboratories and all." Hesitating for a short moment I said: "Very well. We shall meet next year. I shall let you know the details in a little while." Thus where later the final arrangements made.

After the participants had left we stayed on, sorer E. and myself. Another glorious week at the peaceful village and the beautiful countryside as guest of the Baronin passed only too soon. How cozy were the days and evenings when we gathered for our informal discussions in the various rooms. Fall began to color the leaves and from the Barock church steeple the bells tolled the hours day and night, to remind us of the fleeting time. Everywhere the air was loaded with the magic perfume of alchemy. When we opened the windows and looked out over the high tree tops towards the village church, nature's transmutation became evident. When we opened the door from our room towards the hall, alchemical paintings adorned the walls and reminded us of the place and its owner. In the castle itself the Baron had his private laboratory. No one was ever permitted to enter, except his wife and his trusted female laborant, his trusted alchemical assistant, Ilse Gaafke. The other laboratories were located in two other buildings--in the pavilion and in the garage building. Here we had our working demonstrations during the symposium. After the others had left, the four of us then entered the private laboratory of the Baron and continued with the more advanced work to the joy of the Baronin and Ilse Gaafke. What transpired there is only for those who were participants. To others it would be of little value. One has to be present to live through such an experience.

Reluctantly we left. It was very hard trying to conceal the tears of joy which the three sorors tried valiantly to hide during their repeated embraces. Then on to the Black Forest. The "Enchanted Forest" would be a better name.

Hidden in a little village, surrounded by the majestic towering pine trees of the forest, we were again at the home of our old friend, Frater Karl R. He had called for us in his car at the railroad station in Freiburg im Breisgau. What a joyous reunion. What an anticipation. Had not the promised time come for him where he would be further instructed and the next to last of the great alchemical marvels was to be revealed unto him? In the cellar of his house where the laboratory was located the same manipulations and working methods were gone through as in Donaumuenster. A little more of the mysteries on Antimony was revealed to him. And lo! with results.... "Now, it seems that I am getting ready to make

the stone. When will you come back? When? Tell me!" His pleading voice and his jubilant joyful look betrayed his seventy odd years.

In the mail that we are receiving from him, since that time, his confidence is convincing. Yes, we shall meet him again. We shall go again with him through the Black Forest to the place where the real Doctor Faustus lived, the very one Goethe wrote his epic about. It may surprise many that this fabled figure actually lived. We even were at the castle ruins of the Staufenburg where he was engaged by the then reigning prince. A tablet testifies to this fact. The room where he lived at the little inn is still existing. We were promised the next time to be ushered in because-of all things--it was occupied while we were there.

Who can forget the tiny little chapel in the meadow, deep in the forest, seating only twelve persons--the one our frater frequented so often during his evening walks. He had just painted the outside doors. "I had to" he said "because nobody comes here any more. It is my chapel, my sanctuary." As we entered and saw the Madonna in front and the fresh wild flowers, we knew he must have been here just shortly before us, for they were still fresh. As we arose from the prayer, the Madonna smiled and the flower did burst forth with their fresh fragrance. Opening the doors we faced the setting sun. It was getting early evening. The days had shortened already, but the sun shone in all its splendor and the Ave Maria from the far off village church did ring as a closing benediction over the high silent pines. We walked along the way where the furrows of the woodcutters had left their imprint; where a horse had dragged a tree along the way and where the moisture had gathered in it. We had to watch not to get our feet wet, walking along the side trying not to step on the wild flowers. It was dark when we got to our fraters home. Dark without, but light within our hearts. Had we not seen and talked to God?

In Austria two weeks were spent in the beautiful Alps. Professor H.S., the famous poet and mystic known to hundred thousands all over the world, received us warmly as his guests. Here the Qabalah was the main subject of attention. Our sessions lasted deep into the night. He was not getting tired. "I do not tire easily when it comes to these things," was his reply when we urged to stop. While others at his age had gone to sleep long ago his seventy-six years and his enthusiasm was too young and genuine to show any signs of being tired. Alchemy, especially the work on antimony, was another favored subject. Had his wife not been a living witness to its potency?

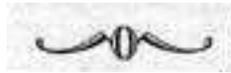
When the sun shone brightly in the morning and the fog began to lift from the lake, he was already making preparations to drive into the beautiful Alps. He showed us places of scenic beauty in this alpine wonderland where everything else was momentarily forgotten. High into the Silvretta Alps, that border on Italy, through villages and over foaming mountain streams; Montafon, Schroeken, Mittenau, what magic spells do these and similar names evoke! How else could it be? Here were men and women who could see God and converse with Him. Here were those of like mind, fraters and sorors all.

In the home of the professor was also, "by accident," a famous German astrologer. The newer light of the great cosmic cycles, as they reveal themselves to man and the greater knowledge derived there from, was received with welcome.

It did not matter. Out in the sunshine or inside the villa we felt secure, while the winds were howling around the house. There was radiant true love and friendship everywhere.

Who can forget the little tokens of affection, even after a strenuous night session, when after a knock the door to our bedroom would open and while we were laying contented under our covers, the professor would inevitably come in with a great dish of delicious large grapes. "Here," he would say, while putting the dish down, "in here is the magic fire. The quintessence that needs to be aroused. May Bacchus give you pleasant dreams."

(to be continued)



The 1966 Bulletin subscription is due. Our expenses to keep the laboratory and office-library going are enormous. Please pay your subscription as soon as possible. Remember, we have to send the Bulletins also to those who cannot afford them overseas. The usual three dollars subscription fee is not enough to cover the cost of publishing the Bulletin. We, therefore, need your immediate response in this matter. (See also page 304 ... "There is work to be done.")

Eugene Jones

IT IS of LITTLE consequence in what station of life an individual finds its sphere of activity. Performing the assigned task to the best of one's ability is of paramount importance. Whosoever strives to do his best, no matter what environment and circumstances prevail, has made a contribution towards a better world to live in. The magnitude of an individual's accomplishment will be measured by the service he has rendered. Honesty, sincerity, perseverance, pureness of motive, and similar attributes are the results of a noble mind. Altruism is a way of life whereby all will benefit that come in contact with it. Where self-abnegation exists benevolence will reveal itself. It is the will to do, to live a better life, and to be of service unto others, that lets the consciousness of man rise above the every day battle cry of survival.

Not all stand in the limelight of international recognition. Many have worked, unknown to the masses, to help make this a better world to live in.

Eugene Jones was one of them.

During the fall of 1961 he came to Salt Lake City to be of assistance in the work of the Paracelsus

Research Society. This is exactly what he did until the last breath of his mortal life was exhaled. With

his quiet unassuming words and actions he was always willing to help others in an unselfish way.

Eugene Jones is truly missed by all those who came in contact with him. May the Divine light engulf him further in his present sphere of activity to help bring about the true brotherhood of man on earth, to which he looked forward with an unwavering faith.

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PARACELSUS
RESEARCH
SOCIETY
2nd Quarter, 1966
No. 27

Seminar Date for 1966

A seminar will be held on September 8th, 9th, and 10th in Salt Lake City, Utah. The Paracelsus Research Society holds a seminar every seventh year. Its yearly symposium will be integrated into the event.

Participants will hear lectures and see demonstrations by renowned individuals. Among those lecturing will be L. H. O. Stobbe, M.D., who for several years was instrumental in the inauguration of the United States sponsored Health Program in Persia. Dr. Jencks of the University of Utah, Psychological Research Department, granddaughter of Europe's foremost Sanscrit scholar, Paul Deussen, and long time

resident of India; Dr. Israel Regardie, authority on metaphysics; Robert Lippold, M.A., clinical psychologist and other capacities in the various fields of learning, such as astronomy and pharmacy, will make this an outstanding event. All subjects will be in conformity with the research work as conducted by the P.R.S.

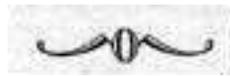
You will see actual displays of rare and seldom seen alchemical products in the vegetable, animal and mineral kingdoms. As usual there will be the important question and answer period of the symposium for all, where questions and answers will have a free reign.

At that time the new condensed class schedule will be announced for 1967. Registration will commence on Thursday afternoon and Friday morning. Lectures and demonstrations will continue Friday fore and afternoon and the following Saturday. At the same night a dinner will conclude the event. The following Sunday a garden party, at the Society's quarters, will be held with visits to the enlarged laboratories and student dormitories.

Now, that the time for the seminar is officially announced, you can make plans for your attendance.

Please notify the secretary and make definite reservations.

We are inclined to state that you will miss an important event if you fail to attend the seminar. It will be another seven years for a similar event and then it may not take place in the United States of North America, but most likely overseas, or perhaps in the Orient.



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Delegatus non Potest Delegare

Why? Because a delegate can not delegate his powers. They are limited to him only. Those who assume the right that they can delegate an office or authority to others must be in possession thereof. Anyone authorized to perform a certain work should be able to cite proof to the extent that he is capable to; execute his assigned task within his sphere of activity. And there it ends. It does not carry with it the right of further extension. A delegate's authority is limited. On the other hand, he who delegates, may do so by the right of his authority. This implies full knowledge, understanding, and the means for the plan

or work to be consummated. A delegate may not have possession of that fullness. His may be only a partial knowledge, understanding, and means of the entire scope. While in the capacity of his specific assignment he be fully capable to perform the task to which he has been delegated. As above so below. It is men's prerogative to aspire to greater things in life. Comparisons should be based upon the qualifications inherent in the persons and their acts that are to emulated. Those who will always look below their present standing will find those who are not as far developed. Comparisons made with such individuals does not help much in the furtherance of one's development. It may develop into a smug feeling of superiority. He, who is not more developed than you can be of little assistance in the furtherance of acquiring greater knowledge. If the latter is our aim we must look above. We must find those who do know more than we do. There is the storehouse from which we may draw. There will be found the ways and means for greater knowledge. But then we become insignificant. Our former standing of self-imposed aggrandizement becomes null. Instead of looking down we will have to look up.

We will find ourselves in the center of things. There will be those below us and those above us. As soon as we have realized that there is always one below us, who is not capable to perform a task as good as we are able to do, by that same token do we acknowledge that there is one who can do it better. This should help us in establishing an equilibrium within ourselves. It will help to forestall a feeling of continuous superiority. Too many harbor such a feeling by constantly making comparisons with those below their present level of knowledge and understanding. This is self-delusion. Remember: there is always one who can do things better than you and who has a greater knowledge and understanding than you possess. From there we can expect help which will enable us to do the same unto others who look to us for help. But then we will render it in a spirit of meekness and thanksgiving and not in arrogance and self-aggrandizement.

Three Reasons for Sending Three Books

Most of the subscribers received three books. Their own, which was ordered, and two we had asked them to sell or donate, whenever possible.

FIRST--

We need the initial amount of money to publish the remaining books. They will have to come off the press as soon as possible.

SECOND--

We mentioned in the last Bulletin that a well-known eastern university has consented to test some of the alchemical medications produced in the laboratory of the Paracelsus Research Society. We always had hoped and prayed for such an opportunity. Now, that we do not have to raise fifty thousand dollars or more a year, to maintain our own medical staff and the animals for testing them, we are shy of the main

ingredients to manufacture enough of the medication to be sent to the university medical center. It takes a minimum of three hundred fifty dollars to produce one-half pint of the pure strain of the medication . We will have to furnish sufficient to have the tests brought to a conclusion. We need the raw materials to extract it from. If we can get them, we do not need the money. If we do not get the raw materials we need the money to procure them.

THIRD--

Your help in selling or donating two additional books were meant to help us raise some of the money. All monies cleared from the books are used for this purpose. We did not feel to ask you for something outright without giving you anything in return. The books published will repay you with their contents many times what you are paying for them. In such a way you can be of help. You have asked frequently, by writing and verbally, what you can do to be of help; what your place is in the scheme of things. Here you can be of help to combat some of the dreaded diseases.

Read your newspapers and magazines and see for yourself how the scientific world lately comes more and more to the conclusion what important parts metallic substances play in our physical organism.

Here is a chance to prove the merit of already existing alchemical medications that need only officially to be tested. We refuse to have quacks do that. Only competent and authoritative sources can do that. We have no scruples with the medical profession. We have nothing to hide or to conceal from them. We make no claims to have something only for a few selected ones, and asking a price for it. Nothing of the kind. What we have presently to give is for all mankind. We ask nothing in return. We only want to be of service. If the tests prove us a failure, then we have tried in an honest and open way for all to see. It shall prove to be an incentive to be more persevering and more thorough in our future tests and investigations. This should make our position clear and for all to know. As a final word: We have never asked any organization or endowment for any grant or help, in any way. No one could ever accuse us of having had any ulterior motives.

We thank you from the bottom of our hearts for having sold the two extra books. While writing this we still have over one-half of them standing out. Some have not even acknowledged receiving them. It is up to you to see this through.

What shall it be? Success or failure?

ABOUT THE BOOK "ONE TO TEN"

Our little introductory treatise has caused quite a few comments. As was to be expected, it would have to be looked upon from various points of view. To some it was, and very much so, of a very simple and general nature; while to others it was a book with seven seals. The interest evidenced by the readers has caused us to become even more alert when presenting some of the teachings of the P.R.S. to the subscribers of the Bulletins. Those, who have attended some of the classes will find it easy reading,

while those not acquainted with the procedures will have a hard time understanding its contents.

We regret that some mistakes crept in over which we had no control after the final proofs and corrections were handed to the printer. The following books will be very carefully scrutinized to avoid mistakes. Here are some of the comments received.

"Just a note to let you know how delighted I was to receive them." -S. H. - San Francisco

"I still don't know what to do with it." -L. H. - Altadena

"Bravo! Bravo! The book is wonderful."

-C. S. - Kansas City

"It was delightful surprise.

--A. W. - Bellmore - L. I. - N.Y.

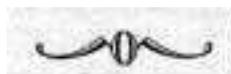
"I was disappointed in my first order from you. Some of the color plates were in error. Although corrected by an ERRATTA, the mistakes greatly nullified the effectiveness of the plates." --O. D. - San Francisco

"Though so small, the volume which we just received, contains far more knowledge and inspiration than would appear on the surface. Never before have we come to such a clear understanding of the relationships that exist between colors, numbers, and the qabalah. We have just sold a book to a frater who is sincerely interested in alchemy. We were amused and interested to observe the way this frater, through cross references from memory, would withdraw one book after another from his library to affirm something stated in your book. Before he had finished, there were volumes on psychology, math, calculus, geometry, philosophy and last but not least the Bible. His eyes gleamed as proofs from your little book emerged one after another to be related with his many other volumes. He later said to me, that all material he had been seeking so far was contained in that ridiculously small volume."

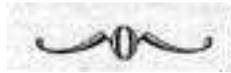
--K. von K. - Carrollton, Texas

Notes from the Laboratory

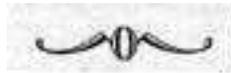
We have enlarged the lab, with more cabinets and other equipment. Even the lecture room had to give up some of its space for additional paraphernalia.



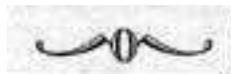
The artist who created the colored charts for "The seven rays of the Q.B.L." did an outstanding job. We will have a large colored chart printed separately, ready for framing, which will be available in a month or thereabouts, prior to the appearance of the book.



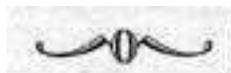
We are receiving orders for our publications from universities and other institutions. It appears that they are getting more and more interested in the work of the P.R.S.--slow, but sure.



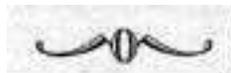
With the passing of frater Eugene Jones, who was of great help to the society in the laboratory and elsewhere, the work load has increased even more for frater A.S. Since no help is available and costs are rising steadily, something will have to open up in the very near future, or he will not be able to carry the load alone very much longer.



Please pay your subscription for the Bulletin and your library maintenance fund for 1966. We operate on a pay as you go basis. As stated so many times before, your subscription money is not sufficient to pay for the publication and other expenses. They are met privately, where necessary, and are an extra burden for the one, or those who have to shoulder it.



Classes for 1967 will be limited. Besides the regular scheduled classes to be announced at the seminar, there will be two special groups. Participants for the latter must have completed the work up to 2B. They will deal exclusively with Paracelsus' medications and his processes in conjunction with Valentine's final work, as given in the Triumphal Chariot of Antimonay. These classes will be highly specialized and are preparatory for those becoming eligible for class 3.



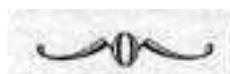
Porta Magica

We received this picture from a frater in Europe who took it during his visit to Italy. At Esquelin, in Rome, stands the Porta Magica. This monument, with its symbols and strange texts, has perplexed many. It is claimed that it has not yet been deciphered. Its alchemical origin is evident to the advanced student in alchemy. It should prove no great hinderance for him to discover its meaning. The context of it is

obvious. The substance in question can be clearly discerned by the alchemist. Of interest is the fact that it should be found so openly for all to examine. As usual, there are none so blind than those who can not see. We are not referring to the physical eye, but to the inner sight that will let us see what those, not versed in the hermetic lore, can not recognize.

It has puzzled many people that such symbols should be given so much prominence. There must be a reason for it. It is not too unlikely that one, who had arrived at that crowning moment of achievement, left this monument for posterity as a witness that alchemical products are not the brain children of deluded and near insane individuals. Why should otherwise sane persons devote their lives to the unraveling of these cosmic secrets? Have not great scientists done the same in their fields of endeavor?

If many have not been able to read the inscriptions there are some who can. For this we do vouch.



The 100 Year Long Coincidence

It happened not too long ago, and there is nothing new that can be written about the assassination of

John F. Kennedy in Dallas on November 22, 1963. However, the people who keep linking the tragedy with the one that befell Abraham Lincoln keep turning up coincidences which, though they add nothing, cannot be ignored for sheer ghoulishness:

Lincoln was elected in 1860, Kennedy was elected 100 years later in 1960. Both were men committed deeply to civil rights.

Both Lincoln and Kennedy had a child which died while each was in office.

Both were over six feet tall and had troublesome backs.

Lincoln's secretary was named Kennedy. He advised Lincoln not to go to Ford's theater.

Kennedy's secretary was named Lincoln. She advised him not to go to Dallas.

Both were shot on a Friday, from behind, and in the head. Both were shot while their wives sat beside them.

John Wilkes Booth shot Lincoln in a theater box and then fled to a theater.

Harvey Oswald shot Kennedy from a warehouse then fled to a theater.

Booth and Oswald in turn were both shot before they could be brought to trial, violent deaths.

Both were shot by mentally unbalanced men.

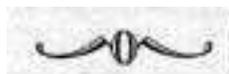
The Vice-presidents were named Johnson, were both Southerners, and were both U.S. senators before seeking the second highest office. Andrew Johnson was born in 1808. Lyndon Johnson was born 1908.

The last names of both Presidents, Lincoln and Kennedy, both contain seven letters.

The full names of Andrew Johnson and Lyndon Johnson both total 13 letters.

The name John Wilkes Booth is 15 letters long; Lee Harvey Oswald is also 15.

Coincidence? What about astrocyclic pulsations and qabalistic interpretations?



PRAXIS SPAGYRICA PHILOSOPHIA

After receipt of the present Bulletin, you will receive the above named book. We shall mail you only one copy in the hope that you will find time to sell one more book, by asking us for an additional copy.

European Symposium 1965

(continued from page 311)

Someone has said: "All good things must come to an end." It seemed to us that when one thing had, ended another one was on its way. With a heavy heart we left our dear ones and the beautiful surroundings. It is not easy to say "Auf Wiedersehen" when one does not know, at such a moment,

when the exact time of a reunion will take place again. This feeling of belonging, of being a part of such a close relationship, rises endearingly to the surface at the moment of a fond farewell. It lingered on while we rode on the train through Vorarlberg with its great tunnels. Tyrol with its beautiful and typical houses, with their picturesque balconies amidst green meadows, stretching to the limits on the high mountains, is unforgettable.

At every turn and curve, as the train wound its way between the magnificent mountains, a new picture appeared. It was like turning the pages in a picture book, full of radiant colors and beautiful scenery, changing quickly into aweinspiring, majestic, towering peaks reaching into a blue sky.

Stately Innsbruck, nestling amidst giants of rocky stature, was soon left behind with Salzburg, our goal, not far off anymore. As the sun began to hide behind low clouds for a while and the train climbed nearer Salzburg, time to reflect did let us realize more and more the grandeur of God's wonderful world. Not much longer and the valley of the Salzach, the river that races through Salzburg, opened up before us. There, towering on a high mountain was Salzburg. The salt fortress.

After being quartered comfortably in our hotel, opening our window the entire panorama of the city spread out before us. The city of Mozart and Paracelsus was now ours to enjoy. Its stately buildings makes it unique as an Austrian city. Its history is interwoven with so much that had transpired here that it would take many volumes to relate even the most important events. Yet, we too were to leave our imprint here. We too were to make history. An event was about to occur that had not taken place for many centuries. Here in the very city where Paracelsus had lived his last days of his mortal life, we had come to vindicate him, if vindication he needed at all.

Strolling through Getreidegasse, where Mozart's birthplace stands and the quaint shops offer their wares, one is transposed back to the days of the minuet, the powdered wig and gracious manners. While we were walking along our eyes fell on an advertising poster. Looking at each other we both smiled and crossed the tiny street to read it. It told about the convention of the International Paracelsus Society at the University. While reading the daily announcements our face became longer and longer. The whole roster of distinguished academic names of the lecturers appeared one after another but our insignificant

person was not mentioned by name. Our puzzled expressions revealed the same amazement. Here we had come that long way and spared not the heavy expense to do what was asked of us, and now, every lecture was filled and announced. My dear wife had a very hard time concealing her disappointment. "Are you not disappointed," she would ask again and again. "I just can not understand it," she would repeat.

All that I could answer was: "Wait until tomorrow. We shall see then what happens." The feeling that we had not come in vain was there, but someone else was not so sure, as the unruly sleep and heavy breathing here and there indicated.

The next morning the sun shone brightly over beautiful Salzburg. After an early breakfast we slowly wandered through the streets and across the bridge to the university. Several of the posters on the way reminded us only too plainly on what had caused our perplexity the night before.

As we entered the august place with its stone archway and climbed the steps to the aula, we stopped briefly in front of an anteroom. There a sign mentioned that the executive board was meeting. The creaking of the old but heavy wooden floors caused a noise in front of the door. It opened and a young lady appeared inquiring about us. When she heard that we had come from the U.S.A. she went back in but reappeared right away and bade us to enter. The room was nearly filled with delegates. At the center table sat, with his mane of snowwhite hair, Prof. Dr. Zekert. When he saw us enter he looked at us in great astonishment. Interrupting the speaker he rose and made a public apology. He had forgotten to notify the secretariat in the city hall of Salzburg, seat of the Society, of his personally asking us to lecture. We were immediately bestormed with questions about our work, society, and researches by those present. As guests of honor we were offered tickets for the banquet and later received the engraved invitation for the reception with the State dignitaries. Arrangements were then made for us to read the paper and we were offered the next to the last lecture, which was given by the famous Paracelsus authority Prof. Dr. Goldammer

While sitting in the aula, during the lectures, with its heavy wooden paneled and beamed ceiling and walls, up to the ceiling filled with priceless books, many of them bound in pigskin and parchment, and looking towards the front at a giant globus, five feet in diameter, one could not help but to relive again similar meetings

When finally the time came to read our paper, we can truly state that we had a very attentive audience. Where previous lectures dealt with Paracelsian topics of a theoretical nature, here was one that bespoke of practical results. When even vials were raised from the lectern for all to see and to examine, astonishment rose to a climax. It was there, at the university aula in Salzburg, where in this twentieth century open acknowledgment was made for all the scientific world to hear and be witness thereof, that alchemy is alive and not a dead science. The paper read was published in a previous Bulletin ([see pages 297-299 Alchemical Antimony Preparations Investigated On A Contemporary Scientific Basis](#)).

Salzburg, the city of music, also honored one of its great citizens. An entire evening concert was devoted

to the memory of his great citizen Paracelsus. The Mozarteum announced "Music at the time of Paracelsus." This unforgettable concert filled the concert hall in Mirabell castle to capacity. Such music by candlelight, gleaming in giant candelabras being reflected in great mirrors, is an unforgettable event.

The artists of the Mozarteum played even the instruments used at the time of Paracelsus. There were gemshorns, flutes, and the likes seen in museums, but seldom being heard. It was a musically triumphant night for both artists and listeners.

Another highlight was the reception at Mirabell castle where in the great marble hall, also by glittering candlelight, we were, with others, presented to the State's dignitaries.

A sumptuous banquet closed the event. We were invited to the next international convention and promised additional considerations. Due to the pressure of work and financial encumbrances we had to decline. Our task was now completed. The cyclic pattern was fulfilled and mankind was informed in a proper way and through the selected channels.

A short trip to Berchtesgaden and Koenigsee, by invitation of Dr. A.S. from southern Germany, who had also attended the symposium at castle Donaumuenster and who had come to hear the lectures, closed a most pleasant chapter about Salzburg.

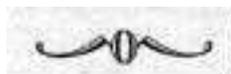
The next day saw us on our way to Luxembourg. Our last stop on the European continent.

Upon our arrival at home, at the wee hours of the day, we found already, on the same forenoon, students waiting for the classes to begin the following Monday.

Thus we had closed one chapter only to begin another one. This very brief account of some of the experiences encountered at the European symposium in 1965 should shed some light on the task and activities of the Paracelsus Research Society's work of which you are an active participant in your own, for you appointed, way.

May peace be with you,

FRATER A. and SOROR E.



LOTUS CENTRE

IN THE 1964 FALL ISSUE of the Bulletin, page 192, we mentioned about Mount Tauhara in New Zealand. If you will, please read it again. After only three years its fulfillment has taken place. We stated then: "this prophetic foresight bodes well for all connected with it and their sincere efforts."

Who are those connected with it? In 1962 a frater came from New Zealand to study with the P.R.S. He was initiated into the work. It was he, who became instrumental in bringing the Lotus Centre into being. Now it has become an actuality and a reality. It has actually been inaugurated (March 6, 1966) and became a reality by having the support of those under whose influence it shall prosper and become a blessing for future generations.

We have stated repeatedly that there is work to be done here and now, all over this globe, because upon the mountain tops beacons will have to be established beaming their rays to illuminate greater horizons for those searching for them.

The cultural Lotus Centre in far off New Zealand, down under, bodes well to become such a source of light unto all men of good will. May it continue to be motivated by true altruism.

**ALCHEMICAL
LABORATORY
BULLETINS**

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Hans Sterneder

PARACELSUS

RESEARCH

SOCIETY

3rd Quarter, 1966

No. 28

Praxis Spagyrica Philosophica

This book, by now, is in the hands of the subscribers who had ordered it. To our own amazement it was received with a very warm welcome. When comments reach us that have nothing but praise one has a right to get suspicious. We sincerely ask for constructive criticism concerning the context of this and the other books. Those capable to go through the manipulations, as outlined therein, including the commentary of the translator, will do a favor to all concerned if they will advise us of the shortcomings.

It gives us great pleasure to bring a comment from an authority on metaphysics whose published works have won him acclaim as one of the outstanding writers on these subjects. His volumes of *THE GOLDEN DAWN*, *MY ROSICRUCIAN ADVENTURE*, *THE TRUE ART OF HEALING*, and others qualify him for his comments. After having received the first copy he had ordered from us, we received the following letter from Dr. Israel Regardie:

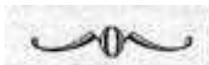
My check for ten dollars is enclosed herewith. Please send me two copies of the *Praxis Spagyrica Philisophica*.

You have a real masterpiece here, and I am tremendously intrigued. Of course your footnotes and running commentary are infinitely valuable; they are what make the masterpiece. The text is illuminated as I have never before seen, and you are to be congratulated for having put on record a piece of writing which will survive the "deluge." My most profound congratulations.

With best wishes,

Sincerely

R.



It is now our sincere hope that the subscribers to the Bulletins will support our informative book venture by ordering at least one extra copy to help pay for our initial expense. We do know, from the correspondence received, that university and public libraries will appreciate your donation. Upon your request we shall be happy to mail the book to those institutions with a letter stating that it is a donation from you. Please accept our sincere thanks for your support in behalf of this venture.

Memor et Fidelis

To be mindful and faithful are wonderful attributes. Minding what has been said or taught requires a careful absorption and paying attention when the subject in question comes up. Scatterbrains that jump from one thing to another and never, or seldom, pay enough attention to the essential occurrences in their lives are unreliable. They cannot be trusted. They do not mind. They always have excuses for everything. It can be said that the only contribution they make to human society is for the latter not to imitate their behavior patterns. A faithful individual does not necessarily have to confine this virtue to religious precepts. Here we speak of trustworthy individuals. To be faithful is no compulsory state of mind but a voluntary one. To be faithful means to have trust and confidence. Being taught essential laws requires to be mindful to the enlightenment expounded and to show our faithfulness, confidence, and trust to those teaching us. Applying the teachings that have been given will let us arrive at the crucial point of self experience. This is the payoff for being mindful and faithful in the beginning in order to be entrusted with the success based thereon.

Students of alchemy will have to be endowed with these essential qualities. One will have to mind very carefully what has been laid down by those who, through personal experience, have obtained what was predicated upon their being faithful. Impatience and doubt are the greatest obstacles to those entering the alchemists' realm. Decrying as nonexistent what is invisible or presently not obtainable because of one's inability to accomplish it, establishes a barrier that can only be overcome by being mindful and faithful to what has been taught.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), PostOffice Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELSUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after varification of your statements, you

may receive the "BULLETIN" gratis.

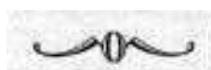
The Seminar

It is a great fallacy to assume that one engaged in hermetic research must be behind contemporary scientific accomplishments. Nothing is further from the facts. Even medieval scientists were ahead of their times. It does not matter by what names they were known then or now. Their achievements and discoveries were the essentials comprising the heritage they have left us. Present day alchemical researchers are likewise progressive scientists. The artificially created dividing line between alchemy and science becomes less and less noticeable, especially since the transmutation of mineral and metallic substances is an accomplished fact in this atomic age. Formerly secret formulas are now open knowledge. Presently postulated hard to fathom formulas will become, in the not too distant future, simple knowledge. Those fantastic embellishments with which medieval

scientists were surrounded may have served their purpose for the then prevailing times and circumstances. They have no place in modern society. When groups of like minded individuals gather for further study and information it is no longer necessary to form secret classifications within society. Those not capable to conform to the requirements of such groups will automatically disassociate themselves. The main reason will be their failure to integrate themselves into such specific fields of learning to which they are not adapted. It is as simple as that. Their ignorance and curiosity can do very little harm if they will be extended the liberty to express themselves. It is thereby that they will reveal their incapacities. If left alone, ignored, and not antagonized they will look somewhere else for greener pastures.

This year's seminar will be for those who have shown interest in what science as a whole is doing and what it has accomplished in the various fields of investigation. Looking at it from the advanced vantage point of metaphysical science will add many more advantages which are apt to be overlooked otherwise. It will be seen that abstract scientific views may not appear to be so at all. They will become more concrete with every bit of further information that can be added to it. There is still much room for improvement within science as a whole. It is our contention that the alchemical approach will have to be examined more minutely and on a sound scientific basis. By eliminating superstitious assumptions many dormant things can be brought to light. Further, we are fully convinced that much good will come from more thorough researches especially in the fields of medicine and psychology. We will have to make more efforts to help break asunder the chains of ignorance, superstition, and similar hinderances in order to vindicate those early pioneers that paved the way for our present accomplishments. When nearly all that needs to be unearthed is substantiated, one way or another, then the alchemy of former times will have been brought into the proper light and recognition as an integral part of our entire structure of scientific, psychological, and even metaphysical knowledge. The latter will have to find its rightful niche just like psychology had to fight its way to obtain a rightful chair in the institutions of learning. Special emphasis will be placed during the seminar upon the personal contact of individual researchers and their results. Tangible accomplishments will take precedence over hypothetical speculations.

Again we extend a cordial invitation to all those who would like to attend the seminar, whether alone or with their partners or friends. The program will be mailed to all those who have notified us of their plans to attend.



Room Reservations for the Seminar

We are happy to report that for the forthcoming seminar, on September 8, 9, 10, 11, we can provide participants with rooms in either hotels or motels. The rates vary from \$6.00 and up for single occupancy, \$10.00 and up for double occupancy. These are located within the heart of the city and within walking distance of a few city blocks to the place where the seminar will be held. There are also motel accommodations available for less money. However, these are located on the outskirts of the city. These rates vary from \$4.50 up according to the prevailing seasons and weather. The dormitory will not be available during the seminar.

We have been urged to make reservations early. Please notify us as soon as possible if you care to have the Society make reservations for you. We shall act at once upon receipt of your notification; please furnish us the following information:

- a. Arrival and departure date.
- b. For how many persons.
- c. What price range.
- d. Hotel or motel.



Answers by Telephone

The delay in receiving an answer to your mail is due to the fact that we are overburdened. Please be patient with us. If you would like a Telephone reply, during the reduced rate hours, indicate so in your correspondence and we will call you collect. We have decided upon this procedure in order to save you and us some time. An enclosed postage stamp will be appreciated for your replies.

The Seven Rays of the Q.B.L.

Judging from the many full page colored illustrations that will adorn the book we are inclined to go into superlatives. The artist, Soror Alice Whipple of Hollywood, California, has gone to extreme pains to perfect the color renditions according to the laws involved. The beautiful illustrations and charts, some of them very intricate in their execution, are marvelous to behold. The newer presentation of the qabalistic tree of life, besides the conventional one, will arouse widespread attention.

All in all, considering the beautiful colored illustrations at hand, ready for the color processing and then the printer, it will be an exciting moment when this book will be ready for the subscribers and all those desiring to study it. Especially those who have not yet received the elementary instructions will become intrigued by it.

It has been decided to publish a colored folding chart of about fifteen by twenty inches, comprising the essential

rudiments of the book necessary for an analysis of the various topics, prior to the availability of the book. We will mail this chart to each one of the subscribers to let them see for themselves what they can expect. If it does not appeal to you it may be returned upon examination. However, we sincerely believe that we have some information available here which, to the best of our knowledge, is not otherwise obtainable in the form as appearing in **THE SEVEN RAYS OF THE Q.B.L.**

As one put it when he saw the art work spread out on a large table: "If the Praxis Spagyrica Philosophica has already received such favorable comment, what will it be when the reader gets this book into his hands?" We also wonder, with a smile of anticipation, what the answer to this question will be.

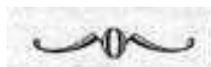
Why Those Books?

The reader may have wondered why we so enthusiastically mention the books published by the Society. We believe to have reasons. It is our objective to make this information available to all concerned. By the time the last one of these books has been published, preparatioas will have been made for more advanced metaphysical studies. While the books represent, to a certain extent, the outer activity of the Society, the inner core of the work will remain unknown to the outside. Those who will find their way through our books, by way of personal contacts of subscribers or students, will be admitted to the study groups. What then will take place behind closed doors is only for those who have proven themselves. When we say "behind closed doors" we do not mean that clandestine proceedings can be expected. On the contrary, anyone sufficiently prepared may become a participant. Knowing how few they will be gives us the incentive to leave no stone unturned in order to be of assistance to those who are ready and willing to transcend into higher realms of consciousness. To enable one to achieve this, it becomes necessary to recognize the law of polarity and to apply it in daily life.

Outer hermetic manifestations, to the uninitiated bordering on the wondrous, will have to be equaled by inner qualities of similar proportions. The mastery of his life, with its many ramifications, becomes a reality after the laws that make it possible are actually fulfilled. It is the work of the Paracelsus Research Society to come to the assistance of those who are willing to prove themselves to attain these goals. Since this is a strictly individual procedure it can only be executed on such a basis.

In all frankness and without any bias it can be stated that the books published by the Society are an enticement to those searching for further knowledge and understanding along these specific lines of information. The ultimate accomplishment requires the proper help in the form of teachings and demonstrations toward this end.

We hope that this will make it clear and understandable as to why we are presently engaged in the publication of this information, as much as it can be put into print, preparatory for any following oral instructions.



Notes From the Laboratory

Please give your subscriber's number with your name and address in your correspondence.

Thank You

Those of you who have been so considerate and generous by sending us antimony ore from California and some of the metallic oils from Michigan, please accept our thanks. We also have received some other considerations to help in the production of the essentials for the medical tests at an Eastern States University medical center.

From Ohio a frater stopped here and left us a machine which he designed and built for the testing of the color emanations as taught by the P.R.S. And, then, there are those who wrote to us words of encouragement. To all of you our sincerest thanks. We feel only so sad that we can do no more in return. Our time is limited. It is practically a one-man affair when it comes to handling the mail, bulletins, publishing of books, lab., etc., etc. But our thoughts and well wishes are with you day and night.

May peace be with you.

Seclusion

The last and final study group, the period of seclusion, will depend upon the qualifications and mastery attained by the students at that time. We would like to mention that prevailing circumstances do not permit us to give the time when we shall go into seclusion and work only with those selected along the higher esoteric and alchemical aspects. We would appreciate it if you would not ask us for further details. You will be notified.

For the present use all the ways and means at your disposal to accomplish as much as possible in your daily life and to live as clean and upright as the circumstances permit. There is a time and a season for everything, including you. What you make out of the present conditions wherein you find yourself is of importance for your future progress, no matter how elevated or lowly your position in the mundane life. How conscientiously you do your part is of importance. It definitely has a bearing on your future instructions and the following mastery over matter and mind. This will make the attainment of the exalted spiritual experiences possible with their eventual elevation to communicate with the higher realms of the great Ones who preceded you by many incarnations. Through their selected channels you will be able to advance and to partake of the greater illumination for which you so ardently long and search for. You will have to be willing to make some trifling so-called sacrifices on the material plane in order to obtain higher knowledge and understanding to enable you to gain greater riches in the spiritual realm. This will bring you into contact with others who are ready and willing to be of assistance and to guide them in their noble pursuits for the exalted knowledge they search.

Those unwilling to follow the laws are scarcely ready to embark on such an important journey. Sooner or later an individual will have to make up his mind to either drift along with the current of natural and human events or to become the master of his own destiny. The latter can only be accomplished through a willing and conscientious study and mastery of the laws involved. Even those who, by divine grace, were destined to become teachers, leaders, and helpers had to prove themselves at one time or another. They were appointed for an interim to be a tool in the hands of those who have been ordained to help guide the destiny of mankind. The next and further advanced level of humankind is only possible after having passed through the complete cycle of mankind's destiny. He who has reached out for the next higher sphere of existence, while living on this terrestrial plane, will receive some glimpses of this higher consciousness to which man is the heir; provided he has fulfilled his destiny as an earth dweller to the best of his knowledge in word and deed.

Where do you find yourself amidst this wave of eternal progress and what are you doing towards this end? This is the question that needs to be answered by yourself. After all, you are the master of your destiny when you have gained this position in your present life.

Questions and Answers

The one giving the answers to the questions is an European living in the ashram Bed-Yul in the Rocky Mountains while engaged as a "server." He was educated in European and American universities. His primary interest, in the outside world, center around the laboratory phase of psychological research and the spread of a practical rather than a classical or theological Humanism.

Question : What is the HUMAN Hierarchy?

Answer: It consists of Beings who form the Invisible Government of the World.

Q. Whence did they come to our world?

A. Originally from Venus.

Q. Is Venus more advanced than the earth?

A. It is in the last phase of evolution. Our earth has passed the middle point. The average Venusian humanity is near our adept level; thus were the Venusian Adepts able to provide our world with Divine Helpers. At the end of our scheme of evolution, our Adepts will perform the same service for the four backward schemes in the solar system.

Q. At what time of our earth's history did they come?

A. About the middle of the Lemurian Period.

Q. When was that?

A. About eighteen million years ago.

Q. For what purpose did they come?

A. 1) To assume the reigns of government on the Earth

2) To found the Human Hierarchy;

3) To ensoul the life of the race -- man and thus ensure the capacity to fulfil his destiny in The

Logoic Plane.

Q. Outline the land area of Atlantis.

A. It originally extended from Iceland to the present location of Brazil embracing what is now Texas, Gulf of Mexico, south and east of the United States, and from Labrador to Iceland. It also reached from Brazil to the West Coast of Africa. This was one million years ago.

Q. When did Atlantis suffer the first catastrophe?

A. 800,000 years ago. Much of the main continent was destroyed.

Q. And the second catastrophe?

A. 200,000 years ago. Continental Atlantis was split into two large islands, Ruta and Daitya.

Q. What happened in the third catastrophe?

A. 75,025 B.C., Daitya disappeared; Ruta was partly submerged and what remained was the small island of Poseidonis. It too disappeared about 11,000 years ago.

Q. Give the precise date of the year.

A. 11,529 years ago (1966).

Q. How large was Poseidonis?

A. About the size of Ireland.

Q. And Plato knew only of this fragment of Atlantis?

A. He could not divulge more without violating his oath of Initiation.

Q. Who else among the ancient writers refers to it?

A. Homer in the Odyssey. Herodotus also speaks of a people who gave their name to Mount Atlas; the people "whose sleep was never disturbed by dreams," "who daily cursed the sun."

Q. Of whom is this said today?

A. The Taurags of the Sahara, the veiled men of the desert who live 400 miles south of Tunis.

Q. What may we conclude?

A. The Taurags are descendants of the Atlanteans.

Q. As to Mount Atlas in Africa?

A. It is only one-third as high as it was in the days of Atlantis. So with the peak of Teneriffe! The present Azores Islands were inaccessible and formed the snow-clad peaks of the highest range of the mountains of Atlantis.

Q. What is the teaching as to the following modern nations: British, German, French, Americans?

A. The British are the reincarnation of the ancient Romans; the Germans of the Phoenicians; the French of the Greeks following the Age of Pericles; the Americans of the Egyptians.

Q. What is the destiny of Russia?

A. After the baptism of the fires and flames of purging through Sovietism, Russia in the ages to come will have, like Greece, a short but brilliant noon in the artistic and aesthetic life of mankind.

Q. Which of the present land-surfaces is first to be submerged?

A. The secret records indicate the British Islands and the coast of France.

Q. And America?

A. The law of cycles is one and immutable* America, too, must disappear in vast ages to be. No continent can overlap its period on the schedule of destiny, as no race can impinge upon the prerogatives of its successor.

*See "The Seven Rays of the Q.B.L." published by the P.R.S.

Classes for 1967

There will be two special classes for those who have completed the work up to and including study group 2B. These will be concerned with a complete review of the work contained in those periods; laboratory shortcuts in the herbal and mineral realms with vacuum purification processes in the latter will be presented. Further, the first three books published by the Society will be thoroughly covered and used as a guide for these instructions. Upon completion the individuals will be asked for the third study group in which the last aspects of the metallic alchemy will be taught in both theory and practice. This will be followed by the final consummation as was outlined in an earlier bulletin.

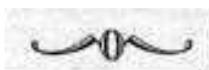
As of this writing classes will convene only during the first part of the year. There exists the possibility for a few selected classes during the fall. However, this can not be confirmed before the beginning of the next year.

In order to satisfy the many inquiries we have received we are giving the following tentative class schedule for 1967 which will be subject to change :

Special January 9 - 23	Special March 6 - 19
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Group B January 23 - February 5	Group A March 20 - April 1
Group 2B February 6 - 19	Group B April 2 - 16
Group A February 20 - March 5	Group 2B April 17 - 29

As was previously announced, the final revised schedule will be available at the time of the seminar. Those who would like to make application for these classes, with the reservation of a possible change, may do so.



About "From One to Ten"

We regret to state that some of those subscribers to whom we had sent the books have not replied. May we ask you to inform us whether you care to keep, sell, or donate them. If not, we are asking you to return them to us. Please be so kind and extend us the courtesy of informing us of your intentions; we have to account for them in our books by the end of the month.

There is a possibility that they may not have reached you. To make sure we list those subscription numbers to whom they were sent and from whom no response has been received:

8, 9, 14, 23, 28, 30, 33, 38, 40, 43, 51, 52, 55, 61, 64, 75, 77, 78, 82, 89, 92, 97, 114, 123, 125, 126, 134, 135, 136, 138, 142, 160, 164, 168, 175, 177, 179, 181, 182, 185, 198, 206, 209, 211, 213, 224, 225, 1, 27, 228, 230, 231, 233, 234, 237, 238, 239, 242, 244, 251, 255.

Should any of the above subscribers be financially embarrassed to pay for them but would sincerely like to keep a copy, please notify the secretary and we shall have it donated to you.

HANS STERNEDER

When AFTER the first World War revolutions swept the masses in the European countries, it was not only a political upheaval that left the imprints on history. It also ushered in a period of new concepts with regard to spiritual and esoteric teachings foreign to the western mind. Metaphysical and esoteric literature began to appear as never before. Censorship which normerly uncompromisingly suppressed movements along these lines was abolished and lodges, orders, societies, and fraternities mushroomed all over the continent. With them the outgrowths and extraneous superstitious practices gained a foothold. It was then that the voices of rational minds began to be heard. Voices that tried to bridge intellectually as well as to satisfy the deep inner urgings of the human breast for the longing of more knowledge of those things for which science did not have an answer as yet. The voice of the poet and writer, Hans Sterneder, reached many ears in the German speaking countries. His books gained a worldwide circulation. Wherever German was spoken his WUNDERAPOSTEL was read. His other works such as SPRING IN THE VILLAGE and BROTHER OF THE SUN and the many other soulsearching volumes undeniably made him one of the great writers among the immortal metaphysical exponents. The Austrian government honored him by conferring a professorship. His hometown established a Sterneder Museum. Though advanced in age his mind is alert and active. May his works find their way into other languages and endear him to

the hearts of many other thousands of readers.

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Lee A. DuBridge

**PARACELSUS
RESEARCH SOCIETY**

4th Quarter 1966

No. 29

ENCLOSED CHARTS

Enclosed with this Bulletin are two copies of a colored chart from the forthcoming book **THE SEVEN RAYS OF THE Q.B.L.** It was suggested during the recent seminar that two copies of this chart be included with each Bulletin and be made available to the subscribers and their friends. This will serve as an introduction of what can be expected from the book among its many other important topics relative to the Q.B.L. The price per chart is 50 cents. We would appreciate your remittance for the same to help us in the costly venture of publishing this important work. Should you not be in the position to pay for these charts please notify the secretary and they shall be credited to your name as a donation from the P,R,S, However, we do expect the courtesy to be informed by you to that extent.

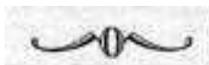
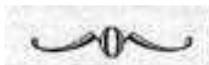


PHOTO COPYING MACHINE

We are in dire need of a photostatic copy machine. Should any of the subscribers be connected with a business of the sale of such we would appreciate details in the form of literature, cost, etc. Anyone having any information on the brand names of the most efficient copiers by way of experience, will do a great favor to the society by giving particulars, especially for items to watch out for to avoid troublesome performances. We are interested in a machine that will retain a clear print and not fade with time. Kindly direct your replies to the secretary.



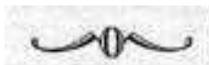
THE 7 RAYS OF THE Q,B,L.

Subscribers have inquired about the forthcoming book and when they may expect it. We would like to announce that the delay for its appearance is due to the fact that it is being enlarged to over three times its originally planned

size. This has become necessary to bring more thorough explanations to the many colored charts, pictures and graphs.

We feel confident that the additional waiting time will prove worth your while. Due to its enlargement there will be an increase in price. This will be announced shortly. Those who have ordered the book and prepaid it will receive a full refund unless they wish it applied to the new price on the book.

Details will follow in the next *Bulletin*.



The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELSUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN", give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

EX UMBRA IN SOLEM

From the shadow into sunlight! Who does not long to escape the shadow of darkness when light appears? Nowhere does it come more to the fore than in the mental and spiritual realms. Prolonged darkness makes the dawn even more welcome. The arising of the light, when shadows depart and the glorious warmth of the sun rays that penetrate all life that it comes in contact with, elevates even a gloomy mood into a more cheerful frame of mind. How soothingly the glow of sunlight engulfs all creatures that do not shy away from it. In the mental realm the light of knowledge is equally important. It removes the shadows of doubt and despair, for knowledge is enlightenment. Ignorance is the shadow of the dreadful darkness, the want of knowledge. Light within and without brings an upsurge of the dormant laying hopes and wishes that find their fulfillment in the light of completion.

But man cannot find the sum of perfection in solitary enjoyment while depriving others of the same blessing he enjoys. He will find it by sharing with others the bounties of newly found light, the treasures of the radiant luminosity transcending mental images created in man's inferior way of thinking. Uplifting one's thoughts from the quackmire of superstition, from the unclean crevices in the sordid caverns of a debased brain, from the enslaving shackles of lustful impulses, man can

rise, phoenix like, into the higher realms where no shadows can darken or even obscure that which

has been lit by the light of the sun of our universe and the even greater luminary of the soul. Such is man's heritage.

Yet, there are those who bring forth the claim: "Who wants to be in the sunlight all the time? Is the shadow not refreshing after being exposed to the constant rays of the sun?" To the superficial mind this will sound as a welcome rebutal, a well tailored excuse. But it is void. It is the earthbound fledgeling that undulates between the shadow and light. Like the mole that dwells in darkness and only in rare instances emerges to see the sun, so does he who prefers darkness, to conceal his misgivings from being exposed, shy away from the light. God created the eternal light and he who will dwell within it will have to rise towards it to become finally consumed by it and thereby at-oned with the eternal light that knows no darkness anymore. No mortal man, dwelling within the

shadows of the unclean, will ever abide in the light of the pure in heart. Only he, who is willing to be cleansed will rise ex umbra in solem from the shadow into sunlight!

THE 1966 P.R.S. SEMINAR

The following is a condensed excerpt of a lengthy report on the recent seminar. Those who were not in attendance can glean from it some of the interesting highlights. Next year's symposium will be announced in the following Bulletin.

More than fifty student alchemists attended the 1966 Paracelsus Research Society Seminar. They came from as far away as the Northwest Territory, North Canada, East Canada, from Michigan, Ohio, Texas, California, and as near as Salt Lake City. That this was an event long and eagerly anticipated by those attending was evident by the enthusiasm of all. Registration was scheduled to begin at 3:00 P.M. on Thursday, but before 2:00 P.M. the mezzanine of the Hotel Utah, or at least one corner of it, was beginning to take on the look of the Seminar. Many were there, eager to renew old friendships and to meet new, soon to be friends

Probably the most enjoyable extra-curricular activity was the late evening sessions--two or three hours of discussion on alchemical problems, astrological characteristics, and qabalistic meanings.

No doubt each of us had a different highlight from the Seminar, albeit, the lecture in the choir loft listening to Dr. Alexander Schreiner, Ph.D., lecturing on sound evaluation, explaining something of the make up of the great organ, listening to and watching him play; the session in the planetarium when Dr. Mark Littman, Ph.D., told us about "The Moon, Our Neighbor" and "Ancient and Modern Astronomy"; the companionship of those of like interests, the European pictures taken by Frater Albertus and Sorer Emmy, the question and answer period, Dr. Regardie's sagacious remarks, etc.

Albert D. Hall, B.S., opened the Seminar on Friday morning, introducing Siegfried Karsten, M.S., Secretary of P.R. S. who started the Seminar lectures with "The P.R.S. and You." He stressed that the P.R.S. synthesizes the various fields of learning in esoteric lines. Its main purposes are to put our own house into order, to watch the process of purification and to be encouraged to perform the same within ourselves. We should cultivate our inner voice and investigate from all angles and sources, then make our own decisions by the Divine light within.

Frater Albertus' discourse, "Alchemy and Chemistry--Is All This Necessary?," explained that the spiritual and the material must be into a state of balance so we are not carried to extremes. There must be a rational approach by which the laws can be proven. Many of us gained new insights into the usefulness of alchemy in the present day.

Israel Regardie, D.C., Ph.D., opened the second day with a discourse on "Metaphysical Uses and Abuses." Enthusiasm, one factor necessary for fulfilling demonstrations by metaphysical students is often missing. We must be seized passionately by a goal. Dr. Regardie's sense of humor contributed to the enjoyment of his enlightening lecture.

Dr. L.H.O. Stobbe, M.D., spoke on "Antiquated and Contemporary Medical Practices" and "Most Reliable

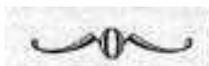
Medications and Their Results." His most interesting experiences during his stay in Iran as director of the United State Medical Team were enlightening. Various medications used in the past were discussed and compared to modern drugs now available.

Mark J. Hagmann, M.A., covered transmutations with a bibliography for "Little Known Cases of Transmutations in the 19th and 20th Century." He gave the detail of a few of these cases, which led to the conclusions of various alchemists. The research involved for this lecture was tremendous.

For recreation all enjoyed a sumptuous banquet Saturday evening at the Hotel Utah.

Sunday a most successful Seminar was concluded with an Open House at the student quarters, lecture rooms, library and laboratory of the Paracelsus Research Society. The results of laboratory experiments were on display and met with great enthusiasm. A delightful garden party at the spacious premises concluded the seminar.

The coming together at this Seminar of those of like mind and aspiration was most rewarding to those in attendance who benefited from the numerous activities on the program.



Special Notice

SEVENTY MORE BOOKS

We have to sell seventy more books of the Praxis Spagyrica Philosophica in order to pay for the actual printing expenses. It would be a great relief if some of the subscribers, who are in a position to do so, donate a copy or two to a university. We will furnish the name and address if needed. We are anxious to get the books into the institutions of learning where they will do the most good.

During the question and answer period at the recent seminar it was asked what subscribers could do to be of help to the P.R.S. Here is an opportunity. A worthwhile one. Will you kindly help us or be instrumental in the sale of the remaining seventy books to break even for the printing cost? We need every dollar for the forthcoming *THE SEVEN RAYS OF THE Q.B.L.* (see other page for details concerning this important work). Do it now!

You and The Paracelsus Research Society

LECTURE DELIVERED BY SIEGFRIED KARSTEN M.S.; SECRETARY OF THE PARACELSUS RESEARCH SOCIETY, AT THE RECENT SEMINAR, SEPTEMBER 9TH, IN SALT LAKE CITY, UTAH.

Ladies and Gentlemen:

Only very reluctantly did I agree to appear as a speaker at this seminar. I am sure that there are a number of persons in this august assembly that are much more qualified than I am to speak on this subject matter. Therefore I will have to ask for your patience and consideration. As many of you know I have been associated with the P.R.S. for a number of years now. When I first saw a copy of the *Bulletin*, I didn't think that I would be interested in the Society. Only after a personal contact was established was I drawn into and felt attached to this group of people.

The main reason probably was, besides that I had gone through a very sorrowful and experiencing period of my life, the desire to learn more of the infinite and to bring myself into harmony with it.

Many times I have asked myself if this approach, i.e., the one advocated by the Society, was the real one. Is a study of astrology, qabalah, alchemy, laboratory work, etc. really necessary and essential? Is the attention that is currently being given by the Society to the pursuits of scientific accomplishments really essential? The answer to these questions, to be frank, is: "I really don't know." After all, what I am really interested in, and I suppose all of us are, is to transform the inner being into another one that will be capable of receiving the universal divine spark. My only justification for the present to remain with this approach is that I somehow feel attracted to it and that I do not know of a better way to progress on the non-material plane as far as I am concerned.

This by no means is to indicate that this Society is the ultimate. Man as such is supreme and institutions and organizations exist only to help man. They will undergo changes to adapt to changing social and cultural environments. One only needs to look at the recent events in the Catholic Church, for example, to see that even religions adapt to changing times and conditions. Those familiar with the dominant local religion can also substantiate this.

During the last few months I couldn't help but feel that the Society, as already mentioned, can be thought of as too scientifically oriented. This is to be even more alarming in that we don't need to contribute to the material aspects of life. These are quite awake already. It is the spiritual qualities which are dormant and which need to be awakened and nurtured to make us more humane in the real sense of the word. Therefore, I would like to say a word of caution, especially to those who had previously attended the study groups. We always have to be aware that these studies are not to be considered as an end, but only as tools, the means to an end.

Furthermore, we should be able to realize the limits within which we are placed. There is no sense in spending ourselves on aspects which are far beyond the reach of our faculties. What we have to realize is that we should make the best of our situations and gradually transcend our limits whenever realistic and possible. Otherwise, in a sense, we are going to waste our faculties and destroy ourselves in senseless pursuits.

Again this brings me back to the study groups. Should we engage in the various fields of knowledge disseminating our time and efforts on many aspects without accomplishing mastery in any one or should we concentrate on a very limited field of either mundane or spiritual knowledge? Again I can not give you an answer. You will have to answer this for yourself. However, what I like to point out is that each one of us engaged in this work should most of all aim at a proper balance between the mind and the heart. If we let the mind predominate we are apt to lose sight of our intentions to grow spiritually. On the other hand, if we permit the heart to dominate us we will tend to become unrealistic and cloud facts and rationality by unwarranted imaginations which will not help us to achieve our ultimate goal. In other words, both mind and heart go together and the one has to be an equal partner of the other to enable us to reach what we are after. Further, the inner achievement is not measurable by outer success, no matter what phase of life we take under consideration. Even if we should be unsuccessful in mastering alchemy, this does not mean that we have not derived something from it and that we have not grown within ourselves. Probably the contrary is true in that we as human beings tend to learn mostly through mistakes and failures.

Let me next refer to a person who is in ill repute in our capitalistic society, but who, not considering his political thinking, was a great scientist in a field of learning, namely economics. The person I am referring to is Karl Marx. In writing "Das Kapital" he desired to explain, by way of a criticism of Hegelian political and legal philosophy, the determinants of different state forms and legal institutions. He came to the conclusion that the roots of these were to be found in what he called the sum total of the material (and also cultural) conditions of social life. Here then we

have an analogy between the sum total of society's experiences with the sum total of man's individual experiences. Just as society of today is the result of the preceding centuries of evolutionary changes which manifest themselves in the present state of the world, so is the individual man the result of his material and spiritual evolutionary experiences manifesting themselves in the current incarnations whenever they take place.

As of necessity, according to the law of duality, man is both negative and positive in nature. Those of you who have done some studies in astrology are particularly aware of this. Who has not dreaded of Saturn, Uranus, Neptune or Mars marking an ill aspect to another planet or to each other? But why? Why are we so afraid of the negative side of life? There is really no need for it. Even these so-called bad planets are dualistic in nature and we should learn to utilize their good qualities during these really imagined bad times. The negative sides of the good planets can just be as harmful in a good constellation as the bad ones of the ill reputed planets.

During a trip to Germany, I had the opportunity of meeting a renowned astrologer and philosopher who had spent a lifetime investigating these matters. As the director of his own private school he was in an opportune position to chart horoscopes and study them following his pupils all through their lives. Two things he pointed out to me at that time and I tend to think that they are valid.

First, he said, the real man, i.e., his thinking, his innermost character, the condition of his soul, is not visible in the horoscope. It is like the very center point of the horoscope.

Second, he said, why are you afraid of bad constellations, or of making a mistake in your life, even if the mistake is in choosing the wrong partner? Do you think, he went on, that you can progress without going through some kind of a school or paying for it? If everything went smooth all the time, if there were no experiences, no mistakes, you wouldn't be able to progress and to fulfill the mission of your life.

However, this does not mean that we should go to the other extreme and become complacent with a given situation. Far from it. This should be an enticement to do something; it should free us from false fears and the acquiescence of a lazy situation in that we say to ourselves: "I can't do anything about it anyway."

To come back to the dual aspect of man let me refer to a writer who is very dear to my heart and who has given me many hours of inner peace and enjoyment through his works, especially "Der Wunderapostel" and "Fruehling im Dorf." The following I have taken from Hans Sterneder's "Der Wunderapostel" which I found to be a very good description or explanation of the dual aspect.

He says: "Not the Lord decides the measure of reward and penalty, but man himself determines both through his actions." "But from the divine point of view, even the evil is beneficial since at the same time that it becomes a guilt or carma to the originator, it also becomes a help or serves as repentance to the sufferer." (p. 473) "Therefore it is wrong to expect God to have pity, in our way of thinking. Before His eyes grief does not manifest itself as a punishing curse, but as a delivering blessing, and evil thus becomes a merciful helper." (p. 474)

This brings me back to the P.R.S. Although on the overall plane there isn't much we can do about choosing a given situation, from our point of view, there is nevertheless a great deal that we can do in handling a given situation. In other words, are we going to be negative in our outlook and see us submerged in a given state of affairs or are we going to take a positive attitude trying to make the best of it and to derive benefits from it? That is, the outlook that we have or cultivate will either make us or break us, so to speak.

Having that much established, it becomes of great importance that we locate ourselves in the universe. What is the purpose of this life and how do we want to accomplish the tasks set by this life? An answer to these questions will allow us to define a purpose, a goal, that we would like to achieve in order to make the present incarnation a meaningful one. In the process of doing so we will tend to become balanced individuals moving toward the achievement of inner peace, contentment, and happiness, and towards the harmonization of ourselves with the Infinite.

We can go about this blindly, pursuing a hit and miss course of action, or we could follow a systematic pattern. In the latter we are aware of different methods, e.g., yoga, spiritism, alchemy, qabalah, etc.

The purpose and validity of the P.R.S. can be found in the guidance of interested persons along a systematic path of study to accomplish the above. The course the Society is following is a synthesis or combination of the various fields of esoteric knowledge or learning. In other words, we feel that in order to help an individual to become "self-conscious" he should be made aware and made to know the laws that rule the environment in which he finds himself. Only by being aware and knowing how to apply or utilize the cosmic laws will an individual be capable of making the most out of the circumstances he faces.

For example, when we talk of astrology and qabalah, we are not interested primarily in fortune telling or predictions, neither for ourselves nor for others, but the main purpose is to analyze a given life situation, to recognize the underlying causes, and to choose those actions among available alternatives that will permit us to make the most out of the given situation, i.e., to learn and to progress.

Or if we are talking in terms of alchemy, we are not interested in making gold or precious stones, no matter of what kind, not even philosopher's stone per se. Our main aim with regard to alchemy is two fold: 1.) to bring our own house, i.e., our body in order and to make it a more appropriate receptible for the soul, the spirit to dwell therein. Only a sound body will be able to provide the best environment for a developing soul and spirit. 2.) The other one is by way of an analogy, i.e., by watching the purification of outer material substances to drive ourselves to a personal purification, no matter whether corporeal, mind, soul, or spirit. In other words, the study groups of the Society are aimed at providing certain tools to help us to see clearly and to employ them towards certain ends, i.e., to make us self-conscious, humane, to lighten the divine spark within us, or whatever we may call it.

Let me again say a word of caution. We should beware of seeing the ultimate in these tools. We should learn to cultivate as the most important tool the "voice within us." We should learn to investigate a given situation from all angles and seek advice from all sources. But the decision we will have to make ourselves. It cannot be transferred. Therefore, the most attention should be paid to the divine light within us rather than to extraneous methods.

However, once we have mastered ourselves, all of these tools, whether external or within us, will merge into one. All of them, if they are truly descriptive of cosmic or divine laws will have to give us the same results. If we are experiencing otherwise, then the reason probably can be found in a dilettante mastery of them and of ourselves.

It is a law of nature that the human mind can only grasp the higher, the exalted state, if it is capable of bringing itself to that level. The true wisdom is to be found in the divine, it comes from the divine, and it returns to the divine. We can dissect and classify but we cannot fathom the

Eternal without creating the latter within ourselves.

There exists no higher esoteric knowledge without a spiritual consciousness; no spiritual consciousness without an inner awakening; no inner awakening without inner life; no inner life without an inner elevation, uplifting, and growth of the soul; without this all theoretical knowledge is only a passing dream. (Hartmann: *Mysterien*: p. 10)

On the intellectual plane the actions of life manifest themselves in thinking and remembering, in the collection, combination, and analyzation of ideas; on the higher regions of the soul the manifestation takes place by direct sensation and perception of the truth, enlightenment and intuition. (Hartmann: *Mysterien*: p. 14)

(continued in the next issue)

1967 Class Assignments

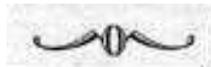
Subscribers, indicated by their respective numbers, are assigned to the following classes for 1967:

FIRST YEAR (Group A)	SECOND YEAR (Group B)	SECOND YEAR B (Group B2)	SPECIAL
Feb. 20 - March 5	Jan. 23 - Feb. 5	Feb. 6-19	Jan. 9-23
192, 232, 216, 206 Mar. 20 - April 1.	143, 243, 185, 173, 244	37B, 13, 235, 5	40, 63, 37, 18,
219, 247, 146	April 2-16 162, 197, 110, 252, 176	April 17-29	March 6-19
		220, 35, 115	212, 158, 108, 178, 67 April 30-May 12
			39, 148, 115*, 280*

**by special approval*

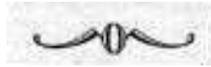
If, for any reason, you have submitted an application and it has been approved during the recent seminar but your number is not listed above, contact the society immediately.

Please check the above listed numbers and confirm in writing (please, no telephone confirmation) your correct listing. The total for your dormitory fee is \$69.50. There are no other fees or hidden charges for laboratory, equipment, breakages, library, or tuition, etc. Those financially unable to pay their dormitory fee please contact the secretary in writing. After verification it shall be waived and an additional subsistence allowance will be made for the study period interim.

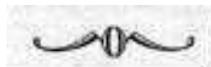


Notes from the Laboratory

Those able to extract the oil of antimony are requested to state the yield they have obtained, according to the quantity of the raw substance used.



The special class in 1967 will place emphasis on the final cleansing of the metallic extractions and tinctures. It has been noticed that the extracts submitted to us for testing are not pure. We have had not one that did meet our specifications to be taken as a medication. It is important that you master this aspect of the alchemical art and science.



While checking the records of those who have attended any of the classes during the years 1962, 63, 64, 65, we have found an apparent mistake. We, therefore, ask all those who come under this heading to please fill out the enclosed questionnaire and mail it as soon as possible

LEE A. DuBRIDGE

TWENTY YEARS ago Dr. DuBridge assumed the responsibility to guide, as its president, the California Institute of Technology. Under his guidance it has developed into a giant intellectual dispensary. More and more the hidden marvels of the atom have been unraveled, while, at the same time, outer space had its share of fantastic scientific achievements under his tutelage. His recognition becomes evident by the twenty three honorary degrees he has received from various universities. But his true pioneering spirit does manifest when he states: "It is important to the national interest to have many good universities, and it is desirable for every college and university to get a little better. But it is equally important that there be a few institutions of really superb quality. We must for the sake of future generations, have a few outstanding leaders, a few institutions that are blazing the trails of the future."

The impossible of yesterday is possible today. Ridicule notwithstanding. It is in this sense that the

Paracelsus Research Society concurs with Dr. DuBridge and rallies to the call to become one of those few institutions that will help blaze the trails for future generations. May many more years of health and spiritual unfoldment assist Dr. DuBridge in his scientific career, and may his enthusiasm for the exploration of the unknown find many willing minds and hands.

**ALCHEMICAL
LABORATORY
BULLETINS**

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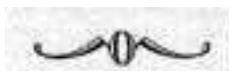
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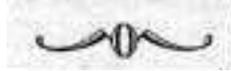
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TO REMIND YOU

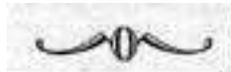
Can we remind you to send us the annual subscription fee and the amount for the office and library for 1967. Your immediate attention to this matter will be greatly appreciated



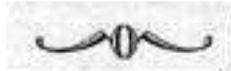
A number of subscribers fail to notify us of their change in addresses. Printed materials, bulletins, and books are not forwarded to your new address. They are returned to us and we are charged twice the regular amount for the return postage. This not only puts a further strain on our very limited resources but also on our time and the limited help available to us. Would you please extend us the courtesy of notifying us immediately of any changes in your address. If you are no longer interested in receiving the Bulletins you should also extend us the courtesy of a notification.



Please mail in your questionnaire. We are a chartered educational institution and have to meet certain requirements. We must produce your correct record of attendance and need your properly filled out class records. If you have not filled out and mailed your questionnaire, please do so now.

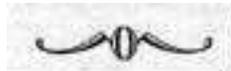


Not having mentioned all the states represented at last year's seminar we should have included that a participant came even from Stuttgart, West Germany.

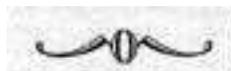


Take a piece of paper and write down your Zip Code and mail it to us. If you feel like it, tell us also about yourself and your attitude towards the P.R.S.

We need to know your Zip Code so we can mail you the Bulletin and other materials. We too need to know how you are getting along so we can make the necessary adjustments to be of help to you. Please reach for a piece of paper and write to us before you forget it again.



We would like to ask those participating in the penny-ritual not to tape the coins to a piece of paper. The coins become very sticky and hard to handle leading to complaints from our bank. Use the same pennies over again and mail in the amount in stamps--you will be given credit just the same.



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Animum Pictura Pascit Inani?

Do you feed your mind on an empty picture? Is there such a thing? Can a picture be empty? If we mean by that a canvas, paper or other background where upon it should have been painted, then we can answer with yes. But that would leave only an empty background. Not a picture. To be a picture it would have to convey a drawing or painting. How, then, can a picture be empty? Empty of what? This question has puzzled many. Not only laymen, but art connoisseurs alike.

Who has not stood before a picture and wondered what it meant. "It leaves my mind a blank. I cannot make it out," such and similar phrases one can overhear quite often. Would this be factual with everyone who looks at such a picture? No. To some it may portray a message. He can see something he has not seen before. While to someothers it remains meaningless, a blank so much for an actual picture. There are other pictures besides. Those thoughts paint for us. The very ones our own imagination creates. Here the word empty takes on a different meaning. It leaves a void within. Where the meaning has not even become clear to us. It is of a passing nature. It is a nebulous composition of values that are not lasting. It leaves us empty and devoid of vital energy and strength.

Too many chase after the pot of gold at the end of the rainbow. It is a mental picture of no lasting value; a Fata Morgana that vanishes; a truly empty picture. How many such pictures have you created and looked at in the past? How many years have you tarried in such a void? Stop and contemplate upon this thought for a while, and emptiness may give way to fullness. Let us face reality and then ask us: "animum pascit inani? (Do you feed your mind on an empty picture?)."

You and The Paracelsus Research Society

(continued from page 346)

A man in which the inner life of the soul and true self-consciousness has ben awakened, finds himself above his transitory nature and is master over his nature through his spirit. In his actions he is not guided by his natural instincts or by a careful calculation of his personal advantages, but by his clear perception of higher principles. Therein then is to be found the true self-consciousness. . . . Only he who has reached a clear and true state of self-consciousness can become a master over himself; only he who recognizes the awakened inner life can completely regulate his outer life. He is no longer guided by his personal sensual desires and is no longer subject to his animal instincts, but he is the master. The innerly awakened divine man is the light, the outer sensual one, with his material tendencies, the shadow. As

long as the shadow dominates the light, the latter will not be able to manifest! However, if the light is able to reveal itself, the darkness will disappear. (Hartmann: *Mysterien*: p. 17) The truly innerly awakened self-conscious man is the master who lives in freedom; the outer material man is tied by the chains of irrationality and misconception and will remain chained to them as long as he wishes.

The true theosophical organization is always a limited, a hidden or spiritual association. It is a spiritual fraternity of those who have awakened to the inner life. It no longer needs outward manifestations but accomplishes much more in the stillness than can be achieved through noises and shoutings. The kingdom of God will not enter the hearts of men by way of trumpets and drums but through calmness and peace. (Hartmann: *Mysterien*: p. 170)

The highest end of all religions and sciences, of all education, of all instructions, even of the whole evolution is to bring men to the realization of self-consciousness and truth. The more man refines himself spiritually as well as materially and abandons the imperfect, the more the light of truth will be able to enlighten him and to reveal itself within him. And through this awakening of a higher self-consciousness and a higher perception he enters a higher plane. (Hartmann: *Mysterien*: p. 34)

The spirit gives us consciousness, the material strength. The task of each one of us is to become an "alchemist" in the truest sense of the word and to utilize our naturally endowed faculties on a higher spiritual plane to transform them into spiritual forces. Only through this will these lower "metals" be transformed into the eternal "gold" of wisdom. (Hartmann: *Mysterien*: p. 103)

Thank you.

Questions and Answers

Question:

Looking at the colored charts in the book "From One to Ten" it seems to me that there is something to it I just can't see. I sense that it is there, but try as I may it eludes me. Can you help me to get a start or at least give me some hints so I can break the ice? Am I asking too much of your time?

Answer:

Several readers of "From One to Ten" have given us to understand that they fail to see in the charts what they are looking for. For example, pages 41 and 43 seem to hold the most interest. The inability of some readers to understand the charts may be due to the fact that those who have attended the classes are more familiar with the underlying principles involved in these charts.

To begin with, we may say that the entire presentation is a Qabalistic one. This means that it is analogous to the Tree of Life presentation. As we point out to the students, this is only an analogy of the cosmology and cosmogeny. It is a graphic description of the laws involved and their underlying functions.

In our treatise we bring the entire Qabalistic Tree in a more contemporary presentation. On page 41 we show the pentagram or five pointed star encompassing the King and Queen scale of color or spectrum of the prevailing rays. This also includes all the paths or mezlas and other phenomena derived therefrom. As explained in the text, the three primary triangles constitute this emblem.

Going clockwise, we have on top the celestial fire or spirit force as red (fire), followed by air (yellow), water (blue), terrestrial fire (red), and earth (green). We also see the alternating -polarities. The top has both positive and negative (electrical and magnetic) poles. This is followed by air--positive, water negative, fire (gravity) --positive, and earth--negative. Both polarities emanate from the top red in its two paths, positive and negative, the positive going to its own lesser fire and the negative to water. Thus from water we reach earth (negative) and from fire we come to air (positive) . This explains the father and son and the mother and daughter principles as they have been called by the Qabalists.

The inner pentagram is reversed. Its point is down. Each triangle in the inner pentagram shows its own ray on its opposite end in the outer pentagram, except the celestial fire which ends up in the obscura of black. The yellow, blue, red, and green triangles terminate exactly opposite their own colors.

Inside we again find the three triangles. The blue becomes green on the side where it touches the yellow ray of the big triangle. Green is the only secondary manifestation shown in the inner pentagram. Surrounding it are the remaining two secondary colors, violet and orange, and the trinaries, citrine, olive and russet. The pentagram represents the quintessence. In it are contained all that the Qabalistic Tree of Life reveals.

The gray circle wherein all this takes place is Chokmah, the zodiac, or wisdom as it begins to unfold. The white center indicates Kether, around which all revolves. It is now an easy matter to substitute the planetary rays and symbols and follow up from there.

To give us another example of the versatility of this symbolic presentation, start with the red triangle on top and place there the vowel "A." Follow the line down to the lower red point and place there the vowel "E." From here trace the line to yellow and mark it "I." Follow across to green and place an "O." We then go to the blue tip where we write the vowel "U." There is only one way to go now and that is to the point of beginning. We have now placed the five vowels, the creative forces, in their proper places.

Secondary, or combination vowels, are formed by combining the two positives, "A" and "E," producing "ae" as in have. "A" and "U" give us "au." The same negative sound is obtained by combining the two negatives "U" with "O." Here we have the same sound as in loud. The positive "E" and "I" give us "ei" as in light. These we consider secondary vowel sounds. There are three of them. Then we have two

trinary vowel sounds. Combining the positive "E" with the negative "O" gives us "oe" as in the German oel or the French bleu. On the other side we combine the positive "I" with the negative "U" to get "ui" as in the German suess. These are the ten primary sounds. Others may be derived therefrom such as the "eu" and "ai" sounds we do not have in the English language. The nearest to "eu" would be our pronunciation of "ai" as in oil. Further subtle sound changes are possible which only the trained ear can perceive. To bring these about, the consonants are needed.

If other combinations are attempted, they will have similar, if not identical, sounds to the untrained ear such as Laos, louse or mouse, having the sound of "au."

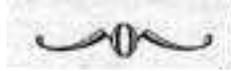
On page 43 we can go into more detail where the septagram with its seven rays gives further illustrations. Starting with the yellow on top, and following the line down to violet, then up to red, across again to orange, then over to blue, from there to green, and down again to black and up to yellow, will give us the rays as they are found in the seven days of the week. These seven triangles, likewise, represent the seven rays in their positive manifestations. Ancient explanations give to each planet a throne by day and a residence by night, or a positive and negative sphere of polarity. Similar to the pentagram, we find here also opposite each triangle, a lesser one, with its own field of activity. Thus, opposite the Sun, we find a small yellow triangle. (The printing mistake shows it as citrine. See erratta in the back of the book). The Sun is day and night in Leo. The big red triangle represents Mars positive in Aries. Opposite it, in the small triangle, we find the green-blue of Scorpio as shown on the Queen scale of color. Here Mars is negative. The blue triangle shows Jupiter positive in Sagittarius, while its opposite triangle shows the crimson sign of Pisces, where he is found to be negative. But the next triangle gives us trouble, so it seems. Here we have Saturn in Capricorn. Astrologers will tell us that Saturn here is negatively posited. Since all the other outer triangles are positive, with Saturn as the only exception, we leave it to the student to ascertain if we are dealing here with an irrevelant concept carried over from times immemorable, and handed down to us by the Ancients. It will be hard to convince those who are holding on to ironclad rules, even if these rules cannot be substantiated. Ptolemy had to give the flag to Galileo. It was hard for many to convert from the geocentric to the heliocentric system, but it had to be done no matter how long it took. As will be shown in the "Seven Rays of the Q.B.L." even greater revisions will become necessary if the present theories of celestial mechanics have to have more stable foundations.

Let's come back to Saturn. Its opposite triangle is indigo. Here we find its other polarity. We cannot reverse the color scheme. This would bring indigo into the outer triangles. Indigo is a Queen scale color, while the others are taken from the King scale of the Qabalistic Tree of Life. It would throw the orderly aspects asunder. The violet triangle should have the same color on its other side. (See erratta.) The Moon is day and night in Cancer. Orange has on its other side the yellow-green of Virgo wherein Mercury is to be found negative. The Venusian ray is positive in Libra while it manifests negative in Taurus, the red-orange field. Again, all this takes place within Chokmah, gray, the zodiac, and revolves around Kether, or white.

The entire universal structure, likewise, is revealed if we place on the tip of the yellow triangle the word electron and go clockwise, following with molecule, cell, man, solar system, galaxy, and the final

creation within the cosmos as far as we terrestrial inhabitants are concerned. From here the cosmogeny and cosmology can be further extended.

On page 47 it will be noted that the rays are depicted upon a white sphere with the earth (Malkuth) and its trinary color rays in the center, while on the following page, the yellow (Sun), or Tiphereth, takes up the center within the white circle. These few pointers should suffice as an incentive to delve further and deeper into what still remains unto many a great mystery of universal functions. One should not lose sight of the fact that the macrocosm has its reflection in the microcosm and vice versa. We hope to have answered a tiny fraction of your question.



At The Fireplace

It is a cold January night. I am sitting next to a warm fire listening to Beethoven's Ninth Symphony. I am completely taken in by the love for mankind, which is so beautifully expressed in this master piece of music. While being occupied in this manner, my thoughts are going out to you, dear readers, and I am thankful for the association that I have had and which I am still enjoying with you.

As I am sitting here, my thoughts are retreating to another work of Ludwig van Beethoven, to his only opera, Fidelio. Permit me to cite an excerpt for you. Florestan, one of the leading characters in the plot, having been in prison for two years, exclaims:

Oh, heavens, what dreary gloom!

what awful stillness this!

All is desert around, naught breathes

life but me,

Oh! Heavy trial! But let the will of

God be done.

I do not murmur; thou knowest when

the cup of sorrow is full.

In the days of my spring, happiness,

all happiness has fled.

Truth I boldly spoke, and chains are

my reward;

These sufferings I bear willingly, and

die with resignation;

Sweet solace feels this heart, my

duty is fulfilled

To grasp the full meaning of this, you will need to get more acquainted with this beautiful opera. But, I like to direct your attention to the last sentence: "Sweet solace feels this heart, my duty is fulfilled." Can we really make this statement? Are we really ready to go when the call comes? In the ordinary ways of thinking, we probably could in many instances answer with a yes. But what about the really true calling that brought us into this world?

If we look around us, and at ourselves, what do we find? We are all too busy making a living, and usually with making more than a living. Have you ever thought that the accumulation of wealth is useless in itself? Have you ever thought that earning as much money as possible is senseless, if it goes beyond the satisfaction of your needs? If you don't think so then take a minute and contemplate about it. What good does the ordinary way of life do you, to use money as a measuring rod for everything, when you are at the end of this life's journey? Or, what do you think would happen if another world war, or a great natural catastrophe were to take place? You would be freed of everything that is dear to your heart. You might be somebody in this world, according to your status of wealth, but who are you after this material veil has been lifted?

What I am driving at is that we should combine our efforts. Let us try to become humane, let us try to become men in the truest sense of the word. Let us put our major efforts into the task of getting into harmony with the Infinite. Only if we start with ourselves, living a life not only in words but in deed as well, will we be able to contribute towards making this world a better place to live in. Let us forget the customary way of thinking, to evaluate everything from the material and selfish point of view. Let us open our hearts and minds, let us send out our love and good wishes to all of mankind

It isn't only what we do and say that is important, but most of all what we think. Every thought, that we harbor, materializes in some form, and returns to us. How do you think we can ever live in peace if we do not start by controlling our thoughts. It is this what tends to make us unhappy, that causes us discomforts. Our inability to recognize the true purpose of existence and the tendency not actively to do something about it. And why? Because we tend to think that we have to forego some opportunities to

make money, or to forego some so-called fun, or that we don't like to be disturbed in our self righteousness or laziness. True, in the ordinary way of thinking these are sacrifices. But are they really sacrifices? Aren't we gaining something in return that is far more precious? Peace and happiness within ourselves! The awakening of the Infinite, of the Lord, within us!

Permit me to relate a little story to you which I just had the pleasure of reading in a magazine.

"Fleeing from oneself is not the same as to lose oneself. The one who serves has no reason to escape from himself, he is not unhappy. He just puts his own personality a little to the side and turns, wholeheartedly towards a task, a person, or mankind. He doesn't do it primarily to be happy. He serves!

"I have an age-old acquaintance in the monastery Frauenchiemsee. She has spent all of her life in the laundry of the convent. Smilingly she said: 'I am the happiest person in the world.'

"Don't laugh. In deed, she is very happy! Why? Because she has achieved what you and I maybe never accomplish: to serve with all of our heart and to lose ourselves in this service, and thus by losing ourselves to find ourselves.

"To find oneself means: to be free. This nun is free: she doesn't care of being overlooked, she doesn't care about unjust critique, she doesn't care about her low position in life. She has found the inspiring answer to her life-- and that, imagine in her laundry. She isn't only called Felicitas, she really is Felicitas. For Felicitas means: the happy one."

My call then, to myself, and to you, is to start earnestly on this path. Let us serve because of serving. Let us do good because it is good to do good. Let us bring ourselves into harmony with the Infinite, with God, with all mankind, with all forms of life, because of the true unselfish love that we feel towards the All.

One Cycle Has Ended

It was seven years ago, January 1960, when the first Alchemical Laboratory Bulletin appeared. By the end of that year in December five Bulletins were issued. Number 29 of the fourth quarter of 1966 saw the completion of that first seven year cycle. During that time we went through the cyclic manifestations of its sevenfold divisions.

With the termination of the first seven year cycle, since we came into the open as the Paracelsus Research Society and commenced our work semipublicly, we are now on the threshold of another cycle. To those familiar with the cyclic pattern it will mean many changes. These will have to be premeditated in order to fulfill their purpose in future cycles. It does not matter, as we have stated repeatedly, where this consumation takes place. The important aspect is that it does take place at the proper time and at the

proper site. These provisions have to be made forehand.

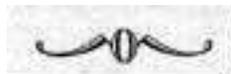
There will be many such changes or rather adjustments and revisions. Most of them will be of a brief duration and soon to be over with. Because their functions will be to consolidate in some cases and to expand in others. The prime idea, as its motif, will be to better serve mankind and to help those who express a desire to be helped, shown by their active indications.

Whereas up to now we have remained entirely out of the public eye there will be sporadic occasion that will warrant short notices of our activities. Those searching for some institution, society or such group actively engaged in teaching a synthesis of the accepted alchemical approach to the vital issues of terrestrial existence, will be given an opportunity to investigate for themselves. When certain requirements can be met applicants will then be admitted, as in former cycles, and without financial encumbrances to them, to be instructed in both theory and praxis. The teachings and instructions involved can never be paid for or bought. They will always be given without any form of remuneration.

Much lies before us in this second seven year cycle. We also anticipate much again from those with whom we have been associated in the cycle now completed. Evidence of their pioneering spirit has become very noticeable. What individuals have attained since that time during their mutual contacts while being associated with the P.R.S. give further indications of what may be expected during the coming seven years. Those remaining faithful to the trust placed upon them should be able to harvest the fruits of their labors as they are now gathering what the first seven years have provided for them.

What are your intentions and what will you not only resolve but DO NOW as this new cycle has its commencement? This question should have your immediate concern. Will you put off again and again what others in the meantime have been able to accomplish? Are you one of those who will always say: "The next time. Next year I will, etc., etc.?" All you have to do is look at those who took advantage of it and see what changes took place within and without them. Talk to those who have come to know what they were after and find out for yourself why you still believe what they can substantiate for themselves. Truly, this second seven year cycle will be one of great changes and important decisions. Will you help to change the destiny of things to come within the work as outlined for the Paracelsus Research Society? If you do, then you will come to realize eventually that these changes will also affect you in a positive way while you are engaged in rendering service unto others.

We are full of confidence and enthusiasm for the future and refuse to be counted among the apostles and prophets of doom and despair. The next seven years hold great promises in store for us. It is up to each of us to make them come true. To each of us for all of them.



Seven reasons why a scientist believes in God

No. 1 By unwavering mathematical law we can prove that our universe was designed and executed by a great intelligence.

No. 2 The resourcefulness of life to accomplish its purpose is a manifestation of an all pervading intelligence.

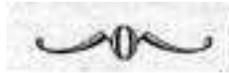
No. 3 Animal wisdom speaks irresistibly of a good creator who infused instinct into otherwise helpless little creatures.

No. 4 Man has something more than animal instinct. He has the power to reason.

No. 5 Provision for all living is seen in such phenomena as the wonders of genes.

No. 6 By the economy of nature we are forced to realize that only divine wisdom could have foreseen and prepared with such astute husbandry.

No. 7 The fact that man was able to conceive the idea of God is in itself a unique proof.



Important Notice

Due to some last minute changes that had to be made, there are the following openings available. Group B2, one opening; Group Special, two openings The date for the one is April 17-29th; the two for April 30- May 12th. These are the only cancellations available until fall 1968, which were made possible because of unforeseen circumstances. Mail in your application as soon as possible.

Sebastian Kneipp

DURING THE LAST CENTURY, a priest in southern Germany started a new trend--not in architecture or any of the fine arts, but in therapeutics. He found that in many plants, especially those regarded as weeds, much good can be found. Also, that water, plain water, was of great help in the restoration of the health in sick persons. At first glance there seems to be nothing new to this approach. Plants and water have been used in therapeutics as far back as anyone can remember. But Sebastian Kneipp found a different way of using them. It was his method of application. His approach was simple and devoid of the complexities that surrounded the methods of his contemporaries.

He emphasized as the prime function the proper circulation of the vital fluids within the body. A slackening or impeded circulation he attempted to restore with simple rapid splashes of water. One may see in this the forerunner of our contemporary shock therapy. Considering the simple application it may be looked upon as a crude way. But that is where the success of his method lies. The body reacts

immediately to such an impulse. Followed by internal remedies such as derived from simple plant extracts he has had--and his followers still do have--exceptional results where other methods of application have failed.

Sebastian Kneipp's (or Pastor Kneipp, as he is better known) method deserves further intensive investigation in the U.S.A., as its effectiveness with circulatory disorders has proven itself. Its results are acknowledge all over Europe and other parts of the world.

**ALCHEMICAL
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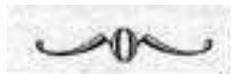
From the British Museum

*Rademacher***PARACELSUS****RESEARCH****SOCIETY****2nd Quarter, 1967****No. 31****Beginning of Changes**

When in the last Bulletin mention was made concerning the cycle of changes and adjustments, it was not premature. Frater and Soror Hall of Altadena, California have moved to Salt Lake City. Frater Hall will take charge of the laboratory while Frater A. S. is absent until next spring. Thereafter he will be the first assistant in the lab. He is a graduate of Gal-Tech and comes well equipped to assume further responsibilities with the P.R.S. Soror Hall will take charge of the office until next spring and then resume her work as office coordinator. Our Secretary-Treasurer Siegfried Karsten, who has passed his

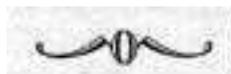
Doctor's examination, is now Professor at the University of Wyoming. In June of this year he will go to Europe to be married there. We all wish him and his future wife health, happiness and contentment. He will retain his office while on sabbatical leave and continue to function in his official capacity.

Further premeditated changes and adjustments are anticipated. They will be announced when the occasion warrants it.



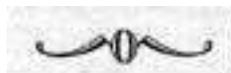
That Book Again

We are receiving letters wherein subscribers impatiently wait for the book, "The 7 Rays of the Q. B. L." We too wish it was ready. It will still take a little while longer as we are overloaded with work and without the necessary help to do what still has to be done.



Missing Books

We are missing several books from our library shelves. They are important works of reference. Students, who unintentionally gathered them up with their own, when leaving for home, are asked to please return them-no questions will be asked. We urgently need them for our research work.



Please mail in your Bulletin subscription for 1967 and any you owe. We are in need of the subscription fee to continue with the printing of the Bulletins.

The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

Fortie Et Fideli Nihil Difficile

"To the brave and faithful nothing is difficult." Only the doubting weakling finds things impossible. To accomplish a goal takes determination and a special effort. He who is complacent and will not stir beyond his immediate necessity, will not accomplish what he, who makes a special effort, will attain. It is this extra attempt that lifted man above the lower animal and primitive man, that made a willful advancement possible. It takes foresight and an extra exertion to even infuse new thoughts and transform them into actualities. The retarding influence of an uncertain outcome is most negative. It strangles the conception before it can give birth. Then it will be a still birth; lifeless and devoid of all activities normally implanted in all species. Once we are convinced of a purpose it becomes an easy matter to have our enthusiasm give birth to an extra or special effort in order to bring about the fruition of that purpose. This elevation of purpose will accelerate the process. More attention will be bestowed on the desired result than when it was considered only in a casual way. The importance and eventual impact upon its fulfillment will become paramount. The results anticipated become of lesser consequence in the excitement of seeing the idea actually taking form and shape. Thus a special effort will make it possible to accomplish in a shorter time interval, that which would otherwise have to go the way of a slow and often retarded result.

Those who have not become aware of a purpose are not conditioned to arouse enthusiasm. They will see no reason to make a special effort and become brave enough to stand firm in the face of deterrent opposition. They will lack the essential confidence or faith in the laws involved. Where a purpose is established first enthusiasm becomes cognate and makes one brave in the face of adversity so that confidence, or faith, according to established laws will find fulfillment on a higher plane. There we will find the greatest knowledge and greater light so essential for our progress and evolution. Fortie et fideli nihil difficile; yes, to the brave and faithful nothing is difficult.

Lotus Cultural Research Center

The Annual General Meeting of the "Lotus Cultural Research Centre" was held in the Sportsdrome Conference Room, Rotorua, New Zealand on the 11th and 5th of February, 1967.

Some very interesting and educational addresses were given by the following speakers.

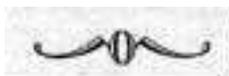
Richard St. Barbe Baker, founder of "Men of the Trees" and "Sahara Reclamation Programme," gave a very good report of his most recent world tour, and of the World Forestry Congress held at Madrid in 1966, which he attended. There he was presented the Millennium Guild of New York's prize of \$1,000.00 for the book of the year which would most further humanitarian objectives. His book is entitled "Sahara Conquest."

Other speakers were Jeanette Lamason and Hon. H. R. Lapwood, member of Parliament. Brahma Chowdahry of India lectured on the Ajanta Cave Paintings of India with illustrations showing the dress and mode of life at the time of Gautama Buddha. G. MacQuarrie demonstrated the Science of

Radiesthesia and J. Rangihau, a Maori, lectured on the Maori culture. The "Friends of the Trees," a junior chapter of Broadlands School had painted and drawn excellent pictures of trees which were on display at the meeting.

Besides sponsoring various other activities "Lotus" is well on the way toward contributing to mankind those essentials which will make it a better world in which to live. Typical of several forthcoming events this year is the Queen's Birthday Weekend activity. On this occasion Lotus plans to hold a Seminar on Education in New Zealand and to arrange an interesting and instructive program with young persons and those working in the fields of social work and teaching to discuss the existing problems and to seek ways of helping to remedy them. The meeting place will be in Rotorua.

Arrangements are presently under way for us to be in New Zealand next year. We shall then report in detail on the activities down under. "Lotus" has our blessing and good wishes for the wonderful work it is doing.



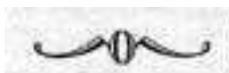
Some still have not written to us concerning the charts. Please notify us of your inability to pay for them so we can book it accordingly. Our books must balance. For this we need your help. We will credit them to you then as a donation. Please notify us.

1968 Applications

Applications will now be accepted for the fall and winter classes scheduled for 1968. Classes will be available for first year (A), second year (B), second year (B2), Special Class. No third year class will be available during that time.

Enclosed with your Bulletin will be a registration form. Conditions for attendance will remain the same as for 1967.

In order to screen applicants and arrange the dates as much as possible to coincide with planned vacation schedules, it is imperative that applications be submitted as early as possible. Your signed application is not a guarantee of acceptance. This will be mailed to you later. Please state on your application if the dormitory fee is to be waived and financial subsidy is required. Also, state a preference of time from Sept. through Nov. so that applicants may be placed, if possible, according to vacation schedules.



Are You Missing Something?

During the term when classes convene, from the very beginners through the intermediaries up to the special classes, a kaleidoscopic pattern unfolds. When the novices, full of anticipation, mixed with a certain curiosity begin to assemble for their first class, wondering what is in store for them, they represent each a reserved individual not knowing what the roommate or the one seated next may turn out to be. Will he or she be already informed about many of the things to come or are they all newcomers and do they all have to start from the bottom up? What will it be and how will the association turn out, since all geographical locations are represented.

It does not take long for mutual interests to become evident. Before long all represent a closely knit group. As the instructions proceed it appears that it could not have been any other way. Already things are taken for granted.

Mutual interests are concentrated into one combined purpose: to obtain more light, to recognize more laws, to understand their workings, and above all to be able to apply them. As these advantages become cognate other trifles that formerly seemed so important fade into oblivion. A paramount purpose emerges. It is an experience that one has to live through to realize the full impact.

Invariably the question is: "Why did I not start all this sooner?" Are you too missing out on some of this? If so you will have to find the way. You will have to bring it about. You alone! No one else can do it for you.

A Message From A Subscriber

The following was received with the request to publish it in the Bulletin.

March 6, 1967

All subscribers attending classes are aware of the inadequate laboratory space. The increasing research work now in progress makes it still more difficult to conduct classes. One solution to the problem is to enlarge the present facilities and take over the entire building now partially occupied

by the P.R. Society. The establishment of an annual "Laboratory Rental Fund" will make this possible. Twelve units of \$250.00 each will provide all those attending the classes with more spacious and relaxing surroundings.

1 unit of \$250.00 is herewith pledged annually. *

11 more are needed to make this plan workable.

It may be done individually or by groups.

Please send your pledge and check to the Secretary.

*A check for \$250.00 was enclosed with this letter.

March 17, 1967

To the Editor of the Paracelsus Research Society Alchemical Laboratory Bulletin:

Having been present when the letter from a subscriber was received regarding the inadequate laboratory space and outlining a plan whereby this could be remedied by twelve units of \$250.00 each, we, the members of the special study group wish to submit this alternate plan which would allow those of us, who are unable to raise this fairly large amount of money, to participate in this worthy undertaking.

We suggest that each state, or in some cases two or more states together pledge to raise a unit of \$250.00 per year. This would give all, who wish to participate, an opportunity to be part of this inspiring improvement to help present and future alchemical students.

If you feel that you want to be a part of this project why not contact brother and sister subscribers you may know' Then if you feel that together you would like to pledge a unit, contact Soror Viola Engel, 9620 W. 57th St., Merriam, Kans. 66~03, who has volunteered to be coordinator of this plan for all you subscribers writing in.

The following subscribers attending the special study group have agreed to assume responsibility for the following areas. Subscribers in these areas are requested to contact them.

NORTHERN CALIFORNIA:

Stanley Hurbert

119 11th Avenue, San Francisco, Calif. 94118

KANSAS:

Wayne Wright

1420 University, Wichita, Kansas 67213

OHIO:

Julius Graham

779 Rachellen Ave., Hubbard, Ohio 44425

MICHIGAN:

Carl W. Stahl P. O. Box 1073, Station A,

Bay City, Michigan 48705

Members of the Special Study Group

Carl W. Stahl

Viola Engel

Julius Graham

Wayne Wright

Stanley Hurbert

These unsolicited letters are typical of the various approaches that have reached us, suggesting what can be done to enlarge the present inadequate facilities. It would be a wonderful accomplishment should provisions be made to see it come to a fulfillment. This would provide two additional laboratories, an enlarged classroom with adequate desks, tables and other necessary equipment. All would be in one building and the added convenience would make it an ideal place for further study and research.

This would provide us with a separate lab for the herbal, mineral and animal categories.

A large amount of money has been spent recently for additional equipment that needs only the place to be put to use. This would also provide space for additional private meditative purposes so important for alchemistical research.

Depending on the response, this proposal can be a reality next year when classes convene. We would like to add that this movement would have to be under the auspices of those who inaugurated it and becomes their contribution for their own comfort and better instruction facilities.

This would also improve and speed up the research program presently underway, in which the federal government has shown an interest and is now waiting for our results to be submitted.

More about this will be forthcoming as soon as improved facilities here and help from individuals at home in their laboratories become a reality.

We appreciate the efforts that are made and hope and pray for their realization in behalf of all of you who have been here, are here, and contemplate coming in times ahead.

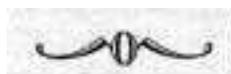
Any Volunteers?

Who will volunteer to take over the chairmanship for the following territories: Southern California, Missouri, Eastern Canada, Western Canada, Eastern States, Southern States, Central States, Intermountain Western Region, to raise a minimum pledge of two hundred and fifty dollars per year for the urgent expansion of the laboratories and classrooms?

Those in a position to make such a single personal effort may direct their check to the Secretary of the Paracelsus Research Society who will deposit it into a special fund for this purpose.

However, inquiries and all correspondence should be directed to the above address in Kansas, as the Society is not involved per se in this independently conceived venture, having its origin with individual subscribers and particular attendants of the various classes, both of recent and long standing.

Please note that all such contributions are Federal Tax exempt and may be deducted from your income tax.



A Challenge

Let's talk briefly about our work and laboratory activities. Those who have not been with us here at Salt Lake City and who only follow the meager reports and announcements in these Bulletins will have difficulty picturing what takes place. First of all your initial remark will most likely be, "I don't know anything or very little about chemistry!" Why do we say that? Because that is what we hear most often from the novices.

There is no need to be concerned. You do not need to know about chemistry to begin with. We are teaching alchemy. Is alchemy not ancient chemistry? No! It has a resemblance as far as some laboratory manipulations are concerned. That is as far as it goes. "But what about those books

that tell us that it is antiquated chemistry?" you ask. Anybody can write and publish anything. Usually, those who do so, write from what others had to say about the subject. Very rarely does an author of such a book have any practical alchemical experience. If he had, he would not write in this manner, simply because he would know differently.

We will accept the challenge from anyone who wishes to prove us wrong. We are willing to demonstrate

again, as we have in the past, to those who are sincere in their endeavor to find out the facts about alchemy. We do not charge for this service. It is free. We will go even further. We will demonstrate the validity of the dual aspect of alchemy. As to its probability, all you have to do is contact, without exception, anyone who has attended the forum as presented by the Paracelsus Research Society. These are the living witnesses. They will know if any claims are made that are not kept or proven.

All this differs from the hypothetical and theoretical teachings that leave the results to be expected up to the student. If he fails in the work it is claimed that he is not yet ready. But where does he find the teachers or instructors who will prove by demonstration, not theory alone, the validity of their statements and claims? Then at least he can observe the evidence produced by those who are in possession thereof, even if he is not presently in a position to produce them himself. Try to find them! When confronted they take refuge behind the books and authors whom they interpret. As to the tangible results, that is another matter.

Alchemy is a science. It must be demonstrated in order to produce the facts. This goes for the astrocyclic pulsations and any teachings concerning Cosmogony or Cosmology. Known laws must stand the test and produce the manifestation. Here also we challenge all to come and face us openly to witness and to observe. We do not claim to know all or to be part of an organization that possesses all knowledge. We reject any individual or group who is putting forth such claims, as they are contrary to all the knowledge and understanding of the laws extant. No animal-man, for such mankind is representing, a special kind in the animal world, can attain to such a state. His entire sphere of activity is limited, including his knowledge. We have personally heard representatives of various groups openly state that they have all that man needs and that no one need go elsewhere for further knowledge. This is inconsistent and we shall have no part of it. You may go anywhere, anytime, where you will, and still find more and greater knowledge.

What we do proclaim is that we are willing to give unto others what we know by way of evidence and let each one apply these same laws. Under identical conditions they must bring forth identical results. This is the scientific approach. This same truth must hold true in metaphysics. A proven law will work in the hands of anyone with the knowledge to apply it. It is no respecter of persons. When we talk about consequences we are discussing something different. First we must know the workings of a law before we can expect any results. Otherwise we are guessing and that is precisely what most of those are doing who venture forth into realms in which they know nothing or at least very little. When they associate with those who claim to know but cannot produce tangible evidence they have not gained much. This may create even a reluctance to proceed any further.

We make no promises whatsoever. We only teach and demonstrate the workings of the laws as they pertain to these specific teachings and related branches of learning. We stand firmly behind these laws.

Do you want to take up the challenge? Very well! We shall welcome you!

Notes From The Laboratory

The following was left on our desk from a student residing in Kansas, while attending classes. It is an interesting qabalistic interpretation of the Paths when applied to a personal goal.

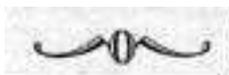
"This Uniting and Faithful Intelligence* living in the heart of America will use the Collecting and Mediating Intelligences** to gather the gifts of beauty which will come from the heart of others using the Pure and Clear Intelligence*** for the benefit of humanity to truly make Malkuth the

Resplendent Intelligence. Those going before us and following after us will have sufficient space and needed supplies and instruction for their advancement on the path so they will be properly equipped to aid in creating our Earth into a luminous star to fulfill its destiny, Malkuth will then become a Kether dispensing limitless light to all properly attuned recipients."

* Describing the individuals mezlachs as such.

** Ways and Means.

*** As found in Yesod (foundation).

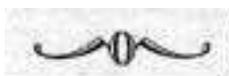


Freak Storm Hits Lab Building

A freak storm unleashed its fury during the night of March 29th in Salt Lake City. Its force was so strong that it lifted the entire roof off one building and ripped off the great marquee of a gas station putting it down half on the street and half on the station.

When we came to the lab building in the morning we found a window pushed into the classroom, the glass broken. In the lab it appeared that the wind wanted to play out its force. The window had been left partially open during the night, due to heat accumulation. As we entered we found about one third of the ceiling ripped out, the pieces lying on the floor. Just previously about one thousand dollars worth of equipment had been set up leaving little room to spare. However, none of it was broken. Two large glass bottles, their contents and glass stoppers in place, the contents unmolested, were found on the floor. All extractors, delicate vapor distillation equipment and the specially constructed glass apparatus were not even moved.

Students will realize how grateful we are for this protection. Let us jointly give thanks to a Higher Providence for sparing us additional expense and for permitting classes to proceed without interruption. Even the broken window in the classroom was restored for the class to begin on time.



From The British Museum

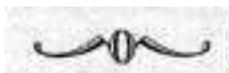
When during the year 1964 we were so fortunate as to locate the old alchemical manuscript in the British Museum in London; England, the staff at the Museum recommended the Archive Research to make a legible transcript of it. This took better than two years to complete. We are now happy to announce that we have received the transcript from the photostatic copy which we left with the translators. However, this is still in the old English spelling and grammar. It will now have to be transposed into contemporary English.

It proves to be a treasure mountain. In the manuscript, began during the year 1470, there is also a record of "The questions and demands of the Archbishop of Roanes with the answers by Guilliam de Cenes" which the latter concludes with the finale: "This art or most sacred science was accomplished, done and ended at Roane, a mile outside of Paris, on Friday, being the year of our Lord 1216, and was communicated to the Reverend Father, the Bishop of Reynes by the said Mr. William de Cenes."

As can be seen this part of the manuscript is three-quarters of a millenium or seven hundred fifty years old.

It will take some time to translate the old English language into our present day vernacular. We, too, wish we could speed up the publication of this important work. Our handicap is insufficient time, help and the means to accomplish all that needs to be done. Realizing our position, we hope that the subscribers to the Bulletin will bear with us until such a time as will make speedier publication possible.

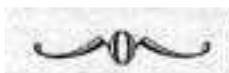
Any suggestions or help that can be offered towards this end will be welcomed and thoroughly considered.



Special Group Attendants

Special group attendants will please take notice that a standard 6 Normal solution of Sodium Hydroxide will be used throughout the specified Govmt. Project, i.e. 250 gram of NaOH (to be purified over alcohol) with H₂O dist. sufficient to make up 1000 ml

Lab. sheet reports will have to have this formula and any projects presently under way will have to be changed to this Standard formula if they deviate from it.



RADEMACHER

JOHANN GOTTFRIED RADEMACHER wrote on the 1st of April 1841 the preface to the first edition of his 'Erfahrungsheillehre' or the teachings of therapeutic results obtained by practical application. This large work of two volumes was republished in 1846 and 1848. Then it disappeared. Only recently, in 1939, was an exact photostatic copy of the original work in the German language brought out.

Rademacher, a Doctor of Medicine, attempted to prove the teaching of Paracelsus among his colleagues. He met with opposition. No publisher wanted to print such a controversial subject. G. Reimer, in Berlin was the only one who dared. The result is history. This monumental work deserves to be translated into all modern languages. It is the vindication of Paracelsus and his alchemical concept of medicine by an accredited doctor of medicine. "The theory has to arise from praxis, not the praxis from the theory." As this applies to the conclusion to be derived from practical confrontation and not inversely one can see the rational approach at once.

Rademacher acknowledges publicly that he has been taught more and better through the writings of Paracelsus than by all his predecessors and contemporary teachers combined. This in itself took courage.

We need more of the type of Rademacher in our day where conformity has pre-eminence over courage.

ALCHEMICAL

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Remittance

Elephantus non capit murem

Now!

The Seven Rays of Q.B.L.

Book Orders

No Thank You, I Don't

Acknowledgment

Find Your Subscription Number!

More Changes

Laboratory Expansion Report

Study Group

Edgar Cayce

PARACELSUS

RESEARCH

SOCIETY

3rd Quarter, 1967

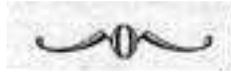
No. 32

Remittances

The Society is continually undergoing changes in the form of extended activities and also in personnel. It therefore becomes necessary for us to simplify operations as much as possible to handle the increased work load.

In order to ease our administrative operations, and also to provide you with a legitimate receipt for your records, would you please make all future remittances by check or money order only. No further remittances should be made in the form of currency, coins, or stamps. To handle the penny ritual, accumulate the pennies or coins until you can justify sending a check or money order.

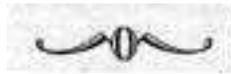
We would also appreciate it if you would indicate on the check how you wish to have the funds credited. Your cooperation in this matter will be greatly appreciated.



ARCHITECTURAL DRAFTSMAN

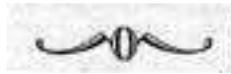
Is there an architectural draftsman or architect among our subscribers willing to assist us with some contemplated changes here at P.R.S.

We would appreciate written particulars as to what field of endeavor we may anticipate help--general drafting, electricity, etc.



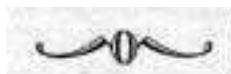
TRIDOSHA

Will those who asked for the "Tridosha" while attending classes, please notify us. Those who have made previous arrangements will be supplied first.



GLASS OF ANTIMONY

We will supply those of you in a position to make glass of antimony with the necessary raw materials. Our need increases all the time for the research projects under way. Please state the quantity you are able to produce and the time required.



The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all

remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

Elephantus non capit murem

An elephant does not catch a mouse. He can kill it by stepping on it. But to catch and retain it defies his physical capabilities. Many a strong man parading his physical prowess is incapable of catching even a glimpse of mental agility. It is too little, too elusive for him. Then, again, there are those intellectual giants unable to catch a spiritual thought. Their intellectual powers are awesome. Walking encyclopaedias, libraries of booklearning are they compared with. They become helpless creatures when little things annoy them--things too little to feel their weight. Like the mouse that may run up and seat itself upon the elephant's head, crawling in its ear, it will nibble and bite making it unbearable to the behemoth. The trunk can not reach it. The mouse is too little. But, oh! how annoying! Tons against ounces, and the tons are helpless. David against Goliath. A slingshot against armor and sword. The spiritual agility of a Daniel against the kingly might of a Nebuchadnezzar. The truth in the hands of a carpenter against the legions of Rome. And so it goes

"Might is right," the masses shout. No, not the weight of the masses but the right of the few is important. An unguided herd will stampede to its doom, trampling by sheer weight all that comes in its way. But one single leader can change its course and alter the direction from doom to security. Many a steady little light has endured over the whirling flames of a holocaust. It endured because of its steady source of nourishment while inferno burnt itself out and left a path of annihilation. The little light kept on shining and is still serving a greater purpose. Let not the brute strength be a symbol of power. Before long it will have to become a servant to the greater might of the spirit which will be found among the righteous and just. Two strong arms of a Samson collapsed what hundreds of arms had erected. The steady falling of drops of water hollowed out a block of granite that broke the steel of a drill powered by the force of many horse power. The subtle planning of the mind made a Maginot line, thought to be impregnable, useless. Why waste the time building an enclosure, erecting a bulwark, to hide our ignorance behind? No matter how high and thick it is, truth will pierce it anyway. It's the little things that count. Don't ignore them.

Elephantus non capit murem

NOW!

Looking at some of the current events, one often is tempted to ask oneself, how can things like this happen in such an "enlightened" time. Let us go back a little into history and look at some of the motivating forces of society. For example, if we want to analyze the Middle Ages or Feudalism, one is tempted to deny any motivating or moving forces for society at these times. However, this is not quite correct. The moving force of society at that time was "spending" for spending's sake. This was necessary to keep and to enhance one's position in the social structure. Spending took the form of conspicuous

consumption, i.e., spending for wars and the building of castles and palaces primarily.

The next step in this evolution, very generally speaking, namely capitalism, had and still has, as its motivator "accumulation." Accumulation for accumulation's sake. Here we find the basis for the realization of the transformation of society from a primarily agricultural type to an industrial one with the accompanying factories, the creation of specialized labor forces, etc.

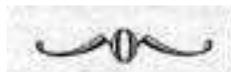
This brings us to the next question. What is or what should be the motivating force of an "enlightened" society? Enlightened not only on the material plane, but even more so on the spiritual plane. It seems so easy to be motivated materially, and so very difficult to be active spiritually. We seem to have time and money for everything that is really meaningless, as long as it pleases our primitive senses.

A mother once used to say to her child: "The day will come when you will have to account for every hour of your life. You can not afford to waste any time. You have time for everything, except for God, the real values of life, the search for and the harmony with the Infinite, the Cosmos, or whatever you may want to call it." How true are these words. Let us think about them.

Only a quarter of an hour spent each day in spiritual pursuits will have very rewarding results, without even encroaching on our accustomed ways of life. Often we find ourselves saying: "I will work now and save to enable me to lead a different, a more meaningful life later on." Don't fool yourself. That day will never come. You may not live long enough. You may lack the necessary energy and vitality. You may be too sick. Whatever you want to do, no matter at what plane, do it now. If you want to enjoy life according to your own value judgments, enjoy it now. If you really want to, you will be able to do it. Do not try to find excuses. These will only be attempts to fool yourself, to find a cloak for your inability to motivate yourself.

Let us start to be free. Let us start to possess things rather than to be possessed by them. It is much easier to acquire objects than to get rid of them, to quote Henry David Thoreau. If it takes losses to bring about changes, let us take these losses. It is this which will make us free to gain much greater values. Life is too short, time is too precious that we really can afford to be dominated by values which have no lasting validity. The real values, the real beauties of life are within the reach of each of us. They are waiting for us to be taken. All we have to do is to start now, to concentrate our efforts, to lay out a path that we can follow, and then to walk it.

Let us create a motivating force for this "enlightened" age of ours. This is our responsibility in this period of transition. This is the contribution expected from us to make this enlightened age of ours also enlightened on the spiritual plane. Let us do this not only in words but also by deeds. Let us motivate ourselves to **START TO BECOME HUMANE FOR THE SAKE OF BEING HUMANE.**



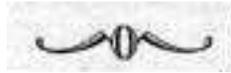
The Seven Rays of Q.B.L.

"The Seven Rays of Q.B.L." has gone to press! Now after the printer, the proof-readers, the printer again and then the bookbinder get through with it the public, our public, may have it.

We are very excited about this unique book. Here for the first time will be found illustrated information, more than two dozen magnificent colored prints and numerous black and whites. We are confident that the result will create quite a stir among students of the metaphysical and esoteric sciences.

"The Seven Rays" has grown much beyond our original plan but we feel sure that students will agree with us that it is well worth the additional cost--we have had to raise the price to \$12.50 a pre-publication price only. Since the expense connected with the publication is only too evident we hope that you will give us help by trying to sell one or two additional copies to defray the initial cost. Those of you who have prepaid "The Book on Antimony" and wish to transfer this amount to the "Seven Rays" may do so. Likewise if you have paid the initial \$5.00 for the old Alchemical manuscript, this would add up to \$8.75, leaving a balance of \$3.75 to be paid for an extra copy.

We are anxious to know your reaction to this unusual book.



BOOK ORDERS

Please direct your friends to order the books published by the Society from Samuel Weiser, Bookseller, 845 Broadway, New York 3, N.Y. The prices are "The Alchemical Handbook" - \$5.00, "One to Ten" - \$7.50, and "Praxis Spagyrica Philosophica" - \$10.00. As soon as "The Seven Rays of Q.B.L." is published he will also have it at a price of \$17.50 but to our subscribers we are making a pre-publication offer of \$12.50. We do hope you will send your orders in promptly in order to avail yourselves of this prepublication price.

No Thank You, I Donft

Under this heading a western newspaper, the Deseret News, took an unequivocal stand. In fact it is not only timely, but so important to the alchemistical student that we cannot over-emphasize the magnitude of living a clean life. The alchemistical apprentice will have to be clean within and without. There is no other way to enter into the Sanctorum-Spiritum No animal can enter therein. Only man, reborn, clean and wholesome, will gain admission.

All that is taught and demonstrated at the P.R.S. requires the student to make every effort to live a clean life. The conformity to high moral and established standards, in accordance with the lawfully established precepts of one's community, are the very foundation upon which an alchemist has to build. Character is

destiny! A strong, clean character has a destiny to fulfill commensurate with these high ideals. Anything that compromises or lowers these standards requires revision, usually painful to both body and mind. Crowded institutions give horrible testimonials as to what these lower measures in life produce.

An alchemist cannot and will not compromise with vice as it is understood in these days. Interpretations and minimizing degrading influences will not alter their discriminatory outcome.

Henry Evans Smith wrote, in the Deseret News, the very sentiments in which we concur to the fullest extent and with his personal consent quote him here. This is to indicate that we shall support whosoever raises the standard and unfurls the symbols of purity thereon. It is encouraging to find others making efforts to elevate mankind's moral concepts. Let their voices be heard until the sound of Gabriel's trumpet shall ring in the ears of all men producing its message that there shall be a day of reckoning, whether here on earth while in this body or in a future life.

Mr. Smith says:

"Taking a stand becomes increasingly important. But it must be a firm stand--for the right!

In some instances it must even be a fighting stand where one must abandon old associates and find new ones having tastes and standards like our own. And there still are many of them thank heaven!

Conditions are reaching a point where we must stand by our convictions and our religious teachings as a matter of self-defense if for no other reason. It is becoming almost a necessity for survival in health and peace.

Note a few cases in point.

Take the use of alcohol as an example. So called social drinking is fast becoming almost universal. The liquor manufacturers have set an immediate goal to make at least three-fourths of the population consumers of their product.

In some circles we are not 'one of the crowd' if we don't drink. So what do we do, surrender or find a different crowd?

Consider smoking. Must we smoke as the price of popularity? Or is it better to drop the smoking crowd?

Will smoking ultimately help you or hurt you? What does liquor do for you or to you?

And morals, what of them? Is the so-called thrill worth the devastating price it exacts?

We have many boys in Vietnam. They have to take a stand also.

Clayton Fritchey's 'State of Affairs' syndicated column says there are 4,000 'bar-fly' girls in Saigon alone and that at night a decent man must actually elbow his way through the gauntlet of sex solicitors, pornographers, night club outriders, and their ilk.

He says that venereal disease is the number one ailment of U.S. troops in Vietnam and that statistics of a year ago revealed that nearly one in every five servicemen contracted V.D.

Think of the effect on the individual soldiers. Think of the possible spread of the disease when those men return home! The price is more than any nation can afford.

Our fighting men in the war zone are taking their stand against this plague. They have organized themselves into scores of religious groups where spirituality is the key to purity. They are taking their stand both for cleanliness and for God. Can we do less?

And think of the liquor and tobacco toll here among us! How do liquor and tobacco affect us?

Every doctor knows they destroy health and every promiscuous person knows they abet unchastity.

But they destroy spirituality too and spirituality is our strongest defense against these plagues.

To surrender to worldliness is to invite disaster for ourselves and heartbreak for our families.

We often speak of the pestilences to come as part of the latter-day tribulations. But the diseases which come are those we bring upon ourselves.

The V.D. pestilence is already a vast world-wide problem. Nothing yet has stopped it. It is spreading like a subtle but deadly ground fire which no amount of wonder drugs can halt.

One doctor writes: 'The medical profession confronted with this sexual revolution, can only wash its hand and call itself an innocent bystander of our times.'

The plague of alcoholism is but another self-induced pestilence of our times and with it the entire gamut of diseases related to it.

And likewise tobacco. It, too, is now found to be related to fatal diseases ranging all the way from heart trouble to cancer and showing itself increasingly in heart trouble, which is our number one killer. How much of this is self-induced?

Can we blame God for these modern pestilences as we bring them upon ourselves by our own foolhardy indulgence?

The scriptures say that we will be spared in these days of tribulation, but we will be saved only as we refuse to partake of the indulgences which create these plagues.

It is truly a matter of survival--physical, mental, and spiritual.

If we would be free of them, we can follow but one path and that is the straight and narrow way which God defines."

A clean body and a clean mind are the foundation stones for an enduring life of service to mankind. A diseased body and a degraded mind are cumbersome burdens added to the ever increasing surcharge on the heavy toll man kind is already paying. There is no better way to prove what is set forth here, than by self-emulation. He who has experienced the feeling of wholesomeness within and without has no desire to retrograde by submission to dishonoring habits.

We need more genuine alchemists! Let our transmutation be a genuine elevation and not an imitation that will be obliterated when the day of atonement comes--as it surely will--when our conscience beckons us to arise out of the valley of tears, pains, misery, and affliction.

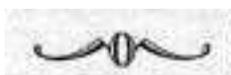
Just remember the old saying: "Birds of a feather flock together." What kind of carnivorous feathered friends are surrounding you? Is yours the same shrill, soul-piercing cry of lust of the vulture or the light-evading bat as they pounce upon their writhing prey? Or would you rather listen to the bright-plumaged friends greeting with their beautiful, melodious, sweet, and pure song the breaking of the dawn and untiringly praise the light of day until the purple shadows of the setting sun brings peace into the hearts of man.

Life can be so beautiful if *we will* but make it so.



HYDRONIETERS

Those who have ordered hydrometers please contact the office.



ACKNOWLEDGMENT

The splendid response to our request for help in calcining ore for us is acknowledged herewith. It is an evidence of the attitude of those who realized its importance. Your contribution towards a joint effort for alchemical-scientific evaluation will become a blessing to suffering mankind.

Find Your Subscription Number!

4, 6, 9, 23, 26, 28, 30, 33, 55, 56, 61, 64, 72, 77, 78, 82, 92, 97, 100, 102, 114, 120, 125, 126, 134, 138, 141, 142, 149, 160, 162, 164, 171, 175, 179, 181, 182, 186, 198, 199, 204, 205, 208, 213, 214, 221, 224, 225, 234, 237, 238, 242, 245, 251, 253, 255, 258.

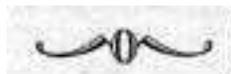
Should you find your number listed here as a subscriber to the Alchemical Laboratory Bulletin we regret to inform you that your name will be taken off the list. Our time and efforts will have to be devoted to those who show by their sincerity and actions that our endeavors should be directed to them. The work going on at The Paracelsus Research Society is only for those who make an above the average effort to enter into the esoteric sanctuary. Here halucinary and fantastic reveries are completely out of place. Only lawful manifestations, as they belong to the scientifically approached metaphysical and esoteric categories, are considered. It is hardly a place for revers or fanciful visionaries who dwell in the clouds. From those associating with us it is expected that their feet are firmly planted on the earth, though their minds may ascend to the most subline heights within the lanes known to men.

He, who will not show enough effort and evidence the least moral and spiritual pains to comply with these fundamentals does not fit well into such a pattern. Where much is given much is expected. Anyone not willing to do at least as much as he is capable of doing without any special exertion will then have to make a special effort to prove himself.

If you think that we should change our decision concerning you, then you will at least have to let us know. We have shown our sincerity to you, as you have found out by being the recipient of the various respects and courtesies extended to you.

We shall always respond to an honest and sincere appeal. But that is what it will have to be if you desire a continuation of the association. Then shall the help be extended without any strings attached. It shall not be urged upon anyone but without secrecy or oath open and honestly for all to see and to examine shall be given what is needed and asked for as it is available.

Are you just a number or are you a personality that deserves attention and consideration from those who are in the midst of going through experiences (not beliefs) that they are demonstrating and proving to themselves and to others. Give it an honest answer and let us know.



More Changes

By the time you read this we will be on our way. We shall be gone for a long time, leaving everything in the hands of those whom we trust. Your letters will be answered. You will be helped as before with your

problems relative to the work you find yourself engaged in as it concerns your affiliation with the P.R.S. You will read in the Bulletin about our whereabouts, the work we are engaged in and what we shall experience. From Europe, arrangements are being made to meet many who are waiting to know more about the true alchemy, the alchemy of the richer, purer and more ennobling life in its dual aspects. From Scotland in the North through the European continent we shall meet them. Then on through Asia Minor into Persia and India, we shall report to you about the majestic heights of the Himalayas and those that are expecting us, whom we shall meet, and later from West Bengal and the Far East. We shall tell you about the innermost center of Australia, the barren continent, and also about its densely populated coastal areas where we will meet others of like interest.

We will visit New Zealand, where the hope of the world "down under" will find fertile ground for the up-coming younger generation to be taught and instructed and prepared for what is yet to come. There we shall spend considerable time. We shall go up and down the Islands of New Zealand to meet with those who likewise make preparations towards this end.

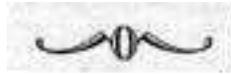
We shall wing our way back over the islands of the South Pacific, stopping at some of them. We also anticipate visits with those in the Western hemisphere who for years have expected us.

It will be close to springtime when we again return to the valley of the Rocky Mountains. Even then some more changes are awaiting us.

The facilities here will have to be enlarged to make the expansion possible for the comfort and better working conditions of the students. Those who have gained sufficient insight into the preliminary requirements of natural processes necessary for the evolvement of man, will then be further instructed in the use of the latent potentials of spirit and mind. The genuine occultist will have to be a mystic first. This mystical concept will be fostered then especially to let the true metaphysician emerge. In such manner the occultist will manifest his powers over mind and matter. He will establish himself as such. Similar to the approach that is employed when the alchemical novice starts on the path, when he is made acquainted with the factual demonstration and use of the alchemical concept of matter, so will he be instructed in the demonstration and use of the power of the spirit and mind. All this is part of what transpires during his instructions. The limited facilities made it somewhat difficult to enter into these spheres of activities. Here, too, things will change as those of the students, who are beginning to realize the purpose of their affiliation with the P.R.S., are showing by their individually conceived actions and joint efforts.

The seven year cycle of changes and adjustments has already manifested an impact upon things to come. Let us make every possible effort to help bring them about as a blessing to those we come in contact with. Above all, let us live a life worthy of the trust placed upon us, thereby honoring the Creator of all that is.

May peace be with you.



Laboratory Expansion Report

The laboratory expansion program has been met with great enthusiasm by those contacted so far. We still have to hear from some of the areas as to the acceptance of a chairmanship, so if you have been contacted, or desire to volunteer, please let me know as soon as possible so the remodeling may begin with an assurance the necessary funds will be forthcoming.

Many of us are pledging so much a month instead of yearly as this makes it a little easier on the budget and we're also able to donate a little more that way. It is gratifying to know that we are all working together to make this a reality.

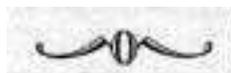
A separate laboratory for animal, vegetable, and mineral instruction as mentioned in the last Bulletin will greatly facilitate the teachings as well as benefiting humanity by the many preparations which will be forth coming. Since this is strictly a student project, it is up to us to work together so the future students may have every opportunity to progress at the advisable rate and thus make their contribution to a better world.

If there are any questions, please feel free to write. The chairmen of the various areas will be forwarding the pledges of the students in their areas to me which will in turn be sent on to the secretary, Siegfried Karsten. All checks are made payable to the Paracelsus Research Society. We will keep the records here since this will relieve the office of much correspondence and we will announce in the next Bulletin our total pledges from all of you.

Viola Engel

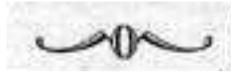
9620 West 57th Street

Merriam, Kansas 66203



STUDY GROUP APPLICATIONS

Due to a shortage of printed forms very few applications were included with Bulletin number 31. The form is included with this Bulletin.



EDGAR CAYCE

IT WAS SAID OF EDGAR CAYCE that the unusual gift he had did not show in his outer appearance. No pomp or circumstance marked, what some have claimed to be, America's greatest seer. This remarkably gifted man from the unfathomable depths and heights of cosmic wisdom brought forth glimpses that were to focus on many events as they pertained to the earth and its inhabitants. Such unusual supersight --for such it was--which he possessed could only be the

product of a superior power. He, himself, acknowledged that it was not his own thinking mechanism that brought forth this wisdom but a power greater than individual man inherited. In his profoundly religious way of thinking he attributed this rare gift to a special dispensation of God.

His foresight and encyclopedic knowledge, was so tremendous that scientific investigators came away shaking their heads. A great variety of topics were covered defying any description and prevailing concepts. Verification has proven Edgar Cayce's predictions in so many instances, that he is seriously considered to this very day, twenty years after his death, as a source of information not otherwise available to man in such a concise way.

Time is now beginning to show what a heritage this seer left mankind. These are not mere coincidences as cyclic patterns charted by the P.R.S. bear out, scientifically, his delineations.

The name of Edgar Cayce will take on greater meaning as time goes on. Watch for it!

**ALCHEMICAL
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PARACELSUS

RESEARCH

SOCIETY

4th Quarter, 1967

No. 33

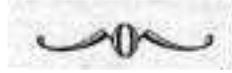
Congratulations

It was our great pleasure to be present at the wedding of our secretary. This solemn occasion took place in Germany. Frater Siegfried Karsten celebrated his wedding at Bad Woerishafen in Bavaria where he first met Miss Ellen Becker, who is now Mrs. Karsten. It is a beautiful place, the birth place of Sebastian Kneipp, who has his name immortalized through his hydro-therapy. From all over the world people come to this place to gain more strength. We may even take it as a symbol that this union should have been consummated there. It is our sincere wish that the happy and handsome couple will find added strength, health and contentment in their joint venture to master life.

Frater Karsten is now teaching at the University of Wyoming in Laramie, and lives there, where the new Mrs. Karsten has taken over as "hausfrau"

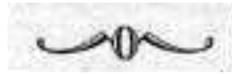
Frater Karsten will retain his position as Secretary-Treasurer with the Society and actively engage in the furthering of the work.

We know that all who have met Frater Karsten and his wife will join us with the best wishes for their future.



THE SEVEN RAYS OF Q.B.L.

In reply to the many requests for information on the "Seven Rays of the Q.B.L." we regret to state that because of unforeseen delays it will not be in the mails until 1968. We do hope you will be patient with us. There is much detail in this fine book and we are anxious that it be tiptop. We are sure that when you do receive Q.B.L. you will feel it well worth the wait. Thank you!



BOOK ORDERS

Please direct your friends to order the books published by the Society from Samuel Weiser, Bookseller, 845 Broadway, New York 3, N.Y. The prices are "The Alchemical Handbook"--\$5.00, "One to Ten"--\$7.50, and "Praxis Spagyrica Philosophica"--\$10.00. As soon as "The Seven Rays of Q.B.L." is published he will also have it at a price of \$17.50 but to our subscribers we are making a pre-publication offer of \$12.50. We do hope you will send your orders in promptly in order to avail yourself of this pre-publication price.

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Die Andere Welt

The German language monthly "Die Andere Welt," 18 Jahrgang Nr. 10, in its October 1967 issue under the heading "Frater Albertus in Frankfurt" wrote:

"Before our Frankfurt circle of friends for spiritual development and before many guest of the German Federal Republic Frater Albertus, on September 1, 1967 spoke about 'Alchemy and Hermetic Philosophy in the 20th century.'

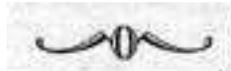
"He gave a clear and precise picture about the two concepts that in our modern times are still surrounded with a mysterious darkness. He pointed out how a twofold transmutation takes place -

a transmutation of spirit and of matter. He performs his work quietly. Quiet and modest are also his lectures and his personal manners. Almost as a side line does the listener who knows how to listen and is receptive to such truth--get to hear profound truths that open up a newer picture of the universe.

"It is impossible to give in a few lines the contents of such a lecture. Let it be stated that Frater Albertus is one of those exceptional men, only very few of whom have been around during all times including the present

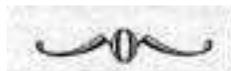
"Those who did hear Frater Albertus during his three days in Frankfurt received an imprint of his warmheartedness, his great generosity and the emanation of his strong personality and those able to listen could experience initiation without the use of big words.

Frankfurt is thankful that it could have Frater Albertus as a visitor."



STUDY GROUP APPLICATIONS

Did you get your application in for the 1968 classes scheduled for the fall term? Many requests are already on file. Group dates will not be set and acceptances mailed out until Frater Albertus returns about March 1968. Dormitory fees are not due until the date and order of class groups are definitely scheduled and you have received your notice of acceptance. If you intend to come, get your application in soon.



A Letter from Switzerland

Wolfshalden, Kanton Appenzell

Dearly Beloved:

We promised to write to you while on our journey, that will take us around the globe. You have waited for word from us for a long time, but there was so much that had to be taken care of while enroute. We shall tell you at another time about those we have met in Great Britain and other parts of Europe. Right now you shall hear about some of the things which transpired just recently.

Can you imagine me writing to you from a mountain retreat in Switzerland? We are alone, my beloved companion and I. While writing to you the sun is shining up here, but down below a sea of dense fog envelops the lake in the distance, and the towns and villages near by. Behind us the verdant meadows stretch up to the forest. Swiss cows with large bells around their necks graze in the lush green grasses and herbs. Their movements make the bells chime like a symphony. Some of those bells are enormously large. Others are small. The tinkling and chiming can be heard from far away. Some ravens are shrieking and fly up towards the dark pines that tower on the crest of the next knell. The well water, that runs out of a pipe, fills the troughs to overflowing. It trickles down the sides and finds a way through the meadows. The only other sound comes from the cuckoo clock in the living room. Endless ticks the clock and ever so often the little door opens and the head of a bird appears reminding us that time flies by sounding "Cuckoo, cuckoo, cuckoo."

Just now the noise of the carpet sweeper in the hands of the ever busy housewife disturbs the tranquility. Yes, cleanliness is next to Godliness. While I am pausing for a moment to look at the woodbeamed ceiling and the wooden walls, where, on the windowsills, the flower pots are in competition with the floral painting on the wall, the dust cloth wipes over a piece of furniture and all of a sudden music fills the room. A music box was moved and the zirp, zirp, kling, kling of a lusty tune dances melodiously around me. When it ends the radio begins to play some folk music. Out of nowhere, a voice, accompanied by a blockflute, flows to me clear as a bell. And now the string music begins and my pen glides over the paper while our thoughts go to you.

Oh, yes, we said we would tell you about the things that transpired just recently. Is it not strange, or at least so it seems to some, that just the day before we left Austria for our lecture tour and some visiting with relatives in Germany, a gentleman came from Switzerland and asked us if we would consider conducting a class there for beginners like at home. We did not have time to ask for particulars or make arrangements. He promised to take care of everything if we could come the end of September and stay until the middle of October.

When we arrived on the afternoon before the classes were to commence the following morning, we found instead of the four or five expected, over twenty persons assembled. What could we do? They had come from northern Germany, Austria, and all parts of Switzerland. Heads of esoteric orders and lodges, doctors of medicine and philosophy, merchants, musicians, from all walks of life they had arrived. We had no choice but to accept them. How could we send them away again, after they had come such distance? To what particular place did they come? Where did we meet? Oh, yes, this I forgot to mention to you. It was at the Abtei (Monastery) Thelema in Stein, in the Canton, Appenzell. In a monastery?

Yes, in the gnostic order Thelema. The Prior, Frater Paragranum, offered us the lectorum and the alchemical laboratory. "The alchemical laboratory?" you ask, "Did they have an alchemical laboratory?" Yes, indeed, and a very good one. They also have a weather observatory, and as official Swiss weather station, report and post the prognosis for this part of Switzerland. It is a very versatile monastery. Next to it is the inn "To the Rose," run by them. Here every room was filled with participants and so was every available room in the priory. Some had to find lodgings in the surrounding homes, as not all could be accommodated. And then it began.



We moved into our room on the top floor. The ceiling and walls were of wood. The furnishings new. Everything was clean and spotless. The heavy planks on the floor creaked with every step. Even the carpet could not muffle them. When going down the wooden stairs each step moaned when the weight of the body was felt. It moaned and creaked as if it would say "Many steps did I carry in all those years. I am getting old. It hurts." It announced every time with heavy groaning when someone down below raised his foot on the first step. No bell was needed to announce a visitor.



The stairs moaned and the floors groaned and the heavy planks in the halls creaked when the steps came close to the door. There was no need to knock. Even the hinges on the door and the heavy lock, when pressed down on its handles, ached, when opened. Appenzeller houses are old. Some have over their entrance the year when built. Some read 1552 and earlier. No wonder that every board, every door and window wants to tell us something.

When we look out of the small windows that adorn the typical Appenteller homes in great abundance, rolling hills, and in the distance the snowcapped peaks of Mount Santis, greet our eyes. Green meadows everywhere, interrupted by little villages and patches of small forests the Abtei is nestled in between them. The air is fresh and clean and the flower pots on the windows in their gay colors seem to call to each other: "Look at my dress. The sun shows it up especially good today."

And thus came the first evening with the sun setting behind the mountains. Before long the lights in the windows of the surrounding farm houses began to shine. The moon and the stars took over in the sky and we each crawled under the feather billows that blanketed us. Turning off the light on the nightstand, the darkened room did not remain so for very long. The moon gave enough light to bathe the meadows up hill in a faint bluish gray shade. Silence came and stayed with us, placing us gently into arms of morpheus.

The next morning the sun shone bright. After breakfast we assembled in the lecturum and began the work.

Since you know the beginnings of it, you may want to know also that we proceeded somewhat

differently. The reason for this was that those who were beginners and were in the minority had to be taught with those who already had considerable knowledge and experience along these lines. Therefore, you shall hear about some of those things we did not teach you the first time you came to us. Sometime in the near future we shall tell you more in detail of these procedures. Here we shall confine ourselves to a summary.

The first day, it was a Saturday, we began to make all acquainted with the procedure that we follow.

The next day, Sunday, those who could find room in the subteranean chapel attended a gnostic mass. Those not familiar had a rewarding experience. First let me tell you about the chapel itself. It is small, halfway underground as you enter a stairway from the outside of the building. By the time you have entered, the ceiling is already below the surface. There are two rows of a half dozen brown benches. They are simple wooden seats, like those in other churches, that offer an opportunity to kneel and to rest the arms while in such a position. The floor is stone. The walls halfway up are stone crudely plastered and whitewashed. The upper half is wood and so is the ceiling with its heavy beams. All is stained a dark brown. In front is the altar. At first it seems like a regular one in an average Catholic church. Three steps lead up to it. But here the difference begins. It is not plain carpet or wooden or stone steps. They are in black and white squares, "Tiled" as the ancients said. Another great change shows where the Monstranz in other churches is placed, here stands a wooden cross with a fresh rose on it. Above it, enclosed in a small alcove, is a picture of early Byzantine origin. Twelve candles are placed on each side thereof, just a little below it. The altar is covered with red velvet. These are the first things that we notice that differ somewhat from other churches. But there are more to come.

As the single bell begins to toll from the little tower the little chapel fills with people. We notice that besides those who attend in their contemporary attire others in white habits, similar to the brown Capuzine monks, but with a scarlet head dress and like colored small sash are present. But ... they are both male and female. One may on occasion even see one in a black cape with a golden cross on the back, or another one in a red cape. As all are seated, unseen from whence it comes, music fills the room. Beautiful strains of an organ begin to play, while an altar boy enters. His attire is a white frock and a red cassock and cap. He bows his head before ascending the steps to the altar, then lights the candles in a particular order. After that he bows again before the altar and disappears through a small gothic wooden side door. Then the deacon enters, also in a white frock but with a golden yellow, three-quarter length tunic open on each side, tied with braided golden bands. He steps up, removes the rose cross and carries it to an anteroom. From there he returns with an Egyptian steele, a hieroglyphic covered plate, and places it where the rose cross stood. Before him, on a wooden stand, he had previously put the book of the law. While the music still sounds and the deacon has returned in front of the center aisle, the same door opens and from it emerges the Priestess carrying a red covered object. She is garbed in white, her hair loosely hanging over the shoulders. She also wears a blue short tunic over the white habit and is followed by two altar boys, both in white, but one in red and one in blue scalp cap and respective frock. One carries an incense burner and the other a pitcher with clear water and a bowl. In the latter is also a smaller container with salt.

Opposite the altar, on the other end of the chapel is a wooden box-like object covered in front with a

black cloth. After having circumscribed the four square chapel three times, with the altar boys following, one carrying the burning incense, the Priestess stops in front of the covered enclosure and with a swift move uncovers the interior. There, crouched, is the Priest. He is bidden to arise. During the ritual that follows his white habit is covered over with a red tunic. Both return to the altar. Shortly thereafter the veil closes before the altar with the Priestess behind and the Priest before. Beautiful rites follow with the celebration of the gnostic mass crowning the event.

At the end those wishing to participate may taste of the blessed sacrament. One by one, in their white habit, they come before the altar and each individually receives it. Then come those not belonging to the Order. At the close the music reaches a climax and everything seems to vibrate while the steele is removed and the rose cross placed where it was before. The book of the law is carried from the altar by the deacon and the altar boy extinguishes the candles. All remain in reverent silence and when the music has ebbed away and, from the next village the bells toll, one by one they leave the little underground gnostic chapel and emerge into the beautiful surroundings of green meadows, tinkling cow bells and an azure sky. Everything is bathed in sunlight and the fresh clean air of Swiss Appenzell.

Those who attended a mass for the first time, as celebrated by the early gnostics, have gone through an experience full of ritualistic symbolism that will become more and more revealing to them as time goes on.

And then came Monday. We began to work as you know how. The laboratory with its several rooms proved too small to hold the over twenty participants so we moved part of it, needed for the demonstrations into the large garage. Benches were put in, a table placed at one end and we were ready to proceed.

Here we demonstrated other processes on how to extract the sulphur from the plant world, getting its hydroscopic and dry substance in the purest white. Fermentation and other demonstrations went along with the inner alchemy so essential for successful manifestations. The weather was so beautiful that classes were conducted outdoors a great deal. On the meadows the zodiac was set into motion by its sun and planets represented by class participants. It was an impressive sight and experience to feel what goes on in our solar system. Many of these experiences we captured on film.

Someday you shall see them as they were actually performed. We went through the actual experience of using the divining rod. Several at the same time had to demonstrate the results over water veins deep underground and some not so deep. Those who saw, for the first time, simple and special rods react in a way that they actually whirled in the hands of those using them could hardly believe their eyes. Some never had a divining rod in their hands before. With the pendulum similar tests were made. It was observed by all present, that the pendulum held by those demonstrating simultaneously showed the reversal of the swinging motion when they came over a water vein. At another time three ladies and one comparatively small gentleman had to demonstrate the law of levitation. Using only the index finger of the right hand they lifted me (all two hundred pound body weight) high into the air. All these things you are reading here were not conducted in a darkened room, while only a few selected persons were

permitted to witness, but in broad daylight, outdoors, for all to see, in Switzerland, during the month of October, in the year 1967, in the Kanton of Appenzell.

You will recall when we came to that point, after having separated the three essentials of sulphur, salt and mercury in the laboratory and found it comparatively easy we had a rather great difficulty separating our soul from body and mind. At the very end of this phase when we came to the description of soul, while in the open during the glorious sunshine, all went, in the words of some of them, through a near ecstasy. This was not a trance or such condition, but an experience individually gone through and jointly testified to independently of each other.



Beautiful Alpine weather made it possible to conduct some of the classes in the open.



The divining rod experiments made the rod whirl sometimes like driven by a motor.

We could go on and tell you of the wonderful people who came for these two weeks. Some are well known here in Europe, practicing medical doctors, journalists, musicians, etc. It did not matter, it was a parting of moist eyes when the time came to say "Auf wiedersehen" which all hoped and prayed for to actually take place in the very near future.

Before we left Abtei Thelema, we gathered once more in the lectorum. Here Frater Paragranum was given a citation for the unselfish help he extended and an envelope with 100 Swiss Franks from the students for Thelema. The hostess of the inn "To the Rose" was given some red roses, each representing one of the participants and two white ones indicating my beloved companion and her partner. She too was presented some beautiful flowers and a large token of Swiss goodies. But most touching was the presentation of a framed, handwritten scroll with the names of all participants, an envelope of like amount for the penny fund of the students in the U.S.A. and a planetarium to be sent direct from the manufacturer to the P.R.S.

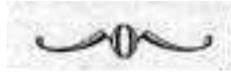
When these presentations were concluded we were all invited to the Chapel underground. There the head of the Monastery, after telling us with deep emotion that the lectorum was used the very first time for such an occasion as had transpired during the last week, reached reverently upon the altar and presented their sacred steele as a gift to the one who writes to you these lines. It was signed by him with the imprimature and the date of this memorable occasion. What else could be done but to raise it in adoration to the Most High, blessed be His name, and bestow a benediction upon those assembled who are joined heirs.

But now this must be closed and put into the mail. Remember, this is your letter. It was meant for you only. The snapshots and movie film you shall see after we return and meet again. It will show the experience better when relived on the screen and every action followed.

In a later letter you shall hear some of what we have experienced and what lies before us.

May peace be with you.

Your Frater A. and Soror E.



Laboratory Expansion Program

The chairmen of the areas for the laboratory expansion, to which we are all looking forward with great anticipation, are really doing a great job. Most of the subscribers who have attended a study group of the P.R.S. realize the great need for this added facility and have come forward with small and large donations as their income and enthusiasm dictated.

To date all donations including the first anonymous \$250.00 totals \$1,680.87. Our program didn't really get under way until the summer months so we are all encouraged as to the results so far. This added space which our donations will support will prove itself to be a most rewarding addition to our alchemical studies.

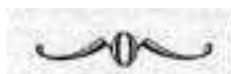
We have high hopes for reaching our goal of an average of \$250.00 per area for each year. There are 12 areas in all. Our year is not yet over if we consider the birth of the P.R.S. in May. The time the campaign was started in which the chairmen were contacted also coincides with this. Everyone participating deserves a big "Thank You."

If there are any questions in your mind which have not been answered satisfactorily, please feel free to contact your chairman or write me direct.

Mrs. Viola Engel

9620 West 57th Street

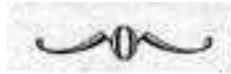
Merriam, Kansas 66203



1968 DONATIONS

This is the final Bulletin this year. Soon it will be time for 1968 subscription and library donations. Let's start the year out all up-to-date and shipshape. Please indicate on all payments how you wish to have the

funds credited.



It is with deep regret that we announce the transition of Frater Deb Ames on September 30th, 1967. Deb was one of the group of five to attend the first P.R.S. class. Mrs. Ames writes that he worked until 10:00 p.m. the evening before his passing. Our hearts go out to Ellen in her loss.

THELMA

"THE WORD THELMA is Greek and means "will." Comparatively little is known of this gnostic order. The Illuminati in Germany, several centuries ago, and other orders ante-dating it, were known under this name. To the English speaking people even less is apparent. At the turn of the last century an order in England known under the name "The Golden Dawn," received its charter from just such a gnostic order. Except for this occasion little is known of Thelema in English speaking countries. In Europe, in the mountains of Switzerland, Thelema still exists.

This order follows the gnostic teachings, its rituals and life. Like the Kartharter in the Pyrenees, between France and Spain, the guardians of the Holy Grail, their legends and their sacred places inmits the mountains, so is Thelema heir to the ancient teachings handed down for generations to those who can be entrusted with them.

Their rituals are full of symbolism which aspirants have to learn to unravel. Initiation requires lengthy preparation.

Much has been taken from the gnostics and corrupted. Many rituals go under the name of gnosticism, but little can be discovered from such psuedo rites.

Thelema performs a wonderful work in keeping the gnostic flame alive.

In a stronghold of the Swiss Alps Thelema guards the records entrusted to its care. Surrounded by war ravaged countries, Switzerland has zealously guarded its independence. One may therefore rest assured that it will continue to safeguard its esoteric heritage under the symbol of Thelema for many generations to come.

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PARACELSUS

RESEARCH

SOCIETY

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No. 34

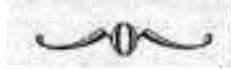
Laboratory Expansion

Our Laboratory Expansion Fund is still growing and we hope there will be enough for the initial remodeling to be started in the next few months. All contributors will be happy in the knowledge they are giving to make the way easier for other students because of the advantages the added facilities will bring.

Viola Engel

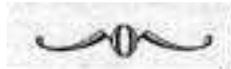
Reminder: Please specify on all checks that your donation is for the Laboratory Expansion Fund Thank

you



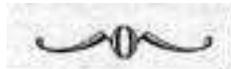
Frater Albertus' Return

As this Bulletin goes to press the Frater Albertus' are in San Pedro Sula, Honduras, Central America. About the first of March they will return via Los Angeles for a short stay and then be home in Salt Lake City before this reaches you. We appreciate the patience of those whose special questions required Frater Albertus' personal answer and whose replies were thereby delayed. We will be glad to welcome the travelers home.



Fall Study Group for 1968

The exact terms for the 1968 groups will be announced in the next issue of the Bulletin. Those who desire to have this information sooner should write to the secretary who will give particulars after Frater Albertus returns the beginning of March. It is only then that the exact dates will be available.



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EX LIBRAS

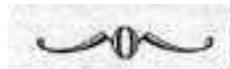
The days of a life compare to pages of a book wherein thoughts, actions, deeds, and desires are inscribed. When one encounters a worthless book, it is discarded, whereas the possession of a book whose pages are filled with worthy actions, information, inspiration, and illumination is a joy to read. Such books are cherished, held dear, and emulated. What is the difference in books that distinguishes authority and wisdom from the trite and mundane? Is it not character, the doing in a proper manner? This may be defined as following the dictates of the one within, living the principles set forth by the conscience. In so doing one becomes a leader and an example in his realm for he follows no other than one whose being is law and whose cloak is truth. This brings strength, purpose, and days of value. Once someone asked: "When a book is opened and on the inner cover a plate is found with the warding 'Ex

Libris' attached-what does it mean?" The reply: "This book belongs to the one whose name appears below the wording." The questioner blushed visibly and later confided, "It gave the book an important look and I wanted to impress my friends with it, so I told them that it was given to me by the one whose name appeared on the plate. I imagined that it meant something like 'with my compliments'." What does this indicate? It seems that the uninformed one wishes to use the feathers of another bird. The urge to appear important is quite predominant with the insecure. Observe it in your surroundings. Perceive how people of small stature attempt anything to appear taller. Many can recall the bald man extolling the former glories of his hair. How often does an actor show his scrap book, point out press notices, and drop casual remarks of how he is acquainted with this or that great name. Altogether there are too many such instances to be ignored or to be brushed aside as incidental. These instances are of extreme importance in the life of the average man and woman.

The basic insecurity of such persons is the lack of Communion with the One within; often there is a complete denial of such a presence. These unfortunates see themselves isolated, subject to the willful acts of others as miserable as themselves and the vicissitudes of fate. If they believe in Deity it is one outside and apart from themselves on whom they heap grievances; beg for rewards and attempt to trade acts of piety for material gain. Seeking hither and yon for succor they identify with another unfortunate who has attained some worldly success. Accomplishments of the other are portrayed as their own to lessen their insecurity and build their image. If it were only realized that one is never alone and subject only to the love of the One within, these lives would be miraculously changed. Faith would replace doubt and happiness misery. Though it takes time to make a complete change, doing so brings contentment.

Out of books and other records mankind has gathered the blossoms and flowers of accumulated knowledge. Carefully planted seedlings in fertile ground produce a harvest. Not wanton scattering but careful planting and nurturing give us the key to God's and nature's marvels. This knowledge fills the books that make up the library of creation.

Are we only repeating words found in books, or do we strive to find the knowledge therein that belongs to all. Ex libris? Out of what library; out of what collection of books? We find what we are looking for in nature's storehouse, wherein the wisdom and love of God is revealed, and not in the borrowed adornments that man hangs on himself to conceal his own inefficiency and ignorance.



A Letter from India

Dearly Beloved:

Since writing to you from Switzerland we have been to Portugal to see just one individual concerning the work in which we are engaged. Likewise in Madrid, Spain, with stopovers in Barcelona, Nizza and Rome. In Rome Dr. Amim Wegner received us graciously. He has a residence both in Rome and a villa

on the island of Stromboli. Dr. Wegner, whom the German

Federal Government decorated for his various achievements, is an ancestral heir to the Teutonic Order of the Templars. It was interesting to note the links' with the esoteric orders in Europe, that are hardly known to outsiders: which our contacts established. We had many opportunities to verify this in the several countries which we visited and the individuals connected therewith. From Rome we went to Athens, then to Beirut and Teheran. We had to bypass our intended stop in Kabul, Afgahnistan, because of our commitments in India. Time would not have permitted further delays.

Arriving in New Delhi, one is appalled by the poverty and lack of hygenic conditions. The first thing we noticed, when leaving the airport was women sharing the heavy menial burdens of men. Carrying twelve heavy clay bricks on a board on their heads, they climb up rickety, spindly built scaffolds constructed from swaying bamboo sticks. The streets are filled with people who, when evening comes, lie down on the sidewalks upon their blankets and go to sleep, for want of a home. The noise of the streetcars, taxis and pedestrians walking by does not disturb them. In the morning they are awakened by the harsh, cawking and shrill cries of the birds that scavenge for food.

In New Delhi we made preparations to go to Simla and further north towards the Himalayan range. Communications in India are not what they are in western countries. We telegraphed our arrival, as previously arranged with Prof. A. K., but no reply came, at the expected time, as to how to proceed. Since it would have required a lengthy trip by train and then by bus we had no choice but to wait. In the meantime reports came in that heavy snows had fallen in the region where we were going. Whether our telegram was delivered or the return requested reply did not reach us, we lost our contact. Disappointed we left New Delhi, after several days, for Acgra.

It should be remembered that the India with its stately buildings and palaces is as far removed from the India of the lore of the Vedas, Upanishads and Bhagavad Gita, as ancient Egypt and Greece is from the Renaissance. The buildings and monuments that you see in India today date from the time of the moguls and are of pronounced Islamic influence. Italian artists were brought in by the wealthy moguls when it came to fancy marble work and other artistic decorations. The Taj Mahal is one of such buildings. The dazzling charms of the one thousand and one night Arabian stories are only too evident in such beautiful edifices. Everywhere the magnificance of the wealthy contrasts with the poverty of the untouchables.

Benares, the Holy City of the Hindoos, is what Mecca is to the Mohammedans and what Jerusalem is to the Jews and Christians alike. Pilgrims come to bathe in the river Ganges, or Ganga, as the Indians call it. Others come or are being carted and carried there to die. The funeral piles on the Ghat, the large stairs that lead into the river with its adjoining platforms, crackle with the fire as the corpses are cremated. No tears are shed by the bystanders. Only joy prevails. The weary wanderers have reached their journey's end. Misery, hunger, disease are now all a thing of the past. Nirvana awaits him who can bathe in the holy river Ganges or who can be cremated there and his ashes strewn upon its waters, or whatever remains of the not entirely burned corpse. Eternal bliss has been attained, so the Hindoo believes.

The government furnishes wood free of charge to all for cremating purposes. Women are not allowed close to funeral pyres while the flames lash out from the burning wood. It is a wise precaution. Some are still deeply embedded in the ancient tradition and would have to be restrained from throwing themselves into the crackling inferno on the Ghats. When at the end of the burning a large clay watervessel is smashed into the glowing embers it is the end. The vessel is now broken into pieces never to be mended. Nirvana has been attained and the body need not incarnate again.

The bystanders are not so fortunate. Theirs is still the woe and poverty of this world, while the ashes float down the river Ganges and mingle with the dead bodies of animals that were thrown in it. If an animal dies it may still have organisms like bacteria and worms in it which are alive. Anything living cannot be burned or cremated but must be given outright to the mother Ganges. In this water sacred rites are performed. Its water is reverently cupped into the hand, brought to the mouth and swallowed. Yet, it is claimed that it is about the purest water that one can drink, free from fatal germs and harmful bacteria.

Adjoining such funeral procedures which take place constantly, moslems take their daily bath in the river. The Koran requires a daily washing of the followers of the Prophet. Veiled women cross the streets and pass their Hindoo neighbors with red dots on their foreheads and the parting of the hair shows the same color. Varanasi, as Benares is called by the modern Indians, is a fascinating City -not in the sense of western medieval cities, but for the unwritten history that transpires constantly before the observer.

We could tell you of the temples we have visited, the holy places we have seen and the luxury we have been surrounded by in midst the crudest poverty. It was forced upon us by circumstance because a westerner not accustomed to such conditions would get violently ill by drinking the water and eating the food the Indian consumes at home. His home is, in some cases a hovel built out of cardboard and scraps of wood, large enough to crawl under it with a raised cot to sleep upon and for the animals to crawl underneath. Even so-called houses outside the cities and within, are sheltering the goat, dog, children and adults in one room, that is for living, sleeping, kitchen and toilet quarters. The water buffalo, lying in the front waiting to be milked, is a source of nourishment; the milk is twice as rich in butterfat as ordinary, if one is so fortunate as to own one. But then it may be a venerated cow belonging to nobody, just wandering by to obstruct the traffic on the street. The constant tooting of the footpedaled taxis with their handpressed horns adds to the shouting of the beggars. The cows and water buffalos sunning themselves on the street, obstructing the traffic, are aware of their holiness, since they may at times deem it below their dignity to move on.

For the visitor a luxury hotel is available in every larger city. In a smaller town or village no such accommodations exist. Thus the average visitor to India never sees India as it really lives. On the big walls of the Ghats and any ordinary surface such as dwellings where a flat surface is available, daubs of a brown substance in form of cakes or paddies are plastered upon it. One can recognize unmistakably the imprint of a hand upon each single cake. This is fresh cow dung placed on the walls by the women. When it has dried sufficiently in the sun it is peeled off and the cakes are gathered and carried upon the head of the woman to be sold and used as fuel. One can see them burn it under tin cans wherein they cook their food. It does not give off any unpleasant odor. The living have to use dried cow dung because

there is not enough wood available to cook with. But still the government furnishes wood, free of charge, to cremate the dead. Seeing them prepare their food on the sidewalk in a tin can, mashing it with their fingers and putting it into their mouth, one wonders how they can endure it all.

In Calcutta riots were the order of the day. We were cautioned to stay away from this city by those who had come from there. Newspapers told of violence and great dangers. But we had no choice. We were expected. We had commitments to meet. We flew from Benares to Calcutta. It was Christmas and the weather was hot, yet it was their most pleasant time of the year. During the summer the humidity in northern Bengal is so high that one gets up from a soaking wet bed in the morning. This experience was spared us, as we were so kindly informed by our host, Dr. B. Here too we had notified our host, a Brahmin, of our arrival and he waited at the airport for us. But since the terminal is separated for overseas and interstate arrivals we missed each other, after having glimpsed one another. So we went to the hotel in Calcutta. A hectic search culminated in a telephone connection after considerable time with the ashram where we were expected. In the early evening an assistant arrived. We took the train and were called for upon arrival at the station. We were then driven by automobile through the dark night until we came to Shastri Villa and shortly thereafter Dr. B. arrived from his frantic attempt to catch up with us. After a late meal we were shown to our quarters. The servant slept next to our room after having prepared the large bed and making certain that the big mosquito net was securely in place. We were told that a call would bring him immediately to our assistance. It was about the hardest bed we had ever slept on - not in. But we never slept so well, and awoke refreshed in the morning. The tall coconut palms waved in the breeze and the other tropical trees swayed in the same lazy rhythm. A large wall surrounded the place and a badminton net was on the lawn. Floodlights provided light for a game in the evening as it was too warm during the day even in the cool Bengal winter.

Bathing and toilet facilities are different from those in the Western world. Only hotels have such modern implements. Here, in the ashram, everything was Indian style. While washing oneself water is poured over the body. Toilets provide no seating. We soon became accustomed to this, to our own surprise. If Paul became a Roman to the Romans and a Greek to the Greeks, we became an Indian to the Indians, and it turned out they loved us just for that, because they were concerned if we would adopt their standards. The only trouble we had was with the spices in the food; they were good tasting but strong. My beloved companion experienced a little difficulty, in the beginning, with their effect upon the digestion. But the good doctor had a remedy and in no time everything ended well. Everyone in the ashram treated us with the utmost courtesy. Others came and made us their courtesy calls. Just as the police prefect left a doctor of chemistry called. He was the manager of a paperpulp factory and invited us all to his villa the next day for dinner. We accepted and the next day found us at his beautiful place on the banks of the Ganges river. The Ganges crosses this part of India before it empties into the Indian Ocean.

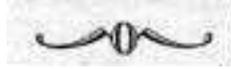
As we sat on the veranda and watched a glorious sunset over the Ganges, my wife began to hum the melody by Mendelsohn "On Wings of Song," which deals with this part of the country. However, we were not the only visitors. Dr. B. had arranged to have another Brahmin there and in the course of time this Brahmin asked to see my hand. He then took from a pouch a protractor and a square and he began to measure various arcs on my hand, noting the results carefully on paper, rechecking them frequently. He

did not know anything about me, not even my true name, since I have, at all times, during our travels been known under the name Frater Albertus, and that could mean many things to many people. Mental telepathy was not involved. After a while he said: "You are approaching fifty-seven years. You were born on the fifth of May, nineteen hundred eleven at three-thirty A.M. your local time." He later gave the exact minute. Then he told those present in halting English and mostly in Hindi who I was. Both doctors took great pains to translate his words into proper English and were often not sure if the translation had the meaning intended. So they made very certain among themselves to have a correct translation. What he told us then about me concerning the present and past was most revealing. What he said about the future will have to wait for its substantiation or refutation. Modesty forbids me to even hint at what was said. This was not an ordinary gypsy palmreading; mathematical laws were consulted and their accuracy was astounding. You may not be inclined to believe what you read here, but it has happened to me in the presence of others. Those who are informed say that the Brahmins, who are the priests and teachers to this very day, have palmleaves handed down to them; upon which they will find written, a hundred and more years ago, your horoscope for this life. These tell about your previous, present and future incarnations. At a given time of the day such Brahmins are able to measure your shadow and from its measurements give you your name, birthday and all subsequent information concerning you. Fantastic? Perhaps. Nevertheless, it is being done.

This reminds me, a German medical doctor, whom we met in Bangkok, gave me the name of a German psychology professor who went to India. He spent one whole year there trying to find such and similar psychic phenomena to write a paper on and submit it to the faculty. Not once in the entire year did he find a single instance. Disappointed he returned to Germany. By contrast, the second day after our arrival in the ashram arrangements had been made to verify them to us. On another occasion we were informed that we had been expected for the last twenty-seven years to come to this ashram in India and teach them; we were supposedly one of them, although living in another country. Dr. B. was told this when a young man by just such a Brahmin as mentioned. There was little room left for further surprises. It should not be overlooked that there is a great difference between superstitious Hindoo practices of the masses and the enlightened teachings of the Brahmins. Of the latter there are relatively few found presently in India. These custodians of this ancient wisdom are not generally known, even among their own countrymen. The Brahmin who told me about myself has had as guru, a venerable professor who is teaching at the University of New Delhi. This will give you an idea of the confusing paradox which India presents to her many visitors. The multitude knows very little about the secret wisdom still to be found in present day India. Only very few are taken into the confidence of the Brahmins. And they know whom they may entrust with their wisdom.

This letter must not be too lengthy. You must hear what goes on down under. We are now below the equator. Here the Southern Cross adorns the sky at night. No North Star guides our way. The South Pacific washes on all sides of beautiful New Zealand. Our work here concerns the ancient orders who sent their emissaries many years ago, at the turn of the last century, to lay the foundation for a great work to come about in this part of the world. Here too, it is amazing what we have come across and for which we can witness. Soon you shall hear about some of this.

May peace be with you.



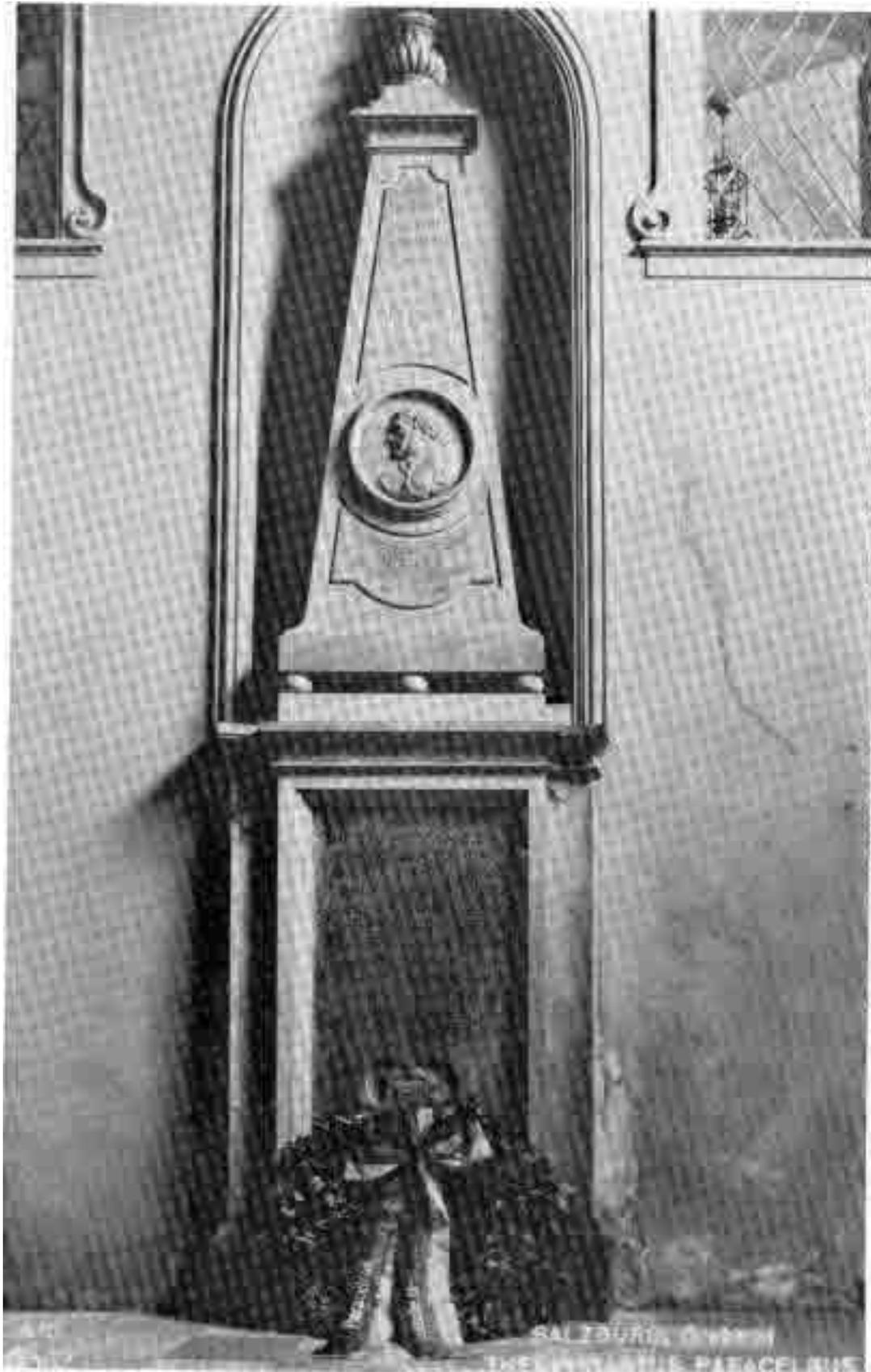
Donations

The Internal Revenue service asks non-profit organizations to make announcement regarding the definition of tax exempt contributions. The following is quoted from the appropriate section:

To be deductible as a charitable contribution for Federal income purposes under section 170 of the Code, a payment to or for the use of a qualified charitable organization must be a gift. To be a gift for the purposes in the present context there must be, among other requirements, a payment of money or transfer of property without adequate consideration.

As a general rule, where a transaction involving a payment is in the form of a purchase of an item of value, the presumption arises that no gift has been made for charitable contribution purchases, the presumption being that the payment in such case is the purchase price...

...In showing that a gift has been made, an essential element is proof that the portion of the payment claimed as a gift represents the excess of the total amount paid over the value of the consideration received therefor. This may be established by evidence that the payment exceeds the fair market value of the privileges or other benefits received by the amount claimed to have been paid as a gift.



PARACELSUS' BURIAL PLACE

IN

SAN SEBASTIAN CHURCH

AT

Salzburg Austria

Transcription above picture:

PHILIPPI

THEOPHRASTI

PARACELSI qui

tantam Orbis Famam

ex Auto Chijmico

ADEPTUS

est,

Effigies et Ossa.

donec rursus circumdabitur

pelle sine.

Jobic: 19

Transcription below picture:

sub Reparatione Ecclesiae

MDCCLII

Ex sepulchrati tabe eruta

huc Locata sunt.

CONDITUR HIC PHILIPPUS THEOPHRASTUS INSIGNIS MEDICINE DOCTOR ~ QUI
DIRAILLAVULNERA, LEPRAM PODAGRAM: HYDROPOSIM ALIAQ INSANABILIA
CORPORIS CONTAGIA, MIRIFICA ARTE SUSTULIT, AC BONA SUA IN PAUPERES
DISTRIBUENDA COLLOCANDAQ HONERAVIT, ANNO MD XXXXI DIE XXIII SEPTEMBRIS
VITAM. GUM. MORTI

PAX VIVIS REQUIES AETERNA SEPULTIS

The last paragraph reads.

Here is buried Philippus Theophrastus the distinguished doctor of medicine, who through wonderful art healed Malignent Wounds, Leprosy, Gout, Dropsy, and other incurable disease of the body, and who gave his possessions for distribution among the poor. In the year 1541 on the

24th day of September he exchanged death for life.

Translation from another grave in the same church:

Age is the price of virtue; Therefore this pious old man lived Long above eighty years.

The woman, who loses the husband, The brotherhouse, where he ruled, Deplore his bier.

No herb helped against his passing. The physician must, like everyone, die.

He put the brotherhouse as inheritor, Only his soul he willed to God, But dear reader, take heed, Often, after this life's end, The physician himself is a patient, Therefore make prayer your medicine.

-1777

DR. FELKIN

PRIOR TO THE FIRST WORLD WAR Dr. Felkin, as chief of the "Order of the Golden Dawn" in England, made arrangements to provide for the reestablishment of the ancient wisdom in the Southern Hemisphere. Having received his instructions in Germany and other European countries, he left for New Zealand in 1916. He had been to the South Seas previously for preliminary arrangements; but not until then did he take up permanent residence with his family in Havelock North. Realizing that the Order in England would be mutilated by others who would come after him he took with him what was permissible to transplant.

It was thus that the Order of the Golden Dawn, the Stella Mutuina, became known under the Maori name "Whare Ra," meaning House of the Sun, in New Zealand. With the passing of Dr. Felkin, as one of the three chiefs, in 1926 his wife and daughter became the heirs and carried on. "Whare Ra" is still active to this day and so is the "Order of the Table Round" close by. Both are the work of Dr. Felkin for the emanation of the work "down under."

The flame has been kept alive. Soon it shall become a beacon of hope for those who look for the unfoldment of the laws as they have been preserved in the archives. They are watched over by those who shall then toll the bell for all to hear--the bell which Dr. Felkin brought with him as a symbolic ensign.

Dr. Felkin will always be remembered as a pioneer who laid the groundwork for future generations and for the preservation of the ancient wisdom in the Southern Hemisphere.

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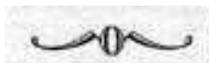
Letter from New Zealand

Rudolf Steiner

PARACELSUS
RESEARCH
SOCIETY
2nd Quarter, 1968
No. 35

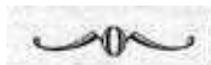
ALCHEMICAL SYMPOSIUMS

The 1967 symposium took place in Switzerland. In 1968 it has already been held during February in New Zealand. We will have a 1969 symposium in Salzburg, Austria. As usual no further announcements will be made in the Bulletin. Information will have to be obtained directly from the P.R.S. by those interested.



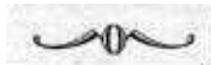
Vulcan

We would like to express our appreciation to Carl Stahl, author of "Vulcan--the Intra-Mercurial Planet," for mailing a copy as a gift to each subscriber of the Alchemical Laboratory Bulletin. Carl Stahl has for years been an active participant in the P.R.S. work, especially in astrology and alchemy.



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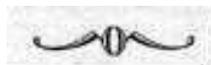
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All book orders and matters pertaining to publications by the P.R.S. should be directed to: Lotus, Broadlands South, R.D. 1, Rotorua, New



Acknowledgment

We wish to acknowledge the splendid work done by Albert Hall, Stanley Hurbert, Dr. F. Regardie, Viola Engel and Alice Miller for proof reading the manuscript of the "Seven Rays of the Q.B.L." during our absence. It is now in the hands of the printer and we have been informed that it will be available May first.



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Consuetudo Pro Lege Servatur

Custom is observed as law. Many customs have become lawful observances-among them Easter. Easter, what a word and what all it signifies, besides being the most important of the Christian observances. Easter, and the days immediately preceding it, stand for one of the greatest sacrifices and for one of the greatest expressions of divinity. Christ was crucified and resurrected. According to Christian mythology, "Christ died in order that man might live, that man may be saved, that he may be free from his so-called innately sinful nature." Christ was crucified for an ideal, for being true to himself, and for the love that he expressed for his fellow man.

Is it really important to apply Christian mythology, as it took place about 2,000 years ago, to our modern society?

Wouldn't it be more meaningful to speak of the true meaning of Easter in the context of contemporary society? What about the man or woman dying prematurely of illness, or being killed carelessly in an accident? What about the children, women, and men suffering innocently from the horrors of wars and natural catastrophes? What about the young men giving their lives on the battlefields? One could go on and find many more examples of sacrifices. Are these less meaningful to the persons involved than the crucifixion of Christ? They might be for the environment that they take place in, but certainly not for those directly involved. Certainly there is plenty of crucifying going on in the lives of men, involving physical and mental pains. However, the question arises whether any resurrections also take place. This is very difficult, if not impossible, to answer. We probably have to ask the question, resurrection from what?

Thinking again in terms of Christian mythology, aren't we taking the events that took place some 2,000 years ago too literally? Aren't we really overlooking the real meaning of Easter? Wasn't the crucifixion of Christ first of all to signify the victory of man over his senses, his desires, his thoughts? Isn't this victory really a prerequisite for man's efforts to gain the so-called salvation? Shouldn't this really signify the mastery of the mind over matter, or of the soul over the mind? Isn't it this that is really necessary to transform man into a new being? This mastery of man over him self is necessary for man to resurrect himself. He can only achieve this through his own efforts. Just as there can be no rewards without efforts on the material plane, there can be no resurrection without effort on the spiritual plane. Man has to master himself in order to transform his nature, to become humane, to be in harmony with the Infinite, the Supreme Being, the God of his heart, or whatever you might want to call it.

Isn't this lack of crucifixion and the accompanying lack of resurrection responsible for the current state of world affairs? Aren't the current events a reflection of the mentality of mankind? Can we ever hope for a better tomorrow without a mental or spiritual regeneration of each member of

the human race? As long as man fails to awaken to his responsibility, conditions will not improve. Another expression of the carelessness of man to have done something in this direction is to be found in the growing restlessness or uneasiness in the western world, for example. And this despite a rising standard of living. Why? Because man is no longer satisfied with the mythology that has been passed down to him through history. Though man has become more alert and awakened, he finds himself without an inner support.

Besides an inner reformation being primarily the responsibility of each man, shouldn't the various institutions, especially the religious denominations, try to live up to a new challenge, enticing man to do something himself, rather than to be satisfied with the crucifixion of Christ. Man should come to the realization that he cannot pass this responsibility to Christ, just as he cannot transfer the responsibility of any of his actions on the material plane. Man has to be brought to the realization that nothing really stands between himself and his maker but carelessness or unwillingness to crucify and to resurrect himself. It is only then, after the first steps have been taken in this direction, that our environment will become a better one. The changed outlook of men then will not longer permit crimes, wars, hostility of any kind to exist, whether on an individual, or national, or international basis. *Consuetudo pro lege servatur* -custom is observed as law- will have given to men a deeper meaning.

CLASS SCHEDULE -- FALL 1968

September 1-14	2A
September 15 -28	1
September 29 - October 12	Special
October 13 - October 26	2A
October 27 - November 9	2B
November 10 - November 23	Special
November 24 - December 7	1

CORRECTIONS

Bulletin No. 34, page 399, for Ex Libras, read Ex Libris. Last page for Stella Mutuina read Stella Matutina.

Ancient Orders

Lecture given on February 19, 1968, at Tauhara Hall, Taupo, New Zealand by Frater A.

Claims and counterclaims by individuals and organizations have confused the issue when it comes to establish the origin of so-called ancient orders. First we have to know what is to be understood by the word ancient. The dictionary says among other interpretations: "Belonging to the period before the fall of the Western Roman Empire." This can be a matter of antiquity up to medieval times. The period involved comprises an enormous span in years. Orders, in the sense used here, will be considered as religious and fraternal. Religious orders consist of monks, friars, and nuns. Fraternal orders, such as the Knights Templar, are bound by a common rule of life and have a common monastic and military character. We shall then consider the basic concepts of orders under discussion as: Religious-theological and non-religious-militant. The first are confined to individual ecclesiastical institutions while the second are independent militant (lat. militanem-militmiles-soldier). A militia is a system of discipline, organization or tactics. This does not necessarily imply only professional soldiers but also a citizens' militia. The knights of the fraternal orders were not primarily professional soldiers. They became such only when the necessity arose. Titles such as noble knight and herald are similar to noble servant and messenger or envoy. Knight, from the German word knecht, means literally servant. Looking upon fraternal orders (lat. fratrem-brother) as distinct from religious orders, there will have to be a difference between the two. Otherwise no separation or distinction becomes necessary.

When instances of amalgamation appear in history, where both orders merged, as was evident during the Crusades, it was only temporary. At the same time it gave added protection to those knights, who would have become subject to ecclesiastical domination. Knights Templar were known to the outsiders as defenders of the faith. They were

careful when it came to state it specifically. Externally it was Christian in name, but not the inspired zealotism of religious fanatics. By contrast their Holy See was not in Rome but in Jerusalem. This added to the appearance as defenders of Christendom only, who likewise had beginnings in Jerusalem. The knowledge therefore which they supposedly helped to defend was not: solely based upon the councils of the church fathers. They were differently oriented, in the true sense of the word. From the East, from the Orient, the knowledge had come to them, which excelled the beliefs of the church. Such knowledge was handed only to the noble servants who were found worthy to receive it. It was the wisdom of the ages that had endured and needed now more than ever to be established as a balance by those who opposed one sided religious domination. The pressure became more and more and under the cloak (literally) of the cross, they aligned themselves with the forces that by sheer weight of mankind dominated. So it became that such fraternal orders, among them the Knights Templar, infiltrated the church.

At the year 1098, Robert the abbot of Molesme, founded at Citeaux, in France, the order of the Cistercians. It has been claimed by historians that it was an offshoot of the Benedictine Order, founded by a monk of this name. An Abbot heads an Abbey which is a society of monks. This society of Cistercians had a peculiar name. It was not named after a founder like Benedictine, Franciscus and others, but after cist, a Greek word, meaning a chest, sarcophagus or receptacle for sacred utensils used for mystical purposes. We are dealing here with a completely different type of order. Just as the Benedictines stressed the various sciences so were the Cistercians the architects, the guardians of the symbolism whereby greater knowledge and wisdom was dispensed to those to be trusted. The genuine Knights Templar kept the torch glowing within their sanctuaries. On the outside they paid allegiance to the powers who had dominion over them, realizing that a living Templar was worth more to mankind than a dead one. Within the inner circle, very difficult to penetrate, was the cist guarded and made available only to those who could be vouched for by the guardians themselves. In such manner was preserved the knowledge and wisdom amidst the very ones who sought to destroy it.

During the intervening centuries when oppression began to ease somewhat, part of this knowledge became available to selected outsiders, noble servants of a greater cause, than the one enforced by the churches. Later on orders were established that had no need to be concealed within the walls of persecutors, who never suspected to find them hidden within their own walls. These appeared under different names. Symbols by which they were known became standard insignias of recognition. Still later they penetrated into the merchants and craftsmen forming the guilds.

Symbols and rituals were further adjusted to prevailing circumstances and customs, due to the reformatory teachings that became more and more predominant. In such and similar manner many societies and brotherhoods were formed, each placing emphasis upon specific aspects of the teachings. Thus the natural philosophers, astro-cabbalists, alchemists, etc, appeared, stressing various aspects that appealed to them in particular. All, however, had their origin in the sacrist cist, watched over by the noble servants or knights, as they were better known.

One other peculiar incident became known during these times, that was a pilgrimage of those ready for more light. They had to wander for a time to the east. Such stories of Christian Rosenkreutz's journey whether actual or symbolic, indicates that the light had to come from the east. A way had to be found for the mind to turn towards the east where the greater light was to be found--not primarily the geographical east but the source of enlightenment. This was also to be found in the Occident by the keepers of the cist and in the Orient by the keepers there.

When offshoots of those original Templars make themselves known and claim a right to such knowledge, it is no problem at all to find out if they have it. All they have to do is prove it. No one in possession of arcane knowledge will refuse it to those sincere in their quest. This knowledge will be dispensed by them through practical demonstration of the laws involved. This will set them apart immediately from those who claim it can only be given

by ritualistic or symbolic presentation and has then to be worked out by the aspirant for himself. This is the sure sign whereby the genuine and pseudo initiate of arcane wisdom can be distinguished. No true initiate will refuse an aspirant who has proven himself worthy to receive it. Furthermore no individual or group of people can dispense any more knowledge than they themselves possess. Those giving it by way of rituals only have no more to give, else they would do so when the time has come for the aspirants to receive more. When it does not become available the student will then turn elsewhere in search for the greater light. The reason why the overwhelming majority of those putting forth such claims fail, is the limitation of additional knowledge from the very source which contains it. This may be due to the founder or reorganizer not having met the requirements in full. It would be like a medical-surgical student who has dropped out of the university before completing the required standards that would entitle him to be entrusted to administer to the human body within and without. Anyone not meeting such minimum requirements and still attempting to practice unlawfully would be called a quack. These same standards apply to the mystical, metaphysical, esoteric and occult fields. Those not possessing the required essential knowledge while presenting what insufficient laws they have accumulated, one way or another, are likewise quacks. The law of polarity would not tolerate it otherwise.

To establish the validity of the original from the offshoot is not difficult. For example: During the middle of the last century a lady known as Madame Blavatsky reawakened the Occident to some of the Eastern teachings. Her movement was known as theosophical. All those who have to fall back upon her expoundations like anthroposophists, theosophical societies, etc. are thereby established as having arisen from Madame Blavatsky's teachings. This will eliminate the one group of newcomers. What about those orders which antedate the appearance of Madame Blavatsky on the plane such as Knights Templars, Teutonic Orders, Illuminati, R C, Golden Dawn and others. Their origin is also comparatively easy to establish. If their teachings are primarily based upon ceremonial, ritualistic and autosuggestive systems encompassing therein all they have to offer, a separation from the original teachings is already evident. Rituals and ceremonies are only of value if the purpose for such is known before hand. If the symbolism contained in them has to be interpreted in order to find the knowledge which they are supposed to represent everchanging concepts by the performer, onlooker or participant will be found. Known laws have to withstand the test by proving and revealing their identity every time in the same manner.

Any order, that is an off shot of the original Templars, which are not limited because of that name to the early Christian era, can only teach what it has received from the source thereof. When, in the course of time, these have been altered or mutilated by the various successors as heirs because of even less acquired knowledge than each respected forbearer, a decadence will inevitably begin to show. In such cases very little of the original teachings will survive. Whatever remains thereof will become hardly recognizable as part of the original. In other words whenever a successor becomes less informed than his predecessor such knowledge declines and only the shell in form of preserved rituals and ceremonies will remain. These are then revived by way of autosuggestion when followers are requested to imagine certain effects deriving from variously interpreted symbols trying to bring alive again what is already dead. That which has been mutilated and died gradually out of its own accord cannot be revived. All such efforts have failed and will continue to fail. Evidence is to be found in such brotherhoods and societies who have borrowed already in their own times such rituals and teachings from those who attempted prior revivifications from what had ceased to exist as living knowledge.

If, then, such knowledge still is to be found by the keepers of the cist in both the Occident and the Orient under whatever name it is only a matter of having access to it, not through channels who are still actively searching thereof for themselves but the genuine guardians who possess it under their care.

An interesting incident may be cited in regards to it. The Cistercian Order flourishes still to this very day. It is considered as a strictly Christian religious order since its founding in 1098. What actually occurred can be told now

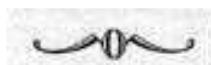
since the one involved has passed on from this plane only a comparatively few years ago. The world renowned picturesque monastery, Heiligen Kreutz in Austria is such a Cisterciansian Order. When at one time one of its monks, of Hungarian nobility and ancestry, asked his Prior if the time had not come again to reveal the treasures of the age-old wisdom of the cist in its fulness since so much of what had been given previously, in years gone by to outsiders, had become mutilated in the course of time through the ignorance of those who succeeded the informed, it was taken under advisement. By those in authority of the world-wide order this monk was selected to perform just such a task before the turn of the last century. He was given leave of the Monastery to remove his habit for the time being. He took again his former name of Lanz von Liebenfels and under carefully selected individuals he began with the restoration in Austria. Since it began to take hold among various groups and individuals in search of such knowledge it was deemed wise to establish it outwardly again in one of its former dedicated places occupied at one time by the order known as BS-C. Thus became the venerated castle Kraempelstein again the seat of the Order of the Knights Templar.

When Lanz von Liebenfels passed on at a ripe old age in 1954 he was buried with the solemn rites befitting a monk at the Cistercian monastery, attended also by those who worked with him in the outer world and had received the ancient teachings through him. This ceremony and ritual was a final acknowledgment by his beloved Order of the Knights Templar and the Cistercian Order for the work well done while on leave for this special mission. The Order is still functioning on the outside. But those who associated with Lanz von Liebenfels are getting along in years and look for suitable followers to carry on. One of the staunch supporters during his life was Many (Emanuel) Cihlar,* one among the many notables in Austria and the German speaking countries. He too has passed on into the great beyond while the one before you was in Vienna last year during the first week of December. All this one could do was to leave an eulogy to be read at his funeral, because on that day a pre-arranged commitment had to be fulfilled in another city.

Men like Franz Hartmann, Surya, Bernus, Cihlar and the like known in the occult world for their various contributions are not among us anymore. Others have not taken their places as was commonly expected by many. These men had a work to perform, each of his own. There is no need to fill such footsteps. This is a thing of the past. Any attempt to do so would constitute an attempt to revive what is no more among us. Presently the work has to be accomplished by individuals of this generation with the knowledge available to them personally. Such knowledge cannot be given vicariously. It has to be attained personally everytime by those who are to carry on. It is indeed a sad picture to conceive the future when those to take over are not qualified enough to be at least the equal of those who relinquish such positions of trust. Those following should become even superior to their predecessors by building upon the knowledge which is theirs by right of succession. If such leaders to come will have to probe again into rituals and ceremonies trying to find therein what symbols conceal or represent the time has just not come to make known again what the entire world is waiting for, namely to have the laws revealed whereby men may become masters over their destiny. Unfortunately this search still goes on among socalled brotherhoods and fraternities who lack the teachers of this wisdom to prove the laws involved by actually demonstrating their validity on both planes of manifestation according to the law of polarity.

As long as any order cannot produce a teacher or teachers who can demonstrate this ancient wisdom they are not in valid association with the ancient orders, manuscripts and documents not withstanding.

*Author of "Mystics At Prayer," published in U.S.A. by AMORC, San Jose.



A Letter from New Zealand

Dearly Beloved,

After leaving India we arrived in Thailand. Bangkok, like many capital cities throughout the world, has its two faces--the ancient traditional that competes with the contemporary, and encroaches upon the very heart of the city. Modern buildings vie with age old dwellings. Man is a peculiar creature. He hates to let go of that which has almost escaped his grasp. That which is no more he likes to conjure up again, just to be sure to discredit anything that might diminish its sentimental value. No greater contrast could be found than that in Bangkok. Ancient temples large and small dot the city and its surroundings. Buddhist monks in their yellow and orange robes pass the walking merchants dangling their wares on each end of their swaying bamboo sticks. The peculiar hats, worn by nearly everyone remind one of lampshades. Thailanders, both men and women, dressed in Western style mingle with those who still cling to the overwhelmingly preferred native costumes. They wear the loose pants, which are no doubt more comfortable in the sultry climate.

The floating markets of Bangkok are exactly what the name implies. Upon the multitude of canals that crisscross from one end to the other, small and large boats peddle their wares. Some of them looking like dignified dugouts paddled by the one and only person it will hold, have a board across the boat in front of them, upon which meat, fish, fruits, vegetables, baked goods and household articles are for sale. Everything is exposed and if a motorboat should pass and stir up some waves and water spray it is not frowned upon. It saves the merchant the trouble of washing his own wares. Houses, if you can call them such by western standards, line the canals. Some are fairly good looking, others again are in fragile condition. Bartering goes on all the time. Gullible tourists, of course, pay more for bananas and other fruits, since the vendors claim to understand no English and the tourist knows little of the change he receives in foreign currency. Ah!, happy days, when bananas that cost hardly anything can be had for any price. Tall loaded coconut palms and banana trees are swaying everywhere along the banks of the canals. Flowers grow profusely and vines creep up wherever chance will let them.

Temples are overcrowded inside and out with ornaments. The over-all picture is most interesting and creates a feeling of opulence and extravagance. However, upon closer examination it does not show the exquisite details one would expect. Actually their graceful appearances are due more to the overall form than to execution of meticulous details. What may appear from far away as intricate mosaics will turn out upon closer inspection to be broken pieces of china and tile imbedded into the mortar and stonework. Nevertheless it gives that typical oriental appeal, what with the fantasy of seeing "Anna and the King of Siam" come alive again. The royal barges, still in use, can be inspected at another place and emphasize here as anywhere else in the world the contrast of wealth and poverty. Temples overloaded with gold and jewels, brightly colored robed monks, women, besmudged from the heavy labor, steer barges loaded with coal along the waterways and unload them at their destination, while naked children jump into the water, innocent of the dangers which surround them. All these contrast with the deeply lined faces of the elders crouching in front of their houses or huts looking listlessly into a seeming void. Such is Bangkok as we saw it. The flower of Thailand, or Siam, as it was formerly known.

Of course, there are the sumptuous hotels for the tourists with swimming pools and every convenience of Western civilization. Airconditioned offices are next to swelteringly hot and humid shops. Bangkok the double faced city of the Far East is like the statue of a seated Buddha with two faces-one looking into the past and the other into the present. Only the third face looking into the future is missing. Such a statue we have yet to find among the many in Bangkok. Like a multiarmed Buddha it is trying to do too many things at the same time, thereby confusing the cursory onlooker who leaves bewildered and confused trying to figure out what he did experience. Was it actual or only a dream?

It was here where we met the German medical doctor, whom we referred to in our previous letter from India.

After leaving Thailand we arrived in Singapore. Greeted by a monsoon rain the likes of which we had never experienced before, it seemed that the heavens poured down every available drop of water. The water was so deep at some places in the streets that buses and autos were stalled. Singapore is typical English in the Malay. It was here that we met with Governor Romney of Michigan, who was at that time a presidential candidate for the United States of America. The rains kept us in the large mall surrounding the hotel most of the time. Only during intermittent let ups, did we have a chance to go out and see what we could. Governor Romney, a golf enthusiast, got cheated out of his round with the President of Malaya.

Our stay in Singapore was only for a few days. Then we flew to Australia. Our first stop was Darwin. From there we went into the heart of the continent, to Alice Springs, where the world's largest monolith is found--a monstrous piece of rock in the form of a mountain. The country there is bare. Talking about our American desert in comparison makes it look lush. Surrounding this oasis of Alice Springs is desolate country. Much of it the unexplored home of the aborigine, the kangaroo and other strange animals. Primitive cannibals, experts with the boomerang, live there unaware that their own advanced species are presently flying through space trying to explore other worlds. Again the strange paradox present everywhere in the world: a continent where aborigines live with the highest evolved(?) of his own kind.

(to be continued)

RUDOLF STEINER

DR. STEINER'S work is an elucidation of theosophical teachings as given by Madame Blavatsky. When he, as secretary of the Theosophical movement in Germany renounced his affiliation with the Theosophical Society, he did so to follow his own dictates. He founded his Anthroposophical Society and took man as the primary focal point in his quest for higher knowledge. This originally limited organization has become very diversified. Aside from the metaphysical emphasis in its teachings his approach to education, not only in regard to handicapped children, but in general terms, is gaining more and more attention.

The ground work Dr. Steiner has laid should be further tested and made part of contemporary education. In Germany, Switzerland and the Southern Hemisphere government approved and subsidized schools and institutions are using the Steiner method with good results. Present day educational systems are due for a general overhauling and the Steiner method of education provides an excellent media for further testing. It has enough potential within it to supplant much in our present pedagogical system. A half a century has elapsed since Dr. Steiner's concept of a better way to educate children. The time is ripe for the United States and UNESCO to undertake reforms. Lack of education has proven the greatest handicap for the improvement of not only sociological and economic conditions all over the world, but also for moral and spiritual concepts commensurate with the high ideals which man envisions.

Dr. Steiner's contribution towards this end deserves more widespread recognition.

**ALCHEMICAL
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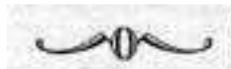
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1969 Classes

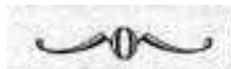
Winter and Spring classes for 1969 are filling up fast. We regret that we always have to turn away late applicants who think that application can be made at any time with acceptance assured for them. Except for an unexpected cancellation, there is no other way to make available class participation for those prepared to accept such at a short notice.

If you plan to attend classes in 1969 apply now! There will be no classes after April 1969, as we are scheduled to be overseas doing further preparatory groundwork, concerning the future destiny of those who are being selected and prepared, unknown to the outside, for the work to be performed by them as servants to mankind.



PHARMACIST WANTED

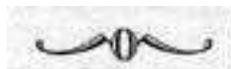
Do you know of a retired registered Pharmacist, preferably a subscriber to the "Alchemy Laboratory Bulletin," who would like to move to Salt Lake City, Utah. Please write to Frater Albertus Spagyricus personally if you know of anyone, even a non-subscriber for the time being, who would consider such a move.



OFFICE & LIBRARY FUND

Those not participating in the student laboratory expansion fund but who have pledged to the office and library maintenance fund a set amount per year, are asked to please fulfill their commitment.

Those participating in the student laboratory expansion fund are automatically released from their former pledge to the office and library fund.



BULLETIN NO. 1

We would like to purchase Bultetin No. 1. Since it is out of print and requests for back numbers are reaching us please find out if you know of anyone who would like to resell their copy to us.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: **PARACELTUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

PRAETERITA

"Things Past" is the title of John Ruskin's autobiography. In it he relates the influence of the past upon his own evolvment. He attempts to show that, what is past has not lost its value but can be reappraised and reevaluated by prevailing standards.

"Things past" that were of merit then, when compared by their usefulness under today's given conditions retain their value.

In Alchemy "things past" have to be scrutinized very carefully, because not all that has been written and speculated about in Alchemy is of merit. Too many spurious statements have been inserted into its literature that cannot be substantiated. Antiquity is no guarantee that "what was" has been carried over into the present, or has been proven and established. Many claims of "things past" are cherished because of age and are accepted as having been substantiated without further questioning. This is a great fallacy. Not all that has been handed down is proven but nevertheless has become acceptable. Much such speculation is inserted as factual when in reality it was only an assumption to start with. The failure of spagyric practitioners can be traced in most cases to the wrong premises upon which such experiments are based.

Assuming further that all alchemical writers know what they are writing about would be stretching things somewhat. Many personal interpretations of well meaning authors enter in alchemical literature for which no foundation exists to establish the proof of "things past."

When that, which has been recorded in ages gone by, has no factual basis to rest upon then all contemporary attempts will fail to establish a rational concept upon which a successful outcome can be expected.

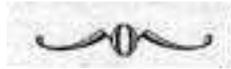
When, however, "things past" are well founded such facts can be corroborated at present and in the future and will retain their value. Only by checking and testing will experience reveal the merit of "things past" or their uselessness.

Alchemy based upon laws, no matter how anciently discovered, requires present-day confirmation and substantiation.

A standard by which values can be measured is best ascertained by the compensation required. Formerly as today alchemical aspirants received only their just dues when their mental and physical efforts pay the price. It becomes useless to haggle and try to cheat. The law asks for its last farthing to be paid. In Alchemy, anciently as presently, there is no exception to this rule. John Ruskin said very pointedly:

"It's unwise to pay too much, but it's unwise to pay too little. When you pay too little, you sometimes lose everything, because the thing you bought was incapable of doing the thing you bought it to do. The common law of business balance prohibits paying a little and getting a lot can't be done. If you deal with the lowest bidder, it's well to add something for the risk you run. And if you do that, you will have enough to pay for something better."

Praeterita--"things past"-are not always what they purport to be.



A Letter from the South Pacific

(Continued from "A Letter From New Zealand")

Our next stop was Adelaide. Here we had some interesting meetings with a frater who proved especially enlightening in many ways. From Adelaide to Melbourne and Sydney next, where other meetings took place. They had expected us for a long time. Like everywhere else it was a meeting of kindred souls who drank deeply from the everflowing well of knowledge. Reluctantly we left Australia and those dear to us behind while we winged our way over the Tasmanian Sea to New Zealand.

You realize that we can only hint at some of the many experiences and things we saw during our journey. These letters would otherwise become a lengthy book.

In New Zealand we spent six weeks and we shall tell you more in detail about what transpired here. It is a land of green, lush meadows and hills, Alps, fjords, geysers, white beaches, wilderness and the most hospitable people that one can image. And, naturally, we shall tell you what we experienced while here.

We arrived in Christchurch and were met at the airport by associates and friends. It was the beginning of January and mid summer below the equator. People take their vacations after Christmas and New Years and everybody is on the go, similar to the fourth of July holiday season in the United States. During the vacation season it would appear to be an unfortunate time to have lectures. However, it turned out to be a very pleasant experience with well attended audiences.

During the weeks following we criss crossed New Zealand and drove over two thousand miles by car, not including airplane trips. Wherever we went, we met with the most charming people that had spent many years studying and searching for esoteric and occult teachings. Space does not permit us to name all the people and cities that made us welcome. However, Frater and Soror Clive Hull of Broadlands South deserve special mention for their efforts to arrange our itinerary. No more untiring, unselfish and altruistic individuals can be found. Frater Hull now has charge of "Lotus Cultural Centre" of New Zealand. About this we shall report separately at another time. It is most gratifying to see how the seed planted only six years ago, while Frater Hull attended classes with the P.R.S. in Salt Lake City, have come to mature in such a short time. Also mentioned should be Mr. and Mrs. Wm. Chesterman of Wellington, who so graciously offered all assistance possible. While lecturing in Wellington we were honored with a letter from the Prime Minister of New Zealand the Hon. Holyoake, regretting that he had to miss our lectures, as his vacation plans had been made prior to our arrival in New Zealand.

In the heart of the north island--New Zealand has two main islands-- is an interesting spot where much activity centers about the ancient wisdom. Not only are the Maories custodians of this ancient wisdom, but the later settlers brought much with them from Europe that they know how to perpetuate. Dr. Felkin

was one of them. Under the Maori name "Whare Ra" (house of the sun) the Order of the Golden Dawn has its present quarters and underground temple in a beautiful, secluded and heavily landscaped place. Not far from it is the affiliated "Order of the Table Round" to be found. In its mystically decorated and furnished sanctum we could leave some lasting gifts and Frater Taylor, as the head of the Order, proved to be a very versatile and well versed gentlemen of the ancient lore.

The "chiefs" as they are called, heading Whare Ra, Messrs. von Dadelzen and Salt and Mrs. Jones, whom we met proved to be very fine people with a fervent interest in perpetuating the work of the Golden Dawn, brought to New Zealand by Dr. Felkin before the first World War. Members of the B.O.T.A. also flocked to our lectures along with those belonging to other esoteric bodies.

The head of the B.O.T.A. in New Zealand, Mr. Alastair Wallace, likewise went out of his way to arrange for us to meet his people in Auckland and surroundings. All in all we delivered twenty-four lectures during our stay in New Zealand.

An interesting incident shall be mentioned showing how the work is going on unknown to many, sometimes even to those intimately connected with the various organizations.

While in Taupo, at the foot of the sacred Maori mountain called Tauhara we were invited to give some lectures. It is on the spacious grounds of the Tauhara Group estate, so named after the mountain, which is an offshoot of Whare Ra and is meant for outsiders to be prepared in various ways before becoming eligible to enter the order of the Golden Dawn, or the Order of the Table Round. Tauhara group has erected a building on the premises but the organization is waiting for something. The group is not sure what it is actually waiting for. The trustees and the committee are not sure how to bring about what the founders had in mind. For years now many attempts have been made by individuals belonging to either of the two orders to get under way and establish the work suggested by its founders. Nothing had become of it in all those years.

It was on February 20th, 1968, just a day prior to our departure from New Zealand that the one writing to you, read to their surprise a message that can only be found in their guarded archives and very few knew even of its existence. The following was written by one of its chiefs in October 1953 in Havelock North, the seat of the Order of the Golden Dawn.

"Let us look at another point to be remembered. The Order has always been ruled by three. In London and Bristol the Three Rulers were both Chiefs and Wardens; but when we came out here it was logical and natural that we should rank as ruling chiefs while three wardens acted as our deputies. If we went back in history we would find that this is more in accordance with the ancient tradition. The Three ruling Chiefs remained at G.H.Q. while their deputies often went abroad to keep in touch with students of other countries. When the time comes, the Three Chiefs will form a kind of committee to receive the teacher who is to come. This teacher will not belong exclusively to this order and his dominant interest will be to put Zoekaiphos into an active condition. With his coming there will be another logical and natural step forward with Zoekaiphos as the Centre, a meeting place for all spiritual Traditions.

"The important point to remember is that all members of the Order must be sincere seekers. This may not be the particular path they seek and, in this case they should be at liberty to go elsewhere with our blessing. But if they are real seekers, let them give this Path a fair trial, and not find fault or complain because the inner teaching is not given the moment they join! Let them also realize that they are offered training, that they are not infants, they must be prepared to work hard themselves, without expecting to be spoonfed and coddled at every step. They are given the directions, it is for them to follow them out. If they receive help from their seniors, let them be grateful, not take it as their right. Let them learn the primary virtues of humility, gratitude and reverence."

The time had come to bring a concrete proposal for Tauhara. It was received with hostile feelings by those who would not let go of their complacency and warmly regarded by others who began to see the light that the time had come for its commencement. Due to the reluctance of those holding the trust over the extensive property in contrast to the opinion of the general committee, "Lotus Cultural Centre" was presenting the concrete plans for the establishment of what Tauhara was supposedly to do. It is now well under way and 45 acres have been donated for just such a center. It is to be hoped that Tauhara will soon merge with the work that it was supposed to sponsor and had failed up to now to accomplish.

The message read by the one "who will not exclusively belong to this order" started to ferment like leaven among the membership of Tauhara. The near future will have much more to tell about it.

Besides being a beautiful country, New Zealand has no snakes. A peculiar omen. Its scenic variety and well kept homes everywhere give evidence of an industrious people. Much has been taken "down under" by the Europeans and the East Indians, who also were permitted to settle there, that has found acceptance among the Maories whom New Zealanders esteem highly. A sharp contrast with other countries that speak of their natives in less praiseworthy ways. To tell what we experienced in New Zealand alone would fill a book.

After leaving New Zealand we came to Tahiti. Some have said that Tahiti is a primitive Hawaii It is a beautiful island. We lived in a palmleaf thatched place for a few days until our once-a-week flight to Acapulco in Mexico came in. The climate is very humid. The sun shines, in a moment thereafter weather can change and a torrential downpour inundates the ground, only in a few minutes to let the sun shine again, as if nothing had happened. Up on the hills, where the rainforest begins, a constant haze covers the palms and other trees. Across the water Bora Bora, another Tahitian island, shows its volcanic peaks through a curtain of clouds while sailboats enter the harbor. When one has seen the small sailboats that have crossed the South Pacific, one can not help wondering how they survived. To drink the water out of green coconuts and pick the bananas, breadfruit and giant papayas from the trees that grow in great profusion everywhere is an interesting experience.

Soon we winged our way over the blue Pacific and arrived in Acapulco, Mexico. We stayed over for a few days and went on to Mexico City to get our connecting flight to San Pedro in Honduras. The great contrast that shows everywhere in Mexico is extreme indeed. It was in Acapulco where we were privileged to save a human life that was tossed around by the waves in a secluded bay, where the force

of the water dashed with great noise against the bare rocks. The lady, a native of Estonia, one of the Baltic Sea countries, being grateful to be brought to shore alive.

In Honduras we were greeted by a reception committee headed by Soror Luisa Rodriguez, who in 1962 attended classes in Salt Lake City. Never shall we forget the wonderful days in San Pedro Sula. The were eagerly accepted and the friendly attitude with the never ending questions by those attending gave evidence of their sincerity. At one time a bus was chartered and we all went to see the famous Mayan ruins of Copan. Crossing Honduras and reaching the borders of San Salvador and Guatemala we reached the secluded southernmost Mayan ruins of Copan. Here we saw the original calendar stone laying unprotected in the open. Majestic remnants of colossal edifices, different from those in Mexico await further excavation. It has been estimated that it would take another hundred years to uncover all that needs to be laid bare.

On another occasion we were driven to Puerto Cortez, the harbor city of Honduras. With many beautiful lagoons abounding we spent some time in a coconut palm grove by the ocean, where the trees grow right up to the waters edge. With swift strokes, using a big machete, coconuts were cut from the trees. Drinking the water they contain proved very refreshing.

As we crossed Honduras and saw how primitive the people live, one wonders how they can even sustain themselves. Everyone, young or old walks with a big knife (machete) cutting and hacking their way where necessary.

At the farewell we were honored with a banquet at a beautiful outdoor resort. With typical Latin-American music and gay songs that soon turn into a longing rhythm of unfulfilled wishes, we bade farewell to our lovely fraters and sorors who had gone out of their way to make our stay most pleasant. We were presented with a genuine Mayan relic and a silver letter opener and other mementos of appreciation. Everywhere we went, without exception, when the time came to leave the parting words were the pleading question: "When will you come back? Come back soon, please!" How can one not heed such words when they are spoken with tears in the eyes?

Soon we left for Guatemala where a revolution was going on. The streets were filled with armed militia and government buildings bristled with armed guards. The people seemed to take little notice of it because business went on as usual.

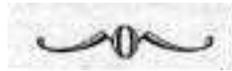
From Guatemala back to the United State we arrived in Los Angeles to meet some more friends. It was here that the news reached us that Frater Alastair Wallace of Auckland, New Zealand, the head of the B. O.T.A. had passed through transition after we left him. He had looked forward to being with us here in the mountains to study and had already booked his flight for it.

Finally we arrived back home after nearly nine months absence. It was a fruitful journey. More was accomplished than had been anticipated in every respect. We were happy that we could establish the contact with those who had waited for those many long years to receive what they had been waiting for.

That alone made everything and every effort worthwhile. Those, whom we shall meet while studying with us in the Rocky Mountains will be given more intimate details about the esoteric experiences, that we would rather give verbally than by the printed word.

Now we are back home again and are making preparations for the classes to convene in the enlarged quarters. Much will have to be added that those attending will have to experience for themselves. After all, it is what we experience and not just wish for and image, that is of enduring value. And this is our main consideration as far as you are concerned.

Your Frater A. and Soror E.



Roll Away the Stone

Israel Regardie has produced a masterful work on Aleister Crowley's use of psychedelic drugs. It throws an entirely new light on the man Crowley. Many will reverse their opinion about this controversial figure after reading of the pioneering work he did on the drugs that enable man to get a glimpse of the outer mind regions. Previously reserved only for those who as ascetics were able to attain such higher states of awareness, it is very interestingly written. The author certainly knows how to present his case. Israel Regardie's close relationship with Aleister Crowley, whose secretary he was, gives it extra value because of the first hand knowledge the author had of Crowley.

"Roll Away the Stone" will become an important long time work of reference in the use of psychedelic drugs. It justifies the work of a man who spoke from personal experience and who had hoped that modern medicine would produce a medium whereby one could attain what was otherwise only possible through prolonged meditative effort.

The book does not condone the indiscriminate use of such drugs as LSD, Hashish, etc., but rather stresses the effects upon the mind when used to ascertain whether a state of higher consciousness can be produced therewith.

Israel Regardie dared to go against the current stream of derogatory outcries against LSD and such drugs as being entirely harmful. He pointed out also that positive effects can be had with such drugs in the hands of competent psychiatrists.

Published by Llewllyn Publishing Co., Minneapolis.

Outstanding Bulletin Subscriptions

Some subscribers have not yet sent in their annual Bulletin subscription fees. Since we are operating

under very limited funds and since we have to meet our obligations, we would appreciate it if you would take care of this matter as soon as possible.

Should you be financially unable to pay the \$3.00 annual subscription fee, please inform us, and you will receive the bulletins free of charge. If you are no longer interested in receiving the Bulletins, please advise us no later than the first of October of each year.

As of May 31, 1968, the following subscribers were behind in their payments for the years indicated. In case you have remitted the amounts in question since that date, please disregard this notice.

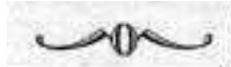
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FROM ONE TO TEN

This book is out of print. We are still receiving orders for it. There are some books outstanding with subscribers that have not paid for it. Please return them that we may supply those who are anxious to receive it. Those who would like to keep the book and are not able to pay for it, please so state.

THE SEVEN RAYS OF THE Q.B.L.

With the mailing of this Bulletin we are dispatching also some of the Q.B.L. books; the first shipment which we have just now received from the book binder. We are most interested in the reaction this book will produce. If it will last only for as long as "From One to Ten," be sure and have your friends order their copy now. We shall be glad to receive your critical appraisal of this book and are looking forward to receive it.

CLASS ATTENDANTS 1968 AND 1969

Please arrange your arrival time so that you will reach the premises of the society after 12 noon on the

day prior to your class commencement. The time interval between the outgoing and incoming class is needed to get the dormitory and laboratories ready for the next schedule. Please observe.

Incidentally: bring some comfortable house shoes along.

Our New Quarters

We are in!

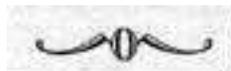
We are occupying the new quarters! Three additional laboratories and one large classroom with new lavatory and other space conveniences have been added to the previous facilities. Thanks to you, this was made possible as a student project. This facility testifies to your sincerity and to the work you are engaged in with the Paracelsus Research Society.

For your information the following has been accomplished. The entire building now occupied by the P.R.S. has been leased for \$200.00 per month on a yearly basis. This amount includes heat, light, water, gas, maintenance and all taxes. With the constant use of running water, gas and electricity available 24 hours a day in the laboratories plus janitorial maintenance, we are very fortunate to have such a lease. All this is situated in the beautiful miniature parklike surroundings near the dormitory building and with the majestic Wasatch Mountains as a backdrop.

Within the one building not only is the extensive laboratory equipment housed, but, most important, the spiritual tranquility and ancient wisdom is to be preserved as manifest in a new garment conforming to the beginning Aquarian Age. For it is the future that, according to universal law, is shaped by the present.

We are happy to have such beautiful new quarters, providing necessary room and additional facilities for your use. After all, it is you who saw to it that this improvement should come about and you are voluntarily assuming the guardianship of its perpetuation to the benefit of all who come to be taught and to make use of it.

Bless you for your unselfish efforts!



LETTER FROM THE WHITE HOUSE

We have been honored with a letter from the White House, Washington, D.C., to submit our future plans regarding the work of the P.R.S. as it pertains to all humanity. Those in the advanced stages of the studies will be informed personally as to its contents,

BASILIVS VALENTINUS

Five hundred years ago a Benedictine Monk in Germany by the above name experimented with a poisonous mineral--a metallic substance known as Antimony. It was not so known then, but this name was given it later under peculiar circumstances. Stibium is the classical name for this mineral. Known since antiquity, it was virtually unknown during the Christian era until Basil Valentine rediscovered its virtues. In his work, "Triumphal Chariot of Antimony" he gives explicit information and directions on how to use Antimony for medicinal purposes. Alchemists throughout history have extolled Antimony as one of the most potent and important of medicinal agents. It was Valentinus who gave more information about it than any other author. Written in German and published after his death, it was translated into Latin and then into English by Arthur Waite. Strangely enough, this book concerning Antimony is much talked about and mentioned in chemical and other related literature, yet little is actually known about the experimental results advocated by the author.

Its language is not easy to understand by one not initiated into alchemy. This proves to be the main reason for its neglect. In the near future Basil Valentinus will receive a reawakening because modern ways and means have simplified the production of what he so diligently advocated. The voice that spoke five hundred years ago and found only deaf ears will, in this our own times, find willing hands and heads to reestablish what was prematurely proclaimed and placed on the bookshelves to gather dust.

**ALCHEMICAL
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**PARACELSUS
RESEARCH
SOCIETY
4th Quarter 1968
No. 37**

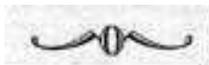
To New Subscribers

From time to time new subscribers are added to the Alchemical Laboratory Bulletin list and it becomes necessary to say a few words about the intended purpose of these Bulletins. First of all, they give information about what goes on at the Paracelsus Research Society as it pertains especially to those who have made physical contact therewith. This means those who have been taught and given an opportunity to demonstrate for themselves in the P.R.S. laboratories the validity of the teachings and instructions. To those not conversant with what actually transpires during the yearly conducted class periods it can give only a vague idea. Time and again we have heard it said: "If I'd known before what is to be gained by such class attendance I would have attended long ago." The result is that most of those who first attend such a class return at yearly intervals, as they are re-admitted according to the individual progress made.

Information contained in the Alchemical Laboratory Bulletins is therefore primarily for those who have attended or are presently attending such P.R.S. classes.

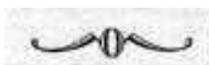
Never was it the intention to convey by way of these Bulletins what only actual teachings and demonstrations are able to produce. Readers who look forward to such information will do so in vain. Nevertheless, much information is contained in these Alchemical Laboratory Bulletins that may prove an incentive to those who would like to delve further into the teachings and demonstrative proof available within the P.R.S. curriculum.

Since we are not prone to talk about such occurrences new readers of The Bulletins are advised to contact those who have attended classes at the P.R.S. and find out personally what has been accomplished by the students.



Notice

Will all class students, both those who have attended classes and future attendees, please send in their correct address, including zip code, and telephone number including area code. It is important that this be done immediately.



The ALCHEMICAL LABORATORY BULLETINS are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6006, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to: PARACELSUS RESEARCH SOCIETY FUNDS. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after varification of your statements, you may receive the "BULLETIN" gratis.

Nomen est Omen

When it is said that a name as well indicates the characteristic traits found in individuals it deserves an investigation before judgement is passed and such statements are brushed off as absurdities. A name (nomen) is a word or sound by which an individual is known, recognized or identified. Under omen is generally understood a phenomenon believed to show or portend the character of a future event. Considered in such a way a named individual thus represents a phenomenon in which is expressed or characterized what the name portends. When for example the name Oscar is interpreted or translated from the language wherein such a name originated and we find it to mean: The leaping warrior; we see the omen emerge just as the description would indicate. When it was anciently conceived that a name was not to be looked upon as an external mode of identification but would have to contain the essential qualities to be found phenomenally expressed by the individual, it would justify the ontolgy thereof. It could rightfully be called then a mystical (not mysterial) event, when the naming of a child was associated with such ceremonies or rituals. A so-called christening or name giving to a child is usually given considerable thought prior to the official performance in churches, synagogues etc. During the prenatal state parents are wondering what they should name the yet unborn infalnt. Because of the uncertainty of the gender both types of names are considered, i.e., male and female. Upon arrival of the new born child it may even then still be a matter of discussion, if no final decision has been reached. It appears therefore that a name selection is not haphazardly arrived at. Though in some instances it may appear so, when a first suggested name finds immediate approval. When the ancients considered the proper naming and correct pronunciation of the name as a sacred ritual, it was to have its effects throughout life. Never was the name to be maligned, changed or abused. It had to be kept clean and unspotted or the good omen attached to it would leave the bearer. Likewise it would be a bad omen if the name had become associated with misgivings or derogatory acts.

There is more to the name first given to an infant than may appear to the casual observer. The law of polarity would make it evident. A "given name" is actually "given" in addition to the already established "last name." The

combination of the two manifesting in the variety of individual characteristics as evidenced in a family where all bear the "last" name. Yes, indeed: Nomen est Omen.

FUNCANELLI

It was autumn 1937 at the Castle de Lere, near Bourges, when its owner Pierre de Lesseps, in the presence of a chemist, geologist, and two physicist friends watched intensely, as a man by the name of Funcanelli took half a pound of common lead in a molten state and put into it an unknown substance. Shortly it was transmuted into gold. When asked what this substance was or what it contained to bring about this change in the metal, he would only mention off handedly that it was derived from ferrous pyrite (fool's gold), a ferrous sulphide, Fe S₂.

He also transmuted 100 grams of silver into Uranium. The astonished witnesses who had watched very carefully and had previously thoroughly examined the ingredients used by the alchemist, for such he was, reexamined, as well, his end products. They all had to concede to this phenomena of transmutation of one metal into another.

Shortly thereafter Funcanelli disappeared. One of the very few in whom he confided is presently still living in Savignies, in the vicinity of Beauvais in France. He evades all questioners about Funcanelli by saying he does not know the alchemist's present whereabouts or whether Funcanelli was a real or an assumed name. He steadfastly refuses to give out any information about this, by now, mysterious individual. The name of Fulcanelli 's amanuensis is Eugene Canseliet.

Much wild speculation is going on about the whereabouts of Fulcanelli. Many wierd stories about him are in circulation. It is claimed that the Federal Bureau of Investigation was and still is after him, as he supposedly is in possession of a document from the thirteenth century alchemist, Roger Bacon, who had the formula for atomic fission and fusion. Reference is made to the statement wherein Roger Bacon says that from a certain material an explosive can be made that can destroy an entire army or a city with a blinding flash. Some claim that this has reference to his invention of gun powder. This claim is refuted by the argument that the flash of gull powder and the explosive thereof does not coincide with the destructive force that can destroy an entire army or city mentioned by the Monk Roger Bacon. This the unleashing of atomic power can and does produce. It is also said that Funcanelli tried to discourage Prof. Rene Hellbronner, a scientist of Paris, France, from continuing his atomic research.

Whatever fact or fancy may be attached to the name or the man, Funcanelli, will not disprove that an individual under such a name appeared in France and thirty years ago conducted an alchemical experiment in the laboratory of the Chateau de Lere, near Bourges, France as testified to by its owner, Pierre de Lesseps, and other reliable witnesses.

The question still remains: "Who was or is this modern alchemist, Funcanelli, and where is he now?" Eugene Canseliet adamantly refuses to tell and thus the mystery deepens as time goes on.

Will his identity become known in the near future? Who knows!!

What is Wrong with Homeopathy

Basically nothing is wrong with homeopathy. The principle underlying: similia similibus currantur--like cures like is well founded. Paracelsus advocated it and many of the enlightened physicians of earlier days attenuated or diluted

their medications when prescribing them for their patients. If homeopathy presents an efficient or, as some claim, it superior way of prescribing medications, why is it so little practiced today? During the times of Drs. Hahnemann and Hering homeopathy had risen to considerable heights of esteem among the medical profession, but now has fallen almost into oblivion. The question is therefore justified: "What is wrong with homeopathy?"

The assumption that homeopathy can cure like with like would indicate that an ailment or disease would have to have its origin diagnosed. A lead poisoning would therefore have lead as its cause. According to homeopathic theory a diluted dosage of lead should be administered to the patient. Its highly divided substance would become dispersed within the body and being of a like nature as the overdose, which caused the distress, it acts like the pole of the magnet that is found opposite its own polarity and thereby repels its like. This constant repelling causes the foreign substance in the body to seek an outlet and become thus expelled by the various natural functions such as perspiration, urination, etc. However, not all ailments can be diagnosed as easily as the one described here. The homeopathic Materia Medica claims to have the answer and lists the substances that cause discomforts and ailments. The identical substance causing the discomfort provides also the remedy by dilution. Since unrelated substances can bring on the same or similar ailments, the materia medica provides multiple remedies as well. To find the proper substance as a medical remedy requires great skill and, most important, the dosage thereof is difficult for the physician to find.

Assuming then that the accredited medical practitioner has met all the requirements mentioned here why are the results not always as expected? The skill of the physician having been established, likewise his knowledge according to the homeopathic school of medicine, where is the failure to be found? Apparently only in the prepared medication under question.

Can such an assumption be verified and upon what premise would such a statement be founded?

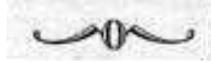
Like the allopath the homeopath uses his medicinal substances in a comparatively crude form. For example should one examine the label of a bottle of vitamins and minerals sold in the drugstore one is confronted with the fact that such vitamins and mineral supplements are contained in their crude forms. In one such bottle before us the description reads that the vitamins contain the various acids, such as ascorbic, nicotinic, etc., of which they are composed, and besides mineral supplements which are primarily sulphates. Out of seven minerals listed five are sulphates and two are phosphates. Ferrous sulphate is an iron and sulphur compound. It is expected that the free iron found therein is to be assimilated into the body and the iron deficiency thereby supplied. Tests have established that a resultant increase of red blood corpuscles becomes noticeable. However, the matter does not rest here.

The question arises: "What would happen if the iron could first be decomposed, its essentials freed from the mineral substance and then be administered in a purified condition to the patient? As a parallel such an assumption would be based upon the premise that to obtain the essential parts of a medicinal herb would require its decomposition by maceration, extraction, distillation, etc. It is the essential part of a plant, thus separated, that is administered to the patient. It would appear strange indeed if the patient were given the crude plant to consume in its entirety. Pharmacy knows how to extract from plants such essentials. By contrast very little is known about how to apply such or similar procedures to extract vital substances out of minerals. There is no way known in pharmacy or chemistry whereby the essential oils and essences can be derived from minerals similar to their extraction from plants. The only way presently known is the alchemical way whereby an extraction and separation is possible. It is conceivable, if such essentials in minerals can be produced, that a dynamic therapy such as homeopathy attempts to show, could be established.

Failure of homeopathic remedies obtained especially from minerals and metals can thus be understood. It would be

interesting to observe the results when an alchemically pure essence of iron is homeopathically prescribed and with it its crude consistency is administered side by side to the patients.

The P.R.S. is willing to cooperate with medical homeopathic practitioners and researchers by producing such available mineral and metallic substances described here in an attempt to find out what is wrong with contemporary homeopathic procedures when the results do not meet the clinical expectations.



X

"Many occult traditions have given various interpretations as to who and what the Christ is? On the one hand, there is the conception given forth by the Theosophical Society via Leadbeater and later Alice Bailey that the Christ is not a being but an office in the Spiritual Hierarchy of this planet-this office being held successively for long periods by greatly exalted souls (the present one sometimes called the Lord Maitreya), and that the One holding this office is always known as the World Teacher. According to this tradition, it is the World Teacher who overshadows or inspires the various Avatars (descending ones) who incarnate at critical times for the welfare of mankind, i.e., Jesus, Krishna, Zoroaster, Hermes, and others.

"On the other hand there is the Esoteric Christian tradition emanating from Rudolph Steiner and also Max Heindel which teaches that the Christ is a great Sun Being who ages ago of His own free will made the great sacrifice of descending step by step into physical incarnation for three years through the vehicle of Jesus of Nazareth. This was the one and only time this Being had descended so far into dense matter and this incarnation occurred at a turning point when the Earth needed a special impetus for an upturn in its spiritual evolution. For it was not so much what the Christ taught, this tradition says, but what He gave. This was His Body and Blood by which the whole Earth was regenerated.

"The Gnostics, again, in the early centuries of this era taught that the entire Biblical Christ story, the birth, baptism, transfiguration, crucifixion, and ascension--was only an allegory depicting the various stages of man's spiritual progress. Christhood or being Christed was the enlightenment or illumination attained upon the fulfillment of one's spiritual evolution or unfoldment.

"None of these views seems complete in itself. It is presumptuous to ask if there is a Christ Being? Who and what is He?

"That beautiful invocation which was given to us at one time says that the Lord of Life is approached through the Christ. Why must the approach to the Lord be made in this way?"

The above is one of the many questions we receive. This particular one needs special attention because of its deep significance.

Considering the individual approaches and those adhering to such confined statements as listed here one would have to remove oneself from all of them to be able to form an unbiased opinion. As long as we adhere to any of such precepts it is impossible to get a clear picture of the question involved, not to mention the answer, which is supposedly needed to clarify it.

In the Theosophical approach this highest principle is called Lord Maitreya. This is an Eastern or Oriental concept. The Near Eastern concept out of which Christianity and the Christ concept arose is based upon the Lord Messiah. The two names, Maitreya and Messiah, are but two interpretations phonetically of the same concept, or The Father and Son principle. When an Avatar is sent into the world, according to such concepts, it is the Son principle out of the Father principle becoming flesh. Various names are only indicative of such an occurrence. If such variations appear as Krishna or Christo it is only incidental like the former Maitreya and Messiah. The name of individuals such as Jesus (pronounced Jeesahs in English and Yehsoo in German) are again to be considered incidental. Such concepts are not essential. However, the meaning behind such a concept is the essential part thereof. In the above case such meaning coincides with the Theosophic concept derived from the Brahminic which was available long before such an Hebraic or Christian concept was devised.

As to the anthroposophical concept of Rudolf Steiner, or Max Heindel, and the likes as referred to in this question, these are but offshoots of the same Theosophical origin here under consideration. Where in the Theosophical concept the Wisdom (Sophia) of God (Thee) is the foundation, in the Anthroposophical concept man (antropikas: Greek for human being) is given precedence. The outcome of Rudolf Steiner's teachings is his personal dissatisfaction with the theosophical concept. It was one of the reasons why he resigned his secretaryship with this movement and started his own. His concept that the body and blood of Jesus brought about a regeneration of mankind appears erroneous. It is based on the Paulinic doctrine of the New Testament. It is a personal opinion and interpretation of one such Apostle named Paul and is not in accordance with the teachings of Jesus. If it was not what Jesus, as the Christos, taught, then the literal shedding of the blood certainly could not do it. If used as a symbol it might do, but as a literally Blood and Body atonement it would be most irrational. If anything at all could be connected with it, the evidence would be entirely negative as the shedding of the blood and the destroying of human bodies typified so horribly during ancient, medieval and contemporary wars. This certainly could not be the substance of such a supposedly Divine revelation through an Avatar, or Son of a God. The Gnostic version refuses to accept the vicarious atonement. It accepts it only as a symbolic or allegoric presentation. It emphasizes not the individual under whatever name it may have manifested but the essential enlightenment it could derive therefrom. Not through whom it originated but what was revealed is of prime importance to the gnostic concept.

As the questioner says: "None of these views seems complete in itself." To which we agree. There never can be a complete or perfect concept within the imperfect mind of mortal man. Neither is it presumptuous to ask if there is a Christ Being. Simply there have been, there are presently, and there will always be such Christ Beings. Within various ramifications such sainted individuals have expressed the Christ consciousness. However, such near-fullness as evidenced by the exalted appearances of a Buddha and Jesus for instance are very rare. The Buddhi in Buddha and the Christ in Jesus are the same. So was this Divine consciousness revealed and made manifest in an Albert Schweitzer of modern times and the many little sainted men and women who have been, are and will be everpresent among men, no matter what their skin or language may be.

The beautiful invocation referred to by the questioner is one used when the neophytes are accepted.

"Why must the approach to the Lord (of life) be made in this way?"

Because only through the highest available knowledge, understanding, And wisdom will man be able to master existing laws, which he transgresses through his utter ignorance.

Such knowledge, understanding and wisdom can come only through channels where it prevails and is available. If mortal man had it he would not need it. Because he has it not or at the most, in extreme cases, only a small portion thereof, man depends on such enlightenment and revelation of higher knowledge, understanding and wisdom.

Such was found among the last of the greatest sons among man, by one named Jesus, who gave of this greater light from within that made him a Christos, Christus, or Saviour from ignorance as found in animal man. He himself said at one time that man shall do even greater things than they saw Him do at the very time of His sojourn upon this terrestrial sphere.

This would indicate that even greater enlightenment is possible for man on his upward path to the perfection which he has presently not attained.

Only by becoming detached from presently subscribed to indoctrination can man glimpse such sublime heights. As long as he is in bondage to preconceived and prescribed indoctrination he is not free to serve the God of his own heart according to his conscious level of conception.

Some such concepts still adhered to are as outmoded as the horse and buggy to the astronaut's vehicle. As long as man is dominated from without and within with uncertainty and fear, just so long will he remain as a bondsman to those who exercise authority over him. Only his knowledge of the laws, his understanding of the functions of the laws, and the wisdom of the application of the laws will let him become free of uncertainty and fear.

Man can only find freedom within and without by the fulfillment of the laws. This cannot be accomplished in ignorance. There is no other freedom except within the law.



1963 Class Schedule

Under present arrangements classes will be held during spring 1969 only. The following schedule is effective from

January 19 to February 1	1st year
February 9 to February 22	Special
February 23 to March 8	Second year "B"
March 9 to March 22	Special
March 23 to April 5	1st year
April 6 to April 19	2nd year
April 20 to May 3	Second year "B"

Due to this newly announced schedule some openings are now available. Please contact the Society and find out if there is still an opening available that suits your schedule: Applications will be screened in the order received As always there will be no tuition fee or charge for the use of the laboratory facilities. (The only charge is a \$69.50 dormitory fee). To avoid disappointment file your matriculation forms as early as possible.

We regret that we cannot at this time announce further class schedules.

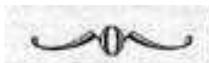
P.R.S. Classes for Teenagers

We are considering teaching a juvenile class in the near future, perhaps by 1969. This will be an experimental attempt to acquaint young people of high school and college level with the elementary curriculum of the P.R.S. We are interested in the younger generation and are inclined to believe that such a class would accomplish much good. The pentup energies and emotions in the life of young people that seek an outlet can thus be channeled into constructive avenues of expression.

We would like to know the reaction of parents and guardians of such young people, who might be interested, to enable us to proceed with the necessary preparation. The subject matter taught to first year class attendants will be adjusted to the level of those young people to arouse an interest and to confirm within themselves the validity and desirability of a metaphysical goal early in life. There will be no tuition charge and all other requirements remain the same. The dormitory fee will be the usual \$69.50. In case of hardships this fee will be waived upon request.

We recommend that parents who would consider such a step consult those who have attended classes at the Paracelsus Research Society to assure themselves of the high ethical character of the classes conducted and the strict moral requirements that have to be met before matriculation is possible.

Information and matriculation forms may be requested and will be honored in the order they are received.



The Hebrew Alphabet

Students of Qabalistic literature are very often confounded with the difficult copying of printed Hebrew letters. These printed Hebrew letters differ from those in writing similar to the way a printed letter in the English language differs from the written letter. For those not conversant we bring here the symbols as written with their English equivalent and numerical values. It will be noted that five additional letters are included which appear as finals in a word. Thus the word "Mem" consisting of two letters "m" are written differently. The beginning "m" is open at the top and not connected at the left bottom, while the final "m" in "mem" is closed all the way and has no curve but appears square. (Note the difference with "Samech"). This should help readers of such literature to clarify the appearance of other Hebrew letters besides the common twenty-two. The additional five final letters raises the total to 27 letters. Even here the Qabalistic students will recognize the "nine," the highest available numerical value.

	Aleph	1		Mem	40
	Beth	2		Final Mem (40)	
	Gimel	3		Nun	50
	Daleth	4		Final Nun (50)	
	He	5		Samech	60
	Vau	6		Ayin	70
	Zayin	7		Peh	80
	Cheth	8		Final Peh (80)	
	Teth	9		Tzadde	90
	Yod	10		Final Tzadde (90)	
	Kaph	20		Qoph	100
	Final Kaph (20)			Resh	200
	Lamed	30		Shin	300
				Tau	400

Louis Franz Sander

LOUIS FRANZ SANDER, born February 10, 1885 in St. Helena, California, is actively engaged in Hermetic

research. This youthful octogenarian of 83 years evidences a zest for knowledge of the universal mysteries. His all inclusive interests run the gamut from astronomy, with its fascinating cyclic pulsations to alchemical investigation and experimentation. Adding to this a profound study of ancient history he has evolved a sound philosophical attitude and forged a personality to be admired.



Mentally alert, spiritually agile, and physically fit, his actions deny that man should be written off from former activities when reaching the age of retirement.

Louis F. Sander demonstrates that accumulated knowledge, gathered during a lifetime of devotion to high ideals, can be put to good use for all concerned.

Clean living habits, pure thoughts, honest, sincere and upright endeavors leave an indelible imprint upon a man's life. The Paracelsus Research Society cherishes the thought and privilege of having Louis F. Sander, who exemplifies such living, as one of its associates in the researches of Hermetic philosophy and its related fields.

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PARACELSUS

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SOCIETY

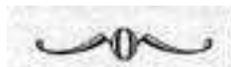
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HAPPY NEW YEAR

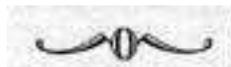
We would like to take this occasion to reciprocate all the wonderful wishes that have reached us during the Christmas New Year's Season by word and magnificent pictorial presentation.

May all the readers of the Alchemical Laboratory Bulletins enjoy a healthy, happy and prosperous New Year on both planes of awareness. Our good wishes surround all those with whom we have been in personal contact here at "the place" and all over the world. May you all receive and retain the Peace that transcends all understanding.



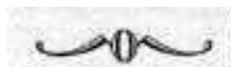
THIS YEAR'S BULLETINS

Please remit your 1969 Bulletin subscription of \$3.00 now, or notify us in writing of financial inability to subscribe. We will cease to mail Bulletins to those who do not pay for their current subscription at the beginning of the year. If you receive no further Bulletins this will be the reason.



POSTAGE

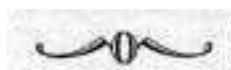
Subscribers in foreign countries who want to receive the Bulletins by air mail, and thus avoid the long delay of surface mail, may do so, if they will pay the additional postage. Quotations for the different countries are available from our office. Please enclose postage if you desire an air mail reply to your letters.



1969 CLASSES

Class dates listed in the last Bulletin are the only classes to be held at P.R.S. until the fall of 1970.

Exception--There is a remote possibility of two classes in the late fall of 1969 but this is uncertain because of teaching commitments in foreign countries.



PURE ANTIMONY OXIDE

We are in a position to offer to P.R.S. students antimony trioxide for producing the vitrified antimony necessary for the alchemical laboratory work at a reduced price. This offer is made possible by a large quantity purchase. The saving is passed on to qualified students only. If you qualify and care to take advantage of this unusual offer of \$1.00 per pound plus postage to your destination place your order immediately as the supply is limited. If you desire terms for payment please so state on your order.

Nune Aut Nunquam

"Now or never." A confrontation requiring an immediate, binding decision is usually fraught with dire

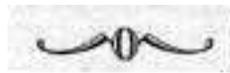
consequence. Decisions made in haste are ruefully repented when soberly contemplated but by then "the decision made" cannot be reversed. In too many cases individuals are confronted with

requests for an immediate answer. The questioner usually has his own fortune at stake and to forestall a loss, he takes the person challenged by surprise. In such a situation it is far better to refuse to answer or to ask for time to evaluate the decision to be made. Those who make quick decisions are frequently as unscrupulous as are those who urge the "now or never" determination. Such snap decisions are hit and run measures. If luck bears them out, boasts are in order. If luck runs out a shrug of the shoulder is supposed to write off the failure.

A respite, even if only temporary, from such a high pressure individual, be it a salesman, a

broker, or what have you, is to bargain that an immediate decision will be made provided the questioner will agree to answer with either yes or no the question, "Do you still go about stealing from people?" For the no, answer: "People that claim to have stopped stealing from others are liable to do it again. How do I know your proposal is honest?" For the yes answer reply: "I don't want to be another of your victims." If an individual is confronted with the question: "Now or never" a reply under conditions as mentioned is also proper.

When a questioner is so challenged he begins to realize that he is about to implicate himself-the very thing he desires the other person to do.



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But I Belong to a Fraternal Order

This sentiment has been expressed by individuals who would very much like to study with the Paracelsus Research Society, but are literally afraid that they would be expelled from their affiliation if they so much as identify themselves with the Society. This may sound ridiculous to those reading these words, but it is nevertheless factual.

We are not concerned with other organizations or how they run their affairs. The Paracelsus Research Society is not affiliated with any mundane organization, nor is there a membership available. It is educational in scope. It does not cater to specific racial, religious, fraternal or other groups. We can only

add that any organization that prohibits, frowns on or circumscribes its members for affiliation with any institution of learning is imposing upon a person's free will and agency. To ask permission from any organization to attend a state university, college, or other recognized institution of learning is bordering on the preposterous, to put it mildly. The Paracelsus

Research Society is an educational institution chartered by the State of Utah and recognized as such by the Federal Government. It is open to all matriculants who qualify. It charges no tuition fee for its curriculum and even extends financial assistance to matriculants where needed.

We would like to irrevocably state that the Paracelsus Research Society is not a fraternal organization wherein a membership is available. Its affiliates are much like students of a university or college where those studying, or taking the instructions available, do not become ipso facto members thereof but retain status as students.

Since the curriculum of the Paracelsus Research Society is unique in some respects it has aroused attention literally all over the world. The Society also teaches abroad to make classes available for those financially unable to come to the U.S.A.

Anyone afraid to attend a school of learning because of reprisals by others becomes thereby a party to bigotry, which is wholly unbecoming of intelligent human beings. Man is free to learn from whom and where he chooses. To deny this privilege to anyone represents a retrogression into the Dark Ages.

Just before going to press a last year's student of the P.R.S. sent the following. We print it as received and without commentary. It is selfexplanatory:

WHAT IS THE PARACELSUS RESEARCH SOCIETY?

This is one P.R.S.'s subscriber's attempt to answer the above question.

"Supposing one has been seriously searching for answers to the underlying purposes to life.

"That one has had a feeling that somehow, somewhere, there were True Root Origins to such things as Astrology, which if studied just a little opens up more questions than it gives answers.

"There is the Kabala, too, and what reading one may do on the subjects creates a good deal of confusion and brings more questions.

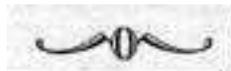
"What are the so-called Hidden Mysteries and Ancient Traditions? Who started them and why? And what about those Alchemists; what really is Alchemy?

"If a religious approach to life, whatever it may be, leaves one soul-hungry, what comes next?

"If one searches on and discovers studies classified as Metaphysics and finds that this too, eventually, has something missing; and perhaps then delves into Occult literature wherever such is available and becomes tremendously excited and stirred up but just as confused? What is the first step to all this?"

"Then to make matters worse, if one finds this gross materialistic trend of our day affecting one in such a way that it seems one's very insides rustle with a brittle dryness, where does one go for a Living Drop of Sanity?"

If any of the above conditions apply to the person making the inquiry then it would appear that it was high time they discovered for themselves just what the P.R.S. offers and what may be really learned therefrom!



AFLATUS

It may appear to some that the Paracelsus Research Society is stressing, in its teachings, the materialistic side of metaphysical concepts to the exclusion of the so-called spiritual. This is a fallacy. In too many teachings of esotericism and metaphysics this so-called spiritual aspect is emphasized out of proportion. Since a balance, of whatever nature, can only be obtained through opposing polarities it becomes obvious that nearly everything in esotericism and even occultism is predominantly spiritualized. This intangible interpretation becomes void when it fails to be counterbalanced by its opposite. The P.R.S. teachings stress the importance of the physical proof of such spiritual laws. Fanciful wishing and hallucinatory imaginations may have their place, but alone and without eventual lawful substantiation they are like a corpse.

When thoughts do not materialize into deeds then thoughts are of comparatively little value to an earthdweller. It appears that too many people have their heads in the clouds and forget that, while in the physical body, their feet belong on the ground. Either extreme, the head always in the clouds or only on the earth, is a sign of imbalance. If, however, while dwellers on this planet, we stand securely and firmly on the earth and tilt our heads heavenward as often as circumstances allow us, we are in a better balanced condition to be aware of what goes on around and above us

The P.R.S. teachings make an attempt to bring man back to earth, when he is engaged in too much fanciful or wishful thinking. This is done by teaching and producing demonstrable proof of the laws that make it possible to become an integrated mortal being. Man's attempt to escape from his responsibilities into so-called spiritual spheres, while still a mortal being, is an utter impossibility. It is a cowardly act of self-deception. No matter where man's consciousness is found there will be found his responsibilities by way of his conscience. An astronaut, when leaving the proximity of the earth, and finding himself in space before entering the influence of the moon or other celestial object, does not lose his sense of responsibility or consciousness. It follows him as long as he is physically aware of his identity.

The illusory concept of forgetting everything that is of immediate concern to man is like saying that he can go on working and no longer requires food or sleep. Such onesidedness is an easy route of escape that many take, in trying to run away from the responsibilities which are morally, if for no other reason, their obligations to themselves and others.

When the P.R.S. is confronted with the remark that alchemy as taught in its curriculum is laboratory alchemy, an undeniable fact, it does not mean that its counterbalance is withheld from the student. The apparent novelty that alchemy is proven in the laboratory is over-emphasized, because, uniquely it is seldom to be found in the publicly known metaphysical or esoteric and occult organizations. Where other such institutions onesidedly stress and over-emphasize the spiritual aspect, without taking recourse to the available, demonstrable proof of their teaching, the imbalance may be theirs.

Man is confronted with many facts in his life that he either cannot or does not attempt to verify but takes for granted. Many such formerly accepted facts have been later proven erroneous. If it was not for the inquiring mind that insists upon lawful proof and demonstration, man would be even more deeply imbedded in ignorance and superstition than he is in his present state of awareness. At one time the earth was considered by most to be flat and is so thought by some, even to this day. The ancient Greeks knew of the spherical shape of our globe thousands of years before, later, the supposed fact of flatness was established by less keen observers.

Phenomena now spooklike and spiritualistically interpreted will become in the very near future reasonable and demonstrable facts like the sending of the voice (sound) or visible projections through space. In a similar manner it will be possible to prove the existence of the consciousness of soul personalities, formerly known in a physical environment but subsequently departed. These have retained their identity in a lawful manner and can be apprehended like the tuning in of a radio or television receiver.

Alchemy, as taught and demonstrated by the P.R.S., on both planes of human awareness is the ever present process of natural evolution and its counterpart of conscious advancement. Since Life is Spirit a greater abundance of this Spirit Force (Life Force) within natural phenomena will give final proof of the everchanging consistency of matter as the stability of the entire Universe. Only timid and fearful individuals seek help from questionable sources, at almost any price, for the sheer satisfaction of obtaining verification of their own whims and fancies. Man is upon earth for the purpose of breaking the barriers of ignorance through a lawful adherence to established and proven facts and advancing thereby into a state of greater consciousness of which he is not at present aware.

The P.R.S. is not a place or haven for fearful weaklings who are afraid of themselves, because of their own ignorance. It is for pioneers who are willing to put the known laws to the test and thereby gain in strength and confidence. For them is reserved the justice and universal truth, to be found in a greater consciousness, through which alone man may evolve. This pioneering spirit helps man to break the shackles of inherited ignorance, venerated, under the guise of religious dogmas and concepts, by individuals who oppressed by fear, stymie the evolvment of their state of consciousness. The

conscience evoked from such a state produces the cowardice and fearfulness which prohibits any attempts to change the inherited and continually oppressed state of conscious behavior.

When man begins to place his confidence in a Supreme Intelligence that fills the entire universe, and not upon man-made concepts given out as facts but backed by mere beliefs, he has nothing to fear except his own ignorance. As a factual outcome in his present state man is predestined to further evolvement as a part of natural evolution, as shown and verified by human history. When such present knowledge discloses further factual evidence by unafraid and pure-minded individuals (as it has in ages gone by) then it becomes our moral obligation to discard or obliterate superstitious beliefs and uncertain dogmas and creeds, to make room for the proving of additional, lawfully to be demonstrated facts of this all pervading Supreme Intelligence of the Universe, which continuously demonstrates its validity before our imperfect sight.

Wherever there is light to enable us to see the facts revealed and proven, let us continue to build upon such knowledge, to gain further understanding about it and become wise custodians of such revealed wisdom by further lawful application.

This represents to some extent the aflatus of the Paracelsus Research Society and what it understands under Alchemy, this supreme univerval process of evolution whereby the frequency, or rate of vibration, inherent in any substance will be increased and thus find transmutation substantiated upon all planes of awareness. Any mortal soul aspiring to the greater light of knowledge, understanding and wisdom may partake of such teachings available as demonstrable proof through the Paracelsus Research Society functioning as a tool in the light of this supreme Conscious Intelligence.

Never has the P.R.S. claimed, nor will it claim, to be the sole possessor or originator of the factual knowledge of which it is a custodian. It is privileged to help bring this wisdom to the inquiring and honest minds of mortal men.

This is also the reason why the Society has no right to offer for sale or purchase, under whatever pretext, such teachings. They will have to be administered just as freely as they have been and are presently and will be received, as is hopefully anticipated, in the future.

What the P.R.S. has to offer is not an ironclad, dogmatic instruction based solely upon anciently conceived and presently venerated inherited ritualistic teachings, but the light of the present and future unfoldment of this great universal consciousness to help mankind to rise above the prevailing traits of inherent, inhuman behavior.

Teaching in Foreign Countries

The financial hardship for foreign students coming to the Rocky Mountains of the U.S.A. to receive the teachings given by the P.R.S. requires us to go to other countries at given intervals. This year, from June to August we shall be in Europe and teach in Switzerland. Classes there will have a greater number of

students than stateside, due to the large number of applications from all over Europe. In this case the teachings will be given in the German language because of its preference among the students.

In 1967 a first year class was taught in a monastery in Switzerland. The demand, evidenced by the many requests and applications received to date, with more still coming in, has prompted us to continue this same pattern. First and second year classes will be taught this summer in the school building of Walzenhausen, Switzerland. All correspondence concerning the classes in Europe will go to Mr. W. Zuest, Textilhof, 9424 Rheineck/SG, Switzerland. The office in the U.S.A. cannot handle applications for Switzerland. The preparations in Switzerland are nearly completed with the exception of some minor adjustments to be made by Frater Albertus.

During the early months of 1970 we shall undertake the same program in New Zealand. New Zealand will make preparations through "Lotus Cultural Centre," Broadlands South, Reporoa, R.D. 1, Rotorua, New Zealand. A centrally located place on the North Island near beautiful Lake Taupo is under preparation for the instructions. These classes will include the same curriculum as given here in the United States of America, namely, theoretical and practical esoteric astrology (astrocyclic pulsations), elementary Qabalah and elementary theoretical and practical alchemy. This will be a beginners class. The class is open to anyone whose application is acceptable. In accordance with ancient precepts these teachings can not be paid for. They are absolutely free from any tuition or other hidden charges. Participants will provide their own quarters and sustenance

during the half moon cycle of instructions, during which all teaching and laboratory material will also be furnished free of charge. There are no racial, religious, fraternal, social, educational or other restrictions.

Application forms may be obtained from "Lotus" at the address given above. Please enclose a self-addressed, stamped envelope. Applications will then be forwarded for screening to the P.R.S. Office, where upon approval applicants will be notified directly with a further confirmation from "Lotus." It is recommended that applications be filed early to enable the participants to arrange their vacation schedule accordingly and to make other preparations well ahead of time.

The P.R.S. teachings do not consist of lectures as given previously in New Zealand by frater Albertus, but are practical teachings and demonstrations of the laws involved, that each class participant has to prove and demonstrate for himself.

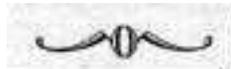
We are happy to state that members of Whare Ra, Golden Dawn, AMORC, O.T.R., B.O.T.A., and other affiliates will welcome the P.R.S. classes as in them further advanced teachings will be found as was promised them by the founders of these organizations. The promise was made at a time when they were told "when the time has come these things shall be revealed and proven." The practical applications derived from these classes should let participants become better members of their respective affiliations and cause them to work with greater enthusiasm among their fraternal kin. Since there is no membership available in the P.R.S. all class participants are urged to work with greater zeal for their fraternal affiliations after receiving the proof of this practical esoteric and demonstrative evidence.

Those who do not care to be affiliated with any organization, for whatever reason, have the privilege to adhere to their own philosophies. These will find further enrichment from class work where the knowledge of the laws and their positive results, may supplant former beliefs which have failed to substantiate themselves.

We are looking forward with great anticipation to this undertaking as we expect much to come forth from New Zealand in the very near future, especially from those who have been guardians of the ancient wisdom placed into their care some time ago.

The dawn of Aurora under the southern sky is about to reveal itself in no un mistakeable manner, for which event many have been waiting all these years and during which time trustworthy custodians have preserved what will prove to be of great assistance in the unfoldment of the anticipated greater light now to be revealed. It already has its beginning with the present and will carry forward into the future.

We salute New Zealand for what is in store for all those who are in search of the way that leads to greater spiritual unfoldment.



COLORED PHOTOGRAPHS FOR P.R.S. BROCHURE

The Society is about to publish a brochure to relieve us of the work of answering inquiries about the purpose of P.R.S. We plan to include colored photographs from students, showing some of the activities in the classroom and laboratories and also some exterior scenes of the buildings. Pictures from the dormitory, exterior and interior are also welcome. We prefer student-taken pictures to avoid the commercial look. Since we are ready to go to press, may we ask you to send any pictures you may wish to share promptly. Please include a written statement of release for publication and grant us permission to use your name as the photographer. We need them now, not in the future!

About Praetical Magic

Mention the word magic and immediately differing opinions appear about what is to be understood thereby. Leaving all squabbling aside and taking the bull by the horns let us say: Magic, from the Persian root word Magos, pertains to the priestly caste of ancient Media and Persia. Such Magi, it is said, possess powers whereby they produced effects beyond the natural capabilities invested in man. That is, any phenomena produced beyond and above the normal ability of average persons was considered to be magic. Even today, the same performances are looked upon as such. The difference now is that what was formerly considered a magical feat, performed only by a few has become feasible to many, although presently some feats are still performed which are not yet common knowledge. Such uncommon performances are looked upon with awe and wonder, as in ancient times. Such spiritual phenomena is produced by the use of power developed by training to bring about certain acts requiring

higher plane modes of application than are generally known and accepted. Hypnotism, mesmerism, levitation, stigmatism, materialization and such are all acts of magic. When such powers are used negatively they have been and still are called black magic. The reverse is white magic. They represent therefore a branch of knowledge not commonly known and understood, but nevertheless extant.

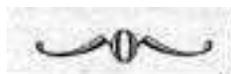
It is a scientifically established fact that sound and color produce reactions in the behavior pattern of man. The response to such frequencies or vibrations is the result of the proper attunement with those forces, seen or unseen, wherein they are vested. When magicians used such powers for personal gain it was not much, if at all, different from the mass media used today to influence people. When adherents of formerly practiced magic, as transmitted through the ages by word of mouth or ritual today issue instructions that such performances must be practiced exactly as in ancient times, it is a revelation of selfishness whereby personal powers are to be gained by the reader for uses as seen fit.

The use of invocations through rituals or other means are possible today just as much as they have been since time immemorable. It is only through misuse of those to whom such transmitted magical acts have become known, and who keep them in darkness, that the evil stigma of sorcery and similar names has been attached. Magic is priestly wisdom. Since the word priest unfortunately has not always been associated with the highest and loftiest aims of mankind, it is no wonder that derogatory acts of such priests are looked upon as black magic.

Black or white magic exists only in the minds of men who use this knowledge according to their way of thinking. Magic in itself, is pure, higher knowledge and wisdom as, it is said, was possessed by the three Magi who, because of such wisdom, went out of their way to find one who possessed even greater wisdom than they had, to be used by those Magi for the good of all mankind.

Let us not be dragged down into the dark, abyssmal caverns of practitioners who pretend to have such princely, priestly and magic powers by keeping them secret and using them only for selfish personal purposes.

True magic is white, radiant and of immense power, while in the absence of such light and radiance it degenerates into the darkness of ignorance, uncertainty and fear. Power means so much to some, that they will use any means to gain their selfish ends. That is the beginning of black magic.



Notes from the Lab

We have not received all countersigned laboratory report sheets from class participants. Please forward them as soon as possible as individual files have to be completed for further reference for readmission to classes.

We call attention to all those who work in their alchemical laboratories: when getting alchemical medications to a state where they are supposedly ready to use every conceivable test must be made to assure their purity. It has been found that oleum vitelli is not pure when prepared and kept at or above 20 degrees C. A cooler temperature allows additional feces to settle. This test should be repeated until no more feces show. Oleum viteui will congeal when subjected to normal refrigeration. Tests have also shown that ovum boiled before extraction leaves fewer feces at the end.

To prepare the Kerkringer Menstrum allow sufficient time during maceration or circulation. Check during the two phases of the lunar cycle to see if there is any difference in the color.

The extract of yellow glass of antimony, when extracted with its proper menstrum, will take time. Be patient. About 120 degree F maceration in the sandbath or incubator, will show the golden tincture in about four weeks. It is then ready for rectification. Repeat the extraction over the same glass with new menstruum again and again until no more tincture will show.

Former alchemical terms and their present day equivalents for sulphur:

VITRIOL--sulphuric acid and any crystalline salt therefrom

BLUE VITRIOL--copper sulphate

GREEN VITRIOL--iron sulphate or copperas

WHITE VITRIOL--zinc sulphate

OIL OF VITRIOL--sulphuric acid

ELIXIR OF VITRIOL--aromatic sulphuric acid

Spirit of Salts = HCL

Nicholas Culpeper

ON SEPTEMBER 5, 1653 from his house in Spitalfields, next door to the red lion, Nicholas Culpeper wrote the foreword to his "Complete Herbal."

Many books have been written before and after Nicholas Culpeper dealing with herbal lore. From strictly botanical interest to medicinal evaluation much knowledge has been derived to be used for the benefit of mankind. In due respect these findings were concerned solely with pathological applications and did not consider the noumena of these phenomena in pharmacopeia.

It was Culpeper who made the attempt to bring both together when he said:

First: Consider what planet (celestial influence) causeth the disease.

Secondly: Consider what part of the body is afflicted, whether flesh, blood, bones or ventricles.

Thirdly: Consider by what planetary influence the afflicted bodily part is governed.

Fourth: Cure them by contraries.

Fifth: Cure them by sympathy.

The combining of pathology and psychology, though somewhat differently worded by Culpeper, lays the foundation for a proper diagnosis.

Culpeper's researches concerning stellar influences upon man's physical and psychic constituency should not be brushed off with glib remarks but deserves unbiased scientific investigation.

**ALCHEMICAL
LABORATORY
BULLETINS**

PARACELSUS

RESEARCH

SOCIETY

2nd Quarter, 1969

No. 39

The New Brochure

This Bulletin consists mainly of a brochure telling about the Paracelsus Research Society. This brochure became necessary because of the many requests for information. To avoid the time consuming task of answering letters individually it has become necessary to have this information available in printed form. We intend to hand out or mail this information only upon request. It should never be used for advertising or proselyting purposes.

This brochure is available to Bulletin subscribers and to those who have attended classes. It will not contain the information you are reading now but will have, as its title page, the colored page and end with the information as to where the Paracelsus Research Society can be contacted both in and out of the United States of America.

To help defray the printing expense subscribers may order 25 copies for \$3.50 postpaid. This price is below cost. This brochure is being made available to subscribers to give them an opportunity to answer some of the questions asked by friends about the Paracelsus Research Society. Please use the enclosed order form. Those residing outside the Continental United States may contact the foreign addresses given if more convenient.

In Memoriam

Frater Franz Louis Sander left his terrestrial sphere on March 1, 1969, for a higher initiation. His inspiration of unselfish service to his fellow men, beyond the call of duty, will remain as a monument to all who knew him and to those who will emulate the exemplary life he presented. The Paracelsus Research Society misses him dearly and expresses its condolence and deeply felt sympathy to his family.

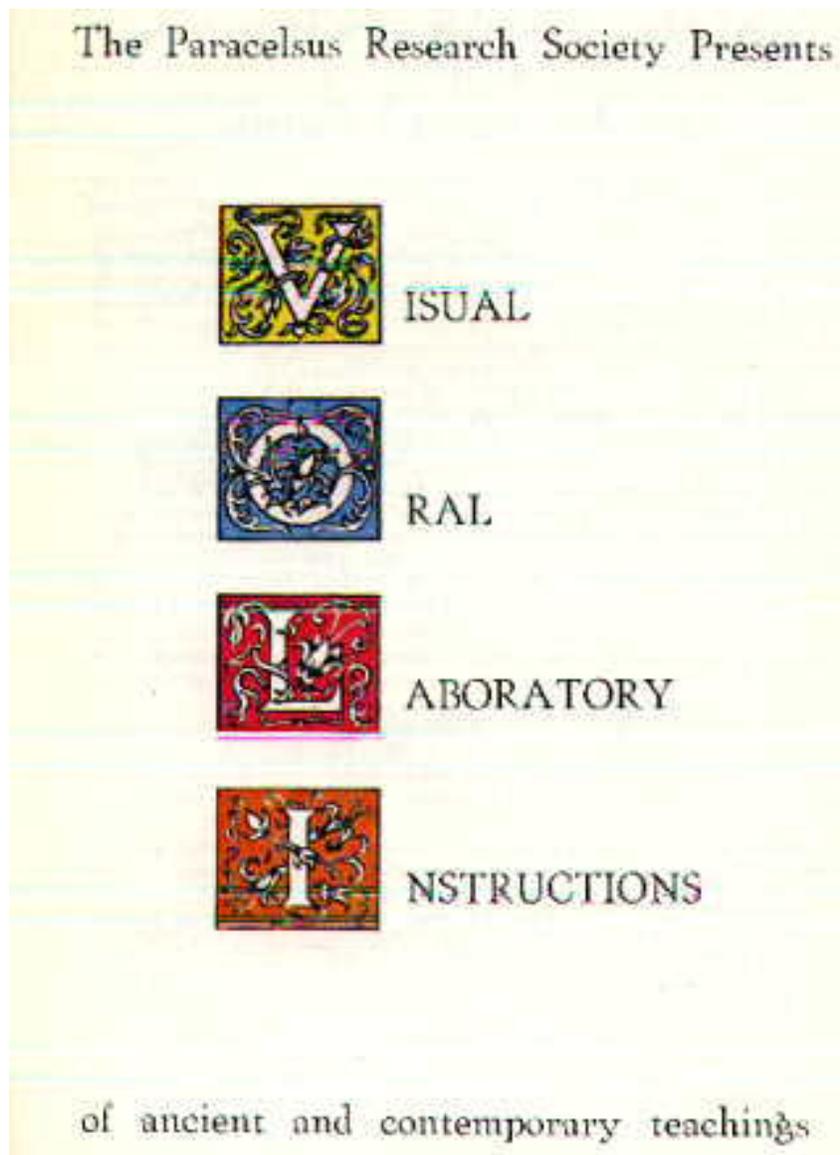
Fall Classes In 1969

Due to the demand for some classes this fall the following will be held after our return from teaching overseas. These will be the only classes held until the Fall of 1970.

1. First year- October 5 to 18
2. 2B-Oct. 19 - Nov. 1
3. 2A-Nov. 2 - 15
4. Spec. -Nov. 16 - 29

To avoid disappointment your application should reach the office for processing as soon as possible.

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Visual, Oral and Laboratory Instructions

of the

Paracelsus Research Society

Visual, oral, and practical laboratory instructions are available to those interested in astrocyclic pulsations (esoteric Astrology), Qabalah and Alchemy. The latter includes techniques, procedures and products.

The Paracelsus Research Society, incorporated in the United States of America, is recognized worldwide as a non-profit educational institution. It makes available personally conducted classes in the above mentioned subjects for beginners and advanced students. These instructions consist of theoretical lectures and practical demonstrative proof of the subjects taught. Participants will be able to demonstrate individually, for themselves, in laboratory and classroom, the validity of the lessons. This is somewhat unique in the annals of esoteric teachings

The Society fosters research and study in all arcane and physical sciences without discrimination towards any religious belief, cult, confession or other sacerdotal presentation. It has no membership and it is not a Church, Fraternity or any like organization. Its primary objective is to make available ancient and contemporary teachings as concerns man's evolution upon earth and his physical and intangible counterparts.

Among the subjects taught by the Paracelsus Research Society is laboratory alchemy. This unprecedented feature presents practical, demonstrative evidence of the ancient and medieaval alchemists in the light of presently available proof under proper supervision. Further ancient interpretations of astrological and qabalistic teachings are investigated and put to the test by the students themselves.

Each instruction period consists of one half a moon cycle--two weeks--of uninterrupted teachings and demonstrations. Classes convene daily for six hours, five and one half days per week, three hours in the forenoon and three hours in the afternoon. In addition a minimum two hour study period in the evening is mandatory.

The P.R.S. teachings are available to all matriculants who qualify. There are no racial, social, religious, educational or other restrictions. There are no tuition charges either direct or indirect.

Resident students of the United States of America pay a very reasonable dormitory fee. In case of hardship students may apply for financial assistance and have their dormitory fee waived. Students in foreign countries, where no dormitories are maintained, will take care of their own domicile and sustenance during the instruction period.

The Paracelsus Research Society publishes a quarterly *ALCHEMICAL, LABORATORY BULLETIN*, limited to 500 copies, for subscribers, at \$3.00 per annum. Intermittently books dealing with related subjects are published by the Society, in limited editions of 500.

The Next Several Years Before You

-provided you have reached the decision to travel the Royal Road of the Alchemists.

It is common among students of the occult to speak of "The Path." Rarely are those using these words in the esoteric sense aware of the importance connected with its meaning. "The Path" indicates a certain prepared and layed-out route that the aspirant has to travel, if he wishes to gain his goal. One should not stray from it, at least not so far as to lose his way. Should one pause it means either a need to obtain a better perspective or wasted time--usually the latter. As far as you are concerned there is a definite path prepared which you may travel as a prospective Alchemist.

Traditionally Alchemical Aspirants were tested before permission was granted to begin actively studying under those who teach this art orally to individuals ready to receive it. This must be done free, as no one is in a position to pay with mundane possessions for this Pearl of Great Price.

Those selected will receive their instructions and will return for two or more subsequent sessions. After the final year and the completion of their oral and practical instructions they will seclude themselves for some time in a mountainous place then return home again, free to themselves and on their own.

Following are a few essential points to be considered by the aspirant in preparing for the work:

FIRST: Profound contemplation and a sincere determination TO WALK THE PATH.

SECONDLY: Confidence that the teachings you have received from your esoteric, fraternal or church affiliations, will make it possible for you to WALK THE PATH.

THIRDLY: A willingness to make a personal sacrifice. For example, in early days, should an aspirant not be able to reach his teacher by ordinary means he would not hesitate to walk the distance.

FOURTH: To do these things of your own free will and choice, without promise of accomplishments in the Hermetic work. And lastly:

Whatever you receive during the years of instruction you will conscientiously test and apply to the Glory of the Supreme Universal Intelligence. You will share this knowledge with those in need, whom you will be directed to recognize by inner promptings and by the ways and means you are to receive

If you are willing to do this, apply in your own handwriting for instructions, after which you will receive the information of which what follows is a part.

You now have one year before you for personal preparation. Use it for reading and studying the appropriate literature available to you and by observing natural phenomena with the thought of analyzing it according to your present knowledge and understanding.

The yearly terms consist of oral and laboratory instruction. There are no correspondence courses available. Please do not ask for them as there will be absolutely no exception made. As in former times, the place of instruction is unobtrusive and moderate. Do not let your fantasy imagine all sorts of things. You will come for instruction that to some were given under trees, or in caves, or near running waters. What you are being taught is of importance, not where.

The first segment gives the Zealator elementary instructions in theory and laboratory practice of alchemical and related subjects, including esoteric Astro Cyclic Pulsations and Qabalah. It covers the work upon herbs in theory and practice.

THE SECOND SEGMENT deals with the work upon the minerals in theory and practice and related advanced teachings.

THE THIRD SEGMENT: The Alkahest.

Then seclusion, followed by your return to the world of the everyday.



"But I Belong To A Fraternal Order!"

This sentiment has been expressed by individuals who would very much like to study with the Paracelsus Research Society, but are literally afraid that they would be expelled from their affiliation if they so much as identify themselves with the Society. This may sound absurd to those reading these words, but it is nevertheless factual.

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Anyone hesitant to attend a school of learning because of fear of reprisals by others becomes thereby a party to bigotry, which is wholly unbecoming of intelligent human beings.

The following is a typical reaction from one of the many students of the P.R.S. We print it as received and without commentary.

What is the Paracelsus Research Society?

This is one P.R.S.'s subscriber's attempt to answer the above question.

Supposing one has been seriously searching for answers to the underlying purposes to life.

That one has had a feeling that somehow, somewhere, were True Root Origins to such things as Astrology, which if studied just a little opens up more questions than it gives answers.

There is the Qabala, too, and what reading one may do on the subject creates a good deal of confusion and brings more questions.

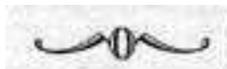
What are the so-called Hidden Mysteries and Ancient Traditions? Who started them and why? And what about those Alchemists; what really is Alchemy?

If a religious approach to life, whatever it may be, leaves one soulhungry, what comes next?

If one searches on and discovers studies classified as Metaphysics and finds that this too, eventually, has something missing; and perhaps then delves into Occult literature wherever such is available and becomes tremendously excited and stirred up but just as confused? What is the first step to all this?

Then to make matters worse, if one finds this gross materialistic trend of our day affecting one in such a way that it seems one's very insides rustle with a brittle dryness, where does one go for a Living Drop of Sanity?

If any of the above conditions apply to the person making the inquiry then it would appear that it was high time they discovered for themselves just what the P.R.S. offers and what may be really learned therefrom!



What Does the P.R.S. Teach?

Following are listed some of the subjects taught.

Universal cyclic pulsations as relayed through our solar system and their influences upon all animate and so-called inanimate matter upon the earth.

Men's relationship to terrestrial and extra-terrestrial phenomena up to and including our solar system.

The law of polarity and its ensuing law of tertiary manifestation in relation to the alchemistical concept of sulphur, salt and mercury including the laboratory demonstration thereof.

Ancient teachings about cosmology in the light of modern discoveries.

Qabalistic interpretations and their underlying teachings as related to demonstrable facts.

Alchemical laboratory experimentation and practically produced alchemical manifestations

The fundamental concepts of esoteric tradition as perpetuated in esoteric and metaphysical fraternal organizations.

Cosmic cycles and their factual evidence in relationship to the physical and spiritual influences, whereby the rise and fall of civilizations can be charted. This pertains also to ancient, contemporary and future cyclic influences relating to the individual student.

The change of frequencies-vibrations-inherent in matter as evidence of evolution and the underlying laws

The separation of alchemistical terms soul, spirit and body in theory and laboratory demonstration.

Contemporary parapsychological investigations compared to ancient magical ritualistic ceremonies and their effects upon the psyche and its related physiological reactions

The attention of the reader is called to the fact that the alchemical work mentioned herein concerns actual alchemical laboratory practice in the mineral, herbal, and animal realms. The tangible results are eventually to be used by the student himself. Such knowledge formerly highly secret may now become the personal experience of contemporary investigators meeting the requirements established by the Paracelsus Research Society.

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Note to the Reader:

This brochure is not to be used for advertising purposes. It has been printed to answer inquiries about the functions and activities of the Paracelsus Research Society.

Lack of Metals Can Shorten Life Span

Alton Blakeslee, an Associated Press Science Writer, wrote in a recent newspaper article in the Kansas City Star:

"The harder your drinking water is, the less is your chance of dying of heart disease or brain stroke.

"Where you live affects longevity. The risk that middle-aged men, 54 to 64 years old, will die prematurely is lowest in the Great Plains states, and highest along the East coasts.

"Too little of the element zinc in the body interferes with development, with fertility, and healing of wounds.

"These are some findings from new studies of health, geology and chemistry and medical geography described to the American Association for the Advancement of Science.

"It all has to do with the vital importance of tiny amounts of certain elements, mainly metals, in the human body. Geology and geography get tied in because they all come originally from rocks that determine the composition of soils and waters, and hence the composition of plants and animal flesh that humans consume.

"There are regional differences in the distribution of some of these elements.

"Medical scientists are beginning to track down the health role played by such elements, and how to recognize deficiencies or harmful excesses, and to institute treatment.

"Studies here and abroad make it very clear that there is an association between the hardness of water and the death rate from heart disease and stroke, said Dr. H. Mitchell Ferry, Jr., of the Washington University School of Medicine in St. Louis.

"The harder the water, the lower the death rate, but why this is so is not yet clear.

"Overall death rates among middle-aged men vary widely among regions of the United States, although the reasons are not known, said Herbert I. Sauer and Dr. Frank R. Brand of the University of Missouri, Columbia.

"Detailed surveys are needed to mark regions for deficiencies or excesses of elements that may affect human health, said Harry A. Thourtelot of the U.S. Geological Survey in Denver. The task would not be easy, he said."

What are considered herein as new findings was age old knowledge centuries ago among natural philosophers. Alchemy had provided the answers that would make comparatively easy the "anticipated hard task of needed detailed surveys." It becomes very obvious that "time marches on."

Arthur Edward Waite

KNOWN CHIEFLY FOR HIS ENGLISH translations of mystical literature his fame is assured if for no other deed performed than this contribution in the mystical, esoteric, literary field. The sum total of his experiences derived therefrom, coupled with his affiliation with esoteric bodies, such as the Ortlor of the Golden Dawn, etc., found its consumation in his work "Azoth, or The Satr of the East." Long since out of print its contents reveals man's search for the exalted light of wisdom to be found in the purer realms of his consciousness. "Azoth" reveals a most wonderful and sublime attempt to establish such rapport. Its greatness becomes evident as the reader penetrates the clouds of uncertainty and finds the soul's heritage revealed by the author whose poetic language contributes immeasurably to the attuned intellect, but which language might otherwise be called exaggerated by the cursory reader.

Arthur E. Waite made a tremendous contribution to esoteric literature.

Among his valuable translations are Basilius Valentinus' *Triumphal Chariot of Antimony*. This

English translation ranks high among students of alchemy because no other work available to the English reader treats the subject as thoroughly.

A. E. Waite was a careful translator who made the spirit come alive from seemingly lifeless words.

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PARACELSUS

RESEARCH

SOCIETY

3rd Quarter, 1969

No. 40

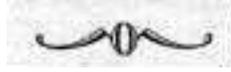
Wondrous Alchemy

Alchemy is simply a raising of the vibrations. Two of our students from first year classes held in the fall of 1968 recently wrote on aspects of their progress since returning home. Along with their detail of the work are the following verbatim quotes of a general nature.

A Frater states "My personal alchemical process is also starting in my life. February 1st I shall be starting a new job which could be much better for my peace of mind. Approximately March 1 we will be moving into a new house, we have bought, which will be nicer for us and also enable me to set up a

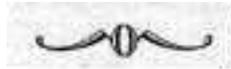
more permanent laboratory."

A Sorer states "Everything I do has taken on a new meaning and my patience and tolerance for others has grown. And, believe it or not, my husband is easier to live with too. My physical well being has also improved and it seems that my intuition is keener too." These people are a living testimony that alchemy works!



L. F. SANDER MEMORIAL

The family of Frater Louis Franz Sander gave a donation in his memory. It is to be used towards the purchase of the Encyclopaedia Britannica for the Paracelsus Research Society Library so that all students may thereby benefit. Those who knew Frater Sander personally and who wish to contribute towards this purchase may send their donations to the P.R.S. Please state on your remittance that it is to be used for the "L. F. SANDER MEMORIAL."



IN MEMORIAM

Sorer Nelle Schramm of Witchita, Kansas, after returning home from attending classes at the P.R.S. concluded her sojourn upon this earth. In search for the greater light Sorer Nelle Schramm found the portal that leads thereto. May she find the Peace Profound her heart longed for.

The **ALCHEMICAL LABORATORY BULLETINS** are published by the Paracelsus Research Society (a nonprofit institution), Post Office Box 6006, Sugar House Station, Salt Lake City, Utah, U.S.A. Subscription: \$3.00 per annum with each issue limited to 500 hand-numbered copies. Please make all remittances payable to **PARACELTUS RESEARCH SOCIETY FUNDS**. If for some reason you are not financially endowed to subscribe to the "BULLETIN," give correct birthday and place, name and address, and after verification of your statements, you may receive the "BULLETIN" gratis.

PAR BENE COMPARATUM

"A well matched pair"--who has not heard it said and wondered what brought this matching about? Things well matched are complementary. Things complementary are harmonious. Things harmonious strive toward perfection. So it is with man as a dual being. Man's physical appearance is but half of him. His well matched psychic other half brings about his complementary self and the two combined are on the way towards perfection. It is very unfortunate that one or the other aspect of man's awareness is usually overemphasized. Rarely do we find an integrated personality that shows the dual being as

complementary where the mental or psychic makeup equals the physical. Since man looks towards the pleasing aspects of life as they manifest in his immediate surroundings so should he look within himself and make sure that he also represents to others "a well matched pair" of inner and outer tendencies that are complementary, thereby assisting others to emulate such striving towards perfection. Not only what we see revealed in others but, also what we reveal to others requires matching. Only in such manner can evolution be brought about and evolvement of a more refined and exalted type of mankind take place. A haphazard choice or random grasp of what is immediately available and serves a temporary purpose does not bring about "a well matched pair," but careful contemplation and thoughtful evaluation lays the foundation for a more abundant life here and now while we dwell up on this earth.

Just as much as we get undue attention when we wear two different colored gloves or shoes so do we get undue attention for our bizarre behaviors within and without when the awareness pair do not match. Above all it reveals our character and character is destiny.



THE NEXT "BULLETIN"

In the next Bulletin we will bring a report of a "Meyring" pupil, the last of the remaining students of the German Mystic Gustav Meyring, who lived for some time in Prague, the capital of the present Czechoslovakia. He met with a selected few people and proved the validity of the various laws in bright daylight where everyone present could witness what took place.

'Signals' from Outer Space

Eerie "signals" from outer space reported recently by British and U.S. scientists are probably a natural phenomenon of some kind, a radio astronomer believes.

The strange signals, which occur at precisely regular intervals from an origin beyond the earth, are being investigated as possible attempts by another civilization to contact the earth. American scientists at the Arecibo Radio Observatory in Puerto Rico are helping British scientists pinpoint their sources.

Dr. Arno A. Penzias, a radio astronomer who works at the Crawford Hill facility near Holmdel, New Jersey, said his feeling about the "signals" is that they are "dead stars collapsing--stars that have exhausted all their hydrogen."

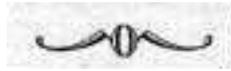
He described the discovery as "a reasonably exciting astronomical event, but it doesn't call for anything but a physical explanation." Penzias expects scientists to discover many more than the nine sources signals already pinpointed.

He discounted the theory by some that the signals, called pulsars, might be navigational beacons or some

part of a communication network in another civilization.

"If they wanted to navigate," said Penzias, "they wouldn't use those low frequencies (40 to 200 megacycles). If you were a super-duper civilization, you could do much better than that."

The scientist, however, doesn't rule out the possibility of other civilizations existing in the universe nor the probability that radio astronomers would be the first earth-dwellers to make contact with such civilizations.



Formula for Metals

To one lb. metallic substance 1 oz. of final extract or tincture is the basic formula. 1 oz. equals 29.57 ml.

From this basic formula all other dilutions are derived, i.e. allopathic or homeopathic.

The above represents the full strength potency of any extract or tincture in metallic spagyric and alchemical preparations according to the Paracelsus Research Society.

1 lb. (16oz.) of antimony yield 1.64 mlfl tincture.

Question: How does this compare to the 1:9 formula?

Answer: 1 oz. of antimony equals 1 ml. of standard P.R.S. tincture. Note: This is not to be confused with the final yield of sulphur of antimony when all of the Kerkring menstrum is distilled out.

The above formula of 1.64 ml. per ounce is the basis from which all other dillutions are derived.

Missing: 95 Per Cent of the Universe

Scientists doing research on radio wave behavior in outer space are taking part in a search for 95 per cent of the universe that may be "missing."

It is part of a widespread scientific effort to patch a hole in the so-called "big bang" theory.

Peering into the very origins of our universe, as suggested by the theory that it resulted from a gigantic explosion some 12 billion years ago, the scientists are reviving an early interest in the fast-growing science of radio astronomy--the study of celestial bodies by the radio waves they give off.

Karl G. Jansky, is credited with being the "father of radio astronomy." He discovered radio waves coming from outer space in 1931, while investigating static noise hindering radiotelephone communications.

Since then, the new science has spawned construction of at least 50 radio telescopes--actually special radio receivers with unique antennas--and now engages an estimated 250 scientists in its study. By providing a valuable new "window on the sky," the technique has vastly expanded the scope of modern astronomy, heretofore dependent solely on the optical telescope.

Dr. Amo A. Penzias in 1961 became the first professional radio astronomer to do research on microwave radio antennas. He was joined soon by another radio astronomer, Dr Robert W. Wilson, and the two began work with a sensitive, 69-foot-long horn-reflector antenna originally designed for communicating with the Echo and Telstar satellites.

Shaped like a giant sugar scoop, the unusual antenna built to talk to these pioneering communications satellites is located atop Crawford Hill, at Holmdel, New Jersey.

Holmdel was also the site of Jansky's first crude antenna that in 1931 picked up a mysterious "hissing sound" from outer space amidst the static noise. The hissing turned out to be radio waves from stars and led to discovery by other scientists of many stellar bodies never before observed with ordinary telescopes.

One of the interesting research projects Penzias and Wilson have been pursuing is an attempt to help prove the "big bang" theory of how our universe was created.

The theory holds that our solar system and all the other galaxies resulted from a gigantic explosion that scattered planet and star matter all through space some 12 billion years ago.

The theory was sparked by discovery that "everything is moving away from everything else" in the universe, as Penzias explains it. He and helped bolster the theory two years ago when they detected radio waves apparently given off by the explosion long ago.

Along with the "big bang" theory goes another more recent hypothesis that once the momentum of the original explosion has dissipated, the various galaxies will be drawn back together again, following the law of gravity.

This pulsating, or oscillating, universe--first expanding from the explosion, then contracting again under the pull of gravity until the galaxies fall back together and explode all over again--would continue indefinitely

But there is one drawback to this new supposition. "It turns out that right now there isn't enough mass discovered in the universe to bring it all back together again," said Penzias. The law of gravity, he

explained, requires a certain mass to hold any object propelled through space within the gravitational pull of its source.

"As much as 95 per cent of the mass of the universe may still be hidden from us," said Penzias. "What we are looking for doesn't have to be stars or undiscovered galaxies. We believe it may be atomic hydrogen, which also makes up 75 per cent of the mass of stars."

This invisible gas, the simplest of elements, can be detected on one of the wave lengths (21 centimeters) at which the Crawford Hill radio telescope is most sensitive. Specially designed equipment has been installed to make a careful search for atomic hydrogen, which may comprise the "missing" 95 per cent mass of the universe, amidst the galaxies.

So far the search has proved fruitless, leaving unsolved some tantalizing questions about the origins--and future--of the universe.

It is most interesting to follow up on the thought pattern of an accredited scientist. When the following is appended it may shed even more light on the subject. The metaphysician says that:

Hydrogen, a gas, invisible, yet measurable could compare to the alchemist's explanation of a substance that can be liquified and "does not wet the hands." This Alkahest, as the Arabs called it, is supposedly the primal substance out of which atomic matter evolved. Anti-matter, non-atomic particles by contrast, is the invisible substance or energy which when released, on colliding with atomic particles causes a seeming disintegration or annihilation, which is but another way of saying that matter, as presently known, evolves further into a state unknown to contemporary standards but anciently described as "spirit," indicating the very life force inherent in all matter, manifesting under various names as cohesion, gravitation, kinetics etc. Matter as tangible substances requires an intangible contrary (energy) which can only manifest when opposed by a resistor thereby creating a field of force increasing movement by repulsion, as the recession of matter (the theory of an expanding universe) would indicate. The elusive macrocosm may yet reveal what it harbors within its own microworld as identical when used relatively of its own extension into macroscopic measurements, which would explain the ancient axiom "As above, so below."

That "ALCHEMY"

Again and again we are asked about the various procedures to be followed when it comes to the manifold laboratory manipulations. It all seems so contradictory when we emphasize that the so-called spiritual alchemy must go hand in hand with the practical laboratory application. We say contrary because during the instruction here at the P.R.S. we stress the fact that spiritual alchemy is over-emphasized in the various esoteric and metaphysical schools. The reason for this statement is the predominant emphasis that is placed upon the latter and the almost entire absence of laboratory technique. For this reason and for this reason only we make such statements. This does not preclude the theoretical knowledge which is not only necessary but absolutely essential to the tangible manifestation

to follow.

When premature attempts in the laboratory fail it is undoubtedly due to a lack of thorough understanding of the underlying laws. Never should the so-called spiritual alchemy that gives us the knowledge and understanding of the entire alchemical structure be taken lightly. This is the foundation upon which the laboratory structure is erected. Without thorough mastery of the fundamental laws of alchemical procedure any laboratory work attempted will be merely a dabbling around that may even prove harmful, if not outright dangerous, to the misinformed or insufficiently instructed novice. They expose themselves to grave hazards that may endanger their lives and those of others. Even pseudo adepts are liable to mishaps if careless or they pay insufficient attention to the minute details that must be meticulously followed for success.

It has been observed that notwithstanding the patient explanations given to the students, while the practical work involved was demonstrated so that the entire procedure could be observed and closely followed, that even as the process involved took place, questions contrary to visible evidence, were asked. If such occasions occur during class instructions one can easily imagine what will take place in the private laboratories when individuals are dependent on their notes and previously observed class conducted experiments. The old refrain: "If I had only taken more notes and been more thorough with my notations," is truly a refrain, for it can be heard over and over again. This is where the term spiritual alchemy, or theoretical alchemy if you prefer, shows its importance.

An old axiom of the European Rosicrucian brethren stated: "Know the theory first before attempting the practice." This advice cannot be overemphasized. It is of the utmost importance to know the theory first before attempting the practice, because the outcome depends upon the mastering of the theoretical aspect that needs thereupon to be proven. Guess work must be eliminated as much as possible. This does not exclude contemplation and observation of natural phenomena. But it should not be a "guess" just because no other code of revelation is presently to be had.

Experiments conducted in practical demonstrations at the P.R.S. laboratories will produce identical results elsewhere under identical conditions. Failure to produce like manifestations is due to a change in procedure. Here is proof of the importance of laboratory and class notes. With complete notes the students have evidence of procedure and results of the same or similar experiments.

It is truly amazing to read or listen to statements made by students when a little contemplation and meticulous following of the fundamental laws would give the answers to the questions. Over and over again we stress the importance of the fundamental laws involved. At times students take this advice far too lightly and can hardly wait to see the manifestations take place that are first discussed in theory. In their over-zealousness important theoretical aspects are overlooked and the result is a malfunctioning already taking place while the experiment is still in the developmental stage. If only the "would be alchemist" would spend a little more time in contemplation much time and lost labor could be saved, not to mention financial outlay, that in some cases proves a hardship when it need not be so.

Whether one works at the herbal, animal, or metallic-mineral alchemy, the fundamental laws are the same in principle. When constant failure in the laboratory results there is but one alternative and that is to return to the spiritual alchemy and make sure that the laws involved are known and understood. The first wrong turn is made when personal opinions are substituted because one does not clearly understand the outline given. Personal opinions and further improvements of already existing alchemical formulas in books, manuscripts and other sources are possible only after the fundamental laws have been followed and can, at will, be repeated with identical results. As long as these primal requirements cannot be met it is generally useless to attempt to improve, with personal opinions, upon something that is not even understood. Sheer luck, as it is called, may produce something of worth, but even here little benefit will be derived since it may not, and probably will not, have anything to do with the intended outcome.

Many alchemical students have found that before any actual laboratory work is commenced a moment or two of contemplation is of great help. Fortunately when such an attempt is made the thought pattern which evolves out of the quiet moment gives rise to much more profound investigation such as the rechecking of former notes. When thereafter the student or "would be alchemist" goes through the entire process in his mind, preferably with his eyes closed, and follows step by step what he is later to do by manual operation, he will find his work will go much more smoothly than if he has to stop frequently to ask himself: "Now, how was this again." Or "What was it he did next?," etc. Actually the alchemist is then following a blue print of the mind, where every detail has been worked out in advance.

The adept, having his blue print in mind, knows what he should do and what the result should be. Should a mistake occur, should the result be different than expected then he will immediately recognize the possibility of error and in retracing his steps discover what has been done incorrectly. However, had he not first had a blue print and known what the result should be he could not find his mistake, let alone correct it.

Research, alchemical or otherwise, is not guess work--it may sometimes be trial and error but it is not guess work. By working with the basic laws and learning the fundamental facts first then the more experienced alchemist may try other means or methods to produce the same result. Here, however, it is imperative that very careful notes be kept or it is doubtful if the same results can be duplicated. Therefore, an important piece of information and research might be lost.

If for the adept careful planning for an experimental project is necessary, then how much more important this admonition is to the novice-- *blue print your work and keep accurate notes.*

The alchemist or "would be alchemist" does not produce alchemical manifestations in the laboratory only to prove something in the form of material manifestation. His objective is to produce something of value, especially in therapeutics. Alchemical products contain three essentials, known as sulphur, salt, and mercury in the purest obtainable form. When used medicinally they represent the highest and most potent form of any medication known, provided the alchemical axiom has been followed, by separation, purification and proper conjunction of the substance in question. Even here the key to this work is of no value to the one in possession thereof, if he does not have the lock wherein it will fit, as

the ancients have phrased it. Medicinal alchemy is not for the curiosity seeker who just wants to dabble in this kind of work to see if there is anything to it. The alchemical key is only of value to the physician. A quack has no business coming up with so-called alchemical products and indiscriminately using them as he sees fit "because the books say so" or because he "feels it might work."

To be an alchemist requires more than just reading what former alchemists have said and following their instructions, which in most cases are extremely hard to understand, especially for those who have had no previous instructions in the spagyric art. Alchemy, rightly called the mother science of all sciences, because it is the fountainhead of evolution, on the physical plane, requires much knowledge. An alchemist is way ahead of his time, just as alchemists of centuries ago were far ahead of their time as more and more often present investigation reveals. To advance beyond those earlier alchemists, then, requires that the aspirant knows as much as they did, before any further growth can be made. Alchemists of today need to provide evidence that they are able to produce the same product as did the former adepts. When this proof has been made available then further advancements in alchemy appear to be possible.

As it stands now, from the evidence available, very few students can rightfully be called "alchemists." This should be no deterrent to those who sincerely delve into alchemical jargon in an attempt to unravel it. In fact such effort is very good for the mind, as in this manner mental cobwebs will be removed and preconceived notions will have to make room for factual substantiation, usually by the time proven method of trial and error--since ages past the best teacher for all concerned. It must be admitted that this is a very cumbersome and tedious way to arrive at alchemical truths but nevertheless, the most reliable. Up to now no one has found a better way to unravel the jargon except by making the most likely interpretation.

After all is said and done, we are happy to confess that the results extant from students who have been instructed in the P.R.S. laboratories have eliminated for those to follow many false paths that were previously unmarked pitfalls. This was done for them or in their behalf by others here at P.R.S. This alone is worth the saving in time and money that would otherwise have to still be undergone by the novices in their alchemical quest. Not only this but the fact that, like results become manifest when instructions are followed, is the best evidence of the approach used. When the final evidence of therapeutic values become known and coincide with the indicated previous recommendations, what others say or think, will no longer be important. Alchemy will have proven itself and will need only unbiased minds to further evaluate what still lies hidden in the annals of alchemy, since time immemorable, as former alchemists have testified

In this new age more and more of such alchemical testimonials will be revived and added upon, making the arduous task of the alchemical novice even more promising. Thus, the alchemist may become a saviour of mankind in his own way, beginning by setting his own house (body and

mind) in order, thus enabling him, as a living testimonial, to be of uplifting and positive influence to all those with whom he comes in contact. Alchemy will have proven itself and will need no vindication.

The P.R.S. deeply regrets that it has no more teachers available to help in dispensing this knowledge and must limit classes to the small number of five students in any class, in order to provide personal and individual instruction. Mass media will not do!

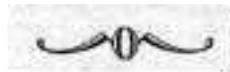
The Path

The path at first will be rough and the way steep. It will require infinite patience and courage and determination to overcome the obstacles which will beset you on your upward climb; yet once you have overcome these barriers--which are, after all, only the habits of your past life--and have reached the pinnacle, you will be free of doubt and self-distrust.

Then you will enjoy the vista of a New Life and Happiness and Successful Accomplishment. Once you have savored its sweetness, nothing else will bring such complete satisfaction as Achievement, for it is then that you can FEEL its surging power within you--a tonic quality that will enable you to push back the mental boundaries of the world in which you live.

No man has the RIGHT to be a failure. It is his duty, NOT HIS PRIVILEGE, to be successful. If you have been unsuccessful it is because you have negative qualities of mind that prevent you from accomplishing that which you SHOULD and CAN ACCOMPLISH.

Join now in this adventure--exploring the hidden, secret, processes of your mind--that you may understand it better; that you may utilize it to the full; that you may achieve a more abundant, successful life of happiness.

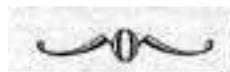


Dear Subscriber:

The PRS brochure has saved us a great deal of time in answering requests for information here at the office. We believe it could help you to give pertinent information to those curious about our work.

As mentioned in Bulletin #39, why not supply yourselves with 25 copies, at \$3.50 cost, to have them available to give out when others ask about PRS. It will help you to answer questions and help us to defray the printing cost.

Subscribers in Europe or in the Far East may order either from us, from the PRS in Switzerland or from Lotus in New Zealand.



THINK ON THIS

Reverence is the soil in which all other virtues grow and flower. Cultivate the soil of reverence.

GURDIEFF

WHATEVER SPECULATIONS may exist concerning Gurdieff, who taught Ouspensky and the world famous architect Frank Lloyd Wright among others, one thing stands out, his insight into human nature. There should be little doubt as to his knowledge and understanding about those things not generally known to mankind as a whole. Were it not for the private teachings he gave, to those whom he would select and accept, many of the topics on which he shed more light would not even be considered by those who are skeptical about him. Individuals like Gurdieff serve mankind best by revealing that which is not generally known and accepted either by scientific or esoteric circles, and thus allowing mankind to awaken to the facts to be learned therefrom as based upon personal experiences.

In this field Gurdieff accomplished what he had set out to do in both Europe and in the U.S.A.

When individuals, whom Gurdieff taught, interpreted his teachings in their own way and made them public, it should be understood that such personally interpreted statements do not always represent what Gurdieff meant. As in so many cases where teachers taught and their pupils listened not all heard alike, let alone understood alike that which was said.

Gurdieff's teachings allow a wide scope for those who wish to interpret in their own way what may be contrary to the meaning Gurdieff attempted to convey.

There is more to the teachings of Gurdieff than may appear to the casual reader.

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Home from Teaching in Europe

De Intego

Questions and Answers

The First Cycle Completed

Dr. Fmnz Hartman

PARACELSUS

RESEARCH

SOCIETY

Home from Teaching in Europe

It was most gratifying to find so many eager students gathered in Switzerland. Several nationalities were represented. Besides those from Switzerland, Germany, Austria and Lisbon (Portugal) were represented as were also Rumania, Hungary, Belgium and Holland. All were looking forward with great anticipation to what was about to unfold for them during their half a mooncycle of instruction. It would fill many pages to describe even the most important events that took place in beautiful Walzenhausen, a spa in Canton Appenzell. During school vacation time the school building was placed at our service and the students found the spacious classrooms and the laboratory facilities ideal. At times more desks had to be placed in the room to hold the students who were crowding in. Classes were of needs larger than those held in the United States, for if we had held the classes to the small number of students admitted here, we would still be teaching in Europe. Before and after school vacations a laboratory was erected in the basement of the Kurhaus im Grund. Everything was organized with typical Swiss precision. Our representative in Europe, Mr. Waiter Zuest, and his charming wife saw to it that everything was ready when classes convened. The Swiss firm Buechi of Flawil, Switzerland, furnished the laboratory with the most modern apparatus. All equipment supplied was brand new and loaned to the P.R.S. free of charge for the duration of the classes conducted. We wish to publicly acknowledge the courtesy extended us by this generous firm. Not only did the students have the necessary equipment at their disposal but above all they showed their willingness and readiness to immerse themselves into the prevailing afflatus. Results of even the beginner's class were most gratifying. The advanced groups seemed to out do each other. Results from those were outstanding. Evidence available for all to witness gave proof of what united efforts can and do produce.

Practical laboratory alchemy was proven. Alchemical products were evident to the amazement of those who never even dreamed that it was within the realm of possibility. Skeptics of the Swiss Para-Psychological Society tried very hard to discredit what they found was being done. They even went so far as to challenge the students to produce some evidence for examination. One of these gentlemen said openly that if evidence were handed to him, he would retract what he had said against the one teaching. When the students presented him with the evidence meeting his requirements he did not retract but hedged with questions and wanted more information and further proof. It too was given, but to no avail. Correspondence is still going on concerning this that was considered as impossible but has now been proven by the gentleman himself, and by others in their laboratories. To admit what went against their way of interpreting matters, presently is still as far off as it was them. In the meantime, those who have accomplished what they set out to do, find enjoyment in the positive proof and evidence at hand. We were happy that such an event took place. The opposing polarity was needed to restore any eventual onesideness that could have arisen. Where much enthusiasm prevails, for too long a time, there is danger of overlooking encroaching shortcomings. Scientists in Europe are on the alert watching for further upcroppings from students of the P.R.S. and their alchemical manifestations.

It appears that seeds have fallen on fertile ground through the classes in Switzerland and much more can be anticipated from there and from other countries where alchemical evaluations are beginning to be taken seriously. This is shown by the scientific investigators who are now finding it worth their while to investigate what they

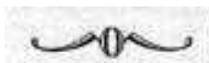
formerly not only laughed at but completely ignored.

Our going to Europe to teach was more than worth our while and the expense incurred. What has been experienced during this interval gives us reason for high hopes for the future not only in Switzerland but, as well, in other European countries.

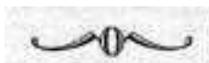
Thank you students of Europe! You have done well. Now live up to what is expected of you.

DE INTEGRO

This Latin expression for "anew" or "afresh" really has a deeper meaning than may appear just by interpreting the wording as it is written. Something, started, begun anew or afresh after preparatory work. Something had to precede it, something had to be looked into or entered into so it can be recognized as no longer being new or fresh. Only after discovering shortcomings can a renewal be undertaken. If we desire to improve something or better it then we should also be prepared to come up with a sound plan for any attempted renewal. Just complaining about things being old and worn out without having a remedy to offer is of no avail. Many individuals try to change things for the sake of change. They would like to see or have something else but are not aware that the time for a renewal is not yet at hand. There is so much to be taken from what is available which has not fully served its intended purpose. It is wise not to attempt changes or bring about renewals of whatever nature unless the time and circumstances warrant. Many such premature attempts have contributed only to greater confusion and hindrance in bringing about intended advancements. Last, but not least, many assumed renewals are not such at all. They prove to be only different modes of application. This does not constitute a renewal. To renew or to make afresh indicates a basic change and not merely make an adjustment. Those who desire only adjustments to suit their own fancies without considering what benefits or detrimental effects these may have upon others have not integrated themselves sufficiently to bring about a renewal of whatever nature.



The article about the last pupil of the mystic Meyring, promised in the last Bulletin, will appear in the next issue.



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Questions and Answers

NOTE: While traveling abroad we made personal contact with many individuals who had questions concerning their alchemical and related problems. There were many, however, with questions that could not be answered verbatim. Others have been added to those, which we shall attempt to answer herewith.

QUESTION: Many times you have said that Paracelsus was such a great man and that he did wonderful things. Why is it that he is rarely heard of currently. All we know about him is what was written in ages past.

Answer: It all depends on how you look at it. Naturally, since he left this earth plane several centuries ago, we have to be content with what he left us in his writings. That he is not forgotten is readily seen by the constant stream of newly edited works that appear about him. Not only is he highly esteemed by those of an alchemical or spagyric turn of mind but likewise by the medical profession. We are personally acquainted with many professional medical doctors who are trying very hard to fathom this genius.

It might be of interest that just recently a hospital in Germany, at a cost of 55 million German Marks (approximately eleven and a half million United States dollars) which took four years to build and has 420 beds plus all the other buildings necessary for such a complex, was named "PARACELBUS KRANKENHAUS" (Paracelsus Hospital). It is located in Ruit near Stuttgart. This certainly does not sound like he has been forgotten or that his name has fallen into oblivion. On the contrary, Paracelsus is gaining more and more in esteem, especially since chemo-therapy has made such inroads into the medical profession. He is still considered the father of modern medicine in our day. This is by no means a small tribute to a man who lived 400 years ago considering the strides science has made since then.

QUESTION: Why can't you publish a Bulletin, like you have in the English language, in German? There are many of us who cannot read English, or, at least not well, therefore, much of the meaning is lost to us.

Answer: We have had your idea in mind for sometime. Office help and finances are present obstacles. Why don't you talk this matter over with as many of your friends as you can contact. If there are enough subscribers interested to cover the cost we shall then seriously consider it.

QUESTION: Why don't you put some of the wonderful alchemical remedies that you have on the market so that mankind can really benefit therefrom. What good does it do if only a few people know about them while the needy as a whole have none of the benefits?

Answer: The Paracelsus Research Society will not manufacture or put on the market, as you say, any of its alchemical or spagyric formulas. Sorry. Our work is a different one. Should anyone be interested in making them available to the public, after they have the consent of their respective governmental agencies, we shall be happy to collaborate with them. But never will they be manufactured or sold or in any way made available under the name Paracelsus Research Society.

QUESTION: We would like to add a question from the PRS office. "From One to Ten" is out of print but we still have constant requests for it. If you have an extra copy or know of anyone who would sell theirs to us we would greatly appreciate it if they would contact us. A check will be sent immediately. This is also true of the "Praxis Spagyrica Philosophica." We cannot fill the orders now coming in.

QUESTION: What is your stand concerning Unidentified Flying Objects?

Answer: One of reserve.

QUESTION: Why is it that like classes, which should get the same material teachings are not treated alike?

Answer: We do not understand what you mean by alike. If you have reference to the subject matter all are treated alike. If you mean the way it is presented, you may be right. As you know we make every effort to teach each individual. Hence, the approach necessary to convey what we would like to make known may be different for each person. In the end everyone will get what he or she is able to absorb. It would be of little use to rattle off the same words to everyone just so the words have been said. Little would be gained by students taught in such manner. All are treated alike, according to their ability to comprehend and absorb that which is being taught.

QUESTION: is there a difference between the Alkahest and the Philosophical Mercury? We are in doubt. Because one of us says that they are not the same while the rest think the substances are alike.

Answer: Generally speaking it is considered to be the same. However, to those who are initiated into the alchemical terminology it is not the same. The reason why it has been and generally is considered the same rests on the assumption that both the Alkahest and Philosophical Mercury are derived from the mineral world. The difference is that the Alkahest is obtained from a mineral and the Philosophical Mercury from a metal. Both belong to the same realm but differ one from the other, i.e., mineral and metal. The Alkahest will extract from minerals and metals their sulphur or essence and leave the essence-depleted body behind while the Philosopher's Mercury dissolves both essence and body. The Alkahest (not alcohol) is derived from the vegetabilia-mineralia and dissolves the essence found within minerals and metals as stated above. This would be the alchemical sulphur. The Alkahest is not the universal solvent, as the ancients called the Philosophical Mercury.

QUESTION: Do plant extracts and the residue of spagyric plants always show the same elemental qualities, such as eyebright, which comes under the sun; would it have to show gold?

Answer: No. There is a difference between the influence of the planetary rays upon plants and the mineral contents. At first glance it seems to be contrary to what the alchemists taught. It should be remembered that one can heal diseases by contraries as well as by likes. For example Melissa in an impartial analysis showed lead, zinc, and bromine with the usual other elements present in plant ashes.

A report on hand reads: "A hot water extract of dried *Melissa Officinalis* was concentrated, evaporated to dryness and ashed for about three hours at 1,200 degrees F. X-Ray Fluorescence analysis shows that the sample contains lead, zinc and bromine in high amounts. The other elements are present in the usual concentration found in plant ashes."

According to alchemical terminology lead comes under Saturn and zinc under Neptune with bromine not ascertained at present. The two metals are not related to Jupiter which governs Melissa. How then can this be construed? Either the alchemists are wrong or our interpretation is out of place. If Jupiter, which is said to govern Melissa, and whose metal is tin, with a positive polarity, and its contrary negative polarity is found in lead and zinc, both negative, it would indicate that the law of opposites or contraries would be operative in such case.

Much more needs to be investigated and tabulated which only exhaustive tests can produce. We are in dire need of individuals capable of helping us in further laboratory investigations regarding these and other unsolved questions.

QUESTION: Is it true that when you were in India you were told, while in an Ashram, that you had been expected there for some years and that you would return? Does this mean you will then live in India?

Answer: The time for our return to India has not yet come. Why should it make such a difference where one lives?

QUESTION: In your cycle chart in the book "The Seven Rays of the Q.B.L." you start a grand cycle with 19,717 years B.C. How do you arrive at such a date?

Answer: Astronomers determine our present position according to the precession of the Equinoxes. They usually start with the sign Virgo. In any case you can add or subtract the remaining time intervals to complete the 360" within the 25,920 years of such a precession of Equinoxes.

QUESTION: You state that 72 years is a cycle of man on earth. How can that be? People die in infancy and past the age of 72.

Answer: Right. The 72-year cycle is a norm by which man's life upon earth is governed. It does not mean that everyone has to live to such an age. Example: Each country has a ruling stating how many years of compulsory education is required. This does not prevent anyone from under or over completing the required lawful cycle of years. Dropouts and additional years of study in excess of the prescribed years makes for different age groups of students.

QUESTION: Why do you always teach in Switzerland when you are in Europe? Why not teach in Germany? There are as many in Germany, if not more, than you will find in Switzerland. Why do we have to go to Switzerland where everything costs more for us? We can offer the same facilities.

Answer: As it happens, mortal man can only be at one place at any one time, while in his mortal body. And, oh, how mortal ours is. We are not giving preference to any one country. When we taught in Switzerland it was simply because the Swiss people made the greater effort. We were contacted by the Swiss to teach there. They made all arrangements for the class. We did not have to make any preparations. We just went to Switzerland to teach and then disappeared from the scene. They did a most admirable job of organizing everything. If you can do equally as well in Germany we certainly will consider teaching there. As you know, we stress that we would rather support those who 'will' than those who 'would like to' or are considering', etc As of now, the Swiss have 'willed' it while the Germans still 'would like to'.

QUESTION: If you do not charge for your teachings and even supply students with the study materials how do you finance everything

Answer: This is not the first time this question has been asked. It can be answered simply by saying: "We do all we can and what is in our power to do to make ends meet." Your \$3.00 subscription fee for the Bulletin only partly defrays the cost of printing. We have had some cash gifts and also generous donations in the form of laboratory equipment, which are reasons why we can keep going. As long as we have sincere students that are honestly striving to further their alchemical studies, we will not be concerned as to where the means will come from in order to continue with the work of P.R.S. Where there is a will there is a way. When "will" is strengthened it can become all powerful. Only when it becomes wishful thinking and the life blood is drained away does it begin to disintegrate. Then it is too late.

QUESTION: In answer to your request in the Bulletin I have written offering our services to P.R.S. if some work is available that can be done at home. I have never received a reply.

Answer: We are sorry that you did not receive a reply to your letter. We may be late in answering the mail due to lack of office help, but that you should not have received an answer is presently unexplainable. We shall look into

the matter. It may not be amiss to state here that we have received several requests like yours. There is only one thing wrong with them. No one states what he or she would or could do, or is specifically able to do. "I am willing to do anything I can" is not sufficient for us. We need to have specific information. Certain qualifications are required. Such qualifications have to be clearly stated so that assignments can be made. Sorry your letter received no personal answer. We hope this will take care of it.

QUESTION: Is it necessary to take the teachings offered by the P.R.S. to make further progress in esoteric knowledge? Is this the only way? Does one have to come to your place to get these teachings?

Answer: No. Definitely NOT. Only when you desire P.R.S. teachings must we get together.

QUESTION: I read with interest the brochure about the P.R.S. activities and notice that on all the pictures not once did it show Frater Albertus. There are some who would like to know what he looks like and I am orie of them. How about a picture of him?

Answer: This snapshot was taken recently while Frater Albertus was in Europe when he inspected some Enzian plants being raised for medicinal purposes. John h. reid iii



QUESTION: You list special classes in the Bulletins. Are these special classes all the same? If not, how is one to know which is which?

Answer: You are right. We,too, wonder sometimes which is which. As the classes advance and no one has yet reached the requirements for the third class or group, where the Alkahest is given, we are about to change this setup and will make detailed announcements in the future. We are happy to state that during the first months of 1970 the first third-year class will convene, after nearly eleven years. It just shows that you cannot break these things over your knee and get it over with. It appears that more will be ready in the near future to be equally instructed.

QUESTION: Will you always be teaching in other countries as well as here in the U.S.A..'

Answers: What do you mean by "always"? We will go where we are needed as time and circumstances permit.

QUESTION: Would it be possible to have your books published in the German language? You advertised a German book 'Alchemistisches Handbuch des 20. Jahrhunderts.' Where can it be obtained and how much does it cost?

Answer: We are considering publishing some of our books in the German language. They have not yet been

translated. Some are in a preparatory stage of translation. The book you mention has been revised, its title will be changed and some more pages added. We hope to have it out soon since the German publisher who wants to print it is also getting impatient.

QUESTION: I am confused. In classes you gave us some conversion tables of the old formulas used by the alchemists. You also published some in the BULLETINS. I compared them and they don't agree.

Answer: Units of weight have varied greatly during different times and in different countries. The English Pound based on 16 ounces (7,000 grains avoirdupois) was in use for ordinary commodities. As a matter of fact it still is. By contrast, the alchemists used, the "pound troy" of 12 ounces (5,760 grains). Commencing the 1st of January 1970, we here at P.R.S. shall use in all our experimental formulas and otherwise, the troy weight (apothecaries). This should avoid further mistakes and misunderstandings. Any laboratory report from now on will have on the caption a statement to this effect that the measures used are "troy weight" or apothecaries weight.

We include here also the German "loth" which was much in use with the German alchemists.

1 pound	12 ounces	360 grams
lounce	2 loth circa 30 grams	or one-eighth mark
1 drachme	3 scrupel	4 gram
1 loth	4 drachme	16 gram (note difference of 2 gram above)
1 scrupel	20 grain	1.3 gram
1 grain	The weight of a pepper corn	(circa 15 grains equal one gram)
1 mark	8 ounces	240 gram
1 quintlein	1 drachme	4 gram or 1/4 loth

Since one grain can hardly be weighed it also equals one drop

1 Masz is between 1 1/4 and 2 Litre. There has been no uniform measure established for a mast, due to the container used in various countries. A typical beer stein in Bavaria is still called a mast.

It should be noted that the above table is taken from an old German manuscript and could be of great help to those who are confronted, even in English alchemical books, where such measures have been copied or adopted by the then alchemists.



The First Cycle Completed

As the number one (1) before a circle (O) indicates the completion of the first cycle, 10, it is astounding that the Alchemical Laboratory Bulletins have completed such a cycle, namely its first. It is not said in vain that time flies. It seems only a little while ago that the first Bulletin made its appearance. Nevertheless, this issue completes the cycle of ten years.

It was a fruitful cycle, to be sure. A chain of blessed and profound events was forged furthering alchemical knowledge and its related topics. Each link had to undergo many tests in the fire, to be proved, if it would endure and not weaken the strength of the chain, since no chain is stronger than its weakest link. It took a long time, ten years, since we came into the open, to forge this short but strong chain. It has proven itself many times. It could be depended upon when the trials were severe. It has always held the weight it was supposed to hold. Every effort was made not to overstrain it by placing upon it a greater burden than it was meant to carry. At times though it did give the impression that too much was being attached, yet every time the stress was discovered before it was too late. Yes, it required careful watching, but the vigil was worth all the effort.

Then there were those, who, in the very beginning cautioned, yes, warned us, not to attempt that which we were then doing. They prophesied utter failure. Who would want to read the Bulletin? How can it be financed? Some even said openly that we would have to fear for our own safety and life if we would write or even dare to teach about alchemy. When it was announced that we would teach practical alchemy in the laboratory and reveal the truth about it, we were laughed at. We were told it was foolish to even consider such an undertaking. Where would the people come from? There was no intention to advertise and no money available if we had even thought of publicly making known what we intended. It was prophesied that the outcome would be a fiasco. At the most it would be looked upon as the founding of another club or some such thing. Yes, the greatest percentage of what we were confronted with was discouragement, ridicule and incredulity.

But the first Bulletin appeared! From the beginning until the present no advertisements have appeared in newspapers or magazines. No monies have been paid out for publicity to circulate it. No advertisements were accepted or even considered to help pay for the publishing cost. There were no funds available to draw from. It was and still is, to a great extent privately supported. The students helped. Encouraged, by what they had found that constantly proved useful and dependable in their lives, they supported the cause. They discovered it to be their cause, their way of helping others of like minds and like aspirations. And so one link after another was forged, tested and rehardened by trial and error. Yes, ten years have elapsed since the beginning.

Soon another such cycle will be completed, the time that the class work was commenced in the open. It was during January 1962 that the first students arrived and found shelter in the dormitory. It was cold and a dense fog arose and enveloped everything in a gray sea that could hardly be penetrated for the duration of the entire half mooncycle. When the fog had lifted and the snowcapped tops of the Rocky Mountains majestically rose above the valley, the sun burst forth as if to sanctify and bless what had taken place. Ever since they have come to classes, from across the seas, from the Arctic North to the Southern climes, from Europe and from below the Equator. One by one they arrive. Choice souls in their quest to climb the mountain of illumination. Had their first attempt been disappointing, or even without a glimmer of hope, they would never have returned, perhaps denounced what they had found. But the majority came back, when time and circumstances permitted. Every time they came they found more, and more ... and more. And still they come! Simple individuals and well known personalities, those with little schooling

and those who have earned their titles honestly and respectfully, all mingle and merge into a unit eagerly in search of more light. Then there are those who would like to come to "The Place" as they so lovingly call it, but their means won't allow them to do so. Was it not said at one time, "If Mohammed does not come to the mountain then the mountain will come to Mohammed"? It can be applied loosely in such cases. So we went to see them. We gave them of our knowledge just as freely as those who came to "The Place." That they eagerly await our return is evidence that they find what they are looking for, what they have been searching for all their lives. They have been looking for some specific knowledge they could not find elsewhere. When first we went overseas we taught only about two dozen, but on our return over three times as many awaited us. Yet none of them had been asked by us to come or had been contacted by us concerning our coming. Among themselves the word was spread beyond their own boundaries. And so it goes ... Soon this cycle too will have had its fulfillment, making room for another one.

And we like it, yes, we love it. It is our whole life to be of service to those who want to be helped with whatever is at our disposal. We rejoice in the privilege that we are permitted to give, just as freely as we have and still receive from the great bounties of Divine Providence. We are thankful to be alive and that we may witness, after this first cycle, what took place, while some of those who predicted nothing but failure have already left this earthplane, taking with them their negative thoughts. We, the living, shall go onward with positive thoughts, unafraid, even for our lives. If it comes to that: What greater love has man for his God and Fellowmen than to give his life for them? Did we say LIFE? How can we? All we could do is but relinquish our body, for LIFE is eternal. Whether here or upon another plane of awareness it will be LIFE. Life without end! So why fear? It is with joy and confidence that we anticipate this new and coming cycle of activity. How better can we serve this Great Divine Intelligence, no matter under what name it may be venerated, than by becoming an image of all that which is ennobling and uplifting, by living a life honest, upright, clean and pure, without and within.

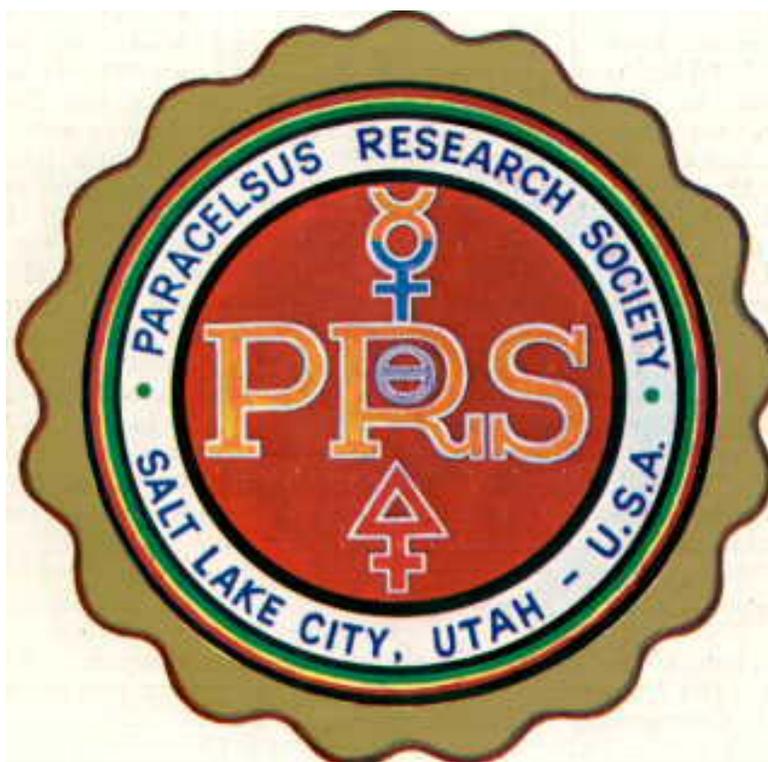
This is the message we have and the laws necessary to demonstrate the purpose of man's evolution upon this earthplane for those, who, out of their own free will and volition, make an effort towards this end.

Franz Hartman

Dr. FRANZ HARTMANN was born the son of a medical doctor in Donauwoerth, Bavaria, on November 23, 1838 and died August 7, 1912 at Kempten in Germany. During his seventy-four years of life he saw many changes take place, not only in the world around him, but within himself. At 24 years of age he finished his studies as a pharmacist. Not finding what he was looking for, namely a study that would help him to further his alchemical longings, he decided to study medicine. There followed years of frustration that carried him all over the world. This frustration was due to the fact that he could not find what he searched for, the knowledge that men like Paracelsus and others before him possessed. He came to the United States of America and established an eye clinic. Then he went to Mexico. Thereafter, for some time, he lived in Colorado only to find himself as a ship's doctor on the way to the Orient. Via Japan he came to India. There he became connected with the Theosophical movement. It was Madam Blavatsky who influenced his way of thinking into more positive channels. After two years in India he returned in 1885 to Europe and lived in Salzburg and Berchtesgaden. In Munich he founded in 1897 the International Theosophical Society and became known all over the world as the champion for its cause.

In the U.S.A. he published the first English language version of the Secret Symbols of the Rosicrucians. Unfortunately, his lengthy introduction is missing in an edition that was published many years later. The influence Franz Hartmann exerted upon his contemporaries has even increased after his death.

**ALCHEMICAL
LABORATORY
BULLETINS**



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1970

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ANNOUNCEMENTS

THE NEW BULLETIN

With this issue a new version of Alchemical Laboratory Bulletin makes its appearance. In this, the second ten year cycle, some far reaching changes will be incorporated. Special emphasis will be focused upon a permanent question and answer space. Since many of the questions asked the P.R.S. are of importance to other readers, hereafter, they shall appear in print to avoid duplication. This has not been done previously because beginners might fill the space with questions to be covered in the normal class instruction. Since during the past ten years many students have progressed and beginners are in the minority, we shall take this into consideration. During the ten years just ended we touched upon many and varied subjects, some of which, at times, were only remotely connected with the practical aspects of alchemy. This was purposely done in order to lay secure foundation that would make it possible to build thereon the many ramifications of alchemical manifestation. In the future practical laboratory work shall have pre-eminence, with a special section of rare and heretofore unpublished ancient, medieval and contemporary

alchemical discourses and findings. It has been the privilege of the P.R.S. to get some very costly and extremely rare old books on alchemy from Europe. These books and documents are priceless. For the first time translations of some of their important contents will be made public in the Alchemical Laboratory Bulletins. Some have never before appeared in the English language. This will make the Bulletins worth much more than their subscription price for some of these very rare books have been acquired at considerable cost and in the most unusual manner.

The Alchemical Laboratory Bulletin is a quarterly publication of the Paracelsus Research Society, P. O. Box 6006, (Salt Lake City, Utah, 84106, U.S.A. Annual subscription \$6.00. This price includes one complimentary copy to be mailed to an institution of learning or as otherwise designated by the subscriber. Individuals and institutions unable to pay the annual subscription fee may upon verification of their request, receive the Bulletin gratis. Copyrighted and printed in the U.S.A.

NEW SUBSCRIPTION RATES

This issue of the Alchemical Laboratory Bulletin inaugurates a change of policy. The former three dollar per year subscription rate is herewith cancelled. Commencing with the first issue of the 1970 Bulletin each subscriber will automatically become a sponsor to a University Library. On his behalf a copy of the Bulletin will be mailed to such an institution at the same time the subscriber's copy is sent. This will serve a two-fold purpose.

First: Printing expenses are not covered by the limited number of subscribers who receive the Bulletin.

Second: The Alchemical Laboratory Bulletins should be made available where they will do the most good. We can think of no better way than to make the material available to students in colleges and universities who would otherwise not know of the subjects covered. Since this represents an altruistic purpose, we sincerely hope that this announcement will find wholehearted subscriber support. If subscribers wish to designate an institution of their choice or any individual to receive the Alchemical Laboratory Bulletins this will be considered. If such should be the case please state your choice when making your annual remittance of \$6.00 (six dollars). We sincerely hope and trust that you will support Paracelsus Research Society in its endeavor to make the alchemical knowledge available to a wider circle of sincere students.

Please fill out and return the enclosed subscription and information sheet.

CLASS APPLICATIONS

For 1970 applications will be accepted for the fall classes only. Four classes will be available. Please note on page 7 the official announcement concerning changes of class identification for future years.

MINI-DWADASHAMSAS

Students of astrocylic pulsations will be pleased to know that we have issued a limited number, 250 copies, of the above Mini-Dwadashamsas. These make possible a further division of the 12 signs, 36 decans, 144 dwadashamsas into 1728 individual Mini-Dwadashamsas. Now you can delve into the secrets of human behavior patterns that

were formerly impossible through generally accepted astrological means. These tables are complete for the entire zodiac. No calculation need be done by the student provided he knows how to find the Dwadashamsa. Since only 250 copies have been printed they will be mailed in the order that requests are received. The price is \$1.75 per copy, postpaid.

SUBSCRIPTION NUMBERS

Commencing with this issue handnumbering the Bulletins will be omitted.

OUR COLORED COVER

The front cover is the artwork of Alice Whipple, Hollywood, California, the back is the artwork of Carl Sherrell, Kansas City, Missouri. Both are students of many years standing with the P.R.S.

X, The Pupil of Meyrink

Gustav Meyrink, the mystic of Prague, became well known through his European writings at about the turn of the century. 'X' as he will be designated was one of Meyrink's few pupils. Eberhard Maria Koerner has consented to have his name used as an eyewitness to the following events. It would be useless for readers to ask the P.R.S. for the identity of 'X.' He does not care to be known except to those to whom he wishes to reveal his connections.

It was December 26, 1968, about 4 p.m., in Kirchrode, a suburb of Hanover, when X was present at a small gathering of people deeply interested in matters esoteric and metaphysical. X, of medium height and build, whom one would guess to be about sixty years of age, had traveled about 100 kilometers to be with those present. No doubt there was a pleasant radiation coming forth from him. For some time X had also been in India, near Madras, under the tutelage of a Guru. As one of those present seemed to have some doubts about the genuineness of X's spiritual personality X asked for the skeptic's hand. Holding it in his, X said very pronouncedly: "Now," and on both hands of the skeptic could be seen a triangle in the palm, with point upward. These lasted for several hours as all present could observe. After a while X held his hands in a burning candle flame, of which several were near to commemorate the Christmas season. For about three minutes he literally bathed his hands in the hot flame. Turning around he said: "The whole secret of why my hands are not burned is that my own self is not with them." He kept on conversing while his hands became covered with soot from the flame. Later when he had washed up there was nothing to indicate that the hands had been subjected to fire or that any harm had befallen them. Others tried it too but could not endure the flame of the candle for even five seconds.

During the conversation it was mentioned that what Teilhard de Chardin had advocated by way of his hypothesis, X had proven by practical demonstration.

"Now let us try to move a picture from the wall through the power of our thoughts," X said casually. A painting was decided upon and everyone present made certain that the hook, whereon the picture was fastened, was securely embedded in the wall. "I shall now attempt to move the hook, including the dowel, from the wall, wherein the painting is fastened and hung. Now help me." Concentration upon a triangle to overcome the law of polarity, as he named it, was always of importance to him. Again he said: "Now," and every one present saw how the nail and the painting fastened to it moved from the wall to the point where it would have fallen off if someone had not reached for it. There was nothing mysterious about X. He just smiled gently.

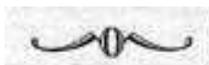
Hanging on the library wall was a black and white reproduction of the famed Emerald Table of Hermes. "We shall now try to place a triangle upon this picture" he said nonchalantly. Not speaking out loud but directing, with his thoughts, one of those present to get a red pencil out of the desk and in his mind draw a red triangle upon this picture hanging on the wall, he waited a little while and again said, "Now." There appeared under the glass for all to unmistakably see, a red triangle. Only one point was not as sharp as the rest. The person who had concentrated upon it admitted that he was vague upon this point in his thoughts, apparently being distracted. Late that evening this red triangle was still visible for anyone to see.

Then he had one present concentrate upon his name, but the one asked to do so converted, according to cabalistic teachings, each letter into its numerical value while holding a book in his hand. When he opened the book he held he found neatly written in light bluish coloring every numeral as he had thought of it. The handwriting appeared so much like his own that everyone looked on in amazement.

At another time X took some plain tapwater and gave it to whoever cared to drink. It was changed to an aromatic flavor that everyone recognized as lemon. Upon the question asked by one: "Have we deserved to witness all this", he replied: "Yes."

A person standing in the center of the room saw a book coming toward him and falling off his shoulder, which everyone else present also plainly observed. It was a volume of Greek mythology. "But," explained the owner of the home, "this book was stacked among others in the library on my desk!" When X was asked how it was possible to bring all this about that had been witnessed during the afternoon and evening of this memorable 26th of December 1968 he said, "It is up to each of us to free ourselves from the net wherein manifold and chaotic thoughts hold us entangled."

Indeed it was a memorable day for all who were privileged to witness that which had taken place.



1970 Symposium

The 1970 Symposium will be held in the Southern Hemisphere. By the time subscribers receive this Bulletin Frater A. will have left for New Zealand and Australia to teach in each country one 'classis prima' (Herbalia). He is expected to return by the end of February to continue preparations for this year's only 'classis septa' (Alkahest). This latter class will receive approximately a one month's postponement because of the rescheduled trip of Frater A. abroad.

Simple Vacuum Extraction Method

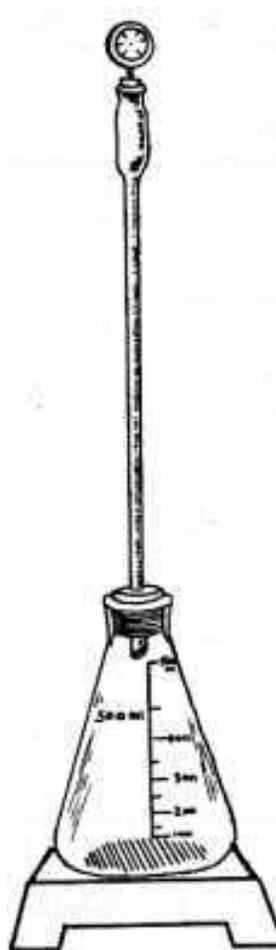
Vacuum extraction has long been known to be more efficient, quicker and to utilize lower heats than standard methods. The disadvantage with standard methods is the cumbersome and costly equipment usually necessary. Following is a description of a simple vacuum extraction method. The listed materials and sizes have been found most practical for individual use but they can, of course, be used as a guide to customize other setups.

Basically we need a flask wherein the materials "cook," plus a glass tube long enough and of enough bore to allow sufficient vacuum; also an auto vacuum gauge and a heat source are required. For the flask a 500 ml Erlenmeyer is a good size. The condensing tube which is placed atop the Erlenmeyer should be at least 18 inches long in order to

create a reasonable vacuum. A good running vacuum is around 15 inches of mercury. Both condenser tubes and the loose inner tube of Liebig Condensers' have been used. If caustic materials that will attack rubber stoppers are being used, then, of course, it is best to use a condenser tube with a ground T joint and a compatible Erlenmeyer. Any auto vacuum gauge will be the least expensive. The lower end of the condenser tube must be placed through a rubber stopper sufficiently that the condensing vapors may return to the flask. When stoppering the top of the condensing tube be sure to insert the vacuum gauge far enough through so it can register vacuum. All fittings must be snug and air tight. (Silicon lubricant goes a long way).

Once the necessary materials are at hand proceed as follows: Having placed your materials in the Erlenmeyer for extraction affix on top of the flask the stopper with inserted condenser tube immediately sealing this portion of your vacuum system. Now place over heat source and lightly stopper top of your condenser tube with rubber stopper containing vacuum gauge. (DO NOT TIGHTLY STOPPER YET) Slowly bring liquid to a LOW boil, watching for its vapors to rise up the condensing tube. In some liquids the vapors cannot be too readily seen and one has to feel for temperature changes to determine the height to which they have risen. Once the vapors start rising watch your gauge carefully and release upper stopper each time the gauge shows a pressure reading. Continue releasing the pressure as it builds until the vapors reach the top of your condensing tube, thereby indicating that all air is out of the system. Quickly remove the setup from heat, seal the system and let stand until you get at least a 10 to 15 inches of vacuum reading. The higher the vacuum the more efficient your extraction; it is not suggested to go above 25 inches of vacuum when cold as there is a chance of your vessel collapsing. Once you have obtained a good vacuum reading, you may then return the system to its heat source. You will now be operating at a lower temperature than the boiling point of your liquid, so it is necessary to monitor your system for at least an hour until you are sure it is maintaining the proper vacuum. Your gauge will indicate whether you need more or less heat. If you have too much heat the vacuum will drop. It will also drop if your system is not air tight. If you have too little heat the vacuum will rise. As an example alcohol boils at 78 degrees centigrade but under vacuum it boils at about 60 degrees.

This vacuum system can be used with almost any extraction and will be found to cut the extraction time by at least 50 per cent if not 75 per cent. In highly volatile liquid, this adds a degree of safety since one does not have to be as concerned about a flask "blowing its cork" as it were. Best of all, no water cooling is necessary with this vacuum system.



New Class Designations and Dormitory Fee

All former class designations such as First Year, Second Year A, Second Year B, and Special Class are herewith rescinded. As of 1970 classes will be defined as follows:

Classis prima	(Herbal)
secunda	(Mineralia A)
tertia	(Mineralia B)
quarta	(Animalia)
quinta	(Tartarii)
serta	(Metallorum)
septa	(Alkahest)

Classes will follow in the above named order. Students who have completed one or several classes may, at their option, repeat any class up to the last one they have attended. This will enable those who would like to fortify their

knowledge or who may not have assimilated the teachings to their satisfaction to better prepare themselves for the following instructions. The previous requirement for special permission to repeat a class is herewith cancelled.

Due to an increase in maintenance costs the dormitory fee will be \$6.00 per day. Waiver of dormitory fee is to be had for financially handicapped students through the "Paul Buecheler Memorial Fund," also known to subscribers as the "Penny Ritual." Individuals, groups, etc. wishing to contribute to this fund may do so with the specific understanding that all monies donated must be used only for student help as herein stated.

Students planning to attend any of the above listed classes in the U.S.A. and foreign countries are requested to place their applications well ahead of time, as classes will be scheduled according to demand. Please state preference of spring, fall or winter classes.

QUESTIONS and ANSWERS

Note: For easier reference, beginning with this issue, all questions and answers will be numbered. Please state your questions concisely.

QUESTION NO. 1--In the "Triumphant Chariot of Antimony" by Valentinus mention is made on page 109 about Omphacium. Trying to find this word in the dictionary or any place else has proved fruitless. Can you help?

Answer: The word Omphacium refers to unripe grapes, the green unripened flesh of the grapes. Even as there is a difference between raw meat and cooked meat, so is there a difference between unripened and fully ripened grapes. 'Dr. Kerkringius' translation into Latin out of the original German made use of the Greek originated word Omphacium. "Omphacium" was also used by A. E. Waite in his English translation. In the original German it reads: "darnach wird darauf gegossen ein ausgepresster Saft von unzeitigen Wein-Trauben" (orig. Germ. ed. 1676 at P.R.S. archive). Translated it reads literally "thereafter will have to be poured upon the expressed juice of untimely grapes." The word "unzeitigen" means immatured or not yet fully ripened.

QUESTION NO. 2--HOW can I get the sodium borate out of the glass of antimony that had been added according to the formula of Valentinus?

Answer: Wash it out. The glass must be pulverized very finely for the sodium borate to dissolve in the water. When the pH factor shows neutral it is reasonably free. If you have a Soxhlet Extractor with draincock place the glass to be washed in the thimble. Extract with water as usual. When the water is about to syphon down open the draincock sufficiently to make the pH factor test. Continue the extraction until the water tests neutral. You will notice when allowing the distilled water to stand over night in the thimble chamber that it will again test negative (alkaline). This is due to the undissolved sodium borate that could only be freed after thorough saturation. It is quite difficult to get the borax completely washed out.

QUESTION NO. 3: I saw a bound volume of all the Alchemical Laboratory Bulletins in-the P.R.S. Library. Later I found that some students had purchased such a volume. How much does one cost?

Answer: You did not see a bound volume of "all" the Alchemical Laboratory Bulletins. At one time a dozen volumes of Bulletins were bound comprising the five years 1960-64. These have all been sold. But we have good news! We have sufficient of Bulletin No. 1 to have 20 complete sets of the first ten years of the Alchemical Laboratory Bulletins, 1960 to 1969, bound. These will be bound uniformly with our other books--dark blue with

silver lettering--and will constitute the last complete sets of the Bulletin to be available. The price will be \$27.50 per volume.

For those who have already purchased the five years-1960-64 volume of Bulletins we will have a dozen volumes of 1966-1969 bound in the same manner as the first. The cost of this volume will be \$16.00.

Orders will be filled as received.

QUESTION NO. 4--Would you please confirm or deny the rumor that the P.R.S. is doing research in which the National Cancer Institute of Maryland is interested?

Answer: It is no rumor but an established fact that the above named institute has, since August 1968, been testing a preparation of the P.R.;S. Research Laboratories for leukemia. This was done by request of the medical profession and by invitation from the National Cancer Institute. We may have more to say about this in the near future.

QUESTION NO. 5--Is there a purpose behind the schooling one receives through the P.R.S.? Specifically, are there possibilities for those having gone through the available class teachings to perform special tasks which they should be capable of performing?

Answer: P.R.S. schooling will enable individuals through selected activities to be better prepared to serve mankind all over the world. Some such activities fostered by the P.R.S. but functioning entirely inaeependently will be announced in the following Bulletins. For some, the ten years of probation have now ended and preparations are beginning to emerge for those ready to assume such assignments. Gradually some of these P.R.S. students will be selected and entrusted to perform projects which have been fully outlined many years previously, waiting only for the opportune time and the properly prepared administrators.

QUESTION NO. 6--In the herbal work we are told that a stone of the plant world can be made. You showed us a white stone that one of the students had made and told us that it was not yet perfected. I did not quite understand what was meant by that.

Answer: In the Collectanea Chemica mention was made, and, as we recall, we also read to you from it that such a stone has the medicinal potencies enhanced in it. The repetition of imbibing and calcining, to bring the preparation to a greater state of potency was what we meant by that statement. It will then change color, becoming yellow and eventually reddish, similar to the Great Work, where such color changes are indicated.

QUESTION NO. 7--In your book on the Qabalah you made some changes that are not generally recognized, such as the planetary symbols for as yet undiscovered planets. You also changed some accepted planetary placements in the various houses and signs such as Neptune to Taurus and Uranus to Virgo. Why did you do that?

Answer: To put it mildly, the changes revealed in the book are just some preliminaries. There are more yet to come. In order-not to fall with the door in the house, as the saying goes, in the forthcoming portfolio which we hopefully anticipate will be ready by the middle of the year, you will find some such further additional changes and explanations as to why these have been made public. This portfolio, incidentally, will be considerably larger than the announced size.

A Word of Appreciation

As the new year begins, and with it a new cycle for the P.R.S., we of the staff wish to express our sincere appreciation for the effort put forth by the student body and in the generous help they have shown in maintaining the enlarged laboratory and classroom facilities. It is an unmistakable sign of their willingness and determination to be of help to their own fellow students and to those who have not had the opportunity of attending classes and undergoing practical instruction.

Nevertheless, these latter, through the research conducted in the enlarged, better equipped facilities, are recipients of the further developed alchemical procedures and other advancements put forth in the Alchemical Laboratory Bulletins and by personal contacts with those in the environment, who did participate in the P.R.S. activities.

Notwithstanding all the efforts shown, their pledged monetary goal has fallen short of their anticipations. It is to be hoped that with renewed vigor among those who have experienced greater success in their alchemical work, that the annual student contributions will reach the desired amount necessary to keep the laboratories open for all concerned. This project inaugurated a few years ago is entirely student sponsored and we shall do all we can here at the P.R.S. to support their worthy endeavors in every way possible.

When we pay tribute to Soror Viola Engel of Kansas City, Missouri, as chairman of the Student Laboratory Maintenance Fund, for her unselfish service rendered in behalf of the student donors such acknowledgment is applicable to all students, subscribers, and area chairmen who participated in this project.

Last, but not least, the generous contributions from individuals and institutions towards the acquisition of advanced laboratory equipment have added tremendously to the furtherance of the research and student activities here at the P. R.S. Such contributions in the form of laboratory equipment come under the same category as the funds set by the student body and if added, their monetary goal would then have actually been exceeded. However, the necessary monetary outlay currently required to pay for the laboratory maintenance and upkeep which is necessary in order to pay the current expenses of the entire project was the goal referred to in the beginning.

With the enthusiasm shown and its steady increase nothing but confidence prevails that the worthy project started by the students and subscribers will see a long life ahead.

Rare Book Additions to Our Library

While in Europe last summer we acquired several old, rare, and valuable books which have been added to our library. Among the books which will enrich the knowledge of all those who will read them and put into practice what they contain, will be found a further substantiation and proof of the P.R.S. teachings.

It was our good fortune to add to our library the complete "Works of Basilius Valentinus" in the original pigskin binding written in the original mediaeval German language. Sendivogius and Scotus also grace the eyes of the searching alchemical aspirant as well as another copy of the original "Triumphal Chariot of Antimony" dated 1676. The practically unknown work of the private physician of a former Queen Mother of England, including priceless alchemical formulas, is another such vital addition. Isaacus of Holland and others, among them Gichtel, the pupil of Jacob Boehme, and Kuhnraht's "Amphytheatrum" which he wrote in 1604, are filling the space in the safe where these valuable books are beginning to crowd out other important items put there for safekeeping.

Students who had the good fortune to handle these above mentioned additions to our library were equally delighted when translations were read to them because they realized how important it is to have the original texts available

for reference.

It should be emphasized here that the P.R.S. is not accumulating these books because of their antiquarian value but for their contents in the original language. Available translations may be and are in most cases good literary translations but not always. In fact, in many cases they do NOT render the alchemical terminology and understanding thereof symbolically and otherwise which only an initiated alchemist is able to recognize and can properly describe and explain.

With the next *Bulletin* we shall begin to include such renditions.

Important Notice

You will not receive another Alchemical Laboratory Bulletin unless you have filled out and mailed to us the enclosed subscription renewal form. It will not matter whether you include your remittance or not, but your subscription renewal form **MUST** be in our hands before another Bulletin will be mailed to you. **NO EXCEPTION** will be made.



What is Alchemy?

Alchemical Research

of the Paracelsus Research Society does NOT constitute an attempt to delve into antiquated arts or sciences, with an objective of rejuvenating outmoded and outdated pseudo-scientific postulations.

Alchemical Research

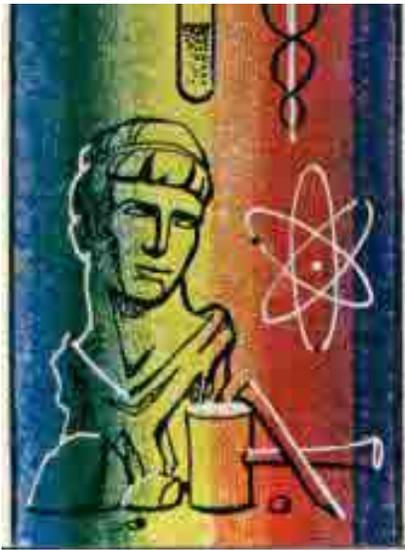
of the Paracelsus Research Society DOES consist of attempts to reinvestigate all scientific endeavors ancient, medieval or contemporary, that may not have received considerations which they deserve, due to the then prevailing circumstances.

Alchemical Research

of the Paracelsus Research Society has revealed that Alchemy is not a pseudo-science or the forerunner of present chemistry alone. Instead, Alchemy has been established as the fountainhead of all arts and sciences. Alchemy has been found to be the way of evolution encompassing noumena and phenomena on terrestrial and supra-terrestrial planes of awareness.

Alchemical Research

of the Paracelsus Research Society deserves impartial support and recognition alike from



both scientist and laymen, who seek for the noumena of all phenomena.

Alchemical Research

of the Paracelsus Research Society helps to awaken potentials lying dormant within man. Sincere investigators participating in this fascinating research will be able to produce the evidence in the laboratory and within themselves.

Note: this information comes from a student one who attended the PRS. I hope it helps.

P V and K are abbreviations for the 3 elements (Doshas) of Tri-dosha: Pitta, Vata and Kapha. The elements are at the heart of Ayurvedic theory and practice. From ether and air come V, from fire and an aspect of water come P, and from water and earth come K.

V is dry, cold, light, mobile, subtle, hard, rough, changeable, clear.

it is the most powerful of the doshas being the life force itself,

it governs all movement and carries both P and K.

P is hot, light, fluid, subtle, sharp, malodorous, soft and clear.

It governs heat, temperature and all chemical reactions.

K is cold, wet, heavy, dull, static, smooth, dense and cloudy.

It maintains substance, weight, and coherence in the body.

You can equate these to salt, sulphur and mercury.

Albertus was in contact with A. K. Bhattacharya in India, and the concepts of Tridosha, gem therapy, magnet therapy, etc. came into the PRS through this route.

"The Yoga of Herbs" by Dr. David Frawley and Dr. Vasant Lad is a good book on the topic, that's where I got the summary on P, V and K above.