

ALCHEMICAL
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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 cabalistic 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.

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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.

SALUTUM PUNCTII TRIANGULII

TO YOU, WHO ARE LABORING so diligently over the 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 practising 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 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.

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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 temper-

ature 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 an 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 typro 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 glasstube. 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 destilate, 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 Soxhlet 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."

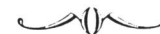
It will become inevitable that the works of the old masters and the contemporary writers on Alchemy, the latter being unfortunately only too few, need to be read and studied. A cursory examination of their works is not sufficient. Detailed information about some of these important books will be forthcoming 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 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.

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 permissible 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 ALCHEMYSTICAL 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.

