

# PARACHEMY

Journal of Hermetic Arts and Sciences

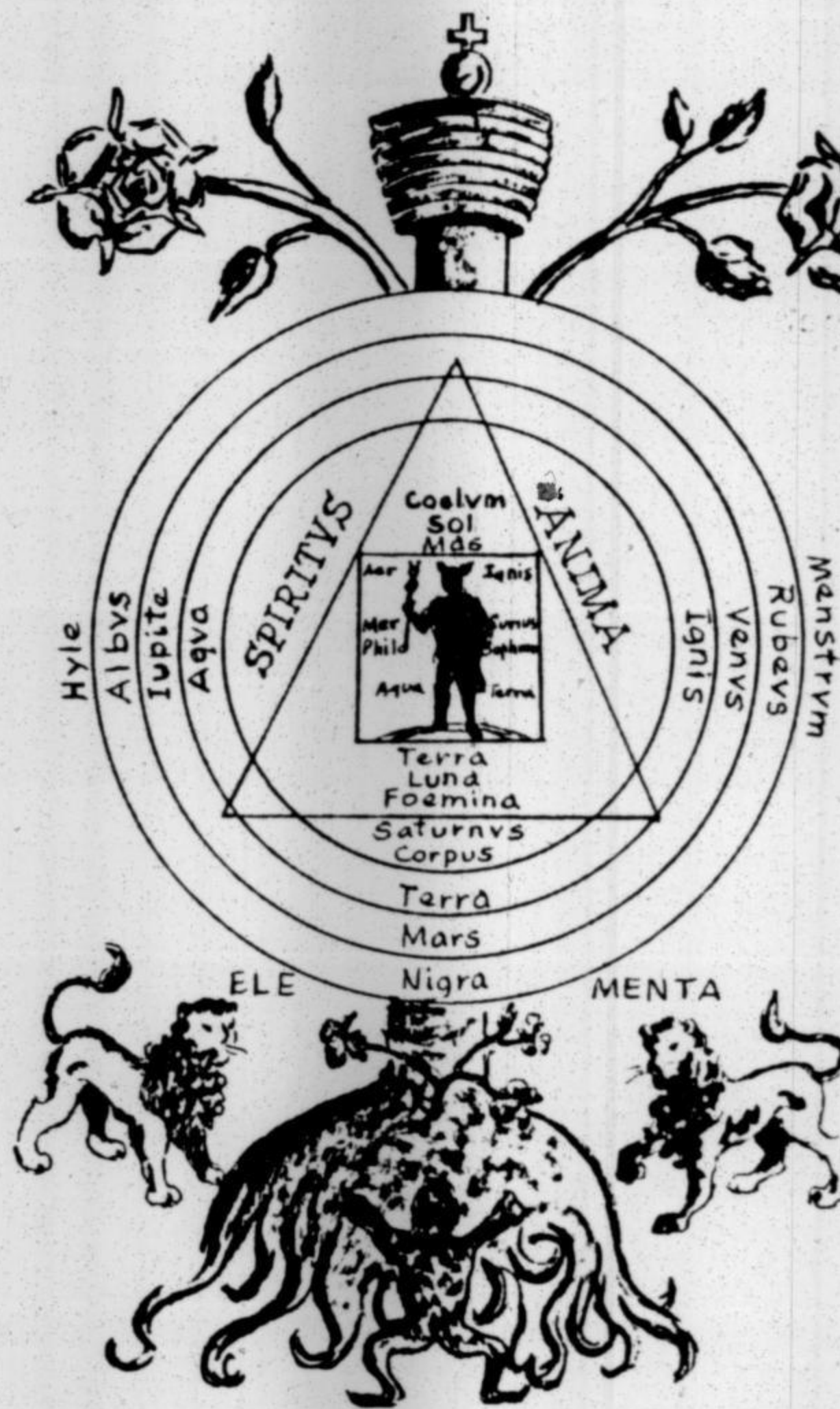
Astrology

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Alchemy

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Qabalah



Winter 1973

Vol. 1, No. 1

# Parachemy

Journal of Hermetic Arts and Sciences

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*"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science."*

ALBERT EINSTEIN

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Winter 1973

Volume 1, Number 1

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## Editorial

As P.R.S. research and related work expand it becomes clear that I must not allow my activities to become over-diversified, thereby serving less than adequately in any area. I feel that my first consideration should be teaching and doing active laboratory research. Important topics yet remain to be put down and published. My teaching abroad, too, brings prolonged absences from P.R.S. headquarters.

Thus it becomes apparent that the new and enlarged JOURNAL OF PARACHEMY requires the editorship of a qualified person other than myself. It gives me enormous pleasure to introduce to the readers of PARACHEMY, our editor, Robert Bremer. His newspaper background, contributions to British and American journals of the occult, association and collaboration with creative writers in the motion picture and television field and over a dozen published novels assure my confidence in his ability. His professional literary experience added to years of active interest in subjects dealt with in PARACHEMY provide an unique combination of talents which will be put to use in our service. It will be his work to make PARACHEMY a journal of distinction.

Most recently Mr. Bremer edited the new edition of THE ALCHEMIST'S HANDBOOK.

Frater Albertus

Introductions can be awkward.

But at some time in our lives, each of us has had the experience of being introduced to someone, and almost before we shake hands or utter some polite greeting, we have the instant sensation that we are meeting an old friend.

To all of you who read these lines, and who feel an affinity for the alchemical work, *Parachemy* IS an old friend, and we hope these pages will spark that sense of recognition and realization, whether you be working students of the Paracelsus Research Society, persons of varied occult affiliations, or individual seekers with no affiliation whatsoever to any formal group. It is not the form, but the spirit, that matters. And it is the spirit of this publication that seeks to communicate with you.

It seeks more than that.

It invites its readers to *participate* in the magazine, rather than merely read it. Being "interested" in the occult can become a futile exercise in the exchange of pleasant platitudes unless we really work to increase our knowledge, and then to share it. Those who acquire *Parachemy* Fellowships will not only be gaining the benefit of the knowledge of others, but are urged to contribute to the pages of the magazine by sharing their own insights and special projects in Alchemy, Astrology and Qabalah.

The Occult Sciences are not petrified history. They embody living truths, and like every living thing, they grow. And as we explore them, *we* grow—in knowledge, in awareness, in nearness to God.

*Parachemy* hopes to share with its readers the hopes, the successes, the vital capacity for growth of the *active* occultist, without regard to group affiliation or labels of any kind. Articles will range from highly technical treatises on the chemical virtues of antimony, to the simplest, most basic expressions of man's yearning for spiritual progress, for love and brotherhood.

We hope that though this issue be totally new to you, you will feel, after reading it, that the handshake it represents is genuine, and that you have met an old friend.

*Robert Bremer*  
*Editor*

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# Parachemy

## *A New Name With a New Meaning*

By

Frater Albertus

When, in January, 1960, the first *Alchemical Laboratory Bulletin* appeared, some sceptics predicted a short life for the publication of only a few months to a year or so. They were wrong. The *Bulletins* appeared without interruption until the last issue in October, 1972. It was then announced that its appearance would change and the number of pages would be increased at the beginning of its fourteenth year, in 1973.

The time is now!

PARACHEMY, literally meaning "like unto Chemy," goes back to the Egyptian word *Khem*, "the black land." The original word may have referred to the dark, black soil, or to the dark-skinned inhabitants of Africa, which is also known as "the dark continent." At any rate, its meanings are associated with the darkness. Darkness which conceals light—for light came out of the darkness.

*Parachemy* will be "the fountainhead from whence springeth the water of life" in alchemistical language. When one looks at a fountain, one does not see where the water comes from. One sees only the water coming out of an opening, either a trickle or a rushing stream. Its actual source is concealed from the onlooker. He is aware only of what is available to him, but not from whence it came. With such an analogy, we may look upon *Parachemy*. Out of the blackness or darkness, concealed from the eyes of the onlooker, there will eventually well forth what was not previously known.

It is the purpose of *Parachemy* to reveal what has hitherto been concealed or held back. The circumstances that made such concealment a necessity in former times, no longer prevail, and therefore the policy of concealment is not applicable to our times.

*Parachemy*, though an offspring of its parent, the Paracelsus Research Society, intends to remain free from any dogmatism. It will not bow to the whims of any individual, or group, or to any organization, that might exert pressure upon it to do their bidding for whatever reason. *Parachemy* will rely solely upon the promptings of an ever-present consciousness that has its origin in the inner-most depths of every being, as a segment of unending wisdom. It may be likened to the "light which shineth in the darkness, but the darkness comprehended it not"—for only the light in which it is presented, will let it become apparent as light.

The greatest blessing bestowed upon mankind is to be conscious of that which exists in infinity, even though the limited objective consciousness possess only a partial and incomplete awareness. Out of the still, dark depths of the minds of men, from which the full realization has not yet emerged, man will yet bring to light that which still lies concealed, so that it may become known, understood, and eventually used wisely. This is part of the ever-enduring progression of evolution, which has but one divinely decreed aim: Perfection.

This, then, is the aim of *Parachemy*: To help bring forth the light within man. There are many among mankind who still slumber in the darkness; others who are half-awake, but not fully conscious of what the darkness conceals. We strive to help the light prevail.

We extend our hand to all, who, free, from prejudice or bias, will offer their help and assistance to bring about, by just and lawful means, the emergence of man into the light of knowledge and understanding. We shall work together to banish ignorance, that blind belief may be replaced by a confidence, a trust, a true faith in the justice of supreme universal laws.

*Parachemy* endeavors to be a decisive weight in the struggle against ignorance and beliefs based on fear, placing its knowledge on the side of wisdom and understanding. If *Parachemy* cannot outweigh ignorance by itself, then it shall at least assist in helping to bring about a balance. If nothing else is accomplished by *Parachemy*, it will deserve to continue to exist for as long as it is useful—for as long as there is a need. ✦

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### SACRED BOOKS OF THE SIBYLS

*Under the title of "Oracles of the Sibyls" there exists a collection of verses in Greek hexameter in fourteen books, which has long been regarded as an authentic collection of the prophecies of the pagan Sibyls. In Libri Divinarum Rerum, Lactantius quotes Varro as saying that these books are not all written by one Sibyl, but are called Sibylline because by the ancients all prophetesses were called Sibyls. And Diodorus Siculus states that the Sibyl was actuated by the Spirit of God and that the name Sibyl signifies "being full of God."*

*As these books accurately prophesied the mission, teaching, and miracles of Christ as well as his death upon the cross and resurrection, the church fathers accepted and made use of them without hesitation.*

*The original Sibylline Books were kept concealed in the Capitol at Rome, and were lost when it was destroyed by fire in 405 A.D. Cicero bears witness to their worth saying, "How often has our Senate enjoined the decemvirs to consult the books of the Sibyls," when "portentious events announced to the Romans terrible and disastrous seditions. On all these occasions the diviners and their auspices were in perfect accordance with the prophetic verses of the Sibyl."*

*Thus Sambethe, the most ancient of the Sibyls, is seen to have initiated the Sibylline Oracles which guided the destinies of ancient Rome as well as the Delphic Oracles which exercised such influence over the evolution of ancient Greece.*

COMTE DE GABALIS

# 'The Alchemist's Handbook'

## An Alchemical Landmark

By Israel Regardie

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[Israel Regardie has won a special place among writers on the occult. His works seem always to strike a much-needed balance. From his pen, THE TREE OF LIFE and THE MIDDLE PILLAR illuminated centuries-old techniques in magical ritual with the light of personal experience in the profound framework of Jungian psychology. His publication of the secret rituals of THE GOLDEN DAWN, an extraordinary act of conscience, balanced out the stultifying secrecy and factionalism of an important but self-defeating Hermetic Order in its latter days.

In such recent works as THE EYE IN THE TRIANGLE, Dr. Regardie has ended a long, self-imposed silence to share the benefits of his extensive experience and unique insights. The following article, which will be published in the newly revised edition of THE ALCHEMIST'S HANDBOOK by Frater Albertus, gives us Dr. Regardie's reaction to that work. —Editor.]

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This is the age of "how to do it" books. There is one on almost any subject you can think of. Since they fill a variety of needs, they have proven a boon. From them you can learn to paint, sew, plant a herb garden, build a brick barbecue in the backyard, become an interior decorator, or re-wire your own home. Almost every imaginable topic has been covered by these books. So if you assumed that this manual\* falls in this category, you would be right—save for the simple fact that it is a great deal more.

Alchemy has exerted a strange fascination over mankind for centuries. The underlying philosophical theorem was that if the Divine Will had originally acted upon the *prima materia* to produce the precious metals and all else, why shouldn't the alchemist—purified in mind and body, and an expert in the then known laboratory techniques—seek to emulate the same natural process in a shorter span of time? One has only to read a good history of chemistry, or to peruse a little of the vast alchemical literature, to become aware of alchemy's awful seductiveness. Men have left homes and families, squandered fortunes, incurred sickness and disease, gambled away prestige, social and other positions, in quest of the goals embodied in the alchemical dream—longevity, perfect health, and the ability to transmute base metals into gold.

One must not be deluded by superficialities here. The alchemical adepts were patently dedicated and God-fearing men, holding the highest spiritual ideals conceivable. It is too bad more practitioners of the Art did not perceive them.

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\*The Alchemist's Handbook by Albertus Spagyricus.

Only recently, an ill-informed journalist alleged that the Paracelsus Research Society, which sponsors this manual, offered to teach alchemy in *two weeks!* How could one be so myopic? Or illiterate?

In the early fourteenth century, Bonus of Ferrara spoke of Alchemy as "the key of all good things, the Art of Arts, the Science of Sciences." Not only was the alchemist to be concerned with the purification of metals and the elimination of sickness and disease from the human race, but he affirmed that Alchemy as Science and Art provided both a means to synthesize all the other sciences and a training of the intellectual and spiritual faculties.

The fascination that Alchemy has always held over mankind has surely been tainted in that rarely were there higher institutions of learning where promising students might study the ancient Art. Or where the proper techniques and methods might be learned as with other arts and sciences. No doubt, after the manner of the mysterious seventeenth century Rosicrucians, individual disciples were selected and trained by the master alchemists. We know that they had assistants and apprentices—for who would have kept the fires stoked in the furnaces, and washed the unending stream of glass and clay utensils employed in calcining, separating and distilling? Or who would have done all the thousand and one menial things that are so easily performed today that we barely have to think about them? But whether or not these assistants were ever encouraged to learn or to acquire the requisite disciplines and procedures—this is problematical.

In the vast literature on the subject, there is nothing that I have ever found that even pretended to demonstrate fundamental principles. Traditional alchemy, with its emphasis on piety, secrecy and allegory, is admittedly obscure. Over the years, I have met many men who could talk a good line about alchemy, but nothing practical ever emerged from them. Nor did anyone volunteer to demonstrate its basic truths in a laboratory or over the kitchen stove. Not one—until I met the author of this manual some years ago. Not one—until I read the first limited edition of *The Alchemist's Handbook*, which literally is worth its weight in gold.

Incidentally, a few years ago I wrote something in recommendation of this manual, yet expressing criticism of its literary style, its form of expression, its innumerable typographical errors. These minor flaws have been corrected in the revised edition—yet the criticism was silly and arrogant. For even if, theoretically, the book were written in the worst possible style, it would still be unique and a genuine masterpiece. Had it not been written and published, we would be the losers by far. It teaches with clarity, simplicity and accuracy the technical means whereby the Lesser Circulation may be accomplished. It should be a revelation to those who have not previously been introduced to this method of dealing with herbs. The Great Work is said to be essentially an extension of the same process, the

same techniques, with the same universal philosophy. Many an alchemist of former years would have given his eyeteeth—or surely a small fortune—for this information. Many might have been spared disaster and destruction had they been familiar with the data contained in this manual.

Descriptions of the alchemical processes are not readily understood in terms of modern chemistry. This is not to say that some formal training in high school or first-year college chemistry would not be useful. At the very least, it would have provided the dexterity to use the equipment also used in alchemy. But even if it were possible to translate the one system into the terminology of the other, the alchemists are haunted by the fear of revealing too much, too easily, or too soon—thus opening the way to abuse. Modern man has shown himself to be an adept in the art of abusing nature, as all our current emphasis on ecology and environmental pollution has demonstrated. So there is considerable justification for the doubts and cautiousness of the early writers on alchemy and for the allegorical mode of expression they have deliberately chosen.

But do not be deceived. Simply as this book is written, alchemy is a hard taskmaster. It demands patient and laborious service. There is no simple or easy path to the Great Work. It requires great dedication of purpose, sincerity and willingness to pursue this path to the bitter end—no matter at what cost.

One of the older alchemists stated that the fundamental process of the Great Work is so simple that even women and children could accomplish it. "A woman's work and child's play." Maybe! But it is only after one has arrived at the other shore, as it were, that one can realize that "except ye become as little children, ye cannot enter the kingdom of heaven." Meanwhile, it requires effort, labor and prayer—or their equivalents—to attain the simple, child-like state capable of achieving the goals of alchemy. Not many have been blessed with the special genetic or psychological structure, or the perseverance, or the grace of God to find it.

But, if you really want to learn the basic principles of practical alchemy, here they are in this wonderful little manual. There is no other book that I have ever encountered in all my long years in this movement that is one fraction as clear or as helpful. Forty years ago, I would have found it far more intriguing and illuminating than Mrs. Atwood's heavy and ponderous tome\* on which I exercised my wisdom teeth. Study it—and work at the processes described. Practice is so much more rewarding and enlightening than a sterile "head-trip." *Ora et labore*. Pray and work—but *work*. Without this, you cannot even begin. And this book describes *how* to go to work, and with what.

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\**Suggestive Inquiry into the Hermetic Mystery* by M.A. Atwood.

# That Elusive Planet Vulcan

By Carl W. Stahl

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*[Carl Stahl enjoys an international reputation among both professional astrologers and students of that art. His articles have appeared in virtually every major astrological publication, and he is looked to as an authority in the techniques of sidereal astrology. His researches are always carefully documented—witness the following article—and we are proud to announce he will be a frequent contributor to the Astrology section of PARACHEMY. --Editor]*

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When the newspapers of the world publicized Professor Courtens' report that he believes he has discovered a new intra-Mercurial planet, it aroused interest in other places besides the ranks of the astronomers themselves. The professor bases his statement on the results obtained on his expedition to Mexico to study the solar eclipse on March 7, 1970. The photographic plates taken on that expedition, as well as those taken during the 1967 eclipse, seem to provide evidence that such an intra-Mercurial planet may indeed exist.

When the planet Pluto was finally discovered on January 21, 1930 by C. W. Tombaugh, it was by means of photographs of the distant stars. They showed clearly that one of the stars was moving. By scanning photographs of other total eclipses perhaps Vulcan can be discovered in the same way.

Professor Courtens estimates that Vulcan is about 500 miles in diameter, about nine million miles from the sun, and with a declination of about twelve degrees from the ecliptic plane.

The general public will, of course leap to the conclusion that Professor Courtens is alone in discovering this planet Vulcan. During the past 250 years there have been at least twelve other fairly well authenticated reported sightings of this elusive planet. Nor is the average reader aware that a Vulcan Ephemeris is available based on those twelve prior reported sightings, and that this ephemeris is obtainable from the Paracelsus Research Society, whose students have been using Vulcan's positions in astrological charts and cyclic charts for many years.

This ephemeris gives daily listings of Vulcan's position in the heavens for the years 1967, 1968, 1969, 1970, 1971 and 1972. It also contains tables making it possible for anyone to calculate Vulcan's position from the year 1700 to 2000 A.D.

By using the tables from this Vulcan Ephemeris we find that at the time of the total eclipse of the Sun on March 7, 1970, the geocentric longitude of Vulcan was 20 degrees 34 minutes of the zodiacal sign Pisces, while the

Sun was in 16 degrees 44 minutes of the same sign. Vulcan here was beginning to separate from a superior conjunction of the Sun and was approximately 6,300,000 miles out, or almost halfway towards its greatest elongation from the Sun which is about 12,700,000 miles.

The November 2, 1967 eclipse gives us the Sun's position as 9 degrees 37 minutes of the sign Scorpio while Vulcan appears at 15 degrees 57 minutes of Scorpio. This is approximately 9,500,000 miles from the Sun. This, you will note, agrees closely with Professor Courtens' estimate of 9,000,000 miles. However, Vulcan had reached its greatest elongation on November 1, 1967 at 16 degrees 37 minutes of the sign Scorpio.

Both of the preceding examples show that at the time of these eclipses Vulcan was far enough away from the Sun to have registered clearly on photographs taken at these times.

In referring to the fairly well authenticated sightings of the planet Vulcan crossing the Sun, we begin with that of Dr. Alischer, Faure, France, (Julian Calendar), March 27, 1720. He again sighted a dark body crossing the disk of the Sun on March 15, 1721 (also Julian Calendar), exactly 353 days after the first sighting.

This 353 day period between sightings proved to be very important in determining the motion of Vulcan because it occurs again in the list of Vulcan transits of the Sun. This happened on February 16, 1897 and again on February 4, 1898, a time lapse of exactly 353 days. The 1897 report came from astronomers at Stuttgart, Germany, and the 1898 report from astronomers at Wiesbaden, Germany.

It was this coincidence that enabled Professor L. H. Weston to calculate Vulcan's position after his interest was aroused by a sighting that was made by ship's Captain Isbester of the British ship Dalgonar, enroute from Hamburg, Germany to Portland, Oregon, U.S.A. The longitude was 136 degrees west, and latitude 46 degrees north on June 25, 1907, which is about 200 miles off the California coast. When Captain Isbester took the noon observation to declination with the sextant he noticed a very large spot on the disk of the Sun. The spot was large and quite unlike the many commoner Sun spots which he had seen almost daily for many years. In trying to describe this spot, he said: "It looked like an inverted balloon."

This remark caused Professor Weston to write: "Now that was the shape Venus appeared to have at ingress and egress at the transits of June 5, 1761, and June 3, 1769. It is well known that both Venus and Mercury, while at internal contact with the Sun's disk at transits, present the appearance of a pear-shaped spot, the small end elevated if the planet is north of the equator."

Isbester gives us the impression that the spot was on the Sun for a full four hours, from about noon until late in the afternoon. Lescarbault, of France, in his observation on March 26, 1859 taken at Noon, G.M.T., also gives four hours for this crossing of the Sun's disk.

For those who may be interested we give a list of the transits that Professor Weston compiled and used in developing his tables:

#### OBSERVED TRANSITS OF VULCAN

1. Dr. Alischer, Faure, France (O.S.), March 27, 1720
2. Dr. Alischer, Faure, France (O.S.), March 15, 1721
3. Fritch, Madgeburg, (Bode's Almanac), March 25, 1784
4. Fritch, Madgeburg, Germany, October 10, 1802
5. Stark, Augsburg, October 9, 1819
6. Schmidt, Germany, October 11, 1847
7. Lowe and Sidebotham, England, March 12, 1849
8. Dr. Ritter, Hannover, Germany, June 11, 1855
9. M. Lescarbault, France, March 26, 1859, Noon, G.M.T.
10. Astronomers at Stuttgart, Germany, February 16, 1897
11. Astronomers at Wiesbaden, Germany, February 4, 1898
12. Captain Isbester, Lon.  $136^{\circ}$  W., Lat.  $46^{\circ}$  N., June 25, 1907, (8h39m p.m. G.M.T.)

Esoterically speaking, the Sun veils and the Moon hides Vulcan. At first thought this seems to make no sense. A little consideration, however, soon makes some of the truth apparent. Even physically the Sun veils Vulcan. Its light makes it all but impossible for Vulcan to be seen, either by the naked eye, or with instruments. This much is easily apparent because of Vulcan's closeness to the Sun.

But what about the Moon? It is nowhere near Vulcan. It hugs the Earth with its closeness. Vulcan rules the mineral world, from the crystal and the ore, up to the most pure and precious metal and the most precious jewel. The Moon being a dead body, in the sense that no planetary Logos operates in or through it, responds only to its physical mass. In this sense it not only reflects the rays from the Sun but also the potent rays from Vulcan. Then, acting as a relay station, it transfers these influences to the Earth.

Since Vulcan rules the mineral world it was quite appropriate that it should be through the hiding of the Sun by the Moon, during total eclipse, that once again led to its being rediscovered.

Ptolemy refers to the doctrine of "combustia" in the last sentence of Chapter 7, Book 2, of the *Tetrabiblos*. This doctrine, in brief, is that when any planet is within a few degrees of the Sun, usually supposed to be 8 degrees 30 minutes, it is in a state of combustia, that is, burned up, and its virtue destroyed by that position. The Vulcan Ephemeris shows that Vulcan never gets more than 8 degrees 11 minutes from the Sun.

In examining cases of combustia, it was found that in less than half the cases this theory held up. In over half the cases it failed to hold up. When the position of Vulcan is calculated and entered in these charts the reason for the successes and failures becomes apparent.

The conjunction of Vulcan with Mercury and the Sun appears to have no apparent effect on the nature of either of these bodies. With the other planets, particularly the Moon, its effect seems to be to bring out the negative or material nature of the body affected. If we consider that the blacksmith of the gods works in the mineral world, this makes sense.

Regarding more recently discovered knowledge about the nature of Vulcan we have as yet barely made a beginning. We do know that in human relationships it has an intensely disruptive influence, similar to, yet quite distinct from, the influence of the planet Pluto. Pluto causes loss through death or through some dramatic, public incident. Vulcan, on the other hand, seems to sever the bonds of friendship or affection abruptly, and the association seems to end as though it had never existed. This is particularly so of the conjunction of the transiting Vulcan to Venus.

Reports coming to us from others, who have used the Vulcan Ephemeris in all types of charts, indicate that it has an influence on the stock market, on the charts of individual industrial companies, and its influence is clearly apparent in those of an inventive nature. Not always in the conventional sense, but always in quite a logical manner when the nature of Vulcan is understood.

But what I consider the greatest breakthrough occurred in the field of Alchemy, when the Paracelsus Research Society, in its *Alchemical Laboratory Bulletin*, Vol. II, No. 2, 1970, on pages 20, 21, and 22, published the results of the Vulcan influence on obtaining the three essentials of the Metals.\*

We wish Professor Courtens the best of luck in pinning down that elusive planet Vulcan, and hope that others will do what they can to bring about this event.

\*This report, among others, will be made available to those holding *Parachemy* fellowships.  
—Ed.

### Books On Vulcan

Literature dealing with the planet Vulcan is very limited at present as little is known about this elusive little sphere whose orbit is so close to the Sun.

The most informative and comprehensive literature available at the present time is that of Carl Stahl.

Vulcan the Intra-Mercurial Planet \$5.95

Vulcan Ephemerides—1969-70 1971-72 1973-74 \$1.50

The above titles are now available through Para Publishing Co., Inc., P. O. Box 6236, Salt Lake City, Utah. Residents of Utah please include 4½ % sales tax.

# Cells

## *Their Significance and Essential Salts*

By

Dr. Arthur Fehres\*

Cells are commonly regarded as building blocks of the human body. When the subject is examined more closely, however, we find cells themselves are composed of "building blocks," or individual building factors, known as the twelve inorganic mineral cell-salts. These cell-salts are the actual builders of the cells, and the chemical union of them with diverse types of organic matter, such as oil, fibrin, albumin, etc., forms the various tissues of the body.

The fact that these cell-salts are twelve in number is itself significant when we take a moment to consider the important role of this number both in physical, scientific and familiar astronomical cycles and in religious symbolism.

There are twelve signs of the zodiac, twelve months in one year, twelve hours in a day and twelve hours in a night. We have twelve colors in the spectrum. The number abounds in the religious and mythological realm the world over: the twelve disciples of Jesus; the twelve tribes of Israel; the twelve Olympic deities; the twelve labors of Hercules; the twelve princes of Ishmall; the twelve disciples of Rama Krishna; the twelve knights of King Arthur's Round Table; the twelve asses of the Scandinavians; the twelve dorsal vertebrae, etc.

There is also significance in the etymology of the word CELL, the root of which is EL, meaning God or Power in Hebrew. The French word *le ciel* (pronounced "syell") is also related, and reveals a relationship between the human body and the stars and planets, which are called CELEstial bodies.

The relationship of the human body to UNIVERSE (i.e., one verse) is interesting to pursue along these lines. This relationship, considering man as the microcosm of the macrocosm, portrays him as the epitome of the cosmos. The ancient "Children of Wisdom" summed up this teaching in the *one verse* of the *Emerald Tablet of Hermes*, "As above, so below."

It logically follows that all parts of one thing are susceptible to the operation of any part.

The theory we wish to set forth in this article is aimed at clarifying the relationship between the constitution of man and the prevailing zodiacal

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\*Dr. Fehres is a practicing physician in Dandenong, Australia.

configuration at the time of birth. Each sign of the zodiac is represented by the twelve functions of the body and position of the Sun at birth. Therefore, the cell-salt corresponding with the sign of the zodiac (and the function of the body identified with that sign) is consumed more rapidly than other salts and needs an extra amount to supply or replenish the deficiency, which was caused by the Sun's influence at birth.

We know that the human embryo remains nine months in the female laboratory, thus falling three months short of completing a solar or soul year of twelve months. Twelve represents the circle and stands for completion. To acquire the wisdom that will enable an individual to build a bridge across the three-month gap, or space between the point of conception and birth, is the one real problem that confronts the ego on the material plane of expression.

The twelve inorganic mineral cell-salts in the human body correspond in vibration to the twelve signs of the zodiac. During the nine months of gestation, the embryo receives and appropriates the creative energies of nine of these salts, leaving three to be supplied after the parting of the umbilical cord. These three form what we call *the bridge*. The particular trinity of cell-salts involved depends, of course, on the individual's Sun sign, and we maintain that it is insofar as the circulatory system receives these builders, that health will be balanced and life prolonged.

To conclude this valuable information, I am presenting a convenient list of the zodiacal signs and the three cell-salts which form the three-pillar bridge for each individual born in that sign.

It should be understood that no responsibility will be taken by myself regarding results, as this work is written for Naturopathic physicians, who are assumed to have a sound knowledge of Naturopathic philosophy and practice.

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PARACELSUS

## CELL-SALTS AND THE SIGNS OF THE ZODIAC

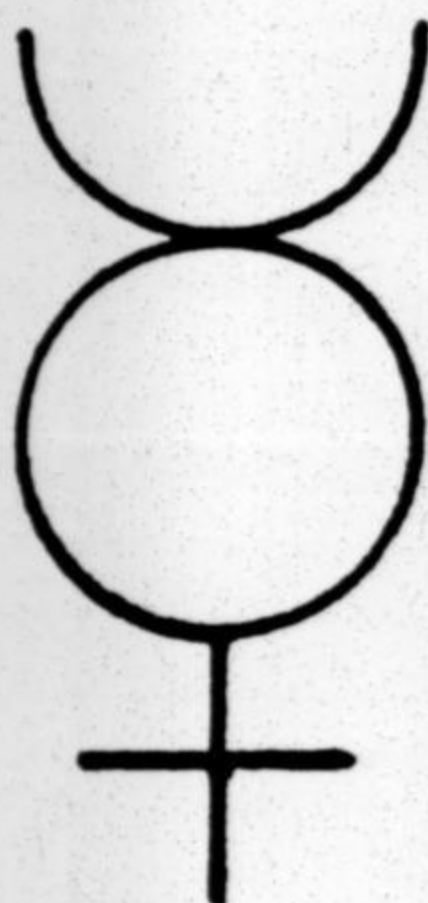
Sign	Solar Period	Cell-Salt "Bridge"
ARIES	(March 21 to April 20)	P P S S P C
TAURUS	(April 21 to May 21)	S S P C C F
GEMINI	(May 22 to June 21)	P C C F M P
CANCER	(June 22 to July 22)	C F M P P S
LEO	(July 23 to August 23)	M P P S S P
VIRGO	(August 24 to September 23)	P S S P C S
LIBRA	(September 24 to October 23)	S P C S S
SCORPIO	(October 24 to November 22)	C S S C P
SAGITTARIUS	(November 23 to December 21)	S C P S C
CAPRICORN	(December 22 to January 20)	C P S C I P
AQUARIUS	(January 21 to February 19)	S C I P P P
PISCES	(February 20 to March 20)	I P P P S S

14

### K E Y

Abbreviation	Cell-Salt	Chemical Formula
P P	Potassium Phosphate	$K_2 H P O_4$
S S	Sodium Sulphate	$N a S O_4, 10 H_2 O$
P C	Potassium Chloride	$K C l$
C F	Calcium Fluoride	$C a F_2$
M P	Magnesium Phosphate	$M g H P O_4, 7 H_2 O$
P S	Potassium Sulphate	$K S O_4$
S P	Sodium Phosphate	$N a_2 H P O_4, 12 H_2 O$
C S	Calcium Sulphate	$C a S O_4$
S	Silica	$S i O_2$
C P	Calcium Phosphate	$C a_3 (P O_4)_2$
S C	Sodium Chloride	$N a C l$
I P	Iron Phosphate	$F e_3 (P O_4)_2$

## Mercury —



### The Troublemaker!

By

Frater Albertus

That is what alchemists called Mercury. Pseudo-alchemists were even more outspoken. And in all their strong words, it was not common quicksilver of which they spoke. When common mercury is used as a medication, it is a poison, even when highly triturated and administered by a doctor.

Why is there such a controversy about mercury, when it is not mercury, while it is mercury? This statement—which seems not only strange but highly illogical—is itself the troublemaker. When alchemists speak of mercury, they speak of the inert potency concealed in the structural substance, which appears in a fluidic state and is called a metal. This in itself is rather unusual.

It is precisely this inert potency which is to be freed from a corporeal substance that is known as mercury. Furthermore, it can be obtained not only from metallic mercury (or a metal) but from minerals, plants and animals alike. It is actually known as the spirit of life.

Since the search for this elusive mercury has been conducted primarily among metallic substances, and practically without success by all researchers,

emphasis has been directed towards the salts, or the crude metallic substances, which alchemists have declared most emphatically to be poisonous. There is weighty evidence against the so-called heavy metals (a loose designation of a group including lead, chromium, cadmium, barium, cobalt, nickel, beryllium, copper, antimony, arsenic, mercury and iron). Mercury, especially, has been shown to produce damage to the nervous system and birth defects.

But mercury is not alone in being a troublemaker!

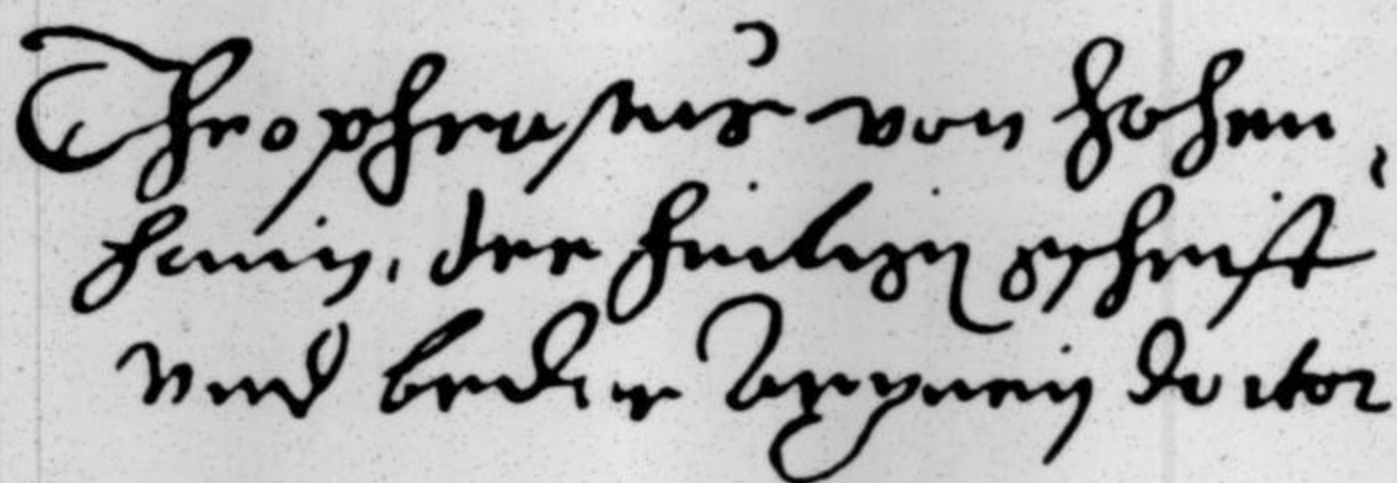
The danger of lead in household paints is common knowledge, and its use has been all but eliminated by most manufacturers of paints intended for indoor use. Less well known are the toxic effects of barium, also found in some paints. Its accumulation in the system can produce muscular disorder and kidney damage. An equally alarming list of disorders could be enumerated for each of the heavy metals, associated with the toxic effects they can produce.

But paradoxically, trace amounts of many heavy metals are as vital to human health as they are dangerous in quantity. Copper, zinc, chromium, magnesium, iron, and arsenic are all nutritionally essential. Even lead and mercury may be beneficial in small quantities.

So we see, that though nutritional virtues lie concealed within the metals, their various salts or oxides also have a toxic effect, and the entire effect of metals is poisonous if used in the form of solids. Even when they are dissolved with acids, their solutions are highly dangerous. It is no mere poetic image that from these metals, man forges a two-edged sword!

If any curative properties are to be found in metallic substances, these *must* be so exactly separated from the metal involved, that they prove completely free from any harmful or toxic properties. Up to the present, this has been achieved primarily, if not entirely, by spagyric means. It is here that the critical difference between poison and medicine will have to show. If any validity can be found in the spagyric or alchemical way, it will have to be the way to better medications that have toxics removed from them, thereby becoming harmless in nature, yet are the repositories of powerful healing potential. †

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*Signature of Paracelsus which reads: Theophrastus von Hohenheim, doctor according to Holy Writ and of both branches of medicine.*

# Polarity of Known Planets— And Those Yet To Be Discovered

By Frater Albertus

Years ago, the Paracelsus Research Society suggested that there were more planets existing in our solar system than had as yet been discovered or acknowledged by modern science, and that furthermore their existence would one day become a matter of commonly accepted fact. Now, with the recently heralded discovery—or it should be said, re-discovery—of Vulcan, the planet nearest the Sun, making the known total of planets ten, science has moved a step further with its conclusion that another trans-Plutonian planet must exist in our solar system. Time—and the planetary tides—have moved to confirm our original position.

A recent report announced new mathematical calculations suggesting that another planet exists, though such a planet has never been seen, in computations issued by scientists at the University of California's Lawrence Livermore Laboratory. The proposed body—dubbed Planet X by scientists—would be three times as large as Saturn and twice as far from the Sun as Neptune.

Earth, third nearest to the Sun of the nine *known* planets, is 80 times smaller than Saturn and nearly three billion miles from Neptune.

The calculations which led to Planet X evolved from studies of Halley's Comet, whose orbit contains mysterious deviations, and whose appearance near earth can never be predicted with absolute accuracy.

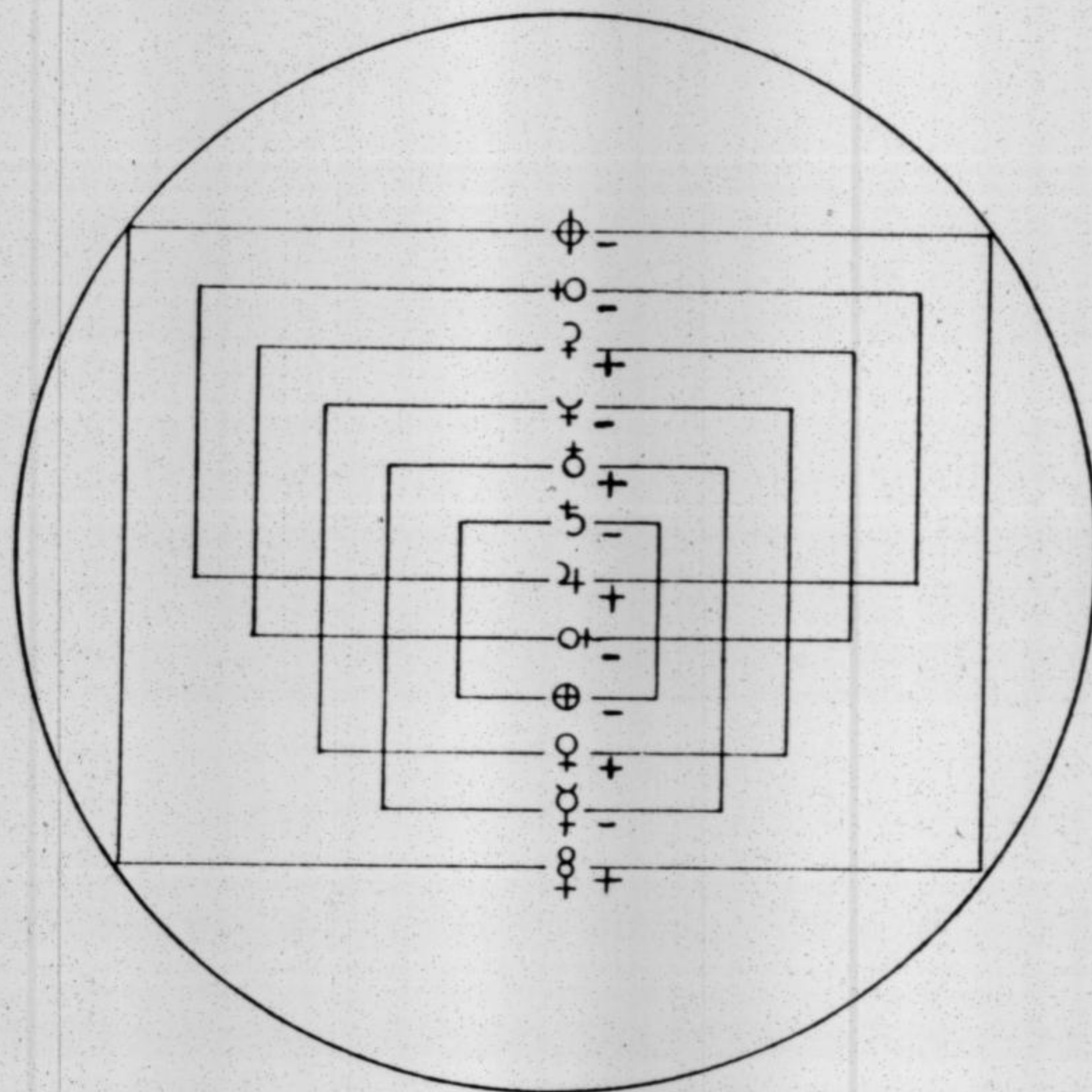
The calculations were made by a team of three scientists at the laboratory. Joseph Brady, a supervisor in numerical techniques, has written about the team's findings for the *Journal of the Astronomical Society of the Pacific*. Mr. Brady, an acknowledged authority on Halley's Comet, said the prediction of new planets based on mathematical calculations was not new. Neptune's location was predicted in 1846 in a similar way.

To make his predictions, Mr. Brady used information from previous observations of Halley's Comet, sightings of which have been reported since before the birth of Christ. With the laboratory's enormous computer system, he worked out the planet's probable location. The proposed planet would take about 512 years to orbit the Sun and probably would orbit in a direction opposite to that of the other planets, he said.

This raises another question, inasmuch as the law of polarity plays such an important role in the attraction and repulsion of substances, including orbiting bodies. It has been a matter of contention which polarity a planet would have to possess to fit into such an orderly system.

We present here a graphic depiction of the planets in our solar system, according to the Paracelsus Research Society, beginning with the planet

nearest the Sun, Vulcan, whose positive polarity is based upon the law that any activity commences with a positive impulse and has as its opposite a properly attuned negative recipient. Such proper attunement would constitute the opposite polarity. Only opposites produce again a positive reaction, requiring a negative recipient to repeat the perpetual motion within the universe. Here, in turn, every outcome of an action returns eventually (after a spherical circumscription) to the source of its impulse, only to repeat itself.



This illustration is given within a circle representing our solar system. The squaring of the circle by planetary influences is set into motion within this circle, though it is depicted here as stationary. When in motion, each would actually represent a proton of a positive nucleus with its negative electron as a shell circumnavigating its center (as in an atom). Since all this takes place within the *centrum rerum*, which has to include both polarities as one, we have the neutron of our Sun as the hub of all the energy, together with its manifestations as both polarities, i.e., positive and negative.

The sequence outward from the Sun (reading bottom to top on the diagram) is Vulcan, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, Adonis, Chronos. Note that Vulcan begins the sequence as positive. The Earth is negative. From the Sun towards the earth, we have the positive impulse by way of Vulcan. From the Earth into space, we have Mars, the negative opposite, terminating again as negative, with Chronos as the negative of Vulcan. †

# Numbers and Q. B. L.

By

Frater Albertus

It has been said that if there were no digits there would be no Qabalah, and, inversely, if there were no Qabalah, there would be no numbers (digits). Since all this may smack too much of obscure speculation, because there is so much controversy among adherents of the various Qabalistic schools of thought, it is little wonder that today's scientifically inclined minds shy away from a system that appears to be of such a vacillating nature.

Since only nine digits are known to man, which may repeat themselves in various combinations almost ad infinitum, one cannot help wondering why there should be nine only; no more, no less. It is still an unsolved mystery, and it is very doubtful if there is an answer to be found as to its origin, regardless of all the pros and cons that may be raised concerning this system known as Q.B.L. It cannot be denied that there is something strange indeed connected with the placement and other arrangements of numbers and what these portend.

We must admit that considerable speculation surrounds and even permeates its whole structure, yet there are known factors to be considered that cannot be brushed aside as meaningless. Among them is the thesis that anything considered by its numerical value when it reaches near perfection, i.e., the state of its ultimate climax as such (for which it was conceived), should total the last and final of all digits, namely, nine. Suppose this were the case. What would that reveal to us? All one could answer would be perhaps: termination. Simply because there is no higher value numerically known than nine. This would terminate it. What, for example, could be understood thereby? It may be supposed that the inherent quality, or its predetermined factor, has reached its fulfillment.

This can, perhaps, be explained metaphysically, but there are few exact metaphysicians. Until the training of the metaphysician becomes more precise and exacting, it will continue to be outweighed by the thorough training of duly qualified scientists. It should be equally possible, however, for the scientist to consider the validity of Qabalistic statements. Have such efforts been undertaken on a scientific basis? Are there at least some indications to be had that would warrant further investigations? Such pioneer work could surely lead to establishment of laws not presently even considered for investigation.

We shall cite here one such example from a scientific point of view, taking a recent newspaper article that appeared under the heading: "New

Value for Speed of Light." The story is datelined Washington, November 21, 1972, and was distributed by United Press International (UPI). In a condensed version, it says: The National Bureau of Standards today reported a breakthrough in measurement of the speed of light. Involved is a laser light, a particularly pure form of electromagnetic radiation. The breakthrough, as NBS called it, came when scientists at the Bureau's Boulder, Colorado, laboratories measured the speed of light more accurately than has ever been done before. They arrived at a new speed figure of 186,282.3960 miles per second. The new value, NBS said, is 100 times more accurate than the one that had been accepted for the past fifteen years.

The Boulder scientists worked with a laser whose frequency had been stabilized to prevent unwanted shifts. They then measured the frequency by the most accurate standard available—oscillations of the cesium atom—and the wave length by best current length standard, the wave length of krypton.

Multiplying the frequency and wave length figures thus derived, gave them the new value for the speed of light.

The speed of light is what scientists call a constant. All electromagnetic radiations, whether low frequency radio waves or high frequency x-rays, travel with the same speed in a vacuum.

This constant, representing the maximum speed attainable by anything, appears in many equations describing the behavior of the universe. Therefore, increasingly accurate measurements of the speed of light have a profound effect in many fields. These include calculation of interplanetary distances, tracking of space vehicles, manufacture of precise instruments for gauging minute quantities of air pollutants, and expansion of the number of telecommunication bands.

One of the great potentials stemming from discovery of the laser is that pure, concentrated light, unmixed in frequency and wave length, offers tremendously more communications channels than those now available.

But only by knowing precisely the frequency and wave length characteristics of laser light can scientists move on to the next step of harnessing it effectively for communications.

The new measurement of the speed of light, with what the experiments reveal about laser frequencies and wave lengths, make that step possible, according to NBS.

What does the above indicate? How can it be related to numerical interpretation? Let us see. Light was formerly believed to travel at a speed of 186,300 miles per second. If we add up all the digits contained in that figure, they will total nine. According to Qabalistic terminology, this would indicate a termination.

If this postulation proves to be accurate, any further refinement of the given figure would have to take place within such termination. This means, any division or multiplication would have to result in an end product of nine. Let us check the end product of the new figure obtained by the laser experiment, to see if the number again terminates in nine. The answer is yes. When all digits of 186,282.3960 are added, we have 45. Adding four plus five, we have the terminus of 9.

Thus far, this would establish a scientific proof arrived at independently of any Qabalistic knowledge, yet confirming the Qabalistic teaching.

Much more needs to be done to help in the correlation of such factors to bring them under strictly scientific classifications, but the above would indicate a step in the right direction. ◇

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### WAS IT REAL GOLD OR WAS IT MAN-MADE?

*The following account is taken from the acta of the judicial faculty of Leipzig, whose legal decision was given in August, 1715. (Responsio Juridica Facultis Juridicae Lipsiensis.) A few years ago a man arrived late in the evening at the residence of the Countess of Erbach, the castle of Tankerstein, and asked to be permitted to enter it, and to hide there a few days, as he had accidentally killed a deer belonging to the Palatine of Palatia, who was, therefore, pursuing him to take his life, and he asked to be protected. The Countess at first refused; but when she saw the man she was so much impressed with his noble appearance that she consented, and the stranger was given a room, where he stayed for a few days. After that he asked for an interview with the Countess, and when admitted to her presence, he expressed his thanks for the protection given to him, and offered that, as a token of his gratitude, he would transmute her silverware into gold. The Countess at first could not believe that such a thing was possible, but she at last consented to have an experiment made with a silver tankard, which the stranger melted and transmuted into gold. She thereupon sent this gold to the city and had it tested by a goldsmith, who found it to be gold of the purest kind. She then permitted the stranger to melt and transmute all her silver spoons, plates, dishes, etc., into gold, which he did, and finally he took his leave and went away, having received a comparatively small sum of money as a gift from the Countess. Soon after this event, the husband of the Countess, who seems to have been a spendthrift, and who had been away from home for several years, serving as an officer in some foreign country, returned, because he had heard that his wife had become suddenly rich. He claimed half of the gold for himself, but the Countess refused to acknowledge his claims. The case came, therefore, before the Court, and the husband supported his claims by the fact that he was the lord of the territory (Dominus territorii) upon which the castle belonging to his wife was located, and that according to the laws of the country all treasures found upon that land were lawfully his. He therefore requested that the gold should be sold, and from the proceeds new silverware should be bought for the Countess, and the surplus be given to him. The defendant claimed that artificially produced gold could not come under the consideration of a law referring to buried treasures, and that therefore the said law could not be applied in her case; that, moreover, the silver had been transmuted into gold for her own benefit, and not for that of another, and she begged the Court to be permitted to remain in undisturbed possession of it. The Court decided in her favor.*

(From: IN THE PRONAOS OF THE TEMPLE OF WISDOM by Franz Hartmann)

# A Brief History of Alchemy

By  
Robert Bremer

*Webster's Third New International Dictionary* defines Alchemy as:

The medieval chemical science and speculative philosophy whose aims were the transmutation of the base metals to gold, the discovery of a universal cure for diseases, and the discovery of a means of indefinitely prolonging life.

Its main goal, as commonly accepted, was centered on the "transmutation," or conversion, of the baser metals, such as lead, iron, or copper, into the more valuable metals, which at that time were silver and gold. Not only was it sometimes pursued as magic or an occult practice, it was also given a basis in astrology. The Sun was gold, the Moon was silver, Mars was represented by iron, mercury represented the planet of that name, Venus was related to copper, electrum to Jupiter, and tin was to represent the god Hermes.

Much speculation and research have been done concerning the origin of this ancient science, and many feasible theories have been presented, but none can be proven to satisfy all of the students of Alchemy.

One legend of the origin of Alchemy is that the god Hermes was the founder. Although this theory is not universally accepted, chemistry, the modern Alchemy, is often called the Hermetic art in remembrance of him. First century alchemists often used ancient formulae dedicated to this ancient personage. Other origins have been suggested, such as the ancients of the Eastern culture. Although Eastern ideas were used in Syria, there are better and more widely accepted theories.

Merely from looking at the origin of the word itself, one can get a general idea of this ancient art's beginning. The Greek word *cheo* or the ancient name of Egypt, *Khem*, offer possible explanations as to the origin. *Cheo*, meaning "I pour" or "I cast," was often used in reference to the metalworkers of the ancient Greek civilization who certainly used many alchemical formulae. The Egyptian word *Khem*, meaning "the Black Land," referred to the color of the soil in Egypt.

As far as the original alchemist is concerned, no one is quite sure who deserves the title of the founder of this ancient art. According to literary remains, Zosimos is the earliest alchemist, but he often refers to a particular writing, the *Physica et Mystica*, in most of his writings as the cornerstone of Alchemy. The *Physica et Mystica* was written by Bolos of Mendes, who lived in Alexandria, Egypt, around the year 200 B.C. Although he wrote under the name of Democritus, most scholars of Alchemy credit the *Physica et Mystica* to Bolos.

Some think Bolos of Mendes was the first alchemist, but many credit his contemporary, a woman named Maria, often referred to as "the Jewess." Maria was the person who invented the apparatus that related the processes of distillation and sublimation to metallurgy, along with many other pieces of equipment, some of which are still in use today. These two certainly laid a fine basework for the development of Alchemy.

The first group to learn to work with Alchemy, or the practical alchemists, were the metal workers. These artisans created gold and silver pieces for the affluent, and cheap imitations for the poor. They were supported in their endeavors by the views of Aristotle, that there were four elements—fire, air, earth, and water. Everything in existence was supposedly made from these four substances, and their premise was that a change in the different ratios of these four basic elements would create a change in the substance, therefore enabling the metal workers to "make" anything, gold and silver in particular.

The ancient astrologers of Mesopotamia, too, supported this idea. When man died, he was resurrected in perfect form in heaven. Why not, then, "kill" metals, such as tin or lead, and bring them back as a "perfect" metal, either gold or silver?

The ancients' reasoning at the time was sound. If they could make other things they wanted, such as glass and bronze, from nature, why could they not make gold, the one thing they wanted most? Thus began the search for the original substance of the universe and of man himself.

Some Greeks thought that the mind or reason might be this "substance," and others suggested the existence of atoms. Many of the Greeks thought mercury was the original substance. After removing the four basic elements, earth, air, fire, and water, the mercury was treated with sulphur or sulphur and arsenic. The white product would yield silver, the red or yellow substance would produce gold.

Many then started to search for gold in other methods. Some created alloys of copper and antimony, and these alloys were close to perfect gold, or so they thought, but not close enough. Others thought it might exist in an ore like copper and they gathered rare minerals. When this approach failed, they turned to the logic of nature's sequences. By arranging the metals in steps from base metals to noble metals, lead to gold, it seemed to them that nature had made the metals in steps. Nature must have some unknown process to make these metals, and the search for this process was begun.

The Chinese alchemists used a "medicine" to change baser metals to gold, or so stories went, and when Europeans heard this, they searched for this "Philosopher's Stone" that held amazing powers. This wondrous substance would "transmute" base metals to gold or silver, give immortality if used as an elixir to drink, or cure any diseases and prolong life.

Many of the ancient formulae that were dug up in this mad rush for knowledge were very confusing, as is the following formula for the making of the Philosopher's Stone taken from *The Book of Lambspring*.

My Son, I was dead without thee  
And lived in great danger of my life.  
I revive at thy return  
And it fills my breast with joy.  
But when the Son entered the Father's house,  
The Father took him to his heart  
And swallowed him out of excessive joy.  
And that with his own mouth.  
The great exertion made him sweat.

Even though this is very confusing today, many alchemists actually derived amazing processes from this one "recipe."

All are not as confusing as this one formula, however. In a treatise by Agathodaimon, the process of making the Philosopher's Stone is given. Agathodaimon was a student of the school of Maria. He lived in Syria sometime between the first and fourth centuries A.D. The stone was called by Hermes "a stone which is not a stone," a stone in appearance but not in its property of dissolving. It was made from a single substance, and dissolved to form clear water and a pure spirit. Mixed with something unnamed, pulverized by fire, and evaporated to a paste, it becomes the Stone. Leaf-like and many colored, it would supposedly turn to gold when treated with liquids.

Modern science can imitate Agathodaimon's process. The "single substance" is realgar, or arsenic disulphide. United with natron or mercury, it gives arsenious oxide, which is the "stone which is not a stone," as it looks like a stone but does not have the property of dissolving like a stone. It forms a solution, the "clear water," and a white sublimate, the "pure spirit." Mixed with vegetable oil (the "something unnamed") and heated, it yields another sublimate, which is the poisonous arsenic. When applied to copper, the copper turns a silver color. At the final step, the conversion of any base metal to gold, the process fails.

Many of these alchemists who made reagents from minerals used long periods of heat, sometimes even years. When these attempts failed, others looked to plant life for this mysterious substance. Since plants grow, and metals were thought to grow like plants, it was possibly some vegetable substance that sped up this "growth" of the base metals into gold. When they failed to find this "philosophical manure," they reasoned that animals were more lifelike than plants, so the substance must be a rare animal by-product. Dried toads, small black lizards, blood of bats, human brains, and eyes of the basilisks from the deserts of Africa were collected and experimented with, but still no results.

About to give up on nature, the alchemists turned to religion. Many became hermits of Christianity, praying and experimenting at the same time. When their own god failed to answer them, they turned to other and older gods, both good and evil. Among these were Zeus, Moloch, Baal, Isis, and Indra. None of the ancient rituals would work, and another approach was tried.

What if Christianity was the right religion, but they had been praying in the wrong direction? What if the devil, not God, was the one who had all the answers to their searching? That would make Satan the one to ask, and in great fear they turned to the devil and black magic. Charms were written in virgins' blood, the Lord's Prayer was recited backwards, and the Black Mass and Witches' Sabbath were once more celebrated in the lust for gold. All attempts, of course, failed, and most of the hope for the secret of wealth faded away.

By the thirteenth century, some alchemists, still searching in nature, thought there were four spirits or essences, mercury, sulphur, arsenic, and sal ammoniac. Along with these spirits were six bodies, these being gold, silver, copper, tin, lead, and iron. The serious alchemists did not deal with the supernatural and instead studied nature and natural occurrences, and many of this group thought the processes of transmutation produced only imitations.

Although they accomplished little in terms of gold-making, these practical alchemists did do much for science of the future. During the Middle Ages, nitric acid was produced by the destructive distillation of alum, ferrous sulphate, and potassium nitrate. Sulphuric acid was also similarly produced by the same process, using ferric sulphate.

Many from the fifteenth to seventeenth century gave up on the search for gold and the Philosopher's Stone. When Theophrastus Bombastus von Hohenheim, better known as Paracelsus, announced the major goal of Alchemy should be to cure illnesses and diseases of mankind, he gathered around him a large group of ready and eager followers. The Swiss-born Paracelsus theorized that the body is composed of a compound of salt, sulphur, and mercury. Illnesses were caused by the separation of these three basic elements in the body. The doctors should be able to bring these substances back to normalcy and harmony. Thus a learned man, he felt, would need to know the physical sciences, Alchemy, astronomy, and theology to understand the soul. Among the treatments of Paracelsus were mineral baths, opium, mercury, lead, sulphur, iron, arsenic, copper sulphate, tinctures, and alcohol extracts. Thus did he start the science of iatrochemistry, later to become pharmacology. Paracelsus formed the basis of his study on the most recent Alchemy of his time.

Of course, all alchemists were not honest people quietly pursuing their research. There were many charlatans selling ancient formulae, both authentic and imitations, to the royalty and other rich nobles who would pay enormous sums for a chance to increase their wealth. It is because

of these renegades from science that many people came to look upon alchemists with great distaste, forcing them into hiding to do their research, greatly hindering their work.

Although alchemists felt they accomplished very little at the time of all their failures, little did they realize the effect their dedication and hard work would some day have on the entire world. Though comparatively few spectacular discoveries were made by these scientists, a large amount of raw, factual material was gathered by their laboring. Without the knowledge alchemists have gathered down through the ages, modern chemistry would be far behind what it is today.

Alchemy has not disappeared in this maze of modern science. There are still organizations based on the pursuit of the original substance, the Philosopher's Stone, whose members have made their own laboratories where they search with the most modern equipment. Alchemy is still very much with us in our modern age of space and atomic energy. †

*[Not only are there present-day organizations pursuing the scientific side of Alchemy, but a religious and spiritual quest is also an inherent part of the alchemical tradition. The above article provides a brief view of the external side, a basic historical summary. The spiritual impact of the alchemical work will be dealt with at greater length in future issues.—Editor.]*

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*The only genuine gold is that which has undergone the test in fire and thereafter has shown its quality when further tested with lead, antimony, and aquafort. Tests which natural gold has to undergo give us an idea what our resurrected body will have to endure even more so than with fire, lead, antimony and aquafort, until it is free from slack and is clear and pure. But not in a fashion where dirt is made clean or refuse made wholesome because dirt remains dirt and refuse stays refuse. However, the pearl of great price that has been covered with filth wherein it was hidden will be brought to light. In such manner will the impure be separated from the pure and a new body be born during the resurrection, and because it will be purer than the sun, it shall be called a body transfigured.*

PARACELSUS



*Your own thoughts about what you think you have heard or read and what you believe you have understood are not always what was meant when it was said. Indicating that your primary interest concerns your attitude about what others have to say and your willingness to have it integrated into your mind, or to refuse acceptance.*

*As long as you insist on finding out first, if what is said agrees with you, you are biased. However, your willingness to ask first if you can agree with what is said reveals you as broadminded and considerate.*

*(From: BODY, SOUL, AND SPIRIT by Frater Albertus)*

# 'Triumphal Chariot of Antimony'

*The Old and the New*

By

Robert Bremer

1671 — Amsterdam .....	<i>Latin</i>
1678 — London .....	<i>English</i>
1724 — Nuremberg .....	<i>German</i>
1973 — Salt Lake City .....	<i>English</i>

*The Triumphal Chariot of Antimony* is the masterpiece of the great alchemist, Basil Valentine. It has appeared in many times and places, in many languages, and, we predict, its fame will only increase in times to come. Re-read, reprinted, annotated—its inexhaustible virtues have engaged the minds of sincere students for over three hundred years.

Yet when the same students turn from a consideration of the text to a search for biographical details about its author, they are met with a series of uncertain dates and speculative notions, unsatisfying and obscure. This frustrating experience should not be allowed to discourage the alchemical student of today. A study of the alchemical tradition reveals a passion for anonymity among its greatest authors that is more than an accident of history. No one really knows just when Basil Valentine was born, nor indeed whether all the works attributed to him were from the pen of a single individual. What is certain is that these works do embody the great alchemical tradition and expound its noblest truths with rare clarity and detail. Basil Valentine followed the example of many important alchemical writers, in placing his entire emphasis on the *content* of the work, not on the personality of its author.

Though Valentine's works have demonstrated a value so great they are mentioned by virtually every historian of chemistry, the efforts of scholars to learn more of the man himself have produced little results. As early as 1515, the Roman Emperor, Maxmillian I ordered a search of the Benedictine archives in the hope of discovering some trace of this remarkable individual. It had been reported that the famed monk had been a Prior at the monastery of St. Peter's at Erfurt and also a monk at the Walkenried monastery. Eighteenth century writers advanced the idea that the figure of Basil Valentine was a veil to conceal the genuine identity of a Hermetic adept. Even the painstaking scholarship of A. E. Waite in the nineteenth century failed to uncover any concrete information.

If Waite's efforts produced little illumination about Basil Valentine, they were even less successful in the case of Theodore Kerkring (or Kerckringius), whose commentary on *Triumphal Chariot* has been highly esteemed by Hermetic students since its appearance in Amsterdam in 1671.

Further research, however, by the present-day alchemist writing under the name of Frater Albertus, has determined that Dr. Kerkring was a man of north German origin, whose family name was to be found abundantly in the city of Lubeck. His parents, or grandparents, immigrated to Utrecht, Holland, where Dr. Kerkring is believed to have been born.

Frater Albertus cites the work of Dr. Wilhelm Ranoun of Amsterdam, who mentions in his work *Cabinet der Naturgeschichten* (1720), a letter written by the historian, Morhof, to the well-known Dr. D. Hartman of Koenigsberg, East Prussia, wherein he briefly mentions Dr. Theodore Kerkring's use of *Bernstein* (amber), which Morhof said he had seen, prepared by special art with the help of fire and without other additions and then dissolved. "Then," writes Morhof, "Kerkring showed me the bodies of small children that had been covered with such an amber solution that one could see the bodily parts (*Gliedmaszen*) underneath." Dr. Ranoun doubts this, and he states that all that can be determined from amber is a *Firnis* (varnish). This is in itself rather unusual, as there is nothing presently known about amber in solutions or otherwise, that would produce such x-ray-like phenomena. It is also known that Kerkring married the daughter of the well-known Medicus Francisci van den Ende. She was said to have been an extraordinarily beautiful woman, well educated in the sciences and languages.

If Kerkring's annotations helped several centuries of alchemical students to understand Valentine's book the twentieth century has now produced a commentator of equal merit on this important work. Frater Albertus—the *nom de plume* of a man who has spent most of his life in arcane research with emphasis on practical laboratory Alchemy—has made a thorough study of the underlying theory which permeates all aspects of Alchemy and has proven the validity of many of its controversial points by practical demonstrations in the laboratory. Not only has he drawn from his own practical experiences, he has also made extensive use of the results of others, who, as his former students and later as independent researchers have confirmed his statements, both theoretical and practical.

The present literary market has experienced a resurgence of alchemical literature now available not only in paperback reprints, but in large, beautifully bound editions, a sure sign of the ever-increasing interest that Alchemy is arousing among serious students of arcane, metaphysical, and natural philosophical phenomena.

The new edition of Basil Valentine's work, with its valuable commentaries by Theodore Kerkring and Frater Albertus, now contributes another milestone in the new alchemical renaissance. ♦

# What Is IRIDOLOGY?

By

Dr. Gerrit Janssen

*Why is Iridology not taught in medical universities?  
Why do not allopathical doctors use Iridology?  
What barriers prevent the recognition of its value?*

*and*

*Why do such barriers exist?*

*These and similar questions constantly arise when Iridology is mentioned, and the following article attempts a brief explanation.*

*In March, 1972, a meeting was arranged between myself and Dr. Gerrit Janssen, a very competent authority on Iridology, who maintains his practice in Sydney, Australia. During our mutually advantageous conversation, Dr. Janssen illustrated his observations with an impressive collection of color slides of the irises of his patients. Being, myself, informed about Iridology, it proved to be a most interesting meeting, particularly in the light of the Paracelsus Research Society's teachings. The P.R.S. curriculum includes a course in elementary Iridology.*

*Dr. Janssen has issued an informative brochure on Iridology, from which the following article has been taken, with his kind permission.*

*Frater Albertus*

J. Haskell Kritzer, M.D., has defined Iridology as follows: "Iridology is a science revealing pathological and functional disturbances in the human body by means of abnormal spots, lines, and discolorations in the iris of the eye."

It is the science of determining the acute, sub-acute, chronic and destructive stages of disease in the affected organs of the body through their corresponding areas in the iris. Drug deposits, inherent and hereditary weaknesses, and unhealthy living habits of the patient are also revealed in the iris of the eye. The iris reveals inherent characteristics of the tissues in any organ and shows tissue changes resulting from treatment.

Iridology shows that crude, poisonous drugs are not entirely eliminated from the system and that they do accumulate and are largely

responsible for many chronic forms of disease. This fact was recognized more than a century and a half ago by Hahnemann, the "Father" of Homoeopathy, and is verified today by medical men of repute. The well-known side effects of many present-day drugs do still further point to this fact.

Iridology reveals functional and organic changes taking place in any part of the body long before their symptomatic manifestation. Contrary to retinal photography and diagnosis, it will reveal details of every organ and part of the body that can be located and diagnosed.

Iridology reveals also the hyper or hypo function of the various glands of the endocrine system. It is particularly useful in determining the condition of the whole gastro-intestinal system. The condition of both the autonomic nervous system and the cerebro-spinal nervous system, in relationship to the organs or parts, may be readily determined. Inflammation or congestion of any part of the body can be seen.

In all the complicated machinery which man has invented and built, instruments are used at the control panel to enable a clear understanding of the internal processes of the machine.

Would it not be illogical to assume that the Creator, who designed and built the wonderful mechanism of the human body, would leave it without a clear recording screen to record all changes or defects in its structure and function? Now the iris of the eye is this control panel, which functions as an accurate gauge in regard to the health and the tissue-tone of the body.

The iris structure is a representation of the body in miniature. The iris is the wonderful recording screen of the body.

Iridology has been known for over one hundred years. In 1881 Dr. Ignatz von Peczely, the discoverer of this science in its present form, published his first book under the title, "Discoveries in the field of Natural Science and Medicine: Instruction in the Study of Diagnosis from the Eye." From this time, the science has been greatly improved in its precision by such pioneers as Drs. Lahn, Lilyquist, Lust, Lindlahr, Haskell Kritzer, Bernard Jensen and others.

Every doctor and healer is aware that in cases of jaundice, the conjunctiva are discolored by a bright yellow tint; scarlet fever and measles often start with a catarrhal conjunctivitis; paralysis of the eye muscles is an early sign in beri-beri; in diphtheria the pupils are dilated, as in many other diseases, and many types of drugs cause the pupils to contract—so it is not at all strange that inspection of irregularities in the texture of the iris should reveal just what Dr. Kritzer states.

It is, of course, well known to everyone that the eye registers various conditions, such as the dilation of the pupil in fear, and other reactions showing the whole gamut of human emotions. The hemorrhage and distension of the veins, indicative of excessive carbonaceous foods; the bulging eye of the exophthalmic goitre; the revealing of kidney trouble through the ophthalmoscope—all confirm that the eye is the mirror of the body.

The pupil is the central opening of the iris, expanding or contracting according to its sensitive reaction to light. In bright light it contracts just as the diaphragm of your camera is adjusted when photographing in bright sunlight. It contracts in mitral diseases, venous obstructions, neurasthenia, fevers and in certain forms of paralysis. It expands in diphtheria, dyspnea (difficult breathing), before an epileptic fit, and at the moment of fright.

It is an interesting fact that one of the fundamental principles of Iris Analysis definitely confirms the claims of Medical Herbalism to be one of the true and natural systems for the treatment of disease, because the iris will never reveal by markings or coloring, that which is NATURAL to the body. The iris will only register and record that which is UNNATURAL to the body. Every abnormal mark, line or color in the iris is indicative of some form of unnatural occurrence—whether it be organic mal-function, injury, or the administration of something inimical to the body, such as inorganic medication.

The iris reveals structural defects, and the presence of acids, catarrh and anemia. The texture of the iris, its density or otherwise, shows us the inherent strength of the patient and his powers of recuperation. Poor contraction of the pupil and irregularities of its shape, are other valuable indications. Since abnormal color pigments in the iris represent encumbrances of morbid and foreign matter in the system, and since density denotes the degree of integrity and tone of the tissues, color and density combined indicate the degree of stamina, endurance, vital resistance to disease, recuperative powers and response to treatment.

Another simple comparison is that the iris color denotes the degrees of purity of the fluids and tissues of the system, while density denotes the strength and tone of the tissues. The life expectancy of a person can be estimated by the quality of his constitution as seen in the iris. Frequently however, individuals with frail constitutions carefully nurse their health and outlive those with vigorous constitutions who recklessly squander their vitality and abuse their natural inheritance.

Practitioners and students of Homoeopathy will be interested to know that the diagnosis from the iris of the eye positively confirms Hahnemann's theory that acute diseases have a constitutional background of hereditary or acquired disease taints or systemic encumbrances. Homoeopathic remedies do not leave marks or discolorations in the eye—nor do natural herbal remedies.

## **PRACTICAL VALUE OF IRIDOLOGY**

In the normal way of questioning, the patient may unduly stress some symptoms and withhold vital information for various reasons, or simply fail to recollect important details. The doctor, too, may miss some important points in questioning or may mistake some reflex disturbances for the seat of the trouble itself. This is obviated by Iris Analysis because the iris will reveal signs of troubles possibly forgotten by the patient, and show the

ACTUAL seat of the trouble. Thus Iris Analysis enables the diagnostician to question the patient about many points which otherwise might be overlooked.

A practical illustration of the usefulness of Iris Analysis in the prevention of an unnecessary operation is the following: A lady came to an iridologist saying that her doctor had advised an immediate total hysterectomy. Inspection of the iris showed pressure of the transverse colon upon the uterus — and this was confirmed by X-ray. Correction of this condition of the colon cleared up the uterine symptoms. No operation was needed and today, eight years after the initial consultation, there has been no recurrence of the symptoms.

Iridology furnishes a living proof of the Naturopathic Theories. It enables us to show that the suppression of acute diseases is not a cure. It is also preventive in its application, as it provides us with a living warning that some organs are showing signs of weakness and therefore it is of preventative diagnostic value.

Iridology could therefore, become a valuable aid, when applied to children. Hereditary weaknesses and hereditary signs are clearly indicated and such weaknesses could be eradicated at an early stage by judicious feeding, exercises and other remedial means.

## **ADVANCEMENTS IN IRIDOLOGY**

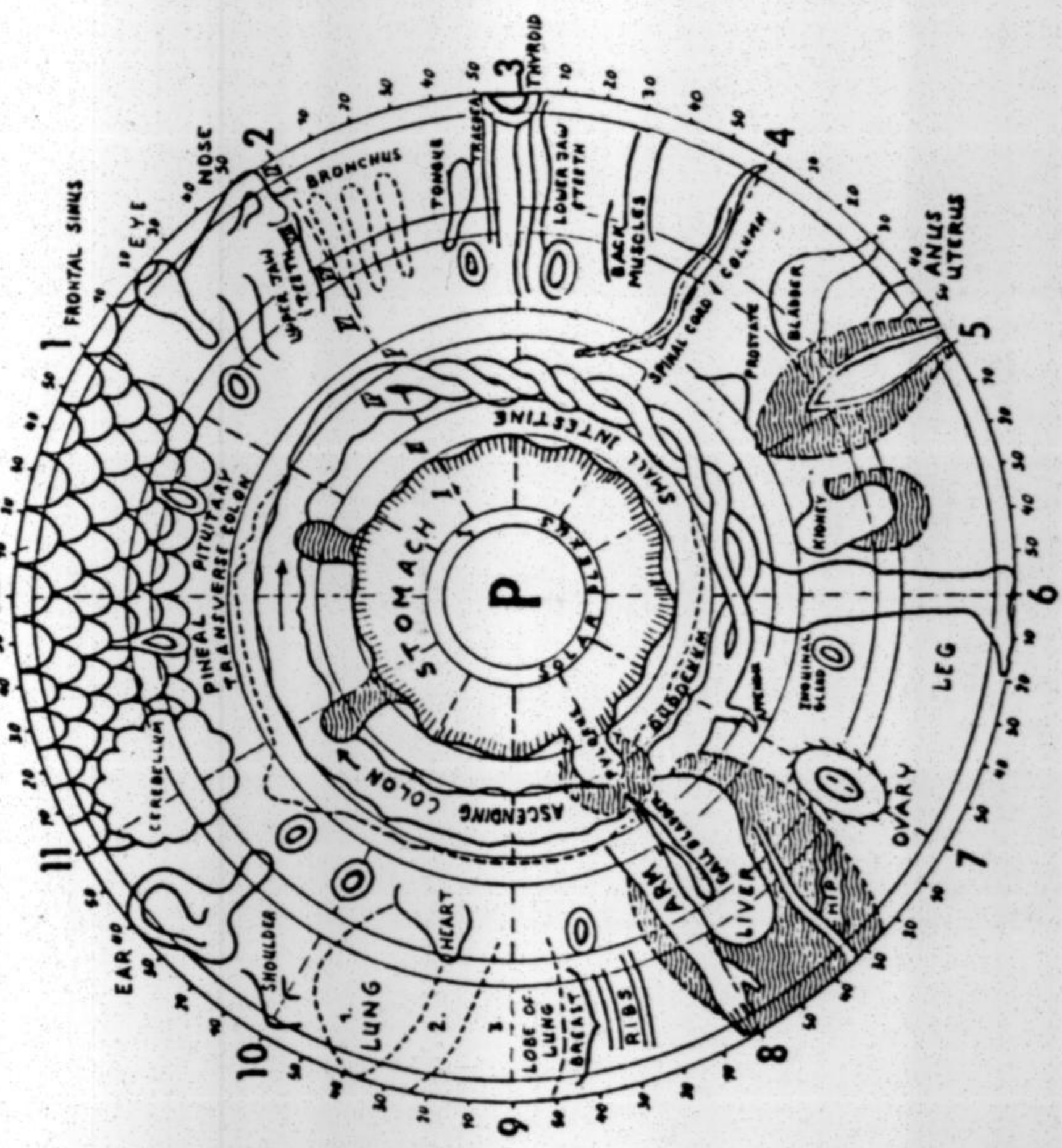
Until the discovery of color photography and the great progress made in the development of fast photographic lenses, it was very difficult to get good photographic records of the iris of the eye for study purposes. Yet good photographs were eminently desirable as they enable the practitioner to study the color transparency at leisure, thereby eliminating the great difficulty of examining the eye by means of a magnifier—illuminated or otherwise—for any length of time. This procedure was awkward for the practitioner and troublesome to the patient, and this is of the utmost importance—it did not provide the practitioner, apart from whatever he wrote down, with an accurate, illustrated proof (capable of being verified by others) of what he had found during his inspection.

By means of engraved projection screens, the color transparency can now be projected onto a screen to an enlargement of over 4,600 times, so that it can be studied at leisure. This therefore enables the practitioner to fill in accurate analysis sheets, which have every detail of the Iris Index Key printed on them, and also to keep the transparency for future reference. Iris photographs, taken at various intervals, show the development of the disease, or alternatively the healing progress, and will prove eventually whether a particular method of treatment is successful. Major changes take a long time to become evident, some up to a few years although minor changes in the iris can take place in a shorter time.

The iridologist does not “name” diseases. Through careful inspection of the color photographs, or through direct observation of this iris, he

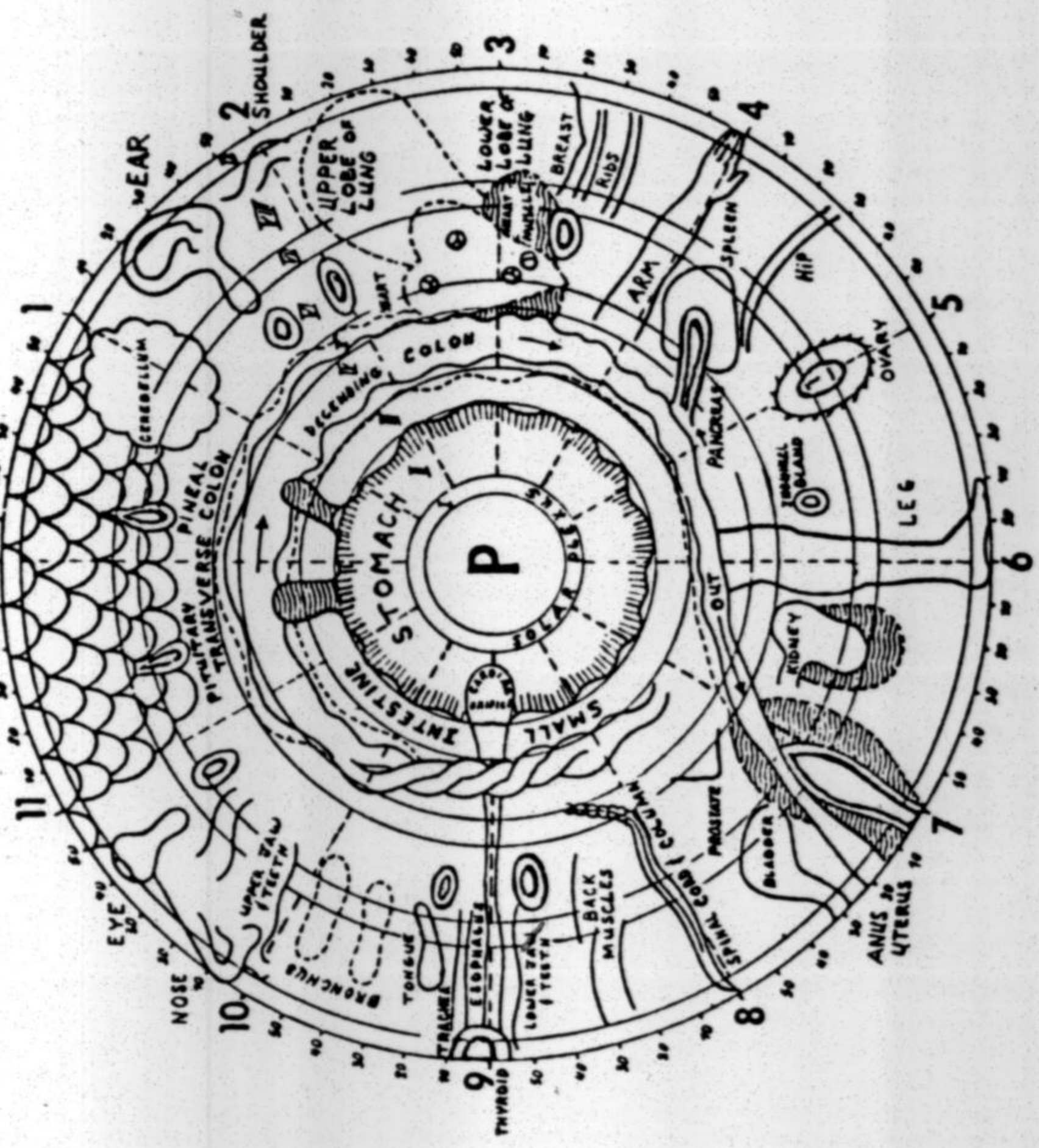
RIGHT IRIS

CEREBRUM



LEFT IRIS

CEREBRUM



determines the location, for instance, of an inflammation, observes how it is caused, and what can be done to overcome it.

The first position located in the iris by Dr. von Peczely was that of the leg—at the 6:00 o'clock area in the iris, if we view the iris as a clock-face. The fatigue or animation centre corresponds to the 12:00 o'clock area. So it follows that these areas must be exactly vertical on the plane of the transparency and when viewed must be seen or projected onto the screen in these EXACT positions.

Owing to the great difficulty of keeping a patient's eye open for any prolonged examination of the iris and precise study of it, photography is, of course, the answer. The first consideration in photography is therefore, that the patient's head must be placed in such a position that it is not tilted one way or the other. This can only be obtained by a sufficiently precisely designed headrest as well as by correctly designed photographic equipment which allows for no deviation of this exact position while photographing the patient.

It must be understood that the photographs of BOTH EYES are necessary as the left eye, for instance, shows the heart, the right eye shows the liver and gall—of which organs we have only one each. The right and left kidney are shown respectively in the right and left eyes and so on with other parts of the body.

Clear cases of nervous trouble will be shown by the presence of several nerve rings. Conditions caused or aggravated by sub-conscious tensions are shown by abnormalities of the autonomic nervous wreath.

From a careful study of the iris photographs, we can ascertain the following facts in connection with the patient's condition. The patient's condition in general; his recuperative powers—from the texture and pupil contraction; his nervous condition—from the nerve rings and contraction or expansion of the autonomic wreath, which is connected with the subconscious; state of auto-intoxication and catarrhal condition prevailing in any part of the body and the condition of each organ in particular—e.g. acute, sub-acute, or chronic conditions of the liver, kidneys, etc.; hereditary or acquired lesions will indicate weaknesses which may be causative factors in present complaints; the presence of hereditary lesions will make prognosis less favorable unless there is a strong inherent constitution. Many other indications can be found which cannot be dealt with in this article.

At an International Convention of Iridologists held in Wetzlar, Germany, in September 1969, there were amongst many other speakers, Drs. Markgraf, Lang, Luttecke and others. In Australia no medical doctor has to our knowledge, dared to come out openly as a supporter of this valuable diagnostic aid!

In Saulgass, Wuerttemberg, Germany, Dr. Kosinsky, together with his two assistants, started a special study centre for Iridology. Some years previously they began to study and examine the eyes of a large number of patients in order to prove Iridology a fallacy and a useless science. As a result of their investigations, Dr. Kosinsky became a true champion for

Iridology and voiced his findings at a large Congress in Ettingen in 1958. He has written a book called "Die Bedeutung des Auges als Diagnostisches Hilfsmittel."

In Karlsruhe, Germany under Dr. Volhard, leader of the clinic started there in 1948, thousands of patients have been studied by Dr. Franz Vida and Dr. Joseph Deck. Iridology was used—together with X-ray examinations, blood and sputum tests and electro-cardiographs.

Most of the progressive work in connection with Iridology in other parts of the world has, however, been done by Naturopathic practitioners. Excellent work has been done by the World Iridology Fellowship under the guidance of Dr. Bernard Jensen, N.D., D.C. and Dr. J. R. Arnold, N.D., D.C. Splendid contributions to the science of Iridology have been made by these workers.

We have the fervent hope that others will have enough moral courage to study and apply Iridology, and so break through the barrier of ignorance and prejudice against this science.

### **WHY DOES THIS BARRIER EXIST?**

Let us quote from a prominent Professor of Psychology present at an International Congress on Para-normal Perception—"I find, after listening to the lectures on this subject (para-normal perception) for several days, that more than enough proof exists re this matter, but, if I should accept this proof, it would shatter many of my (accepted ideas. I refuse therefore, to accept the proof." This is a typical example of an attitude of mind which produces a non-acceptance of progressive ideas, because these progressive ideas upset previously established theories. This attitude blinds the person holding such rigid concepts to truth and prevents mental growth. The acceptance of the "proof" of Iridology requires the necessity of reconstructing one's theory about acute disease.

We hope, however, that the time is not far distant, that closer co-operation between the orthodox medical practitioners and the practitioners of natural therapeutics will become an established fact and that the science of Iridology may find its way into all healing professions for the benefit of all mankind.

The intelligent citizen can help to assure that this will happen, by intelligent inquiry, and by making certain that his or her practitioner knows the facts, has read the literature on this subject, and knows how to apply this science of Iridology. ✦

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*"We should know about our resurrection that we will not return in the flesh in which we walked upon the earth for this is of the earth and flesh shall not get into heaven. Our body does not accompany us into the Glory because it could not withstand the fire and would burn."*

PARACELSUS

# Questions and Answers

## ALCHEMY

*Q. Can you suggest a bookstore or publishing house that specializes in rare metaphysical books, especially works of an alchemical nature? I am interested in first editions.*

A. Para Publishing Company, Inc., Salt Lake City, Utah, specializes in publishing very rare books now out of print or not previously published in the English language, especially of a Metaphysical, Esoteric and Alchemical nature.

Its first full length publication will be: *THE TRIUMPHAL CHARIOT OF ANTIMONY* by Basil Valentine.

This work will be printed from the original English edition, published in London in 1678, and will include two important commentaries on Valentine's text. First, the commentary of Theodore Kerkring, M.D., of Holland, whose annotations first appeared in English in the 1678 edition; second, a contemporary commentary by Frater Albertus of the Paracelsus Research Society. Please note that this is *not* the translation by Arthur Waite published in 1893 and republished in 1962 in London.

Tradition says Valentine wrote this work in the German language about the end of the fourteenth century. Some 300 years later, the Dutch physician, Kerkring, wrote his commentary based upon personal experience in the laboratory. Now, after an additional 300 years, further light has been shed by the commentaries added by Frater Albertus, based upon his personal experience in a modern alchemist's laboratory. He has made a lifetime study of practical Alchemy, and his contribution to this monumental work will prove invaluable to the sincere student of both theoretical and practical Alchemy. His annotations also draw upon the experiences of other modern alchemical students presently working to demonstrate the validity of Basil Valentine's writings.

This volume, with its additional commentary by an outstanding contemporary alchemist, will be a prized collector's item. Only a limited number of 500 copies will be published in this first deluxe edition. Pre-publication subscriptions are now available at \$15.50. After publication, the price will be \$17.50. Please order direct from Para Publishing Co., P. O. Box 6236, Salt Lake City, Utah 84106. The Paracelsus Research Society does not make books available anymore for its students.

*Q. Can you tell me how to get absolute alcohol by redistillation?*

A. Use a Kjeldahl bulb between the flask and condenser. It will help to catch the heavier moisture and let the lighter, more volatile vapors enter the tubular opening.

Q. *Is there a source available to the student of Alchemy for the antimony preparation, so that purification may be begun before one is able successfully to make it oneself?*

A. Not at present. It is hoped that it may be available soon, but this can be done only after it has the sanction of the legal authorities. In such case, Paracelsus Laboratories, NOT P.R.S. would be a logical source.

Q. *How were the old alchemists able to filter successfully without the use of filter papers such as we have today?*

A. They used wool threads very effectively.

Q. *Would you explain what is meant by the term "theriac"?*

A. Theriac is an antidote for poison, such as bites or other injuries. The Venetian theriac, also formerly known as "Venice treacle," contained over sixty ingredients. We are not aware of any that mention over sixty ingredients; some give over twenty; others, even less. The original formula is a matter of contention. Even pharmacopias differ.

Q. *Does the Philosopher's Stone remain in a liquid form from the citrine color onward, or does it become a solid?*

A. It is said to be a solid.

Q. *What do the ancients mean by the Spirit of Salt?*

A. Hydrochloric Acid.

Q. *What did the ancient alchemists mean by "sulphur vive"?*

A. Literally, "sulphur that is alive." They were referring to crude sulphur from the mine.

Q. *I've read several times in different books about Potable Gold. To my understanding this means you can drink it. Is this possible? Can you bring a recipe how to make it and give the source?*

A. "The Alchemical Writings of Edward Kelly" contain the following: 'A Way of Making Potable Gold.' "There are two kinds of potable gold. One is called Elixir, and is the stone liquefied into oil; the other is extracted from melted calx of gold with the red oil of Saturn. All other recipes and methods of alchemists are inept and far from our intention, for whatsoever is reduced into a body, the same is crude and undecocted. Nature develops what is good into what is better by the way of alteration. Gold which has not passed through alteration or physical solution has not been educed into something better. Take oil of lead, and circulate for forty days in a steam bath. Distil in retort till more than half has ascended, and then there will be seen in the vessel a white and crystalline water remaining at the bottom, while the oil floats on the surface. Take up this oil, and place the water by itself, as it is worthless; distil this oil slowly two or three times;

when quite free from water, circulate for three days, then rectify, and it will be ready."

*Translated from the Hamburg edition of 1676.*

## ASTROLOGY

*Q. On what law may we base the planetary sequence of the daily three and one-half hour periods, as presented by H. S. Lewis?*

A. You evidently refer to the book "Fate and the Cycles of Life," by H. Spencer Lewis. He follows the Hindu Tatwas, where each hour out of twenty-four has a planetary ruler. Instead of using one planet for each hour, H. S. Lewis uses one planet for each three and a half hours, in the same order. Thus, during sunrise on Sunday, not counting Sunday or the day in question during sunrise, when five days are added, we come to Monday, Tuesday, Wednesday, Thursday, and Friday, which is Venus-ruled. This makes Venus, or "B" as Lewis calls it, the next in line. This is followed by adding five again to Friday, namely, Saturday, Sunday, Monday, Tuesday, and Wednesday, which is Mercury-ruled, or "C" in Lewis's system, to which again five is added and we have Thursday, Friday, Saturday, Sunday, and Monday, which is Moon-ruled, or "D" in the Lewis version. This is followed by Tuesday, Wednesday, Thursday, Friday, and Saturday, which Saturn rules, or "E" as Lewis has it, which leaves Sunday, Monday, Tuesday, Wednesday, and Thursday, which has Jupiter or "F" in Lewis's system. The seven periods are concluded by Friday, Saturday, Sunday, Monday, and Tuesday, which is Mars or "G" according to Lewis's planetary disguises, and the whole order repeats itself in the Tatwas order. Although H. S. Lewis claims his system has nothing to do with astrology, it is only too evident that the entire structure of his system is astrological-Qabalistic.

## MISCELLANEOUS

*Q. During the calendar year, many days are set aside as so-called "Holy Days." If these are "Holy Days," as the name states, why are there so many, not only among the Christian faith, but among all other religions? Could you name two or three that could be said to be of most significance for all peoples?*

A. This is rather difficult to answer, because some may reject what others prefer to believe. Perhaps it would not be amiss to quote Alice Bailey, who says in her *The Reappearance of Christ* (pp. 155-56):

*"The Festival of Easter.* This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognized and the nature of God's love will be emphasized. This festival is determined always by the date of the first full moon of Spring and is the great western and Christian festival.

*"The Festival of Wesak.* This is the festival of the Buddha, the spiritual intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the embodiment of light and the indicator of the divine purpose. This will be fixed annually in relation to the full moon of May, as is at present the case. It is the great eastern festival."

No conclusive answer is possible, as there are many other religious festive occasions all over the world. In the end, all have to do with the renewal of life and the enlightenment that proceeds after the first realization has taken place.

Q. *What is your opinion of the books by Alice Bailey?*

A. Their verbose literary style makes it unnecessarily difficult to appreciate their true value. We wish they were more condensed, making them more accessible and attractive to the modern reader, while at the same time clarifying what is needlessly obscure.

Q. *What is your attitude toward the young generation?*

A. The cry of youth—*der Schrei der Jugend*—needs not only to be noticed but heeded, and then answered: Help is at hand—help is forthcoming!

Q. *Regarding the destruction of Lucifer, making the Law of Polarity possible in the planetary system—was there no polarity in the system before this time, and if so, how did the system operate? Were the planets all of a positive nature, and if so, was it not then necessary to learn the difference between good and evil, and therefore was it not necessary for Lucifer, or for one of the gods, to be destroyed, so that we could have evil to make the differentiation? We could even assume that the Divine Consciousness contemplated it this way before creation.*

A. Yes, we *may* assume this, as you say. As for us—sorry to confess our ignorance—we do not know!

Q. *When it comes to cancer we are told to beware of "quacks." What is one really to understand by that?*

A. A quack in this case is someone with insufficient knowledge to provide the treatment or "cure." To be able to spot a "quack" look for the following: a special machine or formula kept secret. A quick cure, advertising, the suggestion that even in extreme cases surgery does more harm than good. That one has the "only" cure available, and it is not necessary to consult anybody else, because others would not understand anyway. These and similar indications are sure signs of a quack.

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### 'PARACHEMY' AND YOU . . .

*If you enjoy PARACHEMY, so will your like-minded friends. Why not share your pleasure by telling them about PARACHEMY—or better yet—surprise them with a gift subscription!*

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Q. *What is your opinion of the books by Alice Bailey?*

A. Their verbose literary style makes it unnecessarily difficult to appreciate their true value. We wish they were more condensed, making them more accessible and attractive to the modern reader, while at the same time clarifying what is needlessly obscure.

Q. *What is your attitude toward the young generation?*

A. The cry of youth—*der Schrei der Jugend*—needs not only to be noticed but heeded, and then answered: Help is at hand—help is forthcoming!

Q. *Regarding the destruction of Lucifer, making the Law of Polarity possible in the planetary system—was there no polarity in the system before this time, and if so, how did the system operate? Were the planets all of a positive nature, and if so, was it not then necessary to learn the difference between good and evil, and therefore was it not necessary for Lucifer, or for one of the gods, to be destroyed, so that we could have evil to make the differentiation? We could even assume that the Divine Consciousness contemplated it this way before creation.*

A. Yes, we may assume this, as you say. As for us—sorry to confess our ignorance—we do not know!

Q. *When it comes to cancer we are told to beware of "quacks." What is one really to understand by that?*

A. A quack in this case is someone with insufficient knowledge to provide the treatment or "cure." To be able to spot a "quack" look for the following: a special machine or formula kept secret. A quick cure, advertising, the suggestion that even in extreme cases surgery does more harm than good. That one has the "only" cure available, and it is not necessary to consult anybody else, because others would not understand anyway. These and similar indications are sure signs of a quack.

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### 'PARACHEMY' AND YOU . . .

*If you enjoy PARACHEMY, so will your like-minded friends. Why not share your pleasure by telling them about PARACHEMY—or better yet—surprise them with a gift subscription!*

# Announcements

**International Alchemical Convention II  
August 9-11, 1973 — Stuttgart, Germany**

**and**

**Study Tour: 'An Alchemical Adventure'  
August 12-14, 1973**

Acknowledgments or confirmations and travel information have been mailed during December of 1972 to all who have actively registered for the convention or the study tour. If you have not received your confirmation and travel information or if you notice any discrepancies, please contact us at once.

*Only five* seats are left for either the study tour or the *Parsifal* performance at the time this notice goes to the printer. If you are planning to participate in these events, we *strongly* recommend that you make your reservations *at once* and that you keep your reservations current by making the required payments on time.

Those planning to take advantage of the special charter flight, leaving Denver, Colorado on August 4, 1973 and returning from Frankfurt, Germany on August 25, 1973 are also urged to make their reservations as soon as possible.

Tentative programs of the convention and the study tour and travel information are available upon request.

## **Canadian and Foreign Subscribers**

Remittances sent to us in Canadian dollars or other foreign currencies are subject to high collection and exchange charges over which we have no control. In order to save you additional expenses and unnecessary work for us, we would appreciate your cooperation in making all your remittances by check made out in U.S. dollars.

## **Subscription to 'Parachemy'**

Starting with 1973, the *Alchemical Laboratory Bulletins* are being replaced by an enlarged publication, the *Journal of Parachemy*, to be issued four times a year. The annual subscription rate will be U.S. \$7.50 for individual subscribers and U.S. \$10.00 for libraries, business firms, and other institutions, starting with 1973.

Those subscribers to the *Alchemical Laboratory Bulletins* who had prepaid their subscriptions for 1973 and beyond will receive *Parachemy* at no additional charge. If payments made for 1973 included both the *Alchemical Laboratory Bulletins* and *Parachemy*, the excess remittance has been credited toward your 1974 subscription.

### Associate Fellowships

An Associate Fellowship, *not* a membership, is available upon application and approval. Such a Fellowship enables those admitted to become associated with fellow researchers in Spagyric, Iatrochemical, and general Pharmaceutical Research, and to exchange their joint experiments, findings, and results as long as such findings and results do not infringe upon lawfully established codes of patents and their protection. Results of such investigations, experimentations, exchanges of theories and information will be published by the Paracelsus Research Society in this journal.

In addition the Fellowship entitles each associate to available laboratory research reports, pertinent to the individual's area of investigation, on file at the Paracelsus Research Society, but not appearing in this journal.

The yearly fee for such a Fellowship is U.S. \$25.00, which includes the subscription to the *Journal of Parachemy*, payable in advance for any year for which the Fellowship has been requested and approved, until terminated, revoked, changed, or suspended.

Students attending study courses at the P.R.S. will automatically become Fellows for the year in question. However, the annual subscription fee of U.S. \$7.50 for the *Journal of Parachemy* is applicable in all cases.

If you have been approved as a Fellow for 1973 and paid your Fellowship for that year, your Fellowship will be extended to 1974 if you are attending P.R.S. classes during 1973 upon payment of the subscription for *Parachemy* for that year.

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### P.R.S. CLASS SCHEDULE 1973 for U.S.A.

PRIMA .....	March 25 - April 7
SECUNDA .....	April 8 - 21
TERTIA .....	April 22 - May 5
QUARTA .....	October 21 - November 3
QUINTA .....	May 21 - June 2
SEXTA .....	November 4 - 17
SEPTA .....	November 18 - December 1

Your applications have to reach us as early as possible for processing and confirmation to enable you to prepare your own private time schedule.

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## WHAT IS THE P.R.S. ABOUT?

The Paracelsus Research Society offers limited resident class instruction to persons interested in Hermetic arts and sciences, with special emphasis on theoretical and practical laboratory Alchemy. Such class instruction (at P.R.S. headquarters in Salt Lake City, Utah, and at designated places overseas) has been conducted since 1962 and has proven very successful. The nature of the topics involved and the laboratory facilities required for the practical work make it mandatory that the size of each class be limited, especially since resident dormitory facilities are provided. The maximum is twelve students per class. Seven graded classes are given per year: Prima, Secunda, Tertia, Quarta, Quinta, Sexta and Septa. The Spring and Fall quarters usually have classes in the U.S.A., while Summer classes are in Europe (Switzerland) and Winter classes below the Equator (Australia, New Zealand, India, etc.).

Class instruction is available to all persons, regardless of race, creed or economic status, when admitted by the P.R.S., without tuition fees, except a ten-dollar laboratory charge. Dormitory facilities in the U.S.A. are available at very reasonable prices, if desired. Persons unable to meet their individual requirements while attending classes may receive financial assistance upon request. Such aid, when sincerely applied for, has been granted in the past, and we will continue to assist needy students in the future.

Class instructions are for a period of two weeks consisting of three hours in the forenoon and three hours in the afternoon, with a minimum of two study hours in the evening. It is a rigorous curriculum and much is covered during the interim. Special emphasis is placed upon each student to enable him to demonstrate for himself, and to prove by personal practical experience, the validity of the teachings.

The Alchemy taught is not only theoretical but consists of practical laboratory Alchemy producing tangible results. Academic training is not required, but studies in metaphysics, esotericism and related subjects will prove an advantage.

Paracelsus Research Society teachings are of an exceptionally high ethical and moral nature, and are enjoying an excellent reputation among its students, as well as those who have witnessed results of individuals or groups having attended our classes. Age requirements are a minimum of eighteen years with no limit thereafter. No facilities are available for persons with infirmities requiring attentive care. The Paracelsus Research Society is a State chartered non-profit educational institution and recognized by the Federal Government.

Paracelsus Research Society is strictly a humanitarian institution to assist individuals in their quest for self-knowledge to enable them to be of service to their fellowmen. The Paracelsus Research Society is non-denominational and no membership is available, with no dues to be paid. The P.R.S. is privately endowed by those interested in its humanitarian efforts.

Your inquiries will be honored confidentially.