

# PARACHEMY

Journal of Hermetic Arts and Sciences

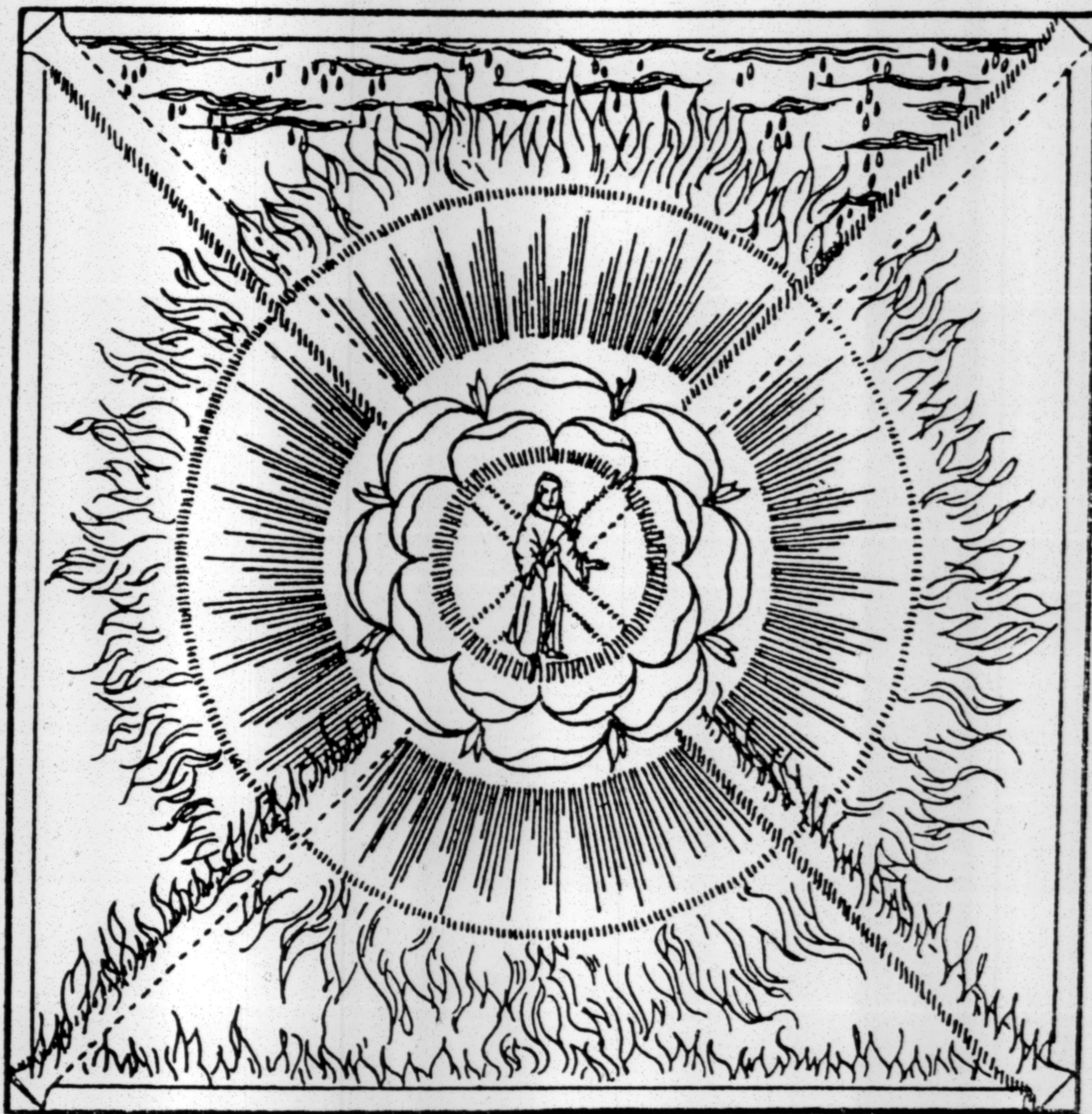
Astrology

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Alchemy

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Qabalah



Summer 1978

Volume VI, Number 3

# Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Summer 1978

Volume VI, Number 3

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## OUR COVER

Harmonious Conception of the Light of Nature  
from **Secret Symbols of the Rosicrucians of the  
16th and 17th Centuries.**

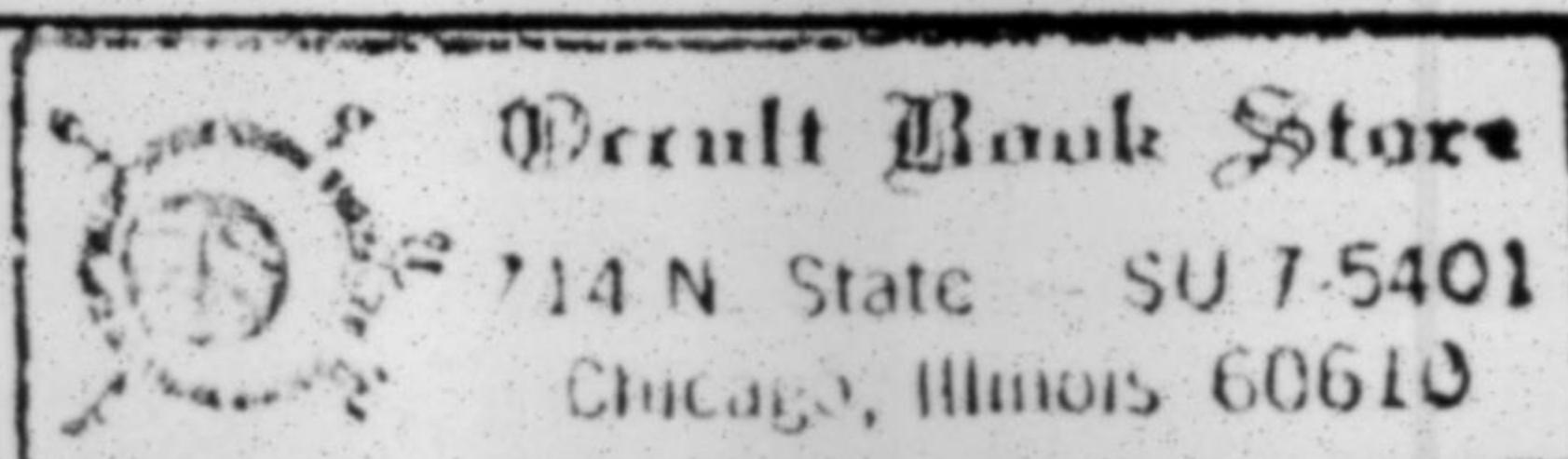
*PARACHEMY* is a quarterly publication of Paracelsus Research Society.

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Manuscripts, comments, and questions are invited to be submitted for consideration for publication. These should be sent, typewritten, doublespaced, in triplicate to: Paracelsus Research Society, P. O. Box 6006, Salt Lake City, Utah 84106

The annual subscription rate is U.S. \$7.50 for individuals, U.S. \$10.00 for libraries, business firms, and other institutions. Individuals unable to pay the annual subscription fee may, upon verification of their request, receive *Parachemy* gratis.

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## EDITORIAL . . . THE POWER OF THE WORD

*"In the beginning was the Word,  
and the Word was with God, and the Word was God."*

TO WILL: *"And God said, Let there be Light; and there was light."* At rest in the unmanifest Word is the eternal sound of Pure Idea. Within the womb of cool darkness, the kindling warmth of Its Life begets Light. Flowing forth, the Light of Life reflects Its Being, initiating The Word Made Flesh. From within unmanifest darkness above, the Light of Life flows forth into manifest darkness below. In and through darkness the Light of Life reveals Itself. The warmth of Light is the Life of Good-Will, of God's Will, and is ever present. The Love of Light begets Light, perpetuates it eternally.

TO KNOW: *"At that day ye shall know that I am in my Father, and ye in me, and I in you."* To know is the remembrance of what is. The power of remembering gives knowledge. In the night of sleep, wherein the dreamer awakes to recall only in part the events of this state, there is a forgetfulness. In the light of day there is, too, this forgetfulness, where there is known only in part what is transpiring and why. In part we may know why we are who we are, why we are where we are, why we do what we do. When there arises a strong desire to know wholly who we are, and why, we will come more and more to know the wholeness of self. Then gradually, the greater part, along with the part we now know, will be recollected or again collected together. Through forgetfulness we see but a part. Through the power of remembrance we will know completeness.

TO DARE: *"Now faith is the substance of things hoped for, the evidence of things not seen."* In the depths of the heart is to be found that around which our hope is centered. Life moves along a line that is shaped by activated intention. It takes courage to lay aside doubt and fear and, to the best of our ability, execute the sacredness of that Idea which lives in us. Faith is the foundation upon which we may rest our concerns, knowing with certainty that Good will work through us when we are receptive to the Spirit of It. In faith we find as well a Strength, imparted to us through the honesty of intention. Through a variety of formulated ways, we may reinstate that which is discovered to be important. With Joy we may pronounce and name the Beauty of Our Being. To dare is to be true to the Heart of Self.

TO BE SILENT: *"That we may lead a quiet and peaceable life in all godliness and honesty."* By certain peculiar inclinations and habits we too often speak without first weighing the import of our words and their consequences. We will often engage in activity without considering carefully why we have instigated it or why we find ourselves caught up in it. What is set into motion is filled with power and has an important and far-reaching effect in ways seen and unseen. Each word spoken, each action taken is possible because of the power of Spirit Itself. When we sincerely care and strongly desire to manifest Good in all ways, we will take time to enter the silence to receive guidance and come increasingly to be aware of when to be silent, when and how to sound the Word that begets Light. ✦

## Interviews With Frater Albertus

Q. Of the three, PRS, Paralab and Phameres, we understand that the primary function of the PRS is teaching and research, that of Paralab production and sales of spagyric products, and that of Phameres further testing and clinical evaluation of spagyric and alchemical preparations. Is this correct and will you please elaborate on the purpose and differences of these three?

A. Yes, the above is correct. To further elaborate on the teaching and research, it should be stressed that such cover primarily the entire field of alchemy and its related subjects. The purpose of the PRS is to help bring forth conscious assistants to assist in the transmutation of the forthcoming generations on a higher level of awareness. Paralab has been established to produce on the physical level what is needed in a spagyric way to make the bodily functions capable to experience the fullness of the spirit (life-energy), even to the point of eventual near perfect health. Phameres, as an independent research body, will make possible the scientific evaluation of the spagyric products to comply with the legal and lawful demands of the communities where such are required.

Q. How long has the PRS been in the open and classes available for those sincerely interested in its teachings here in the U.S.A. and other countries?

A. Officially the PRS came in the open in 1960. However, some have been instructed for several seven year cycles prior to the classes that commenced openly in January 1962 in the U.S.A. Overseas teachings began in the latter part of the 1960s.

Q. At times you have mentioned that the doors of the PRS will be closing soon — in the not too distant future. What is the reason for this? That is, why will the doors be closed, and what is meant by the “not too distant future?”

A. When nearly sufficient conscious helpers have been provided then the open teachings will cease as further instructions of those selected will commence. This *could* be accomplished after the turn of the next decade, depending on various factors.

Q. Will you please specify what exactly is meant by the “doors being closed.” Does this mean that the PRS will no longer exist to give further teachings?

A. The PRS will then not function in the sense as it is known at present.

Q. You have hinted that certain ones of your students will be selected to do further work. What will be the nature of this work? Will higher teachings be given to these individuals after the “doors close?”

A. Yes, as stated above, teachings not given in the elementary seven classes, from the prima to the septa, will then be considered depending on the individual advancement made.

Q. For those who will qualify for higher teachings and who will receive such in order to do a special work of service, is it necessary in every

case that the individual have performed work in the laboratory — and to what extent?

A. All PRS laboratory work is incidental when compared to the overall accomplishments of an individual's evolvment of the personality. However, without the lawful laboratory demonstrations of the working of nature's laws, it is very questionable that such required knowledge can be ignored.

Q. When were the Paralab spagyric preparations first made available to the public?

A. In 1973.

Q. How does a spagyric preparation differ from medications commonly in use at this time, and what is the advantage of a spagyric preparation as compared to other medications presently available?

A. It contains the three essentials found in all substances after separation, purification and reunification.

Q. We have recently become aware that changes are being made at Paralab having to do with management and sales. Exactly what changes are occurring and what advantage will such changes give to help alleviate the suffering of mankind?

A. Since Paralab is entirely a separate corporation from PRS, a change became necessary after some preliminary tests whereby applicants were given the opportunity to prove their capabilities, since it was preferred to have those who would be active in Paralab and would likewise be conscious assistants. Until such required level has been attained, those who have asked to be so engaged have been given such a chance to prove themselves. The advantages should become self-evident.

Q. What help is needed by Paralab by those interested in the promotion of this service to mankind? Who is to be contacted to learn specifically what help may be given to ensure that the public has an opportunity to learn of the spagyric preparations available to them through Paralab?

A. Contact may be made with those involved at Paralab who will give such information. Do *not* direct such inquiries to the PRS, as it has no way to give such information and has to come from the only authorized source, and that is from Paralab direct. Inquiries may be directed to P.O. Box 455, West Jordan, Utah 84084.

Q. When did Phameres officially become established, and what is needed in order to further its purpose?

A. Sufficient conscious assistants trained in the various aspects such work requires are needed and, as well, the necessary funding to establish such a physical institution, costing eventually several millions of dollars. Further information can be obtained from Phameres, 490 Broadland Road N.W., Atlanta, Georgia 30305.

Q. Of the three, PRS, Paralab and Phameres, which is the salt (body), sulphur (soul), and mercury (spirit)?

A. Sulphur = PRS = Mind (Soul)

Mercury = PHAMERES = Life = Testing on living organisms

Salt = PARALAB = Body = Embodiment of combined results of the essentials

## Why Alchemy?

Let us ask a few more questions: Why isn't the Alchemical Practice evident in the lives of those students who purport to practice this art? What secret ingredient, if any, is missing? And how is it to be applied? Where is one to find this thing that makes the Alchemical Practice possible? Is it to be found near at hand or far away? These and other questions are exemplary of a student's confusion in the maze called Alchemy.

First of all, one must clear up the bafflement that exists between the terms "spagyric" and "alchemy." For those who are not aware of the term "spagyric," it means "to separate the pure from the impure." On the face of it, many are already aware of this term and its meaning, but only in an impersonal way. Assuredly, some have made attempts to separate a tincture into its parts, the menstruum and that which it contains. This generalized practice of separating substances into degrees of purity is useful throughout the field of chemistry.

We are, however, purporting to go much further than this simplified generalization. All too many students cannot distinguish between that which is pure and the impure which hides It.

We have arrived at what may be called the seed crux which determines the success or failure in this our quest. This bestowed ability is, if we may use the term, the missing secret ingredient which determines our progress.

Unless the student is able to ascertain exactly what it is that is pure, how is he or she to know what is impure? It follows that simple observation, book reading, or instruction is not enough. All too many have had years of exposure to the three methods mentioned and are still not able to apply a clear, accurate judgment on this issue. We would propose that it is the inability to ascertain exactly what it is that is pure as a reason so many fail in their effort to commence a true beginning.

Here we can have a play on words by asking, "Have you been able to separate the truth from what is false?" The Hermetic Philosophers all agree on the importance of this singular point — of separating true from false. It is useless for us to begin an alchemical effort unless we are able to distinguish between these two. In the last analysis, the life of the student must reflect this ability of separation. Once the student can differentiate the one from the other, then he or she may set about the alchemical practice. There is, however, one fly in the ointment; one must be able to consistently choose the true in preference to the false.

We have now arrived at the point of personal involvement and must begin this effort of separation upon ourselves before it can be applied in an objective, alchemical way. This is a totally personal experience which is possible only by way of inspiration. It is upon this one point the Hermetical Philosophers are adamant. The truth or falseness of this statement, too, will become evident by spagyric application of a personal nature.

As an example of our discussion, we may use astrology. In these times, most are somewhat familiar with this practice. We pose the following question: If one were to apply the spagyric principle to astrology, which is the true procedure as opposed to the false? Can one tell if there is a difference between all the methods as they have been presented from so many diverse sources? How is one to know the True Way when students are confronted by so many different ways?

When one is exposed to the truth, will he or she even recognize it as such? Even more to the point, will the one so exposed be able to accept it as such? It is for these reasons that we propose a serious personal search — a re-search — on the part of each one, to be conducted within their own house. If our lives fail to reflect an inspired scrutiny of all that which comes before us and instead the waters become more and more murky, we have some proof that we are not working spagyrically.

There are many books on the subject of alchemy, available in every so-called occult bookstore. A brief perusal of most of these editions quickly reveals that the authors are dealing with this subject from the mental aspect, not realizing there is a corresponding physical polarity. Is there one book covering the mental side that treats this subject from the spagyric point of view? Are instructions given as to how to proceed to a recognition of that which is useful? Are the guides given infallible?

We have asked some rather pointed questions to caution students and interested parties that there is something wrong with our inner spagyric application if what has been separated proves to be useless to us. Correct judgment is mostly impossible under the burden of so much diverse material; and, if we are to reorient our lives, we will have to know how and what to separate out.

In time, our true self will emerge — no longer burdened by the debris of every imaginable sort, accumulated from all corners of our personal experience with life. Many students run from one subject to another not realizing they are involuntarily increasing their burdens rather than removing them.

Some may find objection to our usage of good, bad, clean, evil, etc. However this may be, we are following the time-honored tradition that has been set forth by the Hermetic Philosophers of old. A quote from the *Hermetic and Alchemical Writings of Paracelsus*, Volume I, Page 20, by A. E. Waite will serve our purpose. "The last age shall be illuminated clearly and compensated for all its losses by the gift of grace and the reward of The Spirit of Truth, in the meantime, Vice will not be able to suppress Good."

Nature is constantly in the process of spagyrically separating the useful from that which is not so. If this were not the case, then our first meal of the day would also be our last, as only that which is useful can be of service to our body. This is Why Alchemy will teach us discernment and we shall in time be able to reject evil for good, the impure for the pure. †

## Astro-Alchemy

*“Success in Alchemy or lack of it, is often the direct consequences of not following the Law. While many such laws are in play, one that is often most neglected is astro-cyclical pulsations or astrology. It has been said that you do not need to be a Qabalist to be an astrologer but you DO need to be an astrologer to be a (good) Qabalist. You do not need to be an Alchemist to be a Qabalist but you DO need to be a Qabalist to be a (good) Alchemist.” Elias Ashmole, in his “Theatrum Chemicum Britannica” tells us: “Judicial Astrologie is the Key of Naturall Magick, and Naturall Magick the Doore that leads to the Blessed Stone.”*

The Bible tells us in Genesis (Gen. 1:14) “And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and for years.” We read also in the Bible in Ecclesiastes 3:1-2, “To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die, a time to plant, *and a time to pluck up that which is planted.*” This adage was clearly followed by some of the ancient alchemists.

Isaac Hollander in his monumental Opera Vegetabilis, or the Vegetable Work, had this to say about picking herbs for alchemical use: “My child must therefore know above all, at what *time* he is to gather and store the herbs, when they are *strongest* to make the stone (vegetable stone) thereof.” Hollander then goes on to describe the cycles of the herb and the influence that they have on their strength and ability to reproduce.

But what are these “times” and how may we determine them? From Genesis we get a clue about the “lights in the firmament of heaven.” These lights are the stars and the planets. It would seem then that these cycles, these times are related to the heavenly bodies. The word “astrology” comes to mind and we can surmise that these times follow the rules of astrology.

We know that the planet Mars rules over the day of the week Tuesday, and that Mercury rules over Wednesday, Sol governs Sunday and so forth. Moreover this influence is even exerted by the hour. That is, there is a time during the day when Luna has a more powerful influence than at any other time during the day or when Mars exerts a stronger influence than at any other time. We also know that plants, like people (and minerals), are also governed by these planetary rays or influences. That is, there are Martial plants such as nettles, garlic and sarsaparilla; there are Solar plants such as chamomile and rosemary, etc. It would reasonably follow then that the BEST time to pick any plant or to commence work with any plant is on its days and in its hour. The further away from these “proper times” the less effective will be the end result.

Moreover, the Moon plays an important part. We know that the waxing and waning of the moon affects millions of tons of matter, lifting it skyward. This refers to the tides of course. We also have some evidence

of lunar effect on people, hence the word "lunacy." If the pull of the moon can raise tons of water as high as 20 feet and more (as in the Bay of Fundy), does it not seem reasonable that this tremendous energy will effect lesser bodies? Therefore, it should be clear for operations that involve a drawing up, a gathering together (such as confecting a stone), the proper time would be when the moon is becoming full. Conversely, a dissolution operation would be helped by a waning moon rather than a waxing moon. Further, if the moon is in the sign of the ruler of the plant or a sign conducive to it, all the better! The comments below are taken from the preface of "The Book of Formulas" by John Hazelrigg:

"The importance to the occult chemist of working in harmony with astral law, that thereby the natural and artificial qualities of all things from the Universal to the Particular might be properly attained, may be the better appreciated in this extract from Salmon, an astro-philosopher and physician of the Middle Ages:

1. The *time* of the preparation ought to sympathize with the native production of the thing to be prepared; which is in respect of qualities manifest or occult.
2. As to the Manifest Qualities, that time is to be chosen in which they naturally flourish; wherein you are to choose a hot and moist season for dissolution, digestion and fermentation; and a cold time for coagulation; a moist time for distillation and melting; and a dry time for exsiccation and calcining.
3. As to the Occult Qualities, the preparation is to be begun when the planet governing the thing is strong and vigorous in his house or exaltation, and in good aspect of Sol, Luna, Jupiter, Venus or all of them.
4. The *place* of preparation must be the laboratory, which must be hot, cold, moist, dry, airy, close, etc. according as the nature of the matter to be prepared requires.

"The significance of planetary influence and its relation to the astral potencies involved in all natural operations is too complex a subject to enter into here, except to say that the truth of the above brief intimations has been amply verified in the writer's experience. Nor when the rationality thereof is once understood, through careful study and investigation of the stellar hypothesis, will one marvel that it should be so."

Thus, "Look to the Stars" would be sage advice for the student of alchemy! The student can verify, as in all things in alchemy, the verity of this thesis by actual practice. For example, using identical amounts of rain water and antimony ore in the operation of making Vinegar of Antimony, the student could start several operations at various phases of the moon, waxing and waning and when she is in different signs. The resulting vinegar or non-resulting vinegar will be a good indicator of the verity of Astro-Alchemy. A simpler experiment is to have some live herb,

(continued on page 556)

## The Fourth Dimension And Spiritualism

It is possible to imagine other states of existence with more or lesser dimensions than our three dimensional world. The determination of a plausible fourth dimension to the three dimensions has baffled even eminent mathematicians, who have ultimately declared that a fourth dimensional form or shape is "unknowable" and "incomprehensible." Some of them have, albeit, expressed they have a very clear notion of what a fourth dimension ought to be like but confessed to their inability to describe the phenomenon in terms of words. This subject is beyond the comprehension of the man in the street, and he will therefore fail to appreciate the significance of this inquiry.

A popular interest has been created by spiritualism since those living in the spirit or astral world after their transition on earth have demonstrated they are quite near us every moment, as evidenced in numerous mediumistic phenomena.

Some of the highly evolved souls who lived on earth have often materialized in their original, corporeal body after their *mahasamadhi* (transition) and revealed the kind of life in the spirit or astral world. A scintillating description of the astral world has been afforded by Swami Yuktswara Giri to his chela disciple Yogananda of the Self-Realization Fellowship, California, which was published in the latter's book entitled "Autobiography of a Yogi."

I have had many contacts with my own deceased wife and son and have learned many things about their life in the new world, confirming thereby that all in the astral world become transformed as clairvoyants and clairaudients.

Time and space are the fabric of the fourth dimensional world. Indian rishis and seers of yore have defined time as the interval between any two ideas arising in the mind in succession, and termed it as KALA in Sanskrit, for no two ideas can simultaneously occupy one's mind. Space has also been held by them as being merely a mental condition of a person and has no reality. No two objects can occupy simultaneously an area and volume of space. Space is basic for existence of matter, and without matter therefore space becomes inconceivable. Time and space are thus of an eternal, pervasive and supersensuous nature.

Time and space remain annihilated for clairvoyants. Any incident happening at any given time and at a place thousands of miles far away from them is NOW and HERE for them. This unique faculty no doubt lies in latency in all men, women and children while living on earth and blossoms after their transition and life in the astral world.

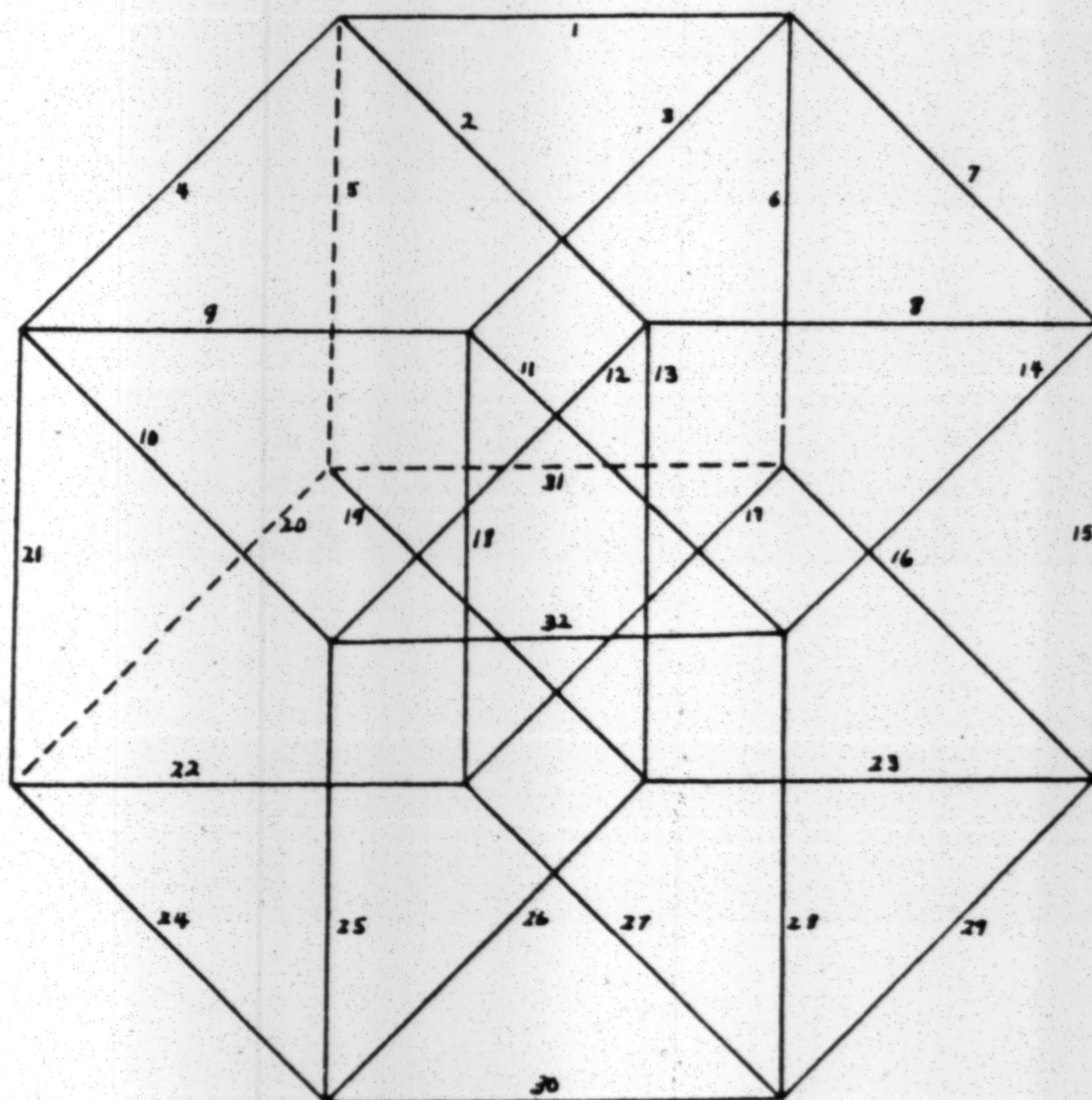
It will be admitted that a two dimensional plane contains within it a one dimensional one, and a three dimensional form or shape contains a two dimensional plane. It is therefore logical to assume that a four dimensional matter should also comprise a three dimensional object or world. On this analogy, an additional dimension to our third dimensional world has to be fixed up.

Our earth being spherical in shape, a diagrammatic representation of it on the two dimensional paper cannot be drawn. We shall therefore take for an illustration a square cube in place of the earth, as it is an ideal embodiment of a three dimensional form. Six tesseræ and four pairs of parallel planes are contained in it. A fourth dimension should surround and interpenetrate it. The following is one way in which this may be conceived.

On each of the six surfaces of it, another cube of equal size has to be raised, the particular surface forming one of the new cube's sides. The fourth dimensional line should commence at each of the four points of the surface and run perpendicular to the two lines joining at it. Thereby we will have six outer cubes around and interpenetrating to some extent the basic cube — the earth.\*

In this first figure, six cubes corresponding to the six surfaces of the basic cube were drawn because, according to the sages and seers of Hindu Vedic times, there are seven higher worlds including our earth and seven (lower) nether worlds, aggregating to 14 worlds only. The fourteen worlds including the earth have been also assigned names in Sanskrit. These higher worlds are in a human spine with the base of the spine for the earth and the cranium for heaven (the world of liberation from the cyclic journey of life and death).

The figure given below exhibits eight cubes including the basic cube, which is another way of showing the interpenetration of the fourth dimensional invisible world into the earth.



\* For this first figure, see Informative Interchange, page 513, of the Winter issue of PARACHEMY, Volume VI, Number 1.

## The Practical Use of Cycles

When we first become acquainted with the cycles of the universe, we are overwhelmed by the immensity and the grandeur of the concept. But then, after a while, we become sobered by the thought, "Of what use is this to me in my every day life? Is there some way that I can fit this into my daily living?" At first it seems a hopeless task. How do we fit a 25,920 year cycle into daily and weekly time cycles? It does seem hopeless but let us think about it for a while. Also let us remember that what we give you here is the way we see it, which may not necessarily be the way others look at it.

When we first contemplate the 25,920 year Grand Cycle, we are at a loss to determine its influence. On the mundane plane, at least, we have learned that the beginning point of a cycle determines the over all influence. Where does the Grand Cycle begin? A glance at the chart on page 12 of *Men And Cycles Of The Universe* by Frater Albertus or, lacking that, page 26 of *The Seven Rays Of The Q.B.L.* by the same author, shows us that the cycle apparently begins at a point exactly between Capricorn and Sagittarius. We can more clearly define this as zero degrees of Capricorn or thirty degrees of Sagittarius. Which do we choose to determine the influence of the Grand Cycle? Frater Albertus has neatly sidestepped answering this question by not posing it in his works. The reason this is not easy to determine is that we do not enter the various ages at the beginning of the constellations but by the back door, so to speak. It looks as though we are blocked before we start. However, let us think for a moment about the Aquarian Age. We are told that it begins when the Sun, by precession, enters Aquarius, which it does by the back door, touching Aquarius 30 degrees when it does so rather than Aquarius zero degree. Now, by applying this same logic to the Grand Cycle, we may rightly assume that its overall influence will be that of Sagittarius and Jupiter, its ruling planet or planetary ray.

We could go on and determine the mental and spiritual influence of the Grand Cycle but this would prove fruitless as it is determined by the cyclic motion of the Sun as creator and sustainer of this solar system of which we are a part. So for this article we will confine ourselves to more mundane matters. According to Frater Albertus, these cycles mark the beginning of the Aquarian Age as 1883 A.D. If you remember what we said previously, you know that this marks 30 degrees of Aquarius and not zero degrees as we might expect. This being due to the fact the precession moves in a retrograde or backward motion rather than forward. We are told that during the Aquarian Age we will witness the brotherhood of man, when we shall all love one another in the godly sense that love brings unity and peace. Why is this so? Hopefully some of you will remember that the constellations are each divided into decans of 10 degrees each. Each decan being of the same element as the constellation with the first ten degrees being that of the constellation. This would mean that the first ten degrees would be Aquarius, the second ten degrees Gemini, and the third ten

degrees Libra. Since we are entering by the back door, the first decan we contact is Libra, ruled by Venus, the planet of Love. Now it should be clear why entrance into the Aquarian Age is looked upon as the beginning of cooperation and peace for all mankind. We must not forget that entering by the back door, so to speak, we are also entering into the negative phase first, rather than the positive. This means that the material or mundane aspect of this cycle becomes manifest before the positive or spiritual aspect.

This materialization of the forces is clearly shown by the use mankind has devised for all advances science has made over the past almost one hundred years. The gasoline engine has been put to all sorts of uses but all, or most of them, have been to allow mankind to increase his material possessions, travel in his physical body to ever greater distances and at ever greater speeds, dispoiling his environment in an effort to accumulate ever larger amounts of material goods. Atomic power has almost exclusively been used for destruction, especially in its early years of development. "Okay," you say, "What has that got to do with me?" It has this to do with you, that you keep it in mind when planning and directing your own life. The true purposes of cycles is to enable you to pick favorable times to start things. The results we come up with depend on what the influences were when we started. If we start during a mental/spiritual phase of the cycle, the results will be positive; but if we start during a negative/material phase, we can only expect that our results will work themselves out on the material plane in physical acts or material gains. So, at this point, we know that the overall influence of the Grand Cycle is Blue, Jupiterian and Sagittarian. In plainer language, expansive, idealistic and touched with the fire of thought. Closer to home the influence of the Aquarian Age is Grey, Uranian and Aquarian. More simply it concerns the concentrative power of thought of a more abstract nature than the Grand Cycle as a whole. The third decan of Aquarius gives us the unifying power of Libra with a tendency to love our neighbor as ourselves. For the general influences at this time the above should always be kept in mind. They are, however, still too broad and general to be applied to the daily living.

In order for the cycles to be of real use to us we must drop down to the dwadashamsas. A dwadashamsa equals 15 years, 7.5 years negatively and 7.5 years positively. We mention the negative aspect first because that is what we experience first. Fifteen years for a dwadashamsa is arrived at by dividing 2,160 years of the present age by 12 which gives us 180 years for each sign. At present we are in the sign of Capricorn of the age of Aquarius. This lasts from 1883 to 2063 A.D. The dwadashamsa we are now in is Gemini and runs from 1973 to 1988. But even 15 years is somewhat lengthy, even though divided into periods of 7.5 years negative and positive. Hence I suggest that we divide these dwadashamsas by 12 and come up with 12 mini-dwadashamsas of 1.25 years each. Now let us see what this gives us, starting with the year 1973 and working backward through the Gemini dwadashamsa of the sign Capricorn. Now we have

something that we can work with and have a reasonable chance of applying it to our daily lives. Always remembering that cycles are used to begin or start things.

### GEMINI DWADASHAMSA, DIVIDED INTO MINIS

Taurus	- 1973.000	Scorpio	- 1980.500
	+ 1973.625		+ 1981.125
Aries	- 1974.250	Libra	- 1981.750
	+ 1974.875		+ 1982.375
Pisces	- 1975.500	Virgo	- 1983.000
	+ 1976.125		+ 1983.625
Aquarius	- 1976.750	Leo	- 1984.250
	+ 1977.375		+ 1984.875
Capricorn	- 1978.000	Cancer	- 1985.500
	+ 1978.625		+ 1986.125
Sagittarius	- 1979.250	Gemini	- 1986.750
	+ 1979.875		+ 1987.375
		Taurus Dwaddy	1888.000

There, in brief, you have a method of bringing the cycles down to earth. The first phase is always negative or materialistic and the second phase positive and constructive. The influence is that of the sign listed for the mini-dwaddy and the most important key of all is that 1973 starts at the vernal equinox or the first day of spring. All even years are treated like this. If you wish to be very exact you can even start with the time the Sun crosses the equator. Your fractional part of a year is calculated with this in mind. In other words, 1975.500 starts six months after the first day in spring, namely October at the Autumn crossing. Good luck! Try it, you'll like it. ✦

(continued from page 551)

particularly one that has a distinctive scent such as Lemonbalm (melissa officianalis). Pick some of the herb on each day of the week and note the strength of the scent. Try to "score" the scent on a scale of, say, one to ten. Then look up in Bills or perhaps Culpepper, the ruler of the herb, determine the day and see if the scent was not strongest on the day governing that herb. This can be expanded to picking an herb at various times of a day to see if the scent is not strongest when picked in the hour ruled by the ruler of the herb.

Herein is the beauty of alchemy. There is theory as must needs be BUT, unlike many other disciplines, these theories can be proved NOW and HERE. No need to wait for another lifetime or whatever, do it NOW. If it works, as indeed it will, you will strengthen your knowledge in this "scientific-art" and increase your desire to unravel its many secrets to benefit all of mankind. ✦

## Dephlegmated Spirit of Wine

I take this occasion to acquaint you with the way I employ to obtain dephlegmed spirit of wine; especially since the practice of the common way of frequent rectifications is (not to mention other inconveniences) wont to prove either exceeding tedious, or insufficient. Put then about an inch thick of tartar calcined to whiteness (for I find it not necessary to reduce it to a salt) and very dry, into the bottom of a tall and slender glass body, and pour on it as much spirit of wine, that has been but once rectified, as will, when they have been shaken together, swim above the tartar a finger's breadth (more or less in proportion to the tartar you put in) and then the head and receiver being carefully fastened on again, in a gentle heat draw off the spirit of wine, shifting if you please the receiver, when about half is come over, and if need be, rectifying once more all that you distil upon dry calx of tartar as before. Whether or no you may meet with this method in some chymical books, I know not: but it seems, that either it has not been clearly taught, or has been proposed by suspecting authors, or else among other processes, by being found in whose company it has been discredited. For the most antient and experienced distillers I have met with, have either contented themselves to follow the common way of repeated rectifications, though thereby they lose much time, and much spirit of wine; or else have had recourse to peculiar vessels of such a height, as besides that they are neither easily nor cheaply to be procured, do not, as far as I have hitherto seen, excuse the need of reiterated rectifications. Whereas, when we considered, that the fixed salt of tartar readily imbibes aqueous bodies, and that yet it will not at all mix with pure spirit of wine, it was easy to conclude, that the phlegmatic part of the spirit of wine would be soaked up by the alcalizate salt, whereby the inflammable part would be freed from it. And accordingly when we proceeded after the manner above prescribed, we found, that the liquor, that was produced upon the first rectification from the salt, being fired in a warm silver-spoon, did not leave behind it one drop of phlegm, or so much as the least moisture upon the spoon; nay, and indeed did endure a severer examen, to which for curiosity's sake we thought fit to put it. And when the distillation was carefully made, we found by frequently (for trial-sake) shifting the receiver, that all the spirit that ascended was (to sense) equally pure, since that which came up last of all, even till the calx seemed to begin to grow dry, by beginning to cleave at the top, did burn all away, as well as that which came over first. And having for further trial taken out the calcined tartar, and distilled it with a good fire, it yielded us pretty store of a nauseous and strongly scented liquor, which seemed to be but phlegm, both to the taste, and by its not being at all inflammable, though carefully tried. The same calx of tartar being kept in some earthen vessel upon the fire till it be well dried, which will require a good heat, may be employed more than once in this operation. And it was not needlesly that we prescribed bodies tall and slender; for we found not the experiment to succeed in large and low ones, and much less in retorts, in which the

phlegm is wont to rise together with the spirit; yet we found, that provided the distillation were made with a sufficiently mild heat, a glass, though very broad, and but moderately high, would serve the turn so far, as that the first half that ascended (the other being very weak) proved a spirit, that in a silver-spoon would burn perfectly all away. And because white calx of tartar is sometimes not so easy to be procured, we will add, that we have for trial-sake sometimes substituted quick-lime, or salt of pot-ashes (made by a single solution, filtration, and coagulation) with no bad success, especially in case of removing the receiver before the ascension of the last part of the liquor, though even that itself has sometimes from quick-lime come up inflammable enough. And therefore this alcohol of wine we peculiarly call the alcalizate spirit of wine; and the rather, because spiritus vini tartarizatus, which perhaps may be thought the properest name for it, is employed by eminent chymical writers to signify a different thing. And a practicable way of making such an alcalized and pure spirit of wine we thought not unfit to teach you here once for all, in regard the menstruum is so highly useful, not only for tinctures, extracts, and many other chymical operations, but in the making of divers philosophical experiments, and particularly some of those, which you may meet with in our writings. And an eminently ingenious person (but to me a stranger) chancing to get sight of this essay, was pleased to give me thanks for this last part of it; because, though he had very often made use of salt of tartar to improve spirit of wine, yet he did it before, not to dephlegm the weaker liquor, but to acuate the strong with the alcali: which though I deny not to be a thing feasible, yet (as I told him) unless it be skilfully attempted, the highly rectified liquor, that is poured on, will rather leave some of its most spiritous parts behind, than carry up so fixed a salt.<sup>1</sup>

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If it were proposed to free weak spirit of wine, or aqua vitae, from a great part of its phlegm, the generality of distillers would think it not to be effected but by the help of fire and a furnace, an alembick, or some other distillatory vessels; and yet, without the help of any of all these instruments, I have sometimes taken pleasure to dephlegm brandy (as they call weak spirits of wine of the first distillation) only by putting it into salt of tartar. For considering the faculty this alkalizate body has to attract (as men commonly speak) or imbibe the aqueous particles that swim in the air, and resolve itself, with them into that liquor that the chymists call oil of tartar *per deliquium*, there seemed sufficient reason to expect, that the same salt, being put very dry into phlegmatick spirit of wine, would embody with the phlegmatick parts, with which, if it were not over-charged, it would probably keep them separate from the more spirituous liquor; since such oil of tartar as I have just now mentioned, and dephlegmed spirit of wine, will swim upon one another without mixing; and accordingly, I have sometimes taken pleasure, by putting a sufficient proportion of dry salt of tartar into brandy, and leaving it there for some time (for the experiment will, to be completed, require some while)

<sup>1</sup> Extract from *The Works of the Honourable Robert Boyle* (1627-1691), Vol. I, Pages 332, 333, London MDCCCLXXII (1772).

to make some separation of a great part of the phlegm, which by degrees dissolving the salt, will reduce again part of it into a liquor that will keep its surface distinct from that of its supernatant spirit, and if confounded therewith, by the shaking of the glass, would speedily part from it, and regain its own station; and if you would have a separation of the phlegm begin to appear quickly, you may compass what you intend, by tying up a convenient quantity of dry salt of tartar in a dry rag of linen cloth, and immersing it a little while in the brandy, and then lifting it up a little above the liquor; for the phlegmatick parts being copiously imbibed in the salt, which will be thereby resolved into a ponderous liquor, will in drops (whose descent will be distinguishable enough, if the glass be held against the light) fall to the bottom of the spirit of wine. And lest you should suspect, that this descent comes not from their weight, but from the force they acquire in falling through the air, you may keep the rag immersed beneath the surface of the liquor, and yet may perceive the efflux and subsidence of the lixivium we have been speaking of.<sup>2</sup>

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These instances bring into my mind another chymical experiment, that I have seen made by the same gentleman, which was, that by putting into weak spirit of wine a sufficient quantity of salt of tartar, he quickly dephlegmed the spirit without distillation, or so much as heat. And this will the better illustrate the *Cartesion* explication, because it is manifest, by the change that will be made of the most part of salt of tartar into a liquor, that will not mix with the now dephlegmed spirit of wine, that the reason for the operation is, that the aqueous particles of the phlegmatick spirit, finding, it seems, more convenience, or facility, to continue their motion among the fixed corpuscles of the salt, than the vinous ones of the spirit, pass into the alkaly, and dissolve it; and thereby desert the liquor, through which they were diffused before. And I know another saline body, that so unites with water, as not to be, by the eye, distinguishable from it, and yet is of such a texture, that water is so much less disposed to mingle with it, than with spirit of wine itself, that it will forsake the body it kept in agitation, to pass into this spirit; and so leave that which it kept in the form of a liquor before, to appear in the form of a consistent body; which instance comes from what nearer, than the former, to the experiment of glaciation.<sup>3</sup>

And to let you see, *Pyrophilus*, by one plain, and yet noble instance, that the knowledge of the specifick qualities of things, skilfully applied to preparations, may perform, with ease, what neither costly materials, nor elaborate processes are able to effect; give me leave to inform you, that, whereas chymists and physicians have not been able by infusing the true glass of antimony (made *per se*) in spirit of wine, or the richest cordial liquors, nor yet by torturing it after several tedious and artificial manners, to deprive it of its emetick quality; that vomitive faculty, of antimonial glass, may be corrected by so slight a way, as that of digesting it with pure spirit of vinegar, till the menstruum be highly tinged. For if you gently

(continued on page 561)

<sup>2</sup> *Ibid.*, Vol. III, Page 462.

<sup>3</sup> *Ibid.*, Vol. III, Page 749

# Informative Interchange

## SUGGESTIONS FOR SETTING UP A LABORATORY NOTEBOOK

To set up a Laboratory Notebook, it is a good idea to use a cloth bound notebook (one of those Salt and Pepper Composition Books we used in grammar school). Make entries only on the right hand page, leaving the left one blank. (I'll explain its use later.) The form of the Lab write up should be something like this:

Date: Started \_\_\_\_\_ Ended \_\_\_\_\_

### I. PURPOSE

In your own words, state what you are attempting to do or show in this experiment and why.

### II. THEORY

Again in your own words, state the theoretical basis for the experiment.

### III. MATERIALS USED

List the materials used, types, qualities and quantities.

### IV. SKETCH

Make a drawing of the set-up of the equipment.

### V. PROCEDURE

Give a step by step account of the process you intend to use.

### VI. DATA

When doing the experiment, date and time of the various processes, be sure to specify Standard or Daylight Saving Time. Give any and all measurements and observations no matter how trivial they may seem at the time. You should also include any intuitive feelings you may have.

### VII. COMPUTATIONS

### VIII. RESULTS

### IX. CONCLUSION

This is the place where you put down your ideas, thoughts on what had happened, sources of error, etc.

The write up should be neatly written in indelible ink. It should be clear and precise enough so that anyone else reading it would know exactly what you did and why you did it.

The reason for leaving the left hand side blank is to leave room for your notes on the analysis of the lab, for setting up astrological charts dealing with the experiment, and for notes indicating modification of the process used, etc.

By using the above format (or any similar format), the work of spotting errors, noticing patterns, etc., becomes a lot easier, thereby making the entire work that much easier. ♦

## BEE POLLEN

This is a brief report on bee pollen. Much more information is on record. An alcohol extract of bee pollen is very invigorating, bringing color back to the face of those with iron deficiencies. It gives lots of energy. Raw pollen is rather hard to digest. By way of saying something about its solubility in water, pollen grain specimens are found in soil samples thousands of years old from which information comes as to climatic conditions, etc. Bee pollen was used by the original olympic athletes, Arab nomads, and Apache warriors. In ancient times, it was used as a food by the Russians, Chinese, Romans, Greeks, by the beekeepers and many more, including the Egyptians and South Americans.

AMINO ACIDS FOUND IN POLLEN	Av. %	Grms. per Tsp.
Isoleusine	4	.70
Leusine	6	1.1
Lysine	5	.80
Methionine	1.5	1.1
Phynylalamine	4	1.1
Threonine	4	.5
Tryptophane	2	.6
Valine		.46

### ALSO:

Glutamic Acid	Alanine	Glycine
Argimine	Albumine	Guanine
Hystidine	Aminoburitic Acid	Hydroxyproline
Cystine	Aspartic Acid	Hypoxanthine
Lecitin	Nucleine	Nucleoproteins
Peptone	Proline	Serine and Others

### CONTAINS:

Rutine, Digestive Enzymes, Amylase, Catalase, Cytochrome, Dehydrogenase, Diaphorase, Invertase, Lactic, Pectine Splitting Enzyme, Phosphatase, Succinic, Sacharase.

### VITAMINS:

A, C, D, E, M, Biotin, Rutin, Niacine, B1, B2, B3, B6, B12.

### MINERALS:

Calcium, Chlorine, Copper, Iron, Magnesium, Manganese, Phosphorus, Potassium, Silicon, Sodium, Titanium, and Trace Elements. †

(continued from page 559)

abstract all the liquor, and on the remaining yellow or red powder you digest well dephlegmated spirit of wine; you may after a while obtain a noble and not emetick tincture; of which though *Basilus Valentinus* prescribes but five or six drops for a dose, yet a domestick of mine having, out of curiosity, taken to the quantity of thirty drops at a time, he found it not at all vomitive. And this tincture we the rather mention, because, not only *Basilus Valentinus*, but other skillful persons, highly extol it for several diseases. †

† *Ibid.*, Vol. II, Pages 146, 147.

## Questions and Answers

Q. *Is Sal Gammae ever used in the Greater Work? If so, please explain.*

A. Sal Gammae is rock salt as it comes out of the mines. A stone can also be made from it but should not be confused with the "great work."

Q. *In case of ferrous sulfate crystals that we calcine to red giving the crocus of iron, if these are obtained from a chemical supply, are these dead?*

A. If made from common iron, like cast iron, etc., yes.

Q. *If they are dead, what is an efficient method to come up with an aliveness in them? Is it not possible to revivify these commercially made dead salts?*

A. Yes, with an alkahest.

Q. *After they are calcined to the red, then extracted, washed, then distilled, would the mercury obtained from the sulphurous earth be alive enough to revivify the dead earth, thereby making what was dead alive by art? Or must a virgin substance be the only way to obtain an alive substance?*

A. Yes.

Q. *It seems that the saying that nothing is destroyed by fire, only substance is purified, applies here. That is, if one takes a dead salt or crystal in this case, opens it, purifies it, reduces it to its first matter by distillation, this, when returned to earth, is revivified?*

A. No.

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Q. *We take an acetate, distill the acetic off (flash evaporator) under vacuum. The sulphur thickens to a heavy oil consistency. Evaporation is stopped. Distilled water is added and evaporation by distillation is resumed. This is again taken to the thick oil state. More distilled water is added. Now, the pH increases towards neutral. Here is the first question: When the smell changes from the acetic smell to the individual smell of the sulphur (that is, lead acetate smells different than the antimony acetate), how can we tell when to stop? In the case of the antimony, it begins to smell like the vinegar of antimony instead of acetic.*

A. When you get the pH 7, or close to it, then stop.

Q. *How can we be sure we haven't "distilled the strength out of it" besides the smell?*

A. By testing its solvency on other substances of a similar nature.

Q. *The distillate from the distilled water washing smells like the vinegar of antimony. Is it the same? If it is, then one would then separate the salts from this water by distillation and by repeated distillation we would sharpen the water?*

A. Yes.

Q. *When the sulphur is dry, as in Basil, one circulates this sulphur with K.M. until the golden tincture shows. This will come over when the*

*K.M. and the sulphur have been amalgamated (as the Old Ones say). Is the purpose here to make the fixed volatile?*

*A. As you put it, yes.*

*Q. Can you omit the K.M. circulation altogether and then distill?*

*A. Yes, but the result will not be the same.*

*Q. When you take this washed acetate with K.M., distill the K.M. off, and slowly raise the heat, first comes a clear water, very sharp (we will call this #1). Then comes a golden colored oil (we will call this #2). The #1 is clear in all the example experiments. The #2 is not always the same color but varies according to what sulphur we are using. Is the first one (#1) what is called the lunar water and the second (#2) the alchemical sulphur?*

*A. The first no, #2 part of it.*

*Q. The two together making philosophical gold (from antimony in this case). The remaining earth is now black. To purify this earth and to purify the mercury, do we grind the earth and put back the distillates together on the earth and distill under vacuum to purify — or do we just use #1 water alone to accomplish the whitening of the earth? Is there a leaching process useful here? It seems that putting all three together is more like the herbal work.*

*A. The two mentioned above do not make the philosophical gold. The great work is similar to the little work as all three have to be used.*

*Q. So far in my experiments, the two waters have been kept separate (#1 and #2). Is the #1 water the useless phlegm the Old Ones talk of? I think not, but it seems like it could be just chemical water, that is, as opposed to the physical water that would be left from the washing.*

*A. #1 yes.*

*Q. Do we have to circulate the acetate or sulphur with K.M.? What do we get if we just distill the sulphur when it is washed and dry? Without circulating it first?*

*A. We don't get the same result.*

*Q. The unfixed oil of antimony was made with acetone. Evaporated all the acetone. Added spirit of wine (200 proof). When this is evaporated to a thick solid oil and then distilled, you get an oil. Can you help me see the difference between the distilled oil just mentioned and the tincture in the spirit of wine? Especially in respect to dose. Understanding, of course, that these are potent things, would it still be a fixed oil? Is the difference that of a tincture and an alchemical oil? Is this again the philosophical gold (the distilled oil)?*

*A. The tincture has the oil in solution. They are not fixed and it is not the philosophical gold.*

*Q. The acetic acid that is removed from the acetate, if the substance started with was a virgin ore, would you then have a strong mineral vinegar, as Basil calls for? Or is that which he refers to the vinegar of antimony? Can you use this, the acetic acid removed from the acetate, when Basil calls for a strong mineral vinegar?*

*A. It is neither.*

Q. *What is the difference between the vinegar of antimony and the two waters #1 and #2? Is it only that one is fixed and the other unfixed? It seems that the distilled oil is very volatile, not as the vinegar of antimony. Is it that one is the Alkahest of antimony (vinegar) and the other the Mercury? Basil calls the oil distilled from antimony the quintessence. Is the quintessence the same as the mercury?*

A. The vinegar of antimony is prepared differently and is fixed and fixes what it comes in contact with. The Alkahest and Mercury are the same. The quintessence of antimony is its oil.

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Q. *What is the medicinal value of Oil and Vinegar of Uranium?*

A. Not established.

Q. *What precautions against radiation are necessary when performing alchemical experiments with Uranium ore?*

A. Those required by Federal Regulations.

Q. *Since coal is a fossil fuel of primarily vegetable matter, the radical vegetable menstruum will obviously suffice to separate its principles. The resultant Elixir, under Saturn, would clearly be useful for treating diseases of the skeletal system. Would the Vegetable Stone made from coal be a diamond? St. Germain and Cagliostro were reputed to have made innumerable diamonds by alchemical means. Was this their secret? At what temperature should the kiln be set to produce such a Stone in perfection? Can a diamond, produced by natural means, as opposed to art, be used to remove impurities of herbs in maceration? Is this a workable hint concerning the occult properties of gems and precious stones?*

A. The Vegetable Stone would not be a diamond. The making of precious stones requires the philosophical mercury.

Q. *Must one separate the True Universal Gur into animal, mineral, and vegetable components before attempting to mold it into the life form of a particular kingdom; or will it automatically take on the characteristics of the kingdom in which it is formed? If this separation is actually necessary, how is it performed? The genius of the Elohim astounds me.*

A. The Gur is separated and retains its characteristics.

Q. *What happened to the fillings in Dr. R's teeth when he beheld the Beliar in Nurristan?*

A. Don't know.

Q. *The importance of water to all life has caused us to wonder if the procedure taught to us using rain water to obtain an Archaeus could also be used on the salt water to make it usable for drinking and growing purposes?*

A. It would still have to be distilled.

Q. *Would you please discuss how we will know when we have been chosen for a specific work and the alternatives, if any, that we might have in accepting or rejecting such work?*

A. Since it is strictly a personal experience one's reaction to it is the decisive factor.

## Announcements

Due to the printing of the book, "Gently I Answered and Said," not meeting the high standard expected for this work, it will have to be reprinted. We are sorry for this delay. You will be notified as soon as the new printing is available.

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A report describing the tour this summer, which proved to be a memorable experience for all participants, will be presented in the next issue.

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The class schedule for 1979 will be announced in the fall issue of *Parachemy*.

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David A. Schein, M.D. and his wife Gertrude have arrived from Munich, Germany and are busily engaged at the PRS.

Starting with reorganizing the library and cataloguing all books, periodicals, and manuscripts, wherein both are experts, we are pleased to announce that they are now residing at the PRS.

Dr. Schein's main work will be doing medical-pharmaceutical research at the PRS Laboratories with the atomic absorption and atomic emission spectrophotometers now available. With these and other instruments soon to be added, new avenues of paracheical research will open up.

Dr. Schein has received his doctorate on the dissertation of antimony, a very unusual topic in modern times when looked upon from a scientific point of view. Besides his doctorate as medical doctor, he likewise has a doctorate in psychology, besides his studies in archeology.

We are most happy to welcome Dr. Schein and his wife here at the PRS and wish them a fruitful and pleasant stay while here.

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*It is with deep regrets that we announce the passing away of Lucille Hall on June 16, 1978. With her late husband Albert D. Hall, the PRS had a very devoted couple who unselfishly gave of their labor and talents to further the work of the PRS. Lucille Hall worked untiringly from the very start while still living in Pasadena, California. Soon thereafter, the whole family moved to Salt Lake City permanently and became engaged in their daily activities at the PRS. After some years, with her health failing, she moved. A heart attack called her away from the circle of her loved ones and friends.*

*All who knew Lucille Hall will remember her as an ever willing, helpful person who gave freely of her time and material means, even to the extent of self depletion.*

*The PRS extends its heartfelt consolation to her children, grandchildren, and relatives in this time of bereavement.*

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# The New Group of World Servers

Every man and woman in every country who is working to heal the breaches between people, to evoke the sense of brotherhood, to foster the sense of mutual interrelation and interdependence, and who sees no racial, national or religious barriers, is a part of the New Group of World Servers, even if they have never heard of it by name.

The New Group of World Servers are gathered from all branches of human enterprise. They will be found among the creative workers, the industrialists, in ordinary homes, and in the ranks of labor. There are scientists who, repudiating violently the unproven, yet are giving all they have of scientific ability and knowledge to the service of humanity — each in his chosen scientific field; there are men and women of financial stature who regard money as a responsibility to be dispensed wisely in the service of others; there are educators, preoccupied with wise formulations of knowledge and with an encyclopedic understanding of the garnered wisdom of the ages, which they seek to utilize in fitting the younger generation to live beautifully, constructively and creatively; there are churchmen and religious leaders; in all of these the spirit of light is found and they intelligently love their fellowmen.

These world servers are the men and women who have an international vision, which in no way interferes with their good citizenship in the country which claims their allegiance, and which in no way militates against their active participation in the religious faith which may appeal to them and claim their service. They are found working today in every country in the world and in many organizations — religious, political, scientific and racial. Above everything else, they are distinguished by their ability to work along constructive lines.

These workers emphasize the points of contact and not the points of difference. They foster no sectarian divisions and they work to end racial hatreds and the many class distinctions. They call attention to the good and true and enunciate the principles of brotherly understanding, mutual goodwill and the fatherhood of God, upon which all true brotherhood must be based. They represent an attitude of mind.

The New Group of World Servers know exactly what they seek to do; they are discovering and bringing together the men and women of goodwill all over the world. Their united demand is that these people of goodwill should stand together in complete understanding and thus constitute a slowly growing body whose interest is shown on behalf of humanity and not primarily on behalf of their own immediate environment.

This group gives to the word "spiritual" a wide significance; they believe it to mean an inclusive endeavor towards human betterment, uplift and understanding; they give it the connotation of tolerance, international synthetic communion, religious inclusiveness, and of all trends of thought which concern the integrating development of the human being.

It is a group without a terminology or bible of any kind; it has no creed nor any dogmatic formulations of truth. The materialising of ideas, which have hitherto remained theoretical, is the prime function of the New Group of World Servers. The motivating impulse of each and all is love of God as it works out in love for one's fellowmen. †

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