

# THE ALCHEMICAL TEACHINGS OF FRATER ALBERTUS & THE PARACELSUS RESEARCH SOCIETY

By Joseph C. Lisiewski, Ph.D.

In October of 1980, I completed the seven year in-residence classes of theoretical and practical laboratory instruction in Alchemy given by Frater Albertus, the owner and director of the Paracelsus Research Society (PRS). From that time to this, I have not seen any tribute paid to this modern-day alchemist. Nothing has appeared in print concerning either the Society or his alchemical and alchemistical teachings. Conversely, over the past twenty-one years, I have heard rumors of the most shocking and disgusting kind regarding this man, his morals, the "real" purpose behind his chemical and physical laboratories, and even of the layout of the PRS compound setting. Most of these ravings were (and still are) malicious delusions generated by those who neither attended his classes nor knew him personally. Others were propagated by some of his own students who were simply too lazy to do the interior (self-examination) and laboratory work he laid out, and who blamed him for their lack of results. I make this statement because I knew a number of those individuals personally.

Despite this occult mainstream nonsense, several of Frater Albertus' books remain in print to this day, e.g., *The Alchemist's Handbook*, *The Seven Rays of the QBL*, *Praxis Spagyrica Philosophica*, and the collection of *Golden Manuscripts*, the latter of which he edited and republished in the late 1970's. Unfortunately, with the passing of Frater Albertus in July of 1984, the bulk of what he built up—the entire PRS facility—has faded away. The former

buildings that served as the dormitories and laboratories have since been converted into apartments. Other parts of the property were sold off to the highest bidder, while his vast library of alchemical research manuscripts dating back to the 12th century, were sold to book/antiquarian dealers, or discarded into the trash heap. Only his Alchemical Teachings remain; and those in the minds and laboratory journals of that handful of students to whom he orally delivered those teachings during those incredibly intense, yearly, two-week class sessions—and those who did the work!

Upon the passing of Frater Albertus, and immediately before his own death in March 1985, my mentor, Israel Regardie, made the express statement to me that he wished the works of the man and the Society be remembered. In keeping with Regardie's wish and my own desire to once and for all quell the rumor-mill, I have finally set down this curious paper. It contains the *facts* of the man and the PRS, based upon my ten years of personal involvement with them. That period covers the time I was a student at the PRS and the years that followed the completion of those in-residence studies, right up to the day of Frater Albertus' death. These are the qualifications from which I desire to shed not some little light on the man and mage who chose to refer to himself simply as "Frater Albertus"—"Brother Albert." And if, after having labored in the Art and Science that is Practical Laboratory Alchemy since 1974, I am fortunate enough in accurately conveying something of his instructions in attaining to alchemical transformations and transmutations in the physical laboratory—"Where it counts," as Brother Albert insisted, "where there is no place or room for the confusion and delusion that abounds in the realms of 'spiritual alchemy' and 'soul transformation'"—then the record will be set straight here, once and for all.

Frater Albertus was the fraternal pseudonym chosen by Dr. Albeit Richard Riedel, a German national who came to America in the mid 1930s. As he personally related to one of my classes, he emigrated to escape the forthcoming nightmare he foresaw with the then rise of Nazism in his native homeland. Prior to emigrating to America, he married Emmy in 1932. Without "Sister Emmy" and her tireless efforts to keep the dormitories and the students in order, it is very doubtful that he would have succeeded in his mission of bringing

Alchemy down into the laboratory—where it belongs. While Frater spoke fluent English, he nevertheless had a very slight accent which he disguised by speaking slowly and with perfect clarity. Even in his later years, Frater, as we simply called him during our classes, was a large man, standing about six feet one inch. His broad, thick frame carried a heavily built body. His features were typically German for the time: a large face with well-proportioned ears, classical Roman nose, broad mouth, large, deep set blue eyes, and almost completely grayed-over blond hair. He was an imposing figure for any time period. And with his mental acuity and powerful logical faculty, he could have chosen any profession he cared to. His mastery of the scientific method was better than many scientists of my own profession of physics, while his analytical abilities were second to none. Yet, he chose to devote his life to teaching Alchemy, or Parachemistry as he preferred to call it, to those individuals he chose, to attend the classes that he taught at his research institute, the Paracelsus Research Society.

The PRS was located at 3555 South 700 East, in an outlying county district of Salt Lake City, Utah. He chose this site to build his home and research institute due to the general climate and snow-capped Rocky Mountains that surround the city. All reminded him of

the region of Germany from which he came. This residential setting allowed for peace and quiet during the periods of instruction, with virtually no interference posed by the distant neighbors that flanked the compound on three sides.

The compound was situated upon a substantial tract of land. It housed seven buildings: Frater and Soror's large, private home guarded by two enormous steel gates that bore the crests of the Red and Green Alchemical Lions; the two-story main dormitory; research laboratory; a small, single-story home used to house European researchers and their families who came for extended periods; a second single-story home that was permanently occupied by two elderly relatives of Frater's and Soror's; and two single-level supplementary dormitories at the back of the property. The main dormitory had two fully equipped kitchens: one upstairs and one downstairs. It had four bedrooms downstairs and two on the second level, with two students per room. Each of the supplementary dormitories housed two to three students each, while the single-story home served the needs of up to four people as well.

In 1974 I was twenty-five years of age. Dr. Francis Israel REGARDIE, my mentor in Magic, introduced me to Frater Albertus in October of that year. Owing to my majoring in physics at university, REGARDIE considered it absolutely necessary that someone in the hard sciences be taught the ancient Art and Science of Laboratory Alchemy. Both Albertus and REGARDIE insisted that Alchemy be studied *scientifically*, and eventually brought into the light of the physical and chemical sciences, proper. But this, *only after* the peculiarities of this early science were understood on their own terms, and their claims evaluated objectively. In keeping with their aims and my own desire, I was admitted to the cycle of seven-year classes in

February 1975. I completed the seven years in six years, by taking the fifth and sixth year classes back-to-back.

Separate application to each yearly class had to be made. That is, acceptance for one class did not guarantee acceptance into the next year's class. Typically, re-acceptance was based upon each student taking the instructions for a given class back home with him or her, and continuing that work in their own home laboratory. Each one had to bring their results back to PRS the following year, and *demonstrate* what they had accomplished on their own. This was a three-day period Frater designated as Show-and-Tell. If—as in most cases—a student neglected to do any at-home work for a year or two, he or she eliminated themselves by not reapplying for the following year's class. In some cases, those who did not actively pursue the experimental work on their own still applied for further instruction. They were denied subsequent re-admission outright. There were also some individuals whom Frater allowed to return for several years, even though they staunchly refused to do the required at-home laboratory work. It was his way of allowing the *genuine* spiritual transformation that occurs from even an acquaintance with Laboratory Alchemy to take hold, and point those aspirants into other directions that were more suited to their personality structure. At some point in the seven-year program, these students also eliminated themselves.

At the opposite end of this student spectrum, individuals were admitted who could neither pay the nominal sum for the mandatory dormitory stay, nor buy their own food. In these cases, Frater waived their dormitory fee. He then gave them money to buy their own groceries and personal toiletries. This was done on one condition: that this money was never repaid to him or to the Society. Rather, he requested that they do the same for another individual at some time in

the future if their circumstances allowed. He told us many times, "When you come here for these classes, all of your needs will be tended to, whether you can afford them or not. This is done so you can devote yourselves completely to the work at hand." Such was the mundane component of this man's philosophy.

Each yearly class of the seven-year cycle was given a corresponding Latin designation: Prima, Secunda, Tertia, Quarta, Quinta, Sexta, and Septa. Generally, there was one complete, seven-year cycle of classes held at PRS each year: from early February through mid-May. From early September through late October, additional Quarta, Quinta, Sexta, and Septa classes were held for advanced students from America, Europe, and Australia, who were unable to attend them earlier in the year. In the summer months, Brother Albert and Sister Emmy traveled to Switzerland and Australia on a yearly, rotating basis, where he taught students who were unable to travel to Utah. This schedule was maintained from 1960 through 1980, the time when Frater declared that our Septa Class was the final class of the seven-year class cycle. "The Twenty-One Year Cycle has been completed," he told us on October 31, 1980, the last day of Septa Class. "Yours is the final class of the Cycle." From 1981 throughout 1983, the classes were reduced to a Three-Year Cycle. When I asked him why, he smiled and replied, "Don't you know? My Work here is nearly completed!" He passed away in July 1984.

Each class had between twelve and twenty-one students. As the dormitories were fully equipped with daily living accommodations, it was not necessary to leave the compound, except to buy groceries for the upcoming week. Living at PRS for the two-week classes was mandatory. No one was allowed to take hotel or motel accommodations elsewhere. Nor were local students allowed to live at home

during the class period. This encouraged full, around-the-clock participation by each student in the experimental laboratory work that began on the third day of class and lasted until the eleventh day. On the twelfth day, all experimental setups had to be torn down, laboratory reports written and submitted to him, and the labs and dormitories cleaned and prepared for the next incoming class.

The first year class, Prima, was not simply devoted to the basics of Alchemy, but to Frater's teaching a *complete* curriculum of Occult Philosophy. This philosophy was aimed at achieving a single purpose: the unique discovery and awareness of the Self by each student through answering three basic questions:

1. Where did I come from?
2. Why am I here? or, Why am I who I am?
3. Where will I be? or, What will happen to me after this life?

To answer these questions, he taught the principles of Astrology and Western Qabalah individually, and then wedded them by an oral esoteric teaching in such a way, that by *applying* the principles, the first-year student began to experience the Self. Glimpses of the whisperings of Self and glimpses of the "I" forever changed the individual. But the astrology was not a coffee table type; nor was it exclusively that which is found in any elementary textbook on the subject. Rather, the Astro-Cyclic Pulsations, as he called his astrological lectures, stressed the periodic nature and esoteric principles that lay behind the subject.

Each student was also required to carefully copy and color the numerous astrological and qabalistic charts and diagrams he presented to the class, as they embodied Frater's esoteric system of self-

analysis and unfoldment. This mechanical procedure he insisted, would aid in the mundane understanding of the principles, while facilitating an unconscious absorption of them. Together, the oral teachings and the individual personal effort produce an effect that would eventually bring about a change or transformation in the spiritual nature of the student. This change, in turn, would allow the student to successfully work in the practical laboratory phase of alchemy. "Know thyself!" were among his special watchwords that he tried to instill in all of us.

The alchemical teachings in that first year class dealt with the revelation of the physical nature and recondite qualities of the Three Alchemical Essentials as they are termed in the ancient alchemical texts: the Salt, Sulfur and Mercury; and of the Three Alchemical Processes: Separation, Purification, and Cohabitation (to cohabit; to lie together). These were then applied to the most elementary Kingdom of nature: the Vegetable, or Herbal kingdom. As he explained, the process of laboratory alchemy must begin with the application of the alchemical principles to this elementary realm of nature. For it was only by understanding how the Salt, Sulfur, and Mercury of a herb could be extracted through ordinary chemical means, and then recombined through the three processes of separation, purification and cohabitation to yield a new creation that lies beyond the province of nature, that the student could aspire toward applying his or her knowledge of the three essentials and the three processes to the highest of the Three Kingdoms. This would be the Mineral Kingdom, that area of experimentation in which such compounds as the Philosophical Mercury, the Potable Gold, and the Philosopher's Stone itself could be obtained.

Nor was it enough to be able to produce a simple alchemical tinc-



ture of a given herb, although to do so was to produce a powerful medicament for healing the body and balancing the mind. Rather, since the ultimate aim of *laboratory alchemy* is to produce the famed compounds mentioned, the student was encouraged to first learn how the three essentials and three processes are combined *consciously* in the laboratory to produce the *Herbal Stone*: a "stone" which not only mimics the virtues of the reported Philosopher's Stone, but which—through its production—teaches the student *exactly* those physical laboratory operations and esoteric principles needed to produce the *Sunnum Bonum*: the Stone of the Wise itself. Thus, the manipulations and principles to which the ancient texts only allude as being necessary for producing the Great Stone, are actually taught to the student through the successful production of the Herbal Stone.

It was the duty of each first year student to take the processes of separation, purification, and cohabitation as demonstrated in the PRS laboratories back home, and produce a set of Tinctures of the Seven Planets of the Ancients for his or her own use. This was done by selecting seven herbs, one that corresponded to each of the seven planets recognized in classical astrology. Each was then put through the first two alchemical processes in order to remove its salt, sulfur, and mercury. These alchemical essentials were then recombined through cohabitation. The seven powerful tinctures that resulted were then imbibed over the course of the year. By doing so, gross material was removed safely from the student's physical body, while the qabalistic qualities of the planets were infused into the student's nature, thus preparing the individual for the advanced alchemical work to follow over the remaining six years of classes. It was also expected that each student would begin his or her own laboratory work on the Herbal Stone at home; a process that Frater cautioned, "would take at least several years to complete. Nature does not give

up her secrets easily! Nor does that realm beyond Nature which will enable you to eventually succeed in this 'Little Work'," as the Herbal Stone is called in the literature.

But what of these Three Alchemical Essentials? Just what are they? Do they actually possess a physical nature and occult properties? Are they the same in each of the Three Kingdoms of Nature? If not, how do they differ? And how are the Three Alchemical Processes applied to them? It is not possible in a paper of this length to give very detailed information regarding the above. However, what is given here is the *true essence* of the Three Alchemical Essentials and the Three Alchemical Processes. **This, albeit brief, instruction will nevertheless enable the earnest seeker of the hidden knowledge of alchemy to read the classical medieval texts with great profit, and will open up the kingdom of this ancient art and science to his or her own experimental investigation—if the following is studied closely.**

As Brother Albert explained in that Prima Class, the alchemical 'Salt' is the *body of the herb, animal, or mineral*. It is that which is left after the natural form has been reduced to its essentials by *Fire*. This 'body' is the same in all Three Kingdoms of Nature. That is, a substance with salt-like qualities and appearance, and whose chemical nature is *basic*, not acidic. It is the product of final reduction. It will undergo a change-of-state as it is purified—one that reflects the Supernal Triad on the Tree of Life. That is, it will pass through the color changes from black, to gray, to white—passing from Binah to Chokmah to Kether—as it attains purity. This is not only true of the Salt in the Vegetable Kingdom, but of the Salts in the Animal and Mineral Kingdoms as well. When it reaches the final stage of white, it can defy physical laws as we know them. An example being, the puri-

fied salt can literally rise up from the surface upon which it is undergoing purification, and float in the air. I have personally witnessed this a number of times, and have satisfied myself that air or thermal currents from the heating-purification operation have nothing to do with this phenomenon.

The alchemical 'Mercury' is the esoteric *Life* of the substance being worked with. It has different 'vehicles' depending upon the Kingdom of Nature in which the individual is working. In the Vegetable (Herbal) Kingdom, the vehicle of the Life is an *alcohol*. It is obtained directly from the herb being worked on by the technique of fermentation, and extracted by simple train-distillation. In the Animal Kingdom, the vehicle is the *blood*. In the Mineral Kingdom, it is an *alkahest*, and is removed from the mineral, e.g., antimony, by first subjecting the mineral to a sub-process of Separation called digestion. In this step, a menstrum, or other liquid medium capable of binding with the alkahest, is first added to the mineral. In the case of antimony, the menstrum remains combined with the alkahest for use. The menstrum used with antimony to achieve this is common 190 Proof grain alcohol. This is used in preparing the Unfixed Tincture of Antimony. For producing the Fixed Tincture of Antimony, the *previously prepared* antimony is 'treated' with 6 N acetic acid in order to 'fix' its Mercury. The resulting antimonious acetate is then extracted, using grain alcohol in order to separate the antimony's Sulfur and Mercury for use.

In the case of lead when the 'Great Work' is attempted, the menstrum is removed from the alkahest after digestion by another Separation—repeated distillations, the first of which is through simple train-distillation. The remaining distillations are only accomplished through laborious distillations using extremely exotic glassware that

must be specially designed by the student and blown by a master glassblower.

The alchemical Sulfur is the *occult Consciousness* of the substance under investigation. In all Three Kingdoms of Nature, its vehicle is an *oil*. That is, a physical substance whose common qualities of viscosity, odor, and appearance resemble that of an oil. In the Herbal Kingdom of Nature, due to the minute quantities present, the oil is separated by the ordinary chemical process of dry distillation. Normally, many pounds of the fresh herb must be treated in this manner due to the exceedingly minute quantities of oil present in herbs in general. *The Sulfur is removed prior to the fermentation.* In the Animal Kingdom, the sulfur is obtained from the *yoke*, that part of the embryo which produces the veins, arteries, and blood of the animal. This Sulfur is extracted through an ether separation, a process that is actually easier than it sounds. In the Mineral Kingdom, the Sulfur is obtained from the alkahest, as it is bound with it by nature. This latter separation is not exceptionally difficult with, e.g., antimony. It is extraordinarily difficult when working with lead.

As to the preparation of the Herbal Stone, or, accomplishing the Little Work. After the student selects the herb to work with, it must first be dry distilled as stated earlier in order to obtain the alchemical Sulfur (Consciousness) of the herb (Separation). Following this, it is fermented to produce an alcohol, which is actually a 'wine' of the herb which will contain the alchemical Mercury—the Life of the herb (Separation). This alcohol must then be separated by successive train-distillations to obtain the pure alcohol of the herb. After the Sulfur and Mercury are obtained—and *according to their natural proportions as established by Nature*—the herb, now referred to as the 'feces' of the herb, must be incinerated to reduce its gross body (Puri-

fication). The first color achieved here is that of black (corresponding to Binah). In this state, the black ash is referred to as the *Caput Mortem* or, Death's Head.

Following this, the black ash is placed in a unglazed earthenware dish and calcined (varying degrees of heat applied with a Fisher burner), to further reduce its mass by separating the essential from the nonessential parts of its physical nature. An unglazed dish is used to allow the ashes to breathe as the heat of reduction is applied. That is, air flow will occur from the bottom of the dish propelled by the flame beneath, and move *through* the pores in the dish, completely removing that which is unessential in the process. This is a very important consideration.

As the calcinations proceed, the black ash will turn to a dark gray, and finally—after approximately seven days of continuous calcination—to a light gray (a correspondence to Chokmah). The purification is continued for weeks or months—day and night—until the salts appear as a white, powder-like substance in the dish. These are the true alchemical Salts of the herb. Their essential Quintessence have a color and occult correspondence to Kether.

The beginning of the Little Work proper now commences. It must be remembered, as Frater Albertus stressed to us in class, the creation of the Herbal Stone is not simply a product of mechanical manipulations as employed in an ordinary chemical laboratory. Rather, since the Stone's creation is said to reflect the state of genuine, not imagined, spiritual development of the student, success will only be obtained when the inner process of growth and the outer manipulations in the laboratory have achieved harmony. Hence the reason that it may possibly take years to produce.

The pure white Salts are now placed in a "Pelican's belly," as the medieval texts refer to a *retort*, and the slow process of imbibition with the Mercury (alcohol) and the Sulfur (oil) begun. Drop by drop, the Sulfur and Mercury are added to the white salts until the salts take on the color hue of the Sulfur, and a semi-viscous mass results. This mass is left to cohabate ("lie together") in the retort, until a distillate appears in the arm of the retort. When the clear distillate reaches the lip of the retort, it is collected and saved. This highly volatile liquid is referred to as the "*Sharpened Mercury of the Stone.*" The process of imbibition continues over months, until the semi-viscous mass cannot accept anymore fresh Sulfur-Mercury combination. As the mass congeals and nears its endpoint by refusing to accept additional fresh Sulfur and Mercury, the worker must swirl the retort. As this is done, the mass will roll into a stone-like object. Now the final process of imbibition begins.

The Sharpened Mercury of the Stone is now applied to the hardened mass in the retort, drop by drop, over weeks or months. The small 'stone' in the retort will now accept this more volatile Mercury. At some point the stone will refuse to accept anymore, evidenced by an even more highly volatile clear liquid being given off by the stone, and condensing in the arm of the retort. At this point, it is necessary to smash the retort in order to remove the stone-like object. Finally, the object is placed in a glazed crucible, and Fire applied in ever-increasing degrees of temperature until the stone-like object hardens into what literally appears to the sight and touch as a 'stone.' I used a highly regulated, thermocouple-temperature sensing, solid state *Blue M Muffle Furnace* in my own work. The temperatures used began at 100° C (Celsius), the work being completed at 1,000° C. While the stone is forming throughout the degrees of heat, it must be

re-imbibed with the Sharpened Mercury after each treatment in the furnace. It is this final action that brings the stone to completion.

The finished Herbal Stone will be pure white in color, extremely hard, and extraordinarily heavy. The stone is tested by wrapping one end of an ordinary string around it, and attaching the other end of the string to a pencil. Several ounces of any dried herb are placed in a large glass vessel, e.g., a 2-Liter beaker, along with approximately 1.5 liters of plain tap water. After the herb becomes saturated with the water, it will of course, sink to the bottom of the vessel. The stone is then added to the beaker, such that it is suspended by the string-pencil combination at a point just below the water surface. What happens next is beyond the explanation of everyday science.

Depending upon the maturity of the stone, in a few minutes, the heavy, saturated mass of herb on the bottom on the beaker will float to the top of the water, and surround the stone. It will remain there for hours, after which it will sink back down to the bottom of the beaker. A few hours later it will float back to the surface again. This time, in only minutes, it will sink back to the bottom where it will remain. But floating on top of the water's surface will be found the entire Salt, Sulfur, and Mercury of the former dried herb. The Mercury-Salt-Sulfur combination is now simply spooned off and consumed by the worker as a powerful herbal medicament. In brief, the *action of a functioning, mature Herbal Stone, is to remove the Life, Consciousness, and Body of a raw herb and concentrate it in a very brief period of time.* The stone is then simply washed off and stored away for future use. It remains a permanent object, refusing to dissolve even in weak acids.

I should point out that there are several ways to make a Herbal Stone, all of which were discussed in detail at the PRS during subsequent class years. These other methods include making the stone from the light gray Salts as well, or from the water-soluble Salts that can be 'leached out' of the gray Salts. I have provided a few references at the end of this paper for those interested in pursuing this Work.

In my own case, I made four stones by four different methods, and demonstrated their action to Frater Albertus and my fellow students in my combined Quinta-Sexta Class in 1979. It took four years of work to unlock that within myself which was necessary to create this alchemical material. The knowledge and experience of the alchemical procedures involved, and that which the final Herbal Stones 'conveyed' to me, are invaluable.

The next three years of classes, Secunda through Quarta, were concerned with working in the Mineral Kingdom of Nature. That is, expressly with antimony. Occurring in nature in the deadly form of antimony trisulfide, this mineral is always found bound up with arsenic. Frater explained to us that Nature hides its most precious medicines among its deadliest poisons. To unlock the secrets of the alchemy behind the laboratory operations, Frater gave each of us a copy of A. E. Waite's translation of *The Triumphal Chariot of Antimony*. Written by the German Benedictine Monk, Basillius Valentinus (Basil Valentine) in 1415, and first published in 1604 through the efforts of John Tholden Hessius (Johann Theolde), those three years of classes were spent going over the entire volume sentence-by-sentence, paragraph-by-paragraph, and page-by-page. Frater's initiated comments and further explanations along the way opened our eyes to the incalculable value of the manuscript before us. From the Unfixed and Fixed Tinctures of Antimony made from the



'fume' and the qabalistic colors of the Glass of Antimony this element produces when exposed to heats of 900°C. to 1800° C.; to the secrets of preparing the Krikrum Menstrum and the Sulfur of Antimony; to the final preparations of the "Butter of Antimony" and the methods of their safe, proper and natural use—all were covered in minute detail before their preparation was demonstrated for us by Frater in the laboratory. "Know the theory before attempting the praxis!" was his razor call before attempting any practical laboratory work in alchemy. As with each year's instruction, we took the knowledge we were given back to our homes and labored to reproduce the results on our own, prepared to show what we achieved during the next year's Show-and-Tell sessions.

**The reader would do well to remember, that if the explanations of the Three Alchemical Processes and the Three Alchemical Essentials are applied to *The Triumphal Chariot of Antimony* in a thoughtful way, the secrets laid out by Basil Valentine in that important work will open before your eyes.**

In the fifth year class, each of us was given separate laboratory space and all equipment needed. We were allowed to work for the two week period on our own, reproducing or perfecting any of the antimonious marvels we had investigated in our home laboratories, and compare results with our fellow classmates. As with each class, extensive laboratory reports were prepared before the two week period ended, and submitted to Frater for evaluation and permanent storage.

The curriculum for the final two classes, Sexta and Septa, was determined by Frater according to the makeup and complexion of the students who succeeded in completing the Seven Year Cycle. In some classes, work began on the "Green Lion;" others began their work on the "Philosophical Mercury," while yet others worked on the "Potable Gold." My class was instructed in what is reputed to be the darkest corner of alchemy: the "Water Work." It is a subject in which I was intensely interested, and which I spoke privately to Frater about in earlier years.

This work is based upon the theory and practice set down in *The Golden Chain of Homer*, a private manuscript translated from a Latin work circa the fourteenth century first into French and then into German. The English translation used was derived from the first German publication that appeared in Leipzig in 1723. It deals with the production of a substance termed "Gur," or the "Pre-Adamic Earth," from which the Three Kingdoms of Nature themselves can be generated. In other words, this is the primal base material from which all Creation arose. In the Christian-dominated Europe of the day, it is easy to see how this area of alchemical experimentation received the title of "Nature's darkest corner."

My interest lied solely in generating the Animal Kingdom of Nature. That is, to start with, the generation of small crustacean-like creatures Homer reported could be 'created' from simple rainwater, which was the foundational material of Homer's entire manuscript. What makes this work unique, is that this water must be collected during a violent electrical thunderstorm, following which it must undergo the process of "putrefaction" (chemical breakdown). The putrefaction produces the Gur, or Pre-Adamic Earth, which precipitates out of the water medium as a grayish, string-like substance.

Following this, the experimentalist must obtain the "Water of Air, Water of Earth, Water of Water and Water of Fire," by successive distillations of the electrified and putrefied rainwater. These 'waters' are then used in certain combination to imbibe the dried Gur. It is from this process that the creatures of the Animal Kingdom referred to above are generated. It is, as it were, an early experiment in Spontaneous Generation. However, the *Golden Chain* reports that the creatures generated do not fit any known species or genus. Approximately 200 gallons of rainwater of the type described are required to begin the process.

Our experimental efforts in this corner of alchemy were limited while at PRS due to the putrefaction and distillation times required: six months to one year. But that work did begin, and the progress made demonstrated to us that there was indeed a basis in fact for what was written in the manuscript.

I continued the Water Work after completing the seven years of classes, and produced two papers which were published by Frater in his journal *Essentia: Journal of Evolutionary Thought in Action*. The first paper was entitled "The Analytical Technique Applied to the Water Work: A Modern Approach." It appeared in Volume 1, Winter 1980 issue. That essay dealt with the very real everyday problems encountered in collecting and handling such a massive quantity of rainwater. Modern techniques of 're-electrifying' the water and effectively putrefying and distilling it were also given, such that other contemporary workers could also delve into this alchemical branch of Nature's mysteries. These techniques were based upon my own successful efforts.

After two more years of work, my second paper, "On the

"Generation of Animals" was published in the *Essentia* journal, Volume 3, Summer 1982. The cover of the journal featured a color photograph of the Gur-Water combination and the crustacean-like creature that was generated by the Homeric process. The paper itself, complete with numerous photographs, explained the process completely in everyday terms so others working in the field could reproduce the results for themselves. As stated by Homer, the crustaceans that resulted could not be classed into any species or genus when given to zoologists and biologists to identify.

Following these successes, Frater and I had several private discussions regarding what is traditionally described as the blackest area of this dark corner of alchemy: the creation of an "Homunculus." This was the single goal to which I directed my alchemical investigations after completing the seven years of PRS classes.

According to legend, this creature appears as a miniature human being. That is, it is made from the Salt, i.e., possesses a physical body, which is infused with the Mercury, or Life itself. But it does not possess a Soul, or 'consciousness' in alchemical terms. It is up to the alchemist to work with such a creature, and give it a purpose to fulfill. The Salt for this Grand Experiment is the Gur, or Pre-Academic Earth.

The 'Mother Earth' in this context is the Body. The Mercury or Life must come from the "Father." That is, from the alchemist himself. For in this particular realm of alchemy, only a male alchemist can generate the Homunculus, as his seed must impregnate the Mother Earth. After the impregnation occurs—as with a human child—the cycle of development and growth begins. The rest is left up to the reader to fathom—or to "reproduce."

In closing, it is my sincere hope that the knowledge and instruction presented herein will serve to forever dispel the gross accusations and pseudo-intellectual diatribe leveled against the genius and man who was Frater Albertus—Dr. Albert Richard Riedel. His initiated understanding and love of knowledge and wisdom opened up the secret paths of Alchemy to literally thousands of individuals throughout the world. That work is still being carried on today in the private alchemical laboratories of those few of his students who persist in carrying out his highest axiom: "Work!"

## **SUGGESTED READING**

The following books, when used with the information provided in this paper, will help the desirous student to unlock the mysteries of the Three Kingdoms of Nature.

— Frater Albertus. *The Alchemist's Handbook*. 1987. Weiser Books, York Beach, Maine. (This work gives the student specific knowledge on working successfully in the Vegetable [Herbal] Kingdom of Nature, and shed much light on modern-day chemical laboratory operations.)

— Frater Albertus, translator and compiler. *The Golden Manuscripts*. Kessinger Publishing, LLC, Kila, Montana.

— Basillius Valentinus. *The Triumphal Chariot of Antimony, with the Commentary of Theodore Kerckringuis, A Doctor of Medicine*. Translated by A. E. Waite, Kessinger Publishing, LLC, Kila, Montana. (This book is also currently available from the cited publisher. Complete details on working in the Mineral Kingdom of Nature are contained within.)

— H. Nintzel, compiler. *The Golden Chain of Homer*. 1723 edition. Restoration of Alchemical Manuscripts Society (RAMS), Richardson, Texas. (RAMS has ceased to exist. The rights to this and other alchemical mss were turned over to the Rosicrucian

Order AMORC, San Jose, California. At this time, the manuscript in question is available from them.)

— Glauber, Valentine, et al. *A Compendium of Alchemical Processes*. Kessinger Publishing, LLC, Kila, Montana. (A very useful overview of processes directly involved in producing the Stone of the Wise.)

— A.E. Waite, editor and compiler. *The Hermetic and Alchemical Writings of Paracelsus*. 1910 edition. Kessinger Publishing, LLC, Kila, Montana. (The "Great Book" of Alchemy, in both theory and practice. The essential one source for reference and working.)