

*As Above,  
So Below*

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## *Player Introduction*

This campaign is similar to a *Call of Cthulhu* adventure, and calls for similar characters. All of the characters have some connection with Patience Meadow, a freshman living in dormitory at Harvard.

*This is a note from the GM. Well, it was a good idea, but given how quickly the conspiracy mood grew, I relaxed that afterwards. One new player character was a bodyguard hired to protect a Cast Member, another was a friend of a friend.*

The game begins in the Boston-Cambridge area in the present day.

*I did a small amount of research about Boston and Harvard before starting, but didn't go nuts about it. Rather than interfere, I simply made things up, like rules in the first-year dormitories. If you know things about Boston and Harvard I don't, use the real answers.*

All of you know Patience Meadow, possibly through her parents (Timothy and Anne Meadow), possibly through her guardian, Dr. Cornelius van Nieuhoven.

Patience is 19 and at her first year at Harvard. Dr. van Nieuhoven had urged her to enroll at UMass Boston, where he is a professor emeritus in the Gerontology program, but she insisted that she make her own way at a different school.

Her parents were professors (he taught military history at UMass Boston and she taught mathematics at MIT).

Unfortunately, they died some years ago. A decade ago, the Meadows were attending a party when the house caught fire. (Officially it was a gas explosion, triggered when some of the partygoers went downstairs for some surreptitious grass.) Timothy managed to escape but could not save his wife; the

shock of her loss drove him quite mad and he was committed to an insane asylum, where he died four years ago.

Doctor van Nieuhoven, who had lost his own wife and child to Van Nieuhoven's Progeria, took the girl in as his ward. (These things still happen.) He has had her schooled by tutors and she has blossomed into a bright, athletic young woman, sheltered from the real world.

Now there have been reports of intruders near the residences and Dr. van Nieuhoven, perhaps overly protective, is concerned for her safety. He has urged her to return to his house and commute to school, but she has refused. Privately, she's told her friends that she's anxious to try out new things, now that she's moved out. She's grateful to Doctor Cor, but she's nineteen.

She wants to try new things— if you know her well enough, she might have confessed to you that she's never been kissed. And her name...well, she's dealt with a certain amount of teasing. (More details about her will evolve as people reveal how they know her or of her.)

If you had to describe her in a phrase, you'd say she's hungry for life.

### *Patience Jane Meadow*

Things you may know about Patience:

She hates her name. At school, she goes by PJ. She lives in a dormitory and shares quarters with a roommate (as yet unnamed—possibly a PC). (She would be at Radcliffe, but they've merged with Harvard; besides, her father went to Harvard.)

She doesn't talk much about her parents.

Patience is somewhat shy about meeting new people. At first meeting, she can be quiet, although she can be bubbly and sometimes boisterous with people she knows. She sometimes acts older than she is, since she has spent most of her life with older people. Since she feels she has led a sheltered life, she tends not to talk too much around people her age.

She has been excellently tutored and is knowledgeable about many topics. She is also quite wrong about some of them.

She strongly respects her elders.

She is not officially a vegetarian, but Dr. van Nieuhoven is, and she has lived primarily as a vegetarian for eight years.

She does regard Doctor Cor as stuffy; she has essentially been raised by her grandfather.

She swims competitively and is keen to try other sports and activities.

### *Dr. Cornelius van Nieuhoven*

Born in Groenigen in the Netherlands in 1936, Doctor van Nieuhoven came to the US in the 1960s. He was already a doctor, and brought his wife and daughter here while he studied gerontology at UMass Boston. He became a professor at UMB and has stayed on.

His wife and daughter became ill in the 1980s; he described the syndrome, which resembled progeria; it has since become known as van Nieuhoven's progeria. The cause is not yet known; there have been no other cases.

Friends who knew him then say their deaths nearly destroyed him. It was only the friendship of Tim and Anne Meadow that brought him out of the bleak depression that followed.

Taking Patience on as his ward seems to have protected him against a similar depression when Tim and Anne died.

He has been talking about establishing his own research clinic for about ten years, and in the last three years has been actively raising funds, visiting with successful businessmen and corporations so they will sponsor the clinic. It takes up a great deal of his time.

He has a very strong, charismatic personality. You can see how he'd steamroller over someone like Patience without realizing he's doing it.

## *Character Creation*

Characters are Norms or Inspired. You can create characters using templates, or you can use standard Unisystem rules for Norms.

### *Some House Rules*

I've found two clear hacks in the Unisystem rules; feel free to use them if you find them.

#### **The Gift Quality**

Even Norms may buy the Gift advantage; buy this if you want to be able to sense the other world, see auras, and generally live a spookier life than the rest of us. A person with the Gift advantage will get a chill on entering certain places of power or handling a mystic artifact.

#### **Inspired: Psychic and Magic Powers**

In this campaign, an Inspired character is a Norm who has bought the Gift Quality and asked for permission to have special powers. With permission, you may also buy the Increased Essence Quality. You won't have the miracles listed in the book; instead, you may have one or two spooky abilities (depending on how disruptive they are).

A person with increased essence (>18) gets "impressions" from places and things and may be able to see auras.

All psychic/supernatural abilities are extremely unreliable (most people don't believe in them) and have the following limitations:

- Require increased Essence to use

- Requires concentration (at least 10 seconds) for each use
- Works on a die roll  $\leq 3$
- Require some kind of psychological Drawback equivalent to the amount of Increased Essence purchased — all psychics and magicians are flakes, obsessed or stuck with odd beliefs that help them. I have to approve the psych lim; religious or obsessive psych lims are the easiest to justify (clerics and mages, really)
- All powers require a Rituals skill to use. The ritual may be “meditation” or it might be “centering yourself” or it might be “sprinkling blood of a white chicken over cornmeal” but you need some procedure that focuses you. Powers might require an additional skill to interpret (this would be an Occult skill roll, specialized to your power).

A conscious power (one you can turn on and off) can be negated by presence of non-believers; the more non-believers, the less likely it is to work

Certain rituals or foci or times of the year or month may provide power multiples, but they too are subject to the  $\leq$ - activation.

Psychic powers may activate randomly, at the GM's whim.

**Example:** Sometimes when Gina reads the tarot cards, she sees the future.

**Example:** Darren can sometimes talk to the dead.

### *Possibly Useful Skills*

In addition to the usual combat skills, the following skills may turn out to be useful.

- |                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>• Chemistry</li> <li>• Computer hacking</li> <li>• Humanities:<br/>History/Secret Societies</li> <li>• Stealth</li> <li>• Research/Investigation<br/>(possibly with Forensics or<br/>Library specializations)</li> <li>• Latin</li> </ul> | <ul style="list-style-type: none"> <li>• Mathematics</li> <li>• Medicine (Psychiatry)</li> <li>• Myth &amp; Legend (Arcane<br/>Religions)</li> <li>• Myth &amp; Legend (Alchemy)</li> <li>• Seduction</li> <li>• Survival (Arctic)</li> </ul> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|



## *The Campaign So Far*

### *Act 1: The attack*

Cast: PJ Meadow, Lilith (Tina), Caleb Wantanabe (Brian), Will Wainwright (Viktor), Randolph Winston III (Ian), Dottie Rankin, Casey Shaw, the Football Coach, Jenny from Dispatch, Agents Barton & Finch

PJ gets call from Dr. van Nieuhoven, who wants her to move home (no surprise). PJ explains that the family house was broken into and Dr. is worried about her safety. Lilith encourages her to go out clubbing, but she's interested in going to the athletics mixer, because there's an interesting guy there...the starting quarterback. And he's a junior, too...

(PJ owns the family house; it's in trust for her until she turns 21. She has other moneys as well, administered to allow her to live and go to school. Dr. van Nieuhoven is only allowed to take money out with her signature, at least since she was 16. He has done so, twice. A service checks the house once a week, doing cleaning as needed.)

We meet floormate Dottie Rankin, potential hitlerjungen, who's very concerned about the rules and doesn't deal well with Tina's goth chick.

At the athletics mixer, Professor Wainwright is chaperoning; Caleb (on campus safety patrol) gets a call from Jenny at dispatch that Dr. van Nieuhoven has called, concerned about his ward; Caleb goes over, escorting a rubbie off the campus en route.

They chat, by 11:30 they head back to the dorm, all but Wainwright. Lilith has bad feeling opening the door, asks Caleb

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to do it. He does, finds the rubbie in the room, easily subdues him...notices the man had already arranged ties on the bed with dirty rags and had his pants open. He's muttering, "Too pure, too pure..." Over the bed is scrawled the alchemical symbol for Pluto. (When Lilith notices, she wonders, why not Saturn? Saturn is the traditional symbol for dark deeds.)

Caleb searches him, finds a bus locker key, keeps it.

PJ sees him, faints. When she comes to, reveals it's her father.

Harvard University PD come and take statements; some other statements will be taken the next day down at the Cambridge PD. Caleb doesn't tell them about the key.

Next day, Caleb goes to the locker, finds a plastic bag containing an ancient notebook (200+ years old), written in latin, with the cover inscription in a different hand, "Robert, please care for these until such time as I request. Yr loving sister, Catherine" He retires to his apartment off-campus to peruse it. It was apparently written by "Jeova Sanctus Unus."

Winston drives PJ and Lilith down to the police station, where they meet Det. Emilio Vasquez, who eats Roloids like candy. (He looks like the Hispanic detective on Hill Street Blues, if that helps.) The three give statements, talk about the directions the case is going. The Whippoorwill asylum (where her father was) closed down a couple of years ago, so it's going to take some time to track down the principals. Clearly there was some kind of wrongdoing there, and there's a search to find the Doctors Delapore, the husband and wife who ran it. In the meantime, her father is in the psychiatric ward of the hospital, tranked to the gills. Det. Vasquez believes he was responsible for the recent break-in to the Meadow house.

Wainwright gets a call from "Robert Smith" who says he's just a "fan of the numismatic sciences" asking questions about Anne Meadow; Wainwright knows nothing. Head of mathematics Dept. sends out email warning faculty about talking to these tabloid people.

*I had intended for Robert Smith to be an annoying tabloid reporter who would hound them. He hasn't shown up again, though I might include him somehow.*

Dottie Rankin is incensed: "Your phone has been ringing off the hook! I'll bet you've totally used up your voice message allotment!" PJ and Lilith have many many phone messages,

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mostly from reporters, and tabloid reporters at that: "Madman comes back from dead to rape daughter!". They ignore the messages.

At football practice, Winston is approached by two athletic men in dark suits, FBI agents Barton and Finch. They ask whether Meadow had anything else on his person; Winston refers them to his lawyers (Jones & Jones in New York).

By this time, Caleb has figured out that what he has is an alchemical notebook written by Isaac Newton, and that it contains records of his experiments in creating the Philosopher's Stone, a series of experiments that apparently met with success more than once.

The FBI agents arrive; Caleb hides the book and lets them in. He phones the local FBI office, who confirm their identities. They have a pleasant chat and Caleb gives nothing away.

*Catherine Barton has been keeping tabs on the name "Meadow." She sends Barton & Finch to investigate. They presume there is a book, and that Meadow got it from the house. He either brought it to the dorm or stashed it someplace. In either case, only Caleb, Randolph, PJ and Lilith are in a position to have found out about it.*

*Other agents of Barton's dealt with Pickman and Upton in 1994 and found nothing conclusive, although they did determine that Upton was an alchemist.*

After they've left, Caleb takes the document to the rare book facilities in the library, photographs and scans the pages, saving the images on a CD-ROM and erasing all evidence of them. Then he returns the book to the bus locker, cleans off his fingerprints, and goes to the dormitory. Outside the dormitory, he surreptitiously drops the locker key in the grass and goes in for a polite visit to PJ and Lilith.

In the meantime, Winston receives a call from his lawyer. "While the local office knows about agents Barton and Finch, the Washington office does not. Say nothing to them."

Lilith answers the next phone call, which is from Casey Shaw, an old acquaintance of Tim Meadow. He offers condolences. Turns out he's an antiquarian who was on the lookout for items for Timothy Meadow, specifically items relating to the King's Fusiliers in the 1711 Quebec rebellion or Lt. Robert Barton. Shaw came into possession of some items four years ago, just before

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Meadow “died,” and set them aside after his death. Does PJ want them?

She, Lilith, and Caleb take a cab down to Shaw’s home, which is also his storehouse. On the way, Caleb notices that they’re being followed by a non-descript green Ford with minimal hubcaps; he encourages the cab driver to go farther to lose the tail.

They meet Shaw, a stooped and kindly man in his early 80s who is fond of cable-knit sweaters; probably balding, as he habitually wears a cap. He offers them tea, and they talk pleasantly for a while; eventually he brings out the documents. They’re an odd assortment: mostly letters from Lt. Barton’s sister, Catherine Barton, later Catherine Conduitt. They mention all sorts of people from the era: Catherine was cozy with Robert Boyle, Edmund Halley, Charles Montague (first Earl of Halifax and founder of the Bank of England), Voltaire, Swift; she was the toast of the Kit-Kat Club; John Dryden wrote a poem about her.

The notebook, identified in the catalogue as being “notes on mechanics for artillery officers,” is actually another notebook by Newton; this one is on the calculus of miracles. Caleb reads:

“God acts not himself but through another; and the dispensation of this other, being known by some as Jesus Christ and by others as the luminiferous aether, is so inclined to the actions of God rather than to the actions of man.”

Lilith notices an aura about the book, and notices that Caleb has perceived it as something valuable.

The collection is not particularly expensive or valuable—a few thousand dollars—since (unless you know what the notebook is) it has little historical significance. Caleb wants to buy it; PJ offers to buy it for him as a thank you.

They return back with the documents. Lilith tells Dottie Rankin that Caleb is going into the room to check for intruders, which quiets her for a moment about the no men rule. Lilith is pressing Caleb for the true meaning of the document when the proctor arrives with Det. Vasquez.

He tells PJ that unfortunately, somehow her father got loose from the psych ward and was shot to death by an overzealous security guard named Nick Bishop. His manner makes it clear he suspects foul play.

## *Act 2: The threats*

Det. Sanchez talks a bit about the guard in question (Nick Bishop) and promises that he'll keep an eye out for unexplained income. He gives Lilith and PJ his cell phone number.

Blaine Sawyer visits Will Wainwright in his office, discusses that attractive young Meadow girl, reveals the scurrilous rumour that her parents were wild, had an open marriage, wouldn't be surprised if her father weren't her father. (Sawyer, in Will's opinion, is a tenured waste of skin; he'll never finish that text he's writing and wouldn't publish any papers at all if he couldn't convince young grad students to write for him. He's vain and proud that he still has all his hair.) "That daughter is rather a pretty one, don't you think, Wainwright? She's in your 113 class, isn't she? All that vitality...gets that from her mother. I knew her, she had that very...exciting vitality as well. Just man to man, could have sampled that without the least discretion, you know. Open marriage. I was married myself then or I might have tried."

Dr. van Nieuhoven calls Morris Goldberg (looking for Martin K. Martin), asks him to go over to the campus and check the security on PJ's dorm. Morris gets up there, discovers PJ and Lilith are busy, decides to take a walk for a few moments. On his way, Morris runs into Blind Tom the news-seller, who mentions he's been having dreams about the end of the world, and he's thinking of taking a vacation at a little cottage his sister has in Vermont. Could Morris get Tom a gun perhaps? Morris is hesitant, because Tom is blind, but Tom insists he was an expert shot back when he was sighted—rated a sniper in the Marine Corps.

Caleb makes arrangements to meet Dr. Wainwright in Wainwright's office and takes a translated version of the Calculus with him.

In the meantime, Barton and Finch are waiting in the residence foyer for Winston as he arrives from a post-game drinking session. Winston notices they have suspicious bulges in their nice suits. They ask to talk to him in private, mentioning they're really with the NSA and showing yet another set of IDs; he refuses; they move to grab him. He manages to escape them, running upstairs to Moose Whately's room and calling 911. They do not follow.

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Morris arrives in PJ's dorm building and is buzzed in by PJ, just as two gentlemen in suits come in; he doesn't allow them in. After vetting his ID, Lilith, PJ and Morris go to talk in a friend's room; the friend, Rachel, takes Dottie downstairs to show her that Dottie's new dress is not actually Louis Vitton. Morris lets them know about the two gentlemen in suits; Lilith asks for a description, and on discovering that they match the descriptions of Barton and Finch, calls the campus cops.

Winston phones Lilith to warn them of the oncoming Barton & Finch; Lilith phones Sanchez. Winston then phones his lawyers; they give him a password, tell him to find a safe spot and call back by midnight. We discover that Winston's father's company is in trouble for hiring mercenaries.

About to enter the maths building, Caleb sees police car and suspects something might be wrong; when he phones, Jenny tells him there was a problem called in. He goes over to the dormitory and buzzes Lilith and PJ. There's no answer (they're in Rachel's room), so he buzzes the proctor and gets in. Approaching their room, he hears a slight sound. He knocks, there is no answer, so he sets small endtables from the hall on the sides of the doors in order to trip anyone who needs to escape.

The campus police arrive (and their names are Morton and Taylor); they lead an unresisting Barton and Finch out of the building, after searching them. ("Hey, look at this sweet piece! That's a Glock 20, isn't it" "Nah, it's a 29, look, only 7 in the clip." "Love to shoot that baby.") Then a squad of *real* police arrive to take Barton & Finch away.

Caleb takes PJ and Lilith over to Wainwright's office. Morris follows; he's going to hide all three at his house for the night. Wainwright begins to examine the documents; Caleb explains what he thinks they are, downloads a set in latin from one of the web sites on which he hid it. (Wainwright sniffs at the security involved.)

Wainwright determines that the math involved is not calculus; it's an eccentric system but he suspects it might be a kind of symbolic logic. The early part describes a kind of mathematical manipulation; without translation, there's no way to know what's being described, although he can immediately recognize symbols that imply a particular transformation. At hasty glance, the math may describe an algebraic system that is transitive but

not associative nor commutative. There is also a fourth-power law described and its inverse, and the symbol for infinity crops up frequently.

They leave Wainwright and Caleb to this chore and head back to Morris' place. Morris digs out the old file. He discovers that Martin was investigating the current whereabouts of "Roberta Barton," of Paris, Formerly "Elaine Price," formerly "Suzanne Panto," formerly "Dianne Lanchester," formerly "Elsa May." Martin's notes reveal that she looked like an adult in the 1930s, the time that "Elsa May" was living there.

*I didn't want them to be able to jump over to her apartment, so I put it in Paris. However, that has made the business of getting information from her effects awkward.*

Morris phoned Paris and discovered that "Roberta Barton" was dead, had just died two weeks ago. The doctor has completed the autopsy but has not released the results, since he's never seen anyone die of van Nieuhoven's progeria before...

PJ says she'll pay to send Morris to Paris to investigate.

### *Act 3: The gun battle*

PJ asks Lilith, "Am I awful for hating Dr. Cor?" Lilith reassures her that what Dr. Cor has been doing borders on abuse and is certainly controlling. They fall asleep.

Looking at Martin's notes, Morris knows that Dr. van Nieuhoven has an excellent security system, first installed after Meadow house was broken into.

Wainwright works hard until morning. Caleb eventually leaves and returns to Morris' place.

Doc, a bodyguard with a mercenary past, joins Winston; he's been hired by the lawyers. After morning classes, they and two of the football team go for lunch out of town.

In his office, Wainwright has a visit from a man claiming to be Dr. Donald Travantis, a recruiter from Ipswich College, who asked questions about Caleb Wantanabe. Wainwright says nothing, later phones and discovers that Travantis was still in Ipswich College. He notifies Travantis that someone was impersonating him. Now suspicious, he archives his work so far and sends it to friends at Berkeley with note to open it and

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publish widely if he hasn't given them the all clear within a month.

Wainwright phones Caleb and discovers that the description of his visitor matches the description of Finch.

Back at Morris' place, Caleb falls asleep.

In the meantime, Morris looks into details of the will: much was left to various other people who also died in the explosion. According to the Boston *Globe's* records, two others survived the explosion, Alice Pickman and Clyde Upton. He gets their addresses: Pickman is in a long-term care facility, and Upton still lives at his house. He also learns that the Whippoorwill asylum was run by John and Marsha Delapore, who are "gone." He makes arrangements to get the autopsy reports from France.

Talking to some friends of the Meadows (Chris Hartlieb, Lawrence Ruston, Faith Loeb, Becky Schindler, Doug Evershaw) leads Morris to a description of Tim and Anne Meadow: they were sorry they couldn't have been hippies. They had an open marriage and explored alternative lifestyles, including drugs and witchcraft. He does not share this information with PJ.

Upon awakening, Caleb and Lilith commence a physical relationship.

*Lilith is on the pill; this may become important after the dead rise.*

Meanwhile, back at the restaurant, Barton and Finch sabotaged Winston's car at restaurant; when that fails ("Doc" spotted it and Winston got a replacement Mercedes from the dealer), gun battle on highway; then they split. Winston phones it into the police; they do not catch the two. The rental car crashes, flips onto its side; since Winston is crouched on the floor, the air bag doesn't fully protect him; he gets a minor rib injury that will take about a week to heal. The coach is not pleased to have him on the disabled list, but at least he'll be better in time for the big game against Yale on the 18<sup>th</sup>.

During the gun battle, the wind carries fragments of conversation; Doc overhears that they have to get Winston because his kook factor is too low.

*In Barton & Finch's minds, the others are unlikely to be believed, since they are kooky: a goth chick, a black guy who looks scary, and a PI with a reputation for having odd cases. Winston has enough money and no reputation for imagination.*

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They decide to meet up at Meadow house to search it. When Winston phones Lilith to tell them about the gun battle, they invite him to the Meadow house; he drops off the other two teammates and he and Doc go to the house.

PJ breaks down in tears; it's the first time she's been back in the house since she was fourteen. Lilith stays with her while others search.

Doc finds a secret compartment in the staircase. There is a sacrificial knife there of intricate design and several small covered glass plates with an odd floral-crystalline substance on them. There's evidence that something was here before, so Caleb suspects this is where the Newton notebook was hidden.

They find a certain amount of material: fair bit of military history materials, life of Newton, teach yourself Latin, books on alchemy, magic, witchcraft, herbs, astrology, chaos magick, etc.

While looking through the den, Lilith touches something of Ann Meadow's and is contacted by the spirit of Ann Meadow. "She's so pretty," the spirit tells her, speaking of PJ, "I'm so proud of her." The sight of Lilith babbling into the air spooks PJ, and the contact ends after Ann tells Lilith that Alice has just come over "to this side."

Leave to discover that Dr. Cor is watching the house from outside. They slip away: PJ and Lilith out the back, Morris and Doc goes to get their cars (since Dr. Cor doesn't know them by sight), and pick up the others on the next block.

### *Act 4: The haunting*

Vasquez phones Winston and asks to meet him at the morgue; the entire group goes down (circling the block once to make sure it isn't a setup). Only Caleb and Winston are allowed into the morgue room proper; the rest wait in the hall.

The corpse is Bishop's. A lot of his face is missing; he's still dressed in the casual clothes he wore during the gun battle on the highway. Vasquez tells them that although it's meant to look like a gangland slaying, there are lots of details wrong. Local gangsters tend to bury the dead; the wallet's been stolen; the caliber of the bullet is too large; etc. Individually, any detail means nothing, but in sum, Vasquez thinks it's a frame.

Meanwhile, out in the hall, Blind Tom calls Morris: "Hey, I need the gun. I need it. I had a dream last night, I went into the

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subway station and there were these two guys in white robes, and they said, 'Why seek ye the living among the dead? She is not here but is risen. Remember that the daughter of man must be delivered into the hands of sinful men, and be sacrificed, and rise again.' Scared the crap out of me." Morris gave him a name: Fat Tony. Blind Tom was exceedingly impressed that Morris knew a made man.

They go to dinner, it being about 7 pm, and discuss the situation. After that, they go to Morris' place and find a fax from Paris. It's a copy of a letter found by investigators in Roberta Barton's apartment; the investigator recognized the words "United States" and faxed it over.

### **The Dippel Letter**

June 30, 2000

My dear Catherine,

Another decade has passed and with the solstice and the approach of the Black Sun freshly behind us, I take pleasure in contacting you again. I recall that you have had little success in the last auction, and my thrones tell me that your alliances have fallen flat. I hope you are not despairing because Saturn is perched upon your shoulder.

Should you feel the need to look for another source, I suggest you speak to Drs Guang Lin and R. Bhradwaj at Texas A&M in the United States. They've had some small success in these tasks. They call them "low energy nuclear events." La plus meme chose, is it not so?

As the world advances, so too do I. (I am somewhat younger than you and do not find these things a struggle.) To celebrate this new millennium, I have decided to take our auction onto the Internet. Enclosed you will find a list of software requirements you must meet to participate this year. As usual, one or two new players have discovered it is difficult to manufacture the stone a second time. Your uncle was an exception; I have always regretted that he took the public path and that I had no chance to meet him.

By later post I will include the actual address for the communication.

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I hope you do well in the auction this year; I would miss your correspondence. You are far more charming than Weishaupt ever was.

Yours,  
Adam Dippel

Post Scriptum:

Nxf6

A. D.

Caleb recognizes the name “Dippel” in context with Weishaupt as belonging to an alchemist named Johann Konrad Dippel, who was born in the early 1700s in Castle Frankenstein (then being used as a hospital). From his birthplace, Dippel began referring to himself as “Frankenstein”. He traveled all over Europe studying alchemy, natural philosophy, and theology. Dippel was classmates with Adam Weishaupt (founder of the Bavarian Illuminati) and was rumoured to have he discovered a lost alchemical text by Paracelsus.

Meanwhile, Wainwright is beginning to understand: it’s a mathematical description of a parallel universe, open to ours in a nearly infinite number of places; the points of correspondence can be manipulated. There is also some hint that the inverse fourth-power law deals with the decay of the energy when it arrives in our universe. There’s a point that reminds him of Penrose-Hameroff bridges.

Up until this point, he’s been trying to understand the symbols in the abstract, but there’s an underlying logic that suggests they have meanings that might include units; those could indicate future derivations.

Back at Goldberg’s place, they decide to visit the last survivor of the fire: Clyde Upton. He no longer has a phone, but by going through Morris’ collection of old phone books, they find his address. They also discover that someone still pays the taxes on the house, presumably Clyde Upton.

They drive to the house in two cars; Winston stays out in the car out front, ready to leave at the first sign of trouble. The rest go around to the back of the house; there’s a note taped to the back door:

*Dewey's: Usual groceries, please.*

*e.*

They let themselves in; there is no security system, and the lock is like an old friend to Doc. They come first into a mudroom. After brief discussion, they turn on the light, figuring that looks less suspicious than a flashlight. Through the mudroom, into the kitchen. There's a small table in the mudroom, and a second lock on the kitchen door. It too opens easily to Doc's nimble tools.

The kitchen has old appliances, a formica table, the refrigerator is running. There's a dumbwaiter there. The groceries are on the formica table. Opening the pantry reveals evidence of rats. To one side is a door with three bolts on it.

Morris and Doc open the door and look down; it's a door to the basement. Morris turns on the light and checks that the stairs go all the way down, they're not trapped, etc.—and the bulb over the stairs burns out.

Before they go down into the basement, others have wandered around. The ground floor has a living room (sofa, two chairs, old small B&W TV on a table; record player but no CD), dining room (long mahogany table, six chairs, side table), stairwell going up. Lilith feels the house is creepy.

Doc and Caleb investigate upstairs: hall has four doors: last one is at far end and is ajar to show it's the bathroom. Doc & Caleb listen at the first door, think they hear footsteps. Carefully open the door, but there's no one there. They check out the window, Caleb even climbing out onto the roof, but they find nothing. Morris rushes outside to see if he can spot the person who made the footsteps. No luck...and no footprints in the dew-damp grass; he gives a sign to Winston and comes back in. PJ is feeling more than a little weirded out.

The bedroom has a bed, nightstand table, old medical equipment (oxygen tanks, IV drip, etc.). Oddly enough, there were mirrors mounted over each vertex in the bedroom.

As they search the bedroom, Doc feels a drop of something fall on his head...it's blood. There's a pool of blood dripping from the ceiling...and it follows him around.

Like a shot, Caleb is into the next room looking for access to the attic. The next room is actually both rooms with the wall knocked down to make a large office/library, and in one corner

is the crawlway to the attic. Caleb finds nothing in the attic to show what's making the puddle.

Lilith is looking for books that feel "charged" to her; she's lucky enough to find a few interesting occult books:

- *Beatus Methodivo*, in Latin, by St. Methodius of Olympus, written ca. 300 AD; 1783 edition: a description of the apocalypse, to be brought about by children of Seth, the son of Cain
- *Emerald Tablet*, in four different editions (English, Greek, Latin, and French). Written ca. 200 AD by Hermes Trismegistus, the fundamental treatise of alchemy
- *Pert Em Hru* ("Coming Forth By Day"), Egyptian hieroglyphics side-by-side with French translation, 1923 edition
- *The Zohar*, by Moses de Leon, Hebrew and Latin, Italian printing 1892

In the desk, she finds an old alchemical document (copy handed out to players). She also finds a cheap paperback copy of the *Necronomicon*. When she flips it open, she discovers that Upton bleached out the original ink and used it as his diary, or had the cheap paperback cover glued onto a diary of the appropriate size.

This is about the point where PJ starts to get freaked out, what with Doc waving his gun around and pools of blood and occult books and people suggesting she should really lose her virginity. Lilith takes her out to the car with Winston, where PJ smokes her first cigarette and loathes it, but gamely sucks on.

In the car, Lilith reads the last few pages of the Upton diary:

### **The Upton Diary**

*The majority of this text is from an actual alchemical notebook I found on the web. References to individuals are of course added.*

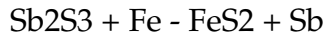
*April 30, 1994*

Began preparing the Flamel Work from the text "Abraham the Jew"—bastard Sanctus took original text; must work from own notes.

1ST WORK

## *The Campaign So Far*

Preparation of the Little King or Regulus. Antimony and iron, potassium nitrate, and potassium sodium tartrate.



This symbol: §.

Iron nails give magnetic life. Three purifications and we obtain the Starry Regulus - add silver and we obtain Star Lunar Regule - the White Stone - to this we add copper to obtain Star Lunar Venusian Regule - the Red Stone.

### 2ND WORK

Take Regulus either Starry Lunar or Starry Lunar Venusian Regulus add triple distilled Hg mercury. Prepare amalgam to obtain buttery substance, wash with water until it gets a mirror-like appearance - then distill - to obtain animated Mercury.

7 times = true flights of the eagles.

Regulus

Amalgam

Hg Triple Mercury

Distilled Duplex Animated

Repeat the making of the Regulus amalgam and distill - Fly seven eagles = Mercury Duplex Animated.

Called - "The Dead Doves of Diana" place in a crucible, the antimony will evaporate and leave silver at 1000 C. Fumes are called the fumes of Saturn.

### 3RD WORK

Seeding to obtain the Elixir. Prepare an amalgam with a Solar Lunar Regulus or Lunar Starry Venusian, native gold and Mercury Animated Duplex - make amalgam, put it in an incubator 40 - 50 days in between 60 - 80 C. LPN France now using 90 C. Little balls of Mercury Animated Duplex become liquid and grow "trees."

Mercury can turn itself into a red powder. "Sophic Gold" = Red powder.

### MULTIPLICATION

In the flask add Red powder - add animated Mercury and incubate. New powder forms from the Mercury. 70 days at 80 - 90 C.

*The Campaign So Far*

Never fill the flask above 1/3 capacity.

Using Red powder and Mercury Duplex, repeat above process.

With the Red powder, after the third time you will have the Philosopher's Stone.

Flaemel suggests alternate method with Animated Mercury and Native Gold at approximately 370 C. Takes 3 months. This simple procedure produces the same results as the process just described above.

The Flamel Work should be started during Solstice date (left unspoken) plus 3 months. Need "Two Factories"

One to make spiritus vini, and another to make animated Mercury.

The 4 colors of the Work, 1 = wax like, 2 = blue, 3 = yellow, 4 = red.

Always work the mercury when the moon is waxing and ascending, and salts when the moon is waning and descending.

Hermes Table Comparison

Wind in belly = Egg (flask)

Moon is the Mercury Duplex

Sun is the Gold

*May 31, 1994*

Feel changes already beginning in self-transmutation.

Sanctus can have his method; Ten pages of Flamel are worth a thousand of Newton. Feel sluggish, though: The crow's head came off cleanly to expose the regulus.

*June 11, 1994*

Setback. Regulus exploded in third preparation. Preparing in three vats, so only one destroyed. Still, should be sufficient to make the dead doves of Diana.

*June 12, 1994*

Petrinus reminded me about the King Bath; the Eagle must not be added to the icy dragon without Preparations for the the fiery spirit.

*The Campaign So Far*

Sanctus says he can buy a stone. Fool. The transmutation will not be sufficient for him then; it will surely backfire if he doesn't open the seventh gate himself.

Did hire the service recommended by Sanctus anyway. They aren't initiates, which is what I want. Poor Ann and Tim...but at least their failure showed me the way.

*For what it's worth, I figured the "service" was just the groundskeeping service that keeps the Meadow house looking trim, and that Sanctus was Dr. van Nieuhoven. The Cast think the service is Barton & Finch.*

Doc, Caleb, and Morris proceed down to the basement. Three of the walls are cement; the last is barnboard; there is small room under the stairs (turns out to be the old coal bin, nailed up from the inside). The room has junk in it: old rags, part of a table, an old paint tin, a garbage can lid.

Once in the room, an ornate dagger similar to the one they had found at the Meadow house levitates itself and begins to attack them. Morris has his foot slightly injured; Caleb manages to swat it with a section of wooden table and Doc covers it with an old paint tin. He has to hold it in place; he can feel it moving in the tin.

Caleb is tearing away the barnboard making up one wall. He exposes a between-wall space that is littered with the bones of rats and some rags that look like old clothes; he's sure he spots a child's hand bones on the floor and feels them crunch beneath his feet. The smell is horrific. Caleb forces free a board on the opposite side of the space and looks into a room filled with glassware and small sturdy ovens. In the center of the room is a table; on the table lies a drawn, wooden-looking wizened figure of some six feet, skinny and naked except for a black gem fastened on a chain around its neck. It has lost all its hair. Caleb can smell a sharp sweet churning scent like rotten corn.

"Mr. Upton, I presume," says Caleb.

The thing on the table turns its head to look at Caleb; its nose is like a knife blade and its lips are black and shriveled; its shrunken gums make its teeth look very long.

It opens its ghastly wide-flaring saucer-like eyes. They are a luminous red.

## *Act 5: Dead Man Walking*

Wainwright's father calls him, asks him to find the girl, PJ Meadow. He had an affair with Ann Meadow twenty years ago—a one-night thing—and he's concerned he had a child. He wants to arrange for a paternity test. Wainwright tells him to do his own dirty work, he doesn't want to know about his father's indiscretions.

Meanwhile, in the basement at Upton's home...

Caleb decides to lead the (he believes) possessed Morris into the other room to Lilith comes down to help them in the basement; she is attacked when the knife gets free. Caleb snatches away the black gem. Morris uses the reagents in the other room to dissolve Upton; both Morris and Caleb inhale toxic fumes and take 2 points whole body impairment. Lilith takes a 2-impairment chest wound from the knife before Upton is finally destroyed.

They leave but do not burn down the house (though they talk about it). They go to a doctor Fat Tony uses, who arranges for them to get small oxygen tanks and tells them to take it easy. "Sleep with the oxygen, use it if you feel any shortness of breath." He also stitches Lilith up.

When they arrive at Morris' place, Dottie is on the front steps. Morris goes up alone while the others drive on and talks to her. She claims to be concerned about PJ and hopes Morris knows where she is. Morris denies knowing where anyone is; others see Dottie leaving in Dr. van Nieuhoven's car. They decide they need another place to stay.

Morris phones an acquaintance of his, Eden Grail, and she agrees to meet them at St. Vincent's church. She goes ahead, picks the lock, turns out the lights, and waits for them there.

Winston believes Eden is a whacko; he just wants this over so he can get back to the easy life he's planning to have. Morris knows she hurts people so he's more circumspect. They explain the situation to her, she makes everyone cleanse themselves with holy water.

Morris eventually touches the black gem; it disappears and his POW is up by 2 points.

Eden asks questions; it turns out that PJ's heart is on the right. She's a mirror twin but her twin died in the womb, she was conceived on June 24<sup>th</sup>, on the slopes of Mount Palomar, which

## *The Campaign So Far*

was sacred to the local Indians. Eden suggests that Dr. van Nieuhoven might have been “beefing her up” psychically to protect her from bad things.

Wainwright has determined that there must be another document. The one he’s working on has the symbols, but they clearly refer to something, and he could probably make more headway if he knew what they referred to. He calls Caleb (who is at the church); Caleb decides he can give the information to Wainwright.

They set up a system where Caleb will go to a pay phone, make call, receive an encrypted message that will point to another phone number. While Morris and Caleb are waiting to make the call, they encounter a group of hoodlums who have messed with Caleb before and don’t remember him fondly; the hoodlums threaten Caleb; Caleb ploughs one in the solar plexus with his oxygen tank and Morris shoots another through the kneecap. (They’re so much more obedient that way.) They take off to another phone booth, reasonably confident that the punks will not admit to being beaten up by two guys wearing oxygen masks.

They arrange for Wainwright to come to the church. He does, and is quietly horrified by the crowd he meets there. They exchange information, and Wainwright goes home. Eden advises the others to come to the house of friends of hers. They drive to meet Rupert & Karen Ward, with Eden & Lilith in the Jeep, Doc and Randolph and Caleb in the Mercedes, and Morris and PJ in his old Reliant.

### *Act 6: The Torture of Waiting*

Rupert and Karen Ward are in their late fifties, early sixties; he’s heavy-set, she’s not. (Think of the Kents from *Lois & Clark*.) They have a yappy Pekinese dog named Gizmo. They don’t seem surprised to see everyone, or they just expect Eden to show up at odd times with odd people. They partition people to rooms by sex (the Wards are Catholic and don’t approve of premarital sex).

The next morning, Karen makes a big breakfast for everyone and Rupert offers to take everyone on a tour of the Occult Museum they have in the old coachhouse. He warns everyone to avoid touching anything, since you could pick up some very bad spirits. The museum contains ghost photos, voodoo and fertility

### *The Campaign So Far*

dolls which have paralyzed and killed unsuspecting victims, a cursed string of pearls which encircled its owner to death, and an organ (taken from one of the most haunted houses in New England) which has played ghostly music of its own volition, a coffin slept in by a human vampire, a portrait painted by the spirit of a witch, a devil possessed Raggedy-Ann doll that inflicted severe slashes on a young man and nearly killed a Catholic priest, tape recordings of the White Lady of Union Graveyard, etc. Winston doesn't believe in any of it and argues about the photography of the ghost photos.

Inside at about 9:30 am, Lilith's dad calls to see that she's okay; she separates from the group to talk to him. They discuss his upcoming visit—he'll be in town Friday and would like to take her to dinner. They discussed getting together for Thanksgiving (Lilith's mother also wants to come, and her dad promises not to throw things), and they discussed his health (an upcoming therapy might help his lungs), and his new girlfriend (she's in her thirties, the oldest woman he's dated since the divorce).

Then Randolph Winston II phones to see that his son is okay. He suggests that if III has gotten this Meadow girl into some kind of "trouble," they do know doctors who can be relied upon to be discreet... Winston assures his father that it's not like that. His father reassures him that the cost of the bodyguard is being taken care of.

They discuss plans. Is PJ going to be the source of the evil or the counterforce? Eden advises PJ to be ready to lose her virginity if needed. PJ asks her if she's ever, you know, done it. Eden hasn't because there are some, er, charms that work better if one is, um, intact. PJ wants to know if it's possible that her guardian is trying to protect her instead of destroy her.

Well, yes, it's possible, admits Eden.

Lilith wants to meet with Dr. van Nieuhoven and sound him out, Eden wants to check with Vasquez; she and Eden go out to the jeep. They're going to find a phone booth and make some phone calls.

Shortly after they pull out, Doc notices a van making a second pass by the house, and something in the pattern makes him think the plain unmarked van is doing a sweep of the area. Intuitively, he thinks someone has located the cells in which their phones were and is searching in that area. They phone

Lilith, let her know, and Doc rushes to hide the other two cars while others get weapons ready and pack.

Eden finds a small park, calls in the van as containing a flasher or some other pervert; then she returns to the laneway of the Ward farm, drops Lilith off saying, "Here's a meeting place, keep cell phones *off*." She drives off, spots the van, gets the license plate number, sees that the driver was white and there was a Hispanic fellow in the other seat.

As they're in their cars, Caleb's cellphone rings. (He didn't think it was on.) It's Wainwright, who wants to meet immediately. He's with Finch. Yes, that Finch. They'll meet in an hour at a certain beach by Cape Cod. They rendezvous with Eden, tell her what's going down.

On their way to the meeting place, Doc buys a Springfield M1A (.308 or 7.62mm) rifle with a high-powered scope, mandatory 10-round magazine. When they arrive, Doc gets into position and Morris, Caleb, and Lilith go to meet them. Finch lets Wainwright come forward, then approaches slowly, probably suspecting there's a gun pointed at him.

### **Finch's Story**

His real name is Larry Westlake. He and Barton, whose real name was Fred Highsmith, were cousins, both descended from Catherine Barton Conduitt. Some members of the family knew there was a surviving great-great-great-etc. grandmother, but they only knew her as an occasional source of money or scholarships. A couple of relatives who showed hermetic leanings were sent to Greenland; he doesn't know why or how.

In 1994, some other members of the family investigated Upton and Meadow, came up with nothing but suspicions. He and Fred were tapped to be the agents shortly after that; they kept their regular jobs (Fred was a cop, Larry was a firefighter) but kept an eye out for anything involving "Meadow". Other relatives in the FBI got them fake ID.

Great-grandmother was very concerned that the information in those books *not* make it out to the general public; he doesn't know why. He does know that the Rosicrucians want the texts and will kill to get them. He also knows a little bit about the history of the Rosicrucians in this incarnation.

## *The Campaign So Far*

When Tim Meadow's name came up, they became "Barton & Finch," and came to deal with the situation. But then Fred got killed and he's just discovered that Great-grandmother is dead. He wants away from the Rosicrucians.

He rescued Wainwright from a bad situation, and now he just wants out; he wants them to promise to destroy the documents if they get hold of them. He'll meet them again in two hours at another location.

### **Back in the Present**

Back in the present, they agree to fetch the book Caleb found and destroy both of them, as well as going on-line and destroying all copies of the texts except for the one on the CD. They do so.

Lilith still wants to quiz the doctor, and she wants to destroy the Upton house.

When they return to the new meeting location, Finch is there. He's dead, and he had been tortured.

### ***Act 7: Violence, violence, violence***

*Next session will have lots of action, to satisfy my gunbunny players. We'll start with the kidnapping/torture session, segue to the meeting place where they've just discovered Finch's body and where the Rosicrucian mercenaries are waiting. "Hands up!" If they say they've destroyed everything, then they have to be taken someplace for questioning, to extract as much*

## GM Notes

### Running the Conspiracy

Just some notes on things I think are important in running a game in which there are one or more hidden conspiracies.

- **Keep things open.** Just because you *think* it happened a certain way doesn't mean that has to be true. One of the players may suggest something that's better than what you have planned.
- **Review things once in a while.** If the players aren't putting together timelines or histories, you should do so. Keep some notes. Compare them to how you *think* things happened, just to make sure there aren't any inconsistencies.
- **You never make mistakes.** Once in a while, you'll be put on the spot and say something that, frankly, contradicts what you already have. When caught, don't sweat it: smile and say to the players, "Yes, that's interesting, isn't it?"
- **Inconsistencies are the result of enemy action.** Every time you have two facts that don't reconcile, you can think about introducing another group. It wasn't Barton & Finch at the scene of the crime, it must have been someone else, because Barton & Finch were in Cape Cod at that time. Now you have to decide whether that was a group that is for or against some other group.

Suppose you have Barton & Finch in two places at once. Is it possible they split up? If there were two people in each place, did they split up and take new partners, or is one of the pairs a different group? Is it a group who is trying to get Barton & Finch into more trouble (if so, then the pair who failed worst

is an attempt to discredit them)? Is it a splinter group of their organization who is trying to help them out?

These answers will change how you have future events happening. Because I had Barton & Finch showing up all over the place, one of the players commented that they must be part of a small organization, or they would have had other operatives. That was part of the reason they eventually ended up working for Catherine Barton. (Originally, they were with the Rosicrucians.)

## *Timeline*

- 1642:** Newton born on Christmas Day.
- 1696:** Newton moves to London as Warden of the Mint; his half-niece, Catherine Barton, moves in with him.
- 1711:** Robert Barton is killed in Quebec; his papers eventually end up in two different lots.
- 1727:** Newton destroys his papers in the presence of John Conduitt and Samuel Crell
- 1727:** Newton dies, March 20.
- 1966:** Van Nieuhoven encounters Catherine Barton; his interest in immortality is sparked
- 1968:** Van Nieuhoven family comes to US
- 1977:** Doctor's wife and daughter die.
- 1980:** Meadow and van Nieuhoven discover common interests.
- 1982:** Patience Meadow born (possibly doctor's daughter?)
- 1986:** Timothy Meadow discovers the Barton letters, learns Latin to decode the notebook. Leaves instructions with antiquarian Casey Shaw to notify him of any finds relating to Robert Barton.
- 1994:** Ann Meadow dies in explosion along with ten others attempting to create Philosopher's Stone; two besides Timothy survive (Alice Pickman and Clyde Upton); Timothy insane; Patience goes to live with Dr van Nieuhoven.
- 1994:** Detective Martin K. Martin reports on current whereabouts of Catherine Barton, now living as "Roberta Barton," (formerly "Elaine Price," formerly "Suzanne Panto," formerly "Dianne Lanchester," formerly "Elsa May") Martin's report is in Dr. van Nieuhoven's home files; Patience has met him.
- 1994-1995:** Dr. van Nieuhoven declared ward of Patience Meadow; Dr. realizes he must approach spell differently, begins to put together investors
- 1997:** Timothy Meadow said to be dead; actually, he's escaped from the Whippoorwill.
- 2000:** Dr. van Nieuhoven purchases Philosopher's Stone
- 2001:** Attack on Patience

If they track down Barton, they'll discover she died recently of van Nieuhoven's progeria...this should lead them to the whole Philosopher's Stone auction.

## *About Newton*

Things about Newton you can tell the players

- Born 25 December, 1642 in Woolsthorpe Manor, Lincolnshire; went to Trinity College, Cambridge, 1661; returned to Woolsthorpe because of plague, 1665, and returns to Cambridge in 1667; 1679, his mother died; 1687, *Principia* published; appointed Warden of the Mint, 1696; *Opticks* published, 1704; died, 1727
- Newton's pseudonym for his alchemical work was 'Jeova Sanctus Unus' -- One True God, an anagram of his latinized name (Isaacus Neutonus)
- Newton was a religious heretic who did not believe in the three-part god; Jesus was (he thought) a separate thing, not human, possibly the luminiferous ether
- in 1696, when Newton moved to London, his half-niece, Catherine Barton, moved in with him, a woman of surpassing beauty. Her brother, Robert, was killed in Quebec in 1711 (army officer). After Lord Montague, her true love, died, she later married John Conduitt, one of the first biographers of Newton. Oddly enough, no pictures of Catherine Barton have survived; the last image (a cameo) was destroyed in the 1800s.
- A close friend (former lover?) of Newton's, Fatio de Duillier, later got involved with an extreme occult group, the French Prophets; he wrote Newton for help
- Weeks before he died, Newton is known to have destroyed large numbers of his personal papers. Generally thought to be his personal letters (very few of which survive); however, there is some speculation that many of his alchemical notes were destroyed at this time.

## *About Alchemy*

- Alchemists believed there had been an older, more perfect civilization that had been closer to God and that had held lost knowledge

- The *prisca sapientia*, the synthesis of all knowledge and a unified theory of the principles of the universe, was a goal of the alchemists; they believed it had once been in the hands of humanity
- First known alchemical work: about 250 BC, Bolos of Mendes wrote *Phusika kai Mustika* (On Natural and Initiatory Things)...atypical of later works
- Hellenic alchemy developed through Alexandria (about 200-300 BC), but attributed to folks such as Hermes Trismegistus, Hermes the god, Moses
- Concepts of elixir vitae and Philosopher's Stone come from the Chinese
- Instead of Aristotle's four elements, all metals were made of sulphur and mercury (proportions determined their properties)
- In 1460 Cosimo de Medici attempted to collect alchemical works from around the world, collected the *Corpus Hermeticum*
- Roger Bacon, Albertus Magnus and Thomas Aquinas were all alchemists
- Successful alchemists (either monetarily or because they managed to create the Philosopher's Stone); some of these are listed <http://www.paxprofundis.com/parush/success.html>:

**Roger Bacon**, wrote *Speculum Alchimiae* (Mirror of Alchemy) in 13<sup>th</sup> century

**Nicolas Flamel**, created Philosopher's Stone 1382

Basil Valentine, b. ca. 1392; Benedictine monk and author of *The Twelve Keys*, instructions on creating the Stone and the Elixir; see <http://www.crystalinks.com/basilvalentine.html> for text.

Paracelsus, born 1493, according to Michael Neandor in his work *'Orbis errae Partium Succinta Explicatio* (1586) . Michael, living at the same time as Paracelsus, the most famous alchemist since Hermes himself, said that Paracelsus heated one pound of mercury in a crucible until it smoked. He produced a piece of wax in which was wrapped the powdered Stone and projected it into the mercury. He covered the crucible and left it for 30 minutes. After that time Paracelsus asked Neandor what the substance in the crucible looked like. He answered "it looked yellow, like gold." Neandor took out the yellow substance and declared that indeed it was gold. Paracelsus asked Neandor to take the gold to the goldsmith and see how much he would pay for it. It was weighed 1 pound minus half an ounce, and he was paid the due amount for it.

George Ripley, 15<sup>th</sup> century, reputed to have created Philosopher's Stone

Alexander Seton, a Scot in approx 1590s, once rescued a Dutch sailor (James Haussen), and later showed him a transmutation; Seton did another transmutation before a skeptic and a professor.

**John Dee**, died broke but probably inspired first round of Rosicrucians, ca.1605-1623

**Jean-Baptiste Van Helmont, 1618, using a powder given him by a stranger**

**Johann-Friedrich Schweitzer (Helvetius)**, who with Baruch Spinoza, provides one of the stories of a successful Philosopher's Stone in 1666; his stone also came from a stranger

**Le Comte de Ste.-Germaine**, may have been a con man or an alchemist

- Contemporaries of Newton's who were alchemists: Robert Boyle, Samuel Hartlib (circle of alchemists named for him—"Hartlib Circle" aka the "Invisible College"—but he probably provided the meeting house more than anything), Kenelm Digby, George Starkey (as Eirenaeus Philalethes), Thomas Vaughn (as Eugenius Philalethes), Ezekiel Foxcroft, Henry More (tutor to Anne Finch, Viscountess Conway)

### *Astrological information about the Black Sun.*

*Dr. Cor needs the power of the Sun for the transformation, meaning a date near Christmas, but can't afford to have the Black Sun completely conjuncted, meaning before Christmas. He needs to hold the ceremony on either October 17<sup>th</sup>, when it enters Sagittarius, or December 18<sup>th</sup>, when it enters Capricorn. October 17<sup>th</sup> gives him a fallback date and it means that the black sun is a bit more powerful. If he does it after Christmas, then the black sun is fading, yet another excuse for the failure. He can't wait too long, because by then he's supposed to have done something about this clinic. He spent the money for the clinic on the Philosopher's Stone.*

### **Quick summary**

The "black sun" is the empty focus of a planet's elliptical orbit. Each planet has its own black sun; for astrological purposes, we use Saturn (partly because it's the first black sun outside of Earth's orbit and partly because Saturn has the kind of negative associations that make you want to give it a black sun). "Black sun" is also an alchemical term for the blackening/burning stage; also associated are the crow or raven, death's head, skull and crossbones. Closest approach to Earth is June 24<sup>th</sup>, the feast day of St. John the Baptist. Alchemist Jean Dubuis said, "at that time chances of contact with eternity are maximum." Both Jung and Crowley's thelemists had things to say about the potency of the black sun.

Important black sun dates:

Feb. 18th	enters Aquarius
April 21st	enters Pisces
June 7th	turns retrograde in Pisces
June 19th	re-enters Aquarius
June 22nd	re-enters Capricorn
June 23rd	re-enters Capricorn
June 24th	opposes the visible Sun and enters Sagittarius
June 26th	enters Scorpio
June 29th	enters Libra
July 11th	turns direct in Libra
August 13th	enters Scorpio
October 17th	enters Sagittarius
December 18th	enters Capricorn
December 24th	conjuncts the visible Sun

**Long discussion**

In the case of a planet orbiting the sun in an elliptical orbit, the sun usually occupies one of the foci of the planet's orbit. The second focus is an empty point in space. This empty focus is known as the "black sun" of that planet's orbit. There is also a "black moon" (although it should really be called the "black earth") defined as the second focus of the Moon's orbit around the earth. The black suns of earth and the planets within its orbit are very close to the sun itself -- so close that it is difficult to use them for any astrological purpose. The black sun for the orbit of Venus is actually inside the sun; since the orbit of Venus is very nearly a circle, the distance between the foci of its orbit is less than the radius of the sun.

The association between Saturn and the Black Sun as an alchemical and occult symbol is traditional. In alchemy, the Black Sun represents the nigredo stage of the alchemical operation, the stage of calcination or blackening of the first matter by burning. The color black has been associated with Saturn since ancient times, and is not merely a feature found in contemporary Western Occultism. "Clothed in Black" is one of the epithets of Saturn in Vedic scripture. Also, we find the crow or raven and the death's head (the totenkopf or skull and crossbones) associated with the nigredo stage of the alchemical operation, and in Vedic texts, Saturn is described as riding a crow and carrying a skull. Finally, another of the epithets of Saturn in ancient astrology is "Great Lord Dark Sun" and "Son of the Sun." In these symbols, the Black Sun is conflated with Saturn himself.

Mystic and psychoanalyst Carl Jung wrote about the Black Sun or Sol Niger as it pertained to psychology in his alchemical

works. The psychiatrist and pioneering LSD therapist Stanislav Grof relates an anecdote of a client who spontaneously experienced a vision of the Black Sun during a session of holotropic breathing. He subsequently associated the symbol with the "core self" of the client, the hidden radiance underlying the "manifest sun" or ego. The alchemist Jean Dubuis, in a lecture before the Philosophers of Nature stated that "this black sun of Saturn is the one that emits all the mystical influences of Saturn. And at that time chances of contact with eternity are maximum." This is the meaning behind Crowley's reference in the Book of Thoth: "According to an ancient tradition, the sun is also black."

Contact with the Black Sun is associated with the experience of burning away the dross of the personality, leaving the gold or essential nature of the first matter. It is analogous in some ways to the Abyss that lies before Binah; in the thelemic holy book "Liber 231," the symbol of the Black Sun, whose Djinn is Chiva-abrahadabra-cadaxviii, is attributed to the path of Cheth, which crosses the Abyss. Much of the symbolism of Liber Cheth is appropriate to the Black Sun as a result. The pseudo-sephirah of Da'ath also resonates with the symbolism of the Black Sun. It is the invisible sun, or as Kenneth Grant refers to it, "Tiphareth Within." The planetary forces of the Tree of Life revolve around Tiphareth, but Da'ath is the empty second focus, not really a sephirah in its own right, but a void or space-mark in the Tree. This mystery is further alluded to in the God-Name of Tiphareth, "IHVH Aloah va-Da'ath." Yet further, we find the gematric result that Hebrew ThPhARTH = 1081 = Greek "Hê Abyssos," "the abyss." It would be disrespectful to the Secret Chiefs responsible for the keeping of this secret to comment further.

The closest approach of Earth to the Black Sun generally happens on June 24, the Feast Day of St. John the Baptist, and the holiest day of the Templar Calendar. On this date the Black Sun is in opposition to the visible Sun while the visible Sun is in the 93° of the zodiac (3° Cancer). The Sun and the Black Sun therefore occupy the signs associated with Ayin and Cheth, the addition of which makes 78, MZLA, the influence from Kether. This is the period during which the Black Sun is at its fastest motion (retrograde), during which it moves faster than the Moon due to its nearness to the earth.

The Black Sun is conjunct the Sun on December 24th; this is analogous to an “eclipse” of the Black Sun, although in contradistinction to a typical eclipse, the dark Sun is blotted out by the visible Sun. Some alchemists consider this a bad time in which to attempt alchemical workings, since the Black Sun, the source of “contact with eternity,” is furthest from the Earth and occluded by the visible Sun.

The motion of the Black Sun suggest several “Black Sun Feast Days,” when it changes signs or makes contacts with the visible Sun. These are as follows:

Feb. 18th	enters Aquarius
April 21st	enters Pisces
June 7th	turns retrograde in Pisces
June 19th	re-enters Aquarius
June 22nd	re-enters Capricorn
June 23rd	re-enters Capricorn
June 24th	opposes the visible Sun and enters Sagittarius
June 26th	enters Scorpio
June 29th	enters Libra
July 11th	turns direct in Libra
August 13th	enters Scorpio
October 17th	enters Sagittarius
December 18th	enters Capricorn
December 24th	conjuncts the visible Sun

These “feast days” obviously center on time of the summer solstice, when the Black Sun is moving fastest and therefore changes sign rapidly. This is the time when the energy of the Black Sun is most available and most puissant.

## Characters

### In Brief

**Catherine Barton** Immortal. (dead)

**Special Agents Barton and Finch** Barton and Finch are great-great-great-etc. grandchildren of Catherine Barton, recruited by her relatively recently when it became possible that the Newton papers had not been destroyed with her brother's death. Barton is actually Fred Highsmith, a former police officer in New York City; Finch is actually Larry Westlake, a fireman from Los Angeles. Catherine had the resources to provide them with false ID through another great-great-great grandchild. Oddly enough, their lawfirm is also Jones & Jones.

**Adam Dippel**, Frankenstein's Monster

**Levi Fleischman**, Randolph Winston's lawyer at Jones & Jones

**Portia Gilman**, early 50s, head of the Maths department at Harvard

**Morris Goldberg** (James), Private Investigator, originally hired by Dr. van Nieuhoven because he bought Martin K. Martin's business, now on retainer to Lilith & PJ; has contacts in the mob and the International Brotherhood of Electrical Workers. (Dad wanted him to be an electrician.) Drives a beat up old Reliant. Quote: "I can't work for you, that might be a conflict of interest...Ah, hell, twenty bucks is twenty bucks."

**Eden Grail** Jim; mother had a traumatic experience when young (imagine Sarah Connor) and has raised Eden to fight demons and evil. She's Lara Croft without the cheerful attitude.

**Jenny** on dispatch for the student patrol—overweight black girl, sunny disposition who keeps her head in an emergency

**Martin K. Martin**, private eye (retired and living in Florida); Morris

**PJ Meadow**, sacrificial lamb

**Blind Tom Mollet**, news seller; contacted Morris to get an unregistered handgun. Lost eyesight in a welding accident; was a sniper in the Marines before that.

**Alice Pickman**, survivor of the explosion (dead)

**Dottie Rankin**, annoying floormate, secretly in the pay of Dr. van Nieuhoven to keep an eye on PJ and break up possible “corrupting” influences; Dottie blows through her month’s allowance in two and a half weeks and needs the extra money. Besides, all she’s doing is helping PJ stay moral, right?

“**Lilith**” (**Gretchen**) **Rothman**: PJ’s roommate, first year history student; a goth who enjoys shocking people, and who has the ability to talk to the dead. She carries a tiny NAA revolver clipped to her belt buckle. She’s from the south; her father is an executive with a tobacco company.

**Blaine Sawyer**: Mathematics professor, elder womanizer

**Casey Shaw**, antiquarian: Thin stooped old man with shock of fluffy white hair; wears cardigans.

**Gregory Thatcher**, lawyer of Jones & Jones, represented Barton & Finch

**Clyde Upton**: undead alchemist (dead)

**Det. Emilio Vasquez**, police detective: born 1958, went into US Army at 16, became MP mustered out as corporal in 1982, went into police work. Nearly twenty years of service, has made detective; still married to Carmen, kids are Ramon, Suzanne, and Lupe; only Lupe is still at home.

**Will Wainwright**: Viktor; associate maths prof; needs acquaintances in Math dept....try Blaine Sawyer, elder sleaze

**Caleb Wantanabe**: Brian; history grad student, specializing in secret societies of the Byzantine empire; big scary black guy and Aikido student. NB: needs friends from class; add some friends to torture

**Randolph Winston III**: Ian; junior, starting quarterback for Harvard; in media studies, coasting on his athletic scholarship

### *Barton and Finch*

#### AFMBE

<b>Str</b>	<b>3</b>	<b>Qualities/Drawbacks</b>
<b>Dex</b>	<b>3</b>	Contact: Police 3
<b>Con</b>	<b>3</b>	Contact: FBI 3
<b>Int</b>	<b>3</b>	Resources 2
<b>Per</b>	<b>3</b>	
<b>Will</b>	<b>3</b>	
<b>LPS</b>	<b>34</b>	<b>Skills</b>
<b>EPS</b>	<b>32</b>	Drive Car 3
<b>Speed</b>	<b>12</b>	Projectile Weapon (Rifle) 4
<b>Essence</b>	<b>18</b>	Projectile Weapon (Handgun) 4
		Hand weapons (Baton) 3
		Martial Arts 4
		Lockpicking 3

		Research/Investigation 4 Questioning 3 Intimidation 3
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*Dr. Cornelius van Nienhoven*

**AFMBE**

Str	2	<b>Qualities/Drawbacks</b> Increased Essence
Dex	2	
Con	3	
Int	5	
Per	2	
Will	4	
LPS	34	<b>Skills</b> Medicine 6
EPS	32	
Speed	12	
Essence	14	

*Patience Jane (PJ) Meadow*

**AFMBE**

Str	3	<b>Qualities/Drawbacks</b> Adversary: (Guardian) Adversary: (Illuminati) Attractive 2 Resistance to fatigue 3
Dex	3	
Con	3	
Int	2	
Per	2	
Will	2	
LPS	34	<b>Skills</b> Drive car 2 Humanities 2 Language (Spanish) Language (Latin) Mathematics Music (Piano) Swimming 4 Writing 2
EPS	32	
Speed	12	
Essence	15	

For her description, see the Player Introduction

PJ should be characterized as someone with a tremendous lust for life, willing to try new things; however, as the revelations pile up showing her past being a lie, she might well become more restrained, quieter. Try to lay the groundwork for her to

Patience as a zombie lord is much like Adam Dippel; she should be wild, something unleashed, at least at first.

Str	9	<b>Qualities/Drawbacks</b> Hard to Kill (5 levels) Nerves of Steel Attractiveness 5, Cruel (Level 1)  Attack: D4x9 from fists Weak Spot: Heart Getting Around: Life-like Strength: Monstrous Strength, Damage Resistant Senses: Like the Living Sustenance: Who needs Food? All Flesh Must Be Eaten Intelligence: Language, Long-Term Memory, Problem Solving Spreading the Love Only the Dead
Dex	2	
Con	7	
Int	2	
Per	3	
Will	4	
LPS	85	<b>Skills</b> Drive car 2 Language (English, native) 4 Language (Spanish) 3 Language (Latin) 2 Science (Biology) 3 <b>Metaphysics</b> Increased Essence Pool (+40)
EPS	-	
Speed	4	
Essence	75	

### *Eden Grail*

#### AFMBE

Str	3	<b>Qualities/Drawbacks</b> Obsession: Monster hunting (-2) Adversary: Illuminati (-2) Adversary: Cops (-1) Fear of commitment (-1) Humourless (-1) Contact: Occult underground (1) Situational Awareness (2) Nerves of Steel (3) Fast Reflexes (2)
Dex	3	
Con	3	
Int	2	
Per	3	
Will	2	

LPS	34	<b>Skills</b>
EPS	32	Brawling 3
Speed	12	climbing 1
Essence	16	Dodge 3
		Driving (Car) 2
		First Aid 2
		Guns (Rifles) 3
		Guns (Handguns) 2
		Handweapons (Staff) 2
		Questioning 1
		Lockpicking 2
		Myth & Legend 2
		Notice 1
		Occult 2
		Research 2
		Rituals (countercharms) 1
		Stealth 2
		Survival 1
		Swimming 1

### Background

Here's what happened to her mother that caused her to raise Eden as a butt-kicking demon-hunter:

In 1968, her mother (who was then known as Betty Sue Raeburn) left her midwestern Christian fundamentalist home to go to California. Once there, she drifted to Pasadena, where she got a job as a stenographer. The job isn't important; what is important is that she joined a commune. Most communes rise on lofty ideals and fall on the question of who does the dishes; just past its peak, this commune was joined by a fellow who called himself Lucifer. He did this deliberately, both because it means light-bringer and to give the finger to the over-thirty crowd and their rigid concepts of God and Jesus.

Well, the casual sex in the commune was already pretty rebellious stuff for Betty Sue but this took it a whole new level. Lucifer's appearance galvanized the commune, turning it into an alternate religious experience. They would go out and commune with Pan--er, nature--on the slopes of Mount Palomar, which had been worshipped by the Indians. They went into the desert and chewed peyote. They participated in orgies that were sort of supposed to be sex magicks but were frankly just orgies, or at least everybody seemed to take it as the excuse for having orgies.

Every once in a while, Lucifer would volunteer the commune for community help projects...they'd clean up old buildings, abandoned churches, that sort of thing. One of the places was an old coachhouse behind 1033 Orange Grove Boulevard in Pasadena, in the swanky section of town. The coachhouse had been damaged in an explosion in 1952 and no one had seen fit to clean it up.

He found something there, because he started gearing up for a major ritual, stocking the peyote and other chemicals. He himself abstained from sex but he put into place a bunch of new suggestions that got the tantric level pretty high: everybody was desperately horny and nobody was getting any.

Then, on the night of June 17th, the opposition of the Black Sun, they went back to the old coachhouse, and had themselves a ritual. Your mother wasn't feeling well--to this day, she claims she was already pregnant when this happened--and she didn't do as many drugs as other folks.

At the very peak of the ritual, most folks were, um, otherwise engaged, but your mother saw him open a box that contained a severed woman's head. Her—it's—trachea was exposed, ragged with dried flesh and meat.

It opened its eyes and watched. "Babalon" was written on her forehead. Lucifer put his mouth over the exposed trachea and blew.

The head spoke. It told Lucifer something, she doesn't know what; everyone else seemed to fall asleep at that point.

Then Lucifer tried to slip away, but the entire proceedings was interrupted by four men in black. They tore Lucifer apart. They took the head. They took Lucifer's head.

Betty Sue tried to stop them. She pulled enough of one black trenchcoat off to see that it was inhuman: raw muscles bare under yellow flesh--some kind of demon, she knew.

What her parents had told her growing up was true. It might not have been perfectly accurate, but it was true: The forces of evil were mounting an assault and there was an apocalypse coming. And she would be ready, and her child would be ready, to stop it.

**AFMBE**

Str	2	<b>Qualities/Drawbacks</b> Age 266—must renew immortality
Dex	2	
Con	3	
Int	3	
Per	2	
Will	2	
LPS	34	<b>Skills</b> Whatever you need...she's 200+ years old.
EPS	32	
Speed	10	
Essence	14	

Born Catherine Barton, half-niece to Isaac Newton through his mother's second marriage. She moved in with her uncle in 1696, and became a famous beauty. Catherine was cozy with Robert Boyle, Edmund Halley, Charles Montague (first Earl of Halifax and founder of the Bank of England), Voltaire, Swift; she was the toast of the Kit-Kat Club; John Dryden wrote a poem about her.

The last surviving image of her (a cameo) was destroyed in the 1800s.

She knew of her uncle's work in alchemy, though probably not of his religious heresy. During (unspecified) conflicts with other scientists/chemists, she sent two of his notebooks to her brother, Lt. Robert Barton, for safekeeping. When he was killed in 1711, she presumed they were destroyed. She took advantage of the elixir of life her uncle had created. (He didn't use it himself.) Having lived a long life and seen what the others did with their longevity (Weishaupt, for example), she has decided her uncle was correct to destroy his alchemical papers.

She has occasionally given a hand to her descendents (scholarships, bursaries, etc.) but has stayed out of their way. Branches of the family know they have a benefactor and that it's somehow connected to Newton. Two descendents who appeared to have alchemical leanings were sent to Greenland to see if Dippel would teach them.

By 1990, she had nearly run out of elixir vitae and had failed in Dippel's auction. She heard through the grapevine about the Newton notebook that Meadow had and enlisted some of her great-great-great-etc grandchildren to investigate. They found nothing.

In 1996, she enlisted two more ("Barton" and "Finch"), set up a small fund to pay them, and told them to track down anything

involving the group in Boston. Nothing came up until this year. They didn't know she was dead by the time they began investigating.

She was living in Paris as "Roberta Barton," (formerly "Elaine Price," formerly "Suzanne Panto," formerly "Dianne Lanchester," formerly "Elsa May"). Just recently passed away, of "van Nieuhoven's progeria."

*Adam Dippel*

**AFMBE**

(This is Thom Marrion's writeup, description modified by me)

Str	9	<b>Qualities/Drawbacks</b>
Dex	2	Hard to Kill (5 levels)
Con	7	Nerves of Steel
Int	2	Attractiveness -5,
Per	3	Cruel (Level 1)
Will	4	Emotional Problem (Fear of Rejection)
		<b>Metaphysics</b>
		Age (two levels)
		Increased Essence Pool (+40)
		Attack: D4 x9 from fists
		Weak Spot: Brain, Fire
		Getting Around: Life-like
		Strength: Monstrous Strength, Damage Resistant
		Senses: Like the Living
		Sustenance: Who needs Food? All Flesh Must Be Eaten
		Intelligence: Language, Long-Term Memory, Problem Solving
		Spreading the Love Miracle of Science (-3)

LPS	85	<b>Skills</b>
EPS	-	Brawling 4
Speed	4	Climbing 2
Essence	75	Craft (Taxidermy) 5
		Disguise 3
		Humanities (Philosophy) 3
		Language (German, Native)
		Language (English) 3
		Language (Latin) 2
		Language (French) 2
		Language (Greek) 1
		Occult Knowledge (Alchemy) 5
		Science (Biology) 3
		Survival (Arctic) 3
		Survival (Mountains) 3
		Track 3
		Unconventional Medicine (Reanimation Process) 5

Mary Shelley claimed that the entire book came to her in a dream, but she already knew the story of the Mad Scientist and his Creature; the dream inspired her to base a novel on this story.

The Mad Scientist was named Johann Konrad Dippel. He was born in the early 1700s in Castle Frankenstein (which was a hospital in those days). From his birthplace, Dippel began referring to himself as “Frankenstein”. He traveled all over Europe studying alchemy, natural philosophy, and theology. Dippel had quite an interesting life during this period. He was classmates with Adam Weishaupt (founder of the Bavarian Illuminati), he discovered a lost alchemical text by Paracelsus, and eventually the doctor managed to create the Elixir Vitae and the Philosopher’s Stone.

This alchemical breakthrough allowed Frankenstein to attempt the creation of life from unlife. Frankenstein stitched together the body parts of twenty-three corpses, soaked them in the Elixir Vitae, and on a particularly stormy night managed to get lightning to pass through the Philosopher’s Stone into his creation. The Creature came to life and the Doctor named him Adam.

Frankenstein found he had no control over the monster. Adam felt lonely and rejected, horrified by his own monstrous condition. He struck back at his creator by killing the doctor’s

loved ones. Adam forced Dr. Frankenstein to teach him the art of reanimation and their first subject was the doctor's own wife whom Adam had recently slain. Her unlife was a rather short one.

Frankenstein fled north in search of the lost civilization of Thule. He hoped to find a means of controlling Adam and a way to improve the reanimation process. He never had the chance. Adam followed him and finally caught up to him in the frozen Arctic. The creature watched his creator die, and then spent the next few decades trying to follow in the doctor's footsteps. Adam is still trying to create companions for himself, but none of them has been his equal so far.

This doesn't stop the monster from trying.

Others have come over the years, those who had managed to learn the truth behind the novel. Adam fears rejection but he craves company, intellectual stimulation. He has had ongoing correspondences with many, and in this last century came up with the idea of auctioning off the Philosopher's Stone to prolong some of these acquaintances. His own moral code prevents him from giving it to people (and it amuses him to see the backbiting and conniving of those who want the stone).

### **Miracle of Science (-3)**

In order for the zombie to create more of its kind, it must stitch together the parts of various corpses and reanimate them by Weird Science/Alchemical Experimentation/Lost Necromantic Arts of Thule. Whether it involves soaking the corpse in the Elixir Vitae, running a few thousand volts through bolts in its neck, or pumping the corpse full of nanobot, the zombie will only arise if the appropriate skill roll is made. This can be Unconventional Medicine (Reanimation), Rituals (Thulian Necromantic Stitchery), Science (Nanotechnology), or whatever the ZM deems appropriate. The only Zombies who are able to create more of their kind this way are ones with Problem Solving Intelligence.

Adam creates zombies through his Unconventional Medicine and Occult Knowledge Skills. He must first roll versus Occult Knowledge (Alchemy) to prepare the creation. The parts of twenty-three corpses must be ritually attached to each other, the Elixir Vitae must be prepared (Certain exotic fruits, silver, gold and ritually prepared blood must all be boiled together) and a

Philosopher's Stone must be created (Mercury, gold, copper, silver are melted together and then crystals are added to the mix. There is a lot more to creating the Elixir Vitae and the Philosopher's Stone, but this should give the ZM and idea of how expensive it is based on the components)

**Creatures of the Creature**

The Frankenstein Monster has the ability to create life, but the resulting zombies are not as powerful as he is. They also lack the ability to make more of their kind. Only the Frankenstein Monster possesses that gift.

Str	4	Attack: D4x4 from fists
Dex	2	Weak Spot: Brain, Fire
Con	2	Getting Around: Life-like
Int	2	Strength: Strong Like Bull
Per	2	Senses: Like the Living
Will	2	Sustenance: Who needs Food? All Flesh Must Be Eaten Intelligence: Language, Tool Use 2 Spreading the Love Nobody Loves Me
LPS	15	
EPS	-	
Speed	4	
Essence	14	

## *About The Zombies*

The zombies are created by an exchange of fluids between an existing zombie (or, ideally, Patience), and a human. Normally the human dies during this process, but the elixir doesn't let them stay dead. They remain active, working on a fundamental level (Patience's hunger for the world, primarily) until their hearts are removed. Their hearts are the symbolic connection to Patience and the Stone.

In a sense, they are manifestations of Patience's id: they act out her deep needs. (For a twisted session, let Patience decide to have sex with someone and see what it does to all the zombies...)

Str	4	Attack: D4x4 from fists
Dex	2	Weak Spot: Heart
Con	2	Getting Around: Life-like
Int	1	Strength: Strong Like Ox, Damage Resistant
Per	2	Senses: Like the Living
Will	2	Sustenance: Who needs Food? All Flesh Must Be Eaten Intelligence: Animal Cunning (2) Spreading the Love Only the Dead
LPS	15	
EPS	-	
Speed	4	
Essence	13	

Her zombies are rather more different than Adam's, possibly because they have a very different connection to the power represented by the Stone.

### *Hurting The Zombies*

You can only hurt the zombies with lethal attacks to the heart.

Amputated limbs, etc. do not continue to function. If the head is removed, the zombie can still detect living people and will attempt to gouge out enough flesh to shove down its throat.

The dead can be stunned, however; one sees this all the time in the movies. Even then, the dead tend not to let go.

### *Dying fighting the zombies*

Any normal human who dies after having been infected by bodily fluids from a zombie becomes one of them. Some people may (ZM's discretion) be able to avoid this with Resisted Difficult Essence roll: The character's current Essence +D10 vs. the biting zombie's essence + D10, highest total wins. (People who've had the crap scared out of them and people bitten by Patience herself are not going to win the roll.)

The zombie rises nearly instantly, rarely taking more than 3 minutes and often only a few seconds.

### *Defeating them*

Individual zombies can be destroyed by removing or destroying the heart.

The only way to actually dismiss the zombies entirely is to remove the athame from Patience's heart.

## *What Has Gone Before*

### *General outline*

The campaign is divided into Before and After. The intent is to give the players time to learn who various NPCs are, care about some of them, discover recurring villains, before destroying it all in the rise of the zombies.

The zombies are the result of an eternal life spell gone wrong. The Bad Guys get hold of some of Isaac Newton's alchemical notes which tell them how to create the Philosopher's Stone. When plunged into the heart of someone pure (say, the sister or daughter of a player character), it transforms their blood into the elixir of life.

Once she's drained, however, she doesn't die and becomes the prototype zombie, sucking the souls out of others and transforming them into zombies.

If the Players can find her and remove the athame with the Philosopher's Stone from her heart, they might be in a position to slow or stop the zombie plague. (She'll retain her memories, if not her morals.)

Players may learn magic in the interim from other alchemical texts, before the zombies rise, there could be encounters with ghosts, a different alchemist, and Thom's version of Frankenstein's Monster.

Inspired can happen partly because alchemy placed a great emphasis on faith and purity of spirit (which sounds like the Inspired to me).

How will they find her after she splits? Well, ideally she's in love with one of the player characters, so she wants to grant him

eternal life, too. And the only other person who knows how to make it is Adam Dippel, aka Frankenstein's monster. He won't be able to any more, since the sight of her inflames him with desire and destroys the purity of heart he needs to perform the ritual.

Catherine Barton's organization wants to destroy the notebooks. The Rosicrucians (aka the Illuminati) and possibly Dippel himself are also after them, to use them. The Rosicrucians have a reasonable organization; Barton has family connections in many places but very little in the way of manpower. Neither organization is on a shoestring; each of Barton's operatives has an annual budget of \$100,000-200,000 a year, while the Illuminati operatives have access to somewhat more in terms of resources.

### ***Backstory***

Newton was one of half a dozen alchemists who succeeded in creating a Philosopher's stone; having this stone is one of the reasons he became Warden of the Royal Mint late in life.

He wrote two notebooks on the subject: the first outlined the process whereby he made the stone the four times he succeeded, and the second dealt with the calculus of miracles. Both were lost and no one but Catherine Barton Conduitt knew they existed.

The other alchemists were almost all members of the Rosicrucians (founded by John Dee and Matthias Meier), shaped by Adam Weishaupt into a more powerful secret society. (The Rosicrucians and the Illuminati were the same organization, both run by Weishaupt.)

The ability to perform alchemy is a sporadic thing; it depends on purity of connection to the underlying force. Not everyone has it. Newton's calculus mirabilis describes methods for improving the ability to get that connection and for better manipulating the flow.

The Rosicrucians have had just enough success over the centuries to know it can work, and they have been concentrating on purity. About once a decade, Dippel creates a philosopher's stone and auctions it off. The stone is sufficient to create two or three elixirs.

Cornelius van Nieuhoven is a professor of gerontology and geriatrics who has studied aging, including the senile dementias

and progeria. He's also seeking eternal life; he discovered the possibility because Catherine Barton was hit by a car in 1966 in Rotterdam in Holland; he was the attending emergency physician as a resident, and she blabbed while under sedation. As a descendant of Helvetius, van Nieuhoven was inclined to treat the idea of alchemy more seriously than others.

In the late 1970s, he attempted to grant long life to his wife and daughter but they died prematurely of old age (a condition now identified as van Nieuhoven's progeria: it's what happens when you stop taking elixir of life). This tremendous failure caused him to redouble his efforts, in order to vindicate himself and his actions.

In the late 1980s, he met Tim Meadow and discovered that Meadow had one of the Newton notebooks, and that set him on his current course. Very little matters to him now except to be proven right. In his mind, his wife and daughter volunteered to be guinea pigs, and Tim and Ann Meadow gave him permission to continue the great work with their daughter.

## *Various Mystical Doodads*

Some facts and items that might be useful in constructing the rationale.

### *mysteries*

(From <http://www.bartleby.com/65/my/mysterie.html>)

The conventional religions of both Greeks and Romans consisted of propitiation and prayers for the good of the city-state, the tribe, or the family, and only secondarily of the person. Individuals sought a more emotional religion that would fulfill their desires for personal salvation and immortality. Secret societies were formed, usually headed by a priest or a hierophant. By the 5th cent. B.C. mysteries were an important part of the fabric of Hellenic life. Although the mystic rites were kept secret, it was known that they required elaborate initiations, including purification rites, beholding sacred objects, accepting occult knowledge, and acting out a sacred drama. Some mysteries were of foreign origin, such as the Middle Eastern cults of Cybele, Isis, and Mithra; some were embodied survivals of indigenous rites. The most important mystery cults in Greece were the Eleusinian, the Orphic, and the Andanian. Since the mystery deities were associated primarily with fertility, many scholars believe that these cults were based on unrecorded primitive fertility rites. The popularity of mystery cults spread in the Hellenistic age and still more widely in Roman times.

1. See L. Farnell, *The Cults of the Greek States* (5 vol., 1896–1909); J. Campbell, ed., *Eranos Yearbooks, The Mysteries* (tr. 1955); W. Borher, *Ancient Mystery Cults* (1987); M. Meyer, ed., *The Ancient Mysteries* (1987).

See also <http://www.shamanicdimensions.net/archives.html>:

### *More about mystery cults*

From <http://www.urantia.org/papers/paper98.html>:

#### **4. THE MYSTERY CULTS**

The majority of people in the Greco-Roman world turned their attention to the spectacular and emotional mystery cults from Egypt and the Levant. The common people craved promises of salvation--religious consolation for today and assurances of hope for immortality after death.

The three mystery cults which became most popular were:

1. The Phrygian cult of Cybele and her son Attis.
2. The Egyptian cult of Osiris and his mother Isis.
3. The Iranian cult of the worship of Mithras as the savior and redeemer of sinful mankind.

The Phrygian and Egyptian mysteries taught that the divine son (respectively Attis and Osiris) had experienced death and had been resurrected by divine power, and that all who were properly initiated into the mystery, and who reverently celebrated the anniversary of the god's death and resurrection, would thereby become partakers of his divine nature and his immortality.

The Phrygian ceremonies were imposing but degrading bloody festivals. The most holy day was Black Friday, the "day of blood," commemorating the self-inflicted death of Attis. After three days celebrating the sacrifice of Attis the festival was turned to joy in honor of his resurrection.

The rituals of the worship of Isis and Osiris were more refined and impressive. The Egyptian ritual was built around the legend of the Nile god who died and was resurrected. The frenzy of the observance of these mystery cults and the orgies of their ceremonials, which were supposed to lead up to the "enthusiasm" of the realization of divinity, were sometimes most revolting.

#### **5. THE CULT OF MITHRAS**

The Phrygian and Egyptian mysteries eventually gave way before the worship of Mithras. The Mithraic cult appealed to a wide range of human nature and gradually supplanted its predecessors. This new religious ritual was a great improvement over the earlier mystery cults.

The cult of Mithras arose in Iran and long persisted in its homeland despite the militant opposition of the followers of Zoroaster. But by the time Mithraism reached Rome, it had absorbed many of Zoroaster's teachings. Through the Mithraic cult, Zoroaster's religion exerted an influence upon Christianity.

The Mithraic cult portrayed a militant god originating in a great rock, engaging in valiant exploits, and causing water to gush forth from a rock struck with his arrows. There was a flood from which one man escaped in a specially built boat and a last supper which Mithras celebrated with the sun-god before he ascended into the heavens. This sun-god (Sol Invictus) was a degeneration of the Ahura-Mazda deity Zoroastrianism. Mithras was the surviving champion of the sun-god in his struggle with the god of darkness. In recognition of his slaying the mythical sacred bull, Mithras was made immortal, the intercessor for the human race among the gods on high.

The adherents of this cult worshiped in caves and other secret places, chanting hymns, mumbling magic, eating the flesh of the sacrificial animals, and drinking the blood. Three times a day they worshiped, with special weekly ceremonials on the day of the sun-god and with the most elaborate observance of all on the annual festival of Mithras, December twenty-fifth. Partaking of the sacrament ensured eternal life, the immediate passing, after death, to the bosom of Mithras, there to tarry in bliss until the judgment day. On the judgment day the Mithraic keys of heaven would unlock the gates of Paradise for the reception of the faithful; whereupon all the unbaptized of the living and the dead would be annihilated upon the return of Mithras to earth. When a man died, he went before Mithras for judgment, and at the end of the world Mithras would summon all the dead from their graves to face the last judgment. The wicked would be destroyed by fire, and the righteous would reign with Mithras forever.

At first a religion for men with seven different orders into which believers could be successively initiated. Later on, the wives and daughters of believers were admitted to the temples of the Great Mother, which adjoined the Mithraic temples. The women's cult was a mixture of Mithraic ritual and the ceremonies of the Phrygian cult of Cybele, the mother of Attis.

## *Alchemy, It's not just for the Middle Ages Any More*

(From *Atlantis Rising*,

<http://www.atlantisrising.com/issue11/ar11alchemy.html>)

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Mention alchemy to someone and what do they usually think of? The Middle Ages with old men in some forgotten attic, laboring over bubbling flasks filled with some unknown fluid; or in front of an oven, trying to turn molten lead into gold. These are the images of the alchemist that time, mythology, and prejudicial history have handed down to us.

It is true, that many of the early alchemists were the forerunners of the modern sciences. Physics and chemistry are indebted to these early 'puffers' as they are despairingly called, for from their hours of sweat and travail, a host of modern advances came: porcelain, alcohol distillation, acids, salts, and a variety of metallic compounds, are the results of early alchemical experiments.

But if alchemy wasn't just a foolish waste of time in the search for a means to turn base metals into gold, what was it?

### **Egypt, The Mother Earth of Alchemy**

Alchemy, or "Al-Kemi," is said to be derived from Arabic or Egyptian meaning either "divine chemistry or possibly "black earth referring to the silt deposits from the annual flooding of the Nile river. However, regardless of where the word 'alchemy' began, it has come to mean a very special form of *spiritual development*.

From Plato's Greece to the European Renaissance, ancient Egypt was held to be the land, if not the origin, of all things mystical. The Egyptian god *Thoth*, called *Hermes* by the Greeks, was said to be the father of all magical arts and sciences, with numerous books on the laws governing creation being attributed to him. These books became the basis of most Western occult teachings, and are known as "The Hermetic Corpus or the "Body of Hermes, and refers to the total collection of works attributed to the 'scribe of the gods'. The teachings and practice contained in these writings are called "Hermeticism, and in the Renaissance came to include aspects of Jewish mysticism (*kabbalah*), alchemy, the use of ritual, and communication with super-celestial beings, or angels.

It is important to remember, that in the ancient world and until end of the Renaissance (16<sup>th</sup> century), magic was seen not as superstition, but as a logical and coherent means of understanding the universe and controlling ones destiny. *Magic, imagination, and magnetism* are all related, both through their root *-mag*, as well as how they are seen through the mind of the magician or alchemist.

For the magician, or even the alchemist, the universe is perceived as a reflection of the imagination of the Godhead. Its laws are consistent and logical, and if we are created in the image of the Creator, then we can also create as the Creator has - through the power of imagination. Intense imagination creates a stress on the 'fabric' of the universe, drawing to it magnetic power, thus bringing our images to fruition.

The *fundamental ideas* of Renaissance magic and alchemy are also found in Eastern yoga, and are the basis for the New Age movement, as well as hypno-therapy, guided visualizations for mental health or cancer treatment, affirmations and an assortment of other psycho-spiritual practices.

Until the last half of this century, though, most of these spiritual practices were kept secret or hidden, mostly out of fear of political or religious persecution. Hence, they became known as *occult* or "hidden". Since many of them used the same signs, symbols, and literature as contemporary religions - Christianity, Judaism, and Islam - the hidden, occult, or Hermetic arts and sciences became known as *esoteric* or the secret meaning behind 'exoteric' or everyday religious practices and dogma.

This fear of imprisonment or death, limited instruction in esoteric practices to a trusted few, and only through a process of slow, careful, symbolic rituals and cryptic teachings known as *initiations*. Each of these initiations, or *gradus*, symbolized a step, or grade, in the students *inner journey* towards illumination.

During the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> centuries dozens of initiatic orders and societies were established across Europe for the dissemination of spiritual teachings. The most prominent of them being the Rosicrucians, Freemasons, and Knights Templar. Some of them taught their members through moral instruction, such as the Freemasons. Others, such as the Rosicrucians, taught practical mysticism, the use of ritual, the structure of the universe through kabbalah, as well as *laboratory alchemy*. Many

of these organizations exist in Europe or the United States in some form today.

In alchemy however, each of its steps or phases, represents not only a interior awakening (initiation), but also a physical, practical technique performed in the laboratory. The physical, laboratory work becomes a means of verifying spiritual and psychic expansions in consciousness.

“Alchemy is an initiatic system in which you have no delusions. It is the only initiatic path where there is an objective control in the laboratory. So if your experiment shows you've gone beyond the ordinary material laws of the universe, it shows that you're an alchemist that has had an interior awakening, and that corresponds to the rule which says, 'You will transmute nothing if you have not transmuted yourself first.' Says Jean Dubuis, founder and first president of the French alchemical organization, *The Philosophers of Nature*.

Dubuis has actively practiced alchemy and related esoteric arts for nearly sixty-five years. His spiritual path began when he had a spiritual awakening at the age of twelve in the island cathedral of Mont Saint-Michel off the coast of Normandy. This awakening has led Dubuis to a lifetime of activities and intimate involvement in European esoteric circles. He has held positions in the French speaking branch of the Rosicrucian Order, AMORC, presiding over its *Illuminati* section of higher degree students; as well as various esoteric orders and societies.

After tiring of the various levels of secrecy and often self-aggrandizing use of the power such vows bring, he renounced his memberships and established *The Philosophers of Nature* (PON) to open the paths of alchemy and kabbalah to everyone of good heart and mind. This is expressed in his view of the basic philosophy behind alchemy:

“Alchemy is the Science of Life, of Consciousness. The alchemist knows that there is a very solid link between matter, life, and consciousness. Alchemy is the art of manipulating life and consciousness in matter to help it evolve or solve the problems of inner disharmony. Matter exists only because it is created by the human seed. The human seed, the original man, created matter in order to involute and evolve. You see, if we go beyond what I said, the absolute being is an auto-created being, and we must become in its image auto-created beings,” Dubuis stated during

a recent interview at the annual conference of *The Philosophers of Nature*.

A similar statement was made by fellow Frenchman and alchemist Francois Trojani, during an interview with Joseph Rowe in the Summer 1996 issue of *Gnosis*.

“It (alchemy) is the dimension of interiority and of meaning in the deep sense: the meaning of life, the meaning of my life, questions about the relationship of spirit to matter, of the purpose and value of my own actions - the questions ‘where did I come from?’, ‘why am I here?’, ‘who am I?’ I’m not saying that alchemy provides precise answers to these questions, but that it operates in the dimension where these questions arise.”

Because of Dubuis extensive professional career in electrical engineering for a major international electronics firm in France, and work in the field of nuclear physics with Nobel Prize winner Jollio-Curie, he has been described by fellow alchemists as one of the few people easily at home with either a periodic table of the elements or a kabbalistic diagram. This interest in electronics has led Dubuis to invent several devices designed to assist in experiencing out-of-body journeys and assist people in having a general initiatic experience.

“In ancient times, as human evolution was going, we passed from kabbalah to alchemy. Now, I think that with the evolution of the world, perhaps we can put in the initiatic path electronic methods. It doesn't stop people from having to work themselves, but initiatic work will be easier. This corresponds to the fact that the whole evolution of the world must be accelerated. Dubuis stated.

Dubuis stated that his ‘boxes’ are more advanced than consciousness altering devices currently on the market. His work through light and sound synchronization as due existing machines, however, through a complex series of mathematical computations, Dubuis says, that he can specify the experiences one will have with his invention. The author has experienced two generations of Dubuis ‘mind machines’ as they are called, and can attest to their superiority over existing ‘off the shelf’ equipment. The clarity, impact, focus, and lasting effect of them was quite astounding.

## Alchemy and Modern Psychology/Jung

Just as esoteric initiation seeks to repair the psychic damages in humanity, so does its step-child, modern psychology. As a result, most folks today are familiar with alchemy through the extensive writings of Swiss psychologist Carl Gustav Jung. Jung was attracted to alchemy through a series of dreams he experienced, as well as those of his patients, and their resemblance to alchemical symbols representing the stages of self-development, or *individuation*. However, for Jung, the entire alchemical work, or *opus*, was viewed from strictly psychoanalytic perspective. Transmutation was not the changing of physical matter, but of *psychological matter*, from destructive problems, into life enhancing attributes.

Some of Jung's, seminal works outlining the process of human individuation, or self-becoming, are found in his *Alchemical Studies*; in which he interprets the meaning of the key stages and symbols of alchemy to explain the internal stages of human evolution, or what alchemists call, *interior initiation*.

Laboratory alchemists cautiously point out that despite his contributions, and the critical aspect of psychological work in alchemy, Jung is not considered a *real* alchemist.

According to Dubuis, and others, for alchemy to be real alchemy, it must work on all levels of creation - spiritual, mental, emotional, *and* physical. While one or more can be left out and a transmutation of some sort effected, the results are not considered to be alchemical.

"It is true that Jung made some additions to symbolism and gave people a means to look at their interior life. As regards to alchemy, Jungian psychology shows that alchemy is a universal art and science, and can lend itself to anything, but to reduce alchemy to a therapeutic allegory is a mistake," stated House.

Russell House, of Whinfield, Illinois, is the current president of *The Philosophers of Nature*, and has studied alchemy with Jean Dubuis, Orval Graves, Frater Albertus, and Manfred Junius, several of this centuries leading laboratory alchemists. From 1989 to 1993, House also co-instructed the alchemy classes taught at Rose+Croix University, sponsored by the Rosicrucian Order, AMORC, in San Jose, California.

## Alchemy and Alternative Medicine

Along with psycho-spiritual growth, and physical transmutation, alchemy has long been associated with creating cures for 'incurable diseases' as well as near physical immortality. Dubuis has suggested that a carefully prepared *tincture*, or alchemically prepared medicine extracted with purified alcohol, made from acorns *might* prove useful in fighting cancer and some auto-immune diseases.

However, at least one of the major contributions of alchemy to alternative medicine is a little more accessible than either of these, that is, *homeopathy*.

Available in most drug stores and super markets, homeopathic medicines are based on the alchemical practices of the Swiss 16<sup>th</sup> century alchemist *Paracelsus*. However, it was not Paracelsus that created homeopathy, he only supplied the theory that "like cures like and that smaller doses of medicine could cure more easily and quickly than large doses. Alchemical tinctures, like homeopathic medicines, are created from plants, minerals, and metals. Homeopathic treatment was formulated in 1796 and introduced to the United States in 1825. In Europe alchemically prepared and homeopathic medicines are available to the general public.

According to House, "For the genuine alchemists, healing, like alchemy, must be on all levels and treat the whole being or person, and within the context of nature and evolution. The intent of the healer must offer encouragement in the interior world of the patient and not work against nature's plan of evolution. Like homeopathy, Bach Flower Remedies, or aromatherapy, alchemical medicines work on a subtle level and a crude one at the same time."

## Alchemy and Quantum Physics/Time Travel and other Weird Stuff

Since its inception alchemy has been associated with the idea of transmutation, or the fundamental changing of one thing, usually a base metal such as lead, into something else, in this case gold.

But is transmutation possible?

For alchemists past and present, the answer is a resounding "yes!"

Trojani is quoted as saying that transmutation has taken place and continues to be done. The reason given is that alchemical operations do not take place on the level of the periodic table of elements, but instead on the fabric of time and space itself. That this work on the elements on space and time energy constitutes work directly on oneself.

In fact, Dubuis, Trojani, and their predecessor Francois Jollivet-Castelot all agree that not only is transmutation possible, but that it might not require much of the high-tech, high-energy equipment we have come to associate with sub-atomic physics.

Jollivet-Castelot wrote book for the aspiring alchemist, *Comment on devient alchimiste* (1897), or "How to Become an Alchemist," outlining the range of Hermetic disciplines required, and gave practical advice on purchasing laboratory equipment, as well as the *moral* requirements of the alchemist.

Harvey Spencer Lewis, the founder and head of the American *Rosicrucian Order, AMORC*, was familiar with Jollivet-Castelot and his work. In 1915, Lewis himself is said to have transmuted a piece of zinc into gold using little more than an open flame and a crucible. The accounts of this public demonstration have been re-published several times in the organizations magazine, *The Rosicrucian Digest* (March 1942). In addition, in the August 1926 edition of, *The Mystic Triangle*, AMORC published Jollivet-Castelot's account of his own transmutation of base metal into gold, as well as the recipe for carrying it out.

In more recent times, alchemy has been investigated as a means of supplying cheap energy and for the potential creation of 'super metals'. At the *Palladian Academy's* conference in January 1997, near Vichenze, Italy, Professor Christopher McIntosh, author of *The Rosicrucians* (Samuel Weiser Publications), and member of UNESCO's Educational Office, Hamburg, Germany, mentioned that the United Nations had recently sponsored a conference of its own in which alchemy was considered as a possible tool for the creation of new alloys.

Along similar lines, Dubuis offered some insights into the phenomena of UFO's.

"First of all, there are two hypothesis for extra-terrestrials. The first hypothesis says, that on earth, if you are close to the North Pole, there is some kind of fraternity of advanced people that checks on the global functioning of humanity, and that the flying saucers are theirs. The second hypothesis is that you cannot

come from distant systems to earth in everyday physical conditions, so I think that things happen thus. In the system that they start from, they put advanced people onboard, and the speed of energy is multiplied by a hundred thousand or a million, they can come here rapidly, and when they enter the aura of the earth, they are brought back level by level and re-materialize. I don't know, and don't want to know if the Roswell (New Mexico) story is true, but the details that have been given lead me to believe it is true, because they found material that go back to the invisible where they should be. They said the brain of the person had no barrier, this means that they are people that have no barrier between the visible and the invisible worlds. I don't know about the other organs. If it is a fake, then the people who have produced it have a very big knowledge of the occult," Dubuis stated.

### **On Becoming an Alchemist**

If you are interested in becoming a laboratory alchemist, then get prepared for a long haul. The experts say that to become involved in the "Royal Art involves the synthesis of several Hermetic disciplines, among them, traditional kabbalah, astrology, tarot, and Renaissance magical theories and practice. Plant work is the first 'matter' worked on, because the principles used are the same as in the more famous, and dangerous, metallic and mineral experiments.

There are few organizations offering courses in practical alchemy, although several graduates of the famous, but now defunct, *Paracelsus Research Society*, teach what they have learned, if you can find them. PRS was established by Albert Reidel, or "Fratr Albertus", author of the now classic work for beginners, "*The Alchemists Handbook*". Manfred Junius, has combined Indian Ayurveda and Western alchemy in his more technical book, "*A Practical Handbook of Plant Alchemy*". Although his techniques require a little more laboratory equipment than those of Albertus'. Other texts exist, but are either difficult to obtain, or deal with metallic aspects of alchemy.

Those wishing more personal instruction can contact the Rosicrucian Order, AMORC in San Jose, California. However, their summer course in alchemy is often open to members only and is run irregularly. *The Philosophers of Nature* (PON) offer a correspondence course covering all aspects of "the Great Work including a highly informative two-year course on plant work,

followed by a six-year course on metals and minerals. PON also sponsors an annual week long conference, in the spring or summer, offering practical instruction, as well as a 'traveling seminar' for interested groups. Both organizations can be contacted via their Websites or traditional correspondence.

*The Philosophers of Nature*

<http://www.mcs.net/~alchemy/>

email, [alchemy@mcs.com](mailto:alchemy@mcs.com).

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