

Chapter 1 : [PPT] Download The Marrow of Alchemy PPT ebook by George Ripley - Stepor Ebook

Medulla Alchymiae (The Marrow of Alchemy) George Ripley Written by George Ripley, Canon of Bridlington, which he sent out of Italy anno To the Arch-Bishop of York.

Sent out of Italy anno , to the Arch-Bishop of York. I shall endeavor Sir, to explicate, open, and make plan to you, the Secrets of Alchymie, which I have attained to, by my Travels through Italy, and other Countries and Kingdoms for the space of Nine Years, drawing Forth, and Selecting the true Root, and Marrow of Nature by a series of experiences from its most inward Recesses, and secret Habitations. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you: Such indeed is your Life Your Works witnessing the same that you are as a healing Balm, a Refuge of Defense, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden mysteries, and made known to you the abscondite Paths of Nature, not to rejoice your outward Man only, by adding Health and long Life, heaping up Treasures, and external Honours and Applause, in the World, but to excite in you the highest Devotion to God Almighty, that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed. And in these things, I am confident of you, in whom is found a Portion and Treasure of Virtue, Prudence, Piety, and true Wisdom, but most chiefly, for that I know you yo be such a one, who has God always before your Eyes. And therefore I speak truly and fervently, and I will declare the truth to you, with all faithfulness according to the reality of my Soul; I shall Elucidate the undoubted verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of; which I have seen with my Eyes, and have handled with my Hands, and which my own self has done: Whatever I write, I shall open the same briefly and plainly beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transitory, Time is truly the most precious. Wherefore I write unto you honourable and dearly beloved Friend such things only as may be profitable; making this humble suit unto your Excellency, that the Revealed Secrets and Experiments which I send you in this little Book, may not be prostituted, or bestowed upon unworthy Men, who are naughty, or swollen up with Pride, or whose Souls are bound up in their Covetousness. I require not of you for this Secret, a great Sum of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expenses upon it; nor do I for my self desire any reward, these things agree not with the Philosophik Verity, which professes, that its Works are not chargeable and Expensive. Morienus saith, beware that you spend nothing in this Magistry of Gold. And Dastine, saith with the Value of one Noble is the whole Magistry performed. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? Raymondus saith, He that will reduce Quick Gold into thin water, must make it, do it, and Work it by its contrary. For saith he, Quick or living Gold, has in its self, four Natures, and four humours or Elements. And therefore saith he, if you putrefy its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum. Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this Separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrefy that Milk 15 days in B. For saith Lully, The Elements of Mercury may be dissolved, and being so dissolved, they may be separated. There be some that think our Resoluble Seed, or dissolved Menstruum, is the water of Argent Vive, made only by it self, because it does dissolve both Metals, and pretious Stones which we call Pearls; and so it is. Now how this dissolving Menstruum is made, not only Raymond seems to shew, but Roger Bacon in like manner in his Speculum Alchymia, were he saith, put the Body which is most weighty, into a Sistillatory, and draw forth thereof, its Sweet Rose, or Dew, with a little Wind, or Breath: For betwixt every drop of Water, comes forth a Breath, as it were of a Man, which is the

substance of Argent Vive, and which the Philosophers call our Mercury; which if it be well putrefied before hand, will then yield the more, and issue out forcibly, as it were Wild-Fire out of a Trunk, especially when the Red Fume comes. Thus have you one of our Argent Vives. This Lac Virginis is a Silver-like Water somewhat thick. Of this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together very subtil, then putting them into Balneo, that they may be dissolved; which done, take it out, and make your congelation a dry Fire, do so oftentimes, and then, etc. And therefore to confirm this, Raymundus saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished, and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: And therefore saith Avicen, it behooves you to have a great quantity of our Gold, and of our Silver, to the end, that thereby the humours may be drawn forth: He also saith, the best Mercury is brought in skins, from Mount Pasullane. Of this Mercury, Geber saith, you must labour in all your work to separate Mercury, you must labour in all your work to separate Mercury or as others read it, to convince or overcome Mercury, in commixing and conjoining; for he that cannot destroy Mercury, or undo it in its composure, cannot repair or restore it: And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of Argent Vive. Wherefore as Raymund saith, it is never congealed without a congealing Sulphur; and being congealed, you have a great secret: Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation of which thin Fume, in short space is made the true Elixir but also cleanses the Impure Metals or Alchymick Body. As to the Tincture mentioned in Sect. And herein is hidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrefy its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoined, fixed. This Alchymick Body is called Leprous Gold, wherein Gold and Silver, are in Essence and Power, but not in fight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clean and pure. The which impure Body after mundification, is a thousand times better than are the Bodies of common Sol and Luna, Decocted by natural heat. The Earth, the uncleansed Body, is to be putrified with its own Water, and afterwards nourished with its Mothers Milk, which is called the Sulphur of nature. From the which Raymundus commands an Oyl to be drawn: This Oyl does not only make the medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which dies so augment the Excellencies of those Bodies to whom it is so joined, that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of Alchimiae, which is only for the Elixir of Metals is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophic Operation. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall 1. Shew in the mineral Kingdom, the Elixir of Metals, and that after divers manners. There are three things necessary to this Art, of which you ought not to be ignorant, viz. And the thing whereof: Of all which in their proper order. On a time as I have learned, there was an Assembly of Philosophers, where the Matter of the Secret Stone, and the Manner of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and as was thought Inferior in Learning, declared his thoughts and knowledge concerning that Secret. I know saith he, the Regimens of the Fires. When they had heard what he could say, they all as amazed held their peace for a while. At length, one of the Company made answer; If this be true

which thou hast said, thou art Master of us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire. But the Fire differs after several manners; one Natural, another against Nature. The Innatural or Preternatural Fire, is a thing accidental, as heat in an Ague, being made Artificially, and called by the Philosophers a moist Fire, Our generating Water, the fire of the first Degree; and for the temperature of its Heat is called a Bath, a Stew, a Dunghill, in which Dunghill is made the putrefaction of our Stone. The Elemental fire, is that which does not Fix, Calcine and Burn, and is nourished by Combustible things. The fire against Nature which is a violent strong, Corrosive, destroying the special form of that which is dissolved therein, is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: But yet he saith, this fire which is against Nature is not the Work of our magistry, but it is the fire which is purely Natural. This he saith, because he would shew us thereby the difference between the Mineral Elixir, and the Vegetable, and the Animal. For that these three several Waters, viz. Mineral, Vegetable, and Animal, which serve for the Work divers ways. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature viz. This Mineral Water, or Fire against Nature, is drawn fire Elemental, from a certain stinking Menstruum, as Raymundas saith, and is made of four things. It is the strongest Water in the World, whose only Spirit saith he, does wonderfully increase and multiply the Tincture of the Ferment: Raymundus saith, it were better, or safer, to eat the Eyes of a Basilisk, than that Gold, which is made with the Fire against Nature. And I say also, that the things from whence the same Aquafortis is drawn is green Vitriol and Azoth: How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit, being by it vulgarly sublimed in the form of Snowy Whiteness. For want of such, Natural Vitriol, the true and natural Principle, not Artificial as Vincent saith made of Salts, Sulphurs, and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of you work you fail of your desire. Take the first Sol, Calcined with the first Water, viz. This Calcination cannot be so profitable, as it would be, unless Sol be first Mercurialized into such a thinness, as it may cleave together to that to which it must be joined in a 24 fold proportion viz. I myself have seen it so ordered and done; and then it may certainly, in a strong Bolt-head, well Luted on every side, except on Top, boiling in a strong Fire for the space of 20 days, be precipitated into a Red Powder, like Cinnabar all which I have seen performed. Every particle of this Powder you shall so fix, as that if it be put upon a Red-hot Iron Plate, its Spirit shall not fume or fly away. This Powder Dissolve with, or in our Fire against Nature; being dissolved, abstract the Water of the Fire against Nature from it, so long till the substance of the Powder so dissolved, do remain in the Vessel, as thick as an Oyl; which Oyl, first, with a soft fire, and after with a stronger, fix into dry Powder. This Work is not to be done all at once, but by little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Powder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in balneo, in a long Receptory, till it be cleanly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to evaporate, and Congeal, so ill you have a pure Stone, and of subtil parts. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie. Try this fixt Powder at Sect. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural, after this manner. First ascends a fair, weak, Phlegmatic Water, which cast away. Then a White Fume, making the Vessel appear White like milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This Menstruum, if the said Dragon against Nature was absent, would be our Fire Natural, of which we shall hereafter speak in its proper place. Raymundus saith, this Water is made of four things: The Composition of Sal Amarum; 2. Argent Vive, which is a common substance in every combustible body; 4. This compounded Water Mineral, and Water Vegetable, being mixed together, and made one Water as aforesaid, doth work contrary Operation, which is wonderful, it Dissolves and Congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it destroys and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same. These two Mineral Waters Compounded together in one,

are the two Dragons Fighting and striving to gather one against the other in the Flood of Satalia: The White Fume and the Red; and one of them shall devour the other. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exterior Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and so you will lose all your Work. This Compounded Water aforesaid, does Congeal as much as it does Dissolve, and lifts it up into a glorious Crystalline Earth. This is our Secret dissolution of the Stone, which is always done with the Congelation of its Water.

Chapter 2 : George Starkey - Wikipedia

The Marrow of Alchemy has 3 ratings and 0 reviews. Written in Latin by George Ripley, Canon of Bridlington, which he sent from Italy to the Arch-Bishop o.

Before considering further quotations from a few treatises which bear out what has been outlined in previous chapters, it is as well to investigate some more rather difficult terminology. Prepared mercury is the vapour of metals, and extracted from antimony and iron. Saturn, the planetary name given to lead in the old days, was never used to describe the metal. It is a blind designed to mislead, and invented owing to its descriptively dark nature. The first change the compound undergoes is that it becomes black in forty days or more 90 days are optimum. But if this colouring was due to lead, nothing will come of the experiment. Also note that antimony is not mentioned at all, but Mars the name given for iron is mentioned. Many alchemical adepts said that Venus is of no use for the purposes of alchemy, and looked upon it with contempt. But Philalethes claims that without Venus nothing will be achieved. We quote from his poem *The Marrow of Alchemy*. Remember Saturn is really antimony, Mars iron, and the sun gold. More detail from Philalethes: But of this mercury, if you desire, the secret for to learn, attend to me, for this is a water which yet is fire, which conquers bodies from their fixed degree, and makes them fly much like a spirit pure, this after fixing all flame to endure. Then Lo-a star into this well shall fall, and with its lustrous rays the earth shall shine, Let venus and her influence withal, for she is nurse of this stone divine, The bond of all crystalline mercury This is the spring in which our sun must die. This is the lunar juice, this is our moon, This is the Hesperion garden, happy they, who know it to prepare, for they very soon, may climb the mountain tops, where day shall banish darkness and all obscurity. The sun is gold, and the moon is a name for silver-but silver is not meant here because gold and silver may never be used together. Further from *First Principles* by Jacob Behmen: The gas will not unite easily with metals or minerals until it is embodied for that purpose. This may be done either by the thick red or white mercuries, which are the oil and water of antimony. Iron is the red man and antimony is the white wife. Later we can infer-that gold is the red man and the regulus is the white wife. Again, the regulus of antimony and iron becomes one principle, the red man, and mercury which is clear white is the white wife. All this is useful to know, although not essential, if one is reading the artful philosophers who try to hide their knowledge from dilettantes. But it is well to know that the regulus of antimony and iron is referred to as one principle; gold or silver note that we say or silver as these must not be used together is another principle, and mercury is a third, making three principles in all. In many books of the alchemists, they advise that only three principles are to be used, so always remember these three given here. The prepared mercury, of course, is not a metal at all, but is the catalyst, and only called a principle to mislead. Again, the notes in brackets are comment by the author. It is the offspring of Saturn [Saturn here is not lead, but the appearance of the black stage], and is acknowledged as such by the philosophers, and is the only and greatest secret in the art. It is necessary that it [the antimony] be freed from all superfluous and burning sulphur with which it is joined in the mine [being found in the natural state as stibnite, a sulphide], after which that which lies hidden in the centre thereof will be manifested The sign of its [raw state] right preparation is a beautiful whiteness, like the purest silver, a heavenly brightness and a wonderful glittering on the face of its fractures, like the polish of a bright sword. Arsephius calls it the most sharp vinegar of the mountains It is likewise called the philosophical mercury. These two when fused into a regulus are the one principle that is called mercury or sometimes luna. If there is any doubt about that, study the extract given above from the *Vade Mecum*, and take it for granted. Now we need salt; that is truly a liquid, a burning water, the sea water from the quotation above. It is therefore important to obtain a definite knowledge of what that mercury is, and what that is, mentioned in every case where the name mercury appears in treatises. From this it may be gathered that there are two kinds of mercury. Both are volatile and liquid in form, but one is a metal, and does not wet the hand, and the other is a liquid which will naturally do so. It is said of them, common mercury is silvery and opaque, and the philosophers mercury is not a metal, and is clear; as clear as the tears of the eyes, a beautifully clear, brilliant, and shining water. When the salt of the philosophers mercury is dissolved in common mercury, the clearness disappears,

and it becomes milky and opaque. This is the milk often mentioned. Here it should be reminded that common mercury only becomes clear and transparent by being dissolved in an acid but acid is never used in alchemy so it is seen that both kinds of mercury are opposite in nature. And the artful sages have said: Of course not, but they go on to say and agree too, that there is a despised and common substance from which, although difficult to prepare, yet with little trouble and expense may be obtained the philosophers mercury, also sulphur and salt, the same as in gold and silver. So we have to learn what the philosophers mercury is, called the mercury of the bodies; and common mercury which is the mercury of metals. The latter is only to be used after the former is made. Chapter 7 The Red Man and His White Wife The special treatise and most important work for reference which is given in full in this book, is Artephius; if one studies it closely it will be found to be full of information; every line of it is composed with a deliberate purpose. Supplementary to this work however are the following useful writings extracted from treatises by famous adepts in alchemy: Sulphur and mercury are the mineral roots, and natural principles, upon which nature herself acts and works in the mines and the caverns of the earth. Of them is produced a vapour or cloud, which is the substance and body of metals united. In the same manner, Sol, which is our sulphur, being reduced into mercury by mercury, which is the viscous water made thick, and mixed with its proper earth, by a temperate decoction and digestion, ariseth the vapour. When this vapour is returned into the earth, out of which it is drawn, and in every way spreads through or is mixed with it, as its proper womb, it becomes fixed. Thus the wise man does that by art in a short time, which nature cannot perform in less than a thousand years. Yet notwithstanding, it is not we who make the metals, but nature herself does it. Know therefore the principles upon which art works, for he who knows not these things shall never attain to the perfection of the work. The second principle of our stone is called mercury, which word stone is a simple name. One philosopher said, this stone is no stone, but that without which, nature never performs anything; which enters into, or is swallowed up by other bodies; and also swallows them up. This is simply argent vive which contains the essential power. For it is the root of metals, harmonizes with them, and is the medium which conjoins the tinctures. White and red both proceed from one root, no other bodies coming between them. But yet gold, wanting mercury, is hindered from working according to his power. Therefore, know that no stone, or other foreign thing belongs to this work. You must therefore labour the solution of the citrine body to reduce it into its first matter. For we dissolve gold so it may be reduced into its first matter, or nature and that is into mercury. For being broken and made one, they have in themselves the whole tincture both of the agent and patient. Wherefore, make a marriage, that is a conjunction between the red man and his white wife, and you have the whole secret. By themselves they are dissolved, and by themselves they bring forth what they have conceived, whereby the two are made one body. And truly our dissolution is only reducing the hard body into a liquid form, and into the nature of argent vive that the saltness of the sulphur may be diminished. Without our brass then be broken, ground, and gently and prudently managed, till it be reduced from its hard and dense body, into a thin and subtle spirit, you labour in vain. Again it is said, without sol and his shadow, no tinging virtue or power is generated. And whosoever it is that shall endeavour to make a tinging or colouring tincture without these things, and by any other means, he errs, and goes astray from truth, to his own hurt, loss and detriment. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong glass, clear and transparent, that you may see through it, all the colours appertaining, and appearing in the work; in which the spirit moving cannot pass or fly away. Let it be so closed that nothing can go out of it, so nothing can enter into it, so that your work will not be spoiled or lost. For then wanting a place of refrigeration, it will stick fast there, whereby the sulphur of the elements will not be perfected. For indeed in this work, it is necessary that they be many times elevated or sublimed, and depressed again. And the gentlest of temperate fires is that only which completes the mixture, makes thick, and perfects the work. Therefore that gentle fire is the greatest and most principal matter of the operation of the elements. Burn our brass with a gentle fire, such as that of a hen for the hatching of eggs, until the body be broken, and the tincture extracted. For with an easy decoction, the water is congealed, and the humidity which corrupteth drawn out; and in drying, the burning is avoided. The happy prosecution of the whole work consists in the exact temperament of the fire; therefore beware of too much heat, for if it be kindled before the time, the matter will be red, before it comes to ripeness and perfection, for that will bring

you to despair of attaining the end of your hopes. For the knowledge of this art does not consist in a great number of things but in unity. Our stone is one, the matter is one, the vessel is one; the government is one, and the whole art and work thereof is one, and begins in one manner, and in one manner it is finished. This is notwithstanding the philosophers have clouded their instructions with enigmatical words and phrases, so that their art may stay hidden. Digest continually, but not in haste, that is with not too great a fire; cease not, or make intermission in your work, follow not the artifice of liars, but pursue your operation to the complement and perfection thereof. Be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long decoction. Close up well thy vessel and pursue to the end. For there is no generation of things, but by putrefaction; by keeping out the air, and a continual internal motion, with an equal and gentle heat. Remember when you are in your work, all the signs and appearances which arise in every decoction, for they are necessary to be known and understood in order to bring about the perfecting of the matter. You must be sure to be incessant in your operation with a gentle fire to the appearing of the perfect whiteness. And in about the space of 40 days, the superficies or the upper part will appear black as melted pitch; and this is the sign that the citrine body is truly converted into mercury. When you see the blackness of the water to appear, be assured that the body is made liquid. This blackness the philosophers called the first conjunction, the male and female are joined together, and it is the sign of perfect union. And that part of the body which is dissolved, ever ascends or rises to the top, above all the other undissolved matter, which remains yet at the bottom. Take good notice of what is said in this paragraph, for unless the whole is dissolved into blackness, this first work is incomplete and will lead to failure. And when the humidity is reverted upon the blackness again, and by a continual soft and gentle digestion is made fixed with its earth, then it becomes white. In this white the redness is hidden; and when it is decocted and digested by the augmentation and continuance of the fire, the earth is changed into redness. This colour is called by the philosophers arsenic, and sal ammoniac, and some have called it, the thing without which no profit is to be had in the work. But whiteness appearing, there is a perfect conjunction of the bodies in this stone. But before it becomes white, you will find many colours to appear.

Chapter 3 : Alchemical Manuscripts | The Rosicrucian Order, AMORC

The Marrow of Alchemy, by Eirenius Philoponos Philalethes - the edition pictured here consists of a manuscript written, in a quarto size journal of pages, in the hand of J.W. Hamilton-Jones, from the collection of Paul Hardacre and Marissa Newell.

Early life[edit] Starkey was born in Bermuda , the first of at least five children of George Stirk, a Scottish minister and devoted Calvinist , and Elizabeth Painter. During his early years in Bermuda, Starkey displayed interest in natural history , as evidenced by his written entomological observations of various insects indigenous to Bermuda. Introduced to alchemical theory, he would later stylise himself as the "Philosopher by Fire. Despite his successful medical practice, Starkey immigrated at age 22 to London, England, in November with his wife, Susanna Stoughton, whom he had married earlier that year. Susanna is believed to be the eldest daughter of Colonel Israel Stoughton , and sister of William Stoughton , a future governor of Massachusetts. One clue points to his interest in alchemy and chemical technology. It is known that Starkey was acquiring great skill at building ovens to facilitate alchemical experiments. However, he complained that the region offered unsuitable material needed for their operation, and therefore believed that relocating to England could provide access to better material and higher quality laboratory implements as well. Imprisoned for a brief period of time, Starkey returned to the practice of alchemy and medicine upon his release in late . Additionally, he wrote and published a number of popular treatises. Yet, his most important work was written under several pseudonyms during the period prior to imprisonment when he was associated with the Hartlib circle. The most famous of these works, the *Introitus apertus ad oclusum regis palatium*, was published in after his death. Prior to the death of his father in , Starkey most likely was tutored, perhaps by his parents or learned acquaintances of the family. After the death of the elder Stirk, Starkey was sent to New England around to continue his studies. In he matriculated at Harvard College, where he was exposed to a core curriculum in the classical languages and theology in addition to courses in logic, physics, mathematics, politics, and history. Starkey earned his A. During his years at Harvard, Starkey was introduced to alchemy through the physics curriculum, which included subjects on metallic transmutation and potable gold. In addition, he acquired a thorough understanding of corpuscular matter theory that was important to his alchemist work throughout his career. He was a devoted follower of the Flemish iatrochemist Jan Baptist van Helmont , and had been tutored in the practical applications of metallurgy. His medical practice appears to have been highly successful, which included iatrochemistry. Despite his flourishing practice, Starkey decided England could provide better access to the tools required by an alchemist, which prompted him to sail for London with his wife in November . He acquired immediate acclaim in England as an alchemical savant, due in part to the well-connected network of scientific practitioners and colleagues he had been associated with in New England. However, despite his success, Starkey abandoned his patients in to pursue the "secrets" of alchemy, which included the production of pharmaceuticals and the transmutation of metallic substances. As the inventor of curative drugs and philosophical mercuries, it is reasonable to assume that Starkey was concerned with guarding these inventions and preserving his trade secrets. A few years after arriving in London, Starkey began to suffer from his own success. A variety of projects, from the manufacture of perfumes and pharmaceuticals to the production of sophic mercuries, were pulling him in different directions, straining professional relationships, and failed to generate sufficient income. The cost to personally fund these projects was leaving him financially unstable as debts increased. He was imprisoned twice for debt, and when not in prison, he avoided creditors by concealing his whereabouts. It was necessary that a beleaguered Starkey reestablish his financial footing, restore his reputation, and attract new patronage. No doubt he continued his search for the perfect liquor alchahest, a medicinal solvent whose purpose was similar to theriac , an antidotal compound that was consumed to preserve health and prevent illness. Although he continued to produce medical treatises, three political pamphlets that he wrote in along with public disputes he engaged in with other medical practitioners and the Royal College of Physicians further tainted his career. For all of his belief in the ability of the Helmontian medicines to cure disease and prevent illness, the Helmontian alchahest Starkey prepared to combat the plague

was ineffective. To the end, Starkey remained faithful to the Flemish iatrochemist that he revered. They were read by notable men of science in the seventeenth century and well into the eighteenth century, to include Boyle, Locke, Leibniz, and Newton. Indeed, his writings were influential in the emerging field of chymistry by advancing the doctrine that chemical phenomena are the result of the interaction of insensible particles accompanied by chemical forces. Pyrotechny asserted and illustrated London, The admirable efficacy of oyl which is made of Sulphur-Vive The dignity of kinship asserted Royal and other innoent blood crying aloud to heaven for due vengeance A smart Scourge for a silly, sawcy Fool, an answer to letter at the end of a pamphlet of Lionel Lockyer An Epistolar discourse to the Learned and Deservingauthor of Galeno-pale Works published under the name of Philalethes.

Chapter 4 : Starkey, George (DNB00) - Wikisource, the free online library

Levity is a decent site for finding the actual texts. Marrow of Alchemy is basically his description of alchemy. From what I can tell "marrow" just meaning "essence" or the explanation of alchemy.

Born George Stirk in Bermuda in , this prolific Paracelsian iatrochemist and associate of the renowned chemist, physicist and natural philosopher Robert Boyle, is reported to have died during the Great Plague of London in . During the course of his lifetime he authored close to thirty significant treatises. But when that gold with its own Metalline mercury is tempted and within a fit glass closed, and in a due heat digested, bye and bye it doth begin to act, for thus disposed, it is like to good seed into good ground cast, which shall augment itself in kind at last. As then each earth for each seed is not fit, so each metalline water for our art, Tis not to be desired. They who hit on our true water have the hidden part of our rare stone, which if they can espouse, and so with the sun digest, in its due house, With a due fire, I may be bold to say, that they may go to the Hesperian Tree, and pluck its apples. These are such as may, advance corporal gold to such degree, that all metals which imperfect are, it may enter, tinge, and fix to gold most rare. Lapidus then continues to investigate the great secret of the water, that is, the Secret Fire or mercury. Again, he quotes at length from The Marrow of Alchemy: But of this secret mercury; if you desire, the secret for to learn, attend to me: For this is a water which yet is fire, which conquers bodies from their degree, and makes them fly much like a spirit pure, and this after fixing all flames to endure. This water it doth flow from a fourfold spring, which is but three, which two, and which but one, is the only bath to bathe our king, This is our maydew, this our flying stone; our bird of Hermes in the mountains flying, and without voice or note is always crying. When these metals are melted, what is left, after proper distillation is only one thing â€! Then the metals and the water will result in One only thing, a black liquid in 50 days. From The Marrow of Alchemy: Which will seem fresh, and young and tender, when the souls of both are both together blended, for each by the other need to be amended. Then behold, a star into this well shall fall, and with its lustrous rays the earth shall shine, Let Venus add her influence with all, for she is nurse of this stone divine, The bond of crystalline mercury: This is the spring in which our Sun must die. Yet thou shalt with a gentle shower, wash off its blackness till a moon appear, shining most bright. Know then the day is near. Thus we have a sure start in alchemy. If the truth be told, the advice should be: Each time the black matter may be left fairly firm and be stirred up with a firm wire, so that the water enters in. Then take our mercury which is our Moon , And espouse it with the terrestrial Sun, Thus man and wife are joined, and to them soon add the reviving spirit: Of the red man one: Then of the water, four parts let there be, This mixture is our lead, which unto motion will be moved by a most gentle heat, Which must increased be until it sweat. He advises that, where possible, the metals used should be purchased in powder form to expedite the work. He also reminds the tyro to prepare a sufficient quantity of Secret Fire or mercury, and emphasises the importance of patience along with temperature control and not moving or opening the vessel once the work has begun. Advertisements Salamander and Sons Follow us via Email Enter your email address to follow this blog and receive notifications of new posts by email. Follow us via RSS.

Chapter 5 : Le Miroir Alchimique: RIPLEY The Marrow of Alchemy (Medulla Alchymiae)

â€¢ He likes her, is the thing, in a way that's foolish and forbidden and fault ridden because she's different, in the marrow of her bones and the alchemy of her blood, is irreconcilable in every way.

London, England, , medicine, alchemy. For the original article on Starkey see DSB, vol. Starkey as Philalethes. The central processes concealed in the highly allusive Philalethes treatises are expressed in plain language in a letter composed by Starkey, probably in , and sent by him to his patron Robert Boyle. Although Starkey himself was the author behind the pseudonym of Philalethes, the young American did in fact receive important information on chymistry from a variety of sources while he was still living in New England. His education at Harvard College introduced him to important components of alchemical theory, as found in contemporary natural philosophy treatises such as those of Jonathan Mitchell and William Ames. Along with his classmate John Alcocke, Starkey was initiated into the practice of alchemy by the obscure Richard Palgrave, a physician of Charlestown. Equally important, Starkey learned valuable metallurgical secrets from investors and employees of the Hammersmith ironworks at Saugus, which was in full operation during his time in New England. Unlike Boyle, Newton seems never to have met Starkey in person. Nonetheless, under the guise of Eire-naeus Philalethes, Starkey exercised a remarkable influence on Newton over a period of some thirty years. Like Newton in his chymical writings, Starkey espoused a theory that matter at the micro level is made up of complex corpuscles forming shells around a simpler nucleus; both Newton and Starkey associate these shells with the mercury and sulfur of traditional alchemy. As a result of his invective, as well as his apparently immoderate drinking, Starkey developed an unsavory reputation in some circles. This allowed his detractors to capitalize on the very story that Starkey himself had created about Philalethes, namely that Starkey was only the intermediary, rather than the author, of the Philalethan corpus. *Dissertatio* as a drunkard and liar who had merely exploited Philalethes for his own sophisticated purposes. Despite these unflattering and misleading comments, Starkey clearly deserves to be accorded a high position among the seventeenth-century practitioners of chymistry. Edited by William R. Newman and Lawrence M. University of Chicago Press, Leiden, Netherlands and New York: Dordrecht, Netherlands and Boston: Harvard University Press, ; republished with a new foreword, Chicago: Cambridge University Press, Eirenaeus Philalethes and Carl Jung. *Alchemy Tried in the Fire: Starkey, Boyle, and the Fate of Helmontian Chymistry*. Holmes and Trevor H. Newman Pick a style below, and copy the text for your bibliography.

Chapter 6 : What Exactly is "The Marrow of Alchemy" : alchemy

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Alchemy The art and science by which the chemical philosophers of medieval times attempted to transmute the baser metals into gold and silver. Alchemy is also the name of the Gnostic philosophy that undergirded the alchemical activity, a practical philosophy of spiritual purification. There is considerable disagreement as to which, the scientific or the philosophical, is the dominant aspect and the manner in which the two were integrated which to some extent varied tremendously from alchemist to alchemist. There is also considerable divergence of opinion as to the etymology of the word. One highly possible origin is the Arabic *al kīmya* chemistry, which in turn derived from late Greek *khēmeia* chemistry, from *chumeia* a mingling, or *cheein* to pour out or mix. The Aryan root is *ghu*, to pour, whence comes the modern word *gush*. Wallis Budge, in his *Egyptian Magic*, however, states that it is possible that alchemy may be derived from the Egyptian word *khemeia*, "the preparation of the black ore," or "powder," which was regarded as the active principle in the transmutation of metals. To this name the Arabs affixed the article *al*, resulting in *al-khemeia*, or alchemy.

History of Alchemy From an early period the Egyptians possessed the reputation of being skillful workers in metals, and, according to Greek writers, they were conversant with their transmutation, employing quicksilver in the process of separating gold and silver from the native matrix. The resulting oxide was supposed to possess marvelous powers, and it was thought that there resided within it the individualities of the various metals—that in it their various substances were incorporated. This black powder was mystically identified with the underworld god *Osiris*, and consequently was credited with magical properties. Thus there grew up in Egypt the belief that magical powers existed in fluxes and alloys. It is probable such a belief existed throughout Europe in connection with the bronze-working castes of its several races. See *Shelta Thari*

It was probably in the Byzantium of the fourth century, however, that alchemical science received embryonic form. There is little doubt that Egyptian tradition, filtering through Alexandrian Hellenic sources, was the foundation upon which the infant science was built, and this is borne out by the circumstance that the art was attributed to *Hermes Trismegistus* and supposed to be contained in its entirety in his works. The Arabs, after their conquest of Egypt in the seventh century, carried on the researches of the Alexandrian school, and through their instrumentality the art was carried to Morocco and in the eighth century to Spain, where it flourished. During the next few centuries Spain served as the repository of alchemical science, and the colleges at Seville, Cordova, and Granada were the centers from which this science radiated throughout Europe. The first practical alchemist was probably the Arabian *Geber*, who flourished in the early to mid-eighth century C. His *Summa Perfectionis* implies that alchemical science had already matured in his day, and that he drew his inspiration from a still older unbroken line of adepts. In Britain, the great scientist *Sir Isaac Newton* conducted alchemical research. It is surprising how little alteration is found throughout the period between the seventh and the seventeenth centuries, the heyday of alchemy, in the theory and practice of the art. The same sentiments and processes put forth by the earliest alchemical authorities are also found expressed by the later experts, and a unanimity regarding the basic canons of the art is expressed by the hermetic students of all periods, thus suggesting the dominance of the philosophical teachings over any "scientific" applications. With the introduction of chemistry as a practical art, alchemical science fell into disuse, already having suffered from the number of charlatans practicing it. Here and there, however, a solitary student of the art lingered, and the subject has to some extent been revived during modern times.

The Theory and Philosophy of Alchemy The grand objects of the alchemical art were 1 the discovery of a process by which the baser metals might be transmuted into gold and silver; 2 the discovery of an elixir by which life might be prolonged indefinitely; and there is sometimes added 3 the manufacture of an artificial process of human life see *Homunculus*. Religiously, the transmutation of metals can be thought of as a symbol of the transmutation of the self to a higher consciousness and the discovery of the elixir as an affirmation of eternal life. Basing their conclusions on the examination of natural processes and metaphysical speculation

concerning the secrets of nature, the alchemists arrived at the axiom that nature was divided into four principal regions: Nature was also divisible into the male and the female. She is the divine breath, the central fire, invisible yet ever active, and is typified by sulphur, which is the mercury of the sages, which slowly fructifies under the genial warmth of nature. Thus, the alchemist had to be ingenuous, of a truthful disposition, and gifted with patience and prudence, following nature in every alchemical performance. He recalled that like attracts like, and had to know how to obtain the "seed" of metals, which was produced by the four elements through the will of the Supreme Being and the Imagination of Nature. We are told that the original matter of metals was double in its essence, being a dry heat combined with a warm moisture, and that air is water coagulated by fire, capable of producing a universal dissolvent. These terms the neophyte must be cautious of interpreting in their literal sense, for it is likely that alchemists, other than the several frauds, were speaking about the metaphysics of inner spirituality. Great confusion exists in alchemical nomenclature, and the gibberish employed by the scores of charlatans who in later times pretended to a knowledge of alchemical matters did not tend to make things any more clear. The neophyte alchemist also had to acquire a thorough knowledge of the manner in which metals "grow" in the bowels of the earth. They were said to be engendered by sulphur, which is male, and mercury, which is female, and the crux of alchemy was to obtain their "seed" – a process the alchemical philosophers did not describe with any degree of clarity. The physical theory of transmutation is based on the composite character of metals, and on the presumed existence of a substance which, applied to matter, exalts and perfects it. This substance, Eugenius Philalethes and others called "The Light. The entire trend of the metallic kingdom was toward the natural manufacture of gold, and the production of the baser metals was only accidental as the result of an unfavorable environment. The composition of these was so veiled by symbolism as to make their precise identification impossible. Occult scholar Arthur Edward Waite, summarized the alchemical process once the secret of the stone was unveiled: There is the calcination or purgation of the stone, in which kind is worked with kind for the space of a philosophical year. There is dissolution which prepares the way for congelation, and which is performed during the black state of the mysterious matter. It is accomplished by water which does not wet the hand. There is the separation of the subtle and the gross, which is to be performed by means of heat. In the conjunction which follows, the elements are duly and scrupulously combined. It becomes more pronounced in cibation. In sublimation the body is spiritualised, the spirit made corporeal, and again a more glittering whiteness is apparent. Fermentation afterwards fixes together the alchemical earth and water, and causes the mystic medicine to flow like wax. The matter is then augmented with the alchemical spirit of life, and the exaltation of the philosophic earth is accomplished by the natural rectification of its elements. When these processes have been successfully completed, the mystic stone will have passed through three chief stages characterised by different colours, black, white, and red, after which it is capable of infinite multication, and when projected on mercury, it will absolutely transmute it, the resulting gold bearing every test. The base metals made use of must be purified to insure the success of the operation. The process for the manufacture of silver is essentially similar, but the resources of the matter are not carried to so high a degree. It cannot, however, destroy gold, nor exalt it into a more perfect metallic substance; it, therefore, transmutes it into a medicine a thousand times superior to any virtues which can be extracted from it in its vulgar state. This medicine becomes a most potent agent in the exaltation of base metals. Mary Ann Atwood, author of *A Suggestive Inquiry into the Hermetic Mystery*, and Civil War General Ethan Allen Hitchcock, author of *Remarks upon Alchemy and the Alchemists*, were perhaps the chief protagonists of the belief that, by spiritual processes akin to those of the chemical processes of alchemy, the soul of man may be purified and exalted. Both somewhat overstated their case in their assertion that the alchemical writers did not claim that the transmutation of base metal into gold was their grand object. While the spiritual quest may have been dominant, none of the passages that Atwood and Hitchcock quote was inconsistent with the physical aspect of alchemy. Eugenius Philalethes, for example, in his work *The Marrow of Alchemy*, argues forcefully that the real quest is for gold. It is constantly impressed upon the reader, however, in the perusal of esteemed alchemical works, that only those who are instructed by God can achieve the grand secret. Others, again, state that while a novice might possibly stumble upon it, unless guided by an adept the beginner has small chance of

achieving the grand arcanum. The transcendental view of alchemy, however, rapidly gained ground through the nineteenth century. Among its exponents was A. Waite, who argued, "The gold of the philosopher is not a metal, on the other hand, man is a being who possesses within himself the seeds of a perfection which he has never realized, and that he therefore corresponds to those metals which the Hermetic theory supposes to be capable of development. It has been constantly advanced that the conversion of lead into gold was only the assumed object of alchemy, and that it was in reality in search of a process for developing the latent possibilities in the subject man. Meanwhile, several records of alleged transmutations of base metals into gold have survived. He received me in his private house in the native quarter, and I was delighted to observe that the appearance of the man was in every way in keeping with my notions of what an alchemist should be. Clad in the flowing robes of a graduate of Al Azhar, his long grey beard giving him a truly venerable aspect, the sage by the eager, far-away expression of his eyes, betrayed the mind of the dreamer, of the man lost to the meaner comforts of the world in his devotion to the secret mysteries of the universe. I was well aware of the reluctance of the medieval alchemists to divulge their secrets, believing as they did that the possession of them by the vulgar would bring about ruin of states and the fall of divinely constituted princes; and I feared that the reluctance of the modern alchemist to divulge any secrets to a stranger and a foreigner would be no less. When he applied it to his eye and beheld the wonderful phenomenon of this dark speck flashing out its fiery needles on all sides, he was lost in wonder, and when I assured him that it would retain this property for a thousand years, he hailed me as a fellow-worker, and as one who had indeed penetrated into the secrets of the world. His reticence disappeared at once, and he began to tell me the aims and methods of alchemical research, which were indeed the same as those of the ancient alchemists of yore. His universal solvent he would not show me, but assured me of its efficacy. I asked him in what he kept it if it dissolved all things. I suspected that he had found some hydrofluoric acid, which dissolves glass, and so has to be kept in wax bottles, but said nothing to dispel his illusion. Yes, there was the sage, surrounded by his retorts, alembics, crucibles, furnace, and bellows, and, best of all, supported by familiars of gnome-like appearance, squatting on the ground, one blowing the fire a task to be performed daily for six hours continuously, one pounding substances in a mortar, and another seemingly engaged in doing odd jobs. One of the familiars had been on a voyage of discovery to London, where he bought a few alchemical materials; another had explored Spain and Morocco, without finding any alchemists, and the third had indeed found alchemists in Algeria, though they had steadily guarded their secrets. After satisfying my curiosity in a general way, I asked the sage to explain the principles of his researches and to tell me on what his theories were based. I was delighted to find that his ideas were precisely those of the medieval alchemists namely, that all metals are debased forms of the original gold, which is the only pure, non-composite metal; all nature strives to return to its original purity, and all metals would return to gold if they could; nature is simple and not complex, and works upon one principle, namely, that of sexual reproduction. It was not easy, as will readily be believed, to follow the mystical explanations of the sheikh. Finding his notions so entirely medieval, I was anxious to discover whether he was familiar with the phlogistic theory of the seventeenth century. I accordingly asked the chemist whether he had found that iron gains weight when it rusts, an experiment he had ample means of making. But no, he had not yet reached the seventeenth century; he had not observed the fact, but was none the less ready with his answer; the rust of iron was an impurity proceeding from within, and which did not affect the weight of the body in that way. Throughout Europe, he said, the positive alchemical doctrine had many adherents at the end of the eighteenth century and the beginning of the nineteenth. Reportedly, a "vast association of alchemists" called the Hermetic Society, founded in Westphalia in , continued to flourish in the year . About the same time several French journals announced a public course of lectures on hermetic philosophy by a professor of the University of Munich. Figuier further stated that many Hanoverian and Bavarian families pursued in common the search for the grand arcanum. Paris, however, was regarded as the alchemical Mecca. There lived many theoretical alchemists and "empirical adepts. During the s Figuier frequented the laboratory of a certain Monsieur L. In the daytime he frequently encountered them in the public libraries, buried in the study of gigantic folios, and in the evening they might be seen pacing the solitary bridges with eyes fixed in vague contemplation upon the first pale stars of night. A long cloak usually covered their meager limbs, and their untrimmed beards and

matted locks lent them a wild appearance. Their expression was generally a mixture of the most ardent hope and a fixed despair. Among the adepts who sought the laboratory of Monsieur L. He confounded the wisdom of the alchemical adept with the tenets of the modern scientist in the most singular fashion, and meeting him one day at the gate of the observatory, M. Figuiet renewed the subject of their last discussion, deploring that "a man of his gifts could pursue the semblance of a chimera. The young man recognized a limit to the research of the modern alchemists. Gold, he said, according to the ancient authors, has three distinct properties: Modern alchemists, he continued, rejected the greater part of these ideas, especially those connected with spiritual contact. In the four principal substances of oxygen, hydrogen, carbon, and azote, we have the tetractis of Pythagoras and the tetragram of the Chaldeans and Egyptians.

Chapter 7 : Marrow of the Spirit - Wikipedia

I. I shall endeavor Sir, to explicate, open, and make plan to you, the Secrets of Alchymie, which I have attained to, by my Travels through Italy, and other Countries and Kingdoms for the space of Nine Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of experiences) from its most inward Recesses, and secret Habitations.

To the Arch-Bishop of York. Transcribed by Robert Nelson. I shall endeavor Sir, to explicate, open, and make plan to you, the Secrets of Alchymie, which I have attained to, by my Travels through Italy, and other Countries and Kingdoms for the space of Nine Years, drawing Forth, and Selecting the true Root, and Marrow of Nature by a series of experiences from its most inward Recesses, and secret Habitations. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you: Such indeed is your Life Your Works witnessing the same that you are as a healing Balm, a Refuge of Defense, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden mysteries, and made known to you the abscondite Paths of Nature, not to rejoice your outward Man only, by adding Health and long Life, heaping up Treasures, and external Honours and Applause, in the World, but to excite in you the highest Devotion to God Almighty, that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed. And in these things, I am confident of you, in whom is found a Portion and Treasure of Virtue, Prudence, Piety, and true Wisdom, but most chiefly, for that I know you yo be such a one, who has God always before your Eyes. And therefore I speak truly and fervently, and I will declare the truth to you, with all faithfulness according to the reality of my Soul; I shall Elucidate the undoubted verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of; which I have seen with my Eyes, and have handled with my Hands, and which my own self has done: Whatever I write, I shall open the same briefly and plainly beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transitory, Time is truly the most precious. Wherefore I write unto you honourable and dearly beloved Friend such things only as may be profitable; making this humble suit unto your Excellency, that the Revealed Secrets and Experiments which I send you in this little Book, may not be prostituted, or bestowed upon unworthy Men, who are naughty, or swollen up with Pride, or whose Souls are bound up in their Covetousness. I require not of you for this Secret, a great Sum of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expenses upon it; nor do I for my self desire any reward, these things agree not with the Philosophik Verity, which professes, that its Works are not chargeable and Expensive. Morienus saith, beware that you spend nothing in this Magistry of Gold. And Dastine, saith with the Value of one Noble is the whole Magistry performed. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? Raymondus saith, He that will reduce Quick Gold into thin water, must make it, do it, and Work it by its contrary. For saith he, Quick or living Gold, has in its self, four Natures, and four humours or Elements. And therefore saith he, if you putrefy its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum. Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this Separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrefy that Milk 15 days in B. For saith Lully, The Elements of Mercury may be dissolved, and being so dissolved, they may be separated. There be some that think our Resoluble Seed, or dissolved Menstruum, is the water of Argent Vive, made only by it self, because it does dissolve both Metals, and pretious Stones which we call Pearls; and so it is. Now how this dissolving Menstruum is made, not only Raymond seems to shew, but Roger Bacon in like manner in his Speculum Alchymia, were he saith, put the Body which is most weighty, into a Sistillatory, and draw forth thereof, its Sweet Rose, or Dew, with a little

Wind, or Breath: For betwixt every drop of Water, comes forth a Breath, as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury; which if it be well putrefied before hand, will then yield the more, and issue out forcibly, as it were Wild-Fire out of a Trunk, especially when the Red Fume comes. Thus have you one of our Argent Vives. This Lac Virginis is a Silver-like Water somewhat thick. Of this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together very subtil, then putting them into Balneo, that they may be dissolved; which done, take it out, and make your congelation a dry Fire, do so oftentimes, and then, etc. And therefore to confirm this, Raymundus saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished, and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: And therefore saith Avicen, it behooves you to have a great quantity of our Gold, and of our Silver, to the end, that thereby the humours may be drawn forth: He also saith, the best Mercury is brought in skins, from Mount Pasullane. Of this Mercury, Geber saith, you must labour in all your work to separate Mercury, you must labour in all your work to separate Mercury or as others read it, to convince or overcome Mercury, in commixing and conjoining; for he that cannot destroy Mercury, or undo it in its composure, cannot repair or restore it: And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of Argent Vive. Wherefore as Raymund saith, it is never congealed without a congealing Sulphur; and being congealed, you have a great secret: Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation of which thin Fume, in short space is made the true Elixir but also cleanses the Impure Metals or Alchymick Body. As to the Tincture mentioned in Sect. And herein is hidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrefy its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoined, fixed. This Alchymick Body is called Leprous Gold, wherein Gold and Silver, are in Essence and Power, but not in fight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clean and pure. The which impure Body after mundification, is a thousand times better than are the Bodies of common Sol and Luna, Decocted by natural heat. The Earth, the uncleansed Body, is to be putrified with its own Water, and afterwards nourished with its Mothers Milk, which is called the Sulphur of nature. From the which Raymundus commands an Oyl to be drawn: This Oyl does not only make the medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which dies so augment the Excellencies of those Bodies to whom it is so joined, that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of Alchimiae, which is only for the Elixir of Metals is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophic Operation. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall 1. Shew in the mineral Kingdom, the Elixir of Metals, and that after divers manners. There are three things necessary to this Art, of which you ought not to be ignorant, viz. And the thing whereof: Of all which in their proper order. On a time as I have learned, there was an Assembly of Philosophers, where the Matter of the Secret Stone, and the Manner of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and as was thought Inferior in Learning, declared his thoughts and knowledge concerning that Secret. I know saith he, the Regimens of the Fires. When they had heard what he could say,

they all as amazed held their peace for a while. At length, one of the Company made answer; If this be true which thou hast said, thou art Master of us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire. But the Fire differs after several manners; one Natural, another against Nature. The Innatural or Preternatural Fire, is a thing accidental, as heat in an Ague, being made Artificially, and called by the Philosophers a moist Fire, Our generating Water, the fire of the first Degree; and for the temperature of its Heat is called a Bath, a Stew, a Dunghill, in which Dunghill is made the putrefaction of our Stone. The Elemental fire, is that which does not Fix, Calcine and Burn, and is nourished by Combustible things. The fire against Nature which is a violent strong, Corrosive, destroying the special form of that which is dissolved therein, is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: But yet he saith, this fire which is against Nature is not the Work of our magistry, but it is the fire which is purely Natural. This he saith, because he would shew us thereby the difference between the Mineral Elixir, and the Vegetable, and the Animal. For that these three several Waters, viz. Mineral, Vegetable, and Animal, which serve for the Work divers ways. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature viz. This Mineral Water, or Fire against Nature, is drawn fire Elemental, from a certain stinking Menstruum, as Raymundas saith, and is made of four things. It is the strongest Water in the World, whose only Spirit saith he, does wonderfully increase and multiply the Tincture of the Ferment: Raymundus saith, it were better, or safer, to eat the Eyes of a Basilisk, than that Gold, which is made with the Fire against Nature. And I say also, that the things from whence the same Aquafortis is drawn is green Vitriol and Azoth: How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit, being by it vulgarly sublimed in the form of Snowy Whiteness. For want of such, Natural Vitriol, the true and natural Principle, not Artificial as Vincent saith made of Salts, Sulphurs, and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of you work you fail of your desire. Take the first Sol, Calcined with the first Water, viz. This Calcination cannot be so profitable, as it would be, unless Sol be first Mercurialized into such a thinness, as it may cleave together to that to which it must be joined in a 24 fold proportion viz. I myself have seen it so ordered and done; and then it may certainly, in a strong Bolt-head, well Luted on every side, except on Top, boiling in a strong Fire for the space of 20 days, be precipitated into a Red Powder, like Cinnabar all which I have seen performed. Every particle of this Powder you shall so fix, as that if it be put upon a Red-hot Iron Plate, its Spirit shall not fume or fly away. This Powder Dissolve with, or in our Fire against Nature; being dissolved, abstract the Water of the Fire against Nature from it, so long till the substance of the Powder so dissolved, do remain in the Vessel, as thick as an Oyl; which Oyl, first, with a soft fire, and after with a stronger, fix into dry Powder. This Work is not to be done all at once, but by little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Powder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in balneo, in a long Receptory, till it be cleanly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to evaporate, and Congeal, so ill you have a pure Stone, and of subtil parts. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie. Try this fixt Powder at Sect. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural, after this manner. First ascends a fair, weak, Phlegmatic Water, which cast away. Then a White Fume, making the Vessel appear White like milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This Menstruum, if the said Dragon against Nature was absent, would be our Fire Natural, of which we shall hereafter speak in its proper place. Raymundus saith, this Water is made of four things: The Composition of Sal Amarum; 2. Argent Vive, which is a common substance in every combustible body; 4. This compounded Water Mineral, and Water Vegetable, being mixed together, and made one Water as aforesaid, doth work contrary Operation, which is wonderful, it Dissolves and Congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it destroys and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again:

It begins the Work and makes an end of the same. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of Satalia: The White Fume and the Red; and one of them shall devour the other. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exterior Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and so you will lose all your Work. This Compounded Water aforesaid, does Congeal as much as it does Dissolve, and lifts it up into a glorious Crystalline Earth.

Chapter 8 : The Marrow of Alchemy by George Ripley

Drawing Al took me all of 30 seconds, but this damn door took me 3 hours. I had to do some research to find out what the writing was. The wiki page for Fullmetal Alchemist says that each person sees a different doorway.

How to read alchemical texts An introductory study course for the perplexed by Adam McLean The study course is now available as a paperback or hardback book and also as a downloadable pdf file. BOOK The coursebook is available direct from the printer, and is sent out with trackable shipping. It is available in paperback and hardback editions. Payment can be made by Paypal or Credit Card. Price varies day to day with currency fluctuations. People nowadays have a growing access through web sites and printed books to many of the ancient alchemical texts. Unfortunately many people, though drawn to and fascinated by this material, just do not know how to read these texts. They are perplexed and frustrated that they cannot make sense of this material. Adam McLean has now created a one year study course of 24 lessons, which enables the student to read the meaning out of these texts. The first half of the course provides the students with ways of recognising the different types of alchemical text and the distinct approaches one has to take to reading different material. There are a number of exercises for the student to work through and many examples of material for them to study in connection with the lessons. Through this course the reader will become familiar with all the main types of alchemical writings, including works of practical alchemy, cosmological alchemy, alchemical allegories, theoretical and spiritual alchemy. The second half of the course provides detailed line by line readings of a number of texts, including some complete works. This course of 24 lessons is designed to be studied on a fortnightly schedule over a year. After you purchase a copy you will be emailed a link through which you can download a personalised copy as a pdf file. If I am in my workshop this can take a little as a couple of hours, but it may take a few days, say over the weekend or if I am not immediately available to deal with the order. Obstacles to understanding alchemical texts. The different types of alchemical works: How to read texts of practical alchemy. How to read coded or obscured texts of practical alchemy. How to read cosmological alchemy. Works that present philosophical theories about alchemy. The dense structure of alchemical allegories. Texts of spiritual alchemy. An interlude and summary. The Mirror of Alchemy. The Lily among the thorns. The Treasure of Treasures. The style in which a text is written - devices of rhetoric, allegory and supposed biography. How to read the transmutation stories. The devices of allegory, obscurity and paradox. The device of dialogue. A sample reading for you to undertake. A rant and a summary in place of a conclusion. If you have any questions before you purchase this course please email Adam McLean adamalchemywebsite.

Chapter 9 : In Pursuit of Gold - Alchemy in Theory and Practice - 4

The marrow of alchemy: being an experimental treatise, discovering the secret and most hidden mystery of the philosophers elixer: divided into two parts, the first containing four books chiefly illustrating the theory, the other containing three books, elucidating the practise of the art.