

55 George Starkey

George Starkey was an American, Harvard-educated, who moved to England in 1650 to be closer to the Alchemy hot-spot. Starkey is the guy who got Robert Boyle interested in alchemy.

After his arrival to England he began to promote the works of one Eirenaeus Philalethes, "Peaceful lover of truth," a publishing alchemist of some reputation. Starkey was, of course, both of them. He was a Paracelsian medicinal alchemist.

“ *The Admirable efficacy, and almost incredible Virtue of true Oyl*

Of this most noble Liquor, and not vulgar Medicine, the noble *Helmont* writeth thus in his excellent Discourse concerning the Tree of Life.

In the year 1600, a certain man belonging to the Camp, whose Office was to keep account of the Provision of Victuals which was made for the Army, being charged with a numerous Family of small Children, unable to shift for themselves, himself being then 58 years of Age, was very sensible of the great care and burden which lay upon him to provide for them, while he lived, and concluded, that should he dye, they must be inforced to beg their bread from door to door, whereupon he came (saith Helmont) and desired of me something for the preservation of his life. I then (being a young man) pityed his sad condition, and thus thought with my self, the fume of burning Sulphur, is by experience found powerfully effectual, to preserve Wines from corruption. Then I recollecting my thoughts, concluded that the acid liquor or Oyl, which is made of Sulphur Vive,² set on fire, doth of necessity contain in it self this fume, yea, and the whole odor of the Sulphur, in as much as it is indeed nothing else, but the very Sulphurous fume imbibed, or drunk up in its Mercurial Salt, and so becomes a condensed liquor. Then I thought with my self, Our blood being (to us) no other then as it were the Wine of our life, that being preserved, if it prolong not the life, at least it will keep it sound from those many Diseases which proceed originally from corruption, by which means the life being sound, and free from diseases, and defended from pains and grief, might be in some sort spun out to a further length than otherwise. Upon which meditated resolution, I gave him a Viol glass, with a small quantity of this Oyl, distilled from Sulphur Vive burning, and taught him (moreover) how to make it as he should afterward need it; I advised him of this liquor, he should take two drops before each Meal in a small draught of Beer, and not ordinarily to exceed that Dose, nor to intermit the use of it, taking for granted, that two drops of that Oyl contained a large quantity of the fume of Sulphur, the man took my advice, and at this day in the year 1641 he is lusty and in good health, walks the Streets at Brussels, without complaint,

and is likely longer to live, and that which is most remarkable, in this whole space of forty one years, he was not so much as ill, so as to keep his Bed, yea, although (when of great age) in the depth of Winter, he broke his Leg, near to his Ankle-Bone, by a fall upon the Ice, yet with the use of this Oyl, he recovered without the least Symptome of a Fever, and although in his old age, poverty had reduced him to great straits, and hardship, and made him feel much want of things necessary for the comfort and conveniency of Life; yet he lives healthy and sound, though spare and lean. The old mans name is *John Mass*, who waited upon *Rithovius* Bishop of *Ypre*, in his Chamber, where the Earls of *Horne*, and *Egmond* were beheaded by the Duke of *Alva*, and he was then 25 years of age, so that now he is compleat 99 years of age, healthy and lusty, and still continues the use of that liquor daily.

Thus far *Helmont*, which relation as it is most remarkable, so it gives the Philosophical reason of his advice, on which it was grounded: And elsewhere the same Author relates how by this liquor he cured many dangerous deplorable Fevers, which by other Doctors had been given over for desperate. And in other places he commends it as a peerless remedy to assuage the insatiable thirst which accompanies most Fevers.

To which relation and testimony of this most learned Doctor, and acute Philosopher, I shall add my own experience.

I find it a rare preservative against corruption, not only in living Creatures, but even in dead flesh, Beer, Wine, Ale &c. a recoverer of dying Beer, and Wines that are decayed, a cure for Beer, when sick and roping; Flesh by this means may be preserved so incorruptible, as no embalming in the World can go beyond it, for the keeping of a dead Carcase, nor Salting come near its efficacy, as to the conserving Meat, or Fowles, or Fish, which by this means, are not only kept from corruption, but made a mumial Balsome, which is itself a preservative from corruption, of such as shall eat thereof, which being a curious rarity and too costly for to be made a vulgar experiment, I shall pass it over, and come to those uses which are most beneficial and desirable.

It is an excellent cleanser of the Teeth, being scoured with it, they will become as white as the purest Ivory, and the mouth being washed with Oyl dropped in water or white-Wine, so as to make it only of the sharpness of Vinegar, it prevents the growing of that yellow scale which usually adheres to the Teeth, and is the forerunner of their putrefaction. It prevents their rottenness for future, and stops it (being begun) from going farther, takes away the pain of the teeth, diverts Rheums, and is a sure help for the strong favour of the Breath, making it very sweet. In a word, there is not a more desireable thing can be found, for such who would have clean or sound Teeth, or sweet Breath, or to be free from Rheums: for which use let the water be made by dropping this Oyl into it, as sharp as Vinegar, as I said before.

Against a tickling cough and hoarsness, it is a rare remedy, not only taken two or three drops, twice a day inwardly, in the usual drink one useth before each meal, but also by gargling the Throat with it, and (so used) it is excellent against swelled Throats, *Angina's*, *Struma's*, Palates of the mouth inflamed, or the *Uvula* of the Throat, or the *Almonds* of the Ears, which are (usually said then to be) fallen; It is excellent also against the Head-ach, and to divert Rheums from the Eyes, to wash the Temples therewith, likewise to take away *Tetters*, *Morphew*, *Itch*, or *Scabs*, this dropped in water is a pleasant, safe, and effectual remedy.

Besides which outward applications, it is a Lord internally taken, preventing corruption, rooting out the seeds thereof, though never so deeply concealed in the body, and upon that score opening inveterate obstructions, eradicating old pains, and preventing otherwise usual relapses into Stranguretical, Colical, or Arthritical pains: it is abstersive, cleansing all Excrementitian setlings in the Mesaraick or Mesenterial Vessels, and so cutting off the original sourse, and taking away the cause of putrefactive corruption, which is the productive beginner of very many diseases.

On this score it lengthens the life, and frees the body from many Pains and Ailes, to which otherwise it would be subject. It is a pleasant remedy, having only a little sharpness, which to the Palate is most gratefull, and yet this Acidity is contradistinct from that Acidity which is the forerunner of putrefaction, which it kills and destroys, as the Acidity of Spirit of Vitriol is destroyed by the fixed Acrimony of its own *Caput mortuum*, or that of Vinegar, by the touch of *Cerusse* or *Minium*.

Præternatural heat and thirst in Fevers is no way allayed so speedily and easily, as by this, nor is there any thing that for a constant continuance may be more safely and profitably taken; Spirit of Salt (such as the noble *Helmont* speaks of) alone may be joyned with this, for its safety, and continual use with profit, especially in Nephritical distempers and the heat or sharpness of Urine.

Now as this is so noble a medicine, so there is none in the World more basely adulterated and counterfeited, our wise Doctors commending for it (*quid pro quo*) an adulterated mineral acidity of Vitriol, distilled in a Retort from vulgar Sulphur, which the Apostate Chemists prepare, and sell for, and the Knavish Apothecaries use, and give to their Patients instead of this true Spirit, which if sincere is clear as water, ponderous, and exquisitely acide, made of Sulphur Vive only, set on Fire without any other mixture, and the fumes received in a broad Glass, fitted for the purpose, vulgarly called a *Campana* or *Bell*, from its shape or likeness.

Most sottish is that Maxime of the Doctors, that Spirit of Sulphur and Vitriol are of one nature, when experience teacheth, that the meer Acetosity of Vitriol (which brings over nothing of its excellent vertue) will dissolve Argent Vive,

which the strongest Spirit of Sulphur, truly, and not sophistically made, will not touch, nor will that recover Beer or Wines, or preserve them, as this will do, one therefore is an unripe *Esurine Acetosity*, of little vertue: the other a Balsom of an Antidotary vertue, a preservative against corruption, and upon that score nothing can be used more effectually as a preservative against, or a remedy in, *Contagious Fevers, Small-Pox, Measles, or Pestilence* than this, nor more ridiculously than the other, which being drawn from the vulgar Sulphur, that hath an infection of malignity mixed with it (which it took from the Arsenical nature of the Minerals from which it was melted) adds nothing of vertue to the crude vitriolate Spirits, but only that which was before of little vertue, to become a Medicine of more danger and hazard, but not a jot more goodness, than it was when first drawn from the Vitriol; which being of it self clear and crude, is for to deceive the ignorant (by its Colour) tinted with some Root or Bark. Thus the credulous world is imposed on and cheated, while instead of most noble remedies (in name promised) adulterated trifles are produced, to the Disparagement of Art, and the scandal and reproach of the professors [of] Medicine.

To discover which abuses, and vindicate true Art, I have made my Præludium, concerning this Oyl or Spirit of Sulphur, the vertues of which (if truly and faithfully made) are so eminently remarkable, and almost incredibly efficacious, that I thought it not unworthy my pains, in a few lines to communicate to the studious Reader, both what real benefit is to be expected from the true, and what injury is done to deluded (at least) if not destroyed Patients, by the Sophisticate Oyl of Sulphur.

Note that spelling has improved drastically from that of John French, since the publication of several English Dictionaries in the 1650's of up to 10,000 words. Some words are still out there in the wild.



My reading of the following is when I realized what the alchemists were up to. It is Starkey's commentary on George Ripley's poetic epistle to the king on the subject of transmutation.

“ From An Exposition Upon Sir George Ripley's Epistle to King Edward IV

This Epistle as it was immediately written to a King, who was in his Generation, both wise and valiant; so it doth comprize the whole secret, both learnedly described, and yet artificially vailed. Yet as the Author testifieth, that in this Epistle he doth plainly untie the main knot; So I can, and do testifie with him,

that there is nothing desirable for the true attaining of this Mystery, both in the Theory and Practick of it, which is not in this short Epistle fully taught. This then I intend as a Key to all my former writings, and assure you on my faithful word, that I shall not speak one word doubtfully or Mystically, as I have in all my other writings, seeming to aver some things, which taken without a Figure, are utterly false, which we did only to conceal this Art. This Key therefore we intend not to make common; and shall intreat you to keep it secret to your self, and not to communicate it, except it be to a sure friend, who you are confident will not make it publick: And this request we make upon very good grounds, knowing that all our writings together, are nothing to this, by reason of the contradictions, which we have woven into them, which here is not done in the least measure. I shall therefore in this Epistle take up a new Method, and that different from the former, and shall first draw up the substance of the Philosophy couched in this Epistle, into several conclusions, and after elucidate the same.

The first Conclusion is drawn from the Ninth Stave [i.e. stanza] of this Epistle, the eight first Staves being only complementall; and that is, That as all things are multiplied in their kind, so may be Metalls, which have in themselves a capacity of being transmuted, the imperfect into perfect.

The second Conclusion in the Tenth Stave is, That the main ground for the possibility of transmutation, is the possibility of reduction of all Metalls, and such Minerals as are of metallick principles, into their first Mercurial matter.

The third Conclusion is in the Eleventh Stave, that among so many Metaline and *Mineral Sulphurs*, and so many *Mercuries* there are but two *Sulphurs* that are related to our work, which *Sulphurs* have their *Mercuries* essentially united to them.

The fourth Conclusion from the same Stave is, That he who understands these two *Sulphurs & Mercuries* aright, shal find that the one is the most pure red *Sulphur of Gold*, which is *Sulphur in manifesto*, and *Mercurius in occulto*, and that other is most pure white *Mercury*, which is indeed true *Quicksilver in manifesto*, and *Sulphur in occulto*, these are our two Principles.

The fifth Conclusion from the Twelfth Stave is, That if a mans Principles be true, and his Operations regular, his Event will be certain, which Event is no other then the true Mystery.

These Conclusions are but few in number, but of great weight or concernment; the Amplification, Illustration and Elucidation therefore of them, will make a son of Art truly glad.

Stave IX.

For the First; Forasmuch as it is not for our purpose here to invite any to the Art, only intending to lead and guide the sons of Art; We shall not prove the possibility of *Alchymy*, by many Arguments, having done it abundantly in another Treatise. He then that will be incredulous, let him be incredulous; he that will cavil, let him cavil; But he whose mind is perswaded of the truth of this Art and of its Dignity, let him attend to what is in the Illustration of these Five Conclusions discovered, and his heart shall certainly rejoyce. We shall therefore briefly illustrate this 1st Conclusion, and insist there more largely, where the secrets of the Art are most couched.

For this first, which concludes in effect the truth of the Art, and its validity; he that would therein be more satisfied in it, let him read the *Testimony of the Philosophers*: And he that will not believe the Testimony of so many men, being most of them men of renown in their own times, he will cavil also against all other Arguments.

We shall only hold to *Ripley's* Testimony in this our Key, who in the Fourth Stave, assures the King that at *Lovain* he first saw the greatest and most perfect secrets, namely, the two *Elixirs*; and in his following Verses, craved his confident credit, that he himself hath truly found the way of secret *Alchymy*, and promiseth the discovery of it to the King, only upon condition of secrecy.

And in the Eighth Stave, though he protests never to write it by Pen, yet proffers the King at his pleasure, to shew him ocularly the Red and White Elixir, and the working of them, which he promiseth will be done for easie costs in time. So then, he that will doubt the truth of this Art, must account this Famous Author for a most simple mad Sophister, to write and offer such things to his Prince, unless he were able in effect to do what he promised; from which imputation, his Writings, and also the History of him, of his Fame, Gravity, and Worth, will sufficiently clear him.

Stave X quoted; selections from commentary

We come to the second Conclusion; the substance of which is, that all Metalls, and Bodies of Metalline Principles, may be reduced to their first Mercurial Matter; And this is the main and chief ground for the possibility of Transmutation. On this we must insist largely and fully, for (trust me) this is the very hinge on which our secrets hang.

First, Then know that all Metalls, and several Minerals have Mercury for their next matter, to which (for the most part, nay indeed always) there adheres, and is Con-coagulated an external Sulphur, which is not Metalline, but distinguishable from the internal Kernal of the Mercury.

This *Sulphur* is not wanting even in common *Argent Vive*, by the Mediation of which, it may be precipitated into the form of a drie Powder: Yea, and by a Liquor well known to us, (though nothing helping the Art of Transmutation) it may be so fixed, that it may endure all Fires, the Test and Coppel, and this without the addition of any thing to it, but the Liquor (by virtue whereof it is fixed) coming away intire, both in its *Pondus* and Virtue. This *Sulphur* in Gold and Silver is pure, in the other Metalls less pure; Therefore in Gold and Silver it is fixed, in others it is fugitive: in all the Metalls it is coagulated, in *Mercury* or *Argent Vive*, it is coagulable; in *Gold*, *Silver* and *Mercury* this *Sulphur* is so strongly united, that the Antients did ever judge *Sulphur* and *Mercury* to be all one; but we by the help of a Liquor, the Invention of which in these parts of the world we owe to *Paracelsus*, (though among the *Moors* and *Arabians*, it hath been, and is (at this day) commonly known to the acuter sort of *Chymists*). By this I say, we know that the Sulphur which is in *Mercury* coagulable, and in the Metals coagulated, is external to the Internal nature of Mercury, and may be separated in the form of a tinted Metallick Oyl, the remaining *Mercury* being then void of all *Sulphur*, save that which may be called its Inward or Central *Sulphur*, and is now incoagulable of it self, (though by our *Elixir* it is to be coagulated) but of itself, it can neither be fixt nor precipitated, nor sublimed, but remains un-altered in all corrosive waters, and in all digestions of heat . . . There is then but one only humidity, which is applicable unto our Work, which certainly is neither of *Saturn* nor *Venus*, nor is drawn from any thing, which nature hath formed, but from a substance compounded by the Art of the Philosopher . . .

Our Art therefore is to compound two Principles (one in which the *Salt*, and another in which the *Sulphur* of Nature doth abound), which are not yet perfect, nor yet totally imperfect, and (by consequence) may therefore (by our Art) be changed or exalted . . . and then by Common *Mercury* to extract not the *Pondus*, but the Coelestial virtue out of the compound; which virtue (being Fermental) begets in the common Mercury an Offspring more noble then it self, which is our true *Hermaphrodite*, which will congeal it self, and dissolve the Bodies: Observe but a grain of Corn, in which, scarce a discernable part is Sprout, and this Sprout, if it were out of the Grain, would die in a moment; the whole grain is sown, yet the Sprout only produceth the Herb: So is it in our Body, the Fermental Spirit that is in it, is scarce a third part of the whole, the rest is of no value, yet all is joyned (in the composition) and the *faeculent corporeous* parts of the Body come away with the dregs of the *Mercury* . . . In all truth I tell you, that if you should take our imperfect compound Body, per se, and *Mercury per se*, and Ferment them alone, though you might bring out of the one a most pure *Sulphur*, and out of the other *Mercury of Mercury*, which is the Nut of Mercury, yet with these thou couldest effect nothing, for Fermental virtue is the wonder of the world, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Flesh, Blood, Stones, Minerals, and every thing; seek then for it only, and rejoyce in it, as in a deservedly invaluable treasure . . . We conclude then, that all operations

for our *Mercury*, but by common *Mercury*, and our Body according to our Art, are erroneous, and will never produce our Myserie, although they be otherwise, Mercuries never so wonderfully made. For as the Author of the *New Light*, saith, *No Water in any Island of the Philosophers was wholsom, but that which was drawn out of the reigns of Sol and Luna*. Wilt thou know what that means, *Mercury* in its pondus and incombustibility is *Gold fugitive*, our Body in its purity is called the *Philosophers Luna*, being far more pure than the imperfect Metals, and its *Sulphur* also as pure as the *Sulphur* of *Sol*, not that it is indeed *Luna*, for it abides not in the fire . . .

Stave XII Quoted

Thus come we to the last Conclusion, which is, that if a Mans Operations be Regular and his Principles true, his end will be certain, (*viz.*) the Mastery.

O Fools and Blind that do not consider how each thing in the world hath his proper Cause and Progress in Operation; Think you, if a Seaman should with a gallant Coach, intend to Sail to any place beyond Sea, he would not find his attempt to be foolish; Or if with a Ship gallantly furnished, he should Row at Random, he may not sooner stumble on an infortunate Rock, then arrive at the golden Coast: Such fools are they who seek our secret in trivial matters, and yet hope to find the Gold of *Ophir*. For the more exact Guiding of your practice, take notice of these Twenty Rules following.

1. Whatever any Sophister may suggest unto you, or you may read in any Sophistical Author; yet let none take you from this ground, (*viz.*) That as the end you look for is Gold: so let Gold be the subject on which you work, and none other.

2. Let none deceive you with telling you, that our *Gold* is not common, but Philosophical; for common *Gold* is dead, which is true: But as we order it, there is made a quickening of it, as a grain of Corn in the Earth is quickened.

So then in our work, after six Weeks, *Gold* that was dead, becomes quick, living, and spermatical; and in our composition, it may be called *Our Gold*, because it is joyn'd with an Agent that will certainly quicken it: So a Condemned Man, is called a Dead Man, though at present living.

3. Besides Gold, which is the Body or Male, you must have another Sperm, which is the Spirit and Soul, or Female, and this is *Mercury*, in Flux and Form like to common Argent Vive, yet more clean and pure.

There are many, who instead of *Mercury*, will have strange Waters or Liquors, which they stile by the name of *Philosophical Mercury*; Be not deceived by them, for what a Man sows, that he must look to reap: If thou shalt sow thy Body in any

Earth, but that which is Metalline and Homogeneous to it; thou shalt instead of a *Metalline Elixir*, reap an unprofitable *Calx*, which will be of no value.

4. Our *Mercury* is in substance one with common *Argent Vive*, but far different in Form; For it hath a Form Coelestial, Fiery, and of excellent Virtue: and this is the Nature which it receives by our Artificial Preparation.

5. The whole Secret of our Preparation, is, that thou take that Mineral which is next of kin to Gold, and to *Mercury*; Impregnate this with Volatile Gold, which is found in the reins of *Mars*, with this purifie your *Mercury* until seaven times are past, then it is fitted for the Kings Bath.

7. This *Mercury* thus actuated, is after to be distilled in a Glass retort twice or thrice; and that for this reason, because some Atoms of the Body may be in it, which were insensibly left in the Preparation of the *Mercury*, afterwards it is to be cleansed well with Vinegar and *Sal-armoniack*, then is it fit for the work.

10. . . . Our Sophism lies only in the two kinds of Fire in our work: the Internal secret Fire, which is Gods Instrument, hath no qualities perceptible to man, of that Fire we speak often, and seem yet to speak of the External heat; and hence arise among the unwary many Errours. This is our Fire which is graduated, for the External heat, is almost linear all the work, to the white work, it is one without alteration, save that in the seaven first days we keep the heat a little slack for certainty and security sake, which an experienced Philosopher need not do.

But the Internal governing heat is insensibly graduated hourly, and by how much that is daily vigorated by the continuance of Decoction, the Colours are altered, and the Compound maturated: I have unfolded a main knot unto you; take heed of being insnared here again.

11. Then you must provide a Glass Tun, in which you may perfect your work, without which you could never do any thing; Let it be either Oval or Spherical, so big in reference to your Compound, that it may hold about twelve times the quantity of it within its Sphere, let your Glass be thick and strong, clear, and free of flaws, with a neck about a Span or Foot long; In this Egg put your matter, sealing the neck carefully, without flaw, or crack, or hole, for the least vent will let out the subtile Spirit, and destroy the work . . .

12. You must then provide your self with a Furnace, by wise men called an Athanor, in which you may accomplish your work; nor will any one serve in your first work; But such a one in which you may give a heat obscurely red at your pleasure, or lesser, and that in its highest degree of heat, it may endure twelve hours at the least.

This if you would obtain; Observe, First, that your nest be no bigger then to contain your dish with about an Inch vacancy at the side where the Vent-hole of your Athanor is for the Fire to play.

Secondly, Let your Dish be no bigger then to hold one Glass with about an inch thickness of Ashes between the Glass and side, remembring the word of the Philosopher, One Glass, One Thing, One Furnace; for such a Dish standing with the bottom level to the vent-hole, which in such a Furnace ought to be but one, about three Inches Diameter, sloping upwards, will with the stream of Flame, which is always playing to the top of the Vessel, and round about the bottom, be kept always in a glowing heat . . .

Fifthly, Let the top of your Furnace be closed to an hole which may but just serve for casting in of Coals about three Inches Diameter or Square, which will keep down the heat powerfully.

13. . . . Since then you know that your work appertains all to the Mineral Kingdom, you must know what heat is fit for Mineral Bodies, and may be called a gentle heat, and what violent; First, now consider, where Nature leaves you, not only in the Mineral Kingdom, but in it to work on Gold and *Mercury*, which are both incombustible: Yet *Mercury* being tender, will break all Vessels, if the Fire be over extreme; Therefore though it be incombustible, and so no Fire can hurt it, yet also it must be kept with the Male Sperm in one Glass, which if the Fire be too big, cannot be, and by consequence the work cannot be accomplished. So then from the degree of heat that will keep Lead or Tin constantly molten, and higher, so high as the Glass will endure without danger of breaking, is a temperate heat; and so you begin your degrees of heat according to the Kingdom in which Nature hath left you . . .

14. Know, that all your progress in this Work is to ascend in *Bus & Nubi*, from the Moon up to the Sun; that is in *Nubibus*, or in Clouds: Therefore I charge thee to sublime in a continual vapour, that the Stone may take Air, and live.

15. Nor it this enough, but for to attain our permanent Tincture, the water of our Lake must be boyled with the Ashes of *Hermes Tree*; I charge thee then to boyl night and day without ceasing, that in the troubles of the stormy Sea, the Heavenly Nature may ascend, and the Earthly descend. For verily, if we did not Boyl, we would never name our work Decoction, but Digestion; For where the Spirits only Circulate silently, and the Compound below moves not by an Ebullition, that is only properly to be named Digestion.

16. Be not over hasty, expecting Harvest too soon, or the end soon after the beginning: For if thou be patiently supported, in the space of fifty days at the farthest, thou shalt see the Crows Bill . . . Dost think then, that Gold, the most solid Body in the world, will change its Form in a short time? Nay, thou must wait

and wait until about the 40th day utter blackness begins to appear; when thou seest that, then conclude thy Body is destroy'd, that is, made a living Soul, and thy Spirit is dead, that is Coagulated with the Body; But till this sign of Blackness, both the Gold and the *Mercury* retain their Forms and Natures.

17. Beware that thy Fire go not out, no not for a moment, so as to let thy Matter be cold, for so Ruine of the Work will certainly follow.

By what has been said, thou mayst gather that all our work is nothing else but an uncessant boyling of thy Compound in the first degree of liquifying heat, which is found in the Metalline Kingdom, in which the Internal Vapours shall go round about thy matter, in which fume it shall both die and be revived.

18. Know, that when the White appears, which will be about the end of Five Months, that then the accomplishment of the White Stone approacheth; Rejoyce then, for now the King hath overcome Death, and is rising in the East with great Glory.

19. Then continue your Fire until the Colours appear again, then at last you shall see the fair Vermillion, the Red Poppy; Glorifie God then, and be thankful.

20. Lastly, you must boyl this Stone in the same water, in the same proportion, with the same Regimen, (only your Fire shall then be a little slacker) and so you shall increase Quantity and Goodness at your pleasure.

Now the only God the Father of light, bring you to see this Regeneration of the light, and make us to rejoyce with him for ever hereafter in light. Amen.

And to give you an idea of how Starkey wrote, and how he thought, here are passages from a text he wrote, *Open Entrance to the Closed Palace of the King* (1667), followed by a letter he wrote to Robert Boyle describing the same operation.

“ Take our Fiery Dragon that hides the Magical Steel in its belly, four parts, of our Magnet, nine parts, mix them together with torrid Vulcan . . . throw away the husk and take the kernel, purge thrice with fire and Sun, which will be easily done if Saturn sees his form in the mirror of Mars. Thence is made the Chamaeleon or our Chaos, in which all secrets are hidden in virtue not in act. This is the Hermaphroditical Infant infected with the biting of the Corascene mad dog. . . . Yet there are two doves in the wood of Diana that assuage his mad rabies.

And more clearly, in 1651;

of antimony nine ounces, and of iron four ounces (which is the true proportion) . . . let the fire be so strong as to cause the matter to flow . . . poure it into a horne, and in the bottom wil be the Regulus, and a shining slag above it. Separate them when they are cold. . . . You must have the mediation of Virgine Diana, that is, pure silver. . . . Now Sir take of this Regulus one part, of pure silver two parts . . .

Boyle worked on this particular instruction for nearly forty years trying to get it right.

Revision #1

Created 3 October 2023 12:22:43 by bruce

Updated 30 October 2024 13:05:06 by bruce