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, Eluci-dating the Practique of the Art:

In which,

The Art is so plainly disclosed as never any before did for the benefit of young Practitioners,

And the convincing those who are in Errours Laby.inti.

By *Eirenæus Philoponos Philalethes.*

LONDON,

Printed by *A. M.* for *Edw. Brewster* at the Signe of the Crane in *Pauls* Church-yard 1654.

43. 6.
28.

To the Courteous and Studious READER.

Courteous Reader,

WHat moved me to put to publike View these hidden curiosities of Nature, I shall inform thee briefly, and in it shall give thee an account partly of the Author and partly of my self: For the Author he was an eye-witnesse of the great secret, as he doth testifie of himself; nor that only, but had by gift a portion of that precious Jewell so sought for by many but found of few: Which portion although he did for the most part lose it in hopes of multiplication of it (which he could not attain, being of the white not the Red powder) yet

by diligent ſearch and induſtry he attaine
the preparation of the *Philoſophers Mercury*
and by it to the preparation of the *Elixer* o
the firſt order, which is indeed but of ſmal
vertue compared to what it may be advan
ced to: This although it be but ſmall profit
Yet is it an infinite ſatisfaction to a Sonne o
Art, to ſee a Medicine which will tirge
or any imperfect mettall into a althoug
not exceeding the proportion of one upo
an hundred: For my own part, I am on
who have for many years been one of *Gebe*
Cooks, roſting my thrift in vain, until it wa
my good fortune to be acquainted with th
Authour, who demonſtratively convince
me of my former errours, and ſet me in
right path. I found I ſay the errours I ha
been in in re ying upon the Books of thoſ
who wrote their bare thoughts, withou
experience, or elſe were envious and wro
knottily on purpoſe to entangle the unwary
He ſhewed me ſeveral Tractates written b
him who gave him the powder, hitherto n
ver publiſhed; Of which the Names were
Ars metallorum Metamorphoſeos, *Introitus*
pertus ad occluſum Regis palatium, *Brev*
man

manuductus ad Rubinum Cœleſtem, *Fons Che-*
nicæ Philoſophiæ, *Opus Elixeris Aurifici &*
Argentifici, *Brevis via ad vitam longam*, *with*
a large Comment upon Ripley his twelve gates,
and the Epiſtle to King Edward; Alſo *a Com-*
mentary on Arnalds Ultimum Teſtamentum, and
laſtly his *Cabala Sapientum*, or *An Expoſi-*
tion of the Hieroglyphicks of the Magi: Theſe
Books I confeſſe of all that ever I read or
had ſeen were the fulleſt, plaineſt, and moſt
perſpicuous; With much adoe I obtained
Copies of them, but no commiſſion to ſhew
them to any body: I asked this my Friend
why he did not caſt in his *Calculus* into the
Treaſury of Philoſophers, eſpecially ſeeing
he had been ſo farre ſucceſſefull, he told me
that indeed till he had accompliſhed the per-
fection of the Red, which he hitherto had
not, he was unwilling to write: I told him
of the Authour of the *Roſary* who wrote
that excellent Book, and yet ſaith, *Hæc ego*
vidi in diebus noſtris uſque ad Leonem, *Deſcripſi*
autem ad complementum licet non viderim, at
laſt he was perſwaded by me to write this
Treatiſe, which he performed in ſeaven
Books, and another in Latine, entituled.

Breve

Breve manuductorium ad Campum Sophiæ, which concerns chiefly *Paracelsus liquor Alchahest*, in which he clearly, plainly, and fully shews the difference between it and the Mercury of the Philosophers: And lastly, a Treatise called *Elenchus errorum in Arte Chemicâ deviantium*, which indeed is so plain, so full, and so convincing a Book, that more cannot be desired: By these and the fore-mentioned Books, I soon attained the mystery of the Mercury, and by it the first Whiteneſſe, and hope ere long to see the Redneſſe, in which the Authour would not instruct me, being by Solemn Vow obliged to the contrary, neither to effect it himself, nor teach others for such a number of years, on which Condition he received that from a Master, which (having the Mercury) he might else have received from God by industry; At last I had liberty of him to communicate these Manuscripts with some Friends, whom I heartily pitied, to see in what a state they were they were through the misleading of divers Sophisticall Authours and Receipts, who coveting the Copies

Copies, did so wearily entreat me, that from the time I first began to communicate them, I could never keep them at home; whereupon partly, and partly by the earnest perswasion of such who wanted *Ariadnes* threed in the Labyrinth of Alchemy, but chiefly aiming at the glory of God in it, I did by much entreaty at last prevail with my Friend, from whom I had them (if I would) to make them publike, that others (whom God hath elected to so great a mercy) may reap the fruit by them that I cannot but with much thankfulneſſe to God acknowledge my self to have received, who have at least seen an ocular demonstration of the truth in my own work (although I have not yet perfected the mastery) which will recompence my pains, travell, and charge in search, as the first doth satisfie my minde and judgement; For verily my work did not exceed the vertue of one upon 6. which advising with my Friend I had a satisfactory Reason, namely, that the white being not the utmost period, the work in the fire will move beyond it, and it is not easie to discern (but by long and oft

expe-

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experience) when it is come just to the height of the whiteneſſe, for before it comes to that paſſe it will look very glorious, that a man would ſay, this is the higheſt white, and yet it is not; ſo that if taken a little too ſoon, or let ſtand a little too long, it doth not tinge what it would do if taken juſt in time. It would require a large Treatiſe to tell you what ſcruples have cauſed me to ſtumble between the white and the red now twice, which I hope in not many trials to amend; but in a word, it is my errour in Imbibition, Cibation, and Fermentation, in which my Friend will not help me, but hath rather put me out, which I confide he doth, not for envy, but in ſcruple of his Vow, for my ſucceſs ſhould be equal to his if he ſhould effect it himſelf, yet he tels me, that he doth truly inſtruct me (*per ambages*) which *ambages* I not understanding have twice concluded wrong to the *non-plus* of my skill and ruine of my work. I might here make a large diſcourſe of the *Adepti* and their *Elias*, but ſhall refer the Raader to the Treatiſes fore-mentioned, being unwilling my ſelf to fly to writing before my wings be fledged with more experience.

These

These Treatiſes, Reader, thou ſhalt have in order, I began with this firſt, of which I wold only ſend out the firſt part at preſent, that Artiſts may *Ex Ungue Leonem*. The ſecond part is wholly practical, which I keep by me till I ſee how the firſt will be accepted; If it be as courteouſly accepted as it was candidly pend, expect the others ſhortly. And I am ſollicitting for an *Elenchus Autorum potiſſimorum in Arte Chemica*, with a *Clavis Chemica* to open their Cabinets, that ſo Students may have a cenſure of the true and more perſpicuous Authors from a Sonne of Art, and ſo need not reade in their *Tyrociny* ſuch Labyrinthian Authors who either through groſs ignorance or pure envy miſleade the unwary. Farewel, and if thou get good by theſe lines, let him have thy well-wiſhes in his operations, who is ſo ſtudious to ſerve thee in thine,

Anonymus Philochemicus,

Anagrammatizomenos,

Egregius Chriſto.

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Programma.

INveni, accepi, purgavi, pondere justo
Composui, inclusi fætum, debitoque calore
Fovi, Expectavi, signa hæcque in tempore vidi.
Mox amplexa virum mulier, sua membra repenti
Ictu disjunxit, sic sunt facta omnia pulvis.
Obscuro tinctus sua membra dirempta calore
Turgidus Exudat, volitatque per Aëra fumus.
Qui Condensatus generat nigredine Corvum.
Sæpè fluit liquidus, necnon durescit, & omnes
Induit in toto quot quot sunt orbe colores
Hunc putrem aspersi Lymphato rore, lavando,
Dum color albescens visus magis Ense coruscans.
Canduit ad vices septem, lapis hic Paradysi,
In Lunam tingens impurius omne metallum.
Non tamen hic finis non hæc mea meta laborum:
Invictus pergo, debitum retinendo Calorem
Sanguineus quoadusque color, cum Sole metalla
Infima sex æquans; vera hæc tinctura Sophorum.

Soli Deo Gloria.

The

The Introduction.

The First Book.

Pallas I here invoke thee to my aid,
To leade in lofty strains my Rustick Quill;
Nymphs of the Muses, let it now be said,
That to your Lovers you repay good will,
Assist me jointly *Phœbus* with thy raies,
Appear now as thou didst in *Hermes* daies.

Thou also who by hidden Centrall heat,
Dost in the Earth metalline bodies bake
By long decoction, Thou who hast thy Seat
In Kingdomes three, do thou likewise awake:
Gentle *Minerva*, do not now disdain,
To me thy secret workings to explain.

There is a substance Homogeneall,
Which object lies unto the vulgar view,
Whence are produced bodies minerall,
Or it of them is th'only matter true;
This substance altred is by long digestion,
To sundry kindes which differ in perfection.

4 Likewise

4 Lewd an art there is which most admire,
But few beleeve, he's rare who doth it know,
That fixeth mettals which would fly the fire,
And makes them to abide all blasts that blow;
This transmutation is (as Sages told)
Of five to silver, six to perfect Gold.

5 It is a wonder that of Copper base,
Tin, Lead, or Iron, should by Art be made,
(In shorter time then half an hours space)
Most perfect silver which will never fade;
Such is the vertue of this stone divine,
Nor only this, but to make gold most fine.

6 I doubt not but you gladly news would hear
Of this rare Art, whose vertue is so strange,
Yet may not every one to whom 'tis dear
This Science reach, and able be to change
Imperfect mettals from state of Corruption,
And free the sick from danger of destruction.

7 Since then all to this Art have not a right,
But such alone whom God above doth choose
Are heirs thereto, the rest for want of light
May grope so long themselves until they lose,
Therefore most learned men this Art deride,
And all its searchers they severely chide.

8 Yet know for all that it is surely true,
Its principles on Nature do depend,

Yea

Yea though its Carpers many be, and few
Are found who dare stand up it to defend;
This Science ne'retheless shall still remain
Immoveable, which no reproach can stain.

9 What though some varlets of this Art do boast,
Who know therein no more then doth an Ape?
They swear, they swagger, as they rul'd the roast,
Alluring such who after wealth do gape,
To trust their oaths and lies, and to disburse
Upon their skill what ere they have in purse.

10 And when from them their moneys they have (got,
In fine it proves their Art is but a cheat,
For what they vaunted, wretches! they have not,
Their Skill is founded upon errors Seat;
Then are their greedy Creditors asham'd,
And curse their craft, yet both are to be blam'd:

11 The one, sith what they know not they pretend,
And so deceive the hasty credulous;
The other who so ready is to spend
His goods upon pretences fabulous:
Let all beware henceforth lest that they rush
To lose a bird in hand for two i'th bush.

12 But yet for all this may we not conclude,
Because of false men that the Art is not;
Though Lawyers do their Clients oft delude,
The Law is just and free from stain or blot;

So

So is this Science, let the offenders bear
Deſerved blame, the Art it ſelf is clear.

13 First then I ſhall by Reaſons very plain,
And alſo by examples make appear,
Againſt oppoſers who this skill diſdain,
That it on nature grounded is, no fear:
When this is prov'd the hardeſt work is done,
The means it to attain you'l finde anon.

14 Fie on ſuch Judges raſh who will condemn
That which they know not, nor yet can diſcern;
Shall colours cenſur'd be by ſightleſſe men?
Or thoſe of learning judge who ne're did learn?
'Tis true, ſtill was, and ever will be found,
Save fools, Art hath no foes upon the ground.

15 We ſay then and affirm, that Alchemy,
Its Baſis hath ſo near on Nature laid,
That it is not the proudeſt Enemy,
Of its defence ſhall make me once afraid:
And ere I leave I'le make it evident,
To men of Reaſon by ſound Argument.

16 And first it's no ſmall evidence to us,
That many witneſſes of it are found,
Of credit good, who if it were not thus,
Muſt all b'adjudged falſe, nor is it ſound
To cenſure thoſe who have the Art affirm'd,
As falſe, that ſo they may be juglers term'd.

17 For by this rule there is not any thing
May Credence gain but what our ſelves do know,
This would the world into confuſion bring,
From ſuch a root in conſequence would grow:
They who ſo hard are to beleeve would think
Full ill, if they of the ſame cup ſhould drink.

18 Methinks if I a thing affirm'd ſhould reade
Or hear from one, againſt whom there doth lie
No juſt exception, 'twere a ſhameful deed,
To tax the truth of what I hear, for why?
If I would credit finde, ſhould I not truſt?
Do as thou wouldſt be done by, this is juſt.

19 But more then this, we have not only here
Two or three Witneſſes and blameleſſe men,
As to the point which makes ones word to bear
Weight of belief, but alſo from the pen
Of many hundreds is the thing affirm'd,
And daily is by many more confirm'd.

20 All Ages, Countreys, Nations eke afford
As ſtore of teſtimonies, men of worth
For skill and learning, ſo that their bare word
Might ſeem enough this truth for to hold forth:
But yet beſides with ſolemn vows they have
Aſſerted it when going to the grave.

21 So that the Word and Oath of honeſt men
And ſuch who have been noble for renown,

Whil'ſt living, yea, and after, even then,
When to the earth they were juſt going down;
If it prove nothing I am much forgot,
A true mans dying words are doubted not.

22 For can we dream ſuch perſons as they were,
Who with moſt ſacred Proteſtations did
This Art affirm, ſo great a blot would bear
For ever, as to be when death had hid
Their eyes, reputed for deceitful men,
Beguiling honeſt Students with their pen.

23 Of thoſe who of this Art do bear a Name,
Firſt Noble *Hermes* comes upon the Stage,
A Royal Prince and of deſerved Fame,
His Peer was not afforded in his Age;
He Alchemy renown'd as he was able,
Compriſing 't in his brief Smaragdine Table:

24 In which whoever liſteth for to reade,
Shall finde it true and free from any lye,
That things above a Symphony did leade
With thoſe things ſeated underneath the sky,
From whence proceedeth adaptation ſtrange,
Of One thing marvellous: I need not range

25 Through other of his writings, which do all
But Eccho to the truth which there is couched,
A word ſufficeth wiſe men, he that ſhall
Take pains his works to reade, let be avouched,
That

That he ſhall finde ſufficient evidence
To clear the thing from ſound experience.

26 *Geber* and *Haly* with calid ancient Kings
Atteſtants are with many others moe,
Whoſe names a Book would fill, the world it rings
With teſtimonies of them, ſo that no
Pretence may be the Art for to deny,
Except one will theſe Authours vilifie.

27 *Bernard* of *Treſne* Marqueſſe, great in skill,
A modern writer, doth avow the ſame,
Who after Errours long, of meer good-will
A Treatiſe wrote, both Sophiſters to blame,
And alſo Searchers deviant to leade, (tread.
'Twere ſtrange if he condemned paths ſhould

28 The Noble Polack Authour of New light,
Flammel alſo of worthy memory,
Eſpagnet likewiſe, theſe with all their might
Do grace the ſecret Art of Alchemy.
To whom theſe named Authors wont ſuffice,
Say what he liſt he is more nice then wiſe.

29 Admit I for a thing no ground can ſee,
'Twere folly in me ſtraight for to conclude
The negative, ſince many things there be
In which I have no skill, there's none that's rude
In any thing, but it to him appears
Impoſſible, which yet its Reaſon bears.

30 And

30 And what I cannot with my wit perceive,
Becaaſe they are removed from my Sphear,
Another knows, then ſhall I not beleeve
A knowing man, nor deign to give an ear,
Becauſe his words are quite above my reach,
Becauſe I cannot learn can he not teach?

31 Moreover divers who did not pretend,
Unto this Art, have yet covinced been,
Of its undoubted truth, and to defend
It from aſperſions on the Stage are ſeen;
Learn'd *Hoghland* if you liſt for to peruſe,
You need not fear leſt he ſhould you abuſe.

32 For why? the difficulties he relates
Of Alchemy, and from it all diſſwades,
For which end he recounteth his ſad fates,
Adviſing men to chooſe profeſſed Trades,
And it forſake, ſince 'tis ſo hard to finde,
Yet it to blaſt he was not ſo unkinde.

33 Brave *Helmonts* Teſtimony I might cite,
To whom preſented was a portion ſmall
Of the Red powder, which was of the might
For to tranſmute, to bide the trials all
Of perfect gold, Unconſtant *Mercury*,
Full nineteen thouſand times its quantity.

34 Old *Anſelm* here I on the Stage might bring,
Of this ſame Art an utter Enemy,

Convinced firſt and brought to wondering,
By an Experiment which himſelf did try,
Of a ſmall powder in an Old Book found,
Which tinged Argent vive to gold moſt ſound.

35 At which amaz'd the thing he did relate
Unto a Goldſmith his intire friend,
Whom to confirm after he told his fate,
That which remained he did freely ſpend,
And thus a double witneſſe was created,
Of whom one formerly the Art had hated.

36 Yet all (perhaps) theſe teſtimonies clear,
Not ſcarce the tithe of what we could produce
Will ſerve a Caviller, who will not fear
For to reproach, where wiſedom might induce
His judgement to ſuſpect, and not to throw
Scandal on what i'th'leaſt he doth not know.

37 We therefore the Ingenious to ſerve
In what we may, ſhall prove by reaſons firm,
That th'Art is poſſible, though many ſwerve
In ſeeking it, the truth that doth not harm,
Let them look to it who the work begin,
How they proceed if ere they mean to win.

38 For a firſt ground I hope you underſtand,
The qualities of that which we would finde,
Elſe you're unfit ſuch things to take in hand,
Unleſſe you know how kinde produceth kinde.

This

This God hath ſet to Nature for a Law, (draw
That from its like each thing its form ſhoul

39 T'encreaſe and multiply he did command
All Herbs and Trees, all birds and ſorts of beaſts,
The Fiſhes eke, and men who underſtand
What Reason to them from his works ſuggeſts,
Yet all in kinde their own kinde muſt encreaſe
By propagation which ſhall never ceaſe.

40 This propagation for to bring about
Each thing he bleſt with vertue ſeminal,
Which Herbs and Trees into the Air bring out,
But hidden lies in the Reins animal;
The only queſtion which is now to prove,
Is, if that Minerals from God above

41 Were bleſſed with a ſeed to multiply,
And to encreaſe their kinde like other things;
This once if clear'd no ſcruple then can lie,
But that the vertue ſeminal which brings
All things to light, it ſelf may multiply,
In mettals, as in all things under sky.

42 This for to clear to the Ingenuous,
The generation I ſhall here relate
Of Metals, which by Sulphur unctuous
Engendred are which doth coagulate,
And fix a fluent moiſture mineral,
Which Mercury Philoſophers do call.

43 T

3 This Mercury a dry humidity
which doth flow, yet wetteth not the hand,
it a mighty force doth hidden lie,
h'attempts of Artiſts it can well withſtand,
Diſdaining to be ſever'd by the fire,
Its parts ſo firmly knit ſcorn to retire.

4 Of water it the progeny is known,
et water it doth far in weight exceed,
herefore a hidden vertue we muſt own,
hence ſuch a condenſation ſhould proceed,
This vertue is the ſeed in nature plac't
By God alone, and never yet defac't.

5 For can one be ſo ſtupid as to think
hat water of its own accord ſhould cauſe,
ithin it ſelf ſo great a change, and link
lphur and Mercury with ſo firm Laws,
Its own dimenſions to penetrate,
So many times a metall to create.

6 No there muſt be an inward agent granted
ſe would a thing unchanged ſtill remain,
his Agent is the form that water wanted,
hile its proper nature did retain;
This form is light the ſource of Central heat,
Which cloth'd with matter doth a ſeed beget.

7 The Seed no ſooner is produc't, but ſoon
ſays to bring the matter to a change,

On

On it it ſtamps its Character, which done,
The matter lives, and that which may ſeem ſtrange,
Co-worketh with the Form t'attain the end,
To which the ſeed implanted doth intend.

48 Nor may this ſeem a fable to the wiſe,
For all things live according to their kindes,
Their life is light which in them hidden lies,
Diſcerned by the eyes of ſoaring mindes;
To them diſcovered is true Natures Map,
By whom produced nothing is by hap.

49 No, ſhe her ſecret Agent doth poſſeſſe,
Which in the Univerſe is only one,
But is diſtinct through ſpecies numberleſſe
According to their ſeeds, which God alone
In the beginning did produce, and then
Set them their Law found out by mental men.

50 The ſeed is then the mean that doth unite
The form unto its matter, and doth raiſe
An appetite i'th patient, and invite
The active vertue to its work, and laies
This Law on all its actions, that it ſhall
To its own end direct its motions all.

51 The end attained once, this life is hid,
And hedged in with ſenſes corporall,
Where it preſerves its body, but doth bid
Adieu to future working, till it ſhall

Revive

Revived be, and ferment new receive,
New operations in't then you'l perceive.

52 It therefore is an errour very great,
To think 'cauſe metals are ſo firmly knit
Their principles together, that the ſeat
Wherein their ſeed reſides is ſo up ſhit,
That by the eye it cannot be diſcern'd,
Therefore it is not; No man that is learn'd

53 Can ſuch concluſion make; For why, 'tis plain,
All things in Natures Kingdomes which are found
A hidden ſpirit in them do contain,
In which Cœleſtiall qualities abound,
The hider is a body viſible,
The hidden but a ſpirit inviſible.

54 Yet Concretes all in Kingdoms three do dwell,
Of which the animal and vegetable
Enclos'd are with a leſſe enduring ſhell,
Them to defend from change which is not able,
They daily therefore move from ſtate to ſtate,
Until a new form doth the old abate.

55 But in the Kingdom mineral there are
Bodies of ſuch a perfect compoſition,
That they the waſting flames know to out-dare,
Nor all conſuming time from their condition
May change them, for th'are homogeneal,
In matter and in form, and therefore ſhall

 56 Change-

56 Changeleſſe abide in their integrity,
If not reſolv'd by Agent prevalent
To their component principles which lie
Cloſely contain'd, ſo cloſe, that their intent
Many do loſe who ſeek them to untie,
And yet their Art cannot aſcend ſo high.

57 The meaneſt metall, Lead, although ſublim'd
To vapour, and this work though oft repeated,
Or though to Litharge turn'd, or elſe calcin'd
To Ceruſe, Sugar, or Glaſſe, yet defeated
Shall be his pains, who thinks 'tis then unti'de,
For notwithſtanding Lead it doth abide,

58 And may be eaſie Art and ſoon be brought,
Its former ſhape again to re-aſſume,
Such labours to this end availeth nought;
If Lead then be ſo firm, we may preſume
More perfect metals are more permanent,
And more delude fond Artiſts weak intent.

59 Conclude we then and that on certain grounds
That metals do poſſeſſe metalline ſeed,
Which though retired far may yet be found,
By ſuch who ſearch the right way for to ſpeed:
Elſe could they not engendred be, nor kept,
In this their Being, of Seed alone th'effect.

60 But now the place wherein it doth abide,
May be of uſe to let you underſtand,

Since it ſo ſecretly it ſelf doth hide,
Nor open lies unto each ſearchers hand;
The ſeat is water homogeneal,
Even as it is in other Concretes all.

61 For ſeed the vital ſpirit is which doth,
In water only of its kinde remain,
It lives when water lives, and ſhow'th
In it an active force, when this is ſlain
By over-pow'ring might of congelation,
It lies perdue, paſſive in Contemplation.

62 Yet though ſuppreſt, its life is not extinct,
But may by Art be quickened again,
And to new motion ſtirred up, and linkt
Into a ſubſtance new that may contain
Such vertue in a parcell very ſmall
As may tranſcend its Concrete minerall.

63 For why, the life it ſelf ſeeks to encreaſe,
Where e're its freed from its impriſoned thrall,
Much like to fire which kindled doth not ceaſe
Its ſelf to multiply, nor ever ſhall
An end be found of its encreaſing might,
If fed with fuell new, ſince it of light

64 The of-ſpring is from whence all form doth flow
And from it ſeed doth its beginning take,
Whoſe nature is ſtill more and more to grow,
Nor of encreaſing any end will make,

So long as matter new is still suppli'd,
Which ceasing straight, this life it self doth hide

65 But why it is so rare a thing to see,
In bodies metalline this wondrous might,
Which vegetables all possesse, that he
Which it denies, is blinde, also the sight
Can reach to see this Seed in Animals,
Which yet most secret is in Minerals.

66 The Reason is, for that the former kindes
Both vegetall and animall are made
Of parts dissimilar, there is withall
Of principles unlikenesse, which to fade
Are all inclin'd, and oft their old form lose,
Nor long enjoy the new which late they chose.

67 But metals and metalline bodies all,
Engendred are from a most stable root,
This root is Mercury, whose bulk though small
Is wondrous weighty, neither hand nor foot,
Or head or eye in it is there distinct,
But its intirely one to Sulphur linkt.

68 Which Sulphur is not vulgar, but indeed
Unto the Mercury's essentiall,
Each doth the other hold, and each do need
Of either help and vertue mutuall,
These are conjoyned so that no force can
Them sever, for that Art is hid from man.

69 There

9 Therefore because the Atome least of gold
gold, and hath of it the form intire,
s Elements together so do hold,
nd all its parts so firmly do conspire,
The seed of it is therefore by no Art,
From its own body to be made to part.

o So then its seed in truth is nothing else
ut its own water, which in fetters lies
o chain'd within its center where it dwels
hat it is not apparent to the eyes,
Ne to the minde, but of a mental man
Who knows a Key this lock which open can.

1 But now of Seed my Muse is brought to sing,
shall its vertue heavenly declare,
rom which doth rise on earth each being thing,
rom which all concretes eke engendred are;
'Tis Natures darling, Heavens Progeny,
Framed by God all things to multiply.

2 In bodies all it is, yet corporall
'is not, it worketh visibly, yet is
nvisible, it freely acts, yet all
s operations are enforc't to this,
That out of kinde nothing engender may,
For God and Nature never go astray.

3 So then although I said that Mercury
Golds water was its seed, yet understand

My

My meaning not to conſter literally,
Which is an errour, but on th'other hand,
Know that this Mercury the ſeed is nam'd,
Becauſe in it 'tis next of all contain'd.

74 So then the body is the waters neſt
In which it doth reſide, the water eke
The Spirits habitacle, where doth reſt
This heavenly off-ſpring which ſo many ſeek,
Yet finde it not, becauſe they miſ-conceive
Their work, and therfore do themſelves deceive.

75 Behold a man who in his reins contains,
Of mankinde the true matter maſculine,
Which mixt in matrix due, in time attains
The Parents form, which by a ſoul divine
Compleated is into a perfect man,
In time his likeneſſe propagate which can.

76 This ſeed or ſperm which to the outward eye
Is viſible, is not the vitall fire,
But that a ſpirit is, which to deſcry
A mental man Natures light doth inſpire,
For ſenſe doth teach the ſubſtance ſoon may loſe
The life which it to motion did diſpoſe.

77 Behold an Egge which when the Sun returns,
In Spring the hen doth lay, how it by heat,
From thing to thing by conſtant motion turns,
Of it till time a chicken doth beget,

Yet

Yet ſhake this Egge till you the matter hear
Within to jog, 'twill not hatch in a year.

78 Obſerve a Seed which growing things do bear,
And which within the earth a life receives,
To ſpring and grow, its branches far and near
Spreading, which are adorn'd with pleaſant leaves,
And yet this ſeed if in an Oven heated,
Its vegetative vertue is defeated.

79 So then by theſe examples it appears,
The ſubſtance or the ſperm is not the ſeed,
Which is indeed a life of light, which bears
The nature, which the Heavens only feed,
It acts in bodies as they are diſpos'd,
Which diſpoſition n'is to fools diſclos'd.

80 For as an Egge on which a hen hath ſate
Some daies, if ſuffred to wax through cold,
Becomes incapable to generate
A chick, but putrifies, whence to be bold
You may, that ſeed of matter, ne of weight
Partakes, whoſe death of neither doth abate.

81 Or if you rather liſt it for to name,
Of Concrete things the vertue ſeminall,
Which in each Kingdom doth its likeneſſe frame
In matter due diſpos'd, and therewithall
Doth in the Compound daily motions cauſe,
All which are bounded by their proper Laws.

82 There-

82 Therefore a matter duly fitted, then
According unto nature well dispos'd,
And govern'd rightly, doth from secret den
A centrall fire stir up, which being los'd,
Unceſſantly its task doth never ceaſe,
Unleſſe ſome errour Nature doth diſpleaſe.

83 And thus no doubt I have made to appear
That Alchemy is not a feigned Art
But reall, which its grounds hath firm, that bear
Themſelves on Nature, of which but a part
I have produc't, and thoſe more generall,
In due place other Reaſons finde you ſhall.

The End of the Firſt Book.

THE SECOND BOOK.

THe Noble Art of ſecret Alchemy,
We undertaken have to vindicate,
And have defi'd the ſtouteſt enemy,
With reaſon it for to calumniate,
And for this cauſe we have by argument,
To prove its poſſibility our forces bent.

2 Its witneſſes almoſt innumerable
Of ſuch who Artiſts were, and not a few,
Who to attain the skill were never able,
Have by the eye convinc't been that its true,
And not as ſome raſh cenſors it eſteem,
Who groundleſly it for a fancy deem.

3 And for that Argument doth moſt convince,
Which from experience for proof is brought,
by the ſame this truth can well evince
Unto my ſelf, for it is not bare thought,
But witneſſe of the eye doth me engage,
Which to deny is nothing elſe then rage.

4 An Artiſt once I ſaid, I knew him well,
And oft and long with him I did converſe,
He in this skill did many men excell,
Of whom I from my knowledge can rehearſe,
That he had both Elixer white and red,
So much as would all credit far exceed.

82 Therefore a matter duly fitted, then
According unto nature well dispos'd,
And govern'd rightly, doth from secret den
A contrall fire stir up, which being los'd,
Unceſſantly its task doth never ceaſe,
Unleſſe ſome errour Nature doth diſpleaſe.

83 And thus no doubt I have made to appear
That Alchemy is not a feigned Art
But reall, which its grounds hath firm, that bear
Themſelves on Nature, of which but a part
I have produc't, and thoſe more generall,
In due place other Reaſons finde you ſhall.

The End of the First Book.

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We undertaken have to vindicate,
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And oft and long with him I did converſe,
He in this skill did many men excell,
Of whom I from my knowledge can rehearſe,
That he had both Elixer white and red,
So much as would all credit far exceed.

5 Of the white medicine to me a part,
He freely gave two ounces weight and more,
Which was of vertue truly to convert,
Into pure silver, finer then from Oar,
Is ever melted (without any lye)
Full sixscore thousand times its quantity.

6 But since so far I have disclos'd, because
It may be danger if I should conceal,
How that I spent it most, for me the Laws
Of covetise so bound, that all that deal
I fondly spent; The Saddle for to win,
I lost the Horse; This for a silly pin

7 I many pounds did lose, which you shall hear;
For so the giver did his gifts bestow,
That self might self intrap, who without fear
Attempted things to work I did not know;
Yet what I bring this for, by it is proved,
Unlesse my faith to question you be moved.

8 But be that as it will, I do protest,
That divers hundred ounces I have seen
Of silver, true for goodnesse to the best
Equal, which by my hands have tinged been,
By bare projecting of this substance small,
Of Mercury, which streight it tincted all.

9 For do not think that it doth only sever,
That which is perfect from that which is crude;
But

But tingeth all, and fixeth, so that never
It shall from fire fly, nor doth exclude
Ought from partaking of perfections type,
But what is heterogeneous, not unripe.

10 Of *Mercury* a pound its weight will be
Of Silver pure, within a scruples losse,
Lead little more with waste, but tin to see (dross
Would make one wonder, whence although a
Were burnt, yet will its weight in fire encrease,
Though fire to waste by nature doth not cease.

11 The reason is for that in Tin an Air,
Is visibly contain'd, as *Theophrast*,
And *Helmont* well observe, which being rare
The substance unto which it is made fast,
Makes lighter then it self, so Ice doth lack
Of its own weight to water when brought back.

12 On Copper, and on Iron, yea, on Brasse,
And Pewter I my medicine did assay,
On Spelter eke, Soder, yea on Tinglasse,
And Regulus of Antimony, and may say
With truth it conquers all metalline things,
And with ☿ all to perfection brings.

13 I nothing found which was to it of kin,
But it would tinge it into silver pure,
Yea perfect gold by fire it entred in,
And to a white glasse turn'd it, which t'endure
All trials would teach other metals base,
But then this Lune which had of Lune the face

14 Would

14 Would like to gold abide in *Aqua fort*,
And would like gold passe Antimony, yea,
In weight it equal'd *Sol*, so that report
Hath told me it was white gold by th'assay,
The reason was because the tincture white
With red earth was fermented, either Light

15 Did therefore shew its vertue in projection,
Which did produce gold of a Lunar hue,
Or *Luna* which *Sol* equal'd in perfection,
Only of *Sol* it wanted colour due,
If I had known this working when I had
More of my medicine, I had been made.

16 For why this Lune is gold indeed, and will
For gold be sold at more then half the rate,
At which that *Sol* which tincted hath its fill,
And in all trials when examinate
Will be allow'd, this knew I not till that
Twice forty ounces went at Lunar rate.

17 But if with Silver pure your medicine
You melt, you shall have a most pure glasse,
Like to a new slipt sword which bright will shine,
In which the owner may behold his face,
Yet is its vertue not a whit encreast,
(But only further spread) ne yet decreast.

18 This man who gave this gift to me possest
Both red and white, his Name shall not be know
For living he's I hope, long be he blest
With happy daies, for his life as mine own

I do esteem, he was so sure a friend
To me, and will be so unto the end.

19 His present place in which he doth abide
I know not, for the world he walks about,
Of which he is a Citizen, this Tide,
He is to visit Artists, and seek out
Antiquities on voyage gone, and will
Return, when he of Travell hath his fill.

20 By Nation an Englishman, of note
His Family is in the place where he
Was born, his Fortunes good, and eke his Coat
Of Arms is of a great Antiquity,
His Learning rare, his years scarce thirty three,
Further description get you not from me.

21 Acquaintance with him very strangely came
To me beyond my expectation far,
His love to me was cordial, the same
I must and will acknowledge, nor a bar
I hope hereafter may the same divert,
Though it to purchase I do want desert,

22 Full long I knew that he a Master was,
And oft had seen it by experiment,
Ere he would so far me vouchsafe to grace
With any portion of it, his intent
I hoped was at last me so to blesse,
Which yet I durst not over-boldly presse.

23 And

23 And what if worthy he ſhall finde by proof
Me to continue? I my ſelf aſſure
He further will beſtow, this ſhall me move
To be ſo faithfull to him, that t'allure
Me to do ought unto his prejudice,
No favour ſhall prevail in any wiſe.

24 When then on me he freely did conferre
The foreſaid bleſſing, alſo he did adde
A portion of his Mercury, and there
Aſſumed me, that I a Treaſure had
Matchleſſe, if God my eyes would pleaſe to op
Or elſe I blindely might be left to grope.

25 This Mercury was that with which he did
Ris Redſtone multiply exceedingly,
This was the Menſtrue with ſuch cunning hid,
By all the Maſters of this myſtery,
Nor this of faith from him I barely had,
But I had ſeen by him experiment made.

26 I ſaw him put his red ſtone in by weight,
In that ſame ♀, which then digeſted
Diſſolved it, and alſo made it ſtreight
Colour to change, and from that time ne reſted,
Nor day nor night, till in three daies it was
Red perfect, but firſt black and white did paſſ

27 I thought (O fool) I thought that if the red
And white were both multiplicable, then
One progreſſe linear to either led,
Wh h was a falſe ground, this my errour ten
ic

Of twelve parts quite deſtroi'd, and yet unwiſe,
So many loſſes might me not ſuffice.

28 Thoſe two parts then I mixt with *Luna* pure,
Ten other times its weight, and then anew
fell to work again, hoping that ſure,
Once right might nineteen errours loſſe renew,
Yet when my fire was almoſt out, I thought
Upon the reaſon of the thing I ſought.

9 I then began to think of Authors ſaws,
nd them in minde I very oft revolv'd,
ly operations judg'd by Natures Laws,
t length by Meditation I reſolv'd,
That each thing hath its proper diſpoſition,
And each thing's ordered after its condition.

I found my medicine which for the white
either Atomes, as the Artiſt findes it
fter that Nature hath it fixt, when bright
of the black created, then who mindes it,
T'encreaſe iu vertue or in quantity,
Muſt order his working accordingly.

If to encreaſe its *pondus* he intend,
then may it imbibe, not being cold
ith milk made warm, the glaſs then ſhut t'attend
s fire let him be ſure, nor be he bold
To give it milk ſo largely it to glut,
Nor then forget of meat to it to put.

32 But

32 But if his glasse have once been cooled, then
He must ferment his white-work warily,
Observing its proportion due, for when
A man ferments, he may too moist or dry
His Compound make, which then requires a cure
Of which to misse a stranger will be sure.

33 I knew at last the Red was like the fire.
The white more like the Air, the first with water
Mixed as in the first work doth desire
The same heat, and produceth signs thereafter,
Although in shorter time the work succeed,
Because the matter nothing lesse doth need.

34 But the white stone which is lesse fire, more air,
If it have such a quantity of milk,
Will drowned be, nor will the dryness bear
Sufficient force, to powder soft as silk,
To re-congeal more then a fourth of water,
Then must another fourth part follow after.

35 Thus must it be by turns imbib'de until
It be brought to a courage sturdy bold,
Then must all be close-sealed, and it will
A somewhat stronger fire expect, and hold
Thee afterwards in blackness fourty daies,
And then will shew white *Phœbe*'s splendent raies

36 This when I well had weigh'd, my hand I held,
And what I had of my white medicine left,
I kept, resolving I would not compel'd
With Gods assistance be wholly bereft

Of that so great a secret for to live,
But keep it for his sake who did it give.

37 So that few grains excepted I did waste
All what I had bestowed on me, hoping
To hit at length upon the right, and plac't
My thoughts so o' it, that thus madly groping
I rob'd my self thus of a twofold treasure,
The losse of which I may repent at leisure.

38 My fire nigh out, I forced was to spend
Some of what did remain to serve expence,
Till that I found I soon should see an end
Of all, if thus I did go on, and thence
I did conclude with vow the rest to keep
Unspent, unseen, until I slept deaths sleep.

39 With solemn vow I therefore did reserve
Some few grains (very few) nor of the force
As it was given first, yet to preserve
My life on urgent need, without remorse,
I might make use of what I had, yet so
That beyond need I would in spending go.

40 And need since that inforced me to use
Some little of a little, so that now
The rest I was compel'd (ne could I choose)
To mix with Luna fine, or else I trow
I soon a grain might lose which was my store,
This then I mixt with other ten grains more.

41 Thus have I told a Story very true,
Not what I heard by hearſay or by fame,
But what my ſelf beheld, which thing but few
Have ſeen, yet this on credit of my Name
I do averre, and know no cauſe, but why
Another may beleeve not judge a lie.

42 Now for the ♀ which did remain
A many trials perdy I did prove
On gold which by this ♀ is ſlain,
Corrupts and loſeth form, ſo great the love
Is which between him and his Siſter is,
That in her arms his ſoul returns with bliſſe.

43 Then ſhe her garment like Pearl orient
Doth ſtain with colours till at length the black
Eclipſe both Sun and Moon in Firmament,
And both of them all ſpark of light do lack;
The Earth then water doth become, and ſo
The water thickned into earth doth grow.

44 This I did try, and ſaid, and after black,
The colours of the Rainbow did appear
The Peacocks-Tayl, and when all theſe did ſlack,
The Creſcent Moon appeared very clear,
I ſaw until the Earth like Heaven ſhone,
And all became like a celeſtial Throne.

45 This for the ſeaſon of the year was ill,
And ſuited not unto the latter fire,
And for I was afraid it for to ſpill
After perfection, which was my deſire

To

To try, that I might ſee a work begun, (Sun.
And brought unto the Moon though not the

6 This then on ♀ I did project,
eing with ☽ firſt of all allai'd,
tinged fifty parts, I did direct
ly courſe this to imbibe, but it aſſai'd
In vain, for why? I had it cooled, ſo
To Imbibition fooliſhly did go.

7 And ſo who thought the red to have attain'd
ithout leaſt doubt, yet found by proof I was
nskil'd in this, though Nature not diſdain'd
o bring me to the Black, which I did paſſe,
And after colours gay the white admir'd,
Yet fell ſhort far of what I moſt deſir'd.

8 Thus with my trials oft my Mercury,
as now to nothing brought or very little,
hen conſidered how fondly I
ad waſted that which might have built a ſpittle,
And with my menſtrue all my Art was loſt,
Of whoſe skill ſince I may full truly boaſt.

9 Then God I praiſed with moſt thankful minde,
hat he had ſhewn me by a demonſtration
fallible, which none can be ſo blinde
s not for to beleeve, a Conſolation
In all my loſſes this to me remained,
That I had ſeen what here I have explained.

50 At

50. At last my good friend once again I met,
And what had happened I did not hide,
I praied him my folly to forget,
And hop'd anew from him to be suppli'd,
But this also my hope was much deluded,
Nor did it so fall out as I concluded.

51 For when he understood what I had tri'd,
And what at last God prospered me to see,
He saw it that he me anew suppli'd,
That I could go to the Hesperian Tree,
And pluck the Apples at my list, and then
Might do much mischief unto honest men.

52 Thus therefore said, Friend, if that God hath
You to the Art, he will in time bestow (chose
The same, but if he in his wisedom knows
You are unfit, or that you'l mischief do,
Accursed shall that man be who shall arm
A mad man, to do thousand others harm.

53 When you were rude a gift I gave you great,
A gift but such as might it self destroy
If Heavens so ordain'd, nor is it meet
I see for you at present it t'enjoy;
What Heavens have deni'd may I not grant,
Or else I shall be guilty of your Rant.

54 This lesson of so much divinity,
At the same time I heartily confesse
Did nothing please me, for my hopes did lie
On him, which this his answer did distresse,

For said he, fates to you have knowledg granted,
But yet the thing by you must now be wanted.

5 Then strait I gave him for to understand
ow God had of the water taught the skill,
y which said I in time I may command
What you deny, which therefore try I will,
Nay then, quoth he, attend to what I say,
It will be good, and you may blesse this day;

6 Know then that we are so severely bound
y strongest vows never for to supply
ny man by our Art, who may confound
he world, if he at will it held, for why?
What ill soe're he act upon this score,
It all shall lie before the Tellers dore.

7 Now then consider what a prise you had,
oth of the Stone and of the Mercury,
Vould any one have thought a man not mad,
o much would lose without a reason why?
Had reason guided you you might ere now,
Of what I gave have had enough I trow.

8 For had you taken gold most perfect pure,
nd added but a grain of this your Stone
o it in fusion, it would have been sure
o have united, then might you have gone
About the work with that your Mercury,
With which this gold had mixed speedily.

59 Your work had then been ſhortned very much,
Which you might well have govern'd to the red,
Where when 'twas come you ſaw how I with ſuch
Sulphur and Mercury new gold did wed,
You ſaw the *pondus* and the Time, and heat,
What more could you have wiſht the Art to get?

60 But alſo ſeeing now you know the Art
How to prepare this fiery Mercury,
You might have been ſo ſtored for your part,
That few ſhould more have had, do not you ſpy,
How God is adverſe to your work to cauſe
You thus to ſpil the ſame? his holy Laws

61 Perhaps he ſees that you would lewdly break,
Or do ſome wrongfull deed, and therefore he
The Knowledge hath imparted, yet doth ſpeak
Thus by his providence, I plainly ſee
That he will have you for ſome years without
Th'enjoyment of what you'd miſuſe no doubt.

62 Now know that if this Art you do aſſay
Without a ferment, then you muſt beware
Left oft you erre, and from the right path ſtray,
And often ſhall you erre for all your care,
Nay and perhaps you may not while you live
This treaſure win, which God alone muſt give.

63 For why? if you the ſtraiteſt courſe do take
A year ſhall run before that you ſhall finde
The perfect period, but if you take
Wrong waies, you ofttimes ſhall be ſet behinde
Some-

Sometimes a year, and muſt your charge renew
And pains, or elſe your folly you may rue.

64 In which time if your minde cannot be free
But be incumbred with diſtracting care,
A thouſand perils you ſhall ſurely ſee,
And much ſhall loſe which you can hardly ſpare,
Attend therefore unto my counſell, ſo
You ſhall conditionally this ſecret know.

65 You here before the mighty God ſhall ſwear,
That you for ſuch a time your ſelf ſhall keep
From it attempting, which I ſhall declare,
Nor ſhall you in that time (though you ſhold ſleep
Deaths ſleep) reveal ſome points which I diſcloſe,
Which therefore I make known under the roſe.

66 I ſware, and ſo his minde he did unlock,
And did to me the ſecret all declare,
And to aſſure me that he did not mock,
I with mine eyes beheld thoſe ſights moſt rare;
Of which I now full honeſtly ſhall treat,
Nor ought ſhall hide but what to tell n'is meet.

67 My oath I ſhall inviolate preſerve,
And ſo I may, for there's no Son of Art,
But by what I diſcover, the reſerve
May finde out, if he ſeek with upright heart,
And it attempt, not without judgement ſound,
The want of which doth ſearchers raſh confound.

68 I

68 I shall not need examples more to bring,
The Art is true and sure, though hard to finde,
Not to be bought with riches of a King,
Nor yet abhorring from a vulgar mind;
If fates thee, call then follow me into
A Royal Palace whither few do go.

The End of the Second Book.

THE THIRD BOOK.

1 I Sing th'adventures for the golden Fleece,
A Noble Subject fit to employ the Quill
Of the most flowing wits that ever *Greece*
Did breed, would I might climbe the Muses hill
Thence to bring down the pleasant measures, w
This subject might adorn with fluent speech.

2 The Indies with it may not once compare,
It is a gift of all things temporal
Most to be prized, he that hath a share
In this most secret Art, admire he shall
In creatures the Creators excellence,
Who still above all hath preheminence.

3 This is the sithe that with one stroak cuts dow
All covetise, of evil all the root,
This who possesseth fears not fortunes frown,
Things momentany casts he at his foot;
His work is only his God to behold,
Counting as rubbish, silver, Gems, and Gold.

This is the Tree of Life which doth preserve
rom sicknesse humane body, and renews
he youth, it suffereth Nature not to swerve,
ut it doth keep intire; this good accrues
By this rare Art, riches, with length of daies,
Freedom from sicknes, which men most dismaies

Only the destiny of death which all
re subject to cannot avoided be,
ut yet to live in health, and therewithall
Whatever this life craves to have, that he
Need never want to fear, how great a blisse
I need not tell to him whose lot it is.

But over and besides for to enjoy
ower whatever good one list to do,
low happy state it is, when to employ
nes self the poor to succour, and bestow
On pious uses what the minde suggests
No mean is wanting, what estate more blest?

Then brake my Muse into a joyful strain,
ing out aloud, and eke thy spirits raise,
his Art to celebrate, in lofty vein
et all thy Notes be carried, no praise
Too great, oh happy they who it do know,
Whose secrets these few lines do fully shew.

Let *Crœsus* hide his head, let *Midas* treasure
o more remembred be, for why 'tis sure,
hat their vast wealth was bounded with a measure
or could their wealth their fading bodies cure.

Lo here a Spring of Wealth, a Tree of Life,
No wealth so great, no sickness here is rife.

9 Here in a Map thou seest the creatures all
Abridged, and reduc't to their perfection,
Here thou beholdest in a Subject small,
From this worlds miseries a full protection;
Rejoyces and give to God alone the glory,
And now proceed we to this pleasant Story.

10 Gold sits as Prince supreme and head of all,
The Bodies which in Kingdom minerall
Contained are, whose body no force shall
Destroy, the fiercest fire may nought appall.
His courage he doth in the flame abide,
Which from it only foulnesse doth divide.

11 The Sun terrestriall he named is,
To whom the next in dignity is plac't,
The Moon a goodly body which doth misse
Some part of *Sols* perfection, yet is grac't,
With permanency to abide the flame,
All other metals do avoid the same.

12 The other four, *Mars*, *Venus*, *Jupiter*,
With *Saturn* hold so much of crudity,
That they are vile esteem'd, yet to averre
I shall be bold that he who can descry
The inward vertue of the planets nam'd,
Shall finde them all of *Sols* true matter fram'd.

13 *Ma*

13 *Mars* is the stout and valiant God of War,
His body vile, and little is esteem'd,
He's fierce of courage, conquering near and far
All sturdy opposites, and may be deem'd,
That his rough outside hidden doth inclose,
A spirit whose ful vertue no man knows.

14 *Venus* a Planet fair the God of Love,
Whose beauty the stout God of War allures,
Her Central Salt, who so hath wit to prove
Shall finde a key all secrets which assures
The owner for to finde, I say no more,
For this by none disclos'd hath been before.

15 Propitious *Jupiter* a Planet bright,
And so benign, that of all the gods
There's none more glorious if so thy sight,
Can our true *Jove* behold, great is the oddes
Betwixt the vulgar, and what we call ours
Which from old *Saturn* doth derive his sourse.

16 This Melancholy God a stone devour'd,
Thinking that he had eaten *Jove*, but then
He found himself deceiv'd, at which he lour'd,
He would he comfort take, for straightway when
This stone *Abadir* in his bowels came,
It chang'd the Eater to another frame.

17 Old *Aberipe*, his childrdn which did eat,
Had of this Stone a Son begotten, who
In his Sires stomack prov'd such uncouth meat
That he forthwith did melancholy grow,

And

And from this Son as I have heard them ſain,
Engendred was moſt noble Abrettane.

18 Beſide theſe ſix nam'd Planets, there is one
Remaining of a Nature wonderful,
His name is *Mercury*, for he alone
Is of the Gods the meſſenger, but dull
He is until a life he doth receive,
Till then fond Artiſts he will aye deceive.

19 And thus the gods in order I have nam'd,
I now ſhall ſhew of each the pedegree,
Their linage, habit, and how they are fram'd
In manners, alſo their whole dignity
I ſhall rehearſe, for this to our intent
Makes much, and therefore Reader be attent.

20 The matter firſt of metals Mercury,
A moiſture is which wetteth not the hand,
Yet flows, and therefore 'tis nam'd water dry,
The vulgar is at every ones command,
But this is not the water we deſire,
For in our water is our ſecret fire.

21 This matter while its life it did retain,
Was apt all metals for to procreate,
The life when gone then dead it doth remain,
Till a new ſoul ſhall it re-animate,
This matter is to metals all of kin,
All which do hide a Mercury within.

22 But neareſt it is unto gold alli'de
To *Luna* next, and then to *Jupiter*,
To *Saturn* after him as hath been tri'd
By many who this Art have ſought, but there
Is leſſe affinity with ~~brave~~red, Venus
And leaſt with *Mars* who ſcorns with it to wed.

23 With gold that it hath moſt affinity
May hence appear, firſt by their equall weight,
And next by their components conſtancy,
For neither it nor gold by any ſleight,
Will ſuffer any one for to divide
Their principles which may not be unti'de.

24 Except by one only humidity
Which them divides in way of generation,
And doth their Elements ſweetly untye
Them after knitting thus to propagation
Enabling them, and by one liquor ſtrange
All Concretes, wch doth from their nature change

25 And them diſſolve unto their matter firſt,
Dividing all their principles aſunder,
Theſe two excepted, there is none that durſt
Aſſay theſe to deſtroy therefore no wonder,
If Artiſts old by rule moſt firm decreed,
That its moſt hard t'unlock this ſecret ſeed.

26 He then who knows the parts of Mercury,
And can its ſuperfluities decreaſe,
And with true Sulphur it can viviſie,
For dead it is, though (fluent) he with eaſe

May gold unlock, and after recongeal,
Both to an essence which all griefs can heal.

27 O *Mercury*, thou wonder of the world,
How strange thy nature is, and how compact
A body dost possesse which doth infold
A spirit unexpressible, to act
Our mysteries, this only we desire,
This is our water, this our secret fire.

28 For Argent vive is gold essential
Only unripe, which if thou canst prepare
By art, it gives the secret menstrual
The mother of our stone which is so rare,
Our oyl, our unguent, and our marchasite
Which we do name, also our fountain bright.

29 O Christal fountain, which from fourfold spri
Runs down the valleys with its perled drops
Distilling, with the which our Noble King,
Is wash'd, and carri'd to the mountain tops,
Where he the vertue of the Heav'ns receives,
Which never after him when fixed leaves.

30 This is our Maydew which our Earth doth mo
To bring forth fruit, which fruit is perfect gold,
This is our *Eve* whom *Adam* doth so love,
That in her Arms his soul (strange to be told)
He doth receive, who erst as dead was seen,
And quickned first appears in colour green.

31 N

1 Next unto *Mercury* in first degree,
f metalline digestion is found,
ld *Saturn*, who though vile and base to see,
et is he of our secrets all the ground.
Thus then in essence *Mercury* is gold,
In form *Saturnine*, earthly, moist and cold.

2 I mean the *Mercury* which doth present
self at first unto each Artists eye,
nd vulgar it is cal'd, to our intent
nserviceable quite, the reason why
If you desire, this for an answer take,
No dead thing can a dead thing living make.

Nor can that which is in its substance foul
nd filthy, cause transcedant purity,
yet can that which is without a foul
body fixed cause aloft to fly,
No there must be a near affinity,
Or else in vain you shall your fancies try.

How then? Ev'n thus, in *Saturn* there is hid
soul immortal which in prison lies,
tie its fetters, which do it forbid,
sight for to appear, then shall arise,
A vapour shining like pearl orient,
Which is our Moon and sparkling Firmament.

To *Saturn*, *Mars*, with bonds of love is ti'd
ho is by him devour'd of mighty force,

 Whose

Whose spirit *Saturns* body doth divide,
And both combining yeeld a secret source,
From whence doth flow a water wondrous bright
In which the Sun doth set and lose its light.

36 Dame *Venus* a most shining Star to see
To *Mars* espoused is by him embrac't;
Their influences must united be,
For she alone the only mean is plac't,
Betwixt the Sun and our true Argent vive
Them to unite, that they may never strive.

37 The generation of the metals all
If I should here declare, it would require
A Volume large, at present then I shall
Content my self and answer your desire,
Omitting these and many other things,
Which to our secret Art lesse knowledge bring

38 And shall proceed to teach the certain ground
On which an Artist may with hope rely,
Not trouble him with things wch might confound
Him in his search, for I intend to fly
All darknesse, also all ambiguous words,
That handling most which to us most accords

39 And first I shall lay down the definition
Of that rare substance we so highly prize,
Which causeth metals change their own condition
And turns imperfect bodies, that to eyes,

To touch, to test, and in each trial they
Are perfect prov'd, which erst would fly away.

40 A substance it metalline is, for why,
With metals else it could no wise agree,
And of *Sols* essence, else to dignity,
If gold it could not tinge crude *Mercury*,
Saturn, and all the metals, as it doth,
Adding fixation and *pondus* both.

41 But yet golds simple vertue it exceeds,
Else could it not the least communicate
Of its own tincture, but its self must needs
Embased be, since nought can graduate
An unripe matter to its own degree,
Unlesse in it transcendent ripenesse be.

42 Of Nature spiritual it is beside,
Else bodies it could never penetrate,
Betwixt the pure and impure to divide,
And cause them when they are examinate
By flame of bellows stoutly to endure,
Which to perform requires a perfect cure.

43 And yet besides its penetrative might,
Must contain a wondrous fixity,
Since what it wants nothing can give by right,
Nor can that which inured is to fly,
Retained be but by an Agent fixt,
Where Spirit and body are together mixt.

44 So then in brief all this to recollect,
Our ſtone is nought but th'eſſence true of gold,
Which that it might what we do ſeek effect,
Its ſpirit doth the body ſurely hold,
And both together make a ſubſtance new,
A reall ſpirit yet a body true.

45 Like the Suns Atomes 'tis a powder fine,
White for the white, and red for red projection,
The metals by it tein'd, exceed the Mine
In purity, and ſuch is its perfection,
That he who hath it in an hours ſpace
And leſſe may command in any place.

46 At firſt it is of vertue very ſmall,
Compared with the might it doth attain
By oft reiteration, who ſo ſhall
It oft diſſolve, and then congeal again,
Shall finde a medicine that will tranſlate
Innumerable parts to *Sols* eſtate.

47 'Tis ponderous and yet in grains divided,
That powder all appears as ſoft as ſilk,
On metall it like wax in flux is guided
To enter to the center juſt as milk,
Is penetrated by the Rennit ſour,
And curdled in the minute of an hour.

48 For look how boyling oyl doth ſtraitway foa
And pierceth through ſinking paper, ſo

Our ſtone it entreth metals without ſmoak
When they by force of fire are made to flow,
Or elſe reduced to a glowing heat,
If they of harder flux bide fire great.

Or if an Argent vive you liſt to caſt
Your eſſence then it muſt in fire ſtand,
Till it begin to fly, whoſe flying haſte
To ſtay you ſuddenly ſhall countermand,
By throwing in one little grain or more,
Which fixeth what was fugitive before.

50 This medicine is beſt thus to project,
Firſt on a portion of that metall pure,
Which of the powder is to be the effect,
As red on gold, on ſilver eke be ſure,
The white to throw one part of this your ſtone
On four of metal, or elſe five to one.

51 Then brittle like to glaſſe that Maſſe will be,
Of Colour bright, and ſhining very clear,
Yet not tranſparent, alſo thou ſhalt ſee
Its vertue leſſened which will appear
To view moſt glittering like a Rubie fair,
Then upon Argent vive caſt this with care.

52 On ten parts one ſo long project until
The tincture to decreaſe thou ſhalt perceive,
Which being done, thou ſoon ſhalt at thy will
Moſt perfect *Sol* or *Lune* from fire receive;

Thus guide thy operation and be ſure,
The effect will prove both gold and ſil ſ r pure.

53 And if thou liſt thy eſſence to augment
In goodneſſe or in weight, thou ſo maiſt work,
That never ſhall thy ſtock with uſe be ſpent,
So great a power in this ſtone doth lurk,
That it like fire is apt to multiply
It ſelf in weight as eke in dignity.

54 A portion once I ſaw and found by proof,
That which a mans beleef might far exceed
Of the Red medicine, which for behoof
Of ſuch who to this Scienee may proceed
I ſhall declare, by which may well appear,
That uſeleſſe it is not as many fear.

55 For ſome, who though the Art they not deny,
Compel'd by reaſon and by witneſſe plain,
Of ſuch whom 'twere unjuſt to viliſie,
Yet of the Art they ceaſe not to complain,
Miſtaking all our operations true,
Thoſe following which we warn to eſchue.

56 For thus they think that we of gold the ſoul
Extract, which from a maſſe a ſubſtance ſmall
Is had, though it tinge witbont controul,
Yet ſcarce ſo much t'abide the trials all
Of fire and teſt of gold there will proceed,
As firſt was us'd to yeeld that tinging ſeed.

57 So then if labour once to loſſe redound,
Whatever pleaſure in the work appear,
It cannot choose but make mens want abound,
And ſo their skill is purchaſed full dear.
This is th'objection which is often caſt
In the Artiſts diſh, his Art and him to blaſt.

58 But I who oft theſe ſecrets have beheld
And have obſerv'd with curioſity,
Their progreſſe and their reaſon are compel'd
To ſtand up for to clear their dignity,
Nor ſhall the cavils of the vulgar cauſe
Me to condemn Natures moſt Noble Laws.

59 I ſaw then as I ſaid a powder ſo
Encreaſt in vertue (ſcarce to be beleev'd)
That ſo ſmall quantity as ſcarce would ſhow
In bulk a grain, nor weigh'd much more indeed,
Which yet to gold ſo great a quantity
Could well tranſmute, as may be deem'd a lye.

60 No man by Art its number could attain,
So great it was, yet was the tincture ſound,
For on an ounce projected was that grain,
In which perfection did ſo abound,
That all was eſſence made, of which one grain
Was caſt upon ten times as much again,

61 That is one ounce in ten, and theſe likewiſe,
On ten times more, which yet was med'cine made,

Ten more to one of these would not suffice
To metall it to bring, nor was't allaid,
So with these oft projections made before,
But one at last ting'd ninety thousand more.

62 Now cease rash censors henceforth to reproach
This Noble Art so useful and so just,
'Tis not this skill which Sophistrys doth broach,
No, it is only such which seek their lust
For to maintain, who doth the world abuse,
Whose errors all this Treatise fully shews.

63 But thou of Truth a lover, be advis'd,
Beware, and be not easily seduc't,
For be thou sure that all that is devis'd
By such, this Art to treat who were induc't
By envy, is not true, nay very little
In some books, and in some scarce any tittle.

64 For know this Art a virgin pure remains,
Though many Lovers do her fondly sue,
She scorns a Sophister, and still disdains
A breast for to inhabit that's untrue,
Yet many presse to win the golden fleece,
'Tis that they gape for as the masterpiece.

65 But a true Son of Art doth wisedom prise
Beyond all earthly good, and his desire
To it is bent, ne fondly doth devise
By riches to ambition to aspire:

His studies all to knowledge are inclin'd,
Prizing alone the riches of the minde.

66 To such alone these labours I intend
To them I write, but others I exclude,
Advising them their folly to amend,
And to forsake those fancies which delude
Them, and destroy their works, for why its sure,
No errour can a secret true procure.

67 Our Art therefore which we so much esteem
Is not as many men do misconceive,
Nor toyl ne yet for charge, what ere fools deem
So hard, but that it may with Natures leave
Be perfected as after may appear
Unto the red in lesse space then a year.

68 And who that time would grudge that in his (minde
Shall call how that the waiting husbandman,
No lesser space expects his crop to finde,
Whose seed though sow'd when Autumn first (began,
Yet is not reapt and thresht, and fit to eat (yet
Till that time twelvemoneth scare so soon, and

69 His patience is not weary, but doth wait
Till Autumn and the Winter both be past
In *Vere* the early rains, and when the heat
Of Summer parches, latter rains, and last
Of all his harvest he expecting staies,
Nor is impatient of these long delaies.

70 Yet is his profit ſcarcely ſix for one,
His labour hard, and chances that may fall
Innumerable, inſomuch that none
Can promiſe good ſucceſſe, and yet for all
These hardſhips, hazards, and theſe long delay
The ſweet expected all this ſowr allaies.

71 The charge if any one deſire to know,
The wiſemens reſolution I ſhall give,
By this a man that in this way would go
May try his skill, and without doubt beleeve,
That if his charge five peeces price exceed,
He may be ſure he is not like to ſpeed.

72 His heat indeed conſtant expence doth crave
But with one heat ſo many works he may
Effect, that if he liſt he ſoon may ſave
The worth in other works which by the way
He to deceive the time may daily try,
Of which I ſhall diſcourſe now by and by.

73 But if one glaſſe, one furnace, and no more
He ſhall employ, yet ten pounds may excuſe
His total charge, and yet he ſhall have ſtore
Enough while he doth live, though he ſhould uſ
As much as any Monarch in the world,
Since it encreaſt may be ſo manifold.

74 Yet he who prizeth knowledge natural,
Cannot ſo barren be of ſcience true

s not to know ſome ſecret wherewithall
fire for to employ, nor are there few
Whom curioſity invites to try,
A many pleaſant knacks in Chemiſtry.

5 Such may their furnace ſo contrived have,
hat with one fire they may both putrifie,
igeſt, ferment, diſtill, and ſo may ſave
he toyl of many Furnaces, for why?
So meny heats thou maiſt from hence obtain,
And yet thy ſecret work no whit refrain.

6 But what if twenty peeces were the coſt?
f which the half may ſerve if order'd right,
nd though ſometimes the work hap to be loſt,
et can the loſſe be no waies great, nor might
The hazard with the profit once compare,
Though he who it attains is very rare.

7 For though one glaſſe, one furnace, and one (thing,
ne rule, one fire, the whole work do compleat,
et may one many glaſſes with eaſe bring,
ith one fire to perfection, ſince the ſeat
Or neſt, which doth one egge contain, with Art
May ſo be made to more heat to impart.

8 And it ſufficeth in one glaſſe to put
o much of Compoſition as may coſt
he price of half an ounce of gold, which ſhut
ith *Hermes* Seal, no fear it ſhould be loſt.

Except

Except ſome errour be committed, which
How to avoid I faithfully ſhall teach.

79 Alſo becauſe our matter which we take
Into our hands for this our ſecret Art
Is Gold and Mercury, which we do bake
Till neither of them from the other part,
The principles their form do keep untill
The fire by putrefaction doth them kill.

80 Which whomſoever God ſo far doth grace
To ſee, he cannot but by uncouth hap
His work deſtroy before it run its race;
Since then to erre there ſcarce is left a gap,
At leaſt unto an operator wiſe,
Who will not carelesly loſe ſuch a prize?

81 And if his work proceed not in due courſe,
His time he only loſeth and his fire,
Which will not prove to him a pinching loſſe,
Since ſoon he may his work at his deſire
Renew, the gold is as it was before,
And ſo the ♀ nor leſſe nor more.

82 Thus have I brought you ſo far on your way
And farther yet I ſhall you friendly leade,
Proceed diſcreetly, marking what I ſay,
For I ſhall ſhew the true way how to ſpeed.
Of God deſire with me that he would guide
Both you and me that neither ſtep aſide.

The End of the third Book.

THE FOURTH BOOK.

OF Alchemy our Muſe hath ſounded forth,
The praiſe, and worthy may the ſubject ſeem
So noble 'tis and of ſuch matchleſſe worth,
That rightly many it divine eſteem,
But now the only thing to be explain'd,
Is how and by what means it is attain'd.

2 For many who moſt painfully have ſought,
With vaſt expence of money and of time,
Save beggery they have attained nought,
For they could never to this Science climbe,
Since then that fatal prov'd to many one,
Moſt men it deem a feigned Art or none.

3 Who hath not heard the ſad complaints of many
Who by this ſearch reduc't to penury
Have liv'd forlorn? but who hath heard of any,
That by this skill his wealth did multiply?
Therefore ſay ſome the thing is but a fable
Which to maintain the Artiſts are not able.

4 I ſhall not now the task of handling all,
The Schemes of errors undertake, becauſe
From thence the Reader would reap profit ſmall,
Who rather farre would ſtudy Natures Laws
Then undergo the trouble to review
The Sophiſtries of all the erring crew.

5 Yet here and there the errors I ſhall tax,
Of Artiſts deviant from the true way,
Who nature mold like to a lump of wax
To rare *Chimeras*, which when they aſſay,
By proof they finde they labour out of kind,
And wander like a feather in the winde.

6 The matter firſt which for our work we take
Is only gold and with it Mercury,
Which we decoct till neither will forſake
The other, in which work they both do die
And rot by putrefaction, after that
Both are in glory then regenerate,

7 Nor do we mean as fools our words expound
By gold I know not what of ſubſtance vile,
For with ſuch notions many do confound
Themſelves, not recollecting all the while,
That what in Art they for one gold do take,
A ſilver paiment would to no man make.

8 For all in word this truth will needs confeſſe
Becauſe the Magi all have it decreed
To be the only matter, netherleſſe
Theſe ſubjects to explain do ſo proceed,
That they for gold thus to avoid expence
Will be content with a Shreverence.

9 One doth his body order with ſuch diet,
That what he eats and drinks is all by weight,

At ſet hours exerciſeth, and is quiet
Preciſely at his time, nor will abate
One hour from his wonted time of ſleep,
And all his body wholſome for to keep.

10 Thus when his temper is moſt exquiſite,
He doth his eaſement in a choſen place,
Which ſtraight he cloſeth up, and this in ſpight
Of Nature muſt be gold, which he doth grace
So far as it to keep with monſtrous care,
Still hoping thus to finde the ſtone moſt rare.

11 And leſt his hope ſhould ſeem on ſandy ground
For to be built, he citeth *Morian*,
Thus ſpeaking that our ſtone is only found
Upon a dunghil, and whoever can
It thence extract ſhall ſurely it finde,
But whoſo elſewhere ſeeks concludes him blinde.

12 This dunghil what doth it denote ſaith he
But humane ordure ſince the ſame doth ſay
To Calid, that if he would liſt to ſee
Within himſelf, he ſhould without a nay
The true mine of our ſecret ſtone eſpy,
Nor need he elſewhere for the ſame to try.

13 To this another addeth Urine, this
(Saith he) is Mercury which wiſe men hide,
For want of which ſo many hap to miſſe
The mark, and very fondly ſlip aſide,

This

This he with essence of the purest wine
Doth mix by this to catch our store divine.

14 Some seek in Herbs, and some in simple water
Such as from clouds is caught, and some in dew,
Some choose thee juyce of Toads for their true (matter
With Arsnick it preparing, nor a few
In flame attempt our hidden stone to finde,
In Sunbeams eke to powder dry calcin'd.

15 The influence of the Moon some earnestly
Desire, which with a glasse they hope to catch,
Some also would the influx of the sky
In some thing fix, and after it would hatch,
Thus doting for to get our prized stone,
Which thus they seek but never hit thereon.

16 Others Saltpeter do the matter judge,
And for it doting hunt for dead mens bones,
Their mouldred carkases they take, and drudge
About this work to finde the choice of stones,
Some do affirm and will not stick to swear,
That in Marle is found, so fond they are.

17 Yet reason with them on their work, and they
Will tell you of a monstrous uncouth Sperm
Panspermion called, this without a nay
Must be the Chaos for to use their term,
Of this is made each thing that in the Earth,
Is found, out of it all things are brought forth

8 It hath no proper form, yet being hath
'Tis non-specificated, therefore apt
All things to procreate, such is their faith
That as if they were in a vision wrapt,
They see in fancy such a thing as this,
And yet alas they know not where it is.

9 This is their living gold, their Mercury,
This is their *Limbus*, this their secret fire,
But yet grosse sots they cannot yet espie
The vanity of this which they desire,
For had they such a Devil as this is
Clos'd in a glass, the stone they sure would miss.

10 For what in weight a metall equals not,
No flux will never enter it, how then
Hath Nature her strict Laws so much forgot,
To please the fancies of those doting men:
The poorest Metallurgist knoweth well,
Nought but metalline may with metals dwell.

11 This is the reason that the feces crude
In unripe metals, to their central part
Are not united, there is none so rude
In Alchemy but knows that if by Art
These feces may be severed, then 'tis sure,
That they distinct are from the substance pure.

12 What then? 'tis thus, if that a sperm there be
From whence ingredred may be animals

And

And vegetables which were ſtrange to ſee,
Yet could it not produce us minerals,
The Reaſon's plain, for it ſhould penetrate
It ſelf ten times a metall to create.

23 Since gold doth water ſixteen times exceed
In weight, and water is the only food
That doth encreaſe the vegetable ſeed,
And Animals hence grow, nor is in wood
And fleſh much difference in weight, and yet
One ſperm will never either ſtreight beget.

24 Though in the general there doth appear
In matter more remote affinity,
Hence may a carkaſſe cauſe a Tree to bear
Its fruit (if dung'd therewith) abundantly,
And fruit and corn do living creatures feed,
Which doth from ſome affinity proceed.

25 But gold, or gems, or Stones, or ſuch like things
To man or beaſt ſo far remote from food
Appear, they nought aſſwage fierce hungers ſtings
For nouriſhment they are in no wiſe good,
This is becauſe the diſtance is ſo great
'Twixt thing and thing, that they will never meet.

26 For 'twixt things which aſſimilated are
By tranſmutation, there muſt intercede
Precedent likeneſſe, elſe no mortal care
Can cauſe an Union, thus metals feed

Of their own moiſture, and not out of kinde,
Conſider this and weigh it in thy minde.

27 True, Nature knows of water how to make
A body metalline, when once the ſeed
Of metals it inhabiting doth take
Occaſion to work, yet 'tis decreed,
That Natures ſelf throughout her total race,
Shall be confin'd unto her proper place.

28 Thus humane ſeed in man alone reſides,
And ſo of beaſt the like is to be ſeen,
Nay and moreover there's a Spirit guides
Each thing according to its rule, ſo even
That nothing in its courſe may ſtep aſide,
This ſpirit eke a body groſſe doth hide.

29 Why ſeek you then blinde fools from ſubjects (ſtrange
To reap our ſecret ſtone of gold, which may
To weight and fixity crude metals change,
Think you this vertue doth lie hid in clay,
In Nitre, Urine, Ordure, or in dew?
Ceaſe timely, and learn operations true.

30 Gold then the ſubject of our Art alone,
We muſt conclude, ſince gold by it we ſeek,
There's not an Artiſt in this hath hath gone
But doth averre the ſame, and reaſon eke,
Confirms their ſentence, this the certain baſe
Of all our ſecrets is, this is its place.

31 And now t'unfold the riddles of the wise,
Who on this subject very strangely write,
I shall not need since many did devise,
By all means for to hide (moved with spight)
The truth which yet they promise to uufold,
And some knew nothing, yet to write were bold.

32 Yet Morian a Noble Sonne of Art
I must confesse, yet darkly did expresse
The truth, but did not with deceitful heart
Delusions feign, yet in a hidden dresse.
His whole discourse which Calid he dispos'd,
Not minding all should therein be disclos'd.

33 Whereas the King he warned to descend
Into himself the matter for to finde
Of this our stone, he only did intend
This to point out how kinde begetteth kinde,
As then himself his likenesse did beget,
So gold must gold, this Law's to nature set.

34 Yet God alone is only perfect, but
Of that perfection no part can spare
Without embasing, whatsoe're is put
To it in mixture can receive no share,
Only it doth debase it for a time,
Nor doth it ought above its baseneſſe clime.

35 One Reason is that which I gave before,
Another is its Corporal ty,

By

By reason of the same it can no more
But mix infusion confusedly,
Both still retaining their own qualities
Distinct, although conjoyned to the eyes.

36 Therefore he wisely addes, that sure unlesse
He in a dunghill finde our secret stone,
That is, gold must be brought to putredneſſe,
Compared to a dunghil, else there's none
By any work may perfect his desire
Of fixing metals which do fly the fire.

37 The Allegories which the Magi use
By things well known hid secrets to declare,
He fondly doth their meaning much abuse
That them interprets literally, there are
No men but only fools who madly dote
Would hope to have a Horse and buy a Goat.

38 But others though on gold they ground their (skill,
And seek to have it rot and putrifie,
Yet to gold vulgar they can have no will,
But it reject, in words disdainfully,
For all (say they) do with one mouth conclude,
That he who vulgar gold doth take is rude.

39 For Authors all do with one mouth professe,
Our gold from common differs very much,
The one is dead, the other doth possesse,
A vital spirit, vulgar only such,

Do

Do choose who erre from Natures trodden way
They therefore in their work needs go astray.

40 But he who well considers Natures Law,
Shall finde and gold is only one,
No other substance which the Sun ere saw
With it may be compar'd, this is our stone
Which we digest into an essence pure,
That may both tinge and teach fire to endure,

41 For what is gold but of the metals all
The purest, fixedst, and of greatest weight,
There is no metal ne yet mineral,
That can be brought by any humane sleight
The properties of gold to shew, but then
'Tis real gold confest by learned men.

42 How then? Ev'n thus, Gold is the noble seed,
Of this our Art which yet is streightly lockt,
Thus is it dead, for it by Art doth need
To be unlosed, else they shall be mockt
Who work on gold which must to water go,
Before its active vertue it can show.

43 Observe a grain of wheat in which doth lie
An active and multiplicative might,
Yet in the Earth it must be sown and die,
And rotting pass through dark corruptions night,
And can it not be truly called seed,
But corn on which both man and beast may feed.

44 Should

44 Should a mad Husbandman his grain to fire
Commit and hope, from thence to reap a crop,
Would any wonder if his fond desire,
Should fruitlesse prove, whose madness for to stop,
A man may say and that without a lye,
The grain is not that which doth multiply.

45 For why each thing unto its disposition
Doth fitly answer with a sure effect,
Thus operations change a things condition,
To which an Artist should have due respect,
Wheat ground to flower n'is seed, but of bread
The matter, for its vital force is dead.

46 If malted it makes beer for bread unfit,
Prepar'd for starch, to neither it doth serve,
Fermented gives good wine, or else if it
By fire calcined be, it then will swerve
From all the other operations nam'd,
Yeelding a fixed salt, thus may be fram'd,

47 A thousand things and more of that which is
But one intire substance, whence tis clear,
That whoso doth right disposition misse,
Though on the subject right he work, yet nere
The end he will attain which he propounds
Because he seeks on inconsistent grounds.

48 Apply this to our purpose, and suppose
A man take gold and vulgar Mercury,

And

And them Amalgam, this though fit for those
Who labour to guild superficially,
Yet 'tis not of our Art the matter true,
For we such disposition do eschew.

49 Or grant this mixture to digest be set
In circulating heat, I well admit
'Twill give precipitate, when all the sweat
Of Mercury shall be, but yet
This differs from our hidden secret stone,
To which this work was but a foolish one.

50 But when that gold with its humidity
Is temper'd and within a fit glasse closed,
And in due heat digested, by and by
It doth begin to act, for thus disposed
'Tis like to good seed into good ground cast,
Which will augment it self in kinde at last.

51 What should I adde? it is most evident
From Reason and from Testimonies eke,
Our matter it is gold which must be blent
With our true water which so many seek,
Few finde, and then in vessell due dispos'd,
Which with all caution must be surely clos'd.

52 This then in a due nest must setled be,
And with due fire to motion inclin'd,
The fire immortal for to keep thou see,
Neither too great nor small, and then I binde

My

My faith, and eke the credit of my name,
That the successe thy work shall never blame.

53 Gold then is gold, if stampt it's coyn, if fram'd
In its due form becomes a Ring, or if else
Corroded with a water which is nam'd
Chrysulca, which each vulgar Chemist sels,
And then with Lye of *Tartar* made to fall
To bottome, gives a powder which men call

54 Gold Sclopetant, which fires with a touch,
And thunders with a monstrous fearful crack,
Rending by downward force, its might is such
As scarce may be beleev'd, this as a knack,
Hath by the proof of many oft been found
And divers other changes.

55 So then as gold is used it is made
Matter for one or for another end,
But ours it is not, until by retrograde
Motion to resolution it intend,
Then is it our Sunne and our Marchasite
Joyn'd with our Moon, our Crystal Fountain (bright.

56 As then each earth for each seed is not fit,
So each metalline water for our Art
Is 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 with the Sun digest, in its due house

57 With

57 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 gold corporal to ſuch degree,
That it all metals which imperfect are,
May enter, tinge, and fix to gold moſt rare.

58 But of this Mercury if you deſire
The ſecret for to learn, attend to me,
For this a water is which yet is fire,
Which bodies conquers from their fixt degree,
And makes them fly much like a ſpirit pure,
This after fixing all flame to endure.

59 This water it doth flow from fourfold ſpring,
Which is but shree, which two, and which but on
This 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 alwaies crying.

60 'Tis *Saturns* off-ſpring who a well doth keep,
In which cauſe *Mars* for to be drowned, then
Let *Saturn* in this Well behold his face,
Which will ſeem freſh, and yong, and tender, whe
The ſouls of both are thus together blended
For each by other need to be amended,

61 Then lo, a Star into this Well ſhall fall,
And with its luſtrous raies the earth will ſhine,

Let *Venus* adde her influeuce withall,
For ſhe is Nurſe of this our ſtone divine,
The bond of all Cryſtalline Mercury,
This is the Spring in which our Sun muſt die.

62 This is our Lunar juyce, this is our Moon,
This is th'Heſperian garden, happy they
Who know it to prepare, for they eftſoon
May climbe the Mountain tops whereever day
Darkneſſe doth baniſh and obſcurity,
Of which the Art you ſhall hear by and by.

63 Take thou that ſubſtance which is *Saturns* childe
This is the Serpent which ſhall ſee devour
Cadmus with his companions, though defil'd
be, yet thou ſhalt with a gentle ſhowr
Waſh off its blackneſſe till the Moon appear,
Shining moſt bright, know then the day is near.

64 A carkaſſe thou ſhalt ſee anatomized,
Which is our Toad in muddy places feeding,
Moſt venemous, of us yet highly prized,
This cauſe to loſe its venome, which by bleeding
May be attain'd, the bloud preſerve with care,
I have diſcloſed all that here I dare.

65 Let ſeven Eagles carry this aloft,
Air with air will eaſily aſcend,
And to the Earth let it deſcend as oft,
Earth to it its influence muſt lend;

Remove

Remove the feces with a gentle fire,
And lo the substance we so much desire,

66 This is a water shining very bright,
Mix this with *Sol* in due proportion, next
To learn the due heat fail not, then thy sight
Shall teach the rest the Lion being vext
Shall with the Eagles make a bloudy fight,
And all shall end in a most dismall night.

67 But oh beware impatience do not cause
Thee, though an itch of minde for to be bold,
In this thy work to transgresse Natures Laws,
For no man sooner erres through heat or cold,
Then he who through impatience of minde,
Cannot expect its time which he would finde.

68 Move not thy glasse ne open, else thou wilt
Endamage nay destroy thy work, beside
Encrease not fire rashly, lest that spilt
Thy work thou see, there's nothing all the Tide
That this thy work doth stand, so much of fea
As too much fire one hour will cost thee dear

69 The practique part (if this accepted prove,
And finde its welcome as it doth deserve,)
Shall follow in three Books, which I for love,
And for desire the Studious to serve
Shall after publish: This for present take,
Reade and accept it for the givers sake.

Sic Explicit pars prima Theorica.

The Marrow OF ALCHEMY,

BEING

An Experimental Treatise,

Discovering

The secret and most hidden Mystery of

THE

PHILOSOPHERS ELIXER.

The Second Part.

Containing Three Books, Elucidating the Practique of the Art;

In which

The Art is so plainly disclosed, as never any before did, for the benefit of young Practicioners, and the convincing those who are in Errors Labyrinth.

By *Eirenæus Philoponos Poilalethes.*

London, Printed by *R. I.* for *Edw. Brewster* at the Sign of the Crane in *Pauls* Church-yard. 1655.

An Advertisement to the READER.

COurteous Reader, thou hadst in the former part the Theory, herein, the practick explaned; peruse it well, and thou shalt be freed from all the snares of Pseudochemists. I did not intend to have added any thing to the end of this Treatise, as being in my opinion sufficiently convictory, but because I know many men have a great interest to oppose any true light (they making a base gain by impostures) I shall trouble thee with a few lines, which it may be will prove no trouble, if thou peruse them seriously. The drift of this Treatise is, as thou canst not but finde by reading it, to convince the Art of Alchemy to be true, not fictitious, or feigned (as many judge it to be only Romantick) which is first done by Testimonies, and those of such who were themselves professedly Adepti, and also of such who did not pretend to the Art; so that an Art confirmed by the testimony of its own Sons, and Strangers also to it, all being men of undoubted Credit, is not questionable, but by unreasonable Cavillers. In the next place he adjoynes

firm Reasons, proving the probability, and possibility of what Artists by their Art do promise; and thirdly, brings in his own experimental testimonies, concerning what hee with his eyes had seen, and with his hands handled in this particular, upon which account, as an Ocular Witness, he might write with confidence, and certainty. After which he proceeds to an explication of the Art in general, and then in particular, shewing what is to be chosen, and what refused in this Art, and so closeth his Theory; and in the Second Part, which is this, he doth plainly discover the Practique, yet so, as that only Sons of this Art shall understand it, but darkly enough to a Sophister. I shall only speak something as to the materials which are to be taken in the Work. The Author quoted few, nor indeed could Meeter well bear quotations, besides, he challenging a name among experimental Witnesses, would not prove his assertions so much by testimony as by reason; I who must follow him, as Neoptolemus *did his Father* Achilles (Non passibus æqu's) *shall confirm that by testimony which he hath convincingly proved by most sound Arguments; First I shall begin with* Artephus, *that sans peer Philosopher, He speaks of two Bodies and a Water, the one the Sun, the other the Moon, the Water* Mercury, *the Sun is* (Laton) *that is Gold, which hath these Epithets, first a perfect Bodi; secondly the body of Fixion, and the most fixed Bodie, in which sense he cries out, O Nature, how thou makest Gold volatile, which in it self is most fixed! next its called Gold, such as is foliable, laminable, or Calcinable with* Mercury, *a Body which by the Water may be whitened. In a word, he that shall question that* Artephus *speaketh of Gold, such as is known for Gold, must finde more whimsies in expounding him, than ever* Nature, *without deriding his dotage, can bear. He that will read* Artephus, *and his Expositor* John Pontanus, *shall finde that the difficulty of Alchemy doth not lye in finding the Body or matter, on which* Pontane *erred two hundred times in practice; but to finde the only Agent in the World, that may make the moysture return of the perfect Body, to reveal what is hidden, to make raw and reinrudinate it, to use* Artephus *words; this Animonial Vinegre of* Artephus, *this Mineral fire of* Pontane, *which are* Synonimaes, *is the main Secret, which is indeed the Moon, which is not a Metal, though the Sun or Gold be; therefore though he speaketh of two Bodies, the Sun and the Moon, yet is to be understood that only the Sun is fixed; it is true, that in fermentation real pure Silver is used for the White, as Gold for the Red, but not in the first work; for first the Sun is resolved in the Water by the mediation of the Moon, which is a tender, pure,*

and

and clean body, according to Ripley, *(first the White must come out of the Red) some are very crafty in expounding Gold in Philosophy, which exposition in Politicks would savour strongly of knavery; their dotage makes me to think of some Lunatick men, who will gather up Cockle-shels and Peebles for inestimable Gems, and load themselves with trumpery, and then they account themselves mightily inriched, and can laugh heartily at sober men for not prizing their Toys; such are some Alchemists, whose brains our Moon hath too much unsetled, that they dote on that for Gold, which a sober man would be loath to take for Silver, as Salt Niter, May Dew, Rain Water, catcht in a Thunder, Human Ordure, and Urine, and such fooleries, not considering what* Bernard Trevisan *concludes out of* Gulielmus Parisiensis, Creare spermata non est Artis, &c. *To whom I must apply that sharp reproof of Philosophers,* Creditis ex tribulis uvas, ex spinis rosas Colligere? Tam fatui sunt qui ex Combustibilibus incombustibilia, ex Caducis æterna producere intendunt, Dion. Zach. Pag. 810. Theat. Chem. Vol. 1. in expositione fermenti Philosophici, Non aliter quam videmus parum fermenti, &c. similiter divinum opus nostrum metalla Convertit ad suam Naturam, & quia est (Aurum N.B.) illa transmutat etiam in aurum, *Bernard Trev. p. 772. Theat. vol.* 1. Liber disputationis præmium

mium erat, foliis & Coopertorio, ex puro putoq; auro fabrefactus, qui p. 716. in fontem decidebat, unde lapis generabatur, p. 773. Rex qui fontem intrat est ab initio vestium ex panno aureo, est patiens algoris, sudorum, pluviarum, &c. ita quod omnes subditi interficere non possunt, qui rex tandem æquat omnes subditos & fratres sibi, per Carnis suæ renovatæ communicationem. *Now if the effect be Gold, the King must needs denote Gold,* Morien. citatus a Bernardo, p. 769. Theat. Vol. 1. Scitote Latonem nostrum rubrum esse, ac inutilem nobis existere usque dum albus fiat, &c. p. 160. Nostra medicina fit ex duobus unius essentiæ, ex unione Mercuriali fixæ & non fixæ Naturæ, &c. & ex alio nequaquam fieri potest, etenim Artis industria nihil infert novi, nec adhert ad naturam in suâ radice, verum adjuta Natura per Artem, ut decet (vincula solvendo N. B.) item ars adjuta per Naturam, &c. simul ambæ desiderium adimplent ex voto diligenter operantis. *I shall need to quote no more places, but only name the Authors,* pag. 822. Theat. Chem. vol. 1. Si fixum solvas faciasq; volare solutum, &c. *He that will take pains to read* Flamels *Annotations of divers Authors, shall finde this point cleared up beyond all Cavil. Also* Trevisans *Epistolary answer to* Thomas *of* Bononia, Riply *in his first gate of Putrefaction, Our* Sulphur *and our* Mercury *be only in Metals, which Oyls and Unguents some men them call; and because*

cause that Fools should never know our Stone. To conclude, were the Cavilles worth more pains of satisfaction, I should take it, but such as will not see, it is pity to lead, but to let them wander in their own extravagancies. The other Treatises mentioned in my Epistle before this work, do most fully prove this point, especially that intituled, Ars Metallorum Metamorphoseos, *and that entituled,* Alchemy Triumphing, or a short way to a long Life; *and that entituled,* Elenchus errorum in Arte Chemicâ deviantium, *which will ere long see the light, unless I receive a prohibition from the Author to publish them, which I hitherto have leave to make publique. Farewel,*

Thine to serve thee to my power,
Anonymus Philochemicus
Anagrammatizomenos
Vir gregis Custos.

THese Books were written by an unseen hand,
Yet judge them not unless you understand;
To be a Judge in what you do not know,
It is the way your ignorance to show;
And so appear like *Harry Mastix Moor*,
Who judged Nature when he did not know her.
Study thou all, and hold fast what is good,
When you have studied, if you have understood
Too this Author, though you do not know him,
Thanks and honour you will be bound to owe him.

William Sampson.

THE Marrow of Alchemy.

The Second Part.

The First Book.

1 THe Golden Art, by many so esteem'd,
VVee have both prov'd, and by examples taught,
That it no fable was, as many deem'd,
But real; Now our muse length is brought
In order its due practise to unfold,
By which attain'd may be Silver and Gold.

2 And for a ground of what wee doe intend,
Consider well, and with good judgement weigh,
The reason of our work, else may you spend
Your cost in vain, nor will your work defray
The idle charges which you may consume,
Reaping nought from them, saving stinck and (fume.

3 The Stone you seek, wee said, and still affirm,
Is only Gold, brought to so high perfection
As it is possible, which though a firm
Compacted body, yet by Arts direction,
And Natures opperation, it is made
A tinging Spirit, which will never fade.

4 This stone by Natures solitary skill
Can not be perfected; for why tis sure,
It self to move so farre Gold hath no will,
But in its constancy will aie indure.
He that this essence would attain, he must
By Art effect, that gold may turn to dust,

5 And then to water minerall relent,
This after Circulating with due fire,
Vntill the moisture be by drinks spent,
And after fixed to his hearts desire;
This then imbibed oft, and recongeled,
And in the Mothers womb the infant sealed;

6 This fed so long til it to strength doe come,
All sturdy opposites to overthrow,
Which then fermented, must abide the doom,
Of iterated Blackness which will grow
So long untill the Natures rot and die,
Which then be sure that thou revivify.

7 Sublime, exalt, and after to the Earth
Make to return, where let it stand in heat,

So

So long, untill mourning be turn'd to mirth,
Then place the King upon his Royall Seat;
Who shining like unto the sparkling flame,
Is that hid stone, which wee our Suphur name.

8 This multiply so long untill you come
Vnto th' *Elixar* which of Spirits wee
Do call, which like the judge at day of Doom:
Judgeth to fire all terrestriety.
Which in imperfect metalls doth adhere
Vnto the perfect substance which is there.

9 But is our Subject Gold? then must wee find,
An Agent which this Subject may unlock.
Which if thou know'st to seek in its own kind,
Thou shalt not need for to imploy much stock
It to prepare, for its of matter vile,
Whose filthy out-side doth it much defile.

10 Of this few Authors speak, and those who do,
Obscure this key as much as in them lies,
But I kind Reader, shall such Candor show,
That greater no man ever did devise.
Attend then first unto the mystery
Which doth in this our fiery Agent ly.

11 Trust mee, 'tis not a work to be attain'd
By one whose ingeny is dul, nor yet,
By him of whom labour shall be disdain'd;
For idlenesse is to this Art a let:

But

But if a docile wit thou have, and be
Industrious, then harken unto me.

12 The substance which wee first in hand do take,
Tis Mineral, to *Mercury* of kinne,
Which a Crude Sulphur in the earth doth bake,
Vile to the sight, yet glorious within.
Tis *Saturns* Child, what need you any more?
Conceive it right, for this is our first dore.

13 Tis Sable-coloured, with Argent veines
Appearing in the body intermixed,
Whose sparkling hue the connate Sulphur steines,
Tis wholly volatile, and nothing fixed;
Yet taken in its native Crudity,
It purgeth all Sols superfluity.

14 Tis venemous of nature; yet abused
By many in a medicinal way;
Its Elements if they by Art be loosed,
The inside is resplendent as the day;
Which then like metal in the fier flowes,
Than which more brittle nought metalline growes.

15 This is our Dragon, which the God of war
Assayl'd with Armor of the stoutest steel,
But all in vain, for why a new seen starre,
Did shew that *Cadmus* when hee first did feel
This force, he could not so great might abide,
But from his body did his soul divide.

16 Oh

16 Oh mighty force! the sages this beheld,
And seeing were amazed, and did name
This their Green Lyon, which with charmes they speld,
Hoping at length his fury for to tame.
On *Cadmus* sociates they let him prey,
And by his might they found he won the day.

17 The fray when over, loe a morning starre
From out the Earth was seen for to appear,
The carcases remov'd, they went not farre
But to them did a running spring appear,
At this same spring they said the beast to drink,
And there they saw what they most strange did think.

18 For when unto the spring this beast came neer,
As though afraid, the waters did retire,
Vulcans help nought avail'd, then did appear
Diana's Doves, in shining bright attire,
The aire was calm'd with their pure silver wing,
In which th' infolded Dragon lost his sting.

19 The water then with flouds did streight re-turn,
And swallow'd up the beast, at which he drank
Untill his belly burst, his hew did turn
Like to a cole, and soon the fountain stank
With the foul smel, which this our Dragon gave,
He di'd, the water to him prov'd a grave.

20 Through *Vulcans* aide this Dragon did re-vive,
And from the Heaven did a soul receive,

Both

Both reconciled are, which erst did strive,
Whose soules united do their bodies leave;
This is the true Nymphs bath our Lyon green,
The like of which before was never seen.

21 But not to hold thee longer in suspence,
I shall these allegories plainly show,
The knots untying, whose obscurer sense
The Reader may perplex; now therefore know
Our Sonne of *Saturn* must united be
To a metalline form, and *Mercury*.

22 For why, its Argent vive, and it alone
That is our Agent, which our work requires,
But common Argent vive unto our stone
Avayleth not, 'tis dead, but yet desires
By salt of Nature to be acuate,
And Sulphur true, which is its only mate.

23 The Salt in *Saturns* off-spring it is found,
Tis under pure, and to the metalls Center
Can penetrate, this Salt it doth abound
With qualities, which fit it for to enter
Sols body, it to Elements dividing,
And with it (after its dissolv'd) abiding.

24 The Sulphur in the house of *Aries*, seek,
This is the magick fier of the wise,
To heat the Kings bath (which within a week
Thou shalt prepare) this fire streight closed lies

Vnlock it, which thou mayst do in an hour,
And after wash it with a Silver shower.

25 'Tis strange to see a metall stout and fixt,
Which *Vulcans* thundering blast knowes to a-
Ne will in heat relent, nor will be mixt (bide,
In flux with any mettal, yet this tide
By our new Art is made to retrograde,
Such might this peircing Mineral hath had.

26 This Kingly work the Almighty seals, to teach
The prudent, that the Royall infant here
Is born, whom streight they diligently search,
And by the starre to him they are brought neer;
Yet fooles our secrets search in sordid things,
VVithout their kind, to ruine which them (brings.

27 This substance it is Stellate and to fly
From fier totally it is inclin'd,
Tis wholly spiritual; The reason why
If you demand, (to satisfy your mind)
This take, the soul of each to other is
A Magnet, this wee call old *Saturns* pisse.

28 This is our steel, our true Hermaphrodite,
This is our Moon, so for its brightnesse nam'd,
This our unripe Gold, for it to the sight
A brittle body is, by *Vulcan* tam'd,
The soul of which if thou with *Mercury*
Canst mix, no secret from thee hid can ly.

Canst

29 I need not Authors cite, for I have ſeen,
And with my hands this myſtery have wrought,
With Nature oft I have in Counſell been,
The ſolidſt Body I have rendred ſoft,
And for a Body groſſe I have it made
A tinging fixed earth which will not fade.

30 But ſay I this alone? No: many moe
Avow the ſame, whoſe knots I here unty,
Artephus names it, but hee doth not goe
The other ſecret to diſcloſe, for why,
It is ſaith hee of God for to be ſought,
Vnleſſe it be by a wiſe maſter taught.

31 This is the Riddle which hath ſo perplext
The ſtudents of this Art, ſince * Authors ſay,
Our ſtone is vile, and pretious connext,
The vile is caſt out in the open way,
On dunghills, yea in filthy places found,
Which wee muſt take for this our Arts true ground.

* *Zeumon in Turba, p.18. Ars Aurif. Vol.2.*

32 None can without it live, and tis apply'd
To ſordid uſes, all which doth denote
Mars only, to which all this doth betide,
In ſhips hee doth upon the Ocean flote,
Nor well can merchandiſe without him bee,
Without him neither ſhip, nor houſe we ſee.

33 Our

33 Our land by him we plow, our corn wee reap,
Our meat we cut, & dreſs; with him we boile,
His uſe ſo large, examples ile not heap,
Who oft contemned lyes upon the ſoyle;
Horſes by him are ſhoo'd, old ſtubnailes lie
Scarce worth the finding, what more vile ſay I?

34 The houſe of *Mars* ſtout *Aries* is known,
In which all Artiſts charge thee to begin (none
Thy work, what is more plain? there can be
So ſottiſh, but muſt yeeld, that there is in
Theſe words a meaning hidden in the letter,
Which meaning never was explaned better.

36 * *Belus* in *Turba* doth command to joyn
The fighter, with him which liſts not to fight,
The God of warre is *Mars*, to him aſſigne
Saturn in union, who doth delight
In peace, whoſe Kingdome I need not relate
So known to all (Golden Cognominate.)

* *Pag.27. Ars Aurif. vol. 2.*

36 Behold the ſecond figure which is plac'd,
In the Philophers true * Roſary, (grac'd,
The King and Queen with robes moſt Royall
Holding between them our true Lunary,
Eight flowers bearing, yet without a root,
Betwixt them both a bird, and under foot

* *Roſar: Phil. pag. 242.*

37 The Sun and Moon, one flower holds the King,
The Queen the other, and a third (in beak)

The

The bird doth hold, The bird a ſtarre doth bring
Vpon her tail, which doth our ſecret ſpeak,
The winged bird denoteth *Mercury*
Joyn'd with the ſtarry Earth, till both doe fly.

38 The antient Sages did by figures rather
Inſtruct the eye, than by plain words the eare;
Some are ſo plain that any fool may gather
The meaning coucht in them it is ſo clear:
This I a ſonne of Art to help have done
Fully * elſewhere, and plainly as the ſunne.
* *Vide Cabala Sapientum.*

39 To it the ſtudious Reader I remit,
And ſhall in my intended courſe proceed
To teach our Water, which ſo few do hit,
By which to draw out *Sols* moſt ſecret ſeed;
This water learn with all thy diligence,
For it the ground is of our Quinteſſence.

40 Know then that metals all one matter have,
The which is nothing elſe than *Mercury*.
This ground at firſt to tranſmutation gave
An entrance, and a poſſibility.
Hence wee conclude, that our moſt ſecret water
With Vulgar *Mercury* hath the ſame matter.

41 And if to Gold crude *Mercury* may turn,
And all the five imperfect metalls, which
By reaſon of a crudity will burn
Away in fire, which as wiſe men teach

Is

Is, for that all of *Mercury* partake,
And are tranſmutable, for its own ſake.

42 And if our *Mercury* which wee doe call
Our living water, be but unripe Gold,
Then unto Gold by Art what ever ſhall
Converted be, muſt ſuch a nature hold,
Which may by Art be made our Argent vive,
Of making which, Art doth the way contrive.

43 So then if Lead, or Tinne, or Copper were
Reſolved to a real *Mercury*,
Art might thoſe waters cauſe for to appeare
So changed in their form, that really
Any, or each of all the waters nam'd,
May to our ſophick *Mercury* be fram'd.

44 But what needs this, ſince Nature hath pro-
A water object to each Artiſts hand, (duc'd
On which a form may bee by craft induc'd,
Which may our ſecrets eaſily command?
Attend therefore what *Mercury* doth want
Of our moſt ſecret menſtrue, for wee grant

45 *Pondus* in both alike, and colour eke,
Each fluid are alike, each metalline,
Each volatile in fire, but wee doe ſeek
In ours a Sulphur, which that of the Mine
Doth lack, this *Sulphur* purifies the matter,
And makes it fiery, yet leaves it water.

46 For

46 For water is the womb, which wanting heat,
Is wholly unapt for true generation,
Nor will our Body be reduc'd to ſweat,
And to ſend forth his ſeed, but in a ſtation
Of circulating fire, commixt by Art
With *Mercury* (of Sulphur taking part.)

47 This *Sulphur* muſt be of magnetick force,
And therefore muſt be Gold ſubſtantiall;
(Although unripe, yet) holding of one ſource
Both to the matter and the form withall,
Only it muſt be volatile and flying
As th' other fixt, the firſt the laſt untying.

48 There is no body in the earth but one
To *Mercury* which is ſo neer ally'd
As to prepare it for our ſecret ſtone,
The ſolid Body in its womb to hide,
This as I ſaid is *Saturns* off-ſpring, known
To all the *Magi*, and by me tis ſhown.

49 For all the metals, though with Argent vive
Some may be mixed, yet they doe not enter
Each other more than to the ſight, but drive
One from the other by heat, and their center
You ſhall perceive was never penetrate,
Nor either by each you'l find alterate.

50 the reaſon if you ſeek, this anſwer take,
For that the Sulphur which in metals lies

Is ſeal'd(if perfect) or it doth partake
Of terrene fæces, and of crudities,
Which *Mercury* abhor's, nor will unite
Vnto them, though it may be mixt to ſight.

51 And if you firſt theſe fæces ſeparate,
You ſhall obtain a fluid *Mercury*,
And a crude Sulphur, which did indurate
By congelation the humidity,
Alſo a ſalt aluminous you'l find,
But all theſe from Gold too remote of kind.

52 But our ſo much eſteemed minerall,
Save its crude dregs (which all are ſeparable)
Containes a puer *Mercury*, which ſhall
A life to bodies dead reſtore, that able
They may be their own kind to propagate,
Like to all things, their like which generate.

53 But it no *Sulphur* in it ſelf contains,
Save only by a burning *Sulphur* is
Congeal'd, yet brittle, black, with ſhining veins,
The *Sulphur* no way metalline, doth miſſe
Of vulgar little, as to outward hue,
If ſeparated right, as Art doth ſhew.

54 The Dregs removed, there appears a Nut
In faſhion like a metal, (but with ſtroak
To duſt may powdred be) in which is ſhut
A tender ſoul, ariſing like a ſmoak

In a ſmall fire, like unto Argent vive, (drive,
Slightly congel'd, which thus the fire doth

55 This penetration gives unto our water,
And makes it bodie to their root to enter,
Reducing them unto their true firſt matter,
Inverting wholly from their hidden Center.
This wants true Sulphur to it to be joyn'd,
Which in the Houſe of *Aries* we finde.

56 *Mars* only by this Mineral is made,
Through Artiſts skil, and alſo *Vulcans* ayd,
Into a Mineral to retrograde,
As hath by many often been aſſay'd :
This is our *Venus* true of *Mars* beloved, (ved.
Lame *Vulcans* Spouſe, both for this act repro-

57 Firſt then cauſe *Mars* this Mineral t' embrace,
So both ſhall caſt aſide their Earthineſſe,
The ſubſtance Metalline ſhall in ſhort ſpace
Shine like to Heaven, and of thy ſucceſſe
This for a ſign thou ſhalt for certain finde,
A ſeal imprinted of a ſtellate kinde.

58 This is the Royal ſtamp, this is the mark
Th' Almighty ſets upon this ſubject ſtrange,
This is the Heav'nly fire, of which a ſpark
Once kindled, doth in Bodies cauſe ſuch change,
That blackneſs now ſhines like a ſparkling Jem,
And crowns our young King with a Diadem.

59 To

59 To this adde *Venus* in a due proportion,
Whoſe beauty *Mars* admires, and ſhe to hold
With him great love is known, and ſhe to motion
Is ſoon inclin'd, being ally'd to Gold,
And eke to *Mars*, alſo to *Dian* bright,
Conciliating love and true delight.

60 *Vulcan* will jealous wax, and over-ſpread
His Net to catch his Spouſe with *Mars* in act,
The limping Cuckold greev'd to feel his head
With Horns adorn'd, and hoping this compact
To daſh, doth ſhow the Lovers both intrapt
Within his Net, in which they both are wrapt.

61 Nor may this ſeem a Fable; firſt obſerve
How *Cadmus* is by our fierce Beaſt devour'd,
Whom after peircing ſtoutly doth deſerve
A Champions name, for (by might overpower'd,)
This Serpent ('gainſt an Oke) with deadly ſpear
Transfixeth, whom erſt every one did fear.

62 Obſerve the Star which *Solar* is no doubt,
And hence may be approv'd, for Gold uniteth,
With *Saturns* Childe, his fæces purged out,
All that is perfect, to the bottome ſideth;
And being (after fuſion) poured forth,
A ſtar, when cold, doth ſhow, ev'n as *Mars* doth.

63 But *Venus* gives a ſubſtance metalline,
Alone contemptible, with *Mars* united,

Enfol-

Infolded juſt as in a Net, and fine
It is for to behold, which the ſharp-ſighted
Myſterious poets have in hidden guiſe
Deſcribed, yet moſt clearly to the wiſe.

64 So then the Soul of *Saturn*, and of *Mars*,
Are by our Art, and *Vulcans* help cloſe mixed,
Both are alike of flight, nor are their parts
Diviſible, till *Mars* Soul ſhall be fixed:
Then leaves it *Saturn*, and in tryal's found
Moſt perfect Gold, whoſe tincture's true and (ſound.

65 But this by *Venus* mediation muſt
Attained be, or elſe by no mans skil
They will be ſevered, no though to duſt
You them reſolve, yet joyn'd reduce they will,
But only by *Venus* aſſociation,
Diana makes of them a ſeparation.

66 Some uſe *Dianaes* Doves for to prepare
The water, which a tedious labour is,
And for to hit it right, an Artiſt rare
May twice for once unfortunately miſſe:
The other way (which is moſt ſecret) we
Commend to all that Artiſts mean to be.

67 Let the moſt ſubtle vapor of the water
So long and oft be circulated, till
The Souls of each (leaving the groſſer matter)
Unite, and fly together to the hill;

Where

Where let them not ſo long abide till they
Congeled be, for then you work aſtray.

68 Old *Saturns* Son, let two parts taken be,
Of *Cadmus* one, and theſe ſo long be ſure
By *Vulcans* aid to purifie, till (free
From Fæces) the metalline part be pure;
This ſhall be done in four reiterations,
The Star ſhall teach you perfect operations.

69 *Æneis* to her Lover equal make,
Them purging craftily, until the Net
Of *Vulcan* both incloſe, which then thou take,
And with the water ſee they well be wet;
With heat and moyſture until perforate,
The Souls of both ſhall be glorificate.

70 This is the Heav'nly dew, which muſt be fed
So long and oft as Nature ſhall require,
Three times at leaſt, till ſeven, let be led
Through waves and flames, as reaſon ſhall inſpire;
At leaſt beware thou put not unto flight
The tender Nature, then your fier's right.

71 Alſo for certain know, that *Mercury*,
Which ought the work begin, muſt liquid be,
And white, do not with over-fier dry
The moyſture to a powder (red to ſee)
For ſo thy Female ſperm corrupted is,
And thou ſhalt thy deſired iſſue miſſe.

72 Ne

72 Ne ſeek into a clear tranſparent Gum,
Or Oyl, or Unguent, Argent-vive to turn,
For ſo, proportion loſt, thou maiſt not come
To diſſolution true, but muſt adjourn
Thy work forlorn, quite to another ſeaſon,
Becauſe thou doſt proceed without true reaſon.

73 Only then ſeek a ſpirit to augment,
Which common Argent-vive doth lack, and then
Sublime the groſſe unto the Firmament,
The dregs diſſevering by Art, and when
Full ſeven times have paſt, then unto Gold
Eſpouſe it, till that each do other hold.

74 Thus is the true Maiden prepar'd, by craft
And Natures help, which from the fæces ſever'd,
Becomes a heavenly Off-ſpring, which makes
The ſolid Body of *Sol*, which diſſever'd (ſoft
To Atoms black, doth rot and putrifie,
And after doth again revive and fly.

75 Should I the ſecrets all, which are contain'd
In this our Waters Fabrick, here diſcloſe,
I ſhould of all true Artiſts be diſdain'd,
For they communicated are to thoſe
Alone, whom God ſhal deign to teach, the reſt
Muſt wander in a myſt, and errors neſt.

76 But he that ſtudiouſly ſhall enquire,
With pains and prayers this hid truth to finde,
Nor

Nor Covetiſe doth ſtir up his deſire,
But ſeeks for knowledge with a candid minde,
Such one ſhall ſure this Myſtery attain,
For never any wrote the Art ſo plain.

77 Some by rare Art a Liquor can prepare,
The Fire of Hel by the *Adepti* nam'd,
Of which the vertue is ſo ſtrangely rare,
All Concrete bodies by its force are tam'd:
Which it reſolves unto their primæve matter,
And through its might at laſt them turns to water.

78 This Argent-vive diſſolves in gentle heat,
So throughly, that like to the Chryſtal drops
It may be poured out, nor to the ſeat
Doth ſettle ought, nor here its vertue ſtops;
For when diſtilled off, it leaves behind
The Argent-vive, which fixed you ſhal finde.

79 A Salt to ſight, to ſmell reſembling musk,
Or like *Aroma*, and to taſte appears
Like Honey for its ſweetneſſe, like to Rusk,
Pulveriſable, and no fier fears;
But on the teſt with *Saturn* it is found
In fixity to equal *Luna* ſound.

80 This cohobated oft with the ſaid water,
Five or ſix times (with prævious digeſtion)
Like to an Oyl appears, and ſhortly after
Diſtils like ſpirit, which then by adjection

Of

Of a ſmall ſubject, ſeparates eſt-ſoon
Two diſtinct ſubſtances, when this was done,

81 Theſe are apart collected, one an Oyl
Or tincture is, in liquor ſoluble ;
The other (if it ſuffered be to boyl)
By Art, to *Mercury*'s reducible.
This Argent-vive a ſubject is of wonder,
The like whereof is nor the Heaven under.

82 This, nor by Salts, nor yet by Waters fort
Corroded may be to precipitate,
Nor by the fire (by circulating oft)
Ne can it be by ought ſo alterate
As to ſublime, or unto powder dry
Be turn'd, ne fixed, but will ever fly.

83 The great *Elixa* it can not tranſmute,
But it doth it diſſolve, and eke deſtroy,
Its ſtrangeneſs makes all Canons to ſtand mute,
No might or skill can it change, or annoy ;
The like of all metalline Bodies may
Produced be, by the fore-named way.

84 Yet this unto our Art may nought avail,
For we the *Sulphur* ſeek to multiply,
Which is the *Solar Hæmatine*, whoſe tayl
Is *Lunar*, theſe are of our earthy sky
The only Planets we eſteem, rejecting
The other, and all other Arts neglecting.

85 Fo

85 For if that Gold, which nature pure hath made
And perfect, may by this our ſecret fire
Of water cauſed be to retrograde
To *Mercury* and *Sulphur*, which intire
In ſubſtance, formerly would not by flame
Be ſevered, but firmely bide the ſame,

86 Who ſees not, that ſuch *Mercury* remote
Is from our work? which tincture ſeeks t' increaſe;
Tis *Sulphur* only, which like to a Coat
The *Mercury* incloſeth, that doth pleaſe
The nature metalline; without the ſame
The water cannot claim a metalls name.

87 This *Sulphur* more or leſſe in every thing
Metalline doth appear, in ſome a droſſe
Coinquinates the pure, and it doth bring
To fade in fire, in which what ere is groſſe
And foul is burnt, conſum'd, and waſted, but
Of metals *Sol* and *Lune*, ſo cloſely ſhut

88 Are by a *Sulphur* pure, that they abide
All *Vulcans* force, that by no Art of man
The *Sulphur* from its water will divide,
This liquor ſet aſide, whoſe vertue can
Perform the ſame, from their fixt conſtancy,
Sun and Moon altering, untill they fly.

89 Nor that alone, for our admired fire
Theſame can do to Gold, nor doth divide

 The

The *Sulphur* from its center, whose attire
The *Mercury* doth clothe, but both abide
Mixt in a Golden water, only made
By steps direct kindly to a retrograde.

90 But this same liquor doth dissolving stroy
The metalline Homogeneity,
Nor suffers each the other to enjoy,
But (sever'd) causeth them to disagree,
The central *Mercury* subsiding under,
The tincted liquor, parted thus asunder.

91 So that the hematine which erst in Gold
The *Pondus* of a metal had, is now
So altred, that its lighter, nor doth hold
Pondus with Argent-vive, but it doth show
To sight an oyl, or rather unctuous Salt,
Noble in medicine sicknesse to assault.

92 So then, by how much ought metalline is
In this humidity dissolv'd, it doth
So much of its metalline nature miss,
And may at last be brought (although full loth)
Its *Sulphur*, unto elemental water,
Such is this liquors force on any matter.

93 To this Philosophers agree, who all
Conclude our *Mercury* to be but one,
Moistning nought, but whats homogeneal,
To metal, and 's the mother of our Stone,

Of

Of which the secret if you know not, then,
Keep counsell, plainer none ere wrote with pen.

The end of the first Book

THE SECOND BOOK

1 THe secret of our fiery *Mercury*,
So much by all the Antients conceal'd,
I have disclos'd, so that a curious eye
Shall herein find much depth of Art reveal'd;
I now proceed the practique to discover,
Which weigh with judgement ere you passe it (over.

2 Take then our *Mercury* (which is our Moon)
And it espouse with the terrestriall Sunne,
(Thus man & wife are joyn'd) & to them soon
Adde the reviving spirit, this when done
A noble game you soon shall spy, because
You have attended Natures noble Lawes.

3 Of the Red man one, of his White wife three
Thou take, & mix (which is a good proportion)
Then of the water four parts let there bee,
This mixture is our Lead, which unto motion
Will moved be, by a most gentle heat,
Which must increased be untill it sweat.

But

4 But if thou list this *Pondus* to observe,
One of the Sun, two of the Moon to take,
In such proportion thou shalt never swerve,
The water let be four, which up will make
The perfect number, and to thee shall prove
A joyous sabbath, and the bond of love.

5 For *Laton* hee is red, but to our work
Availeth not, untill hee whitened be,
Though in his center doth a spirit lurk,
Yet appeares not, til join'd with *Mercury*,
This *Mercury* a tender body is
The spouse of *Sol* (whom he doth straitway kisse.)

6 Thus is thy work with Trinity begunne,
The body and its soul are first conjoin'd,
And both are with the spirit mixt, the Sunne,
The Moon, the water, these are one in kind,
In number three, and yet indeed but two,
For why the Sunne is hid, nor light doth show.

7 Two bodies thus combin'd, wee oft doe call
Our Lead, our Brasse, and our Hermaphrodite,
Tis red within and fixt, but yet withall
To sight Saturnine, volatile, and white,
These natures separable, do not part
But join (inseparably) by our Art.

8 This is the wonder of our hidden work,
That what is perfect wee to retrograde

Doe

Do cause, long time to wait nor doth it irk,
Till time the Water do congele; this had,
We then sublime, exalt, and fix to dust
This essence fift, which then revive we must,

9 And circulate so oft, till Nature have
Advanced it unto its utmost height,
Adding still matter fresh, as it doth crave,
And causing it to pass through shade of night,
Decocting gently, till *Aurora* clear,
Bringing bright *Phœbus* beams, begin t' appear.

10 Thus is the perfect by th' imperfect mended,
And both together are transcendent made;
Thus is by Arts help Nature so attended,
That she her own work can exceed, to glad
The painful Artist, who to see this sight,
Forgets for joy the terrors of the night.

11 One ounce of *Sol*, and of the Magnet three,
Four ounces of the body make, to which
Four ounces adde of water, these let be
Thus order'd; first, let *Sol* his robes so rich
Be whitened by the moysture of the Moon,
Which with a gentle fier will be done.

12 That mass shall then *Saturnine* to the eye
Appear, and fluxible in heat, like Lead;
Then pour on it of Virgin *Mercury*
The *Pondus* due, thus is the body red,

And

And fixt, and solid in the hidden center,
But to the sight, white, volatile, and tender.

13 This done, in readiness a vial glass,
Oval, or Sphærical, be sure to have,
In which the matter put, nor out must pass
Ought of th' inclosed air, which for to save,
Seal up the neck with *Hermes* seal, and then
The Spirits are secur'd within their den.

14 So big thy Glass let be, as may contain
Four times at least as much as you inclose,
For vacant space receives the dew, and rain,
Which falling down, the body doth dispose
To dye, to rot, and after to revive,
And to be joyn'd in union, not to strive.

15 Nor let your Glass of too great largeness be,
For so the femal sperm, too much dispersst,
Will ill return, this error trust to me
Thy work may spill, tho surest course is best:
According therefore to your quantity,
In bigness get your glass accordingly.

16 One quarter of an ounce of purest gold
Will serve the work, or may a dragm suffice
For trial, for if *Pondus* due you hold,
Sol is the eighth part of the whole, whose price
Is not so great, but that a poor man may
The charge endure, unless he work astray.

17 This

17 This is your rule, if of the Woman three
To the Man one you take, then equal Water
Unto the Earth we claim; but if there be
But two to one, then so we mix the matter,
That one more of the Spirit doth appear,
Than of the body, this by *Riply's* clear.

18 Now it remains the secret to unfold
Of all our Fiers, which so many men
Do misse, whose Doctrin, as the Sages hold,
Befits a skilful Masters curious Pen,
This I shall do with candor, therefore friend,
With careful heed to what I say, attend.

19 First then, consider well, and in thy minde
Weigh all our works, and eke their Causes all,
And by this means thou maist be brought to find,
That which so many doth distract; I shall
So farre thee help as Reason may approve,
And by th' effect my candor thou shalt prove.

20 Our Fiers are those blocks at which th' un-
Do stumble fatally, and Authors eke (learn'd
So mystically write thereof, that warn'd
A man can hardly be, what he should seek:
No marvel then, he if that knows our fires,
May claim a Masters place of his desires.

21 Fire in our Art is us'd Homonumally,
Which is the cause so many erre therein;

Some-

Sometimes our Water it doth signifie,
Which to our *Laton* is so near of kin;
Sometimes the Body perfect it denotes,
And sometimes neither, but i'th' water floats.

22 That is the *Sulphur* of our Compound, it
Is call'd a Fire, which in our work is two,
One perfect, and of Nature is, to hit
On with this Treatise doth thee fully show:
The other in our Water is included,
By which a thousand Searchers are deluded.

23 Also our Water three-fold is, and all
These three so many variations have
Of fire, that he, who without judgement shall
Attempt this work, his cost shall never save.
A Guide therefore unto thee I will be,
Nothing deceitful, therefore follow me.

24 Some judge, & so their work they do ordain,
That culinary fire may claim no place,
But to our work applied is in vain,
And such who use it they are pleas'd to grace
With name of vulgar Sophisters, deriding
Them, and their Works, that they do erre confiding.

25 For say they, this our fire is Magical,
Not culinary, this th' undoubted sense
Of Authors is, and therefore who so shall
Fire Elemental use, shall surely miss,

And

And on this ground they seek an uncouth fire,
Not knowing what it is which they desire.

26 Truth, Natures fire is *Sulphur*, which is hid
Within the Center, this the work doth move
From state to state; 'tis this that Authors bid
The careful Artist by all means to prove;
This is the hidden heat, invisibly
Which worketh n' is discerned by the eye.

27 But yet as true 'tis, that by outward heat
The inward actuated is; for why?
The fixed must be raised from its seat,
And with the Fugitive be made to fly:
So wants an Egge the Hens heat to produce
A Chick, which ceasing it no motion shews.

28 Therefore thy matter found, it take & clense,
Till all its fæces are quite cast aside,
Then mix in due proportion, and with fence
The Spirits keep, that out they may not slide;
And in a nest it place, clos'd in a Glass
Of a due bigness, as described was.

29 Then have a Furnace curiously contriv'd,
To keep a constant and immortal heat;
This is our outward Agent, this depriv'd
The work to ruine straightway runs, too great
Or if thou make it, by th' effect shalt see,
That haste makes waste, as Authors all agree.

30 Be-

30 Because then by the inward operation,
The outward heat is judged, and applied,
I shall therefore in order my relation
Dispose it to unfold, so may be tryed,
By things appearing to the eye, to give
Great or lesse heat, as th' Artist shall contrive.

31 First, when thy glasse is set, in nest of sand,
Let it be fixed, so that it not move,
Then under it such heat see you command,
Which may the matter cause to flow, above,
See that the nest be closed, that no air
Passe in or out, the glasse to cool, and bare.

32 See that it stand not, lest an accident
By fortunes frown fall out, thy work to stroy,
Nor let thy fier ever so be spent
(By night or day) that cold thy glasse annoy,
With care observe new fuel to supply
Before the old be spent, or th' fire dy.

33 And for this end a furnace is desir'd
By wise men call'd an *Athanor*, wherein
The heat continuall is kept, when fired,
Supply of coales not wanting, if within
Twelve howers space, you it with care attend,
The space twixt whiles you where you list (may spend.

34 This furnace make of brick, with tempred (loame,
With sand & horse dung mixt, and with great care
Beaten

Beaten together till to a mass it come, (hair,
Which laid with bricks may not crack, some use
Some asnes, some flocks, som this way, some that,
Prepare their Clay; labour the best to get.

35 For a good Furnace is the choycest thing,
Next to the matter, which a man should seek,
Since fire the work must to perfection bring,
A Furnace good were worth ones pains a week,
That may degrees of heat give at his minde,
So certainly that error none he finde.

36 Let it not apt to moulder be, for why,
The fier needs a long time to be kept,
Which if the Furnace chop, and chink, you'l spy
That certain fire may wished be, except
The vent be certain, nor can th' heat be guided,
But will be less, or greater, than desired.

37 Also beware, your Furnace be not built
Where Rain may drop, or drive upon your glass,
Nor wind on it may blow, for so thou wilt
One time or other lose thy work, but pass
So warily herein, that safety may
Thy care attend, which must be day by day.

38 Besides, a lightsome place thou chuse, because
Thine operations hourly to behold
Thou wilt desire, daily at least, it draws
The Artist that mind so strongly, I hold
The

The light most necessary, which delight
Doth bring, in shewing how the work goes
(right

39 Nor let thy room be so, wherein thy heat
Thou keep'st immortal, that the fumes arising
From Coals no vent may finde, for thou maist get
(As some have done, hereof less care devising)
Therby such harm, which late thou wilt repent,
Hazarding life by their most hurtful scent.

40 If in a Chimney thou it build, 'tis best,
For so the fumes are carried aloft ;
If that too dark thou judge to make thy nest,
Then let the room be large ; nor thus too oft
Visit thy glass, too long ne by it stay,
For fear of harm, but quickly come away:

41 Unless an upper room thou get, in which
Such vent may be, that fumes may pass away ;
Then maist thou bolder be, for wise men teach
Oft viewing keeps the Artist, lest astray
He erre, and 'tis a pleasure to admire
The various motions of the work ith' fire.

42 Some choose a Tower, by the side their Nest
They build, and this a certain heat indeed
Doth give, but oft the coals above will rest,
Nor fall down to the fire as it doth need:
Some make their Nest above the coals, & they
Work not amiss, thou maist choose either way,

43 'Tis

43 Tis certain, some are better work-men here
Than others, not to vary scarce a point,
These will their end sooner attain, and bear
The prize away, than those who lesse do mind
Their heat, but sometimes let it slack, and then
Again revive it, (over carelesse men.)
(cause

44 This sets the work behind hand, and doth
Nature her course with lesse delight to run,
Who is so skilfull in her curious Laws,
That shee ne'r ceaseth when shee hath begun,
But if an interruption shee find,
According to it sets her work behind.

45 Tis good if one a chosen friend can have
His partner in his work, who may attend
The work sometimes, (for ev'ry day doth crave,
Carefull attention) and they both may spend
Their vacant time in reading or in writing,
Or walking in the fields, pleasure inviting.

46 For tis a work in which much care doth hold
The spirits anxious, nor is it good,
Ever to roul one stone, since manifold
Evills attend much thought fulnesse, such mood,
In pleasant Gardens, or by Rivers side,
I counsell to abate, so hurtfull try'd.

47 Do not thy operations let be known
To any but thy self or surest friend,

Such

Such folly is by many searchers shown,
That all are privy to what they intend, (deride
Which when they know, with mocks they do
Their folly, this tis therefore best to hide.

48 Trust not to servants, lest they doe discover
What thou wouldst very loath be for to hear,
Nor to thy Wife thy Counsell make thou over,
Lest shee among her mates it tell, but bear
Thy self with all the secrecy th'art able,
Pretending ignorance, counting th' Art a fable.

49 For either thou thy cost and time shall lose,
Reaping nought from it but expence and care,
And so what man would be thought one of those,
Who by this Art to want reduced are? (would
Or if thou win the matchlesse prize, who
Be judg'd to have the Art of making Gold?

50 Tis better tacitly it to enjoy,
Not crying roastmeat in the open street,
Then to ly subject to such who'l destroy
You with your Art, unlesse that they may see't,
And be suppli'd by you with mony, for
This is the only statue they adore.

51 Consider well the danger, and be sure
That better tis, in safety, than in fear,
To live, and so you shall your selfinure
To secrecy, that none from you may hear,

Either

Either in boasting way, what you can doe,
Nor yet for price procure the secret true.

52 Of drink, and eke of Company beware,
The one besots, the other eke allures,
Secret hee cannot be, to drink that dare
Too largely, temperance thee best assutes,
This is the barr that doth comand the tongue,
Without which can it not be bridled long.

53 All these things ordered right, next I advise
Thee not t' expect with over greedy mind
The event, but mind the sayings of the Wise,
By patience long, the end you sure will find;
But hee that hopes in short time to receive
His Harvest, doth himself in fine deceive.

54 Some cannot let their glasse stand quiet long,
But they it move or turn, or jog or shake,
Thereby they do to Natures work much wrong,
Which forced is her own path to forsake,
And follow these fond Artists foolish mind,
Which who so violates, may reap the Wind.

55 Commit thy self, and work, to God above,
Intreat his Grace, and help, and from all sinne
And vice thee keep, which Gods laws do reprove,
With him alone see that thou do begin,
This is the way, successe for to attain,
Else mayst thou toyl, but alwayes all in vain,

 56 An 1

56 And if thou hap so blessed for to be,
As this rare Jewel to attain, which many
Do miss, few finde, be sure in thy degree
That God thou honour, neither do to any
Wrong in the least, for so to God thou wilt
Obnoxious be, under a heinous guilt.

57 The poor releeve, the sick from danger free,
In Napkin bury not this Talent great,
Charitable works pursue, so shalt thou see
Gods blessing on thee resting, and thy seat
Whilst thou with Mortals hast; yet O resolve
With God at last to live, this oft revolve.

58 For this of all the blessings of this life
The greatest is, and of the highest price;
Nor is it given but to such, whose strife
Is to improve it; such who (truly wise)
Do not so dote on that which fading is,
As to neglect the everlasting bliss.

59 Now shall I briefly, plainly, and indeed,
The real workings of our Stone disclose,
With all its colours, and its days, my reed
Who so observes, shall finde it truly shows
More than by any man hath been reveal'd,
And yet there's something herein lyes conceal'd

60 The fire thy Compound shall no sooner feel
But altogether like to Lead will flow;

Th

The tender body, which the soul of steel
Is, doth such mighty efficacy show,
That *Sol* is whitened, and in it devour'd,
On both, *Medea*'s broth must then be pour'd.

61 This is our Sea in which two Fishes swim,
Yet neither Fish hath either scale or bone;
The Sea is ever round, yet hath no brim,
The Sea and Fishes eke are all but one;
These we digest until a broth they make,
That all may in the unity partake.

62 Attend thou forty days, then shall appear
Black of the blackest, like a well-burnt coal,
When this thou seest thou shalt not need to fear,
But white at last shall shew, without controll;
And so unto the sparkling Red you come,
Having at first of Blackness past the doom.

63 Thus blackness is the Gate by which we enter
To light of Paradise, this is the way,
The bodies here reduc'd are to their Center,
A dismal night brings forth a glorious day,
Let this thy study be this black t' attain,
Or else all other signs shall be in vain.

64 The colour first is Argent, for the Sun
Into the Womb of *Luna* must descend,
And both unto their matter first must run,
By *Mercury* alone, which doth amend

Nature ſo in its kind, that Sun and Moon
Are both eclipſed in this Water ſoon.

65 The fire ſtill working is the only cauſe
Of all this alteration which doth
Appear, by means of this the Water draws
Water of Life from Sun and Luna both.
This Water hides a Spirit of great might,
The proper ſeed of *Sol*, and *Luna* bright.

66 The Water circulates inceſſantly,
Still riſing like an Air, and ſtill deſcending,
And with the Water do the Spirits fly,
For each on other evermore's attending,
The Spirits being looſed, work until
That they be fixed to the Artiſts will.

67 Beware thy Spirits finde not where t' exhale,
For that thy work would ſpil, and alſo cauſe
Much hurt unto the Work-man, if you fail
Herein, you break one of the ſtricteſt Laws
Of all this work; ne cauſe them ſo to riſe,
As for to break thy glaſs, which brittle is.

68 Therefore as ſtrong thy glaſs be ſure thou get
As may be, without either knots, or flaws,
Equally b'own for ſtrength, which thou ſhalt ſet
Within a Ring of Braſs, where thou ſhalt cauſe
It to be fixt, with moyſtned bone-aſh, this
Cloſely preſt down, a certain ſafeguard is.

69 Thy

69 Thy Waters thou ſhalt ſee to fly aloft,
And eke thy body underneath to boyl,
This Circulation ſhall continue oft,
Until the Eagles do the Dragon foyl,
When all ſhall dye together, and ſhall turn
Into an ugly Toad, which thou ſhalt burn,

70 Until the black by Colours manifold
Thou ſhalt ſee to decreaſe, and light appear,
Then patiently the ſame courſe ſee thou hold,
Until the Moon do riſe with beams moſt clear:
This is our yong King coming from the Eaſt,
Bearing the Creſcent Moon upon his Creſt.

71 Beware the Red thou ſee not ere its time,
Like to a Poppy wild, with ſiccity,
For that to thee ſhall be a fatal ſign,
That wrong thou workeſt unadviſedly,
Making thy heat here over-great, thus burning
Thy flowers, to precipitate it turning.

72 Therefore with gentle fire thy work aſſay,
For that is certain, be not mov'd with haſt,
Thy work t' anticipate, no not a day,
But bide with patience till the black be paſt,
Then maiſt augment thy fire, but not too much,
Rather too little than too great, for ſuch

73 The counſel is of all the Sages old,
On which relye, as on a fixed ground,

Much

Much time ſhall paſs before thou ſee thy gold
Reſolve and rot, this work the Magi found
So hard, that of it they did oft complain,
For it will put the Artiſt to great pain.

74 But I ſhall all the operations hid
Of our new Art, which yet is old, but rare
To finde, diſcover in few words, amid
Which I ſhall oft times myſteries declare :
Attend with minde to Learning bent, what I
Shall teach you here, on oath of ſecrecie.

The end of the Second Book

The Third and laſt Book.

Calcination.

1 THou haſt the Art of *Alchemy* deſcribed
In the fore-going Books, it now remains,
To come in ſpecial as it is divided
In Parts diſtinct, them ſev'ral to explain ; (mind
This doth this laſt Book, therefore give thy
With ſerious thoughts the truth herein to find.

2 Firſt

2 Firſt we Calcine, and ſo the body bring
To porouſnes, elſe may we in no wiſe
Attain the quickning Life which ev'ry thing
Enlives, the Carcaſe vile is to the eyes
When this is ſever'd, this alone we wiſh,
And by craft finde it hid in *Hermes* diſh.

3 This is the ſlaying of the Spirit, when
The earth is ſpongious made, for then our Water
To Earth is turned in the Dragons Den,
And th' Earth returns unto his primæve matter :
This Calcination moyſture doth preſerve,
With unctuoſity, or elſe you ſwerve,

4 Some do by Art Corroding Waters make,
In which metalline ſpecies they Calcine,
But then the liquor doth the earth forſake,
Nor by mans skill together they'l combine :
This way to fools we leave, for nothing fit,
But for to waſte ones thrift, beware of it.

5 For we Calcine only in kinde, by mixing
The Crude with that which fully perfect is,
The firſt the fixt diſſolving, th' other fixing
That which is fugitive; they work amiſs
Who take ſuch Waters which do wet the hand,
Such to our Art are uſeleſs, ſuch ground ſand.

6 So ſoon as *Sol* his Compeer feels, he doth
Relent like Ice in water warm, for ſhe

To

To him is Mother, Spouſe, and Siſter both,
With her in quality he doth agree;
Nor is there any other Agent may
Compare with this, all others lead aſtray.

7 This is the ſalt of Nature, which we hide,
Which the Almighty had he not created,
In vain this Art had been, for this, beſide
That Gold by his might is re-animated;
It adds unto its *Pondus*, and doth hold
A ſecret fier, which doth rot the gold.

8 This is the ſealed fountain, which of fools
Is not diſcerned, for they want their eyes,
Nor have been trained up in *Vulcans* Schools,
Where Nature is advanced by the wiſe.
This is *Pontanus* monſtrous ſecret fire,
Which few do finde, but many men admire.

9 This if thou get, thou art from troubles freed,
Which Sophiſters do undergo, and care,
For this a certain means is for to ſpeed,
By this attained is our Jewel rare,
Which doth no ſooner feel a gentle fire,
But to the Wife the Man hath great deſire.

10 Like Cream, the Bodies, when diſſolv'd, ſhall (float,
White as the whiteſt Milk, and eke a fume
Shall riſe and fall, until the Argent Coat
Be ſtained Citrine, then ſhall white conſume,

And

And all ſhall azure ſhew, and green, and black
Like to a Coal, when other colours ſlack.

11 But pale ſhall firſt the ſilver hue abate,
The Maſs ſhall then ſwell, like to lev'ned Do,
And thus ſhall daily change from ſtate to ſtate,
Until the whole ſhall into water go,
Which then ſhall gently day by day aſcend,
Until the blackneſs do in whiteneſs end.

12 But firſt, the Water ſhall begin to be
Thicker and thicker every day, until
At laſt you do no ſublimation ſee,
But all abide below, in ſavour ill,
In colour black, ſwelling like liquid pitch,
Which Sages have declar'd in hidden ſpeech.

13 About the fiftieth day ſtrange colours ſhall
Day by day more appear, as azure, green,
Citrine, and Violet, and pale withall,
And laſtly diſmal black ſhall whole be ſeen;
The Compound eke ſhall often ſeem to flow,
As oft like Iſlands ſhall be ſeen to grow.

14 If drineſs do with Citrine colour ſeem
To multiply, and green do not appear,
Nor azure with it, then you well may deem
That of your progreſs there is cauſe to fear:
But if the ſweat do kindly circulate,
You need not fear, your work's in good eſtate.

15 Order

15 Order your fier wiſely by this mean,
If ſweat aſcend, and deſcend, then be ſure
You cannot erre, unleſs by chance, for clean (cure,
Throughout the whole work Nature knows her
And will by Symptoms tell thee to thy face,
If thou doſt run an over haſty race.

16 For reſt aſſured, that as thou doſt give
Thy heat, the matter will be mov'd, if great,
Too much the tender ſoul away thou'lt drive,
And put thy body in too great a ſweat;
Or if too ſmall, for wont of heat, thy hope
Wil quite be daſht, & thou in dark ſhalt grope.

17 Therefore with care thy work ſee thou obſerve,
And if thou ſee the Compound colour change,
Note that with diligence, for if thou ſwerve,
Thou ſhalt perceive thy Symptoms very ſtrange;
The Poppy red, the want of blackneſs due,
Both fatal ſigns are, that thou work'ſt not true.

18 But if that blackneſs thou attain, then ſhall
In ten weeks time the Compound rot, and dye,
And ſhall reſolve to ſubtle powder all,
Soft like the Sun-beams, yet not very dry,
For it ſhall ſhine, like to a ſhining Coal
Which broken is, holding a living ſoul.

Diſſolu-

Diſſolution.

19 Wherefore it ſhall in eaſie ſpace relent:
For ſo our workings are concatenate,
That one the other doth contain; nor ſpent
Is one, but th' other ſtrait is incoate:
And 'tis as true, that Diſſolution doth
The former work begin, and perfect both.

20 For when we ſee the body to relent
To its firſt matter, 'tis we ſay diſſolv'd
To water mineral, to this is bent
Our chieſeſt aym, becauſe we are reſolv'd,
That if the Spirits be ſet free from thrall,
They ſtraightway will to a new working fall.

21 And for the active nature in this way
Doth ſuffer by the paſſive, inſomuch
That as the Earth relents, ſo every day
The Spirits thicken, Natures Law is ſuch,
That by ſo much as ought in moyſture is
Diſſolv'd, the moyſture doth its thinneſs miſs.

22 For all our work, whatever ſome conceive,
Is only to diſſolve, and recongele;
The body thus its fixity doth leave,
And becomes ſpiritual ev'ry deal;
And with the Air aloft is born, until
The Spirits are arrived at the hill.

23 And

23 And thence both ſoul and body, ſpirits eke,
Deſcend and fix, and ſo forget to fly;
Then is attain'd what we ſo long do ſeek,
Our King return'd from death triumphantly,
All force oppoſing knows to conquer, and
To purity crude metals can command.

24 Thus diſſolution is the very Key
Of all our ſecrets, without which no man
Can ought perform in *Alchemy*, nor may
Tinge any metal firmly, till he can
Reſolve the perfect metals unto water
Of their own kinde, which is their primæve matter.

25 For in and by humidity alone,
The ſpirit of each thing conſerved is,
This is the Mother of our hidden Stone,
This is the Key of temporary bliſs.
Nature aſtoniſht ſtood to ſee our Art,
Able for to perform ſo rare a part.

26 But diſſolutions in our Art, we teach
Two, which be both not by the hands perform'd,
But only by the fire, the firſt doth reach
Not to the Center, n' is ſo well adorn'd,
With ſo great change, and gay variety
Of colours, as the ſecond to the eye.

27 The firſt is when the Red-man with his Wife
Is joyn'd, which properly is liquefaction,

These both eſpouſed with the ſpirit of life,
And on due fire ſet, ſtraightway to action
Will fall, nor will the ſpirit ceaſe, until
It have diſſolv'd the body to its fill.

28 For know, the body as it is reduc'd
To rarity by Water, it doth dwell
With the diſſolvent, by which its induc't
To thicken in proportion, until
That both by union be throughly mixed
Into a powder black, and ſomewhat fixed.

29 This diſſolution is not totally
Of the whole body, for it doth retain
Some portion of its corporality,
And a third neuter is become of twain,
Which erſt were contraries, and ſo did fight
Till each by other were reduc'd to right.

30 This diſſolution is in part, and ſuch
The Congelation is, to a black duſt;
For as the one is, tother juſt as much
Shall be, obſerve this rule ſtill Nature muſt,
And this Conjunction eke is but in part,
A nobler farre remaining in our Art.

31 But then theſe Atoms ſhall reſolve in time,
And Azoth out of them ſhall be expreſt
By fire, and this ſo long ſhalt ſee ſublime,
Till all the earth be raiſed from its neſt,

And all like common Argent-vive becomes,
Then all unto the ſtate of ſpirits comes.

32 This is the noble Diſſolution we
So much commend and here conjunction's made
Tetraptive, where all Elements agree,
And alſo perfect are, that none will fade;
And now thou knowſt I trow what wee intend
By Diſſolution, which I here ſhall end.

Separation.

33 Of Separation come I now to treat,
Which with the former operation hath
So great affinity, that both do meet
In one, and go one in the ſelfſame path,
Only they are in notion diſtinct,
But otherwiſe wholly together linkt.

34 For from the firſt houre that our matters we
To fier put, ſuch heat do ſtraight apply,
That by it moiſture may be made to flee,
And for to circulate inceſſantly;
But firſt of all the waters like a flame,
Ariſing like unto a ſmoak or ſteam.

35 Nor doth it riſe ſo much, but ſtraightway (doth
Condenſe in pearled drops, and then in veins
Runs down, and ſo reduceth where it goeth,
The body, which in time the fier ſtains,

With

With colours new theſe do at laſt aſcend
I'th ' Air with water, and again deſcend.

36 This is the Separation which wee mean,
Nothing but conſtant Circulation; this
Doth looſe the Body compact, which doth lean
Vnto the Waters nature, for it is
To it of kin, therefore by circulation
The water makes inceſſant ſeparation.

37 And for the Bodies two are, of which one
Imperfect is, and eaſily is brought
To its firſt matter, but can not be done
Without Subliming, other heat works nought,
Therefore the ſpirits wee do cauſe to fly,
And to return to th' Earth inceſſantly.

38 Nor is this ſublimation made in vain,
For by it is the water acuated,
And by oft riſing doth at length retain
Part of the body, by which animated,
It doth become like to the fire of Hell,
Making the Earth like leaven'd Paſte to ſwel.

39 And as at firſt the fleam alone did riſe,
Which riſing oft, and falling down again,
Became more ſpiritual, which the eyes
Might well perceive when colours it did ſtain,
As blewiſh, yellow green, and blackiſh pale,
Which firſt was only white, but ſoon did fail.

40 The

40 The Artist this beholding doth conclude,
That Elements are separated here,
And that which at the first was raw, and crude,
Doth become fiery; and what was clear
Is tincted daily with resplendent rays,
Shining most glorious for many days.

41 Now know, that here the body doth dissolve
And Spirits by the same work are congel'd,
No time doth intercede, all doth revolve
From state to state, until the Spirit's seal'd
Are set at liberty, which we do call
By many names, yet one work serveth all.

42 By vapour to sublime we do not cease,
No not a moment, till to dust the matter
Be brought, nor then the fier we increase,
But with one heat this dust doth melt to water;
This Water, then so long sublimes again,
Until by oft subliming it is slain.

43 So long as Water doth arise like steam,
The Spirit from the soul and body both
W' are said to separate, but when the steam
By circulation oft fine colours show'th,
Then is the spirit with the soul united,
And both from body sever'd, then benighted

44 Shall be the Earth, when tincture doth arise,
The body dead without its soul appears,

And

And rots to dust; the soul at length it tyes
The spirit to the body, till it bears
Equal proportion with it, and is made
Equally spiritual, thus the Art is had

45 Of Calcination, and of our Solution,
Of Separation eke, and our Conjunction,
Of Putrefaction likewise, Resolution
All doth but make, which is the Spirits function;
But meeting with resistance, it doth shew
These named works, of which he saith but true.

46 That shall affirm them all to be but one,
And this same one performed with one fire,
Neither increac'd, ne yet decreac'd, our Stone
Only incessant heating doth desire,
And all is only water to sublime,
Till it the body fixt shall make to climbe.

47 The Body then the Water shall congele
In its due time to essence pure, and fixt,
This is a Med'cine which all griefs will heal
In Metals, as with them it may be mixt:
In Animals eke, if to the Red it be
Exalted, and to oyl resolv'd, 'twill free

48 The user from all grief, which he may fear
In this life, Nature to such state restoring,
That he may live from grief and sickness clear,
Also his streng h increasing, and him storing

So

So with the needs of Life, that he may be
From care, from want, and from diseases free.

49 As then we do in vapour subtilize
The grosser Elements of our Compound,
So we make all the smoke that doth arise,
By turning of our wheel, so to go round,
That what sublimes full soon again returns,
And flyes eftsoon again, and so by turns

50 The same is still ascending, and descending,
Which work of Separation we do name:
This is the whole beginning, and the ending
Of what we seek, our boyling aye the same:
So long we do the principles dissever,
Untill conjoyn'd they will be parted never.

Conjunction.

51 This work Conjunction called is, and true
It is, for Natures are so well conjoyn'd,
That never will they sever'd be, but shew
One individual, so close combin'd;
That as the Soul, the Body, and the Sprite
In man are one, so also this to sight

52 Is only one, although at first there were
A four-fold root, which three, which only two,
And which at last but one; this I could clear
By many reasons, which I here can shew.

This operation of Coagulation
The true Key is, even as Separation

53 Of Dissolution was the proper mean,
For by a constant vapour we resolve
Sols Body into Water, this when clean,
We joyn with its own Soul, and both revolve
So long upon the fire, until no more
They will be made to fly, ev'n as before.

54 And here I must thee warn, that our Conjunction,
Which is of all most solemn, and most sure,
Cannot be made, until a through disjunction
Be made of what is foul, from what is pure:
Then must the Body rot, and putrifie,
So shall a new life it revivifie.

55 For first, the Soul, the Body, and the Sprite,
Are all divisible each from the other;
The one is red, the other two be white,
Two are congel'd, and one to both is Mother:
Which flows, and moves like water mineral,
One Body *Sol*, the other *Lune* we call.

56 The one all fire doth know for to abide,
And under Hammer is most malleable,
The other fugitive, and will divide
To dust if hammer'd, yet his force is able
Gold like to Wax to cause to liquefy,
From which in a due heat it will not fly.

57 These two are like two Dragons in our Art,
And to each other are in qualities
Contrarious, the one within his heart
Or Center, Natures fire includes, from th' eyes
Hidden, but to the mental man made plain,
The other fire 'gainst Nature doth contain.

58 The one is ripe, the other it is raw;
The one digested, tother wants digestion;
One fixt, the other fugitive; the Law
Of one is such as doth attend perfection,
And is the perfect seed, our Sun 'tis nam'd,
But by the tender Moon it soon is tam'd.

59 The Spirit from both differs in degree,
In form, and also in its qualities,
Like water from the fier it doth flee,
And with it makes the soul for to arise,
This Circulation so long is repeated,
Till all like dust is in the bottom seated.

60 The first Conjunction is of Sun and Moon,
The second to them both doth joyn the Water
By circulating oft, when this is done,
The Water slain, the Earth to its first matter
Returned is, but yet the Elements all
Must lastly be united, and this shall

61 Performed be, when as this Earth shall be
By oft rotations to Water turn'd,

That

That saving water thou shalt nothing see,
But first the grosser parts with fier burn'd
Must pass the darkness of the night, and then
Renewed shall be; from its secret den

62 Shall rise a vapour, like pearl orient,
Which shall the Dark earth from its filthiness
With gentle showers wash, till filthy scent,
And the dark colour by a shining dress
Abated are, then shall together mixed
The Elements for ever be, and fixed;

63 So that one shall not fly without the other,
Nor one, but both together shall descend:
Thus one are made, both Sister and the Brother,
The union firm, both do each other mend,
And thus y' have our Conjunctions all declar'd,
Th' effects of Circulation; thus prepar'd

64 Our great Elixer must be, first dividing
The Vertues Spiritual from the Earth,

Putrefaction.

The first with Air subliming, th' other sliding
At bottom, out of which shall be brought forth
A rotten Carcase, call'd our Toad and Crow,
Because most black he in the fire doth snow.

65 And

65 And ſure this work doth differ not at all
From th' other nam'd, but only notionally ;
And though by many names w' are pleas'd to call
One work, yet we intend that really
Who ſo one work performs, the reſt with eaſe
May perfect, whenſoever he ſhall pleaſe.

66 For all our Art is but to ope and ſhut,
To looſe, and after that to recongele,
To volatize, and then to fix, to put
To death, and after to revive and heal ;
To putrifie, and after it to cleanſe,
All theſe one working are in divers ſenſe.

67 And ſure, unleſs the Compound it ſhould re
Nor could the parts ſpiritual ſever'd be
Exactly, neither could the Waters blot
Be cleanſed, nor the terreſtriety
Of Bodies brought unto a tincture true,
Which might imperfect Bodies render new.

68 This is the reaſon true of Putrefaction,
Which cauſed is by oft reiteration,
The water on the Body, and extraction
Of it again in conſtant Circulation ;
This doth the Body open in ſuch wiſe,
As makes it yeeld its ſeed, and after dyes.

69 For firſt, a life is into it infus'd,
By mediation of the Moon, which doth

It enter to its Center, that confus'd,
Its parts are brittle made, becauſe that both
Each other ſo imbrace, that in the fire
They flow like Wax, and ſhow with one attire.

70 By means of this Moon entrance is obtain'd
For water to the hidden reins to enter
Of *Sol*, wherein doth cloſely lye contain'd
Its ſeed, which thus is brought out from the center,
The water by this ſeed is thickned ſo,
That all at laſt into a Limus go.

71 And thus three Natures are together blended,
Which differ very much in temperment,
But by oft ſubtilizing are amended
Each by the other, till the moyſture ſpent
By drineſs, wholly ſeems by th' earth drunk up,
Which proves unto it but a deadly cup.

72 For ſoon the Body ſwels, and changeth hew,
And all the breath retiring, laſtly dyes,
And rots, until a Spirit doth renew
The dead Corps, cauſing vapours to ariſe ;
Which ſhall the groſs earth waſh, til all become
Reſplendent, having paſt the fatal doom.

73 Now if this Circulation were not made,
The Body would in its integrity
For aye abide, nor would from it be had
An eſſence fixt, which may to dignity

Of *Sol*, or *Luna*, advance the metals base,
More pure than digg'd from Mine in any place.

74 For by the Elevation of the Water,
The Body drier doth become, and so
Unto the fire yeelds more, than if the matter
Were waterish; nor doth the Body grow
Eclipsed in Nights shade, until that spent
The moysture in great part, the Body rent

75 To Atoms doth appear, then vapours ceasing,
All Spirit failing, Death doth streight begin
The body unto putridness (increasing
Each day) for to dispose, until within,
And eke without, all like a Crow be seen,
Which darkness doth abate, and colour green

76 Succeeds at last, and then the Life returns,
And by gay Colours doth the darkness banish;
Then it the longer in the fier burns,
Gay colours by degrees do come and vanish;
This lasts till all like common Argent-vive
Do shew, but brighter, which the fire doth (drive

Congelation.

77 Aloft, and th' Air the drops condenseth, these
Return, and then again do fly away,
Until the volatility do cease,
And all abide the heat, which ev'ry day

By

By little and by little gets fixation,
Till it no heat can banish from its station.

78 And here observe, how we do still proceed
Backward, and after forward come again,
By Dissolution *Sols* most secret seed
Extracting so long, till the Body's slain;
This quickning then till Spirit all become,
And Body dis-appear, when this is done,

79 That *Laton* is by *Azoch* washed clean,
Which must be done by many circulations,
The Body then to fly i' th' Air is seen,
Which by reiterated sublimations
At last its ferment makes for to appear,
When once the substance is made perfect clear.

80 This, when to fly like vapour it denies,
Shall twinckle on the heat like sparkling Stars,
Or like to little Fishes twinckling eyes
Shall turn, and roll, and move, whose lustre bars
Thee, with a fixed eye it to behold,
Dazeling the sight, as th' ancient *Magi* told.

81 But ere the perfect white thou shalt admire,
A thousand Wonders shall to thee appear,
Such hourly motion it hath on the fire,
That ere it shall with brightness sparkling clear,
And fixt, to powder like Sun-atoms turn,
Innumerable changes it will learn.

82 Fluid

82 Fluid and dry, and then to flow again
It shall be seen, in less space than an hour
Strange shapes it shall assume, but not remain
In any long, till fixt within his bow'r,
The substance all like Atoms of the Sun
Appear, which is our new resplendent Moon.
(shone,

83 And when the light so long on th' earth hath
That all the darkness and obscurity
Is vanisht quite, and like a sparkling throne
All doth to sight appear with fier dry,
Then it decoct, till white with due fixation,
To all assays 't can tinge in penetration.

84 Then is thy wheel once truly turn'd about,
And Medicine of the order first is made;
This though a Childe, yet to a Champion stout
May easily be brought, by whom repaid
Shall be the Artists charge, his pains, and care,
In lieu of which he hath a Jewel rare.

85 Imbibe it first with milk, and then with meat
It feed, and then ferment by Art, until
Thou hast advanc'd it to a vertue great,
Which thou maist multiply at thine own will.
This do, preserving fire, and keeping store;
The fire if it go out will grieve thee sore.

86 How to Project is in the First Part taught,
As also to ferment and multiply;

I'th' Second Book, where I example brought
For the Arts proof, of what my self did try,
I shall not here recoct that Crambe, but
With Congelation shall this Treatise shut.

87 For if thou hither hap'st to come, thou may'st
Proceed by Rules before to thee laid down;
Or if thou fail, herein thou sure betray'st
An Ingeny too gross, or Fortunes frown:
If either let thee, stay, nor do proceed,
Till better Fates shall help thee for to speed.

Sic explicit medulla Alchemiæ.

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The Marrow OF ALCHEMY,

BEING

An Experimental Treatise,

Discovering

The secret and most hidden Mystery of

THE

PHILOSOPHERS ELIXER.

The Second Part.

Containing Three Books, Elucidating the Practique of the Art;

In which

The Art is so plainly disclosed, as never any before did, for the benefit of young Practicioners, and the convincing those who are in Errors Labyrinth.

By *Eirenæus Philoponos Poilalethes.*

London, Printed by *R. I.* for *Edw. Brewster* at the Sign of the Crane in *Pauls* Church-yard. 1655.

An Advertisement to the READER.

COurteous Reader, thou hadst in the former part the Theory, herein, the practick explaned; peruse it well, and thou shalt be freed from all the snares of Pseudochemists. I did not intend to have added any thing to the end of this Treatise, as being in my opinion sufficiently convictory, but because I know many men have a great interest to oppose any true light (they making a base gain by impostures) I shall trouble thee with a few lines, which it may be will prove no trouble, if thou peruse them seriously. The drift of this Treatise is, as thou canst not but finde by reading it, to convince the Art of Alchemy to be true, not fictitious, or feigned (as many judge it to be only Romantick) which is first done by Testimonies, and those of such who were themselves professedly Adepti, and also of such who did not pretend to the Art; so that an Art confirmed by the testimony of its own Sons, and Strangers also to it, all being men of undoubted Credit, is not questionable, but by unreasonable Cavillers. In the next place he adjoynes

firm Reasons, proving the probability, and possibility of what Artists by their Art do promise; and thirdly, brings in his own experimental testimonies, concerning what hee with his eyes had seen, and with his hands handled in this particular, upon which account, as an Ocular Witness, he might write with confidence, and certainty. After which he proceeds to an explication of the Art in general, and then in particular, shewing what is to be chosen, and what refused in this Art, and so closeth his Theory; and in the Second Part, which is this, he doth plainly discover the Practique, yet so, as that only Sons of this Art shall understand it, but darkly enough to a Sophister. I shall only speak something as to the materials which are to be taken in the Work. The Author quoted few, nor indeed could Meeter well bear quotations, besides, he challenging a name among experimental Witnesses, would not prove his assertions so much by testimony as by reason; I who must follow him, as Neoptolemus *did his Father* Achilles (Non passibus æquis) *shall confirm that by testimony which he hath convincingly proved by most sound Arguments; First I shall begin with* Artephus, *that sans peer Philosopher, He speaks of two Bodies and a Water, the one the Sun, the other the Moon, the Water* Mercury, *the Sun is* (Laton) *that is Gold, which hath these Epithets, first a perfect Body, secondly the body of Fixion, and the most fixed Bodie, in which sense he cries out, O Nature, how thou makest Gold volatile, which in it self is most fixed! next its called Gold, such as is foliable, laminable, or Calcinable with* Mercury, *a Body which by the Water may be whitened. In a word, he that shall question that* Artephus *speaketh of Gold, such as is known for Gold, must finde more whimsies in expounding him, than ever Nature, without deriding his dotage, can bear. He that will read* Artephus, *and his Expositor* John Pontanus, *shall finde that the difficulty of Alchemy doth not lye in finding the Body or matter, on which* Pontane *erred two hundred times in practice; but to finde the only Agent in the World, that may make the moysture return of the perfect Body, to reveal what is hidden, to make raw and reincrudinate it, to use* Artephus *words; this Antimonial Vinegre of* Artephus, *this Mineral fire of* Pontane, *which are* Synonimaes, *is the main Secret, which is indeed the Moon, which is not a Metal, though the Sun or Gold be; therefore though he speaketh of two Bodies, the Sun and the Moon, yet is to be understood that only the Sun is fixed; it is true, that in fermentation real pure Silver is used for the White, as Gold for the Red, but not in the first work; for first the Sun is resolved in the Water by the mediation of the Moon, which is a tender, pure, and*

and clean body, according to Ripley, (*first the White must come out of the Red*) *some are very crafty in expounding Gold in Philosophy, which exposition in Politicks would savour strongly of knavery; their dotage makes me to think of some Lunatick men, who will gather up Cockle-shels and Peebles for inestimable Gems, and load themselves with trumpery, and then they account themselves mightily inriched, and can laugh heartily at sober men for not prizing their Toys; such are some Alchemists, whose brains our Moon hath too much unsetled, that they dote on that for Gold, which a sober man would be loath to take for Silver, as Salt Niter, May Dew, Rain Water, catcht in a Thunder, Human Ordure, and Urine, and such fooleries, not considering what* Bernard Trevisan *concludes out of* Gulielmus Parisiensis, Creare spermata non est Artis, &c. *To whom I must apply that sharp reproof of Philosophers,* Credis ex tribulis uvas, ex spinis rosas Colligere? Tam fatui sunt qui ex Combustibilibus incombustibilia, ex Caducis æterna producere intendunt, Dion. Zach. Pag. 810. Theat. Chem. Vol. 1. in expositione fermenti Philosophici. Non aliter quam videmus parum fermenti, &c. similiter divinum opus nostrum metalla Convertit ad suam Naturam, & quia est (Aurum N.B.) illa transmutat etiam in aurum, *Bernard. Trev. p. 772. Theat. vol.* 1. Liber disputationis præmium

mium erat, foliis & Coopertorio, ex puro putoq; auro fabrefactus, qui p. 716. in fontem decidebat, unde lapis generabatur, p. 773. Rex qui fontem intrat est ab initio vestium ex panno aureo, est patiens algoris, sudorum, pluviarum, &c. ita quod omnes subditi interficere non possunt, qui rex tandem æquat omnes subditos & fratres sibi, per Carnis suæ renovatæ communicationem. *Now if the effect be Gold, the King must needs denote Gold,* Morien. citatus a Bernardo, p. 769. Theat. Vol. 1. Scitote Latonem nostrum rubrum esse, ac inutilem nobis existere usque dum albus fiat, &c. p. 160. Nostra medicina fit ex duobus unius essentiæ, ex unione Mercuriali fixæ & non fixæ Naturæ, &c. & ex alio nequaquam fieri potest, etenim Artis industria nihil infert novi, nec adfert ad naturam in suâ radice, verum adjuta Natura per Artem, ut decet (vincula solvendo N. B.) item ars adjuta per Naturam, &c. simul ambæ desiderium adimplent ex voto diligenter operantis. *I shall need to quote no more places, but only name the Authors,* pag. 822. Theat. Chem. vol. 1. Si fixum solvas faciasq; volare solutum, &c. *He that will take pains to read* Flamels *Annotations of divers Authors, shall finde this point cleared up beyond all Cavil. Also* Tevisans *Epistolary answer to* Thomas *of* Bononia, Riply *in his first gate of Putrefaction, Our* Sulphur *and our* Mercury *be only in Metals, which Oyls and Unguents some men them call; and because*

cause that Fools should never know our Stone. To conclude, were the Cavilles worth more pains of satisfaction, I should take it, but such as will not see, it is pity to lead, but to let them wander in their own extravagancies. The other Treatises mentioned in my Epistle before this work, do most fully prove this point, especially that intituled, Ars Metallorum Metamorphoseos, *and that entituled,* Alchemy Triumphing, or a short way to a long Life; *and that entituled,* Elenchus errorum in Arte Chemicâ deviantium, *which will ere long see the light, unless I receive a prohibition from the Author to publish them, which I hitherto have leave to make publique. Farewel,*

Thine to serve thee to my power,
Anonymus Philochemicus
Anagrammatizomenos
Vir gregis Custos.

THese Books were written by an unseen hand,
Yet judge them not unless you understand;
To be a Judge in what you do not know,
It is the way your ignorance to show;
And so appear like *Harry Mastix Moor*,
Who judged Nature when he did not know her.
Study thou all, and hold fast what is good,
When you have studied, if you have understood
Too this Author, though you do not know him,
Thanks and honour you will be bound to owe him.

William Sampson.

THE Marrow of Alchemy.

The Second Part.

The First Book.

1 THe Golden Art, by many so esteem'd,
VVee have both prov'd, and by examples taught,
That it no fable was, as many deem'd,
But real; Now our muse at length is brought
In order its due practise to unfold,
By which attain'd may be Silver and Gold.

2 And for a ground of what wee doe intend,
Consider well, and with good judgement weigh,
The reason of our work, else may you spend
Your cost in vain, nor will your work defray
The idle charges which you may consume,
Reaping nought from them, saving stinck and (fume.

3 The Stone you seek, wee said, and still affirm,
Is only Gold; brought to so high perfection
As it is possible, which though a firm
Compacted body, yet by Arts direction,
And Natures opperation, it is made
A tinging Spirit, which will never fade.

4 This stone by Natures solitary skill
Can not be perfected; for why tis sure,
It self to move so farre Gold hath no will,
But in its constancy will aie indure.
He that this essence would attain, he must
By Art effect, that gold may turn to dust,

5 And then to water minerall relent,
This after Circulating with due fire,
Vntill the moisture be by drinesſ spent,
And after fixed to his hearts desire;
This then imbibed oft, and recongeled,
And in the Mothers womb the infant sealed;

6 This fed so long til it to strength doe come,
All sturdy opposites to overthrow,
Which then fermented, must abide the doom,
Of iterated Blackneſſe which will grow
So long untill the Natures rot and die,
Which then be sure that thou revivify.

7 Sublime, exalt, and after to the Earth
Make to return, where let it stand in heat,

So

So long, untill mourning be turn'd to mirth,
Then place the King upon his Royall Seat;
Who shining like unto the sparkling flame,
Is that hid stone, which wee our Suphur name.

8 This multiply so long untill you come
Vnto th' *Elixar* which of Spirits wee
Do call, which like the judge at day of Doom:
Judgeth to fire all terrestriety.
Which in imperfect metalls doth adhere
Vnto the perfect substance which is there.

9 But is our Subject Gold? then must wee find,
An Agent which this Subject may unlock.
Which if thou know'st to seek in its own kind,
Thou shalt not need for to imploy much stock
It to prepare, for its of matter vile,
Whose filthy out-side doth it much defile.

10 Of this few Authors speak, and those who do,
Obscure this key as much as in them lies,
But I kind Reader, shall such Candor show,
That greater no man ever did devise.
Attend then first unto the mystery
Which doth in this our fiery Agent ly.

11 Trust mee, 'tis not a work to be attain'd
By one whose ingeny is dul, nor yet,
By him of whom labour shall be disdain'd;
For idleneſſe is to this Art a let:

But

But if a docile wit thou have, and be
Induſtrious, then harken unto me.

12 The ſubſtance which wee firſt in hand do
Tis Mineral, to *Mercury* of kinne, (take,
Which a Crude Sulphur in the earth doth bake,
Vile to the ſight, yet glorious within.
Tis *Saturns* Child, what need you any more?
Conceive it right, for this is our firſt dore.

13 Tis Sable-coloured, with Argent veines
Appearing in the body intermixed,
Whoſe ſparkling hue the connate Sulphur ſteines,
Tis wholly volatile, and nothing fixed ;
Yet taken in its native Crudity,
It purgeth all Sols ſuperfluity. O Magical

14 Tis venemous of nature; yet abuſed
By many in a medicinal way;
Its Elements if they by Art be looſed,
The inſide is reſplendent as the day;
Which then like metal in the fier flowes,
Than which more brittle nought metalline
(growes.

15 This is our Dragon, which the God of war
Aſſayl'd with Armor of the ſtouteſt ſteel,
But all in vain, for why a new ſeen ſtarre,
Did ſhew that *Cadmus* when hee firſt did feel
This force, he could not ſo great might abide,
But from his body did his ſoul divide.

16 Oh

16 Oh mighty force! the ſages this beheld,
And ſeeing were amazed, and did name
This their Green Lyon, which with charmes they
Hoping at length his fury for to tame. (ſpeld,
On *Cadmus* ſociates they let him prey,
And by his might they found he won the day.

17 The fray when over, loe a morning ſtarre
From out the Earth was ſeen for to appear,
The carcaſes remov'd, they went not farre
But to them did a running ſpring appear,
At this ſame ſpring they ſaid the beaſt to drink,
And there they ſaw what they moſt ſtrange did
(think.

18 For when unto the ſpring this beaſt came
As though afraid, the waters did retire, (neer;
Vulcans help nought avail'd, then did appear
Diana's Doves, in ſhining bright attire,
The aire was calm'd with their pure ſilver wing,
In which th' infolded Dragon loſt his ſting.
(turn,

19 The water then with flouds did ſtreight re-
And ſwallow'd up the beaſt, at which he drank
Vntill his belly burſt, his hew did turn
Like to a cole, and ſoon the fountain ſtank
With the foul ſmel, which this our Dragon gave,
He di'd, the water to him prov'd a grave.

20 Through *Vulcan's* aide this Dragon did re-
And from the Heaven did a ſoul receive, (vive,

 Both

Both reconciled are, which erſt did ſtrive,
Whoſe ſoules united do their bodies leave;
This is the true Nymphs bath our Lyon green,
The like of which before was never ſeen.

21 But not to hold thee longer in ſuſpence,
I ſhall theſe allegories plainly ſhow,
The knots untying, whoſe obſcurer ſenſe
The Reader may perplex; now therefore know
Our Sonne of *Saturn* muſt united be
To a metalline form, and *Mercury*.

22 For why, its Argent vive, and it alone
That is our Agent, which our work requires,
But common Argent vive unto our ſtone
Avayleth not, 'tis dead, but yet deſires
By ſalt of Nature to be acuate,
And Sulphur true, which is its only mate.

23 The Salt in *Saturns* off-ſpring it is found,
Tis under pure, and to the metalls Center
Can penetrate, this Salt it doth abound
With qualities, which fit it for to enter
Sols body, it to Elements dividing,
And with it (after its diſſolv'd) abiding.

24 The Sulphur in the houſe of *Aries*, ſeek,
This is the magick fier of the wiſe,
To heat the Kings bath (which within a week
Thou ſhalt prepare) this fire ſtreight cloſed lies,
Vn-

Vnlock it, which thou mayſt do in an hour,
And after waſh it with a Silver ſhower.

25 'Tis ſtrange to ſee a metall ſtout and fixt,
Which *Vulcans* thundering blaſt knowes to a-
Ne will in heat relent, nor will be mixt (bide,
In fux with any mettal, yet this tide
By our new Art is made to retrograde,
Such might this peircing Mineral hath had.

26 This Kingly work the Almighty ſeals, to teach
The prudent, that the Royall infant here
Is born, whom ſtreight they diligently ſearch,
And by the ſtarre to him they are brought neer;
Yet fooles our ſecrets ſearch in ſordid things,
VVithout their kind, to ruine which them (brings.

27 This ſubſtance it is Stellate and to fly
From fier totally it is inclin'd,
Tis wholly ſpiritual; The reaſon why
If you demand, (to ſatisfy your mind)
This take, the ſoul of each to other is
A Magnet, this wee call old *Saturns* piſſe.

28 This is our ſteel, our true Hermaphrodite,
This is our Moon, ſo for its brightneſſe nam'd,
This our unripe Gold, for it to the ſight
A brittle body is, by *Vulcan* tam'd,
The ſoul of which if thou with *Mercury*
Canſt mix, no ſecret from thee hid can ly.

 Canſt

29 I need not Authors cite, for I have seen,
And with my hands this mystery have wrought,
With Nature oft I have in Counsell been,
The solidst Body I have rendred soft,
And for a Body grosse I have it made
A tinging fixed earth which will not fade.

30 But say I this alone? No: many moe
Avow the same, whose knots I here unty,
Artephus names it, but hee doth not goe
The other secret to disclose, for why,
It is faith fee of God for to be sought,
Vnlesse it be by a wise master taught.

31 This is the Riddle which hath so perplext
The students of this Art, since * Authors say,
Our stone is vile, and pretious connext,
The vile is cast out in the open way,
On dunghills, yea in filthy places found,
Which wee must take for this our Arts true ground.

* *Zeumon in Turba, p.18. Ars Aurif. Vol.2.*

32 None can without it live, and tis apply'd
To sordid uses; all which doth denote
Mars only, to which all this doth betide,
In ships hee doth upon the Ocean flote,
Nor well can merchandise without him bee,
Without him neither ship, nor house we see.

33 Our

33 Our land by him we plow, our corn wee reap,
Our meat we cut, & dress; with him we boile,
His use so large, examples ile not heap,
Who oft contemned lyes upon the soyle;
Horses by him are shoo'd, old stubnailes lie
Scarce worth the finding, what more vile say I?

34 The house of *Mars* stout *Aries* is known,
In which all Artists charge thee to begin (none
Thy work, what is more plain? there can be
So sottish, but must yeeld, that there is in
These words a meaning hidden in the letter,
Which meaning never was explaned better.

35 * *Belus* in *Turba* doth command to joyn
The fighter, with him which lists not to fight,
The God of warre is *Mars*, to him assigne
Saturn in union, who doth delight
In peace, whose Kingdome I need not relate
So known to all (Golden Cognominate.)

* *Pag.27. Ars Aurif. vol. 2.*

36 Behold the second figure which is plac'd,
In the Philophers true * Rosary, (grac'd,
The King and Queen with robes most Royall
Holding between them our true Lunary,
Eight flowers bearing, yet without a root,
Betwixt them both a bird, and under foot

* *Rosar: Phil. pag. 242.*

37 The Sun and Moon, one flower holds the King,
The Queen the other, and a third (in beak)

The

The bird doth hold, The bird a ſtarre doth bring
Vpon her tail, which doth our ſecret ſpeak,
The winged bird denoteth *Mercury*
Joyn'd with the ſtarry Earth, till both doe fly.

38 The antient Sages did by figures rather
Inſtruct the eye, than by plain words the eare;
Some are ſo plain that any fool may gather
The meaning coucht in them it is ſo clear:
This I a ſonne of Art to help have done
Fully * elſewhere, and plainly as the ſunne.
* *Vide Cabala Sapientum.*

39 To it the ſtudious Reader I remit,
And ſhall in my intended courſe proceed
To teach our Water, which ſo few do hit,
By which to draw out *Sols* moſt ſecret ſeed;
This water learn with all thy diligence,
For it the ground is of our Quinteſſence.

40 Know then that metals all one matter have,
The which is nothing elſe than *Mercury*.
This ground at firſt to tranſmutation gave
An entrance, and a poſſibility.
Hence wee conclude, that our moſt ſecret water
With Vulgar *Mercury* hath the ſame matter.

41 And if to Gold crude *Mercury* may turn,
And all the five imperfect metalls, which
By reaſon of a crudity will burn
Away in fier, which as wiſe men teach

Is

Is, for that all of *Mercury* partake,
And are tranſmutable, for its own ſake.

42 And if our *Mercury* which wee doe call
Our living water, be but unripe Gold,
Then unto Gold by Art what ever ſhall
Converted be, muſt ſuch a nature hold,
Which may by Art be made our Argent vive,
Of making which, Art doth the way contrive.

43 So then if Lead, or Tinne, or Copper were
Reſolved to a real *Mercury*,
Art might thoſe waters cauſe for to appeare
So changed in their form, that really
Any, or each of all the waters nam'd,
May to our ſophick *Mercury* be fram'd.

44 But what needs this, ſince Nature hath pro-
A water object to each Artiſts hand, (duc'd
On which a form may bee by craft induc'd,
Which may our ſecrets eaſily command?
Attend therefore what *Mercury* doth want
Of our moſt ſecret menſtrue, for wee grant

45 *Pondus* in both alike, and colour eke,
Each fluid are alike, each metalline,
Each volatile in fire, but wee doe ſeek
In ours a Sulphur, which that of the Mine
Doth lack, this *Sulphur* purifies the matter,
And makes it fiery, yet leaves it water.

46 F...

46 For water is the womb, which wanting heat,
Is wholly unapt for true generation,
Nor will our Body be reduc'd to sweat,
And to send forth his seed, but in a station
Of circulating fire, commixt by Art
With *Mercury* (of Sulphur taking part.)

47 This *Sulphur* must be of magnetick force,
And therefore must be Gold substantiall;
(Although unripe, yet) holding of one source
Both to the matter and the form withall,
Only it must be volatile and flying
As th' other fixt, the first the last untying.

48 There is no body in the earth but one
To *Mercury* which is so neer ally'd
As to prepare it for our secret stone,
The solid Body in its womb to hide,
This as I said is *Saturns* off-spring, known
To all the *Magi*, and by me tis shown.

49 For all the metals, though with Argent vive
Some may be mixed, yet they doe not enter
Each other more than to the sight, but drive
One from the other by heat, and their center
You shall perceive was never penetrate,
Nor either by each you'l find alterate.

50 The reason if you seek, this answer take,
For that the Sulphur which in metals lies

Is seal'd(if perfect) or it doth partake
Of terrene fæces, and of crudities,
Which *Mercury* abhor's, nor will unite
Vnto them, though it may be mixt to sight.

51 And if you first these fæces separate,
You shall obtain a fluid *Mercury*,
And a crude Sulphur, which did indurate
By congelation the humidity,
Also a salt aluminous you'l find,
But all these from Gold too remote of kind.

52 But our so much esteemed minerall,
Save its crude dregs (which all are separable)
Containes a puer *Mercury*, which shall
A life to bodies dead restore, that able
They may be their own kind to propagate,
Like to all things, their like which generate.

53 But it no *Sulphur* in it self contains,
Save only by a burning *Sulphur* is
Congeal'd, yet brittle, black, with shining veins,
The *Sulphur* no way metalline, doth miss
Of vulgar little, as to outward hue,
If separated right, as Art doth shew.

54 The Dregs removed, there appears a Nut
In fashion like a metal, (but with stroak
To dust may powdred be) in which is shut
A tender soul, arising like a smoak

In a ſmall fire, like unto Argent vive, (drive
Slightly congel'd, which thus the fire doth

55 This penetration gives unto our water,
And makes it bodie to their root to enter,
Reducing them unto their true firſt matter,
Inverting wholly from their hidden Center.
This wants true Sulphur to it to be joyn'd,
Which in the Houſe of *Aries* we finde.

56 *Mars* only by this Mineral is made,
Through Artiſts skil, and alſo *Vulcans* ayd,
Into a Mineral to retrograde,
As hath by many often been aſſay'd :
This is our *Venus* true of *Mars* beloved, (ved.
Lame *Vulcans* Spouſe, both for this act repro-

57 Firſt then cauſe *Mars* this Mineral t' embrace.
So both ſhall caſt aſide their Earthineſſe,
The ſubſtance Metalline ſhall in ſhort ſpace
Shine like to Heaven, and of thy ſucceſſe
This for a ſign thou ſhalt for certain finde,
A ſeal imprinted of a ſtellate kinde.

58 This is the Royal ſtamp, this is the mark
Th' Almighty ſets upon this ſubject ſtrange,
This is the Heav'nly fire, of which a ſpark
Once kindled, doth in Bodies cauſe ſuch change,
That blackneſs now ſhines like a ſparkling Jem,
And crowns our young King with a Diadem.

59 To

59 To this adde *Venus* in a due proportion,
Whoſe beauty *Mars* admires, and ſhe to hold
With him great love is known, and ſhe to motion
Is ſoon inclin'd, being ally'd to Gold,
And eke to *Mars*, alſo to *Dian* bright,
Conciliating love and true delight.

60 *Vulcan* will jealous wax, and over-ſpread
His Net to catch his Spouſe with *Mars* in act,
The limping Cuckold greev'd to feel his head
With Horns adorn'd, and hoping this compact
To daſh, doth ſhow the Lovers both intrapt
Within his Net, in which they both are wrapt.

61 Nor may this ſeem a Fable; firſt obſerve
How *Cadmus* is by our fierce Beaſt devour'd,
Whom after peircing ſtoutly doth deſerve
A Champions name, for (by might overpower'd,)
This Serpent ('gainſt an Oke) with deadly ſpear
Transfixeth, whom erſt every one did fear.

62 Obſerve the Star which *Solar* is no doubt,
And hence may be approv'd, for Gold uniteth,
With *Saturns* Childe, his fæces purged out,
All that is perfect, to the bottome ſideth;
And being (after fuſion) poured forth,
A ſtar, when cold, doth ſhow, ev'n as *Mars* doth.

63 But *Venus* gives a ſubſtance metalline,
Alone contemptible, with *Mars* united,

Enſol-

Infolded juſt as in a Net, and fine
It is for to behold, which the ſharp-ſighted
Myſterious poets have in hidden guiſe
Deſcribed, yet moſt clearly to the wiſe.

64 So then the Soul of *Saturn*, and of *Mars*,
Are by our Art, and *Vulcans* help cloſe mixed,
Both are alike of flight, nor are their parts
Diviſible, till *Mars* Soul ſhall be fixed:
Then leaves it *Saturn*, and in tryal's found
Moſt perfect Gold, whoſe tincture's true and (ſound.

65 But this by *Venus* mediation muſt
Attained be, or elſe by no mans skil
They will be ſevered, no though to duſt
You them reſolve, yet joyn'd reduce they will,
But only by *Venus* aſſociation,
Diana makes of them a ſeparation.

66 Some uſe *Dianaes* Doves for to prepare
The water, which a tedious labour is,
And for to hit it right, an Artiſt rare
May twice for once unfortunately miſſe:
The other way (which is moſt ſecret) we
Commend to all that Artiſts mean to be.

67 Let the moſt ſubtle vapor of the water
So long and oft be circulated, till
The Souls of each (leaving the groſſer matter)
Unite, and fly together to the hill;

Where

Where let them not ſo long abide till they
Congeled be, for then you work aſtray.

68 Old *Saturns* Son, let two parts taken be,
Of *Cadmus* one, and theſe ſo long be ſure
By *Vulcans* aid to purifie, till (free
From Fæces) the metalline part be pure;
This ſhall be done in four reiterations,
The Star ſhall teach you perfect operations.

69 *Æneis* to her Lover equal make,
Them purging craftily, until the Net
Of *Vulcan* both incloſe, which then thou take,
And with the water ſee they well be wet;
With heat and moyſture until perforate,
The Souls of both ſhall be glorificate.

70 This is the Heav'nly dew, which muſt be fed
So long and oft as Nature ſhall require,
Three times at leaſt, till ſeven, let be led
Through waves and flames, as reaſon ſhall inſpire;
At leaſt beware thou put not unto flight
The tender Nature, then your fier's right.

71 Alſo for certain know, that *Mercury*,
Which ought the work begin, muſt liquid be;
And white, do not with over-fier dry
The moyſture to a powder (red to ſee)
For ſo thy Female ſperm corrupted is,
And thou ſhalt thy deſired iſſue miſſe.

 72 Ne

72 Ne ſeek into a clear tranſparent Gum,
Or Oyl, or Unguent, Argent-vive to turn,
For ſo, proportion loſt, thou maiſt not come
To diſſolution true, but muſt adjourn
Thy work forlorn, quite to another ſeaſon,
Becauſe thou doſt proceed without true reaſon.

73 Only then ſeek a ſpirit to augment,
Which common Argent-vive doth lack, and then
Sublime the groſſe unto the Firmament,
The dregs diſſevering by Art, and when
Full ſeven times have paſt, then unto Gold
Eſpouſe it, till that each do other hold.

74 Thus is the true Maiden prepar'd, by craft
And Natures help, which from the fæces ſever'd,
Becomes a heavenly Off-ſpring, which makes
The ſolid Body of *Sol*, which diſſever'd (ſoft
To Atoms black, doth rot and putrifie,
And after doth again revive and fly.

75 Should I the ſecrets all, which are contain'd
In this our Waters Fabrick, here diſcloſe,
I ſhould of all true Artiſts be diſdain'd,
For they communicated are to thoſe
Alone, whom God ſhal deign to teach, the reſt
Muſt wander in a myſt, and errors neſt.

76 But he that ſtudiouſly ſhall enquire,
With pains and prayers this hid truth to finde,
Nor

Nor Covetiſe doth ſtir up his deſire,
But ſeeks for knowledge with a candid minde,
Such one ſhall ſure this Myſtery attain,
For never any wrote the Art ſo plain.

77 Some by rare Art a Liquor can prepare, Alchahest
The Fire of Hel by the *Adepti* nam'd,
Of which the vertue is ſo ſtrangely rare,
All Concrete bodies by its force are tam'd:
Which it reſolves unto their primæve matter,
And through its might at laſt them turns to water.

78 This Argent-vive diſſolves in gentle heat,
So throughly, that like to the Chryſtal drops
It may be poured out, nor to the ſeat
Doth ſettle ought, nor here its vertue ſtops;
For when diſtilled off, it leaves behind
The Argent-vive, which fixed you ſhal finde,

79 A Salt to ſight, to ſmell reſembling musk,
Or like *Aroma*, and to taſte appears
Like Honey for its ſweetneſſe, like to Rusk,
Pulveriſable, and no fier fears;
But on the teſt with *Saturn* it is found
In fixity to equal *Luna* ſound.

80 This cohobated oft with the ſaid water,
Five or ſix times (with prævious digeſtion)
Like to an Oyl appears, and ſhortly after
Diſtils like ſpirit, which then by adjection

Of

Of a ſmall ſubject, ſeparates eſt-ſoon
Two diſtinct ſubſtances, when this was done,

81 Theſe are apart collected, one an Oyl
Or tincture is, in liquor ſoluble;
The other (if it ſuffered be to boyl)
By Art, to *Mercury*'s reducible.
This Argent-vive a ſubject is of wonder,
The like whereof is not the Heaven under.

82 This, nor by Salts, nor yet by Waters fort
Corroded may be to precipitate,
Nor by the fire (by circulating oft)
Ne can it be by ought ſo alterate
As to ſublime, or unto powder dry
Be turn'd, ne fixed, but will ever fly.

83 The great *Elixa* it can not tranſmute,
But it doth it diſſolve, and eke deſtroy,
Its ſtrangeneſs makes all Canons to ſtand mute,
No might or skill can it change, or annoy;
The like of all metalline Bodies may
Produced be, by the fore-named way.

84 Yet this unto our Art may nought avail,
For we the *Sulphur* ſeek to multiply,
Which is the *Solar Hæmatine*, whoſe tayl
Is *Lunar*, theſe are of our earthy sky
The only Planets we eſteem, rejecting
The other, and all other Arts neglecting.

85 For

85 For if that Gold, which nature pure hath made
And perfect, may by this our ſecret fire
Of water cauſed be to retrograde
To *Mercury* and *Sulphur*, which intire
In ſubſtance, formerly would not by flame
Be ſevered, but firmely bide the ſame,

86 Who ſees not, that ſuch *Mercury* remote
Is from our work? which tincture ſeeks t' increaſe;
Tis *Sulphur* only, which like to a Coat
The *Mercury* incloſeth, that doth pleaſe
The nature metalline; without the ſame
The water cannot claim a metalls name.

87 This *Sulphur* more or leſſe in every thing
Metalline doth appear, in ſome a droſſe
Coinquinates the pure, and it doth bring
To fade in fire, in which what ere is groſſe
And foul is burnt, conſum'd, and waſted, but
Of metals *Sol* and *Lune*, ſo cloſely ſhut

88 Are by a *Sulphur* pure, that they abide
All *Vulcans* force, that by no Art of man
The *Sulphur* from its water will divide,
This liquor ſet aſide, whoſe vertue can
Perform the ſame, from their fixt conſtancy,
Sun and *Moon* altering, untill they fly.

89 Nor that alone, for our admired fire
The ſame can do to Gold, nor doth divide

The

The *Sulphur* from its center, whose attire
The *Mercury* doth clothe, but both abide
Mixt in a Golden water, only made
By steps direct kindly to a retrograde.

90 But this same liquor doth dissolving stroy
The metalline Homogeneity,
Nor suffers each the other to enjoy,
But (sever'd) causeth them to disagree,
The central *Mercury* subsiding under,
The tincted liquor, parted thus asunder.

91 So that the hematine which erst in Gold
The *Pondus* of a metal had, is now
So altred, that its lighter, nor doth hold
Pondus with Argent-vive, but it doth show
To sight an oyl, or rather unctuous Salt,
Noble in medicine sicknesse to assault.

92 So then, by how much ought metalline is
In this humidity dissolv'd, it doth
So much of its metalline nature miss,
And may at last be brought (although full loth)
Its *Sulphur*, unto elemental water,
Such is this liquors force on any matter.

93 To this Philosophers agree, who all
Conclude our *Mercury* to be but one,
Moistning nought, but whats homogeneal,
To metal, and 's the mother of our Stone,

Of

Of which the secret if you know not, then,
Keep counsell, plainer none ere wrote with pen.

The end of the first Book

THE SECOND BOOK

1 THe secret of our fiery *Mercury*,
So much by all the Antients conceal'd,
I have disclos'd, so that a curious eye
Shall herein find much depth of Art reveal'd;
I now proceed the practique to discover,
Which weigh with judgement ere you passe it (over.

2 Take then our *Mercury* (which is our Moon)
And it espouse with the terrestriall Sunne,
(Thus man & wife are joyn'd) & to them soon
Adde the reviving spirit, this when done
A noble game you soon shall spy, because
You have attended Natures noble Lawes.

3 Of the Red man one, of his White wife three
Thou take, & mix (which is a good proportion)
Then of the water four parts let there bee,
This mixture is our Lead, which unto motion
Will moved be, by a most gentle heat,
Which must increased be untill it sweat.

But

4 But if thou list this *Pondus* to observe,
One of the Sun, two of the Moon to take,
In such proportion thou shalt never swerve,
The water let be four, which up will make
The perfect number, and to thee shall prove
A joyous sabbath, and the bond of love.

5 For *Laton* hee is red, but to our work
Availeth not, untill hee whitened be,
Though in his center doth a spirit lurk,
Yet appeares not, til join'd with *Mercury*,
This *Mercury* a tender body is
The spouse of *Sol* (whom he doth straitway kisse.)

6 Thus is thy work with Trinity begunne,
The body and its soul are first conjoin'd,
And both are with the spirit mixt, the Sunne,
The Moon, the water, these are one in kind,
In number three, and yet indeed but two,
For why the Sunne is hid, nor light doth show.

7 Two bodies thus combin'd, wee oft doe call
Our Lead, our Brasse, and our Hermaphrodite,
Tis red within and fixt, but yet withall
To sight Saturnine, volatile, and white,
These natures separable, do not part
But join (inseparably) by our Art.

8 This is the wonder of our hidden work,
That what is perfect wee to retrograde

Doe

Do cause, long time to wait nor doth it irk,
Till time the Water do congele; this had,
We then sublime, exalt, and fix to dust
This essence fist, which then revive we must,

9 And circulate so oft, till Nature have
Advanced it unto its utmost height,
Adding still matter fresh, as it doth crave,
And causing it to pass through shade of night,
Decocting gently, till *Aurora* clear,
Bringing bright *Phœbus* beams, begin t' appear.

10 Thus is the perfect by th' imperfect mended,
And both together are transcendent made;
Thus is by Arts help Nature so attended,
That she her own work can exceed, to glad
The painful Artist, who to see this sight,
Forgets for joy the terrors of the night.

11 One ounce of *Sol*, and of the Magnet three,
Four ounces of the body make, to which
Four ounces adde of water, these let be
Thus order'd; first, let *Sol* his robes so rich
Be whitened by the moysture of the Moon,
Which with a gentle fier will be done.

12 That mass shall then *Saturnine* to the eye
Appear, and fluxible in heat, like Lead;
Then pour on it of Virgin *Mercury*
The *Pondus* due, thus is the body red,

And

And fixt, and ſolid in the hidden center,
But to the ſight, white, volatile, and tender.

13 This done, in readineſs a vial glaſs,
Oval, or Sphærical, be ſure to have,
In which the matter put, nor out muſt paſs
Ought of th' incloſed air, which for to ſave,
Seal up the neck with *Hermes* ſeal, and then
The Spirits are ſecur'd within their den.

14 So big thy Glaſs let be, as may contain
Four times at leaſt as much as you incloſe,
For vacant ſpace receives the dew, and rain,
Which falling down, the body doth diſpoſe
To dye, to rot, and after to revive,
And to be joyn'd in union, not to ſtrive.

15 Nor let your Glaſs of too great largeneſs be,
For ſo the femal ſperm, too much diſperſt,
Will ill return, this error truſt to me
Thy work may ſpill, the ſureſt courſe is beſt:
According therefore to your quantity,
In bigneſs get your glaſs accordingly.

16 One quarter of an ounce of pureſt gold
Will ſerve the work, or may a dragm ſuffice
For trial, for if *Pondus* due you hold,
Sol is the eighth part of the whole, whoſe price
Is not ſo great, but that a poor man may
The charge endure, unleſs he work aſtray.

17 This

17 This is your rule, if of the Woman three
To the Man one you take, then equal Water
Unto the Earth we claim; but if there be
But two to one, then ſo we mix the matter,
That one more of the Spirit doth appear,
Than of the body, this by *Riply's* clear.

18 Now it remains the ſecret to unfold
Of all our Fiers, which ſo many men
Do miſſe, whoſe Doctrin, as the Sages hold,
Befits a skilful Maſters curious Pen,
This I ſhall do with candor, therefore friend,
With careful heed to what I ſay, attend.

19 Firſt then, conſider well, and in thy minde
Weigh all our works, and eke their Cauſes all,
And by this means thou maiſt be brought to find,
That which ſo many doth diſtract; I ſhall
So farre thee help as Reaſon may approve,
And by th' effect my candor thou ſhalt prove.

20 Our Fiers are thoſe blocks at which th' un-
Do ſtumble fatally, and Authors eke (learn'd
So myſtically write thereof, that warn'd
A man can hardly be, what he ſhould ſeek:
No marvel then he if that knows our fires,
May claim a Maſters place of his deſires.

21 Fire in our Art is us'd Homonumally,
Which is the cauſe ſo many erre therein;

Some-

Sometimes our Water it doth signifie,
Which to our *Laton* is so near of kin ;
Sometimes the Body perfect it denotes,
And sometimes neither, but i'th' water floats.

22 That is the *Sulphur* of our Compound, it
Is call'd a Fire, which in our work is two,
One perfect, and of Nature is, to hit
On with this Treatise doth thee fully show:
The other in our Water is included,
By which a thousand Searchers are deluded.

23 Also our Water three-fold is, and all
These three so many variations have
Of fire, that he, who without judgement shall
Attempt this work, his cost shall never save.
A Guide therefore unto thee I will be,
Nothing deceitful, therefore follow me.

24 Some judge, & so their work they do ordain,
That culinary fire may claim no place,
But to our work applied is in vain,
And such who use it they are pleas'd to grace
With name of vulgar Sophisters, deriding
Them, and their Works, that they do erre confiding.

25 For say they, this our fire is Magical,
Not culinary, this th' undoubted sense
Of Authors is, and therefore who so shall
Fire Elemental use, shall surely miss,

And

And on this ground they seek an uncouth fire,
Not knowing what it is which they desire.

26 Truth, Natures fire is *Sulphur*, which is hid
Within the Center, this the work doth move
From state to state ; 'tis this that Authors bid
The careful Artist by all means to prove;
This is the hidden heat, invisibly
Which worketh n' is discerned by the eye.

27 But yet as true 'tis, that by outward heat
The inward actuated is ; for why ?
The fixed must be raised from its seat,
And with the Fugitive be made to fly :
So wants an Egge the Hens heat to produce
A Chick, which ceasing it no motion shews.

28 Therefore thy matter found, it take & clense,
Till all its fæces are quite cast aside,
Then mix in due proportion, and with fence
The Spirits keep, that out they may not slide ;
And in a nest it place, clos'd in a Glass
Of a due bigness, as described was.

29 Then have a Furnace curiously contriv'd,
To keep a constant and immortal heat;
This is our outward Agent, this depriv'd
The work to ruine straightway runs, too great
Or if thou make it, by th' effect shalt see,
That haste makes waste, as Authors all agree.

30 Be-

30 Becauſe then by the inward operation
The outward heat is judged, and applied,
I ſhall therefore in order my relation
Diſpoſe it to unfold, ſo may be tryed,
By things appearing to the eye, to give
Great or leſſe heat, as th' Artiſt ſhall contrive.

31 Firſt, when thy glaſſe is ſet, in neſt of ſand,
Let it be fixed, ſo that it not move,
Then under it ſuch heat ſee you command,
Which may the matter cauſe to flow, above,
See that the neſt be cloſed, that no air
Paſſe in or out, the glaſſe to cool, and bare.

32 See that it ſtand not, leſt an accident
By fortunes frown fall out, thy work to ſtroy,
Nor let thy fier ever ſo be ſpent
(By night or day) that cold thy glaſſe annoy,
With care obſerve new fuel to ſupply
Before the old be ſpent, or th' fire dy.

33 And for this end a furnace is deſir'd
By wiſe men call'd an *Athanor*, wherein
The heat continuall is kept, when fired,
Supply of coales not wanting, if within
Twelve howers ſpace, you it with care attend,
The ſpace twixt whiles you where you liſt
(may ſpend.

34 This furnace make of brick, with tempred
(loame,
With ſand & horſedung mixt, and with great care
Beaten

Beaten together till to a maſs it come, (hair,
Which laid with bricks may not crack, ſome uſe
Some aſhes, ſome flocks, ſom this way, ſome that,
Prepare their Clay; labour the beſt to get.

35 For a good Furnace is the choyceſt thing,
Next to the matter, which a man ſhould ſeek,
Since fire the work muſt to perfection bring,
A Furnace good were worth ones pains a week,
That may degrees of heat give at his minde,
So certainly that error none he finde.

36 Let it not apt to moulder be, for why,
The fier needs a long time to be kept,
Which if the Furnace chop, and chink, you'l ſpy
That certain fire may wiſhed be, except
The vent be certain, nor can th' heat be guided,
But will be leſs, or greater, than deſired.

37 Alſo beware, your Furnace be not built
Where Rain may drop, or drive upon your glaſs,
Nor wind on it may blow, for ſo thou wilt
One time or other loſe thy work, but paſs
So warily herein, that ſafety may
Thy care attend, which muſt be day by day.

38 Beſides, a lightſome place thou chuſe, becauſe
Thine operations hourly to behold
Thou wilt deſire, daily at leaſt, it draws
The Artiſt that mind ſo ſtrongly, I hold
The

The light most necessary, which delight
Doth bring, in shewing how the work goes
(right.

39 Nor let thy room be so, wherein thy heat
Thou keep'st immortal, that the fumes arising
From Coals no vent may finde, for thou maist get
(As some have done, hereof less care devising)
Therby such harm, which late thou wilt repent,
Hazarding life by their most hurtful scent.

40 If in a Chimney thou it build, 'tis best,
For so the fumes are carried aloft;
If that too dark thou judge to make thy nest,
Then let the room be large; nor thus too oft
Visit thy glass, too long ne by it stay,
For fear of harm, but quickly come away:

41 Unless an upper room thou get, in which
Such vent may be, that fumes may pass away;
Then maist thou bolder be, for wise men teach
Oft viewing keeps the Artist, lest astray
He erre, and 'tis a pleasure to admire
The various motions of the work ith' fire.

42 Some choose a Tower, by the side their Nest
They build, and this a certain heat indeed
Doth give, but oft the coals above will rest,
Nor fall down to the fire as it doth need:
Some make their Nest above the coals, & they
Work not amiss, thou maist choose either way,

43 'Tis

43 Tis certain, some are better work-men here
Than others, not to vary scarce a point,
These will their end sooner attain, and bear
The prize away, than those who lesse do mind
Their heat, but sometimes let it slack, and then
Again revive it, (over carelesse men.)
(cause

44 This sets the work behind hand, and doth
Nature her course with lesse delight to run,
Who is so skilfull in her curious Laws,
That shee ne'r ceaseth when shee hath begun,
But if an interruption shee find,
According to it sets her work behind.

45 Tis good if one a chosen friend can have
His partner in his work, who may attend
The work sometimes, (for ev'ry day doth crave,
Carefull attention) and they both may spend
Their vacant time in reading or in writing,
Or walking in the fields, pleasure inviting.

46 For tis a work in which much care doth hold
The spirits anxious, nor is it good,
Ever to roul one stone, since manifold
Evills attend much thought fullnesse, such mood,
In pleasant Gardens, or by Rivers side,
I counsell to abate, so hurtfull try'd.

47 Do not thy operations let be known
To any but thy self or surest friend,

Such

Such folly is by many ſearchers ſhown,
That all are privy to what they intend, (deride
Which when they know, with mocks they do
Their folly, this tis therefore beſt to hide.

48 Truſt not to ſervants, leſt they doe diſcover
What thou wouldſt very loath be for to hear,
Nor to thy Wife thy Counſell make thou over,
Leſt ſhee among her mates it tell, but bear
Thy ſelf with all the ſecrecy th'art able,
Pretending ignorance, counting th' Art a fable.

49 For either thou thy coſt and time ſhall loſe,
Reaping nought from it but expence and care,
And ſo what man would be thought one of thoſe,
Who by this Art to want reduced are? (would
Or if thou win the matchleſſe prize, who
Be judg'd to have the Art of making Gold?

50 Tis better tacitly it to enjoy,
Not crying roaſtmeat in the open ſtreet,
Then to ly ſubject to ſuch who'l deſtroy
You with your Art, unleſſe that they may ſee't,
And be ſuppli'd by you with mony, for
This is the only ſtatue they adore.

51 Conſider well the danger, and be ſure
That better tis, in ſafety, than in fear,
To live, and ſo you ſhall your ſelf inure
To ſecrecy, that none from you may hear,

Either

Either in boaſting way, what you can doe,
Nor yet for price procure the ſecret true.

52 Of drink, and eke of Company beware,
The one beſots, the other eke allures,
Secret hee cannot be, to drink that dare
Too largely, temperance thee beſt aſſures,
This is the barr that doth comand the tongue,
Without which can it not be bridled long.

53 All theſe things ordered right, next I adviſe
Thee not t' expect with over greedy mind
The event, but mind the ſayings of the Wiſe,
By patience long, the end you ſure will find;
But hee that hopes in ſhort time to receive
His Harveſt, doth himſelf in fine deceive.

54 Some cannot let their glaſſe ſtand quiet long,
But they it move or turn, or jog or ſhake,
Thereby they do to Natures work much wrong,
Which forced is her own path to forſake,
And follow theſe fond Artiſts fooliſh mind,
Which who ſo violates, may reap the Wind.

55 Commit thy ſelf, and work, to God above,
Intreat his Grace, and help, and from all ſinne
And vice thee keep, which Gods laws do reprove,
With him alone ſee that thou do begin,
This is the way, ſucceſſe for to attain,
Elſe mayſt thou toyl, but alwayes all in vain;

 56 And

56 And if thou hap so blessed for to be,
As this rare Jewel to attain, which many
Do miss, few finde, be sure in thy degree
That God thou honour, neither do to any
Wrong in the least, for so to God thou wilt
Obnoxious be, under a heinous guilt.

57 The poor releeve, the sick from danger free,
In Napkin bury not this Talent great,
Charitable works pursue, so shalt thou see
Gods blessing on thee resting, and thy seat
Whilst thou with Mortals hast; yet O resolve
With God at last to live, this oft revolve.

58 For this of all the blessings of this life
The greatest is, and of the highest price;
Nor is it given but to such, whose strife
Is to improve it; such who (truly wise)
Do not so dote on that which fading is,
As to neglect the everlasting bliss.

59 Now shall I briefly, plainly, and indeed,
The real workings of our Stone disclose,
With all its colours, and its days, my reed
Who so observes, shall finde it truly shows
More than by any man hath been reveal'd,
And yet there's something herein lyes conceal'd.

60 The fire thy Compound shall no sooner feel,
But altogether like to Lead will flow;

The

The tender body, which the soul of steel
Is, doth such mighty efficacy show,
That *Sol* is whitened, and in it devour'd,
On both, *Medea*'s broth must then be pour'd.

61 This is our Sea in which two Fishes swim,
Yet neither Fish hath either scale or bone;
The Sea is ever round, yet hath no brim,
The Sea and Fishes eke are all but one;
These we digest until a broth they make,
That all may in the unity partake.

62 Attend thou forty days, then shall appear
Black of the blackest, like a well-burnt coal,
When this thou seest thou shalt not need to fear,
But white at last shall shew, without controll;
And so unto the sparkling Red you come,
Having at first of Blackness past the doom.

63 Thus blackness is the Gate by which we enter
To light of Paradise, this is the way,
The bodies here reduc'd are to their Center,
A dismal night brings forth a glorious day,
Let this thy study be this black t' attain,
Or else all other signs shall be in vain.

64 The colour first is Argent, for the Sun
Into the Womb of *Luna* must descend,
And both unto their matter first must run,
By *Mercury* alone, which doth amend

 Nature

Nature ſo in its kind, that Sun and Moon
Are both eclipſed in this Water ſoon.

65 The fire ſtill working is the only cauſe
Of all this alteration which doth
Appear, by means of this the Water draws
Water of Life from Sun and Luna both.
This Water hides a Spirit of great might,
The proper ſeed of *Sol*, and *Luna* bright.

66 The Water circulates inceſſantly,
Still riſing like an Air, and ſtill deſcending,
And with the Water do the Spirits fly,
For each on other evermore's attending,
The Spirits being looſed, work until
That they be fixed to the Artiſts will.

67 Beware thy Spirits finde not where t' exhale,
For that thy work would ſpil, and alſo cauſe
Much hurt unto the Work-man, if you fail
Herein, you break one of the ſtricteſt Laws
Of all this work; ne cauſe them ſo to riſe,
As for to break thy glaſs, which brittle is.

68 Therefore as ſtrong thy glaſs be ſure thou get
As may be, without either knots, or flaws,
Equally blown for ſtrength, which thou ſhalt ſet
Within a Ring of Braſs, where thou ſhalt cauſe
It to be fixt, with moyſtned bone-aſh, this
Cloſely preſt down, a certain ſafeguard is.

69 Thy

69 Thy Waters thou ſhalt ſee to fly aloft,
And eke thy body underneath to boyl,
This Circulation ſhall continue oft,
Until the Eagles do the Dragon foyl,
When all ſhall dye together, and ſhall turn
Into an ugly Toad, which thou ſhalt burn,

70 Until the black by Colours manifold
Thou ſhalt ſee to decreaſe, and light appear,
Then patiently the ſame courſe ſee thou hold,
Until the Moon do riſe with beams moſt clear:
This is our yong King coming from the Eaſt,
Bearing the Creſcent Moon upon his Creſt.

71 Beware the Red thou ſee not ere its time,
Like to a Poppy wild, with ſiccity,
For that to thee ſhall be a fatal ſign,
That wrong thou workeſt unadviſedly,
Making thy heat here over-great, thus burning
Thy flowers, to precipitate it turning.

72 Therefore with gentle fire thy work aſſay,
For that is certain, be not mov'd with haſt,
Thy work t' anticipate, no not a day,
But bide with patience till the black be paſt,
Then maiſt augment thy fire, but not too much,
Rather too little than too great, for ſuch

37 The counſel is of all the Sages old,
On which relye, as on a fixed ground,

Much

Much time ſhall paſs before thou ſee thy gold
Reſolve and rot, this work the Magi found
So hard, that of it they did oft complain,
For it will put the Artiſt to great pain.

74 But I ſhall all the operations hid
Of our new Art, which yet is old, but rare
To finde, diſcover in few words, amid
Which I ſhall oft times myſteries declare:
Attend with minde to Learning bent, what I
Shall teach you here, on oath of ſecrecie.

The end of the Second Book

The Third and laſt Book.

Calcination.

1 THou haſt the Art of *Alchemy* deſcribed
In the fore-going Books, it now remains,
To come in ſpecial as it is divided
In Parts diſtinct, them ſev'ral to explain; mind
This doth this laſt Book therefore give thy
With ſerious thoughts the truth herein to find.

2 Firſt

2 Firſt we Calcine, and ſo the body bring
To porouſnes, elſe may we in no wiſe
Attain the quickning Life, which ev'ry thing
Enlives, the Carcaſe vile is to the eyes
When this is ſever'd, this alone we wiſh,
And by craft finde it hid in *Hermes* diſh.

3 This is the ſlaying of the Spirit, when
The earth is ſpongious made, for then our Water
To Earth is turned in the Dragons Den,
And th' Earth returns unto his primæve matter:
This Calcination moyſture doth preſerve,
With unctuoſity, or elſe you ſwerve,

4 Some do by Art Corroding Waters make,
In which metalline ſpecies they Calcine,
But then the liquor doth the earth forſake,
Nor by mans skill together they'l combine:
This way to fools we leave, for nothing fit,
But for to waſte ones thrift, beware of it.

5 For we Calcine only in kinde, by mixing
The Crude with that which fully perfect is,
The firſt the fixt diſſolving, th' other fixing
That which is fugitive; they work amiſs
Who take ſuch Waters which do wet the hand,
Such to our Art are uſeleſs, ſuch ground ſand.

6 So ſoon as *Sol* his Compeer feels, he doth
Relent like Ice in water warm, for ſhe

To

To him is Mother, Spouſe, and Siſter both,
With her in quality he doth agree;
Nor is there any other Agent may
Compare with this, all others lead aſtray.

7 This is the ſalt of Nature, which we hide,
Which the Almighty had he not created,
In vain this Art had been, for this, beſide
That Gold by his might is re-animated;
It adds unto its *Pondus*, and doth hold
A ſecret fier, which doth rot the gold.

8 This is the ſealed fountain, which of fools
Is not diſcerned, for they want their eyes,
Nor have been trained up in *Vulcans* Schools,
Where Nature is advanced by the wiſe.
This is *Pontanus* monſtrous ſecret fire,
Which few do finde, but many men admire.

9 This if thou get, thou art from troubles freed,
Which Sophiſters do undergo, and care,
For this a certain means is for to ſpeed,
By this attained is our Jewel rare,
Which doth no ſooner feel a gentle fire,
But to the Wife the Man hath great deſire.

10 Like Cream, the Bodies, when diſſolv'd, ſhall (float,
White as the whiteſt Milk, and eke a fume
Shall riſe and fall, until the Argent Coat
Be ſtained Citrine, then ſhall white conſume,

And

And all ſhall azure ſhew, and green, and black
Like to a Coal, when other colours ſlack.

11 But pale ſhall firſt the ſilver hue abate,
The Maſs ſhall then ſwell, like to lev'ned Do,
And thus ſhall daily change from ſtate to ſtate,
Until the whole ſhall into water go,
Which then ſhall gently day by day aſcend,
Until the blackneſs do in whiteneſs end.

12 But firſt, the Water ſhall begin to be
Thicker and thicker every day, until
At laſt you do no ſublimation ſee,
But all abide below, in ſavour ill,
In colour black, ſwelling like liquid pitch,
Which Sages have declar'd in hidden ſpeech.

13 About the fiftieth day ſtrange colours ſhall
Day by day more appear, as azure, green,
Citrine, and Violet, and pale withall,
And laſtly diſmal black ſhall whole be ſeen;
The Compound eke ſhall often ſeem to flow,
As oft like Iſlands ſhall be ſeen to grow.

14 If drineſs do with Citrine colour ſeem
To multiply, and green do not appear,
Nor azure with it, then you well may deem
That of your progreſs there is cauſe to fear:
But if the ſweat do kindly circulate,
You need not fear, your work's in good eſtate.

15 Order

15 Order your fier wiſely by this mean,
Iffweat aſcend, and deſcend, then be ſure
You cannot erre, unleſs by chance, for clean (cure,
Throughout the whole work Nature knows her
And will by Symptoms tell thee to thy face,
Ifthou doſt run an over haſty race.

16 For reſt aſſured, that as thou doſt give
Thy heat, the matter will be mov'd, if great,
Too much the tender ſoul away thou'lt drive,
And put thy body in too great a ſweat;
Or if too ſmall, for wont of heat, thy hope
Wil quite be daſht, & thou in dark ſhalt grope.

17 Therefore with care thy work ſee thou obſerve,
And if thou ſee the Compound colour change,
Note that with diligence, for if thou ſwerve,
Thou ſhalt perceive thy Symptoms very ſtrange;
The Poppy red, the want of blackneſs due,
Both fatal ſigns are, that thou work'ſt not true.

18 But if that blackneſs thou attain, then ſhall
In ten weeks time the Compound rot, and dye,
And ſhalt reſolve to ſubtle powder all,
Soft like the Sun-beams, yet not very dry,
For it ſhall ſhine, like to a ſhining Coal
Which broken is, holding a living ſoul.

Diſſolu-

Diſſolution.

19 Wherefore it ſhall in eaſie ſpace relent:
For ſo our workings are concatenate,
That one the other doth contain; nor ſpent
Is one, but th' other ſtrait is incoate:
And 'tis as true, that Diſſolution doth
The former work begin, and perfect both.

20 For when we ſee the body to relent
To its firſt matter, 'tis we ſay diſſolv'd
To water mineral, to this is bent
Our chieſeſt aym, becauſe we are reſolv'd,
That if the Spirits be ſet free from thrall,
They ſtraightway will to a new working fall.

21 And for the active nature in this way
Doth ſuffer by the paſſive, inſomuch
That as the Earth relents, ſo every day
The Spirits thicken, Natures Law is ſuch,
That by ſo much as ought in moyſture is
Diſſolv'd, the moyſture doth its thinneſs miſs.

22 For all our work, whatever ſome conceive,
Is only to diſſolve, and recongele;
The body thus its fixity doth leave,
And becomes ſpiritual ev'ry deal;
And with the Air aloft is born, until
The Spirits are arrived at the hill.

23 And

23 And thence both ſoul and body, ſpirits eke,
Deſcend and fix, and ſo forget to fly;
Then is attain'd what we ſo long do ſeek,
Our King return'd from death triumphantly,
All force oppoſing knows to conquer, and
To purity crude metals can command.

24 Thus diſſolution is the very Key
Of all our ſecrets, without which no man
Can ought perform in *Alchemy*, nor may
Tinge any metal firmly, till he can
Reſolve the perfect metals unto water
Of their own kinde, which is their primæve
(matter.

25 For in and by humidity alone,
The ſpirit of each thing conſerved is,
This is the Mother of our hidden Stone,
This is the Key of temporary bliſs.
Nature aſtoniſht ſtood to ſee our Art,
Able for to perform ſo rare a part.

26 But diſſolutions in our Art, we teach
Two, which be both not by the hands perform'd,
But only by the fire, the firſt doth reach
Not to the Center, n' is ſo well adorn'd,
With ſo great change, and gay variety
Of colours, as the ſecond to the eye.

27 The firſt is when the Red-man with his Wife
Is joyn'd, which properly is liquefaction,
These

Theſe both eſpouſed with the ſpirit of life,
And on due fire ſet, ſtraightway to action
Will fall, nor will the ſpirit ceaſe, until
It have diſſolv'd the body to its fill.

28 For know, the body as it is reduc'd
To rarity by Water, it doth dwell
With the diſſolvent, by which its induc'd
To thicken in proportion, until
That both by union be throughly mixed
Into a powder black, and ſomewhat fixed.

29 This diſſolution is not totally
Of the whole body, for it doth retain
Some portion of its corporality,
And a third neuter is become of twain,
Which erſt were contraries, and ſo did fight
Till each by other were reduc'd to right.

30 This diſſolution is in part, and ſuch
The Congelation is, to a black duſt;
For as the one is, tother juſt as much
Shall be, obſerve this rule ſtill Nature muſt,
And this Conjunction eke is but in part,
A nobler farre remaining in our Art.

31 But then theſe Atoms ſhall reſolve in time,
And Azoth out of them ſhall be expreſt
By fire, and this ſo long ſhalt ſee ſublime,
Till all the earth be raiſed from its neſt,
An-

And all like common Argent-vive becomes,
Then all unto the ſtate of ſpirits comes.

32 This is the noble Diſſolution we
So much commend, and here conjunction's made
Tetraptive, where all Elements agree,
And alſo perfect are, that none will fade;
And now thou knowſt I trow what wee intend
By Diſſolution, which I here ſhall end.

Separation.

33 Of Separation come I now to treat,
Which with the former operation hath
So great affinity, that both do meet
In one, and go one in the ſelf ſame path,
Only they are in notion diſtinct,
But otherwiſe wholly together linkt.

34 For from the firſt houre that our matters we
To fier put, ſuch heat do ſtraight apply,
That by it moiſture may be made to flee,
And for to circulate inceſſantly;
But firſt of all the waters like a flame,
Ariſing like unto a ſmoak or ſteam.

35 Nor doth it riſe ſo much, but ſtraightway (doth
Condenſe in pearled drops, and then in veins
Runs down, and ſo reduceth where it goeth,
The body, which in time the fier ſtains,

With

With colours new theſe do at laſt aſcend
I'th' Air with water, and again deſcend.

36 This is the Separation which wee mean,
Nothing but conſtant Circulation; this
Doth looſe the Body compact, which doth lean
Vnto the Waters nature, for it is
To it of kin, therefore by circulation
The water makes inceſſant ſeparation.

37 And for the Bodies two are, of which one
Imperfect is, and eaſily is brought
To its firſt matter, but can not be done
Without Subliming, other heat works nought,
Therefore the ſpirits wee do cauſe to fly,
And to return to th' Earth inceſſantly.

38 Nor is this ſublimation made in vain,
For by it is the water acuated,
And by oft riſing doth at length retain
Part of the body, by which animated,
It doth become like to the fire of Hell,
Making the Earth like leaven'd Paſte to ſwel.

39 And as at firſt the fleam alone did riſe,
Which riſing oft, and falling down again,
Became more ſpiritual, which the eyes
Might well perceive when colours it did ſtain,
As blewiſh, yellow green, and black ſh pale,
Which firſt was only white, but ſoon did fail.

40 The Artiſt this beholding doth conclude,
That Elements are ſeparated here,
And that which at the firſt was raw, and crude,
Doth become fiery, and what was clear
Is tincted daily with reſplendent rays,
Shining moſt glorious for many days.

41 Now know, that here the body doth diſſolve,
And Spirits by the ſame work are congel'd,
No time doth intercede, all doth revolve
From ſtate to ſtate, until the Spirit's ſeal'd
Are ſet at liberty, which we do call
By many names, yet one work ſerveth all.

42 By vapour to ſublime we do not ceaſe,
No not a moment, till to duſt the matter
Be brought, nor then the fier we increaſe,
But with one heat this duſt doth melt to water;
This Water, then ſo long ſublimes again,
Until by oft ſubliming it is ſlain.

43 So long as Water doth ariſe like fleam,
The Spirit from the ſoul and body both
W' are ſaid to ſeparate, but when the ſteam
By circulation oft fine colours ſhow'th,
Then is the ſpirit with the ſoul united,
And both from body ſever'd, then benighted

44 Shall be the Earth, when tincture doth ariſe,
The body dead without its ſoul appears,

And

And rots to duſt; the ſoul at length it tyes
The ſpirit to the body, till it bears
Equal proportion with it, and is made
Equally ſpiritual, thus the Art is had

45 Of Calcination, and of our Solution,
Of Separation eke, and our Conjunction,
Of Putrefaction likewiſe, Reſolution
All doth but make, which is the Spirits function;
But meeting with reſiſtance, it doth ſhew
Theſe named works, of which he ſaith but true,

46 That ſhall affirm them all to be but one,
And this ſame one performed with one fire,
Neither increac'd, ne yet decreac'd, our Stone
Only inceſſant heating doth deſire,
And all is only water to ſublime,
Till it the body fixt ſhall make to climbe.

47 The Body then the Water ſhall congele
In its due time to eſſence pure, and fixt,
This is a Med'cine which all griefs will heal
In Metals, as with them it may be mixt:
In Animals eke, if to the Red it be
Exalted, and to oyl reſolv'd, 't will free

48 The uſer from all grief, which he may fear
In this life, Nature to ſuch ſtate reſtoring,
That he may live from grief and ſickneſs clear,
Alſo his ſtrength increaſing, and him ſtoring

So

So with the needs of Life, that he may be
From care, from want, and from diseases free.

49 As then we do in vapour subtilize
The grosser Elements of our Compound,
So we make all the smoke that doth arise,
By turning of our wheel, so to go round,
That what sublimes full soon again returns,
And flyes est soon again, and so by turns

50 The same is still ascending, and descending,
Which work of Separation we do name:
This is the whole beginning, and the ending
Of what we seek, our boyling aye the same:
So long we do the principles dissever,
Untill conjoyn'd they will be parted never.

Conjunction.

51 This work Conjunction called is, and true
It is, for Natures are so well conjoyn'd,
That never will they sever'd be, but shew
One individual, so close combin'd;
That as the Soul, the Body, and the Sprite
In man are one, so also this to sight

52 Is only one, although at first there were
A four-fold root, which three, which only two,
And which at last but one; this I could clear
By many reasons, which I here can shew.

This

This operation of Coagulation
The true Key is, even as Separation

53 Of Dissolution was the proper mean,
For by a constant vapour we resolve
Sols Body into Water, this when clean,
We joyn with its own Soul, and both revolve
So long upon the fire, until no more
They will be made to fly, ev'n as before.

54 And here I must thee warn, that our Conjunction,
Which is of all most solemn, and most sure,
Cannot be made, until a through disjunction
Be made of what is foul, from what is pure:
Then must the Body rot, and putrifie,
So shall a new life it revivifie.

55 For first, the Soul, the Body, and the Sprite,
Are all divisible each from the other;
The one is red, the other two be white,
Two are congel'd, and one to both is Mother:
Which flows, and moves like water mineral,
One Body *Sol*, the other *Lune* we call.

56 The one all fire doth know for to abide,
And under Hammer is most malleable,
The other fugitive, and will divide
To dust if hammer'd, yet his force is able
Gold like to Wax to cause to liquefy,
From which in a due heat it will not fly.

Thes

57 These two are like two Dragons in our Art,
And to each other are in qualities
Contrarious, the one within his heart
Or Center, Natures fire includes, from th' eyes
Hidden, but to the mental man made plain,
The other fire 'gainst Nature doth contain.

58 The one is ripe, the other it is raw;
The one digested, tother wants digestion;
One fixt, the other fugitive; the Law
Of one is such as doth attend perfection,
And is the perfect seed, our Sun 'tis nam'd,
But by the tender Moon it soon is tam'd.

59 The Spirit from both differs in degree,
In form, and also in its qualities,
Like water from the fier it doth flee,
And with it makes the soul for to arise;
This Circulation so long is repeated,
Till all like dust is in the bottom seated.

60 The first Conjunction is of Sun and Moon,
The second to them both doth joyn the Water
By circulating oft, when this is done,
The Water slain, the Earth to its first matter
Returned is, but yet the Elements all
Must lastly be united, and this shall

61 Performed be, when as this Earth shall be
By oft rotations to Water turn'd,

That

That saving water thou shalt nothing see,
But first the grosser parts with fier burn'd
Must pass the darkness of the night, and then
Renewed shall be; from its secret den

62 Shall rise a vapour, like pearl orient,
Which shall the Dark earth from its filthiness
With gentle showers wash, till filthy scent,
And the dark colour by a shining dress
Abated are, then shall together mixed
The Elements for ever be, and fixed;

63 So that one shall not fly without the other,
Nor one, but both together shall descend:
Thus one are made, both Sister and the Brother,
The union firm, both do each other mend,
And thus y' have our Conjunctions all declar'd,
Th' effects of Circulation; thus prepar'd

64 Our great Elixer must be, first dividing
The Vertues Spiritual from the Earth,

Putrefaction.

The first with Air subliming, th' other siding
At bottom, out of which shall be brought forth
A rotten Carcase, call'd our Toad and Crow,
Because most black he in the fire doth snow.

65 And

65 And ſure this work doth differ not at all
From th' other nam'd, but only notionally ;
And though by many names w' are pleas'd to call
One work, yet we intend that really
Who ſo one work performs, the reſt with eaſe
May perfect, whenſoever he ſhall pleaſe.

66 For all our Art is but to ope and ſhut,
To looſe, and after that to recongele,
To volatize, and then to fix, to put
To death, and after to revive and heal ;
To putrifie, and after it to cleanſe,
All theſe one working are in divers ſenſe.

67 And ſure, unleſs the Compound it ſhould re
Nor could the parts ſpiritual ſever'd be
Exactly, neither could the Waters blot
Be cleanſed, nor the terreſtriety
Of Bodies brought unto a tincture true,
Which might imperfect Bodies render new.

68 This is the reaſon true of Putrefaction,
Which cauſed is by oft reiteration ,
The water on the Body, and extraction
Of it again in conſtant Circulation ;
This doth the Body open in ſuch wiſe,
As makes it yeeld its ſeed, and after dyes.

69 For firſt, a life is into it infus'd,
By mediation of the Moon, which doth

It enter to its Center, that confus'd,
Its parts are brittle made, becauſe that both
Each other ſo imbrace, that in the fire
They flow like Wax, and ſhow with one attire.

70 By means of this Moon entrance is obtain'd
For water to the hidden reins to enter
Of *Sol*, wherein doth cloſely lye contain'd
Its ſeed, which thus is brought out from the center,
The water by this ſeed is thickned ſo,
That all at laſt into a Limus go.

71 And thus three Natures are together blended,
Which differ very much in temperment,
But by oft ſubtilizing are amended
Each by the other, till the moyſture ſpent
By drineſs, wholly ſeems by th' earth drunk up,
Which proves unto it but a deadly cup.

72 For ſoon the Body ſwels, and changeth hew,
And all the breath retiring, laſtly dyes,
And rots, until a Spirit doth renew
The dead Corps, cauſing vapours to ariſe ;
Which ſhall the groſs earth waſh, til all become
Reſplendent, having paſt the fatal doom.

73 Now if this Circulation were not made,
The Body would in its integrity
For aye abide, nor would from it be had
An eſſence fixt, which may to dignity

Of *Sol*, or *Lune*, advance the metals base,
More pure than digg'd from Mine in any place.

74 For by the Elevation of the Water,
The Body drier doth become, and so
Unto the fire yeelds more, than if the matter
Were waterish ; nor doth the Body grow
Eclipsed in Nights shade, until that spent
The moysture in great part, the Body rent

75 To Atoms doth appear, then vapours ceasing,
All Spirit failing, Death doth streight begin
The body unto putridness (increasing
Each day) for to dispose, until within,
And eke without, all like a Crow be seen,
Which darkness doth abate, and colour green

76 Succeeds at last, and then the Life returns,
And by gay Colours doth the darkness banish ;
Then it the longer in the fier burns,
Gay colours by degrees do come and vanish ;
This lasts till all like common Argent-vive
Do shew, but brighter, which the fire doth (drive

Congelation.

77 Aloft, and th' Air the drops condenseth, these
Return, and then again do fly away,
Until the volatility do cease,
And all abide the heat, which ev'ry day

By

By little and by little gets fixation,
Till it no heat can banish from its station.

78 And here observe, how we do still proceed
Backward, and after forward come again,
By Dissolution *Sols* most secret seed
Extracting so long, till the Body's slain ;
This quickning then till Spirit all become,
And Body dis-appear, when this is done,

79 That *Laton* is by *Azoch* washed clean,
Which must be done by many circulations,
The Body then to fly i' th' Air is seen,
Which by reiterated sublimations
At last its ferment makes for to appear,
When once the substance is made perfect clear.

80 This, when to fly like vapour it denies,
Shall twinckle on the heat like sparkling Stars,
Or like to little Fishes twinckling eyes
Shall turn, and roll, and move, whose lustre bars
Thee, with a fixed eye it to behold,
Dazeling the sight, as th' ancient *Magi* told.

81 But ere the perfect white thou shalt admire,
A thousand Wonders shall to thee appear,
Such hourly motion it hath on the fire,
That ere it shall with brightness sparkling clear,
And fixt, to powder like Sun-atoms turn,
Innumerable changes it will learn.

82 Fluid

82 Fluid and dry, and then to flow again
It shall be seen, in less space than an hour
Strange shapes it shall assume, but not remain
In any long, till fixt within his bow'r,
The substance all like Atoms of the Sun
Appear, which is our new resplendent Moon.

83 And when the light so long on th' earth hath (shone,
That all the darkness and obscurity
Is vanisht quite, and like a sparkling throne
All doth to sight appear with fier dry,
Then it decoct, till white with due fixation,
To all assays 't can tinge in penetration.

84 Then is thy wheel once truly turn'd about,
And Medicine of the order first is made;
This though a Childe, yet to a Champion stout
May easily be brought, by whom repaid
Shall be the Artists charge, his pains, and care,
In lieu of which he hath a Jewel rare.

85 Imbibe it first with milk, and then with meat
It feed, and then ferment by Art, until
Thou hast advanc'd it to a vertue great,
Which thou maist multiply at thine own will.
This do, preserving fire, and keeping store,
The fire if it go out will grieve thee sore.

86 How to Project is in the First Part taught,
As also to ferment and multiply;

I' th'

I' th' Second Book, where I example brought
For the Arts proof, of what my self did try,
I shall not here recoct that Crambe, but
With Congelation shall this Treatise shut.

87 For if thou hither hap'st to come, thou may'st
Proceed by Rules before to thee laid down;
Or if thou fail, herein thou sure betray'st
An Ingeny too gross, or Fortunes frown:
If either let thee, stay, nor do proceed,
Till better Fates shall help thee for to speed.

Sic explicit medulla Alchemiæ.