

**FBH 526**

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**1654**



284 [STARKEY, George]. The Marrow of Alchemy, being an Experimental Treatise, Discovering the secret and most hidden Mystery of the Philosophers Elixir. . . . By Eirenaeus Philoponos Philalethes. London, 1654-55.  
[SOLD]  
8vo. 2 vols. in one. Contemporary black morocco, gilt panels, borders, decorations, gilt spine, g.e. 5 ll., 70 pp.; 4 ll., 59 pp. Ruled in red throughout. First edition. Ferguson gives a long account of this alchemical poem, and stresses the extreme rarity of the first edition, which he had only seen once. Magnificent copy.

Gurney  
Cat. 16  
Feb. 1957

1 ALCHEMY. [STARKEY (George)] The Marrow of Alchemy, Being an Experimental Treatise, Discovering the secret and most hidden mystery of the Philosophers Elixir. Divided into two Parts: The first Containing Four Books chiefly illustrating the Theory, The other Containing Three Books, Elucidating the Practique of the Art, etc. By EIRENEUS PHILOPONOS PHILALETHES. Printed by A.M. for Edw. Brewster, 1654 . . . The SECOND PART . . . Printed by R.T. for Edw. Brewster, 1655.  
2 parts in 1.  
Sm. 8vo, CONTEMPORARY CALF, rebacked. FIRST EDITION. From Lord Derby's Library at Knowsley. Wing S.5278 and S.5279 [3 copies only in America]. AN EXTREMELY RARE ALCHEMICAL BOOK WHOLLY IN VERSE. Duveen, *Bibliotheca Chemica et Alchemica*, 563 "Exceedingly rare . . . Ferguson discusses at great length this book and the question of its authorship, and stresses its extreme rarity. For a long and detailed account of [it] see Ferguson's paper in the Journal of the Alchemical Society. He knew of only one copy."

Peter Murray Hill  
Cat. 56 (Nov. 56)

Ex Libris Michael Innes



WARBURG



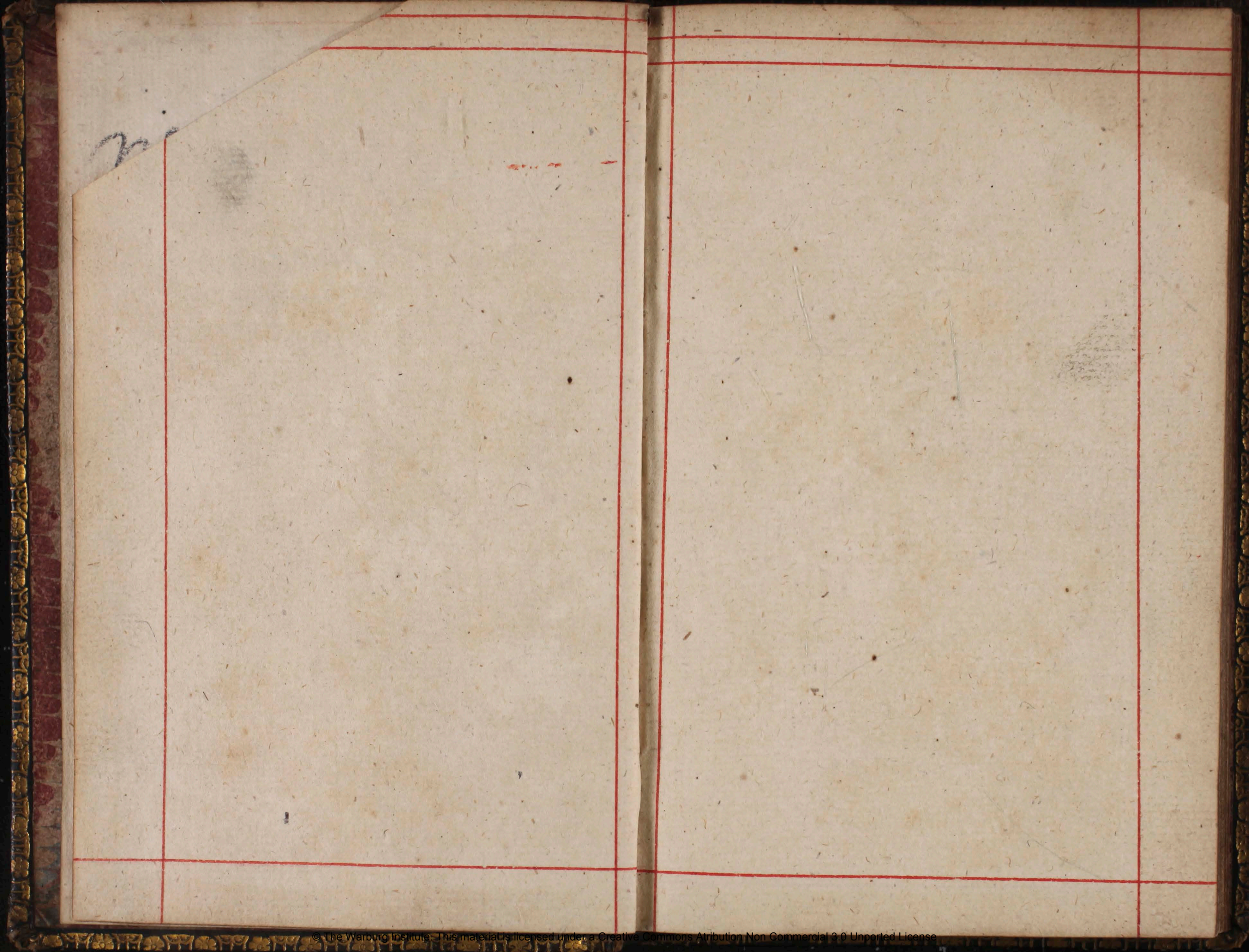
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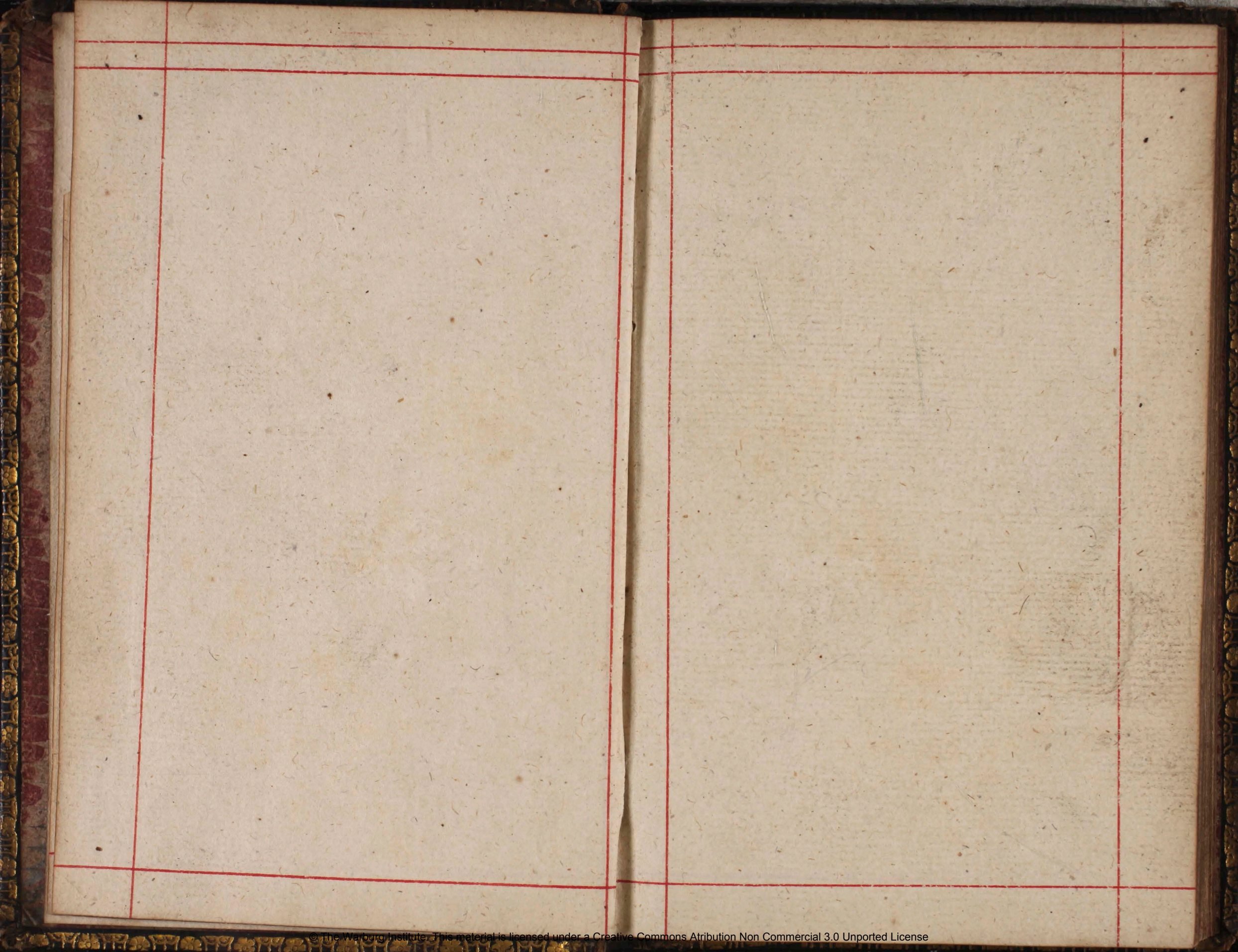
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H. Gurney  
Heswick

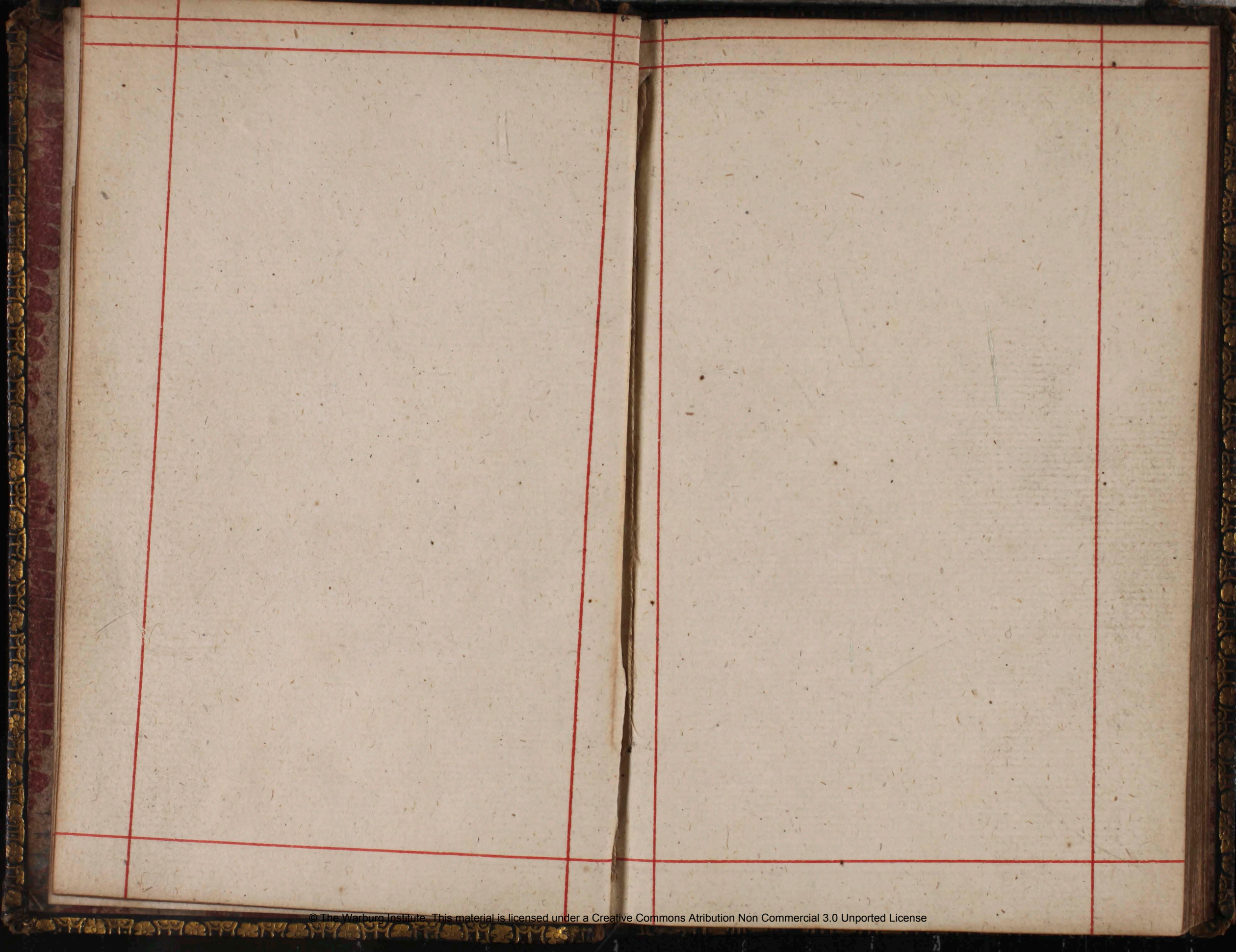








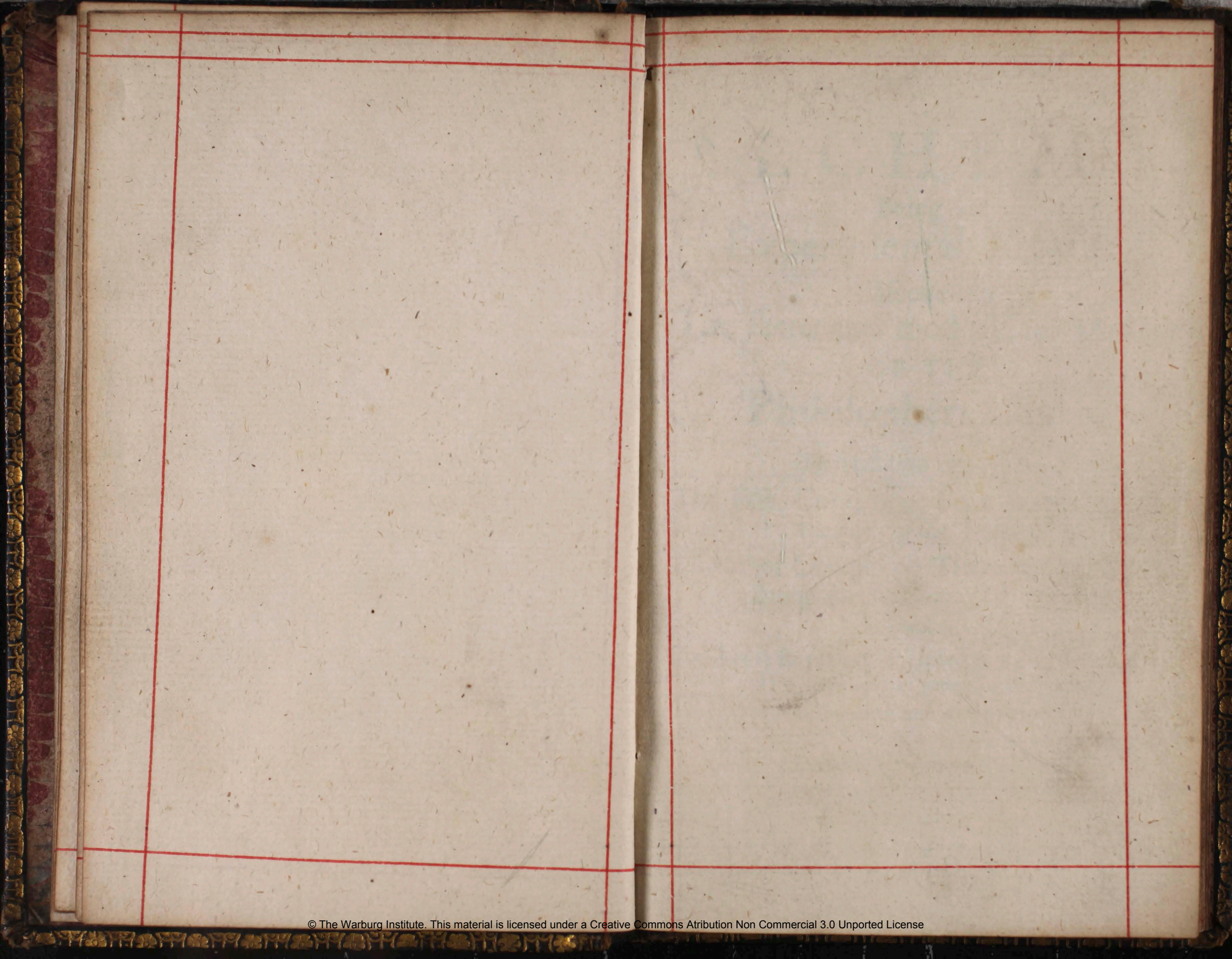














25.11.11  
The Marrow  
OF  
ALCHEMY,

Being an 526  
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. int.

By *Eireneus Philoponos Philaletos*

L O N D O N,

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





To the  
Courteous and Studious  
R E A D E R.

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 Au-  
thour and partly of my self: For the Au-  
thour he was an eye-witnesse of the great se-  
cret, as he doth testifie of himself; nor that  
only, but had by gift a portion of that pre-  
cious Jewell so sought for by many but  
found of few: Which portion although he  
did for the most part lose it in hopes of mul-  
tiplication of it (which he could not attain,  
being of the white not the Red powder) yet  
by



by diligent search and industry he attained the preparation of the *Philosophers Mercury*, and by it to the preparation of the *Elixer* of the first order, which is indeed but of small vertue compared to what it may be advanced to: This although it be but small profit; Yet is it an infinite satisfaction to a Sonne of Art, to see a Medicine which will tinge or any imperfect mettall into a although not exceeding the proportion of one upon an hundred: For my own part, I am one who have for many years been one of *Gebers Cooks*, roasting my thrift in vain, until it was my good fortune to be acquainted with this Authour, who demonstratively convinced me of my former errours, and set me in a right path. I found I say the errours I had been in in relying upon the Books of those who wrote their bare thoughts, without experience, or else were envious and wrote knottily on purpose to entangle the unwary. He shewed me several Tractates written by him who gave him the powder, hitherto never published; Of which the Names were, *Ars metallorum Metamorphoseos*, *Intreitus apertus ad occlusum Regis palatium*, *Brevis manu-*

*manuductus ad Rubinum Caelestem*, *Fons Chemicæ 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 Commentary on Arnalds *Ultimum Testamentum*, and lastly his *Cabala Sapientum*, or *An Exposition 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 successfull, he told me that indeed till he had accomplished the perfection 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 manudactorium ad Campum Sophiae*, which concerns chiefly *Paracelsus liquor Alchabest*, 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 Author 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 Authors 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 thankfulness 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 36. 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

A 4  
expe-



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 stumbe between the white and the red now twice, which I hope in not many trials to amend; but in a word, it is my error 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 solliciting 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.*



## Programma.

**I**N veni, accepi, purgavi, pondere justo  
Composui, inclusi fatum, debitoque calore  
Fovi, Expectavi, signa haecque in tempore vidi.  
Mox amplexa virum mulier, sua membra repenti  
Ictu disjunxit, sic sunt facta omnia pulvis.  
Obscuro tinctus sua membra dirempta calore  
Targidus Exudat, volutaque per Aëra fumus.  
Qui Condensatus generat nigredine Corvum.  
Sapè fluit liquidus, nec non durescit, & omnes  
Induit in toto quot quot sunt orbe colores  
Hunc putrem aspersi Lymphæ 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 hac mea meta laborum :  
Invictus pergo, debitum retinendo Calorem.  
Sanguineus quoadusque color, cum Sole metalla  
Infima sex æquans ; vera hac tinctura Sophorum.

Soli Deo Gloria.

The

(1)

## The Introduction.

### The First Book.

**I** *Allas* 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 *Phæbus* with thy raies,  
Appear now as thou didst in *Hermes* daies.

2 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.

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

4 Likewise



(2)

4 Likewise 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 'tisdear  
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,

(3)

Yea though its Carpers many be, and few  
Are found who dare stand up it to defend;  
This Science ne'rethelesse 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  
In fine it proves their Art is but a cheat, (got,  
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'll 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 found  
To censure those who have the Art affirm'd,  
As false, that so they may be juglers term'd.

17 For

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 beleieve 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  
Us 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,

Whilst



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

22 For can we dream fuch perfons as they were,  
 Who with moft f acred Proteftations did  
 This Art affirm, fo great a blot would bear  
 For ever, as to be when death had hid  
 Their eyes, reputed for deceitful men,  
 Beguiling honeft Students with their pen.

23 Of thofe who of this Art do bear a Name,  
 Firft 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,  
 Comprifing 't in his brief Smaragdine Table:

24 In which whoever lifteth for to reade,  
 Shall finde it true and free from any lye,  
 That things above a Symphony did leade  
 With thofe things feated underneath the sky,  
 From whence proceedeth adaptation ftrange,  
 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 fufficeth wife men, he that fhall  
 Take pains his works to reade, let be avouched,

That

That he fhall finde fufficient evidence  
 To clear the thing from found experience.

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

27 *Bernard* of *Trefne* *Marquesse*, great in skill,  
 A modern writer, doth avow the fame,  
 Who after Errours long, of meer good-will  
 A Treatife wrote, both Sophifters to blame,  
 And alfo Searchers deviant to leade, (tread.  
 'Twere ftrange if he condemned paths fhould

28 The Noble *Polack* Authour of New light,  
*Flammel* alfo of worthy memory,  
*Efpagnet* likewise, thefe with all their might  
 Do grace the fecret Art of Alchemy.

To whom thefe named Authors wont fuffice,  
 Say what he lift he is more nice then wife.

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

B

30 And



30 And what I cannot with my wit perceive,  
 Because they are removed from my Sphear,  
 Another knows, then shall I not beleve  
 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 convinced been,  
 Of its undoubted truth, and to defend  
 It from aspersions on the Stage are seen;  
 Learn'd *Hogbland* 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 diswades,  
 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,

Con

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 found.

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 wisdom 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.

B 2

This



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

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

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

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

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

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



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 feeds, 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

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 shrit,  
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 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 ground,  
 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

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 shew'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  
 Unto 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  
 It 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



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 Therefore because the Atome least of gold  
Is gold, and hath of it the form intire,  
Its Elements together so do hold,  
And 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.

70 So then its seed in truth is nothing else  
But its own water, which in fetters lies  
So chain'd within its center where it dwells  
That 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.

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

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

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



My meaning not to confter 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 therefore 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 feminall,  
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 contrall fire stir up, which being los'd,  
Unceffantly its task doth never cease,  
Unlesse some error 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

## THE SECOND BOOK.

1 **T**He Noble Art of secret Alchemy,  
We undertaken have to vindicate,  
And have defi'd the stoutest enemy,  
With reason it for to caluminate,  
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,  
I 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.

5 Of



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 Horie; Thus 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 tinted 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

C

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 examine  
 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 posselt  
 Both red and white, his Name shall not be known,  
 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 fure 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 blese,  
 Which yet I durst not over-boldly presse.



- 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 ope,  
Or else I blindely might be left to grope.
- 25 This Mercury was that with which he did  
His 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 passe.
- 27 I thought (O fool) I thought that if the red  
And white were both multiplicable, then  
One progresse linear to either led,  
Which was a false ground, this my error ten

ic

Of

- 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  
I fell to work again, hoping that sure,  
Once right might nineteen errors losse renew,  
Yet when my fire was almost out, I thought  
Upon the reason of the thing I sought.
- 29 I then began to think of Authors saws,  
And them in minde I very oft revolv'd,  
My operations judg'd by Natures Laws,  
At length by Meditation I resolv'd,  
That each thing hath its proper disposition,  
And each thing's ordered after its condition.
- 30 I found my medicine which for the white  
Is either Atomes, as the Artist findes it  
After that Nature hath it fixt, when bright  
Is of the black created, then who mindes it,  
T'encrease in vertue or in quantity,  
Must order his working accordingly.
- 31 If to encrease its *pondus* he intend,  
He then may it imbibe, not being cold  
With milk made warm, the glass then shut t'attend  
His 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.

C 3

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  
 Or 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 drynesse 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 blacknesse fourty daies,  
 And then will shew white *Phæbe'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

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 on 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 death's 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.

C 4

41 Thus



- 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 beleieve 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
- 46 This then on ♀ I did project,  
Being with ♀ first of all allai'd,  
It tinged fifty parts, I did direct  
My course this to imbibe, but it affai'd  
In vain, for why? I had it cooled, so  
To Imbibition foolishly did go.
- 47 And so who thought the red to have attain'd  
Without least doubt, yet found by proof I was  
Unskil'd in this, though Nature not disdain'd  
To 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.
- 48 Thus with my trials oft my Mercury,  
Was now to nothing brought or very little,  
I then considered how fondly I  
Had wasted that which might have built a spittle,  
And with my menstree all my Art was lost,  
Of whose skill since I may full truly boast.
- 49 Then God I praised with most thankful minde,  
That he had shewn me by a demonstration  
Infallible, which none can be so blinde  
As not for to beleieve, a Consolation  
In all my losses this to me remained,  
That I had seen what here I have explained.

so 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 if 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 wisdom 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

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

55 Then strait I gave him for to understand  
 How God had of the water taught the skill,  
 By 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:

56 Know then that we are so severely bound  
 By strongest vows never for to supply  
 Any man by our Art, who may confound  
 The 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.

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

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

59 Your



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  
Lest 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 oftentimes 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 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.

**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<sup>ch</sup>  
 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 preheminance.

3 This is the sith that with one stroak cuts down  
 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.

4 This

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

5 Only the destiny of death which all  
 Are subject to cannot avoided be,  
 But 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.

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

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

8 Let *Cræsus* hide his head, let *Midas* treasure  
 No more remembred be, for why 'tis sure,  
 That their vast wealth was bounded with a measure  
 Nor could their wealth their fading bodies cure.

Lo



Lo here a Spring of Wealth, a Tree of Life,  
No wealth so great, no sickneis 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 *Mars*

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 source.

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,  
Ne 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 childr'dn which did eat,  
Had of this Stone a Son begotten, who  
In his Sires stomach prov'd such uncouth meat  
That he forthwith did melancholy grow,

D

And



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

18 Beside these six nam'd Planets, there is one  
Remalning 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 shew of each the pedigree,  
Their lineage, 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

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 vivifie,  
For dead it is, though (fluent) he with ease

D 2

May



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 spring  
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 move  
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 Next

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

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

33 Nor can that which is in its substance foul  
And filthy, cause transcendant purity,  
Ne yet can that which is without a soul  
A body fixed cause aloft to fly,  
No there must be a near affinity,  
Or else in vain you shall your fancies try,

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

35 To *Saturn*, *Mars*, with bonds of love is ti'd  
Who 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,  
Nor 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,  
Of 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 examine  
By flame of bellows stoutly to endure,  
Which to perform requires a perfect cure.

43 And yet besides its penetrative might,  
It 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 four,  
 And curdled in the minute of an hour.

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

Our

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.

49 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



Thus guide thy operation and be sure,  
The effect will prove both gold and sil<sup>r</sup> 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 Science 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 vilifie,  
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 without 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

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 found,  
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



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 censurs 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 wisdom 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 error can a secret true procure.

67 Our Art therefore which we so much esteem  
 Is not as many men do misconceive,  
 For 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.

(minde

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

His



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 delays  
The sweet expected all this sower alliaies.

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 beleve,  
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 use  
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

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

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

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

(thing,  
77 For though one glasse, one furnace, and one  
One rule, one fire, the whole work do compleat,  
Yet may one many glasses with ease bring,  
With 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.

78 And it sufficeth in one glasse to put  
So much of Composition as may cost  
The price of half an ounce of gold, which shut  
With *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 carelessly 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 good 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.

1 **O**F 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.

E

5 Yet



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 Sirreverence.

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

At

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 who so 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,

E 2

This



This be 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  
With Arsnick it preparing, nor a few (matter,  
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 Sperma  
*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.

18 It hath no proper form, yet being hath  
'Tis non-specified, 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.

19 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.

20 For what in weight a metall equals not,  
In 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.

21 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.

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



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 feed,  
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 assuage fierce hungers sting,  
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 likeness, 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 feed  
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 feed 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.

(strange  
29 Why seek you then blinde fools from subjects  
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 path 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 unfold,  
 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 Corporality,

By

By reason of the same it can no more  
 But mix infusion confusedly,  
 Both still retaining their own qualities  
 Distinct, although conjoynd 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  
 And seek to have it rot and putrifie, (skill,  
 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 who so 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 settled 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 stamp't 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 one,  
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, when  
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

Let *Venus* adde her influence withall, <sup>2 p. 14. 15.</sup>  
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  
It be, yet thou shalt with a gentle shower  
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 earry this aloft,  
For air with air will easily ascend,  
And to the Earth let it descend as oft,  
For 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 fight  
Shall teach the rest the Lion being vext  
Shall with the Eagles make a bloody 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, lo much of fear,  
As too much fire one hour will cost thee dear.

69 The practise 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 Studios to serve  
Shall after publish: This for present take,  
Reade and accept it for the givers sake.

*Sic Explicit pars prima Theorica.*

The Marrow  
O F  
**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 Practitioners,  
and the conyincing those who are in  
Errors Labyrinth.

By *Eireneus Philoponos Poilaethes.*

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



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## An Advertisement to the READER.

**C**ourteous Reader, thou hadst in the former part the Theory, herein, the practick explained; 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 adjoyne



## An Advertisement

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,

## to the Reader.

dy; 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 moisture 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,



## An Advertisement

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-shells and Peebles for inestimable Gems, and load themselves with trumpery, and then they account themselves mightily enriched, and can laugh heartily at sober men for not prizing their Toys; such are some Alchemists, whose brains our Moon hath too much unsettled, 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 Treviſian 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 præm-

mium

## to the Reader.

mium erat, foliis & Coopertorio, ex puro putoq; auro fabricatus, qui p. 716. in fontem decidebat, unde lapis generabatur, p. 773. Rex qui fontem intrat est ab initio vestium ex panno aureo, est patiens alioris, 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 essentia, ex unione Mercuriali fixæ & non fixæ Naturæ, &c. & ex alio nequaquam fieri potest, etenim Artis industria nihil infert novi, nec advertit 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 Flammels Annotations of divers Authors, shall finde this point cleared up beyond all Cavil. Also Treviſians 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



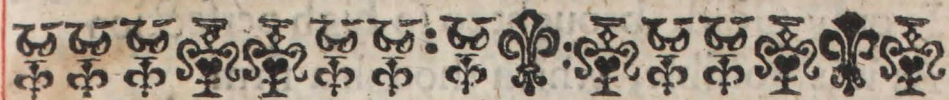
## An Advertisement, &c.

canse 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 o-  
ther Treatises mentioned in my Epistle before  
this work, do most fully prove this point, especi-  
ally that intituled, *Ars Metallorum Metamor-  
phoseos*, and that intituled, *Alchemy Trium-  
phing*, or a short way to a long Life; and that  
intituled, *Elenchus errorum in Arte Chemicâ  
deviantium*, which will ere long see the light, un-  
less 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.*

**T**Hese 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.*


(1)



# THE Marrow of Alchemy.

## The Second Part.

### The First Book.

**I**  He Golden Art, by many so esteem'd,  
V Vee have both prov'd, and by ex-  
amples 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

B



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 operation, 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 recongled,  
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:

B 2

But



( 4 )

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 Sabie-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 reiplendent 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 teen 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

( 5 )

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 *Vulcans* 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,

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 mettall, 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.



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 ringing 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 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.*  
*Id. vid. vol. j. Tab. philo. pag. 28. N. 103.*

32 None can without it live, and tis apply'd  
To fordid 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 explained 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. (Id. vid. part. j. pag. 42.*  
*part. 2. pag. 118.*

36 Behold the second figure which is plac'd,  
In the Philosphers 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. vid. pag. 219.*

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*  
Joynd 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 turne,  
And all the five imperfect metall, which  
By reason of a crudity will burn  
Away in fier, which as wise men teach

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 menstree, 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 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 *Saturnus* 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 faeces, and of crudities,  
Which *Mercury* abhor's, nor will unite  
Vnto them, though it may be mixt to fight.

51 And if you first these faeces 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 )  
Contains 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 faces purged out,  
All that is perfect, to the bottome fideth;  
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  
( found.

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 *Dianæ's* 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  
Congealed 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 *Aeneis* 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 moiſture 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-ſier dry  
The moiſture to a powder ( red to ſee )  
For ſo thy Female ſperm corrupted is,  
And thou ſhalt thy deſired iſſue miſſe.

G

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 thoroughly, 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* found.

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

C 2

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 *Elixir* it can not tranſmute,  
But it doth it diſſolve, and eke deſtroy,  
Its ſtrangenefs 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 Hamatine*, 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 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 firmly 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  
Coinquinate 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 *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 tinted liquor, parted thus asunder.

91 So that the hematine which erst in Gold  
The *Pondus* of a metal had, is now  
So altered, that its lighter, nor doth hold  
*Pondus* with Argent-vive, but it doth show  
To fight 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 homogeneous,  
To metal, and 's the mother of our Stone,

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 **T**He 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 practise 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.



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 fight 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 fitt, 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 *Phæbus* 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



(26)

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

13 This done, in readines 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.

(27)

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 con-  
(fiding.

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 discern'd 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 faeces 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)

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 *Athanos*, 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

(31)

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 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,

D

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 affutes,  
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 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 foyle,  
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 ficcidity,  
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,

D 4

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.*

I **T**Hou hast the Art of *Alchemy* de-  
 scribed  
 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 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 spongius 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 *Vulcan's* 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.

(float,  
10 Like Cream, the Bodies, when dissolv'd, shall  
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 favour 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 want of heat, thy hope  
Wil quite be dash't, & 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 chieftest 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't  
To thicken in proportion, until  
That both by union be thoroughly 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



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  
Tetractive, 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  
Condense in pearled drops, and then in veins  
Runs down, and so reduceth where it goeth,  
The body, which in time the fier stains,

(doth

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 swell.

39 And as at first the steam alone did rise,  
Which rising oft, and falling down again,  
Became more spirituall, 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.

E

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  
Istincted 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 strength increasing, and him storing

E 2

So



(52)

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 flies eftssoon 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 fight

52 It 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

(53)

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.

(tion,

54 And here I must thee warn, that our Conjun-  
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.

E 3

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 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 show.



(56)

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 clense,  
All these one working are in divers sence.

67 And sure, unless the Compound it should rot  
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

(57)

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



(58)

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

(59)

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 twinkle on the heat like sparkling Stars,  
Or like to little Fishes twinkling 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 vanish 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 Alchemie.*



161  
In Second Book, where I example brought  
For the Arts proof, of what my self did say  
I shall not here recite that I have said  
With Congelation that this Treatise shall

87 For if thou hast thy self to come, then may  
Proceed by Rules before to thee laid down  
Or if thou hast thy self to come, then may  
An Legend too great, or too small, thou  
Will consider that they are too great  
Till better Rules than in this book are

Sic explicet methode & schemata





















*Harry Soane sc. 1893.*











