

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 convincing those who are in
Errors Labyrinth.

By *Eireneus Philoponos Poilaleibes.*

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

The Mirror

OF

ALCHEMY

BEING

An Experimental Treatise

of the Art and Mystery of

THE PHILOSOPHER'S STONE

The Second Part.

By Elias Ashmole, Esq.
F.R.S. &c.
LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1668.

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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 moysture return of the perfect Body, to reveal what is hidden, to make raw and reincrudinate it, to use Artephus words; this Antimonial Vinegre of Artephus, this Mineral fire of Pontane, which are Synonimaes, is the main Secret, which is indeed the Moen, 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,

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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 favour strongly of knavery; their dotage makes me to think of some Lunatick men, who will gather up Cockle-shells and Pebbles 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 bath 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 Treviſan concludes out of Gulielmus Parisiensis, *Creare Spermata non est Artis, &c. To whom I must apply that sharp reproof of Philosophers, Creditis ex tribulis uvas, ex spinis rosas Colligere? Tam fatui sunt qui ex Combustibilibus incombustibilia, ex Caducis æterna producere intendunt, Dion. Zach. Pag. 810. Theat. Chem. Vol. 1. in expositione fermenti Philosophici. Non aliter quam videmus parum fermenti, &c. similiter divinum opus nostrum metalla Convertit ad suam Naturam, & quia est (Aurum N.B.) illa transmutat etiam in aurum, Bernard. Trev. p. 772. Theat. vol. 1. Liber disputationis premium*

to the Reader.

mium erat, foliis & Coopertorio, ex puro putore;
auro fabrefactus, qui p. 716. in fontem decide-
bat, 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 de-
note Gold,* Morien. citatus a Bernardo, p. 769.
Theat. Vol. 1. Scitote Latonem nostrum ru-
brum esse, ac inutilem nobis existere usque dum
albus fiat, &c. p. 160. Nostra medicina fit ex duo-
bus unius essentia, ex unione Mercuriali fixæ &
non fixæ Naturæ, &c. & ex alio nequaquam fieri
potest, etenim Artis industria nihil infert novi, nec
adsert 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 so-
lutum, &c. *He that will take pains to read Fla-
mels Annotations of divers Authors, shall finde
this point cleared up beyond all Cavil. Also Tevi-
sans Epistolary answer to Thomas of Bononia,
Riply in his first gate of Putrefaction, Our Sul-
phur and our Mercury be only in Metals, which
Oyls and Unguents some men them call; and be-
cause*

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

Thine to serve thee to my power,

Anonymus Philochemicus

Anagrammatizomenos

Vir gregis Custos.

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

William Sampson.



THE
Marrow of Alchemy.

The Second Part.

The First Book.

1 **T**He Golden Art, by many so esteem'd,
 VVee 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:

B

3 The

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 recongeled,
And in the Mothers womb the infant sealed;

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

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

(3)

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' *Elixir* which of Spirits wee
Do call, which like the judge at day of Doom :
Judgeth to fire all terrestriety.

Which in imperfect metallis 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 knew'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 idleneffe is to this Art a let:

(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 Sable-coloured, with Argent veines
Appearing in the body intermixed,
Whose sparkling hue the connate Sulphur steines,
Tis wholly volatile, and nothing fixed ;

Yet taken in its native Cruday,
It purgeth all Sols superfluity. ☉ *Magicall*

14 Tis venemous of nature; yet abused
By many in a medicinal way;

Its Elements if they by Art be loosed,
The inside is resplendent as the day;

Which then like metal in the fier flowes,
Than which more brittle nought metalline

(growes.

15 This is our Dragon, which the God of war
Assayl'd with Armor of the stoutest steel,

But all in vain, for why a new seen starre,
Did shew that *Cadmus* when hee first did feel

This force, he could not so great might abide,
But from his body did his soul divide.

16 Oh

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

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

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

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

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

(6)

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,

Vr.

Unlock 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
(bringe.

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* pissie.

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 tinging fixed earth which will not fade.

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

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

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

32 None can without it live, and tis apply'd
 To 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.

(9)

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.

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

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

36 Behold the second figure which is plac'd,
In the 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.*

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 some 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 Artifts hand, (duc'd
On which a form may bee by craft induc'd,
Which may our secrets easily command?
Attend therefore what *Mercury* doth want
Of our most secret menstrue, for wee grant

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

46 For 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'll find,
 But all these from Gold too remote of kind.

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

53 But it no *Sulphur* in it self contains,
 Save only by a burning *Sulphur* is
 Congeal'd, yet brittle, black, with shining veins,
 The *Sulphur* no way metalline, doth misse
 Of vulgar litle, 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.

is a red hill 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 Artitts 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 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 faeces purged out,
 All that is perfect, to the bottome sideth;
 And being (after fusion) poured forth,
 A star, when cold, doth show, ev'n as *Mars* doth.

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

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

67 Let the most subtile 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 moysture until perforate,
 The Souls of both shall be glorificate.

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

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

72 Ne 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 faeces 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, *Alchabuz*
 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,
 Pulverifiable, 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
 Diſtills like ſpirit, which then by adjection

Of a small subject, separates e-ft-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 strangeness makes all Canons to stand mute,
No might or skill can it change, or annoy ;
The like of all metalline Bodies may
Produced be, by the fore-named way.

84 Yet this unto our Art may nought avail,
For we the *Sulphur* seek to multiply,
Which is the *Solar 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

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 diuide,
 This liquor set aside, whose vertue can
 Perform the same, from their fixt constancy,
 Sun and *Moon* altering, untill they fly.

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

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 *Sulphar*, unto elemental water,
 Such is this liquors force on any matter.

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

Of 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
Addè 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.

0 part
32 part
B A 9
1
2
9 7

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

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

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

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

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

Do cause, long time to wait nor doth it lrk,
 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 *Pendus* due, thus is the body red,

And

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

13 This done, in 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.

17 This

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

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

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

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

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

Some-

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

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

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

24 Some judge, & so their work they do ordain,
 That culinary fire may claim no place,
 But to our work applied is in vain,
 And such who use it they are pleas'd to grace
 With name of vulgar Sophisters, deriding
 Them, and their Works, that they do erre 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 Artift by all means to prove ;
This is the hidden heat, invisibly
Which worketh n^r is discerned by the eye.

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

28 Therefore thy matter found, it take & cleanse,
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 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 *Athaxor*, wherein
 The heat continuall is kept, when fired,
 Supply of coales not wanting, if within
 Twelve howers space, you it with care attend,
 The space twixt whiles you where you list
 (may spend.

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

Beaten together till to a mass it come, (hair,
 Which laid with bricks may not crack, some use
 Some 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 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, left astray
He erre, and 'tis a pleasure to admire
The various motions of the work ith' fire.

42 Some choose a Tower, by the side their Nest
They build, and this a certain heat indeed
Doth give, but oft the coals above will rest,
Nor fall down to the fire as it doth need :

Some make their Nest above the coals, & they
Work not amiss, thou maist choose either way,

43 'Tis

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

(cause

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

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

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

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

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 assures,
This is the barr that doth comand the tongue,
Without which can it not be bridled long.

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

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

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

56 And 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 blifs.

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 blown for strength, which thou shalt set
Within a Ring of Brass, where thou shalt cause
It to be fixt, with moystned bone-ash, this
Closely prest down, a certain safeguard is.

69 Thy

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

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

71 Beware the Red thou see not ere its time,
 Like to a Poppy wild, with 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,

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

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

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

8 This is the sealed fountain, which of fools
 Is not discerned, for they want their eyes,
 Nor have been trained up in *Vulcans* Schools,
 Where Nature is advanced by the wise.

This is *Pontanus* monstrous secret fire,
 Which few do finde, but many men admire.

9 This if thou get, thou art from troubles freed,
 Which Sophisters do undergo, and care,
 For this a certain means is for to speed,
 By this attained is our Jewel rare,
 Which doth no sooner feel a gentle fire,
 But to the Wise 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 your fier wisely by this mean,
 If sweat ascend, and descend, then be sure
 You cannot erre, unless by chance, for clean (cure,
 Throughout the whole work Nature knows her
 And will by Symptoms tell thee to thy face,
 If thou dost run an over hasty race.

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

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

18 But if that blackness thou attain, then shall
 In ten weeks time the Compound rot, and dye,
 And shall resolve to subtile 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.

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 chiefest 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^r 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 Conjunctione ke 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.

(doth
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,

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 black sh pale,
Which first was only white, but soon did fail.

40 The Artift this beholding doth conclude,
 That Elements are separated here,
 And that which at the firft was raw, and crude,
 Doth become fiery, and what was clear
 Iftincted daily with refplendent rays,
 Shining moft glorious for many days.

41 Now know, that here the body doth difsolve,
 And Spirits by the fame work are congel'd,
 No time doth intercede, all doth revolve
 From ftate to ftate, until the Spirit's feal'd
 Are fet at liberty, which we do call
 By many names, yet one work ferveth all.

42 By vapour to fublime we do not ceafe,
 No not a moment, till to duft the matter
 Be brought, nor then the fier we increafe,
 But with one heat this duft doth melt to water;
 This Water, then fo long fublimes again,
 Until by oft fubliming it is flain.

43 So long as Water doth arife like fleam,
 The Spirit from the foul and body both
 W' are faid to feparate, but when the fleam
 By circulation oft fine colours fhew'th,
 Then is the fpirit with the foul united,
 And both from body fever'd, then benighted

44 Shall be the Earth, when tincture doth arife,
 The body dead without its foul appears,

And

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

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

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

47 The Body then the Water shall congele
 In its due time to essence pure, and fixt,
 This is a Med'cine which all griefs will heal
 In Metals, as with them it may be mixt :
 In Animals eke, if to the Red it be
 Exalted, and to oyl resolv'd, 't will free

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

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

This

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

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

(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.

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

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

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

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

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

That

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

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

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

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

Putrefaction.

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

65 And 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 putrific, and after it to cense,
 All these one working are in divers sense.

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

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

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

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

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

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

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

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

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

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

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

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

Congelation.

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

By 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 and dry, and then to flow again
 It shall be seen, in less space than an hour
 Strange shapes it shall assume, but not remain
 In any long, till fixt within his bow'r,

The substance all like Atoms of the Sun
 Appear, which is our new resplendent Moon.

(Shone,

83 And when the light so long on th' earth hath
 That all the darkness and obscurity

Is vanisht quite, and like a sparkling throne
 All doth to sight appear with fier dry,

Then it decoct, till white with due fixation,
 To all assays 't can tinge in penetration.

84 Then is thy wheel once truly turn'd about,
 And Medicine of the order first is made;

This though a Childe, yet to a Champion stout
 May easily be brought, by whom repaid

Shall be the Artists charge, his pains, and care,
 In lieu of which he hath a Jewel rare.

85 Imbibe it first with milk, and then with meat
 It feed, and then ferment by Art, until
 Thou hast advanc'd it to a vertue great,
 Which thou maist multiply at thine own will.

This do, preserving fire, and keeping store,
 The fire if it go out will grieve thee sore.

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

Y' th'

(61)

I'th' Second Book, where I example brought
For the Arts proof, of what my self did try,
I shall not here recoēt 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.
